

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

W^{HOLE} No. 685.

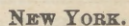
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The Living Church.

SATURDAY, DEC. 19, 1891.

HIS PRESENCE.

BY ELIZABETH CHERRY HAIRE.

Sometimes when day dawns, faint and fair,
A footstep comes across the stony floor,
And passing by, leaves me forever more,
A Presence there.

Sometimes there falls upon the ear,
A Voice which breathes in accents low and mild,

"I do abide with thee, O loving child,—
Am with thee here!"

Sometimes when all the sky doth glow
With sunset's red, the Voice will sudden call:
"O wilt thou give thy soul, thyself, thy all,
With me to go?"

In the fair dawn I, wondering, humbly pray;
To the dear call I gladly make reply,
"I would be wholly thine, O Christ, and I,
Follow Thy way."

Fern Bank, Ohio.

SEVEN parishes have promised to contribute £1,000 each towards the fund for the endowment of the proposed fifth bishopric for Wales, to be formed by the partition of the diocese of St. David's. The new diocese will probably be called Brecon and Swansea.

THE Archbishop of York has invited a number of young graduates to go to Bishopthorpe next year, when he will undertake the starting of a theological college, or of a band of young men trained under his eye at the palace, as the late Bishop Lightfoot did at Durham. The idea is that a theological college would easily beset afoot.

In the Pretoria High Court a short time ago, a Kaffir sued his wife for divorce. The following extraordinary reasons were given in support of the suit: "Wife talk too much with neighbors, too much paint face and eyebrows, too much fight, too much drink, too much snore in sleep, too much boss, too much 'kill husband,' and too much no good."

CHURCHMEN will hear with pleasure that the British East Africa Company has despatched a message to Captain Lugard, at Uganda, cancelling the order for withdrawal. The missionaries in Mwanga's country, are, therefore, safe for another twelve months, provided the remainder of the necessary £40,000 be promptly secured. One lady of title has given the Church Missionary Society £5,000 towards this object, and gifts of jewelry, gold watches, dividend warrants, etc., have been received. One enthusiast actually forwarded an informal transfer of freehold property.

BISHOP SELWYN, of Melanesia, has been informed by Sir James Paget and Mr. Pickering Pick, that the injury to his leg, caused by his long illness, will render him physically unable to perform his work in Melanesia any more. He has, therefore, been compelled, most reluctantly, to inform the Primate of New Zealand, that he will resign his see whenever it is most convenient to the mission and the New Zealand Church. The Bishop is gain-

ing ground slowly, and can now get about from room to room, but his recovery will be a very slow process.

EXCEPTING the foundation-stone, which was laid by the Duke of Connaught on June 24, not a single stone or brick has yet been placed in position at the Church House, Dean's-yard, in consequence of the recent strikes in the building trades. The council, acting under the advice of Sir Arthur Bloomfield, A. R. A., postponed their application for tenders until the labor clouds should roll by, which has at length happened. Tenders have now been invited from a large number of building firms, and no further delay will occur. The council have nearly £30,000 in hand towards the erection of the great hall, in which convocation will be temporarily housed until the construction of the western side of the quadrangle.

CANON SCOTT ROBERTSON has completed his twentieth annual summary of British contributions to foreign mission work. It shows that for the financial year, 1890-1, the money voluntarily contributed and bequeathed, in the British Isles, for the work of propagating the Gospel in foreign lands, amounted to £1,301,579. The total for the previous year, 1889, was only £273 less. Canon Scott Robertson estimates that in 1890, about £700,000 came from members of the Church of England. The channels of the contribution were: Church of England societies, £555,338; joint societies of Churchmen and Nonconformists, £215,140; English and Welsh Nonconformist societies, £331,603; Scotch and Irish Presbyterian societies, £190,118; Roman Catholic societies, £9,380.

THE American correspondent of *The (London) Church Review* says:

It is amusing how ready to turn alarmist many Churchmen are the minute any teacher of "strange doctrine" is brought prominently before the public. How little faith they have in our Lord's promise that the gates of hell shall not prevail against the Church! To listen to Father Ignatius or some here in America, one would suppose the American Church was committed to Arianism or worse, because a radical Broad Churchman is elected Bishop of Massachusetts, and because the Bishop of New York has wished to avoid the scandal of a heresy trial in his diocese. In these days, to get oneself branded as a heretic, is to become the hero and the martyr of a large section of the public, and Father Ignatius' attacks on Heber Newton have doubtless made that "Unitarian Episcopalian" rejoice. Howard MacQueary, who was silenced in Ohio for teaching doctrines similar to Heber Newton's, has left the Church, and "accepted a call" to a rich Universalist parish at Saginaw, Michigan. However much noise a few such men may make, there are probably no more disbelievers in the real and essential Godhead of our Lord in the American Church than in the English. It is a matter of universal comment that the Catholic party has made steady progress of late years, and as long as this is the case, we need not despair of the future."

FROM *The Rock* comes the following: It would be outside our province to repeat the whole story of storm and ship-

wreck, of lives lost, and of gallant rescues which has been thrilling all England these last few days; but we may spare a line here to tell of the brave deed in which a clergyman of the Church of England bore his heroic part. When the great storm was at its height last Wednesday, a Swedish ship went aground not far from Dungeness, and every soul on board seemed doomed. Then, when it was as though there could be none to help, for two of the gallant fellows in the Dungeness lifeboat had just perished under the very eyes of their wives and children, there came thirteen eager volunteers down the shore ready to man the ill-omened Littlestone lifeboat, that last March cap-sized on the night of the awful blizzard. There was shaking of old heads and warnings that nothing could live for a minute in such a sea; that it was certain death to go. But these men went. For five hours and more they battled with the gigantic waves, and when darkness came were given up for lost. But the lifeboat got safe home, and the eight souls those heroes went to rescue were all saved. One of the crew was the curate of Lydd, Cyril Ansgar Wilberforce Robins, who, with a modesty that equaled his valor, quite omitted to refer to the fact in his letter of appeal to *The Times*. Mr. Robins is a son of the well-known rector of Holy Trinity, Windsor.

A PARISH in the diocese of Sydney has devised the following ingenious scheme to stir up emulation among the Sunday school children: "Mention was made in our last *Monthly* about the new 'Honor and Distinction Scheme' which it is proposed to inaugurate in our Sunday school next month. For the benefit of the children and their parents, it may be as well to give some particulars. The 'decorations' are three—the ribbon, the medal, the clasp. To obtain the ribbon, (the lowest of the honors) the children must obtain 110 marks (out of 142) in three months. To obtain the medal, they must secure 260 marks (out of 284) in six months. The clasp is given to those who retain the medal for one year. To retain the ribbon, 100 marks must be obtained in each succeeding quarter, and to retain the medal, 240 marks in each succeeding half year. These 'distinctions,' which will be worn on special festival days, qualify for certain privileges, viz., admission to school picnic, admission (free) to library, purchase of books at reduced rates. It is thought that this scheme will increase the children's interest in their studies. The Sunday marks will be as follows: Attendance, 1; punctuality, 1; conduct, 1; lessons, 2; children's service, 2. During sickness, marks are allowed on the certificate from the parent.

At the meeting of the Board of Managers, Tuesday, Dec. 8, 1891, the chair announced the death of the Rt. Rev. Dr. Galleher, Bishop of Louisiana, at his residence, in New Orleans, on the 7th of December. At a later moment a special committee appointed for the purpose, reported a suitable minute, which was unanimously adopted. Communications were received from nine of the Domestic Bishops with regard to the missionary work in their several jurisdictions, and their requests were met by action of the Board. Long and interesting letters were submitted from the mis-

sionaries in Alaska, portions of which have already been published. The Rev. Mr. Chapman makes the announcement that he has declined the election to the bishopric of Alaska, in order that the action of the General Convention in 1892 may be wholly free. He does not expect to return home next summer. He reports that the work is going on prosperously at Anvik. The Rev. J. L. Prevost arrived safely at St. James' mission, Nuklakayit, where he will be stationed, on the first of August. This is a station that has come to us because it was found to be on the American side of the boundary line. Dr. Briggs, at Point Hope, within the Arctic circle, had a long and tedious winter, but writing in April, he said he had overcome all discouragements, and was looking back upon his school work with considerable pride. In his later letters, he said he had never before been so thoroughly interested, having accomplished as much in his first year as he expected to be able to do in two. He had sixty-eight scholars, and was conducting a medical mission with an average of five or six patients a day, many of whom he had visited at their homes from twelve to sixteen miles away, which distance he had to traverse on foot through ice and snow. An important report submitted by the Advisory Committee, is printed in another column. After consideration of the subject which had extended over the last three meetings, the Committee on the Church Mission House were instructed to proceed with the erection of the building on the site originally selected, 279, 281, and 283 Fourth ave. A letter was presented through the Hon. John A. King from the Hon. James G. Blaine, secretary of State, showing that the Government was fully advised as to the damage that had come to our mission by reason of the insurrection at I-chang in September, and speaking of the precautions taken to protect in the future the mission stations there and elsewhere.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Dec. 1.

Several of the papers here have commented, in cautious and delicate terms, on the withdrawal of Father Hall from his work in Boston. The matter is one, as it seems to me, in which the public, English or American, can have no word further than an expression of regret at the departure of one so much beloved and respected, from a sphere of work in which he appears to have met with an unusual amount of success in his priestly calling. But anything approaching adverse criticism of the Superior of the Cowley Order, is out of place. The matter is by no means on all fours with one clergyman and his diocese; either party always has his remedy when disputes arise. But here we have a private community—a religious order—to which obedience has been sworn, and, that being the case, it remains a question entirely between Father Hall and his Superior.

The death of the Bishop of Carlisle, Dr. Harvey Goodwin, last week, removes from our episcopate one who by intellectual power and a sympathetic rule of his diocese, justified his elevation. The friend of Mackenzie, the first Bishop of the Universities Mission to Central Africa, he has always taken a keen interest in that remarkable and promising field of missionary enterprise, and, although not often seen in London, he it was who originated the idea of a "Church House"—a centre for all Church work at home and abroad—to be set up in our midst. The scheme takes on but slowly. What has been accomplished towards the fulfilment of the idea is the purchase of several houses in the vicinity of Westminster Abbey and the employment of a secretary and clerks, and the building, only just begun, of a large hall for society meetings, and where the sessions of convocation can be held. A few of the societies already have their offices in the house, and in course of time when money comes in, it is hoped to find accommodation for all the principal Church societies and guilds.

London has given its mind on the question of the School Board. The triennial election took place last week, and, chiefly owing to the good organization of the Church party, they have secured a majority on the new Board. This is of some importance, because, in the first place, instruction in the Bible will be continued in the schools, and, in the second, the Church elementary schools will be sympathetically dealt with, and their difficulties not added to by a Board bent on their destruction. In Liverpool, Manchester, Birmingham, Leeds, Sheffield, and other great centres of population, similar elections have also taken place with varying success. On the whole, we have much to be thankful for at the general result, and if only our people will not slacken their efforts in support of the voluntary (or Church) schools, and the managers are true to the cause of education and religion, we shall safely pass through this crisis brought about by the passing of a Free Education Act.

The Bishops of the Church of Ireland have met, and decided not to say one word either for or against the action of the Archbishop of Dublin in venturing to confer orders on the pseudo-Episcopal body in Spain under Senor Cabrera, and, in consequence of their inaction, which *The Church Times* compares to Pilate washing his hands, the Archbishop is about to set forth on his mission to ordain one who cares as little for the Divine commission as conferred by a lineal descendant of the Apostles, as he does for Baptismal regeneration, or other Catholic doctrines taught from the earliest Christian ages. It is impossible to conceive this ardent desire for priestly orders by one who is at heart a Presbyterian unless it be that he may create a fund of sympathy for his mission in the Anglican Communion. At any rate, the Archbishop of Dublin is acting in the teeth of the whole Anglican Communion, as represented by the last Lambeth Conference, which decided that in regard to these movements for reform on the Continent, no action should be taken. A memorial to the Archbishop of Canterbury is being numerously and influentially signed by the clergy in England, but, I am afraid, it will have little effect on his Grace of Dublin. Still we shall expect to hear from Archbishop Benson some strong words of disapprobation at his brother's course. Of course, the Protestant Irish have little sympathy with principles of Church order and discipline, but there are a faithful few in the Church of St. Patrick who are utterly distressed at the event, and much sympathy is called out for them by the action of one so high in office.

The Bishop of Chester is one who does not pander to the popular theology of the day, the tendency of which is the destruction of all doctrinal teaching. He has said many apposite remarks on the relation of the Church to Nonconformists, but none so much to the point as those which he addressed recently to a Wesleyan minister, who invited him to a "conference of an un-

denominational character on mission work." Hear the Bishop's reply:

I need hardly say that I revere and almost envy the missionary devotion and enterprise of the various Nonconformist bodies, but I am deeply convinced that any solid step towards reunion is impossible on the basis of the euphemistically termed undenominationalism which is, I observe, adopted in your programme. I regard this undenominationalism, which is at present the one state-paid religion in the country, as the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced minion of a designing secularism. . . . With the stupendous exception of the Roman Catholic claims, there is, perhaps, no more formidable obstacle to the reunion of Christendom than this Frankenstein evoked by our ecclesiastico-political empiricism. Nor is it easy to see how missionary zeal can long survive the influence of a system which slowly, perhaps, but surely, takes all the color out of religious belief. . . . I cannot believe that the problems which vex us are to be solved by substituting for the ancient idea of one Holy Catholic Church the novel conception of a practically unlimited aggregation of perpetually sub-dividing religious organizations.

These words from the lips of an English bishop will arouse attention and set people thinking. A still greater surprise at the change that has come over the Episcopate of late years, was experienced in an interesting scene which occurred yesterday at Bristol, where the citizens of that important seaport presented their Bishop (Dr. Ellicott) with a crosier, cope, and mitre, and, more wonderful still, his lordship expressed his determination to use all three gifts. Dr. Ellicott has lately delivered a weighty charge in defence of the inspiration of the Bible and in antagonism to the views laid down by Mr. Gore and his school; and his position as the author of the famous commentary on the Bible, adds immense weight to his action in thus showing that there is something after all in ritualism which cannot be lightly disregarded.

JAPAN.

The Rev. Mr. Dooman writes from Nara, Japan, Oct. 31st 1891, as follows:

"Just now we are living in the midst of terror. Here in our own house, we have turned to cowards. The slightest noise makes us jump up like Macbeth. You will have heard long before this letter reaches you, of the awful earthquake which visited Japan on the 28th of this month at 6:45 A.M. I was just up with only my night gown on, while the rest of the household were still in their beds, when suddenly came a crash. At first, I thought it would be a mild shock, like those which so often occur in these beautiful islands, but I was greatly mistaken. The shaking went on increasing till the whole house was rocking like a vessel tossed by the mighty waves. Every moment I thought the house was going to fall and bury us all within its ruins. But the unseen Providence kept us from such a fate. I took my son Paul in my arms and ran down the stairs, telling Mrs. Dooman and the servant girl to do the same. They each caught up a child and followed me, running for their lives. I cannot tell exactly the moment, for it all seems like a dream. The shaking is still going on, now exactly three days. At present we are sleeping in the servant's room, every inch of which is occupied. Last night we had three shocks. Again I jumped up and took Paul, Mrs. Dooman taking Eugene. We finally went to sleep in a farmer's hut, about thirty yards from my house. The old man was very kind to us. Although he is a devout Buddhist, he was still most kind, and allowed us to remain through the night in his little house. Two chickens were roosting above where we slept, and when the cock crew near the dawn, all the children jumped up in astonishment, not knowing what to make of it. To-day it is calm, but the shocks may return. Our house is greatly injured. Hitherto we have lost nothing but a soup plate. The loss in other places is immense. I see in the papers that Nagoya, the fourth city in Japan, is reduced to ashes. At this time, all telegraphic communication is interrupted, therefore for the present, no exact information regarding this calamity can be procured."

CHICAGO.

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

EPISCOPAL APPOINTMENTS.

DECEMBER, 1891.

20. Atonement, Edgewater, Ordination, 10:30 A.M.
25. Cathedral, Feast of the Nativity.

JANUARY.

3. Cathedral. 10. Waterman Hall.
11. Meeting of Trustees, Waterman Hall, at Church Club.
13. Meeting of Trustees of Racine College, at Racine.
17. Windsor Park, 10:30 A.M.; Holy Trinity, Stock Yards, 3 P.M.

MARCH.

6. Chicago: St. Andrew, A.M.; St. Ansgarius, P.M.
13. Chicago: Epiphany, A.M.; Calvary, P.M.
20. Chicago: St. James, A.M.; Ascension, P.M.
27. Chicago: St. Mark, A.M.; Transfiguration, P.M.

APRIL.

3. St. Mark, Evanston, A.M.; Christ, Waukegan, P.M.
10. Chicago: Trinity, A.M.; Grace, P.M.
17. Cathedral. 19. Zion, Freeport.
20. St. Luke, Dixon. 21. St. Peter, Sycamore.
24. Emmanuel, Lagrange, A.M.; Trinity, Aurora, P.M.

MAY.

1. St. Bartholomew, Englewood, A.M.; St. Alban, Chicago, P.M.
8. St. Paul, Kankakee, A.M.; St. Paul, Kenwood, P.M.
15. Christ, Joliet, A.M.; Christ, Ottawa, P.M.
22. St. Peter, Lake View, A.M.; Grace, Oak Park, P.M.
29. Cathedral, Supplementary.
31. Annual Convention.

The will of the late Mrs. Delia M. Wheeler provides for several Church institutions: To the Society for the Relief of Widows and Orphans of Clergy in the Diocese of Chicago, \$5,000; to St. Mary's Mission Society for the Sisterhood, \$5,000; to Bishop Grafton, for his diocese, \$2,000; to the Orphanage of the Holy Child, Springfield, \$5,000; to St. James' Chapter of the Brotherhood of St. Andrew, \$2,000.

The following correspondence relating to St. Clement's church, will be interesting to many of our readers:

EPISCOPAL RESIDENCE,
64 ASTOR ST., CHICAGO,
October 12, 1891.

GEORGE A. ARMOUR, ESQ.:

My Dear Sir:—Referring to the agreement made between yourself and the Rev. J. H. Knowles, on the 13th day of April, A. D. 1884, I would say that I have been certified that both yourself and Mr. Knowles recognize that agreement as having expired, by limitation, on the first day of May, A. D. 1891.

I desire further to notify you that, under the terms of the fourth article of that agreement, so much of the same as follows, viz.:

If at the end of said term of seven years it shall be the opinion of the Bishop of the diocese, and of the said Rev. John H. Knowles, that it is wise to build a permanent church edifice for said mission (or parish, in case the mission shall have then been organized into a parish), the said Armour agrees to furnish the sum of seventy-five thousand dollars (\$75,000) towards the erection of the same, on the lot of ground already purchased by him for the purposes of said mission:

has been duly and seriously considered by the parties named, to wit, the Bishop of the diocese and the Rev. John H. Knowles, and that they have reached the conclusion that it is not wise to build a permanent church on said lot.

I would further state that it has not been agreed upon that such permanent edifice shall be erected on any other lot, for reasons made apparent in a conference this day held between yourself, Mr. Knowles, and the undersigned, and that in default of such an agreement you are therefore forever discharged from the obligation to build such permanent edifice.

Appreciating most profoundly the noble generosity which you have shown in expending some \$80,000 during the past seven years in providing a lot and building for the use of the congregation which has worshipped in St. Clement's church, and meeting from one-half to two-thirds of the current expenses of the same during the same period, I beg to subscribe myself

Your grateful friend and Bishop,
W. E. McLAREN, Bishop of Chicago.

EPISCOPAL RESIDENCE,
64 ASTOR ST., CHICAGO,
October 12, 1891.

GEORGE A. ARMOUR, ESQ.:

My Dear Sir:—I desire to thank you for your great kindness in continuing your contributions for the support of St. Clement's church from May 1, 1891, at which time the agreement between yourself and the Rev. J. H. Knowles expired, by limitation, and which you have

this day so kindly offered to further continue until Nov. 1, 1891.

Very sincerely yours,
W. E. McLAREN, Bishop of Chicago.

October 24, 1891.

MY DEAR CANON KNOWLES:

Under the provisions of the agreement entered into May, 1884, the question of building a permanent church on the present lot, referred to you and myself, has been, by agreement of the referees, decided in the negative. The further question as to the ultimate use, for the Church's benefit, of his votive offering to God, has been, by Mr. Armour, decided in such a manner as to redound greatly to his honor, and to prove highly satisfactory to you and to myself.

It has seemed to him as also to me to be most important that your priestly work should continue after the termination of his financial obligations to you and the severance of his connection with St. Clement's; and, at his request, I propose that an organization be effected under Canon I, Title III, of which, should adequate support be promised you, I will gladly and thankfully appoint you priest-in-charge.

For the furtherance of this, I hereby assure to a congregation so organized and supporting its priest, the use of the present building and its appurtenances for the term of one year from Nov. 1, 1891, with renewal of said use for two additional terms of one year, provided the said support of its parish continues; and if, at the end of the third year, the congregation, as organized, shall have provided itself with a lot elsewhere, it shall have the privilege of moving the present building to said lot, and the building shall then become the property of the congregation, for the consideration of \$1.

In concluding, I express the conviction and the earnest desire that the Churchmen who have worshipped in St. Clement's will respond to this arrangement, which has my approval and blessing.

For yourself, my dear Canon, accept my affectionate regards.

Very sincerely yours,

W. E. McLAREN, Bishop of Chicago.

November 3, 1891.

2009 WABASH AVE., CHICAGO.

My Dear Bishop,—I have given the matter proposed to me in your letter of Oct. 24th, deep consideration, and have presented Mr. Armour's wishes and your endorsement of the same, to the people over whom I have hitherto been in charge.

A reluctance is evident, among the few persons of means who have attached themselves to St. Clement's, to take up the work, as proposed. I am sorry to say that they have all already withdrawn from the congregation.

For the many people of restricted means who have attended St. Clement's, I have the deepest sympathy, but I am painfully conscious that the withdrawal of our more wealthy members has removed the last possible hope of carrying out, in proper manner, the work here on the terms proposed. I feel that our people could not without the substantial aid thus withdrawn, raise the sum of \$8,500 per annum, necessary for current expenses and the purchase of a lot. I am cheered, however, by the thought that the quickened life and more attractive services of the various churches on the South Side, which contrast so wonderfully with the condition of seven years ago when St. Clement's began, will open for those members of our congregation whom I have especially upon my heart, a hospitable and happy spiritual home when St. Clement's shall have been closed.

Taking all these things into consideration, with the added factor that I am much in need of rest and recuperation, I have concluded to seize this juncture as a convenient time to revisit my native land; and therefore decline to proceed with the attempt to organize, as proposed by Mr. Armour and authorized by yourself.

I wish, therefore, with your approval, to conclude my labors at St. Clement's, on Sunday morning, Nov. 22nd, and also to ask for leave of absence from the diocese, of at least six months.

With great respect, ever faithfully yours,

J. H. KNOWLES.

Mr. Armour has given the property, as we have already noted, to the Western Theological Seminary, and has suggested that the building be offered to the Deaf-mute Mission, for which we have made frequent appeals.

HARVARD.—By the liberality of the Messrs. Blake, father and son, the parish is enabled to build a large and well-appointed choir-room, in anticipation of the introduc-

tion of the surpliced choir. It will be built at a cost of \$500.

Two parish papers have recently made their appearance, in St. Paul's, Austin, and Grace church, Oak Park. Both these parishes are doing well under their new rectors.

NEW YORK.

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

CITY.—A meeting of the trustees of the Parochial Fund was held on the afternoon of Monday, Nov. 23rd. Bishop Potter occupied the chair. Reports were presented, and routine work transacted.

