

The Living Church.

A Weekly Record of its News, its Work, its Light.

Vol. XIV. No. 36.

CHICAGO, SATURDAY, DECEMBER 5, 1891.—TWENTY PAGES.

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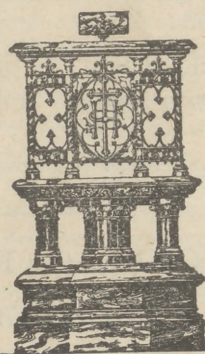
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The Living Church.

SATURDAY, DEC. 5, 1891.

WHENCE?

BY E. MURRAY.

Will He come?
He will come.

Whence comes He? From the glowing East,
Most like the sun, the great High Priest,
To call His people to His feast?

JESUS! REDEEMER!

Or comes He from the mystic West,
Mid many islands, warm and blest,
With