On the occasion of the first anniversary of the opening of the new edifice of St. Andrew's church, Harlem, there were present, in a body: the members of the Infirmary Guild, the Girls' Friendly Society, the Missionary Guild, the Sewing School, the Chinese Sunday School, the Mothers' Meeting, the Altar and Church Furnishing Guild, the Visiting and Reception Committee, the Entertainment Committee, and the Reading Club. The members of the Chinese Sunday School, especially, were present in large numbers.

The work at St. Mark's chapel, among the poor on the East Side, has lately been placed in charge of the Rev. Charles G. Adams.

The ladies of St. George's church, the Rev. Dr. Rainsford, rector, are preparing two missionary boxes; one, containing over 1,000 gifts, is to be sent out to the jurisdiction of Bishop Hare. During the winter, a special course of services will be held on Wednesday evenings. The services will be choral and brief, and the Rev. E. Campion Acheson, assistant minister, will preach a course of lectures on the Epistle to the Galatians. The first service was held on the evening of Wednesday, Nov. 25th.

The will of the late Wm. W. Dunton, Merchantville, N. J., recorded Nov. 20th, provides for legacies of \$500 to St. Luke's Hospital, \$250 for the House of Mercy, \$250 for the Sheltering Arms for Infants, and \$250 for the House of our Merciful Savior.

Under the will of Anna Rogers Case, late of Newport, the Midnight Mission receives a legacy of \$500.

The gift of Miss Caroline Tolman, of \$22,000 towards a memorial of the late Mrs. S. Gregory Lines, has already been announced in these columns. The memorial, to be called the "Emily Bruce Lines Memorial," will take the shape of a parish house, and will cost about \$40,000. It will be of brick, with handsome brownstone trimmings, and will be four stories in height. It will contain rooms for lectures, and for committee and guild use, with a gymnasium, a bowling alley, a library, and a reading room. The church of the Beloved Disciple, which was also built and endowed by Miss Tolman, has recently received a handsome brass litany desk, and a brass eagle lectern.

A very fine specimen of ecclesiastical art for its size is the solid gold pyx that has just been made for the Rev. Arthur Ritchie, of St. Ignatius' church. The pyx, which is three inches in diameter, is made of 18 k. gold, and altogether has 84 precious stones used in its adornment, consisting of 67 diamonds of the finest quality, 2 large pearls $\frac{3}{8}$ diameter, 1 large emerald and 14 smaller ones. These are all worked into the form of a Maltese cross with the arms curved at the ends. The effect is one of the greatest beauty imaginable. The value of this work of art is \$5,000, and no piece of this size has ever been made so extravagantly beautiful or expensive in this or any other country. The designing and executing of the work was entrusted to the Gorham Mfg. Co., the well-known ecclesiastical art metal workers.

The Rev. Dr. Bridgeman, late pastor of the Madison ave. Baptist congregation, and recently ordained a deacon in our Church, has taken charge of the church of the Holy Trinity, Harlem, vacant by the resignation of the Rev. Dr. I. Newton Stanger.

On Sunday, Dec. 13th, a special musical service was held at St. James' church, when the first part of a composition entitled "The

Two Advents," and written by Garrett expressly for the choir of this church, was finely rendered under the direction of Mr. G. Edward Stubbs, organist and choir-master. Mr. Stubbs has lately received a call to become organist and choir-master of the new St. Agnes' chapel of Trinity parish, but has declined it, and will remain at St. James', where he has done a work that gives the St. James' choir wide reputation in New York and vicinity.

The incorporation of Emmanuel church took place Nov. 30th. The new parish is the outcome of the chapel of the church of the Holy Trinity, Harlem, and will continue to be served by the Rev. Wm. K. McGown, formerly assistant minister of that parish. Wardens and vestrymen were elected to serve until Easter when the, customary election will take place.

The archdeaconry of New York held its winter meeting, Tuesday, Dec. 1st, in the church of the Heavenly Rest, with a large attendance of delegates. The Holy Communion was celebrated by the Bishop, assisted by the rector, the Rev. D. Parker Morgan, D.D., the Rev. C. C. Tiffany, D.D., and the Rev. Brockholst Morgan, who is taking the duties of the Ven. Archdeacon Mackay-Smith, during the latter's absence in Europe. The preacher on the occasion was the Rev. Father Huntington. In the afternoon a business session was held, when reports of work of the archdeaconry were discussed. A public missionary service was held at night.

On Thursday, Dec. 10th, a meeting was held at All Souls' church, with the object of urging an increase of public play grounds for children in the city. Addresses were made by President Seth Low, LL.D., of Columbia College, Professors E. R. A. Seligman and Thomas Davidson, and others.

A summary of the work done during the past year by the Protestant Episcopal City Mission Society, shows employment of 11 clergymen and two lay missionaries; an attendance of 200,000 persons at services; 100,000 reached by visitation; 386 baptized; 76 confirmed; the Holy Communion administered to 5,500 and 243 buried. Poverty has been nobly relieved, and the sick and sorrowing have been cared for. Systematic work has been done in the public institutions of the great city.

The report of the referee in the contest over the will of the late Rev. Robert J. Walker, rector of the Floating church for Seamen, who bequeathed \$75,000, including special gifts of \$12,500 to the Society for Old Men and Aged Couples, and to the Protestant Episcopal Society for Seamen of the city and port of New York, has finally settled the suit. This report is in favor of certain contentions of the private heirs of the Rev. Mr. Walker and against the exact terms of his will. By the decision the charitable bequests to the two institutions will come out of only one-half of the residuary estate of \$28,611.47. This reduces the amount they will receive by nearly one-half.

At the public meeting held last Sunday evening in the church of the Intercession, in the interest of the Church Mission to Deaf Mutes, addresses were made by the rector of the parish, the Rev. Mr. Burford, the Rev. Thomas Gallaudet, D. D., general superintendent of the society, and the Rev. Dr. Peet. There were sign interpretations for deaf-mutes.

During the past week, the Rev. R. A. Holland, D. D., of St. Louis, has been delivering the special course of Advent lectures in old Trinity church, already announced. At the opening of the course on Monday, Bishop Potter was present. The lectures have been well attended by business men from Broadway, Wall st., and the lower end of the city.

A special Advent course of sermons is being delivered at the church of St. Edward the Martyr. There are special musical features, and the vested choir is augmented for the occasion. The preachers are, the Rev. Messrs. Wm. A. Masker, Geo. S. Pratt, Frederick W. Davis, Joseph Reynolds, Jr., and Francis M. S. Taylor.

The annual meeting of the Church Mission to Deaf Mutes was held recently in St. Ann's church. The Rev. Dr. Edward H. Krans, vice president, took the chair. Reports from the secretary and treasurer were read and approved. A home is maintained at Poughkeepsie for the sick and aged. The missionary work during the past year has been done in the five dioceses in the State of New York, the six in New England, and in the diocese of Newark. The results have been gratifying. The receipts have been sufficient to carry on all branches of the work, and the general management of affairs has been satisfactory. The sum of \$15,458 73 has been received, and a debt of \$8,000 on the Home has been paid off. Two legacies of \$10,000 each, and one of \$20,000, have been made to the society during the year. Bishop Potter was re-elected president, Mr. Albert L. Wells, secretary, and Mr. Wm. Jewett, treasurer.

During the past twelve months the Ladies' Missionary Society of the church of the Incarnation, the Rev. Arthur Brooks, D. D., rector, sent to the missionary field boxes valued at \$2,000. The industrial school has had a membership of 207 children.

The new matron of St. Barnabas' House Miss Louise Thomas, has shown much aptitude for her position. A kindergarten is being conducted by Miss Duncan, once a teacher in the Long Island City schools. The house has been in existence 25 years. It was opened in 1866, as a temporary shelter for homeless women and children. During the first year, 4,288 lodgings and 8,197 meals were furnished. The aggregate of the 25 years shows how the work has prospered and increased, for 463,262 free lodgings have been furnished to the needy of every nation, race, and creed: 2,332,704 meals have been given away, with the same Christian impartiality; 46,321 women and children have been cared for and sheltered, usually under most distressing circumstances of want and suffering. In 1871 the Day Nursery was opened, and it has since cared for 43,625 children.

The purchase by Trinity parish of the old site of St. Luke's church, which was long ago announced in these columns, was completed last week, and the deeds finally passed. The price paid is \$150,000. The congregation of St. Luke's will continue to worship in the old edifice until the new church uptown, the corner-stone of which was recently laid, becomes ready for occupancy.

CASTLETON.—A very interesting service was held at St. Mary's church, on Monday evening, Nov. 30th, on the occasion of the dedication of the chancel which has just been re-built and enlarged. The Bishop was in attendance, and there were also present, in addition to the clergy connected with the parish, the Rev. Dr. Geo. D. Johnson, archdeacon of Richmond county, and the Rev. Alonzo Wood, rector of St. Paul's memorial church, Tompkinsville. The chancel was decorated with flowers and palms, and the altar was handsomely lighted. The musical portion of the service was rendered by the regular choir of the church. Archdeacon Johnson read the lessons, and the sermon was preached by the Bishop, who delivered an eloquent discourse, taking his text from the Gospel for the day. After the service a meeting of the vestry was held, and the Rev. G. W. Dumbell was elected to succeed the beloved rector, the Rev. Alfred G. Mortimer, who leaves the parish on Jan. 1st, to take up a larger and more important work at St. Mark's, Philadelphia. Resolutions were unanimously passed, expressing high esteem for Mr. Mortimer and appreciation of his faithful and successful work at St. Mary's.

PATTERSON.—On Advent Sunday, Christ church received a gift from the Sunday school, of a pair of altar vases, an altar desk of brass, and a handsome altar service book.

PELHAMVILLE.—The congregation of the church of the Redeemer has begun the erection of a new church edifice. It will be

constructed of stone, and the cost is estimated at \$11,000.

PATTERSON.—A very costly brass altar desk, a pair of vases, and an altar book were presented to Christ church, the Rev. Percy T. Fenn, rector, by the Sunday school on Advent Sunday. The church is in a prosperous condition. The ladies of the guild are actively engaged in raising money to remodel the old church building or to erect a new one.

MT. VERNON.—A large metal cross has been put on the historical St. Paul's church, the Rev. S. W. Coffey, rector. It takes the place of a cross of stone which fell last winter and was too badly broken to be repaired. The church is said to be the oldest in the State, and has never been closed but once since it was erected, and then for a short interval, some 40 years ago.

ANNANDALE.—The committee of students of St. Stephen's College, who have been laboring to secure subscriptions for the erection of a gymnasium building, have been much encouraged by the response received. A number of the alumni have made donations to the fund, and two New York clergymen have given \$100 each. Hoffman Hall, the new dormitory, is nearing completion, and will probably be ready for use in a few weeks. Christmas examinations begin Dec. 19th. This year no reviews will be provided, a new rule requiring that examinations may be had at any time, on any part of the subject gone over. The initiations into the college fraternities have just taken place, a sensible rule forbidding the new men to enter fraternities until they have been in college two months.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

The penitential season of Advent was made more sombre for the Church in Louisiana by the diocese being bereft of its beloved Bishop, the Rt. Rev. J. N. Galleher, S. T. D. The Bishop entered into rest on Monday night, shortly before midnight, his last moments being free from pain. Before his death, the dean of the cathedral, the Rev. Quincy Ewing, and the Rev. A. Gordon Bakewell, administered to him the Holy Communion. His body was placed in the cathedral on Thursday, where, vested in the episcopal habit, it was looked upon by countless numbers.

The funeral services began at 11 A. M. At that hour the body was taken from the episcopal residence, and borne to the cathedral, where it was met by a procession of bishops and clergy, and escorted by them, under the direction of Dean Ewing, master of ceremonies, to the chancel, in which it was placed. An introit was sung, and the Eucharistic office was begun by Bishop Garrett, of N. Texas, Bishop Thompson, of Mississippi, reading the Epistle, Bishop Quintard, of Tennessee, the Gospel and Nicene Creed, and Bishop Wilmer, of Alabama, acting as Celebrant. Only the clergy and the relatives of the Bishop received the Blessed Sacrament. After the blessing, hymn 528: "I heard the voice of Jesus say," was sung. The Ven. Archdeacon Percival read the opening sentences of the Burial Service, the choir chanted the Psalm, the Rev. Dr. W. A. Snively read I Cor. xv: 20-58, hymn 187 was sung, and the services were ended by the Ven. Archdeacon Douglass reading special prayers from the Prayer Book.

At the conclusion of the service, the clergy were called together by Bishop Wilmer, of Alabama, to draft resolutions suitable to the occasion. A committee of the four bishops present, the Ven. Archdeacons Percival and Douglass, and the Rev. A. Gordon Bakewell and Messrs. J. McConnell, W. H. Rogers, and H. C. Minor, was selected. The Rev. S. M. Wiggins was elected secretary. At 7:45 A. M., the body of the beloved Bishop was taken to Louisville, by Bishop and Mrs. Sessums, other members of the family, the Rev. Messrs. W. A. Snively, S. T. D., J. E. Martin, D. D., Dean Ewing, A. G. Bakewell, and Major McNeary. At Louisville the body will be taken to Christ church, where

it will lie in state until Sunday noon, when final services will take place.

Never in the city of New Orleans was more respect shown to the dead than to Bishop Galleher. The cathedral was draped in royal purple, while floral offerings were in profusion. Besides the diocesan clergy assembled in respect to the beloved Bishop, there were present the most prominent men in this State: Governor Nicholls, ex-Governor H. C. Warmoth, Albert Baldwin, Hon. W. H. Rogers, Attorney General, Wm. Preston Johnston, president of Tulare University, and others. The Army of Tennessee sent a large delegation, as did also other organizations. The Tulare University adjourned for the day, in respect to the Bishop's memory; the Howard Memorial Hall remained closed until after the funeral services, and the Washington Artillery displayed their flag at their hall at half-mast all the day.

NEW ORLEANS.—Chapter 333 of the Brotherhood of St. Andrew held their third annual celebration on St. Andrew's Day in St. Anna's church. At 7:30 A.M., there was a celebration of the Holy Communion at which the chapter received; at 10 A.M., there was the usual Saints' Day celebration and at 8 P.M., the annual service. At the night service the Rev. Dr. W. A. Snively preached and the Rev. Jno. W. Moore, archdeacon, read Evening Prayer, the rector of the church assisting. The other congregations having brotherhoods sent representatives, and these with the clergy, entered the church in a procession, singing hymn 232. At this service was used for the first time two handsome seven-branched candelabra. The altar of this church has lately been enlarged and supplied with an extra gradine. Upon the lower gradine are the two Eucharistic lights and vases, upon the gradine above are the two seven-branched candelabras, while upon the square box above the second gradine is the cross. A large congregation was present to listen to Dr. Snively's eloquent address, and the church was handsomely adorned with flowers, the St. Andrew's cross being almost everywhere.

The Junior Auxiliary held a delightful service at the cathedral on Sunday, Nov. 29, at which the children of all the city churches were present. On Monday, St. Andrew's Day, the Woman's Auxiliary, and the Junior Auxiliary held their annual meetings, and the reports showed that great good had been accomplished by both organizations. Dr. Snively of Trinity church, addressed the members at the Holy Communion celebration held in the morning at the cathedral.

MILWAUKEE.

ISAAC L. NICHOLSON, D. D., Bishop.

CITY.—Archdeacon Webber resumed work Dec. 1st, after a prolonged and serious illness. The Archdeacon is again in vigorous health, and is ready for the active work which his position demands.

At the cathedral it is announced that no dean will be appointed at present, or during the winter, but the Bishop will personally assume charge, the Rev. H. B. St. George, Jr., continuing as senior canon.

St. John's parish is vacant through the departure of Mr. Webber to Winnipeg, but a new rector has been called. The Rev. Isaac Barr has resigned St. Stephen's, the parish on the West Side, by reason of ill health in his family. Work on that church building is progressing rapidly, and the interest is maintained.

ELKHORN.—The semi-centennial of St. John's parish was celebrated recently with joyful services, the Milwaukee Convocation being in session at the same time. In the evening, an historical sermon was delivered by the Rev. L. P. Holmes, who has recently relinquished the rectorship. Services were commenced by Drs. Adam and Breck, who rode and walked over from Nashotah for the purpose, on Dec. 3, 1841. The parish is now in charge of the Rev. E. Saunders, a deacon from Nashotah. At the business session of the convocation, the Bishop announced that he had appointed the Rev. C.

L. Mallory as Dean of the Milwaukee Convocation. A paper on the "Office and Work of the Holy Spirit," was read by the Rev. E. G. Richardson.

DELAVER.—On the day following the services at Elkhorn, a number of the clergy, including the Bishop, rode through a blustering wind and over bad roads, to Delavan, six miles distant, to attend the institution of the Rev. C. L. Mallory into the rectorship of that parish. Notwithstanding most inclement weather, the congregation was large, and the vested choir did excellent work. The Bishop celebrated Holy Communion and preached on the subject of the ministry as deriving its authority from above and not from below.

KENTUCKY.

THOS. U. DUDLEY D. D., D. C. L. Bishop.

The Convocation of Paducah met in Grace church, Hopkinsville, Tuesday, Dec. 2nd. At the opening service on Tuesday, the dean preached; in the afternoon the Rev. Mr. Barnwell lectured on the teachings of the Church, and each clergyman preached at one of the four succeeding services. The session of the Convocation assumed the character of a Mission, and the good results were quite evident. The social feature was a benefit to the clergy, who are separated by considerable distances. The Convocation determined to meet regularly hereafter, and fixed upon the first week in February, in Uniontown, for the next meeting. It was also determined to ask the Council at the next annual session to transfer Bowling Green and Russellville from the Convocation of Louisville to that of Paducah. But one thing marred this session, and for a moment that threatened to be serious and distressing. Directly after Evening Prayer was said Tuesday evening, the Rev. Mr. Venable, rector of the parish, rose from his seat to give out the notices and announce the hymn. He uttered the first syllable of the word service and became speechless. Some of the clergy led him into the vestry, when the paralysis, for that it evidently was, extended to his arms. He was unable either to speak or write, but in some 15 or 20 minutes the attack seemed over and his voice was restored.

During the recent visitations of Bishop Dudley, Christ mission, at Somerset, was constituted. Morning and evening service was held in the Methodist church, Hampton, assisted by the Rev. W. H. Barnwell, of St. John's church, Louisville. Confirmation of eight persons and the Baptism of many adults and infants was administered. The services at this mission are ably maintained by Mr. A. M. Robinson, lay reader. At St. Paul's chapel, Proctor, after the sermon, the Bishop confirmed a class of six. At Beattyville, two Baptisms and three Confirmations were administered.

At Guthrie, morning and evening service was held in the Opera House, and three persons received the rite of Confirmation. This is a new mission, organized by the Rev. C. P. Rodefer, of Trinity mission, Russellville. The outlook is very encouraging. At Middlesborough, the new church, St. Mary's, was consecrated, and the rite of laying on of hands administered to six persons.

CENTRAL NEW YORK.

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

UTICA.—A year ago St. Andrew's Day, a mission Sunday school and service were started in a dwelling house in the southern part of the city. On Advent Sunday this year, the eve of St. Andrew's Day, a beautiful little frame chapel for the new mission was opened for service by the Bishop. The work was undertaken and has been carried on by the Rev. Chas. T. Olmsted, rector of Grace church, and his assistant, the Rev. Wm. Cooke. Faithful service has also been rendered by several members of the Grace church chapter of the Brotherhood of St. Andrew. Some of them have taught in the Sunday school and read the lessons in the service, one of them has played the instrument for the singing, and one has acted as treasurer of the mission.

Very naturally the work takes its name from St. Andrew, and it is hoped, as the Bishop said in his address on Sunday, that St. Andrew's chapel will before very long become the home of a self-supporting parish, which will in future years build for itself an edifice of stone four times as large as the present wooden structure, which is quite sufficient for present needs.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., T.L.D., Bishop.

BROOKLYN.—On the evening of Sunday, Dec. 5th, a special musical service was held at St. Peter's church. Weber's "Jubilee, or Harvest Home Cantata," was rendered by the vested choir, assisted by visiting soloists. The Rev. Lindsay Parker, rector of the parish, delivered an address.

At Grace church, on the second Sunday in Advent, Bishop Littlejohn consecrated the altar and reredos recently erected as a memorial of the late Charles E. Bill, under a provision of the will of his son, the late Charles Bill. This is a work of art of great merit, from designs of Mr. Haight, the well-known architect. It is constructed of alabaster, and is elaborately carved. Among recent enrichments of this church, there has been completed a memorial of the late senior warden, Mr. James Augustus Hewlett. This consists in an entire reconstruction of the choir, with costly decoration in mosaics.

The Rev. Reese F. Alsop, D. D., rector of St. Ann's church, has resumed his course of lectures upon the Book of Genesis, which gave much satisfaction last year. The course will be continued during the winter season.

At the church of the Messiah, the rector, the Rev. Charles R. Baker, is delivering a course of sermons during the Sunday evenings of Advent, on the theme: "Poverty and the Remedies." Last Sunday he discussed "The Remedy Proposed by Lassall."

On the evening of the second Sunday in Advent a special musical service was held at the church of the Reformation, the Rev. John G. Bacchus, D. D., rector. There was rendered Psalm xlii, from music by Mendelssohn.

The church of the Good Shepherd has increased its existing mortgage by \$8,500, making a total of \$16,000, as necessitated by the recent enlargement of the church edifice.

The Rev. Stevens Parker, D. D., whose resignation of the rectorship of the church of the Redeemer was announced last November, has decided to withdraw the resignation and remain with the parish. He has been urged to this step by the vestry and the congregation generally, who recognize his hard and faithful work in the past, and hold him in warm regard. It was felt by the parish that the reasons given for resigning were not sufficient to warrant a severance of pastoral relations. When the vestry first asked him to reconsider his decision, he was too ill from an attack of pneumonia to give any answer. Last Tuesday the vestry again met, and received a communication in which he signified his willingness to remain rector.

LONG ISLAND CITY.—A memorial lecture was placed in St. John's church on the first Sunday in Advent. The parish guild is making energetic efforts to increase the fund for the enlargement and improvement of the church and of the Sunday school room.

MERRICK.—Improvements have lately been made to the edifice of the church of the Redeemer, the Rev. Wm. Downey, rector. The Sunday school library has also undergone enlargement. A guild building is shortly to be erected.

ASTORIA.—The 25th anniversary of the foundation of the church of the Redeemer was celebrated last Sunday. It was also the 25th anniversary of the rectorship of the founder of the parish, the Rev. Edmund D. Cooper, D. D. The occasion was celebrated with a special service, at which the Rev. Dr. Cooper, and his assistant, the Rev. Mr. Weeks, officiated. Bishop Littlejohn preached the sermon.

PENNSYLVANIA.

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

PHILADELPHIA.—The Rev. James Lewis Parks, S. T. D., delivered his inaugural sermon as rector of old St. Peter's church on the morning of the 2nd Sunday in Advent, his subject being "Personal Christianity."

A special meeting of the Convocation of Germantown was held on Monday, Dec. 7, in St. Luke's church, Germantown, when the action of its executive officers, in undertaking to provide for the purchase of church property at Plumsteadville, was ratified.

The vestry of Christ church have done themselves honor in addressing an affectionate letter to the Rev. Dr. E. A. Foggo, their late rector, reciting the long services he had rendered the parish, and of the important events commemorated during his rectorship, notably, the centennial of our political life, July 3, 1876, and the centenary of the "bringing of the Anglican line of bishops to our Church," as well as the restoration of the ancient edifice "to its original beauty and strength." They conclude their letter by expressing themselves as "deeply sensible of the value of the long and faithful service rendered to the parish." Of the present vestry but one remains of the number who elected Dr. Foggo in 1861.

The Rev. Dr. R. C. Matlack tendered a reception at his residence, 1910 Vine st., to the members of the Clerical Brotherhood on Thursday evening, Dec. 10th, assisted by Bishop and Mrs. Whitaker; there were fully 100 of the clergy present.

The will of the late Elizabeth F. Wharton contains bequests of \$100 to the rector of Christ church chapel, for the sick poor, and the P. E. City Mission.

Mrs. Emily T. Eckert, who died Dec. 1st, left a very large fortune, almost entirely devoted to charitable institutions, no less than 42 being named. She was the daughter of a prominent Presbyterian, but she manifested her catholicity by gifts to the Friends, Lutherans, and the Church. In fact, the only church named in her will is St. James', Walnut st., which is to receive \$11,000; the Episcopal Hospital, \$5,000; the Lincoln Institution, \$5,000; and the Home for the Homeless, \$1,000; these latter being Church institutions.

The will of Miss Caroline Williams contains a bequest of \$5,000 to the P. E. City Mission, for the Consumptives' Home, and a contingent bequest of one-twelfth of her residuary estate to the same, "to be applied and devoted to the uses and purposes of the Sick Diet Kitchens."

St. Mark's choir sang Spohr's "Last Judgment," on Thursday evening, 10th inst., in true cathedral style. The chorus work was good, especially in "Blest are the departed." There was some excellent solo work. The organ accompaniments and playing of the overtures, by Prof. Minton Pyne, cannot be too highly praised.

The Board of Managers of St. Timothy's Hospital, Roxborough, having failed to procure the appropriation voted by the State Legislature by reason of the Governor's veto, has been obliged to issue an appeal for funds to complete the new laundry, and erect a cottage ward, the latter being urgently demanded. The offertory at St. Timothy's church on Thanksgiving Day, was \$1,245.90, of which \$1000 was handed to the Managers, and the balance to the Episcopal Hospital.

Dr. Henry Sykes, now first assistant physician at the Norristown Insane Hospital, has been appointed Superintendent of the Episcopal Hospital, to fill the vacancy caused by the death of Dr. S. R. Knight. He will assume the office, Jan. 1st, 1892.

A new vested and chorus choir is to render the services in future at St. Matthias' church, Prof. W. Barton, choirmaster.

During the Advent season a course of sermons on "The four last things," is being delivered in the church of the Annunciation. The first discourse on "Death" was given by the Rev. W. W. Silvester; "The Judgment," by the Rev. George E. Yarnall; "Hell," by the Rev. N. F. Robinson; and "Heaven," by the Rev. Stewart Stone. At the Wednesday night service, doctrinal

sermons on "The Creation of the World"; "The Fall of Man"; "The Personality of the Devil," and "The Incarnation of the Son of God," are being preached. On Friday afternoons there are a course of Meditations on the *Nunc Dimittis*, with three lectures: (1) "A Noble Conception of Life"; (2) "A Noble Conception of Death"; and (3) "A Noble Conception of Salvation."

The Rev. Dr. Watkins, rector of the church of the Saviour, West Philadelphia, commenced Dec. 6th, to deliver a course of sermons entitled "Plain Talks on Heavenly Subjects," which will include such matters as "Lying," "Backbiting," "Covetousness," "Selfishness," "Bad Temper," "Over-Dress," etc.

The Rev. J. B. Halsey, rector's assistant at St. Timothy's, Roxborough, is preaching a series of sermons during Advent on "The Divinity of our Lord."

The Orphans' Court have decreed that certain real estate belonging to the late Elvira E. Markley be sold and \$2,000 of the amount realized shall be paid to the House of the Merciful Saviour for crippled children, as originally devised by the donor.

A new church is to be erected at the village of Devon, the plans for which are now in course of preparation.

On the afternoon of the first Sunday in Advent, a marble tablet, placed in the wall near the chancel of the church of St. John the Evangelist, in memory of its recently deceased rector, the Rev. G. D. E. Mortimer, was unveiled with appropriate services. Addresses were made by the Rev. John Moncure, the new rector of the parish, and the Rev. Messrs. Francis M. Burch, F. M. Taitt, and S. N. Boyer.

The 58th anniversary of the Bishop White Prayer Book Society was held on the evening of the same day, in the church of the Saviour, West Philadelphia. The annual report showed that during the past year 8,771 copies of the Prayer Book and 8,298 hymnals had been distributed in 41 dioceses and missionary jurisdictions, to seamen of the U. S. navy, to soldiers in the U. S. army, and to public institutions in nearly every State in the Union. Copies were sent to newly formed mission stations and to itinerant missionaries. The rector of the parish, the Rev. Wilbur F. Watkins, D.D., preached the annual sermon, from Psalm cxliv: 15.

On the same evening, at the church of the Holy Apostles, the Bishop of Kentucky delivered a sermon to the Brotherhood of St. Andrew, his subject being "Individual Work in Christianity," particularly applied to the principles of the Brotherhood. He viewed the growth of the organization as a return of the men of the Church to the assumption of some of its practical duties.

The Rev. Dr. George Emlen Hare, who has been exceedingly ill for a number of weeks, is much better. He is over 80 years of age, but is in remarkable possession of all his powers, and takes the closest interest in daily affairs. Since his resignation of his professorship in the Divinity School, he has devoted himself quite assiduously to literary work in the direction of Biblical criticism. He is the father of Bishop Hare, and one of the two surviving priests ordained by the venerable primate, Bishop White, his friend and fellow-townsmen, the Rev. Dr. Buchanan, being the other.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Litchfield Co. branch of the Woman's Auxiliary met in St. John's parish, New Milford, on Tuesday, Dec. 1st. The Holy Communion was celebrated by the rector of the parish, the Rev. E. T. Sanford, assisted by Archdeacon George, at 11 A. M. At the close of this service reports were read by the Misses Barnum and Beach. The meeting adjourned till 2 P. M. for lunch, after which addresses were made by Miss Emery, and by Miss Mailes, a missionary who has spent several years in Japan. The last address was by Bishop Brewer of Montana. All were very interesting, and listened to by a good-sized congregation, and will doubtless be productive of much good.

There are some 118 undergraduates in Trinity College this year. The Freshman class numbers 27. The faculty is the same as last year, with the exception of Prof. Daley, the instructor in athletics, who is succeeded by a lieutenant from the German army. The college course has been changed somewhat, by increasing very largely the number of "electives" for the juniors and seniors. French has also been introduced into the first year's course, and German into the second year. Formerly, these studies were taught in the sophomore and junior years, respectively. The outlook for the college is very bright.

BRIDGEPORT.—For the two years preceding Easter last, St. John's suffered all the evils that so frequently befall a church without a rector. Now all is changed. On Easter Day the Rev. Wm. H. Lewis began his duties as rector, and since that time the income of the church has increased \$1,800 over the same period for last year, and the attendance at the services is larger than ever before in the history of the church. The church is once more thoroughly united, and the people are co-operating with enthusiasm in all the plans of their new rector to increase St. John's power and usefulness in the community. The rector has interested the business men of Bridgeport in establishing a coffee house on Water st.; a joint stock company has been formed with a capital of \$5,000. St. John's has been recarpeted at an expense of \$700. Within the past month the church has been presented with a new memorial pulpit to cost \$500. Lamb of New York has the contract. The name of the donor has not yet been made known. A handsome new baptistry is also building. For the past five years, the West End has been the most rapidly growing section of Bridgeport. The Congregationalists and Methodists were in undisputed possession of this territory until July last, when St. John's West End mission was established by the new rector. Its growth has been phenomenal. There are now connected with the mission over 70 families, with a membership of 326 individuals, 45 of whom are Church communicants. There are 110 children in the Sunday school, and the sewing school numbers 90. There has been an average attendance of 150 at the evening services. St. John's has already contributed \$3,000 for this work, \$800 of which is to go for current expenses, and \$2,200 toward a mission house. The Bishop will visit the parish on the Sunday after Christmas to consecrate the new pulpit and baptistry and administer the rite of Confirmation.

ALBANY.

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

MORRIS.—Friday, Dec. 4th, proved a disastrous day for Zion church, the Rev. R. H. Gesner, rector. All day long a fierce gale blew from the south-east. As evening drew on it increased in violence, and suddenly raised one-third of the massive iron roof and hurled it a mass of bent and useless metal to the ground. Half an hour later the hurricane carried away another third of the roof. To add to the ruin, a drenching rain set in which soaked through the plastered ceiling, and poured in streams upon the rich and costly carpet. In this strait, the townspeople with generous readiness hastened to the rescue, and within an hour removed pews, carpet, and whatever was movable, to a place of safety. The fine memorial organ is injured by the pitiless rain which soon turned to a driving snow storm. It will cost a large sum to repair the damage, an expense which the parish is ill able to afford.

SARATOGA SPRINGS.—On Advent Sunday the Rev. Dr. Joseph Carey, rector of Bethesda church, began the 19th year of service in this parish, having assumed the rectorship on Advent Sunday, 1873. In all these years many changes have taken place in the parish, but the growth has been steady. Bethesda church to-day is one of the leading churches in the diocese of Albany. There is a handsome stone edifice, with all proper appointments, the church having been rebuilt about four years ago at

a cost of about \$45,000. The church supports the Home of the Good Shepherd, and maintains the parish house in which there are several clergy rooms, as well as carrying on other good works. The addition of the Penfield property to the parish house, the gift of Mr. and Mrs. James A. Moore, is an important event of the year. On Advent Sunday there was a large congregation present and the vested choir were in full force. At 7:30 A. M. there was a celebration of the Holy Communion; at 9:30 A. M. Morning Prayer and Litany were said, and at 10:30 the rector preached his anniversary sermon from St. Matthew xx:9. At the close he said: "The figures which indicate the spiritual work of the parish cannot of course tell the story of all that has been done with the help of the Lord and your loving co-operation. In addition to the constant services held and other work accomplished during the year, 66 souls have been incorporated into the Church of Christ by Holy Baptism, 22 of whom were adults, 61 persons have been confirmed, 21 couples have been united in holy matrimony, and the burial office has been said over the mortal remains of 60 persons, while 1,600 pastoral calls have been made. As we glance over the past, many and precious memories are revived. While the ranks of the sacramental host are ever receiving additions, yet hundreds are gone from us, many of whom were earnest laborers in the church in its various departments, in Sunday school and choir, in the Home and the Guild, and in the various societies which make up the life of the parish." The Sunday schools of the parish celebrated their anniversary in the afternoon. Long before the appointed hour the parish house was filled with scholars and their teachers. At 2 o'clock they formed in line and marched to the church. The service was opened by singing, after which Dr. Carey read a lesson from the Bible and addressed the children. His address was followed by reports read by the various officers, which showed a membership of 491, and an average attendance of 183. The total membership is 528. This includes teachers and officers. Medals were given to six persons having been in attendance every Sunday, and to 38 who had attended 45 Sundays or over. The names of those who had been present 52 Sundays, including the teachers, were called, and as they stood at the altar Dr. Carey gave them tokens to show his appreciation of their earnest endeavors during the year. All those who had been in attendance 45 Sundays or more received cards.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

EPISCOPAL VISITATIONS.

JANUARY.

3. A. M., Boston, church of the Advent.
5. Evening, Wakefield, Emmanuel.
6. Evening, Middleborough, Our Saviour.
10. A. M., North Adams, St. John's; evening, Fitchburg, Christ church.
12. Evening, Dorchester, St. Ann's.
13. " " St. Mary's.
14. Afternoon, Groton, Groton School; evening, Ayer, St. Andrew's.
16. Evening, Watertown, Good Shepherd.
22. " Boston, Good Shepherd.
24. A. M., Dedham, St. Paul's; P. M., Dedham, (Oakdale), Good Shepherd.
- 2-62. Dorchester, All Saints', Southern Convocation.
27. Evening, South Boston, Grace.
28. Lynn: Afternoon, Incarnation; evening, St. Stephen's.

FEBRUARY.

2. Afternoon, Roxbury, St. Luke's Home.
4. Evening, Wellesley, Christ.
6. " Chelmsford, All Saints'.
7. Lowell: A. M., St. Anne's; P. M., St. John's; Evening, House of Prayer.
9. Evening, Rochdale, Christ church.
10. Evening, Webster, Reconciliation.
12. Evening, Canton, Trinity.
14. A. M., Andover, Christ church; evening, Lawrence, Grace.
17. Afternoon, Hanover, St. Andrew's; evening, Bridgewater, Trinity.
21. Boston, Trinity.
23. Evening, Malden, St. Paul's.
25. Evening, Cambridge, St. John's Memorial.
26. Evening, Fitchburg, Christ church.
28. A. M., South Boston, St. Matthew's; P. M., Mattapan, Holy Spirit.

On Tuesday, Dec. 8th, the Eastern Convocation met at Christ church, Waltham. The preacher at the service of the Holy Communion was the Rev. John Matteson. Most of the discussion at the business meeting which followed, was upon the report of the committee on Article iii of the Constitution, which it is proposed to change, and have the lay delegates to the convocation appointed by the vestry. The entire subject was laid over till the next meeting, at Newton, which will take place in March. The essay on "Parochial Endowments," was read by the Rev. A. E. George who treated the subject in an exhaustive manner, tracing the history of endowments from early ages and giving some plain statements of their necessity in modern times. The discussion which followed continued for over an hour, and indicated the great interest which is gradually being shown in the subject by the clergy. The Rev. Prof. Drown read a carefully thought-out exegesis on I Cor. xv: 22, and came to the conclusion that the passage did not favor the claims of Universalism. The addresses at the evening service were on the following topics: "Who is my brother?" the Rev. W. C. Richardson; "Am I my brother's keeper?" the Rev. Prof. H. S. Nash; "Practical Fraternity," the Rev. Philo W. Sprague; "The Brotherhood of St. Andrew," Mr. Edmund Billings. The parishioners provided generously for the entertainment of the delegates, and a vote of thanks was extended to them.

BOSTON.—The church of the Advent commemorated three events in the history of the parish on Advent Sunday. It was the 47th anniversary of the establishment of the parish, the third anniversary of the Rev. Fr. Frisby's rectorship, and the 20th anniversary of Mr. S. B. Whitney's position as organist. The rector preached the sermon and referred to these events. The music was Gounod's Communion service, (2nd *Messe des Orpheonistes*) for men's voices, and it was sung by a choir of 42 men, composed of not only of the men of the present choir, but also the many formerly connected therewith. The processional hymn was the Advent hymn, "O come, Emmanuel"; the retrocessional, "All hail the power of Jesus' name" (Whitney). The men with the boys made a choir of 60 voices.

The Church Lending Library has issued a supplement to its catalogue. This is an invaluable help to clergymen, and books may be obtained free of cost from the librarian, Mrs. W. H. Peabody, 133 Mt. Vernon st., Boston.

The rectory of Trinity church has been purchased as the new episcopal residence, and the one on Chestnut st. has been sold for \$20,000.

St Augustine's church has lately received the gift of an alms basin bearing this inscription:

A gift to St. Augustine's, Boston, in memory of Richard Henry Dana, the champion of the colored man, 1854, (the year of the Anthony Burns case), All Saints', 1891.

The new St. Stephen's church on Florence st., will open on Sunday, Dec. 26th, under the charge of the Rev. H. M. Torbert, as rector, with the Rev. Charles H. Brent as the assistant. It is expected that the first service in the church of the Messiah on Falmouth st., will be held on Christmas Day.

A memorial tablet has been erected in St. Paul's church with this inscription:

James Burrill Dow and Mary Moberney Dow. Blessed is he that considereth the poor and needy. The Lord will deliver him in the time of trouble. In grateful recognition of their generous bequests, this tablet is here erected by the following societies: Church Home for Orphan and Destitute Children, St. Luke's Home, Boston Episcopal Charitable Society, House of the Good Samaritan, Massachusetts Bible Society.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

GRAND JUNCTION.—The corner-stone of St. Matthew's church was laid on Friday, Nov. 20th, with an impressive ceremony by Bishop Spalding, D.D., assisted by the Rev. G. E. Ostenson, the first and only Church

missionary located here. "Onward, Christian soldiers" was sung by the choir and assemblage as a processional. "The Church's one foundation" and other hymns were sung. Psalm cxxxii was read alternately by the Bishop and people; the Apostle's Creed, prayers, and vespers followed and the corner-stone was laid by the Bishop. Among the records placed in the stone were THE LIVING CHURCH of Nov. 14th, *The Churchman* of the same date, *The Spirit of Missions* for Nov., Journal of the diocese, a copy of each of the local daily papers, etc. The Bishop made an address on Church work in Western Colorado, and strongly urged the establishment of a new missionary jurisdiction there, which the growth and needs of the Church undoubtedly warrants. He was followed by the missionary, who pictured the future growth of the Church from this day of small beginnings which was not to be despised. Offerings were taken for the benefit of the building fund, and the benediction pronounced. It is something less than two years ago since the missionary, the first located here, arrived and began to build up the church from a handful of Church-people, and a ladies' guild. The present structure is to be of frame, open roof finished in natural wood; chancel, choir, and nave; a guild room and vestry combined 16 x 15 feet; cloister, vestibule, and baptistry, to cost, without furniture, about \$2,500. This church is built 100 miles or more from any other Episcopal church in the country.

DENVER.—The corner-stone of St. Peter's chapel at Second ave. and South 15th st., was laid Sunday, Nov. 29th, in the presence of a large congregation. The choral procession approached the spot at 3:30 P.M. After the usual music and ritual the Rev. C. H. Marshall assisted the masons in putting the corner-stone in place with the final words of reverence: "In the faith of Jesus Christ we place this foundation stone." The Rev. W. C. Bradshaw then made a short address. The speaker outlined the wonderful growth of the Church in Denver in the last few years. He pointed out the fact that there were three years ago only three Episcopal churches in the city. Now there are 12 and all in a flourishing condition. He declared that it had all come about through the far-seeing wisdom and energy of Bishop Spalding. The rector of the church, the Rev. F. S. DeMattos, then spoke a few words of promise in regard to the new edifice. He said that if there is no great delay the chapel will be opened on January 17.

NEWARK.

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

CITY.—Three or four hundred men attended the celebration of St. Andrew's Day, in Trinity church. The service was arranged by St. Andrew's Brotherhood, and all the local chapters and those in New York were represented. A more hearty or inspiring service is seldom held in any church. The whole assembly, which included also many ladies, sang familiar hymns with much fervor, under the leadership of a choir of men, and took part also in the rest of the service. In the chancel were Bishop Starkey, who presided, Bishop Coleman of Delaware, the Rev. Drs. Boggs and Potter, and the Rev. Messrs. Osborne, Lechner, Mann, and Abbott. Other clergymen occupied seats in the pews. After Evening Prayer, in a shortened form, had been said, Henry A. Sill, of New York, delivered a thoughtful and vigorous address to the men of the brotherhood. Bishop Coleman delivered an excellent sermon on the "Sovereignty of Christ." While preparing it he wrote also a hymn on the same theme, and copies of this, which he had had printed, were afterwards distributed as a souvenir of the service. To persons who have known little about the brotherhood the service was a revelation of the earnestness pervading the young laymen of the Church. Their devotion to the brotherhood received a happy illustration when the New York delegation arrived. One member of it marched up the middle aisle carrying a gripsack. He had just returned from a business trip, and, learning of the

service, jumped on the train for Newark before going home.

INDIANA.

DAVID E. KNICKERBACKER, D.D., Bishop.
THE BISHOP'S APPOINTMENTS.

DECEMBER.

20. Christ church, Indianapolis, 10:30 A. M.; St. Paul's, Columbus, 7 P. M.
25. Grace cathedral, 10:30 A. M.
27. St. Stephen's, Terre Haute, 10:30 A. M.; Greencastle, 7 P. M.

JANUARY.

1. Grace cathedral. 6. Grace cathedral.
10. Trinity, Logan'sport, institution of rector.
11. Grace, Attica, 7 P. M.
12. St. Philip's, Covington, 7 P. M.

The evening of Advent Sunday Bishop Knickerbacker spent in Muncie, where the Rev. F. O. Grannis began that day his rectorship, and after an excellent sermon by the new rector, in a brief address the Bishop welcomed him to the diocese and commended him to the good offices and support of the people, bidding him a hearty God-speed. Muncie has trebled its population in the past four years, and has now about 15,000 people. The parish is outgrowing its pretty wooden church and must at an early day take steps for the erection of a substantial stone building. Mr. Grannis will have a splendid field for work, and will find a people ready to hold up his hands and co-operate with him in the great work before him.

The Rev. Aubrey F. Todrig, of Ellicottville, N. Y., has accepted the rectorship of St. Paul's, Jeffersonville, and entered upon his duties the second Sunday in Advent. Here the plans for a new stone church have been accepted and it is the intention to build during 1892.

At New Albany, St. Paul's parish has just completed the payment for a lot as a site for a new stone church next year. The rector, the Rev. A. B. Nicholas, finds a willing people and is hopeful of erecting a beautiful parish church to take the place of an old wooden structure which has seen its day and generation.

The Rev. N. W. Heermans, of Madison, has accepted the rectorship of Trinity church, Michigan City, and will enter upon his work about the middle of December. He has been four years rector of Christ church, Madison, where he has done faithful service, and leaves with the sincere regret of his people.

The Rev. Dr. Jenckes has resigned St. Paul's, Indianapolis, to take effect Feb. 1st, when he will assume the superintendence for the State of Indiana of the National Children's Home Society, the headquarters of which is located in Chicago.

On the first Sunday in Advent, Bishop Knickerbacker visited Anderson, the county seat of Madison Co., for the benediction of a new rectory just completed, and the consecration of a beautiful wooden church. Anderson is one of the towns in the gas belt of Indiana, that in the past four years has grown from 4,000 to 12,000 in population. The Bishop located a missionary here about 18 months ago, and the result is that we have here, on a centrally-located corner lot, a church property representing a value of \$6,500. Though it is a hard field and the few members of the mission have but little means, the missionary, the Rev. J. A. McGlone, has, by perseverance, secured some \$5,000 from the citizens of the town toward paying for the property. The lot, which cost \$1,400 a year ago, is now valued at \$2,200. The rectory has cost \$1,500; the church and furniture \$3,000. The plan of the church was furnished by Starbuck of Chicago. It consists of tower, nave, choir, and sacristy. It is wainscoted, and the roof ceiled with southern pine varnished; the windows of cathedral glass, the furniture of oak, and it is carpeted throughout. The nave is 35 x 60, and will seat 225. The altar is a gift from the Rev. W. M. Bamford. The lecturn Bible is a memorial gift from the daughter of Bishop Ives in memory of her parents. The Communion service is the gift of the Bishop, and the altar linen of the Sisters of St. John Baptist, New York. A memorial font is to be presented by a communicant in memory of her mother; \$500 was donated from the Diocesan Church

Building Fund for purchase of the lot; \$1,000 was borrowed from the General Church Building Fund for the building of the rectory.

On Saturday evening a reception was tendered to the Bishop at the new rectory, and a beautiful service of benediction was said by him. On Sunday morning at 10:45 the church was filled to its full capacity, chairs being placed in the aisle, and many people turned away. The Bishop and missionary were received by the vestry at the entrance of the church. The request to consecrate was read by the warden and the sentence of consecration by the rector, the Bishop preaching and celebrating Holy Communion. A collection of \$150 was received to meet some deficiencies. This marks a steady advance of the Church in occupying another county in Indiana that has hitherto been without a Church building. Three lots have been secured in the growing town of Elwood in the same county, where it is hoped to erect a church next year, and at another growing town in the same county the Bishop has had the promise of a lot when ready to build.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Michigan is to have a diocesan organization of the Girls' Friendly Society, a president, Miss Mary A. Parke, of 830 Woodward ave., Detroit, having been appointed by the Bishop. It is hoped that the united efforts of the few branches of the society at present in Michigan, with others to be formed, may do much to bring restful and refining influences within reach of the self-supporting girls of the Church.

The recent "Trades Carnival" of the church of the Messiah, Detroit, made a net profit of \$575, which is to be applied toward payment of the new parish building.

A mission Sunday school has been begun by members of St. Joseph's memorial church in a private house on Green ave. It is in charge of a licensed lay reader of the parish, and is St. Joseph's second mission.

On the afternoon of St. Andrew's Day a special service of intercession for missions was held at St. Paul's church, Detroit, with an appropriate address by the Rev. Jos. H. Johnson, of Christ church. In the evening of the same day service was held in five of the smaller churches of Detroit with missionary addresses by a number of the clergy.

Bishop Davies confirmed 12 at St. Andrew's church, Detroit, on Nov. 29th, the first fruits of the rectorship of the Rev. W. O. Waters.

On Monday evening, Dec. 7, a most interesting address on "Ecclesiastical England" was delivered in St. James' church, Detroit, before the members and friends of St. Mary's Guild, of that parish, by the Rev. Joseph H. Johnson, of Christ church. The speaker gave an outline of the various services attended by him in England on three successive Sundays last autumn, touching pertinently and forcibly on those issues that are just now being most earnestly debated in the English Church.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

Since Oct. 1st, Bishop Nichols has been steadily at work—with exception of a few days, during which he held five services and attended committee meetings in San Francisco and vicinity—in a continuous visitation of all the congregations in the Southern Convocation. He reports growth and progress at every point visited, with hardly a single exception; and the members of the Church at every point make a reflex report of fresh spirit and increased earnestness as the result of his spiritual influence and godly counsel.

On Tuesday, Nov. 17th, he began his visitation of the missions in the San Gabriel Valley, under the charge of the Rev. Milton C. Dotten. Service was held in the afternoon at Duarte, in the hall which has just been fitted up as a mission room. A good congregation was present, and the Church-people of the mission gained fresh heart,

and will work more unitedly in the future against the obstacles which not very long ago made some of them think about disbanding the mission.

On the following day the Bishop visited the adjoining town, Monrovia. Here a mission was organized just a year ago, in the same month as that at Duarte. Steadfast fidelity and earnestness has been its motto from the beginning, and few in number, and with much to discourage them, they held on. As a result, interest in the Church and her ways is growing throughout the community. Evening service was held, and three persons well known in the town were confirmed. Afterwards a reception was given to the Bishop, and was largely attended, at the residence of Henry Cannoll, Esq.

The beautiful granite church of the Ascension, nestling against the base of the Sierra Madre mountains, overlooking the San Gabriel Valley to the south, was filled on the morning of Thursday, Nov. 19th. Morning Prayer was said by the missionary, the Rev. M. C. Dotten, after which seven persons were confirmed. Bishop Nichols delivered a most instructive and impressive address, followed by the celebration of the Holy Eucharist. The interior of the church is still unfinished, but several additions to the furnishing of the chancel are now being prepared. The work will go on as the money to pay for it comes in, as the officers of the mission wisely avoid incurring further debt.

On Sunday, Nov. 22nd, a brass altar cross was put in the church of Our Saviour, San Gabriel. On its base, in very small letters, is this inscription:

To the glory of God, and in loving memory of Archie Trew. May 4, 1876; March 21, 1891. "Thy brother shall rise again."

At 10 o'clock, Bishop Nichols held a short and appropriate service of benediction, and dedicated the cross to its sacred purpose. At this service there were present only those specially interested, the parents, and brother and sister, of the young lad of whom the cross is a memorial. He had been confirmed just one year and three days before, and a few months later passed through much pain to the rest of Paradise. The cross—made by the Gorham Mfg Co.—is an unusually beautiful one, its simple outline being unbroken by ornamentation, and its surface being richly etched with passion flowers. At 11 o'clock the church was crowded. Morning Prayer was said by the rector, the Rev. Dr. Trew. The Bishop took the Communion service, and preached a striking sermon on the Church as the witness and keeper of the Faith. At the close four persons were confirmed, two lads and two young ladies, the latter wearing upon their heads simple white muslin Confirmation caps. The Bishop's address to the class was most touching, and was listened to by the whole congregation with intense interest, as he based his remarks upon the associations connected with the cross placed that morning upon the altar in memory of the rector's son, "a noble boy," who almost exactly one year before had stood to make his vows where they were standing, and had knelt there to receive the same gift of the Holy Ghost.

St. John's parish, Los Angeles, vacant since last May by the removal of the Rev. H. O. Judd to Georgia, has been fortunate at last in securing a rector, the Rev. B. W. R. Tayler. For five years past Mr. Tayler was rector of All Saints', Riverside; and his success there in the upbuilding of a strong parish, gives great promise for the solid growth of the Church in the important part of Los Angeles occupied by St. John's.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Rev. Henry L. C. Braddon, rector of Christ church, Delaware City, Del., arrived home from England on the steamer "City of Paris," Dec. 2nd, and resumed his parochial duties. The Rev. B. M. Bradin, for the past 6 weeks, has been supplying the parish. The rector blessed and used for the first time, on the 2nd Sunday in Advent, a paten presented in memory of his father.

MARYLAND.

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

BALTIMORE.—A union meeting of the chapters of the Brotherhood of St. Andrew in the State was held Sunday, Nov. 29th, in Ascension church. The sermon was delivered by Archdeacon Moran. Addresses were made by Mr. H. C. Turnbull, Jr., of Trinity church, Towson; and Mr. H. G. Davis, a lawyer, of Philadelphia.

The Rev. George F. Bragg, Jr., (colored), assumed duties as rector of St. James' church, on Sunday, Nov. 22nd.

The Rev. Joseph Emmart Brown, son of the late Joseph Brown, of this city, died Nov. 22nd, at Bay St. Louis, Miss., in the 62nd year of his age. Dr. Brown was born and educated in this city.

HAGERSTOWN.—The erection of the church for the summer colony at and around Blue Ridge Summit, will soon be commenced. It will be a frame and shingle building on stone foundations, with enormous stone chimney and alcove for stove laid in red mortar. The inside of the building will be finished without plaster, and will have recess chancel and open trussed roof. It will have a seating capacity of about 175. The new church will be situated in St. John's parish, the Rev. W. A. Mitchell, rector.

CUMBERLAND.—The Holy Cross Memorial house, of Emmanuel parish, the Rev. Clarence Buel, rector, was consecrated on Nov. 12th, by Bishop Paret. About five years ago, during the rectorship of the Rev. P. N. Meade, a branch church was established in South Cumberland. For some time the services were held in the engine house, and the additional parish chapel was called "The Holy Cross mission." The unpretentious little chapel soon became too small for the steadily increasing congregation. Miss Mary Perry, daughter of the late Capt. Perry, of the U. S. Navy, who took a profound interest in its advancement, determined, with the assistance of her brother, to erect a church which would meet the demands of the congregation. She was successful in her undertaking, and in June last, the corner-stone of the chapel was laid by Bishop Paret with impressive ceremonies; it has now been consecrated. It contains on the first floor, reading rooms, game rooms, etc., all of which can be thrown into one by the opening of large folding doors, converting the whole into a hall for lectures, etc. The second floor, which contains rooms more especially for women's societies, can also be converted into one for chapel purposes, with vestry and chancel lighted from above. The walls are tinted in light terra cotta, and the chapel windows are filled with stained glass in leaded lights.

LEELAND.—St. Barnabas' church, one of the oldest churches of the diocese, is about to be re-modeled. It is proposed to extend the chancel, alter belfry, re-paint and paper the interior, change windows, and do away with the gallery. The rectory adjoining the church is now in the hands of the builders, and has been almost doubled in accommodation. The work is progressing under the direction of T. Buckler Ghequier, architect, of Baltimore.

PETERSVILLE.—St. Mark's church, this place, the Rev. Edward T. Helfenstein, rector, was consecrated on Dec. 1st, by Bishop Paret. The church is built of red brick laid in black mortar, with a slate roof, partly octagon, and an overhanging belfry on front gable. The interior is finished in dark-toned plaster, and the roof is a double-truss one of Georgia pine. The windows are filled with old gold colored cathedral glass. The church will seat about 200 persons. Mr. T. Buckler Ghequier is the architect.

HOMESTEAD.—St. Thomas' church, the Rev. William Brayshaw, rector, was damaged by the recent storm. Its steeple was blown off, roof broken in, and the open-timbered rafters twisted and broken. The church had lately gotten out of debt, and but a short while ago was consecrated by the Bishop. The damage is estimated at \$800.

ELKRIDGE LANDING.—The Rev. Frank M. Gibson, rector of Grace church, was married on Tuesday, Nov. 10th, to Miss Mary Plummer, youngest daughter of Mrs. Harriet L. Plummer, of Elkridge, by Bishop Paret.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The 14th annual Synod met Tuesday morning, Dec. 1. There was a full attendance. At 7 A. M. the secretary of the Synod, the Rev. Lloyd E. Johnston, celebrated the Holy Eucharist. At 9:30 Matins followed. At 10:30 there was a High Celebration of the Eucharist, the Bishop being celebrant. The service was the familiar Tours in F, and was heartily and sweetly sung. The sermon, by the Rev. Mr. Tomlins, was forcible and instructive.

The business session of the Synod began immediately upon the close of the service. The secretary of the last Synod, the Rev. Lloyd E. Johnston, and the treasurer, Mr. C. E. Hay, were re-elected. The Rev. Allan Grant Wilson was appointed assistant secretary.

The afternoon of Tuesday was largely devoted to the subject of "Diocesan and General Missions," in committee of the whole. Pledges were taken to a larger amount than at the last Synod. In the evening the usual missionary meeting was held in St. Paul's.

On Wednesday morning the Rev. F. W. Oram celebrated the Holy Eucharist at 7 A. M. Matins and Litany were said at 9:30. The morning session was devoted to routine business and the reading of the Bishop's address. The Synod then took up the matter of asking permission from the bishops and standing committees of the Church to proceed to the election of an assistant bishop. The Bishop having retired, and Archdeacon Taylor being called to the chair, the matter was discussed for some time. The whole matter had been given to a large committee at the last Synod, and on account of unavoidable circumstances, that committee was not ready to report. A resolution that the committee make its report was before the House, when Major Bluford Wilson offered, as a substitute, that the standing committee of the diocese be directed to ask from the several bishops and standing committees of the Church, the necessary permission for the Diocese of Springfield to elect an Assistant Bishop, on the ground of the extent of the diocese, as specified in Title I, Canon 16, Section 5. The substitute was adopted.

A new committee on revision of the Constitution and Canons was appointed, with the Rev. R. G. Hamilton, chairman, to report at the next Synod. The lamented removal of Archdeacon Davenport from the diocese made this action necessary.

The Rev. Dr. Fulton, as treasurer of the Province of Illinois, succeeded in raising, through pledges and collections, the balance needed to pay the proportion of the debt on the Orphanage which was assigned to this diocese.

There was found to be nearly \$9,000 in the Fund for the Endowment of the Episcopate, and the trustees of the diocese were directed to complete the matter of their incorporation, and to take charge of the fund. Major Bluford Wilson was elected one of the trustees, in place of Mr. Henry Stryker, Jr.

The elections were held, resulting as follows:

Standing Committee—Rev. D. W. Dresser, D. D., Ven. F. W. Taylor, D. D., Rev. M. M. Goodwin; Messrs. C. E. Hay, W. J. Allen, H. Stryker, Jr.

Deputies to General Convention—Ven. F. W. Taylor, D. D., Rev. D. W. Dresser, D. D., Rev. J. B. Harrison, S. T. B., Rev. J. M. C. Fulton, D. D.; Messrs. H. H. Candee, C. E. Hay, W. J. Quinlan, and F. M. Gilbert.

The members of the Synod and their wives, and the delegates to the Woman's Auxiliary, were entertained at luncheon, at the Orphanage, on both days of the session, by the ladies of St. Paul's and Christ church parishes.

REPORT OF THE ADVISORY COMMITTEE TO THE BOARD OF MANAGERS

The Advisory Committee met at the Mission Rooms, Nov. 20th, 1891. There were present the Bishop of Long Island, the Bishop of Newark, the Rev. Drs. Huntington and Satterlee, and Mr. Alfred Mills, with the secretaries.

The committee considered the several communications referred to them by the Board, and the main subject, the question of an equitable apportionment of the appropriations for Domestic Missions.

A letter of enquiries had been addressed by the chairman during the summer to the several bishops who receive appropriations for their dioceses and jurisdictions, asking for specific information upon which the committee might base an intelligent judgment.

The answers to these enquiries were admirably condensed and printed in the report on Domestic Missions.

A tabular statement, which accompanies this report, was also prepared, giving in order the essential facts, so far as they could be reduced to figures, in relation to each of the dioceses and missionary jurisdictions.

These condensed answers and table of statistics were before the committee. After a careful consideration of the whole subject, the committee, although they were of opinion that in some instances the amounts appropriated to the several dioceses and jurisdictions are inequitable, still they judged that the due proportion could only properly be secured by making additions in certain quarters where the appropriations are manifestly deficient. Yet in view of the Board's financial condition, the committee could not recommend at this time such increase as would be necessary for the purpose of adjustment.

The committee, therefore, adopted the following resolution:

Resolved, That the Advisory Committee, in view of the facts laid before them, deem it inexpedient at this time to recommend to the Board of Managers any change in the ratio of appropriations for Domestic Missions.

In reference to the several communications, the committee adopted the following resolution:

Resolved, That while recognizing the urgency of the cases presented to it, the Committee are unable to recommend any increase of appropriation in the present financial condition of the society.

After the adjournment of the committee, however, a second communication was received from the Rt. Rev. Dr. Sessums, Assistant Bishop of Louisiana, of the same general tenor as his communication referred to the committee, but reinforced by a recent visitation among the missions of Louisiana, urging his plea for a larger appropriation, and recalling the fact that he had been in New York in October and presented the needs in person before the Board. The committee, therefore, respectfully ask the Board to hear and consider again the request of Bishop Sessums.

The committee invite the attention of the Board to the fact that of the \$235,000 appropriated for Domestic Missions, after taking out the salaries and travelling expenses of missionary bishops, \$40,000, the amount appropriated for work among colored people, \$56,000, for work among Indians \$42,000, and other sums for definite work, there is left for our missions to the white race but \$78,000. Of this sum \$26,700 goes to the missionary jurisdictions, including Alaska, \$17,000 to all the southern dioceses, \$4,400 to Maine and New Hampshire, \$25,300 to the dioceses of the West, and \$4,500 to California and Oregon, on the Pacific coast.

The committee submit that this provision is wholly inadequate to meet the requirements, great and growing, for Church extension in all this country.

The valley of the Mississippi and west to the Pacific coast comprises an area of 2,400,000 square miles, or two-thirds of the whole national domain, populated by 27,000,000 of enlightened citizens occupying 28 states and territories, and conducting en-

terprises of the most varied and extensive character. By far the greater part of this vast area is virgin soil to our Church; the people are strangers to our services; their religious life is in a great measure unformed and unsettled. Cities and towns are springing into importance, populations are rapidly growing, and every circumstance in the condition of the people who are flocking in to fill up these states and territories is favorable for the prosecution of missionary work with energy and hope. It is a fair and inviting field in which to carry on the work of Church extension.

Should the dire necessity be forced upon the Board of reducing its annual appropriations for Domestic Missions, the cutting down would not affect the salaries of the missionary bishops, the Indian work so largely sustained by designated contributions, nor the work among colored people, but would fall wholly upon this work represented by the \$78,000; and such action would, humanly speaking, retard the Church's growth to an extent that could not be made up at a later day when the conditions of society have become crystallized.

The committee cannot contemplate a reduction without feeling that it would be a grievous wrong to a branch of our work which needs rather to be strengthened and increased. The future of our Church in America depends in large part upon the measure with which we improve this present period of rapid growth and development in the West, South-west, and upon the Pacific coast. If we permit the present opportunity to slip away unimproved, the loss will be irreparable.

If this work have in it less of appeal to sentiment, if it seem less heroic than other missionary work, does it not justify itself to our judgment as the work which should command most liberal support and earnest effort?

How can we contemplate the Church in which our Christian life has been nourished and with which all our spiritual experiences are interwoven, extending its influence over the land and gathering souls into its embrace without feeling our hearts and minds thrill with joy? We know what is its power to mould and fashion the religious life of individuals and communities, and we long to see it reaching out its influences, not in feeble efforts, but in strength to every part of the land. We long to see it well established in every city and town, impressing itself upon the communities as a faithful witness for God. We should aim to get for it a foothold in every place, but especially should we strive to occupy strongly the centres of large influence. This is the part of wise policy in the advancement of the Church as a spiritual force in the life of the American people.

The results which have been already accomplished with limited means are such as to afford the strongest encouragement for efforts on a much larger scale, but the amount of money which the Board has at its disposal is wholly insufficient, and it seems meagre when it is compared with the amounts which are used for similar work by other Boards. The Baptist Board, North, expends \$183,000; the Methodist \$459,000; the Congregationalist \$750,000, and the Presbyterian \$800,000.

The Committee, therefore, while deeply regretting that they are unable to recommend any increase of appropriations where they are so urgently called for, yet feel constrained in view of the whole subject to recommend to the Board the consideration of the question of enlarging its resources so as to meet the manifest and urgent demands of this branch of our work which so vitally concerns the mission of the Church to the people of the United States of America.

Respectfully submitted,

A. N. LITTLEJOHN,
Chairman.

WILLIAM S. LANGFORD,
General Secretary.

Mission House, New York, Dec. 8th, 1891.

The Living Church.

Chicago, Saturday, December 19, 1891.

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

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The recent address of the Bishop of Albany seems to have been partly intended to reassure the minds of people in connection with recent events and existing circumstances in the Church. We fear, however, that it will miss the desired effect through failure to appreciate the position of those who have been disturbed and anxious in view of the situation. The Bishop seems to deprecate the discussions of the past months as uncalled for, and, apparently, as somewhat presumptuous. The systematic violations of ecclesiastical order in certain quarters, and the increasing evidence of a destructive rationalistic influence in high places, have made the year a memorable one. Discussion was inevitable. It was impossible that men with strong convictions should remain passive. They could not but ask: What does all this mean? Whither are we drifting? And many have felt called upon, and do still feel called upon, to do and say what in them lies to arouse general attention to the tendencies of the times, to utter their testimony in behalf of the integrity of the Faith and Order of the Church, to appeal to our fathers and brethren not to allow great principles to go by default. It is vain to try to check a movement like this, or to waive it aside as an agitation of mere restless busybodies, for it proceeds from the heart and conscience of

those who have accepted with all their souls the teachings of the Church as they have come down to us through the ages, and as the Prayer Book and other formularies and the great divines of the Anglican Church have delivered them to us. In a Church whose government is so largely committed to priests and laymen as well as to bishops, it will not prove very effective to rebuke as presumptuous, or to exhort to "a spirit of quietness," those who are attempting in a time of danger to vindicate principles which are dearer to them than life itself.

It is not a question of the fitness of any individual for the episcopal office. The contention of the last spring and summer has not been concerned with a mere personal question. Nor has it been conducted upon a basis of prophecy or threats. The threats, so far as our observation goes, proceeded from the other side. The question was not one of expediency turning upon the fear of what might happen hereafter; it was a question here and now, a question of principle. The question was two-fold; first, whether it is possible, on any consistent ground, for those who have declared that a part of "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender" is the "episcopate", to proceed to admit to that office, not this or that man, but any man who publicly repudiates that declaration? Can it possibly be denied that the inconsistency involved is, at least apparently, so great that it was impossible for men possessed of reason not to protest? The second, and, if anything, more vital question still, was this: Is it possible that the Church can allow her bishops or priests to play fast and loose with Unitarianism? These are questions which have touched the conscience of the Church, and they cannot be dismissed with a wave of the hand as proceeding from insignificant agitators. What has been needed is a candid facing of these difficulties and clear proof that they are without foundation.

Those who make appeals against religious differences, and call to peace without regard to the principles involved, are pretty sure that they will have the unthinking world on their side. But we are convinced that it is a great mistake to suppose that the cause of healthful Christian unity is hindered by earnest contention for the Faith. Believing as we do that no unity worthy of the

name can come about except upon a basis of truth recognized as necessary to salvation, it seems to us certain that that Communion or that Church will in the long run most attract sincere seekers after God in which truth held to be revealed from heaven is seen to be esteemed as the most precious of all things, and in which men are seen to be watchful against all assaults upon it and sensitive to any and every attempt, from without or from within, to subvert or corrupt it. At a time when in other religious bodies changes are going on touching the fundamental principles which they have hitherto bound upon their members as essential, and it is being revealed that what has been heretofore dogmatically propounded as necessary to salvation may be repealed as no longer necessary, and the minds of many are being repelled from Christianity itself because in the forms in which they know it there is nothing fixed or absolute, it will surely be the strength of the Church to prove that within her borders such changes are impossible, because what she holds as essential, she holds as a "deposit committed to her unto the end of the world, by Christ and His Apostles." It is certain that the world is looking on with interest to see whether the Episcopal Church "takes her Creed seriously."

DESERTION ON THE FIELD OF BATTLE.

It is long since it has been possible to point to the case of any one of the least reputation as a scholar, or otherwise distinguished, who has left the American Church for that of Rome. The instance of Dr. Spalding of Cambridge, which has just occurred, has therefore aroused universal attention. The Boston papers have devoted considerable space to the subject, and have reported in full his farewell address, in which he gave the reasons for his decision. It is evident that the event has caused no small stir in that region, and it is thought to be not impossible that other cases of the kind may follow.

It is worth while, therefore, to notice what are the reasons which, on his own showing, have convinced Dr. Spalding that the Episcopal Communion is no part of the Catholic Church, and that that character is to be found only in the Roman body. We shall for the present deal only with the first of these subjects.

The address, which was admirable in its tone, occupied nearly an hour in delivery; nevertheless, it is not difficult upon analysis to state the actual argument in very brief

terms. Two reasons are assigned as having had the most weight in deciding the speaker against the Catholicity of the American Episcopal Church, of which the first was "the rationalism, the liberalism, the free thinking, the unbelief in the Episcopal and in the entire Anglican Communion." He had accepted the Episcopal Church from the outset, when he came to it from the Congregationalists, for what, in its Creeds, liturgy, and other formulas, it claims to be. He believed in Christianity as a revelation from God, and not an evolution of human thought, and hence as a dogmatic system, a system which has authority and therefore excludes the license of what is called "free thought." What then led him to doubt whether this Church was the true embodiment and exponent of these principles? It appears that it was no change in the official formularies, the liturgy, or the constitution of the Church, for in these there has been no change which can affect in the least degree the points at issue. There has been no change whatever in the official teaching of the Church, the only teaching which is by "authority," nor is there any thought of change in any influential quarter. There is no agitation for the revision of the doctrinal standards of the Church, and we have faith to believe that the moment such an agitation should show itself in any organized way the indignant response throughout the land would soon assure the world where this Church stands. The covert way in which attacks upon the Faith are now carried on is in itself a testimony to the real position of the Church.

Dr. Spalding, however, acknowledges that the presence of the rationalistic spirit is to be expected in any body of Christians to some extent. But his second and stronger reason is that the safeguards against this spirit are insufficient, that "thinking and believing without restraint," "individualism that will not be guided," and this "spreading and growing and branching out into the worst forms of latitudinarianism even to the denial of the very foundation truths of Christianity," has gone on unchecked "from triumph to triumph." He gives numerous instances of this state of things of which the Church is gradually becoming aware, and to which we believe (unlike Dr. Spalding) she will soon become thoroughly awake. The most serious of all these is the fact that some or all of these forms of liberalism "are becoming the standard teaching of schools of theology," and this is made more pointed in the address by references to a

school with which the speaker, through close proximity, could not but be well acquainted.

With a not unnatural impatience he has asked: Why are not these things checked? and has decided in his haste that it is because there is in the body "no sufficient authority to prevent the tearing down of the ancient landmarks of the Faith."

In reference to the presence of this dangerous tide of rationalism, it is notorious that it exists. It is idle to attempt to deny or palliate it. For our part, disregarding calls to "peace, where there is no peace," we have done what we could to call attention to it, and we believe that at the present hour we can do the Church no better service than by continuing to expose it at every opportunity. But on his own showing, it is not the failure of authority where it has been exerted, as in the Ohio case, for example, but it is the general failure thus far to exert it which has led Dr. Spalding to the conclusion that it does not exist.

But discouraging as this slowness of action may be to those who have been quick to see the tendencies of the times, and the danger of delay, it by no means proves what it has here been assumed to prove. Slowness to act may not be owing to incapacity to act, but to failure to see the necessity of action. The bishops of the Church, we are convinced, are not going to tolerate false and destructive teaching when they have once become convinced, that it is something more than a passing sensation. It is not indifference to truth and falsehood, but unwillingness to believe that men can be engaged in a deliberate endeavor to tear down "the ancient landmarks", which induces delay. Americans are proverbially good-natured and long-suffering. Bishops and leaders of the Church are not exempt from the national trait. They would rather deal with their clergy as patient fathers who hope the best for their sons, even when their hope is against hope, than to take the part of masters dealing with servants and slaves.

Yet the time comes when the incorrigible son must be disowned and disinherited, for the sake of those who remain. Good nature and forbearance and gentle recommendations to the offender to betake himself to a season of fasting and prayer, have their proper place, but they cannot be continued indefinitely without harm which may come to be almost irreparable.

True Churchmen will not despair or sulk or drift into disloyalty because all that is wrong is not immediately set right, but they will

feel that a responsibility rests upon themselves, each in his own sphere to combat error and vindicate the truth. They will not rest until it is apparent that earnest efforts are to be made to purge the Church of teaching contrary to her own standards. They will not turn back in the day of battle or until the conflict has been fought out to the end.

SERMON NOTES.

BY THE REV. CHAS. H. MARSHALL, RECTOR OF TRINITY CHURCH, DENVER, COLO.

But the end of all things is at hand; be ye, therefore, sober, and watch unto prayer. 1 Peter iv: 7.

Nearly 2000 years have passed since Peter wrote this, and told the Church the end of all this is at hand. Yet what he wrote was perfectly true then, and is perfectly true now. The warning of the Apostle, however, meant one thing to the Jew, another to the Christian. To the Jew it meant that the end of his nation, as a nation, had come; it meant that all types and signs of the Messiah had been fulfilled in Christ, the true Light had appeared and the shadows must flee away. It meant that since the Jews had rejected Christ and put to death the Lord of life, for them the end of all things, of all their power and blessings and greatness, was at hand.

Jerusalem, once the joy of the whole earth, was soon to be a heap of ruins, and Israel, once the chosen flock of God, was to be scattered as sheep having no shepherd. But for the Christian of St. Peter's time, and for the Christian of to-day, the text means more. It tells us that at any moment Christ may come again to end the time of waiting and hoping, of trial and temptation, or that at any moment death may end all things in this world for us. So that for each of us, in one way or another, it is true that the end of all things is at hand. Yes, of all things which belong to this life. The end of earthly greatness or pleasure is at hand, and for you, my friend, if you are rich, if you are prosperous, if you have many pleasures, the end of these things is at hand.

Again, the end of earthly friendship and connection is at hand. The time comes when David must say farewell to Jonathan, and those who walked in the house of the Lord as friends, must shake hands for the last time. Have you ever watched the trains leaving a great railway station one after another? There are husbands parting from their wives, children leaving their parents, brothers departing from sisters. This world is very like that scene. Some one dies every minute, and so the world is full of partings and farewells. The end of earthly friendship is at hand.

Next, the end of opportunities is at hand. Oh, make the most of your opportunities, your chances, my friend. Once lost, they come not back again. Wisely did the old Greeks write upon the walls of their temples: "Know thy opportunity." God has given us all our place in this world, and for Him. If any of you are yet idle, if any of you have never yet worked for God, I say the end of your opportunities is at hand.

Once more. The end of our time of trial and waiting is at hand. Now we see through a glass darkly; a little

while and we shall see face to face. Now we look on our Lord through the veil of the blessed Sacrament; a little while and we shall be beyond the veil and shall see Him as He is. Now we are sore tried and tempted; a little while and we shall have left the Calvary of this world, the place of crucifixion, for the joys of Paradise. Seeing, then, that the end of all things in this life is at hand, and must be at hand for us all, let us heed how St. Peter bids us prepare for the great beginning which commences when this life is ended. He bids us to be sober, to be watchful, to have fervent love for one another, and to show it in deeds as well as in words. The Christian in the training school of this world, waiting and working for the life eternal, must be sober. He must keep under his body and control those tastes and appetites which make good servants but terrible masters.

You would not expect the flowers to grow in your garden if the weeds were allowed to have the upper hand. Neither can you expect the graces of the soul to flourish if your body is your master. And not only should we be sober in our bodily passions, but in our words. There are many good people, sober people in other things, who are very intemperate in their talk. These love to scatter hard names among their neighbors, names which often hurt as much as a stone would. My friends, be sober in your talk.

And, again, we need to be sober in our religion, especially in these days. I do not mean that we are to be idle and indifferent, but we need not be noisy. The loudest talkers are not those who get through the best day's work. The kingdom of God cometh not with observation, and the truest religion is that which is shown, not only with our lips, but with our lives.

Next we are bidden to watch unto prayer. As the soldier in battle never knows when the bullet may lay him low, so we, in the battle of life, never know how soon the angel of death may cross our threshold. Any night, when we have gone to rest, we may hear the whisper: "The time is come." Let every day find us watching against temptation and praying to God, and the moment of our death, however sudden, cannot come upon us unprepared.

And St. Peter bids us show fervent love one for another. Yes, this is the very foundation of our religion as Christians, love for God and for our brother also. Let no man presume to call himself a Christian unless he is in love and charity with his neighbor. This love must be practiced. To say we love one another and to do nothing for them, is sheer selfishness and hypocrisy.

One of the chief marks of love and charity is to think gently of another's faults. We lay a cloth reverently over the face of the dead. So if a brother be dead in sin, let us lay the covering of our love over him whilst we try to save him, instead of dragging his faults before the eyes of the world. Let us remember how much God has forgiven us for Christ's dear sake, and how much need of pardon we have every day. Then let us deal gently with our brother for Christ's sake. We must stand with him before the judgment seat one day. If we have not forgiven him, dare we ask the Judge to pardon us? There are some

people who, when looking at a beautiful picture, will see only the speck of dust or the crack in the canvas. There are also some who, when looking at a neighbor, can see only the weak point in his character or the broken place in his spiritual armor.

My brother, do not go about with a magnifying glass searching for the faults of your brother. You must use the magnifier in turn upon your own life. I have heard it said there are people who would make an excuse for the worst of sinners. I had rather be among them than one of those who are forever on the judgment seat and passing upon their fellow men.

Most people find friends in the sunshine of prosperity, but let us rather seek out our brother when the evil days come and the clouds return after the rain, and the winter of sorrow is hard and cold, since

"There is more need of love's supporting arm
Along life's slippery pathway in its frost,
There is more need of love to wrap us warm
Against life's cold when summer's flowers
are lost;
Let others share thy life's glad summer glow,
But let me walk beside thee in its snow."

PREACHING CHRIST.

BY THE REV. R. C. MATLACK.

I recently heard a very earnest and glowing address, to a body of theological students, from a doctor of divinity of some prominence in the Church in which it was said: "I have been in the ministry for more than thirty years, and have learned a great deal from experience. As the result of that experience, I would advise you, dear brethren, as soon as you leave the seminary, get away from your theology. Men don't want theology, they are tired of it, preach Christ, become the best preachers you can, and strive to preach Christ, moved, animated, and inspired by the Holy Ghost," etc.

Here we have a good illustration of the preaching of a large "school" in the Church that presents the "new and advanced thought" of the day that has much fault to find with the "evangelical platitudes," "evangelical twaddle" and "evangelical cant of the old school of theology," and would substitute for it this vague gospel of sentiment and gush.

I would humbly ask: Is the minister of Christ to keep eyes and ears open to learn what man "wants," and to be wafted along sweetly by the popular breeze? Is he not rather to study the needs of this sin-smitten world, which "lieth in the wicked one," and is "without God and without hope?" Is he not rather to seek to arouse man to a deep sense of his need, and with wisdom, and diligence, and patience, and hope, point him to the one only remedy for all sin which is revealed in the Gospel, "whether he will hear or forbear?"

Paul earnestly asked: "Am I your enemy because I tell you the truth?" and declared, "if I yet pleased men, should not be the servant of Christ." I would humbly ask again: "How can any one preach 'Christ' without preaching 'theology,' which is the science of God in his relations to man, the noblest of all the sciences, the only one in the study of which all the highest powers of both mind and soul may be called out and developed! Great theologians have not always been great preachers, but with rare exceptions, great preachers—those who have been eminently successful in convicting

men of sin and converting them from the error of their ways—have been able theologians. Any intelligent man can make out the list for himself from St. Paul down to Liddon.

Bishop McIlvaine in his charge to the clergy of Ohio, delivered many years ago, said, very aptly, that a man might preach "all about Christ and not preach Christ" in the Gospel and Apostolic sense. Preaching Christ is showing very clearly, definitely, and positively, Christ in his great mission to earth, his offices and work; and I am inclined to think that the "able minister of the New Testament" will find it absolutely necessary to hold some very clear cut "system," such as is revealed in the Epistles to the Romans, the Galatians, and the Hebrews.

I humbly ask once more: Are we not "ambassadors of Christ, as though God did persuade men by us?" Whether we have any right to expect true and lasting success in imparting divine, spiritual, everlasting life to souls "dead in trespasses and sin," and in developing the divine life in these souls, unless we are simply "heralds" of God's truth "as it is in Jesus," adding nothing thereto, and taking nothing therefrom? Will the Holy Spirit honor us unless we honor his Word? Is it not written, "As a man thinketh so is he." We are sanctified "through the truth?" The Spirit is "the Lord and giver of life" and must show the things of Christ to the soul with life-giving power, and "the sword of the Spirit is the Word of God," our one great weapon. Therefore we must preach the Word in season and out of season.

There is a vital essential connection between right thinking and right living. Souls are not awakened by glittering generalities, and the awakened soul is not relieved and satisfied by mystic sentiment and vapid nonentities.

The anxious sinner must see clearly what Christ has done for him. No emasculated theology which eliminates law, justice, and wrath from its teaching, and always speaks of love, mercy, and long-suffering, will convert this sinful world and bring it back to God. Man must know that "the wrath of God abideth upon him," and why, before he will "flee from the wrath to come" to the sinner's Friend and only refuge.

I have been preaching the gospel for nearly fifty years in a large city, and have been permitted to see remarkable conversions under my ministry. The drunkard has been raised from the gutter, the lady of wealth and fashion has been reclaimed from her idolatry, the eminent politician has been checked in his career of unscrupulous ambition; and always and everywhere by the "foolishness of preaching," and the preaching of the Cross definitely and positively, and this, alone, has been "the power of God unto salvation."

REFLECTION.

BY JOSEPHINE SMITH-WOOD.

2 Cor. iii:18.

The mountain torrent, never still,
By its own force is torn and spent;
Following its unbridled will
Tis ever murm'ring discontent.

The meadow pool delights to wear
The beauties of the sky above;
So quiet souls His image bear
And mirror forth His boundless love.

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PERSONAL MENTIONS

The Rev. Sidney C. Partridge, of Wuchang, China, has returned to the United States for a year, and may be addressed at Putnam, Windham Co., Conn., or care of the General Sec'y, 23 Bible House, N. Y.

The Rev. C. F. Drake, M. D. (N. C.), has returned home from a trip to Cape Town, Africa.

The address of the Rev. Wm. Wirt Mills is 587 Jersey avenue, Jersey City.

The address of the Rev. F. W. Raikes after Dec. 28, 1891, will be rector of Emmanuel church, Emporium, Pa., having resigned Calvary church, Sandusky, O.

The Rev. F. E. De Longy has accepted a call to Christ church, Salina, Kan.

The Rev. J. A. Farrar has accepted a call to the rectorate of Trinity church, Chambersburg, Pa.

TO CORRESPONDENTS

M. K.—1. The Christian Year Calendar would best answer your description of your want. Address Church Calendar Co., N. Y. Price is 75 cents. 2. Send to Young Churchman Co., Milwaukee, for catalogue of their books of instruction.

CORRESPONDENT.—Advent, while considered a lesser Lent, and observed to some extent as a fast, is not included among the fasting days enjoined by the Church in the Prayer Book.

J. M. W.—Wyoming and Idaho.

H. A. B.—Irving's Washington.

A CHURCHWOMAN.—1. Wesley was rector of Christ church, Savannah, Ga. 2. Yes.

M. E. F.—We cannot recall the article to which you refer. Cannot you get access to a complete file and give us the date of the issue you desire?

ORDINATIONS.

On the morning of the third Sunday in Advent, Bishop Potter ordained to the diaconate in the church of the Incarnation, New York City, Charles DeWitt Bridgeman, D. D., late pastor of the Madison avenue Baptist congregation.

On the second Sunday in Advent, Dec. 6, Bishop Davies advanced to the priesthood the Rev. Edward Collins, of St. Stephen's church, Detroit, Mich. The service was held in Grace church, Detroit, and the sermon was preached by the Rev. S. W. Frisbie, rector of St. James, Detroit, and secretary of the convention.

At Wallace, Idaho, on the first Sunday in Advent, by the Bishop of Wyoming and Idaho, the Rev. Herman Page was advanced to the priesthood. The Rev. P. Murphy presented the candidate.

In St. John's chapel, Covington, Ky., the Rev. W. H. McGee was advanced to the priesthood. The Rev. Messrs. Ramsay, McCready, Walter Baker, D. D., Frank Woods Baker, and Estill, being present, assisted in the laying on of hands. The newly ordained priest has been chosen assistant rector of Trinity parish, Covington, with special charge given of St. John's chapel.

On Nov. 29th, it being 1st Sunday in Advent, in Emmanuel church, Warrenton, N. C., the Rt. Rev. T. B. Lyman ordained to the sacred order of priests, the Rev. Edward Philip Green, who was ordained deacon in Trinity church, Asheville, N. C., July 27, 1885, and the Rev. F. S. Stickney, who was ordained deacon May 31, 1891. The Rev. B. S. Bronson, who was also the presenter, and the Rev. Edward Benedict, were the priests who assisted in the "laying on of hands."

Joseph H. Woods, a graduate of the Episcopal Theological Seminary at Cambridge, was made deacon on Dec. 1st, in St. Paul's church, Boston, Mass. This is the first ordination of Bishop Brooks who preached the sermon from St. Matt. x: 27.

On Saturday, Nov. 28th, at St. Paul's church, Detroit, Mich., Bishop Davies ordained to the diaconate Mr. Louis P. Jocelyn, of Ann Arbor. There were 17 clergy present, and the sermon was delivered by the Rev. John McCarroll, M. D., of Detroit. Prof. Jocelyn has been a candidate for the permanent diaconate only, and will continue in his profession of teacher at Ann Arbor, having also charge of Good Shepherd mission, Detroit.

OFFICIAL.

THE name of the mission founded on Advent Sunday with approval of the archdeaconry of North Brooklyn, L. I., by the Rev. Anson T. Colt, has been changed for cause from that of the church of the Holy Name to that of St. David's church.

OBITUARY.

MURPHY.—Entered into rest at Pasadena, Cal., on Wednesday, Dec. 2, 1891, David M., aged 51 years. "Lord, almighty, Jesu best, Grant him Thine eternal rest."

APPEALS.

WILL every Churchman interested in mission work among the poorer classes send a Christmas offering of twenty-five cents to the REV. CHARLES MERCER HALL, St. Barnabas' Mission, Camden, N. J., to help him build a mission church, to cost (with land) \$25,000.

PLEASE help towards seating our church in Miles City, Mont. A large brick church was built when the town was flourishing. A hard winter came, and 80 per cent. of the stock perished. A great many left town, and the church suffered from vacancies. Since I came to the work, in July, over \$300 has been raised in subscriptions in the town, for improvements. The church now needs seats. The Bishop promises \$50 if the rest can be raised. He visits us in February, and I would like to have them in for then. Will you not help me? Send contributions to REV. J. F. PRITCHARD, St. Paul's Rectory, Miles City, Mont.

ST. ANDREW'S mission (colored) Sunday school, appeals for donations of Sunday school literature for Christmas distribution to the pupils at the festival of the Nativity. Forward care of the Rev. E. H. WARD, M. A., rector of Christ church, Lexington, Ky.

AT this season of the year large demands are made by the poor upon the Sisters at the cathedral, Chicago. There is great need of flannel and material of every sort for winter clothing. Patterns of dress goods, and garments for infants and children would be especially acceptable. Groceries can be used to very good advantage; and cast-off clothing, if in good condition, is in great demand.

Already there seems to be much suffering this winter, so many men are out of employment. For the guild of the Good Shepherd, composed of young ladies, tools for carving would be very useful. Miss Thirlwall, of Kenosha, kindly coming down once in the month for the purpose of instructing the boys in that art. Christmas presents for children will be very acceptable during the holiday season. Donations of any of the above-mentioned articles will be most thankfully received.

REV. GEO. D. WRIGHT.

AT their December meeting the Board of Managers of the House of the Good Shepherd, Rockland Co., N. Y., resolved to issue this statement and appeal: The House of the Good Shepherd has existed for over twenty-five years. It has cared for and educated several hundred children. It has visited and ministered to many poor and destitute, especially among the basket makers in the mountains. The children in the House are in charge of efficient and devoted women. Mission services and Sunday school are maintained at four different points. Financial assistance is greatly needed. Address, House of the Good Shepherd, Tomkins Cove, N. Y. Visitor.—THE RT. REV. HENRY C. POTTER, D. D., LL. D., Bishop of New York.

Board of Managers.

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THE Church Unity Society appeals for \$1,000 to send papers on the Church and Unity to ministers of the denominations. \$474 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

ACKNOWLEDGEMENTS

RECEIVED for Girls' Friendly Society Cot in St. Luke's Hospital: St. James' branch, \$20; union service at Trinity church, \$3.50; St. Clement's branch, \$803.94; cathedral branch, proceeds of entertainment, \$42.50; amount previously acknowledged, \$1,200.10; total amount to date, \$2,000.04.

FANNY GROESBECK,

Treasurer.

413 Washington B'd., Dec. 12, 1891.

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

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost \$500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for Domestic Missions are requested during the season of Advent.

MISCELLANEOUS.

AN ORGANIST of experience desires a position. Address, stating salary, J. B., care THE LIVING CHURCH.

WANTED.—By a presbyter, a parish in the South or East; change on account of climate. References given. PRIEST, care of this office.

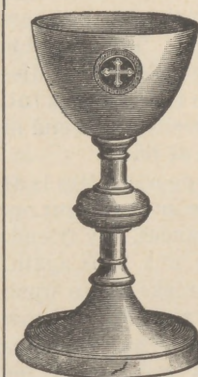
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A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

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CALENDAR—DECEMBER, 1891.

19. EMBER DAY.
 20. 4th Sunday in Advent. Violet. (Red at Evensong.)
 21. ST. THOMAS, Apostle. Red.
 25. CHRISTMAS DAY. White.
 26. ST. STEPHEN, Martyr. Red.
 27. ST. JOHN, Evangelist. Sunday after Christmas. White.
 28. THE INNOCENTS. Violet.

THE FOURTH SUNDAY IN ADVENT.

BY THE REV. J. ANKETELL.

A voice of one crying in the wilderness. St. John 1: 23.

O Lamb of God, Whose boundless Love,
 Hath drawn Thee from Thy home above,
 And sent to us the Heavenly Dove,
 Thy praise we sing.

A voice cries in the wilderness;
 The prophet's words Thy Name confess;
 Thou comest fallen men to bless,
 Our promised King.

Raise up, O Lord, we pray, Thy power,
 And come to us this Advent hour,
 With God the Holy Spirit's dower,
 Eternal Son!

Sing, angels clad in bright array,
 Unlock the golden gates of day,
 Make straight before the Lord a way,
 His race to run.

Rejoice, ye saints, forever more,
 For He Whom once a virgin bore,
 Shall lead you to the heavenly shore
 Of light and love.

We hasten to the glorious morn,
 When Christ, the Prince of Peace, was born;
 It is for us the golden dawn,
 Of Heaven above.

St. Thomas' Eve, 1890.

SERVICE CALENDARS. WESTMINSTER ABBEY.
 Ten men and eighteen boys, Dr. J. F. Bridge, organist.

SUNDAY, NOV. 1st. (All Saints.) A. M., Celebration at 8, and 12. service and anthem, Garrett in D. P. M., service, Attwood in D; anthem, "I beheld, and lo! a great multitude," Elvey. MONDAY, A. M., service, Aldrich; anthem, "O love the Lord," Goldwin. P. M., service, Barrow; anthem, "The souls of the righteous," Nares. TUESDAY, A. M., service, Cummings in D; anthem, "Arise and help us," Marcello. P. M., service, Aldrich; anthem, "Hosanna to the Son of David," Gibbons. WEDNESDAY, A. M., service, Goss in F; *Benedictus*, Gregorian; anthem, "Who shall ascend," Our-eley. P. M., service for men's voices, service, Distin; anthem, "Show me thy ways," Prendergast. THURSDAY, A. M., service, Rogers in F; anthem, "The Lord that made heaven and earth," Turle. P. M., service, Rogers in F; anthem, "O give thanks," Greene. FRIDAY, A. M., service, Elvey in F; anthem, "Give ear, Lord," Arcadelt. P. M., service, Elvey in F; anthem, "O Lord my King," Molon. SATURDAY, A. M., service, Turle in D; anthem, "Blessed are the merciful," Hiles. P. M., service, Turle in D; anthem, "The glory of the Lord," Goss. SUNDAY (10th), A. M., service, Calkin, with Thorne in G. P. M., service, Cooke in C; anthem, "Holy, holy, holy," and "Hallelujah," Handel.

NOV. 15th—22nd. SUNDAY, A. M., service and anthem, Garrett in F. P. M., service, Garrett in F; anthem, "His salvation," and "God is a Spirit," Sterndale Bennett. MONDAY, A. M., service, Boyce in A; anthem, "O ye that love the Lord," Bridge. P. M., service, Elvey in E; anthem, "Lord, who shall dwell," Boyce. TUESDAY, A. M., service, Calkin; anthem, "O Lord, how amiable," Walmsley. P. M., service, Calkin; anthem, "The Lord is my light," Hiles. WEDNESDAY, A. M., service, Garrett in E; anthem, "I will lay me down," Gadsby. P. M., for men's voices only, service, Goss in A; anthem, "Render your heart," Scharton. THURSDAY, A. M., service, King in F; anthem, "O praise the Lord," Croft. P. M., service, Bridge in D; anthem, "Wherewithal shall a young man," Elvey. FRIDAY, A. M., service, Patrick; anthem, "My soul truly waiteth," Batten. P. M., service, Patrick; anthem, "O Lord, my God," Wesley. SATURDAY, A. M., service, Nares in F; anthem, "Blessed is He who cometh," Gounod. P. M., service, Hopkins in F; anthem, "When Israel out of Egypt came," Mendelssohn. SUNDAY (22nd), A. M., service and anthem, Smart in F. P. M., service, Hayes in Eb; anthem, "O come hither," Croth.

LONDON, NOV. 20th.

DEAR LIVING CHURCH:—It will be observed that these weekly papers are issued under the authority of and signed by the Precentor, or Succentor, a title unknown at home. This method is in pursuance of that long-lived routine which runs through the entire system of cathedral administration. It must not be assumed that the organist is altogether ignored, as I happen to know that in some instances he is always asked to consider the proposed list before it is issued, and to offer such suggestions for amendment as the situation or condition of his choir may render desirable. The precentor, however, has his official lists of all the repertory, which has been very deliberately collected, and it is usually his purpose that the services and anthems already adapted to the seasons and proprieties of the liturgic year, shall have due annual recognition. Additions are not easily or often permitted, and once selected, they are not lightly dropped. This process rests upon the most reasonable assumption that liturgic compositions worth singing at all, improve year after year under continued study and repeated deliveries. In consequence, the choirs are always familiar with their music, and are rarely distracted by novelties, and this, at the same time, accounts in great part for the exquisite finish, ease, and refinement, which so far as I have observed, characterize the cathedral services. Would it not tend to similar results at home, among our principal choirs, if the prevailing ambition for novelties and sensational selections should give place for this well-seasoned method of the cathedral Precentors, thus settling upon a well-digested repertory, amply providing for the liturgic year, and then working it up to increasing degrees of polish and mastery?

The uniform excellence of chanting, which at first surprised as well as delighted me, seems owing, at least in part, to the incessant daily singing of the Psalter to an invariable adaptation of pointing, and chants. It differs from our own chiefly on account of its greater deliberation—for its rendering never exceeds the movement of careful and well-considered reading—and a critical and nice attention to accentuation, with syllabic and verbal propriety of vocalism and pronunciation. There are no preposterously elongated syllables and vocables, such as disfigure so much of our canticle chanting. It is the well-ordered, impressive musical delivery of a reverent and refined declamation. Thus far I have heard almost invariably double chants of an elaborate character, admirably adapted for highly-trained and beautifully blending voices; to be listened to, but not sung by, the congregation. And I have not yet heard a Gregorian, or an example of unison chanting, with organ obligatory, a use, I am convinced, that would add new impressiveness and solemnity to those excessively artistic and elaborated services.

It will be observed that thus far, in the cathedrals at least, the traditional severities and austerities of the earlier schools dominate the lists, also that there are many names altogether unknown at home. I am by no means confident that an imitation or adoption of this principle of selection would prove helpful or edifying in our own

choirs. Our congregations are not trained and moulded by the ancient traditions of the old Anglican school, most of which are archaic in form and idiom, and long out of touch with the suggestions of contemporaneous art. The contrasts are too violent and disturbing. The modern culture and type of melodic services have preoccupied our sympathies and sensibilities, which are at the same time reflected in our methods of church construction and decoration. The living art has become domesticated and adopted so generally and heartily that our liturgic worship has virtually ceased to be retrospective; while in the almost savage severities and archaisms of these ancient temples, I recognize a singular congruity and fitness in the choral art that prevails, and so definite and commanding is this, that the latest school, more than half Continental in its inspirations, seems almost an irreverent impertinence. It should not be inferred from all this that there are no exceptional bright places in liturgic music; in England, and especially here in London, they are numerous and noteworthy, and in my next may appear some glimpses of them. Westminster Abbey, for the present, concludes this long sequence of the older art, which will hardly reappear until my visits to the southern and western cathedrals, which I hope to make on my return journey to Liverpool.

I attended an interesting concert in Albert Hall, Kensington, on Wednesday evening of this week, certainly a leading place of interest among the modern sights of this impossible and monstrously developed metropolis, and I use these strenuous terms very deliberately, for no stranger can hope to penetrate its mysteries, and reach its innumerable treasures of art, beauty, literary interest, and profound historical importance, without an expenditure of patient endurance quite unprecedented. Albert Hall is the largest and most perfectly appointed music hall in the world. It is a long, symmetrical oval, within and without. At one end stands the largest and most perfect concert organ ever built, flanked by vast areas of seating for choruses, and an orchestra, in which I counted twelve contrabassi, leaving rather narrow quarters at the foot for solo artists and the director. There is the ground floor or parquette oval, surrounded by a broad, ascending belt of "stalls" (comfortable and large), behind which begin the rows of boxes, of which there are four tiers, those reserved for the royal family being found in the third; and yet above, a broad belt of balcony sittings, where thousands are accommodated, while above, at the top, is a broad ambulatory, looking down upon the vast area below through pillared balconies. The capacity of the hall is fully ten thousand people. Probably eight thousand were in attendance to listen to a delivery of Dr. C. Villiers Stanford's "Eden," a dramatic oratorio in three acts (each subdivided into scenes and episodes); the libretto written by Robert Bridges, set to music for soli, chorus, and orchestra. Dr. Barnby acted as director, and among the soloists who were of the highest local distinction, I recognized that sterling baritone and artist, Mr. George Henshel, so long the delight and pride of New York and Boston, and Madame Hope Glenn, a

charming contralto, who assisted at a Worcester, Mass., Festival, some three years ago.

This is a new composition, composed for, and produced for the first time at the recent Birmingham festival. Its three "situations" are heaven, hell, and earth, and the versatile composer in turn transforms his chorus into Angels, "Impatient Fiends," "Furies," "Warriors," "Plague," "Famine," "Diseases," and "Celestial Choirs," while the artists shift their personalities so swiftly and with such astounding versatility, as "St. Michael," "Eve," "Serpent," (who does not a little singing!) "Satan," and so on, until the brain is set reeling under the tension. The libretto is an audacious paraphrase of Paradise Lost and Regained: clumsy, and at times shockingly profane. The music is independent in its method and treatment, discovering large resources on modern lines of expression; strangely enough, profoundly mediæval and archaic in the "heaven," most Wagnerish and "futuristic" in the "hell," and in the finale of restoration and redemption, richly and reverently flavored with Gounod inspirations. The orchestration is exceptionally bold, richly colored, and dramatic, and not a little of the solo and "part" writing very beautiful. But the ensemble is heavy, turgid, fatiguing, and disappointing. This was the second delivery. I hope that it will never survive an Atlantic voyage, or tempt the endurance of American singing societies. I did not find the chorus as effective as I had anticipated. Possibly the vastness of the area may have exercised a depressing effect, obscuring the volume and brilliancy. I have heard better choral work scores of times at home; I mean by that, more perfectly expressed, and with nicer rhythmic and dynamic coloring. But one could endure a wearisome hour or so in such a magnificent hall on a first visit. I have an impression that the English are more hospitable and patient under such a musical inquest than our more mercurial audiences at home, where, I am confident, the seats would have been mostly cleared before reaching the third movement.

Dr. Stanford, who, you may remember, is the organist in Trinity College chapel, Cambridge, simply shares the ambitions and experiments of most of the younger generation of musical aspirants, who seem to act under a common professional ambition to make a name and reputation by some cantata, or oratorio, or dramatic composition, that shall be accepted and performed by some of the leading choral associations that give annual festivals in several parts of England. The result is a steady crop of hastily written, sometimes presumptuous, compositions which find their way into print, and for the most part expire at the introductory delivery, never to be heard of again. For in the rapidly lengthening list of these compositions, sacred and secular, but a handful are ever heard a second or third time, or awaken a permanent interest in the art world. I think this is true to a considerable extent of the steady fashet of services and anthems which clamor for recognition, certainly these receive but cold comfort from the cathedral authorities, while very many of the parochial organists seem possessed by the same *cacothies scribendi*, and press forward their lucubrations at every available opportunity.

It seems not unlikely that this is a feverish and enervating disposition; and that a longer discipleship of reverent study at the feet of the great masters would develop not only a better knowledge of the divine art, but some degree of æsthetic humility. I cannot count it altogether a helpful or hopeful sign of sound musical advancement, when the younger organists are prematurely rushing into print. A musical genius who has something really worth communicating is as rare as the great painter, poet, and orator.

G. T. R.

Subscribers who do not bind their copies of THE LIVING CHURCH will find it to their advantage to preserve them for a time in a convenient cover, which will be forwarded from this office at cost price. This temporary "Binder" is also useful for the preservation of files intended for permanent binding. We are led to make this suggestion by the great number of enquiries that we have received of late, concerning articles, book reviews, poems, statements, etc., which have appeared in our columns, concerning which we are not always able to give information.

HOLIDAY BOOKS.

We have received from Messrs. L. Prang & Co., 286 Roxbury st., Boston, Mass., some beautiful specimens of their holiday publications: cards, calendars, art novelties, and booklets, which are prepared with great skill and delicacy. Selections from the works of well known authors, such as the Rev. Dr. Farrar, Margaret Deland, Mrs. Huntington, Lurabel and Lizzie Harlow, are illustrated in water color sketches and pen drawings by F. Schuyler Matthews, Helen Goodwin, Louis K. Harlow, and others. Among the rich profusion of these publications may be specially named: "Places that our Lord Loved," "Family Record," "The Old Farm Gate," "A Tennis Set in Picture and Verse," "Clouds and Sunshine," "A Day's Fishing," "Bonnets and Hats, portrayed from Youth to Age," and some uniquely designed calendars.

THE CENTURY ILLUSTRATED MAGAZINE. May, 1891, to October, 1891. Volume XLII. Price, \$3.00. ST. NICHOLAS. An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Volume XVIII. Parts I and II. November, 1890, to October, 1891. 2 vols. Price, \$4.00. New York: The Century Company; Chicago: A. C. McClurg & Co. From observation of "The Century" and "St. Nicholas" month by month one can hardly realize the amount of attractive, instructive, and entertaining reading and illustration which are comprised in the issues of a single year. Of "The Century" we have here but the half year, a portly and comely volume of nearly a thousand pages, full of the best that literary and pictorial art can produce. Among the notable series of papers included may be mentioned "The Gold Hunters of California," "Siberia," "Italian Old Masters," "The Squirrel Inn," "Indian Campaigns," "Present Day Papers," etc. Short Stories, Open Letters, Topics of the Times, poems, and other valuable contributions, go to make up one of the few great magazines of the world, and one that is second to none.

The bound "St. Nicholas" comes with a ruddy glow, two volumes in red binding, in time for Christmas, every year. Its attractions are too delightfully varied and attractive to be enumerated. We give it up!

HARPER'S YOUNG PEOPLE. 1891. New York: Harper Brothers; Chicago: A. C. McClurg and Co. Decorated binding. Price, \$3.50.

If any one wishes to test the value of a year's "Young People" in good binding, let him present a copy to some family of four or five boys and girls, and at the end of six months let him enquire. He may find the volume, with not a leaf missing, but it will look as if it had been "through the war."

It does not break down, it simply wears out by constant turning and handling. It is a large book, handsome and durable, but the youngsters "devour it." One-year-old copies of "Young People" are the best advertisements which the publishers could place before the public.

TOM TUCKER AND LITTLE BO-PEEP. By Thomas Hood. Illustrated by Alice Wheaton Adams. New York: Cassell Publishing Company; Chicago: A. C. McClurg & Co. Price, \$2.00.

The "tragical mirth" of Mother Goose done into a connected and affecting story by Hood, is here presented in a charmingly decorated volume, every page being from lithograph plates, printed with delicate sepia tint. There are several very well drawn and colored full-page illustrations, and many in monochrome. This book will doubtless be a general favorite with the children among the holiday gifts.

FRIENDSHIP. By Marcus Tullius Cicero, Francis Bacon, Ralph Waldo Emerson, with portraits. Chicago: Albert Scott, & Co. White parchment cloth, in a box, \$2.00.

Three great essayists from three widely different periods of the world's history, each, in a style peculiar to himself, writing upon the subject of friendship in a way that has won for his words a permanent place in universal literature, are here most happily grouped together under one cover. It is a dainty cover too, while out from between the beautifully printed pages, the features of the eloquent old Roman, the learned Englishman, and the wise American, look benignly at us, and the oneness of humanity, no matter what the age or clime, is manifested to us as we read how to find a friend, how to use him, how to keep him, and what we ought to do in return. Here is the gift book for friend to give to friend.

A FRENCHMAN IN AMERICA. Recollections of Men and Things. By Max O'Rell. With over one hundred and thirty illustrations, by E. W. Kemble. New York: Cassell's Publishing Co.; Chicago: Brentano Bros. Price, \$2.00.

Those who have read "Jonathan and his Continent," and "John Bull and his Ireland," will hail with delight a new book by Max O'Rell. "A Frenchman in America" is in form of a journal, in which the author has jotted down his experiences on his last lecture tour through America. Max O'Rell is a keen observer. He finds many subjects for criticism, and chief among these our meek subjection to paid servants. And we deserve it, too; for no other nation would tolerate such insolence from employees as we do. Railway agents and porters, hackmen, reporters, domestics, all come in for a share in this satire. For instance, O'Rell says of some head waiters: "You feel as if you wanted to thank them for kindly condescending to concern themselves about anything so common-place as your seat at the table." And of the headwaitress in our smaller hotels, he says: "No term short of queenly will describe her stately bearing, as she moves about among her bevy of reduced duchesses." These criticisms are sharp and sweeping, but they are uttered in a spirit of fairness, and are entirely free from bitterness. The American people will not tolerate ridicule, but they will enjoy having their foibles thus wittily pointed out. The author finds much to praise among us, as well as something to deprecate. Especially is he struck with admiration for our American women. He has found them simple and unaffected, but possessed withal of ease of manner, and charm and naturalness in conversation; and he considers their social position so enviable, that he exclaims: "If I could be born again, and choose my sex and birth-place, I would shout at the top of my voice: 'O, make me an American woman!'" The book contains, beside, a rich store of amusing incidents, and sketches of prominent men, all told in a fresh and sparkling style.

MEN OF IRON. By Howard Pyle. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$2.00.

A splendid book, splendidly gotten up. So fascinating a tale that one cannot put it down until finished. The adventures of the obstinate, reckless, but honest and courageous, Myles Falworth are so told, and are of such a nature, that few boys would not be attracted by them. Myles is the son of

the attainted, blind Lord Falworth, who has taken refuge in a secluded valley, where Myles grows up a strong, healthy boy, until he is fifteen years old, when he is sent away to his father's friend, the Earl of Mackworth, who receives him among his squires. With these he lives, fights, and plays, but his life is not all play, for these squires are under a stern old knight, who drills them vigorously in the sword exercise. Myles, without his knowledge, is watched by the Earl who is training him to avenge his father's wrongs on his enemy. With this in view, Myles is drilled in all arts of knighthood, and is finally knighted by the king, Henry IV. Shortly after the ceremony, he tilts with a celebrated French Knight and overthrows him. At last, he fights the Earl of Alban, his father's enemy, and kills him, after which he marries his lady love and lives happily. Through all this, he grows up an honest, true, and pure man. No better story book could be given a boy for a Christmas gift.

ACROSS RUSSIA FROM THE BALTIC TO THE DANUBE. By Charles Augustus Stoddard. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price \$1.50.

These entertaining and well-written sketches make a handsome volume, and with the aid of several full-page photogravures give a clear idea of the most noted places and scenes in the far away empire of the Czar. One is surprised to read of the extent and magnificence of buildings and treasures to be found in a country so far behind the western world in many ways. The description of the churches, the religious devotions, and the amusements of the people, is also extremely interesting. The reader is pleasantly conducted from Paris to Stockholm, then on to St. Petersburg and Moscow, through Hungary, and down the Danube.

LYRICS OF THE LIVING CHURCH. Original poems compiled from "The Living Church." Edited by C. W. Leffingwell. Illustrated. Chicago: A. C. McClurg & Co. Price, \$1.50.

The publishers, in their announcement, say: "This volume contains selections from the poems which appeared in THE LIVING CHURCH during the first decade of its publication. The poems are all of a deep religious nature, and contain inspiration and comfort for all who are seeking the higher life. As a whole it is a volume of religious verse of very unusual merit, and puts into permanent form those sweet songs of the spiritual life of singers who have in many cases lifted their voices but once." A reader says: "The book is free from commonplace and devotional twaddle. The poems have grace and imagination, and are not devoid of intellectual vigor. It is most attractively put up. The illustrations are excellent. It is probably one of the best collections of poems extant. I congratulate you." Another friend writes: "The illustrations by Mr. Gratacap show fine workmanship and finish." The following, from a doctor of divinity in New Jersey, we highly appreciate: "I think it was a wise thing to collect these fugitives into a permanent shape. As a whole, the verses seem of a higher tone than what is known as 'newspaper poetry,' and many of them glow with true poetic fire. The volume is a credit to THE LIVING CHURCH, and to the publisher, and I hope will meet with the success it deserves."

THE SCOTTISH CHIEFS. A Romance. By Jane Porter. In two volumes. Chicago: A. C. McClurg & Company. Cloth.

The publishers have, in these neat and pretty volumes, presented in a new dress and pleasing form Miss Porter's famous novel. We venture to predict that its present readers will find its moving incidents as fascinating as did their "forbears" of the opening century, and will "want to be let alone" when, poring over these volumes, they are heart and soul "wi' Wallace."

DAME CARE. By Hermann Sudermann. Translated from the German by Bertha Overbeck. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$1.00.

A delightful story, retaining in its translation into good English, the atmosphere of the wild heaths of the Fatherland. The hero lives for others, taking their cares as his natural heritage, knowing little of youth

and joy. How he escapes from the thralldom of "Dame Care," and is rewarded for simple devotion to duty, will appear before the volume closes, and the reader will be glad to have made the acquaintance of Paul Meyerhofer and of—somebody else.

A ROSE OF A HUNDRED LEAVES. A Love Story. By Amelia E. Barr, author of "Friend Olivia," "The Bow of Orange Ribbon," etc. New York: Dodd, Mead, & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

Truly a love story, well worked out and replete with interest. Through all the light and shadow, the individual characters are clearly portrayed. The daintiness of the story's dress well fits the theme; thick, finely calendered paper and softly finished illustrations make indeed a pretty setting for a pretty story.

HUCKLEBERRIES. Gathered from New England Hills. By Rose Terry Cooke. Boston and New York: Houghton, Mifflin, & Co. 1891. Pp. 343. Price, \$1.25.

The quaint quiet humor of these tales of New England life make them fascinating reading. They give a vivid picture of the home life of the dwellers on the hillsides, and the name, "Huckleberries," which the author has given to them, is indeed an aptly descriptive one.

THE HAUNTED POOL (La Mare au Diable). From the French of George Sand, by Frank Hunter Potter. Illustrated with fourteen etchings by Rudaux. New York: Dodd, Mead, & Company.

This edition of a work too well known to need comment, is one over which the reviewer may be allowed to grow enthusiastic. In its paper and typography it is the counterpart of the much admired edition of L'Abbe Constantin, which so charmed the reading public a year or two ago; and the illustrations are even more beautiful.

SUNDAY READING FOR THE YOUNG. With upward of two hundred and fifty original illustrations by Gordon Browne, George Monther, G. W. Phead, Helen Miles, T. Pym, C. G. Walker, etc. New York: E. & J. B. Young & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

Mothers whose children get this book for a Christmas present will bless the makers of it as Sunday after Sunday they see their restless little ones quiet and contented over its pictures and stories.

A MODERN ALADDIN, or, The Wonderful Adventures of Oliver Munter. An extravaganza in four acts. By Howard Pyle. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

An extravaganza is not to be taken seriously; and so this gruesome mixture of mediæval necromancy with modern psychology and "hypnotology," need not freeze the reader's blood. It might be as well,

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however, to reserve "A Modern Aladdin" for daylight reading. One wouldn't like to risk the appearance in one's dreams, of Gaspard with his smile, and his uncanny black bag. Ugh!

GOLDEN TRUTHS: A Course of Sermons for the Christian Year, with a Special Series for Holy Week. By Rev. John N. Norton, associate-rector of Christ church, Louisville, Ky., author of "Rockford Parish," "Lives of the Bishops," "Short Sermons," etc. Eighth edition. New York: Thomas Whittaker. 1891. Pp. 487. Price, \$2.00.

In their special line and form, these little sermons have proved themselves great, as an eighth edition witnesses. Simple and directly heart-fitted, their power excels. For the lay-reader's use they are almost singularly apt, and in no congregation could they come amiss. If detained at home through stress of weather, "the Church that is in thy house" will through these golden truths be edified in the Faith.

THE TEACHING OF CHRIST; its Conditions, Secret and Results. By the Rt. Rev. J. Moorhouse, Bishop of Manchester. New York: Macmillan & Co. Chicago: A. C. McClurg & Co. Price \$1.25.

Discourses such as these are gladly welcomed at any time, and prized; at this time the volume before us will attract special attention on account of the sermon on the "Limitations of our Lord's Knowledge," about which so much controversy has been excited by "Lux Mundi." While the learned Bishop concedes that our Lord's humanity was subject to limitations, even as to knowledge of worldly affairs, he treats the subject with great reverence, and with needed qualifications as to spiritual things.

BISHOP WILBERFORCE. By G. W. Daniell, M. A. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

Canon Ashwell, R. G. Wilberforce, and Dean Burgon have given the life of the great Bishop in such detail that little more remains to be said in the way of biography. Mr. Daniell does not attempt that work, but in this admirable little book has published a review of the public life of Samuel Wilberforce which is appreciative and impartial, and withal satisfactory even to the warmest admirers. He sketches him as archdeacon, dean, bishop, then as organizing his diocese, and dealing with diocesan difficulties. Chapters are given to "the Bishop and the Broad Church party," to "Ritualism and Church Establishment," and to "Bishop Wilberforce's Literary Influence and Personality."

THE CHRISTIAN YEAR KALENDAR. From Advent 1891 to Advent 1892. New York: Church Kalendar Co. 75 cts.

This most convenient kalendar for use in the sacristy and elsewhere, makes its appearance promptly as usual. It gives a large amount of Church information, with plates and explanations of vestments, and useful instructions to sacristans for the reverent care of the altar.

BIBLE STUDIES from the Old and New Testaments, covering the International Sunday School Lessons for 1892. By Geo. F. Pentecost, D. D. New York: A. S. Barnes & Co. Price, cloth, \$1.00, paper, 60 cts.

These studies by Dr. Pentecost have long been highly valued by those who use the International series of lessons. As he is not a Churchman he does not write from our standpoint, but many of his thoughts will be found helpful to every one.

THE CEREMONIES OF A LOW CELEBRATION, WITH NOTES AND APPENDICES. By the Rev. Wm. McGarvey, B. D., Philadelphia.

Since the publication of Elmendorf's little volume on "Rites and Ritual," many years ago, nothing has appeared in this country, so far as we know, covering the ground of Mr. McGarvey's book. Considering, therefore, that he is almost a pioneer in his chosen field, it is gratifying to find in this compact treatise such a satisfactory attempt to adapt the ancient Catholic ceremonial to the American Prayer Book. The author has expounded his principles in an important preface of 16 pages. The points made are most admirable, and if they had been understood and acted upon at an earlier time might have gone far to remove prejudice against the ritualistic movement in the Church. It is insisted that our Communion service lacks nothing of liturgical completeness and doctrinal fulness, and that it is in fact the best of all the Anglican forms, not excepting that of the celebrated First Prayer Book of Edward VI. The important principle is stated that nothing that the in-

dividual priest can do or say could make up for any lack of completeness, even if there were any such lack. This is a matter which rests with the Church in her corporate capacity. Here is a principle which has often been lost sight of by the compilers of ceremonial books in England. It follows that whatever prayers the priest may use in addition to those ordered in the service are nothing more than edifying forms of private devotion. At the same time devout men of every school of Churchmanship have always been led to use such private prayers in certain places. Those selected in the book before us are such as "have been sanctified by ages of use in the Church of God." The author likewise emphatically insists upon the binding character of every rubric *in foro conscientiae*, while he asserts, what is transparently true, that some things must be done which no rubric directs. The general principles summed up at the close of the preface are such as we suppose all liturgical scholars would admit as furnishing the only intelligible method of establishing a fitting ceremonial which shall at the same time be in accordance with Catholic tradition. The book itself is a mine of learned information derived from the best liturgical sources, old English, modern Anglican, continental, and Eastern. While many may not be prepared to adopt in full the ceremonial here given, it will certainly be recognized as desirable that, whatever the amount of ritual observance any one may see fit to use, it should, as far as it goes, be based not upon individual fancies and idiosyncracies, but upon intelligible principles and in the lines of the best ancient traditions. While we might not agree in every detail with the author's conclusions upon disputed points, it must be confessed that he has strong reasons for his decisions in each case, and we know of no point in which our dissent would produce any noticeable departure from the ritual which he recommends. We acknowledge that we should have preferred to see the devotional forms rendered into the idiomatic English of our ancient sacred dialect, and of some of them such renderings have long been in use in books of private devotion. It is probable also, that some of them will hardly become naturalized among us without still further alteration. Not the least interesting and important part of the book is contained in the several appendices which deserve to be studied with care. On the whole, we have here a treatise which is calculated to be of great service in the seminary training of students, not only for what it is in itself, but even more on account of the sources of liturgical learning to which it introduces its readers. The book is to be had upon application to the author.

THE EMERGENCY TRACTS, Nos. 1 to 5. Milwaukee: Young Churchman Co.

These tracts treat of the burning questions of the day. Those so far issued give no uncertain sound, though they are free from extravagance or unnecessary personalities. They are concerned with principles which are in danger of surrender or compromise, or such as have been allowed to fall too far into the shade. The first of the series, entitled "The Emergency," sets forth in a perfectly straightforward and direct way the occasion which has given birth to them and the general line which it is proposed to take. It is written with calmness, but the underlying feeling is evidently one of stern conviction that an aggressive campaign is imperatively called for. The maturity of style and theological accuracy of the numbers so far issued make it clear that the undertaking is not in the hands of novices. Number 3 deals with the fallacies of Dr. Newton's notorious sermon, "Fold or Flock," No. 4 clears up a subject generally misunderstood, the distinction between "Free Thinking," properly so-called, and "Freethinking." The subject is presented with a freshness which must secure attention. Number 5 draws attention to the Athanasian Creed as a part of our Catholic heritage in which we have the most effectual antidote to the errors of the rationalistic school. Such a publication as this is a sign of the times. It attests the presence of a deep conviction that a critical

condition of affairs exists among us which must be met seriously and resolutely, and also the fact that there is abundant ability among our orthodox clergy to meet it with telling effect. The tracts are issued weekly at the low price of 50 cents per year.

OUR old friend, Whittaker's Protestant Episcopal Almanac, makes its appearance this year under a new dress, and with additional features, which will give it a larger sale than usual. Among these are many excellent pictures of prominent clergymen. This is the 38th volume.

The New England Magazine for December opens with an interesting study of Canadian journalism by Walter Blackburn Harte. The writer is a newspaper man, and knows the difficulties of the craft from the inside. Herbert D. Ward contributes a very clever, artistic story, full of humor and quiet pathos, called "Only an Incident." It is finely illustrated by Jo. H. Hatfield. "Pen Pictures of the Bosphorus" is a cleverly written study of impressionism in words by Alfred D. F. Hamlin, beautifully illustrated with photographs and pen-and-

ink sketches made upon the spot. An interesting series of articles under the caption of "Stories of Salem Witchcraft," is begun in this number, and is well illustrated. Lillie B. Chace Wyman has an appealing anti-slavery article called "Black and White," and Charles Lewis Slatterly writes in a gossipy strain of old Bowdoin College and its famous students and professors.

The Kindergarten Magazine for December comes out with a beautiful Christmas frontispiece, "St. Anthony and the Christ Child," and the sweet story of the wonderful vision. The papers and serials of the entire number ring with the Christmas "joy in the world." Its stories, its Christmas Carols, its suggestions for work, play, and study for mother, teacher, and child, are wonderfully adapted to the season. [Three months on trial, 30 cts. Address Kindergarten Publishing Co., 277 Madison St., Chicago].

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THE HOUSEHOLD.

THE EARLY FEAST.

BY MRS. REXFORD SMITH.

The night is gone, its shadows flee;
Lord, Thou hast safely guarded me,
Oh, let me, my first hymn of praise,
To Thy dear Name and glory raise.

Oh, let me haste with joyful feet,
And at the early mercy seat,
Thy pardon, and Thy grace, implore,
Thy feast partake, Thy Name adore.

While at the altar rail I kneel,
Let me Thy real Presence feel;
That Presence, Lord, oh, may it stay,
Me through the coming, toilsome day.

This early pledge must surely keep,
My erring tongue, my wandering feet,
One day from idleness and sin;
Must keep me pure without, within.

My love, with altar lights arise,
Through feeble flames, they reach the skies,
While, over all the early Feast,
Breaks the first light of yonder east.

So, gracious Lord, in mercy bend,
Take my poor feeble love, and send,
Brighter than sun, Thy love, divine;
Infinite it must o'ershadow mine.

THE EARLY BRITISH CHURCH.

BY M. E. J.

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X.—ARCHBISHOP THEODORE.

This great man was born in the year 603 in Tarsus of Cilicia, and as Hook says, this "announcement seems at once to awaken an interest in his history." It would be deeply interesting could we trace his boyhood and youth in the old Greek city, but any biography of Theodore must needs be defective, as his life begins historically when he was past middle life, for we hear of him first at Rome about the year 668. There had been an interregnum of four years in the see of Canterbury, the last Archbishop Deusdedit having died in 664, and a delay ensued in electing his successor. When at last Wighard was chosen, the question of his consecration arose, and party feeling on the subject of Celtic and Roman orders being at that time very high, he was sent to Rome to receive consecration from the Pope. But on his arrival there Wighard fell ill of the plague and died. When this sad news reached England, the bishops decided that as there had been so much delay already, they had best leave the selection of a new archbishop to the Pope, let him be consecrated and sent to England immediately. Pope Vitalian who, we may be sure, was glad to do anything to strengthen the influence of the holy see in England, looked about him for a suitable man for the high position, and finally decided on Hadrian, an African who was in charge of a monastery near Naples, "active and prudent, conversant with Scripture and all ecclesiastical rules." But Hadrian declined the honor, saying: "I am unworthy of it, but I can point out another better qualified by age and by learning."

After some delay, he suggested to the Pope that Theodore was just the man he wanted, "well trained alike in secular and in sacred learning, familiar both with Latin and Greek literature, of high character and of venerable age, being sixty-six years old." Vitalian agreed to accept this choice on condition that Hadrian should accompany the new archbishop to England, which he was quite willing to do. There were two reasons for this

proviso; first, that Hadrian had already visited France twice, and would be a good guide for this Eastern stranger among the "Barbarians;" and secondly, because Vitalian seems to have had a slight suspicion that the Greek monk might not be entirely free from some of the heresies which were then growing in the Eastern Church, so he possibly intended Hadrian to be a combination of check and spy on his actions. The two had to remain four months longer in Rome until their hair was sufficiently grown to allow of the correct Roman tonsure being given them, and when all these important matters were arranged, the consecration took place March 26th, 668. Vitalian himself consecrated him, praying that "whatever of excellence had of old time been symbolized by the gold and gems, and varied colors, of Aaronic vestments, might shine forth . . . through brightness of character and of action; that the most High Author of all dignities might give him the episcopal chair to rule His Church and people, and might Himself be his authority, his firmness, and his power."

After a little delay, Theodore set out, accompanied by Hadrian and Benedict Biscop, and it was not until May of 669 that they reached their destination. Says Dean Hook: "On the 27th of May, 669, amidst great rejoicings, Theodorus was placed in Augustine's chair at Canterbury, and with all the ardor of youth, the grand old man being now 66 years of age, commenced his historical career, and addressed himself to the duties of his station."

Theodore's energy and capacity for hard work would have been enormous in a young man, but in one of his advanced age, they were almost miraculous. He at once began a visitation of the whole land, and with wonderful rapidity brought order out of chaos. There was no regular parochial system in England at that time. The cathedrals and monasteries were the centres whence a great deal of missionary work was done, but there seems to have been no regularity in the services or administration of the sacraments in the outlying districts. Theodore, coming from the Greek Church where the parochial system prevailed, saw at once that this was what England needed, and went to work to form parishes and build churches, and he "persuaded the thanes and landed proprietors to assign to their former chaplains an independent position, and by placing a church in the centre of their estates, to secure a constant intercourse between the minister of the Gospel, the inmates of the castle, and the serfs." He also introduced the idea of holding grand synods periodically, and though he did not succeed in perfecting this system, he made a beginning in the right direction. Bede says he was the first archbishop to whom all England submitted. Bright says: "He had, it must be owned, something of the autocrat about him, but he had been specially appointed to a task which would require the energies of a resolute and commanding will." He does not seem to have had any softness or charm of manner, but by his high principles, devotion to duty, and in most cases, just judgments, he rather commanded the respect of men than won their love. We have already

seen, in Wilfrid's life, how he unhesitatingly deprived Chad of his diocese, and also did free justice to his true worth by appointing him by legal methods to another diocese. On the 24th of September, 673, the first English provincial synod was held at Hertford, by Theodore.

He opened the proceedings by saying: "I beseech you, my dear brothers, for the love and fear of our Redeemer, that we may all treat in common for our faith, to the end that whatsoever has been decreed and defined by the holy and reverend fathers, may be inviolably observed by all." He then addressed the meeting on ten different heads which he wished them to discuss, principally having to do with canons which were neglected in the Church, and which were necessary to proper discipline and order. After due discussion, nine of these were accepted by the bishops present, and having been written out by the secretary, were signed by them. Theodore's business-like way of going to work must have convinced his coadjutors that they had no weak and changeable head, but that having once undertaken a work, he would carry it through in spite of obstacles, and they must have returned home with renewed confidence in their primate.

A great work for all time was done in Theodore's see, and under his patronage. The school of St. Augustine in Canterbury was begun by Hadrian, and it was there that all the learning of the land, both secular and religious, was concentrated. Theodore himself taught there ecclesiastical arithmetic, the calculations of the Church year, etc., astronomy, music, medicine; and Bede says: "There daily flowed from them rivers of knowledge to water the hearts of their hearers." He collected a library, large for the time and very valuable, of which only two MSS. are left at the present day. Theodore was himself a writer of no little power, and his "Penitential" is still considered a remarkable work, though his system of ethics is defective.

Of Theodore's dealings with Wilfrid we have already spoken at length. He seems to have been the only bishop who opposed his plans, and the only man, so far as we know, whom he treated with injustice. It is impossible to believe all the accusations which Wilfrid's biographers bring against him; one of them goes so far as to say that Theodore accepted a bribe from King Egfrid. Bright's comment seems very just: "Theodore's misfortune and fault consisted not simply in aiming at this as a step necessary for the general good of the Church, but in associating himself with the animosities of a court as instrumental towards his object, and in neglecting such considerations of order and justice as would have checked the march of his own high-handed absolutism." His desire to be reconciled with Wilfrid just before his death, and the overtures which he made to him, show that he felt himself in the wrong, but it certainly increases our admiration for his character, that he was ready to own his fault, and ask forgiveness of his junior and inferior in office.

On the 17th of September, 680, Theodore called another synod at Hatfield, which dealt entirely with points of doctrine, and seemed to have left the local questions untouched. The council was ended by the bishops drawing

up and signing a document expressive of their entire faith in, and allegiance to, the doctrines of the Catholic Faith. The Pope surely had no reason to fear Theodore's heretical tendencies.

Theodore died on the 19th of September, 690, being 88 years of age. No particulars are given of his last illness or death; probably his mind and body remained vigorous to the last. It is said that he had looked forward to the year 690 as the date of his death, having been warned in a dream to that effect many years before.

As we look back upon his life in England, we are lost in admiration of his strength of will, energy, system, and, generally speaking, wisdom. Of course we can judge this last quality in the light of subsequent events, and can see where he may have been injudicious in helping to prepare the English Church to bend her neck under the yoke of Rome. Dean Hook sums up his work in these words: "The Metropolitan authority of the Archbishop of Canterbury was universally acknowledged, the larger dioceses had been divided, parishes were settled, parochial churches erected, moral discipline was enforced, a broad foundation for learning laid; while the state of the country is thus described by Bede, nearly a contemporary: 'Happier times than these were never since the English came in Britain, for their kings were brave men and good Christians, and while by the terror of their arms, the barbarians were kept in check, the minds of men were bent upon the joys of the heavenly kingdom which had just been revealed to them; and everyone who desired instruction in the sacred Scriptures had masters at hand to instruct him.'"

STEPHEN FLEMING'S PICTURE.

A STORY FOUNDED ON FACT.

(From *The Quiver*.)

CHAPTER I.

"Well, Laurie, what do you think of it?"

Laurence Fleming had been standing for a long time in silence before the big easel in his father's studio. A nearly finished picture lay thereon, the subject being "The Raising of Jairus' Daughter."

"I like it, dad! I do like it," said nine-year old Laurie, not moving his gaze from the two principal figures in the picture: the Saviour, who stood by the bedside, holding the girl's hand in His own with what one felt was a clasp both strong and tender; the child, her white face lifted, her eyes newly opened from their death-sleep, fixed on His answering love. "Tell me what it means! Who is that Man? and what is He doing?"

"His name is Jesus; and the girl is supposed to be the daughter of a great man called Jairus, whom Jesus, as the story goes, raised to life again after her death. It's as good as a fairy tale, isn't it?"

"It doesn't exactly sound like a fairy tale," said Laurence, considering; "isn't it true?"

"Not more so than the fairy tales, Laurie. It is true that there once lived a Man called Jesus, a poor Man who lived in a poor town in an out-of-the-way part of the world; but it is not true that He ever raised the dead to life, or did any other of the wonderful things they have put down to His credit."

"Why have they put them down to His credit if He never did them?"

Stephen Fleming shrugged his shoulders and laughed.

"Human nature loves the marvelous," he said, forgetting the tender years of his interlocutor: "and the Man lived in a superstitious age. They believed in this kind of thing then, and afterwards even more blindly. But people are growing wiser now."

"Oh, I wish it were true!" exclaimed Laurence, whom the picture fascinated greatly; "for He looks so beautiful, father, so kind, as if He was so glad to make the little girl better!"

"I hope all my critics will be as easily to please as you are, my boy!" and Mr. Fleming laughed again.

"What have you put a gold ring round His head for?" Laurie asked next.

"Well, you see, Jesus, this poor Man (a carpenter He was) fancied that He was God, or else others fancied it. The old masters always painted Him with a halo round His head, so, somehow, one falls into the absurd habit."

"Did the old masters believe Jesus was God?"

"Yes, for the most part."

"Does anybody believe it now?"

"Oh, yes! every superstition has its votaries."

"You don't, dad?"

"No, my boy."

Laurie heaved a deep sigh.

"I wish you did," he said simply, turning a pair of large, thoughtful blue eyes up to his father's face.

"Why, dear?"

"Because He looks so sweet and kind, and I love Him. I'd like to think He was God, and could make dead people alive again. I wish it were true! Don't you think, dad, that maybe—just *maybe*, you know—it is true?"

"I think everything is one great Maybe! But I don't want my dear little boy to grow up credulous and superstitious. Fairy tales are all very well for the age of ignorance, but afterwards only that which can be proved should be credible."

Mr. Fleming had a way of talking, half to himself, in language of which Laurie only caught the drift. Laurie was quite used to it.

"It makes people bad to believe in Jesus, does it?" he asked now. "Do you think that man that was hanged yesterday—I heard nurse telling cook about it—believed in Him?"

"It makes them no better, as a rule," said Mr. Fleming, ignoring the question of the criminal.

"Well, no; it couldn't, you know, if it isn't true! But, dad, you've made Him look so good! When you are out, and I wake in the dark, so frightened, I should like Him to hold my hand and look at me like that. And if I died, dad, you could have asked Him to come and make me alive again. But still," after a thoughtful pause, "there's God. Nurse says He can do anything He wants; and if Jesus isn't God, still there is God, father."

"Listen to me, Laurie. There may, or there may not, be a God. If there is, we know nothing of Him. Nurse is both ignorant and disobedient, for I have forbidden her to talk to you on these subjects. Be content with this: that your own loving father is here, as I am content to know my darling little son's love and trust are mine. We shall always have each other. Now,

go and play with your soldiers, laddie, and don't trouble your wee head with crazy old superstitions that ere long the world will have forgotten."

When the child had gone, Mr. Fleming took his brush and began to paint. He painted industriously for a little while, then stepped back a few paces to contemplate the effect.

"Strange the attraction that still remains about this single historical Figure," he mused; "that it should have such power to move hearts in this nineteenth century! I suppose there will ever be something attractive about genuine enthusiasm, however deceiving and deceived."

Again he worked a little in silence, and again lowered his brush, some new emotion breaking up the cynicism of his face.

"Oh, Laurie! Laurie! you hit your father very hard once!" he murmured aloud. "You have brought me back the memory of forgotten days—days when I too was a child, when I was taught—not to doubt, as your father is teaching you, but to believe."

As he spoke, the artist threw himself back in a chair and covered his face with his hands. Before him rose another picture: a pale, sweet-faced woman with a child seated on her knee—his mother and himself. The child had been listening in rapt attention to the "sweet story of old," and in the ears of the man his mother's long-silent voice seemed sounding just as it sounded then—

"Yet still to his footstool in prayer I may go."

"Stephen, my own dear son, never forget those words," she said; "never forget that this same Jesus loves and blesses you now. Never forget to pray."

No, it did not "make people bad to believe in Jesus"! for his mother had so believed with fullest, purest faith, and her life had been as nearly perfect as a human being's life can be.

His own life—the life of one far advanced beyond the age of ignorance and superstition—how black it showed against the whiteness of hers!

Stephen Fleming's heart softened involuntarily as he recalled the past. He heaved a deep sigh.

"It is impossible, of course! It is past belief; but, somehow, little Laurie has made me ready to echo his childish longing: 'Oh, I wish it were true!'"

CHAPTER II.

Stephen Fleming's gentler mood did not last long. Indeed, he fought against it, and did his best to return to his old habit of contented unbelief. A man of sense cannot be taken in by fables, however pretty they may be. The cultivated intellect cannot feed on the food which is all-sufficient for women and children. Besides, what ridicule would be leaped on him by the skeptical circle of which he was no obscure member, if he should be found kneeling, or even wishing to kneel, at the feet of the poor Carpenter whom ignorance had made into a God!

Such were some of the thoughts by means of which he hardened his heart afresh.

He resolved that his son should never pass through the struggle between faith and unfaith that he himself had experienced.

"Laurence shall grow up into a man, not a fool!" said Stephen to one of his friends, who applauded the sentiment.

He spoke with proud assurance, thinking not at all of the history of

one who disposed of the future in the same positive manner, and to whom it was said: "Thou fool! this night thy soul shall be required of thee."

Yet Stephen Fleming, the gifted artist, the logical thinker, was also to be proved a fool; was also to have his wise plans overthrown, his helplessness made apparent.

Though little Laurence was not robust, he was a healthy child, and had never known an ailment serious enough to cause anxiety. So that Stephen was not alarmed when nurse informed him one day, that "Master Laurie was sickening for something." But when that "something" was pronounced to be scarlet fever, when the small, flushed face ceased to wear a smile in answer to his greeting, when the blue eyes looked on him as if he were a stranger, when the childish voice babbled deliriously or only moaned in pain, then the father's heart was like to break with an anguish of terror and despair, utterly helpless terror and despair! To himself it seemed an impossibility that, as he phrased it, "anything should happen" to his child, his one darling, the idol for whom he thought and toiled, and even existed. It seemed as if the very power of his love, the very passion of his anguish, must keep his treasure alive. But, alas! no love, no anguish, can do this.

Love is strong as death—and death is strong!

There is but one weapon that can be used against this enemy, and that Stephen could not use.

Day by day, and finally hour by hour, Laurie grew worse. The servants stole about their work with red eyes and bated breath. The doctor shook his head.

"It's all up with the little lad!" he said to the weeping nurse, "he won't last long now."

And the distracted father overheard the words.

"What—what do you mean?" he asked, seizing the doctor by the shoulders with unconscious fierceness. "He is not—*dying*?"

"He is dying," was the brief, sad answer.

Stephen staggered back with a groan that made nurse begin to weep afresh, while the doctor's own eyes grew dim.

The father tottered to the bedside. There, on its white pillows, lay the little white face, no longer moving restlessly to and fro, but deathly still, with half-closed eyelids and parched, parted lips. Not a word, not a glance, for him who would have died to save that ebbing life!

For a moment Stephen gazed in silence, then he rushed wildly from the room.

"I can't bear it! I shall go mad!" he cried beneath his breath. "Oh, is there no help, no hope?"

Up and down the house he wandered, unable to rest anywhere; into the sick room and out of it again, well-nigh frantic with the anguish that none could comfort.

The celebrated physician, who had been sent for in hot haste, came and went. He could do nothing; there was nothing to be done, but to wait for the end.

At last Stephen wandered into his studio, and there, facing him, lit up by the sunset, stood his finished picture. Almost it seemed an actual scene at which he gazed with dry, de-

sparring eyes; the child's face bright with love and trust, even though still pale with death; the incredulous rapture of the father and mother; the calm, quiet Figure "with the glory-crowned hair," so gentle, so human, so mighty to help, smiling tenderly at the young girl whom His voice had called back to earth and earthly ties. "One only daughter, and she lay a-dying;" and the artist had one only son, who lay dying too. But there was nobody to restore *him* to life!

There was a strange, passionate bitterness in Stephen's thoughts as he gazed at his picture, the picture Laurie had loved so much. Distinctly he seemed to hear a little, earnest voice saying: "He looks so sweet and kind, and I love Him. I'd like to think He was God, and could make dead people alive again. I wish it were true! Don't you think, dad, that maybe—just *maybe*, you know—it is true?"

A child's words only, a child's unquestioning love and innocent groundless faith; and yet, maybe, the pure, unworldly instinct could apprehend that which worldly-wise logic had no power to grasp.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Maybe—just maybe—it was true.

Stephen's heart began to beat wildly.

"Oh! if all that was written of this Man were true, surely he would come now to the help of a father more desolate than the ruler of old." No help but the help of One who could control life and death could avail now. And yet—Stephen could not believe; the long habit of incredulity bound him still. No, no; it was a beautiful tale, but wholly impossible!

Once more that little voice seemed to plead: "Don't you think, dad, that maybe—just *maybe*—it is true?"

With a short, suppressed cry, Stephen fell on his knees and hid his face in his hands.

"Oh! I can't, I can't believe! but if Thou canst help—if Thou hearest me—pity me! Help my unbelief! Give me back my child! give me back my child!"

A moment longer he knelt speechlessly there; then he rose feebly, and tried to smile at his own agony. He felt curiously weak and shaken, but calmer, and almost ashamed of the momentary impulse, which had broken down the philosophical reasoning, the mature decision, of years, and shown him that after all, in spite of himself, he really believed in the existence of Him whom he had denied.

He went heavily back to Laurie's room. At the door he was met by Dr. Grey in a state of unusual excitement.

"I was coming to look for you, Fleming," exclaimed he, speaking below his breath, but hurriedly; "your little son has taken a turn, and please God, he will be spared to you now. It's almost a miracle, but —"

Putting the good man aside, Stephen hastened to the bed. There lay the small, wan face, faintly smiling. The sunken eyes met his haggard gaze with all their old intelligent love, and, "Dad!" breathed a weak voice, "dad! I'm better!"

Then once again the sceptic fell on his knees, but this time to cry, with tears, from the depths of a broken and

contrite heart, "Lord, I believe; help Thou mine unbelief!"

Stephen Fleming neither exhibited nor sold his picture. With Laurie's glad consent, he presented it to a large hospital, where it remains to this day, teaching its silent lesson to rich and poor, to young and old. Beneath the painting, on the lower part of the frame, these words are printed:

Be Thou our great Deliverer still,
Thou Lord of life and death;
Restore and quicken, soothe and bless,
With Thine almighty breath;
To hands that work, and eyes that see,
Give wisdom's heavenly lore.
That whole and sick, weak and strong,
May praise Thee evermore.

LETTERS TO THE EDITOR.

THE DAILY CELEBRATION.

To the Editor of *The Living Church*:

May I, through you, express my gratitude to Dr. Percival for his earnest and faithful words on the Daily Celebration in your issue of Dec. 5th. Various reasons are, I know, alleged why a daily Eucharist is impracticable. I believe that they will all of them vanish when we priests realize our own priesthood. Is there any other profession in which men are less conscious of the powers and privileges of their calling? Suppose a priest should come to feel "I have no right to go on living in the world unless each day I perform the one act which is the *ratio essendi* of my office." How soon the way would open before him. Does he lack money to heat his church? He would turn a vestry room into a chapel, or ask permission to celebrate in his own house. Are worshippers slow to come? One of his own family could be present, or the boys in his Sunday school would take turns in serving him. Is he hard-pressed with parochial duties? He would soon learn that, as the good old English proverb says: "Mass and meat never hinder work." Is he often away from home? He would ask the use of the altar in the place where each morning found him, and, if his experience tallies with mine, he would never be refused.

I heard lately of a business man who was at his store every day, week days and Sundays, for forty years. Cannot we be at our post daily for only half an hour?

But, as an illustration of how little some of us understand our business in the world, may I relate a personal experience? I was visiting the priest of a large parish whom I had not seen for some years. He asked me to stay the night with him. I assured him that I should be glad to do so if he would give me the opportunity of celebrating the Holy Communion in his church next morning. He looked rather surprised and perplexed, and after a moment, answered in an apologetic tone: "Why, there isn't any Communion to-morrow morning." I smiled a little, and said good-naturedly: "O, that's all right; you see I'm a priest, and I can celebrate any time." Instantly his face cleared, and he replied: "Certainly; and I should consider it a very great privilege to be present and have the chance to make my Communion."

O. H. C.

Utica, N. Y., Dec. 11th.

EARLY BRITISH CHURCH HISTORY.

To the Editor of *The Living Church*:

You are conferring a great benefit on the Church by the publication of the articles on Early English Church History. No argument could possibly be more effectual in exhibiting the true idea of a Church which is both Catholic and national, as against the Roman Church which de-nationalizes, and sectarianism which is un-Catholic. It is a singular fact that many thousands of children are being taught the history of the Church of Israel, the architecture of the Jewish temple, Jewish psalmody and liturgies, the Old Testament prophets, and Jewish ethics, while so few are systematically instructed in the history of the Church of

Christ, the normal architecture of the Christian temple, Christian hymnody and liturgies, the prophets of the Christian Church from the Apostolic Fathers to Liddon, and formal Christian ethics. No doubt, the system of the Church teaches these things, but the impression left in the child's mind would be more indelible, if definite instructions were added. If any Sunday school teachers who read this are aware that instruction in the Bible cut up into leaflets has lost zest, will you permit me to recommend Lane's Notes on English Church History, both Early and Modern: 30 cents each; published by the S. P. C. K. Once introduced, probably the teacher will be asked to supply as many copies outside the class as are used in it. They are less full than your articles, but are so paraphrased and illustrated as to be especially fitted for a class-book.

MELVILLE K. BAILEY.

THE CHURCH IN NOVA SCOTIA.

To the Editor of *The Living Church*:

The peculiar relation borne by the diocese of Nova Scotia to the American Church, has lately been well brought out by the Rev. Arthur Wentworth Eaton's book "The Church of England in Nova Scotia and the Tory Clergy of the Revolution," (Whittaker's) a book full of interest for Churchmen in the United States from the fact of that relation. At the time of the revolution more than thirty thousand Tories went from the older colonies to Nova Scotia and New Brunswick, which was then first set off as a separate province, and under their auspices this oldest colonial diocese of the British empire was created, the first bishop of which was Dr. Charles Inglis, rector of Trinity church, New York, the leading church in the older colonies. Mr. Eaton's book reminds us that at the time of the evacuation of Boston, all the Boston clergymen and many of the leading laymen of Massachusetts took passage with Howe's army for Halifax, and either there or in New Brunswick, spent the rest of their lives, and that when peace was declared no inconsiderable part of the population of New York, and of other States also, took refuge in the "Acadian province by the sea." Mr. Eaton has been searching thoroughly the ecclesiastical archives of Nova Scotia and he gives us interesting glimpses of the Church life of that diocese, and incidentally of the stately social regime that in various parts of the province the Tories established. Nova Scotia in all its history has had but five bishops, the first and last of whom, Bishop Charles Inglis and Bishop Courtney, have gone to it from the United States. The others have been Bishop Stanser, Bishop John Inglis, a son of Bishop Charles Inglis, and the late Bishop Binney. No unimportant part of Mr. Eaton's work is his painstaking biographies of the nearly thirty Tory clergymen who left the older colonies "for raw missions in the Nova Scotia and New Brunswick wilds."

BISHOP FALKNER.

Bay Ridge, Long Island.

THE SUNDAY SCHOOL.

To the Editor of *The Living Church*:

There is a great deal that commends itself to one's judgment in the letter of the Rev. James J. Burd; but, after all, I do not suppose that the most ardent supporter of Sunday schools would refuse to acknowledge that all which can be said in their favor is, that they are necessary evils. Their only office, and sole *raison d'être* is to supply that instruction in the Faith which ought to be provided at home, but which most parents are unwilling, and very many utterly unable, to give. They sometimes, also, are left to make up (so far as they can) for the lack of that "instruction and examination" which is part of the duty of every parish priest, as expressly laid down in the rubrics.

But the grievous thing, the *gravamen*, lies here. One direct effect of Sunday schools, as for the most part conducted, is to keep children away from divine service. There is no blinking the question; it is simply so. If school is held before a service, the children (I mean, of course, the major-

ity) go away when school is over; if after church, they wait and come to school. The family pew of our childhood, with the father at one end, the mother at the other, and all the children between them, is almost unknown to-day.

Now, the Bishop of Dover was not in error when he said that "there must be something radically wrong." In the Sacraments and ministrations of Holy Church is to be found that supernatural grace which the Sunday school cannot pretend to convey. If children are to frequent (only the latter, and be allowed to omit the use of the former, what are we to expect? How many children, nearing the time for Confirmation, have never once been present at the offering of the Holy Sacrifice, yet can perhaps boast that they have never been absent from Sunday school! Thus, presenting themselves before their teachers (competent or incompetent) is made to take the place, week after week, of "presenting themselves before the Lord."

Let me only add that the habit thus acquired sows the seed of infinite mischief, cropping up even after the Sunday school days are over, and persons are by no means wanting who speak of the Sunday school almost as if it were a divine institution, but who appear to have no conception that it is by means of the Sacraments which Christ has left to His Church, that they can be taken up from their sin, and all the fearful surrounding of spiritual darkness. We may say what we like, but the Sunday school system, when allowed to take in any degree the place of the bishops, priests, and deacons of the Church, in their exercise of the spiritual powers left them by Christ, becomes directly a means of "producing results" such as the Bishop of Dover was lamenting.

G. W. DUMBELL.

St. Paul's Rectory, Chattanooga.

A CORRECTION.

To the Editor of *The Living Church*:

Will you kindly allow me space to correct, for the sake of justice, a misleading statement which appeared in your issue of Oct. 31st?

The mission of St. Chrysostom was started in June, '80, in a small room over a corner grocery. This was occupied for some time, before the small chapel was completed, and during '82 it was found necessary to enlarge the Sunday school quarters. A cheap, rough building was erected on a portion of the lot,

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joined to the west side of the chapel, and a communicating door was made. This was fitted with organ, benches, small library room, and platform, and was divided into three rooms by hinged partitions, and would accommodate 130 persons.

I entered the mission as a worker in Oct., '87, and at that time the Sunday school roll numbered 150, while the average attendance was 100. My connection with the mission was not severed until last February, and during those years the numbers had slowly but surely increased.

Your correspondent states that the present incumbent found 16 scholars on his first Sunday, but fails to state that the small numbers were entirely due to the fact that the poor people, for whom the work was carried on, were disheartened and unsettled by the removal of their former pastor who had been in truth a friend to them in times of greatest need, and had either kept their children at home or sent them elsewhere. Now the school is evidently assuming its former size, from the number given, 85.

The guilds for both boys and girls were held weekly, and were largely attended by those who in no other way could be brought under the influence of Catholic truth. The Boys' Guild was disbanded, at least for a time, last spring, no doubt because they were "dirty and disorderly."

A. S. TAYLOR.

3326 N. Broad st., Philadelphia.

A LONG-FELT WANT.

To the Editor of *The Living Church*:

Time and again in my parish work I have tried to find a place where some poor boy (with a leaning toward the sacred ministry, too), could go away from home to school for \$100 or \$150. I never have been able to find such a school in the Church. The Roman Catholics have theirs, so do the Methodists and others, and many of our people send their children to Roman schools because they cannot afford to pay \$300 or \$500 per annum. This has happened in my own parish this very day, and a young girl of my last Confirmation class will sleep to-night in the convent of the Sacred Heart. I know there are schools where sons and daughters of the clergy are educated for a very small sum, or entirely free. I know we have "schools of the prophets" where young men may study almost without money. But where are our free preparatory schools? This is my plaint. May I suggest a remedy, partial at least? Let every priest look out the poor boy in his parish and direct his studies himself. Send him to the public schools if he please, but watch over him, train him for college, or the Theological Seminary. And I would like to follow my own advice. I have in my rectory four unoccupied, well-furnished rooms, two more could be "done off" at small expense. I would like nothing better, no better chance of doing good, than giving room, light, fuel, and instruction, to eight or ten poor lads who might be guided toward the ministry. Board can be obtained in private families for \$2.50 or \$3 per week, washing \$10 a year extra. So a lad can come here and study 40 weeks for \$110.

GEO. W. WEST.

Medina, W. N. Y.

Did you ever buy a horse and not have some misgivings as to his points till they were fully tested? Not so with Ayer's Sarsaparilla: you may be sure of it at the start. It never disappoints those who give it a fair and persistent trial.

Cheap Canadian Excursions via the Wabash Railroad.

The Wabash Railroad announces a series of cheap excursions to all Canadian Points, in connection with the Canadian Pacific and Grand Trunk Railways, at one fare for the round trip. Tickets will be good leaving Chicago Dec. 21, 22, and 23, and good returning until January 9, 1892, inclusive.

HOLIDAY RATES VIA WABASH.

For Holiday excursions, the Wabash Railroad will sell tickets at greatly reduced rates on all its lines, Dec. 24, 25, 31, 1891, and Jan. 1, 1892, tickets good returning until January 4, except into Canadian territory, where tickets will be good going Dec. 21, 22, and 23, and good to return until January 9, inclusive.

We are glad to note the great activity of the "Bailey Reflector Company." It is wonderful how this enterprise has grown. A few years ago such a thing as reflectors for lighting large public buildings were not made in Pittsburgh at all, but the Bailey Reflector Co., with their new devices, are not only introducing their reflectors very rapidly into the prominent public buildings of this country, but they are shipping them to all parts of the world. They are so constructed that they diffuse the light everywhere, so the farthest ends and corners are as bright as the center, and on scientific principles; that is, the angle of reflection is equal to the angle of incidence. This new departure of the Bailey Reflector Co. is what has given them such great popularity, and caused them to have a good trade at this time. One of the best evidences of their prosperity is to step into their nicely furnished and cozy offices, No. 708 Penn. avenue, Pittsburg, Pa.

Very Respectfully,
PITTSBURGH CORRESPONDENT.

Cod-liver oil suggests consumption; which is almost unfortunate. Its best use is before you fear consumption—when you begin to get thin. Consumption is only one of the dangers of thinness.

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SCOTT & BROWN, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

SUGGESTIONS FOR CHRISTMAS PRESENTS.

A TASTEFUL FAN BAG.—The materials needed are one yard of handsome rich ribbon, four inches wide, and a yard of silk cord, or very narrow ribbon, of the same shade. Fold the ribbon so as to make a bag half a yard long and the full width of the ribbon, sewing the edges neatly together. Turn down at the top a hem an inch and a half wide, and make a second turning to receive the cord or ribbon. Back watered ribbon with the watering outlined with very fine gold thread, is original and attractive. If embroidery is preferred, a design of violets or the tri-colored heart's-ease is always effective on black. For young people, heavy white ribbon, with a line of some conventional pattern or arabesque in very pale green, pink, or heliotrope is used. Or the material may be thickly powdered with tiny flowers in different colors.—*Ladies' Home Journal.*

A BASKET HANDKERCHIEF CASE.—This novel little affair has the double merit of being inexpensive and quickly made. The materials are a piece of the matting in which tea chests are wrapped—if that cannot be had, coffee-sacking will answer—three yards of ribbon, and five-eighths of a yard of China silk of the same color. As the matting ravel badly, commence by turning it down to the depth of three inches, basting flatly. Now, beginning at one corner, measure six inches on each side, and mark by pin or a cross stitch of thread. Then fold each of these six-inch measurements into a plait three inches deep, making the corner, of course, come in between them. Sew firmly with strong thread, and proceed the same way with the three other corners. Next, with coarse silk, work in the middle of each of the four sides a star three inches long and four inches wide. Begin in the centre, work four stitches two and one half inches, and two, two inches long, to mark the size, filling in with shorter stitches between. Cover the sides and the bottom with a layer of cotton wadding, sprinkled with violet sachet powder. Measure from the top of the case down the side and to the middle of the bottom, allow an inch, and cut from the China silk a strip of this width; it will probably be about eight inches. Stitch it together. Turn down half an inch for a heading, gathering it so as to leave a little upright double frill. Draw up to fit the inside of the case, and sew around the edge, taking care not to let the stitches show on the outside. Turn in the other edge, gather as closely as possible, tack it to the bottom and cover with a button an inch in diameter, made of the silk, or a little plaited rosette. Cut a piece of stiff paper to exactly fit the oblong opening, and use for a pattern to shape the matting, which must be turned in to prevent raveling. Cover with a layer of wadding half an inch thick, and a piece of China silk, which must be allowed one-half longer than the lid, and about an inch wider. The extra length is gathered. Fasten the lid in place by tacking it lightly to the box at two of its corners. Make four small bows, and sew one at each of the four corners where the plaits project from the basket. Work a star on the centre of the lid, as on the sides. Two little ball tassels on each corner of the case; two on centre of the lid, and two on the middle of the front edge of the lid make a pretty addition.—*Ladies' Home Journal.*

SPLINT WORK.—This is coming into use latterly for many small articles, such as bonbon, glove, trinket, and handkerchief boxes, etc. It is simple, neat, and pretty, and not so costly that one need scruple to renew it when it shows wear. The splints are soaked in water to make them pliable, and manipulated while damp. A tray for work or toilet table is made thus: A square of twelve inches forms the tray; for this, fifteen three-quarter-inch splints, cut twelve inches long, are laid side by side, with the ends pinned down, and fifteen similar splints are plaited in and out of them; the ends are secured with needle and thread at the edges of the square, and it is then edged with round white hat wire. Around the edge, points are sewn, made of bits of splints; the ends of the points are concealed on the under side under a quarter-inch splint cut stitched with silk. A plush or embroidered mat covers the tray. The tray is bent into shape, and mounted on a frame of four crossed bars. For the outside of these bars, the splint used for the tray is cut lengthwise to half its width; two pieces, thirty-two inches long, are crossed at the middle, and the four ends plaited, forming a case closed at the upper end; into the cases a round stick is run, after which the lower end is sewed and finished with a ribbon bow. Splints an inch and a half wide and eight inches long, are plaited to form a small cologne or bonbon basket. The edge is finished with the points. A spray of forget-me-nots is painted on one side, and a light blue satin bag is set inside. A small hair receiver or catch-all, is a cornucopia made of a square piece, for which twenty-four half-inch splints are plaited. The upper corner of the cor-

nucopia is turned down for a cover, being folded to form a narrow heading at the back and sloped at the angle. The edges are sewed and then wired with bonnet wire, and the seam at the back is covered with a splint. A wire loop to hang it by is fastened at the back. The edge is finished with a narrow border, twisted. Splint bows, and flowers made of splint, as paper flowers are made, ornament the front.—*Harper's Bazar.*

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"Samuel, my boy, they've quarrelled. Yer mother-in-law says there is 'Nothin' like VAN HOUTEN'S COCOA.' An' the shepherd sticks to his ram and water. 'There's no need to drop him in the water—but after all, Samuel!'"


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Everlasting Wick Requires no trimming, as it will never burn out. Nothing but the oil burns, as the wick is "Mineral Wool," which cannot burn, and no black smoke or soot to discolor the chimney, &c. Gives a white, clear, brilliant light. Agents can make fortunes with it. Retail price, 10c. each. We will send 3 sample wicks for 10c. Small wicks, 20c. a doz., \$2.25 a gross. Medium 25c. per doz., \$2.75 a gross. Large, 30c. a doz., \$3.25 a gross. 1 gross, assorted sizes, \$7.50. All postpaid. Address, F. O. WEHOSKEY, Providence, R. I.

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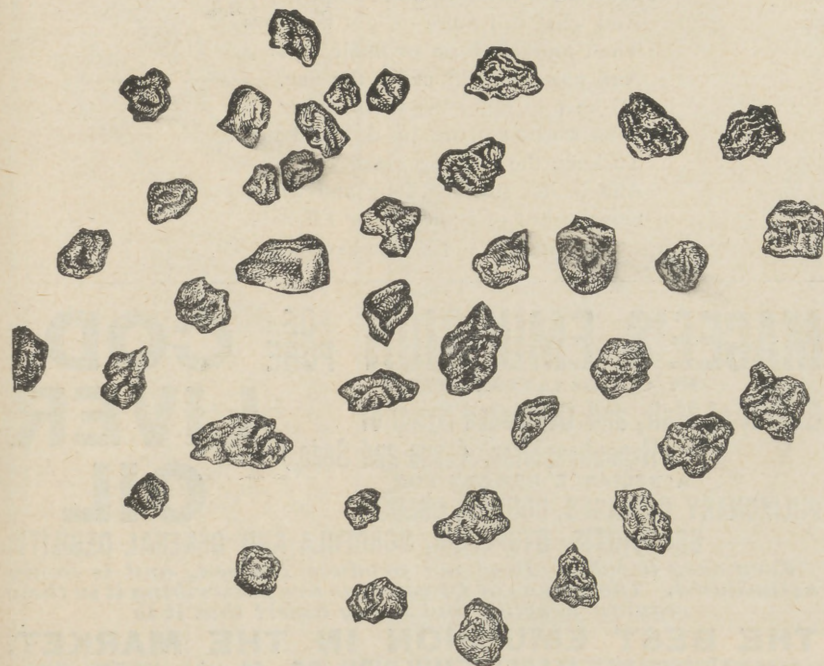
A Perfect Solvent of Stone in the Bladder.

A Hugh Stone Weighing Two Ounces and Twenty-seven Grains Dissolves Under Its Action.

Reprint from the New England Medical Monthly for Nov., 1890.

STONE IN THE BLADDER.

Case of Mr. S. stated by Dr. George H. Pierce.



The above plate is from a photograph which forms a part of a communication of Dr. GEORGE H. PIERCE, of DANBURY, CONN., to the NEW ENGLAND MEDICAL MONTHLY for November, 1890, (see page 76 of that journal), and represents THE EXACT SIZE AND SHAPE of some of the largest specimens of TWO OUNCES AND TWENTY-SEVEN GRAINS OF DISSOLVED STONE discharged by a Patient designated as "Mr. S." under the action of

BUFFALO LITHIA WATER.

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OPINIONS OF THE PRESS.

The Diocese of Springfield.

TOO BROAD.—There are not wanting ominous signs that the struggle for the integrity of the Catholic Faith, the teaching of the Prayer Book, "the certainty of those things in which we have been instructed" (St. Luke i: 4), has not only begun, but has made great progress in the bosom of the Church itself. And this growing laxity in the Church, this manifest indifference and sometimes even scorn for the Faith itself is likely to be largely aided by the accession to the ranks of our ministry of those who, while they have found themselves unable to agree with their own sectarian standards, seek our ministry not because they accept the Catholic teaching of the Prayer Book, but because they are persuaded that our Church is so broad and liberal that they can believe and teach any sort of doctrine. This is a real and pressing danger. If the Church does not guard the entrance to her sacred ministry, who will keep the keepers of the Faith? We are not indifferent to the fact, nay, we rejoice in it, that a very large proportion of our clergy in time past have come to us from the various Protestant ministries, and among them have been some of our most illustrious bishops and priests. But the greater part of them have sought the Church from a deep conviction of her inherent truth and catholicity of faith, order, and worship, not as a refuge from the obligations of a definite creed and from the enforcement of a binding discipline.

Christian Advocate (Nashville)

"RANSY SNIFFLE."—We shall never forget the delight which we experienced when a boy in reading Judge Longstreet's "Georgia Scenes." To this day the name of "Ned Brace" provokes a smile, and the other characters in that wonderful book are as vivid as they were twenty-five years ago. Such of our readers as have had the happiness to follow the pen of the great Georgia humorist will remember "Ransy Sniffle," a genuine "cracker," low of stature and lean of limb, with a receding forehead, a sunken eye, a shallow skin, a hollow cheek, a shuffling gait, and "weighing ninety pounds in blackberry time." The dream of his small and ignoble life was to bring about a fight between the two good-natured giants, "Bill Stallings" and "Bob Durham." By indiscriminate tale-bearing and impartial lying, he at last succeeded in accomplishing this result, and felt as if he had not lived "in vain." We have often seen the double of "Ransy" in society. Once in a while we find him in the church. He is a born mischief-maker. Himself too small to excite much notice or concern on his own account, he resorts to all sorts of devices for putting worthier men at outs. To gather up whisperings, rumors, suggestions of evil, and give them circulation as facts, is his chosen task. He scatters fire-brands, arrows, and death, and delights in the work. His capacity as a breeder of trouble is without limit, and he often separates between chief friends. That he is worthy of contempt nobody doubts: and yet he manages somehow to maintain a footing of quasi respectability.

The Christian at Work.

CHURCH UNITY.—We conclude with the observation that so long as the principles of the Reformation are held, and so long as the sincerity of Protestant conviction lasts, there can be no Church union. Or were a union to be nominally effected under some Episcopate, while yet Church history continued to be read in different ways as at the present time, the union would be factitious, and would in no wise give emphasis to the Master's prayer that His disciples "might be one as we are." The duty of the hour, then, is first to dismiss the subject of Church unity as not being among possibilities. Then comes in the high duty of denominational adjustment, so that the interest of the whole Church be regarded as paramount, and denominationalism may take the subordinate position which it should occupy. Whether this is to be accomplished by the utilizing of Dr. McCosh's plan of denominational federation we do not know.



THOUGHTFUL SANTA CLAUS.

"I've traveled through the sleet and snow,
Across the country high and low,
To fill the stockings small and great
That here in line my coming wait.
In creeping baby's tiny hose
The india rubber rattle goes;
A handsome doll, with staring eyes,
Will much the little miss surprise;
And what will more delight the boys
Than musket, drum or bugle toys?
And now, before I climb the flue,
I'll bear in mind the mother true,
Who works so hard by day and night
To keep the clothing clean and white,
And in her stocking, long and wide,
Some cakes of IVORY SOAP I'll hide."

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not be dead, but we never hear of 'em in our business—the wise men all buy of us, at least 90 per cent. of them, as that is the proportion of the world's trade we supply with "Hartman" Mats yearly. A half million mats represents our output.

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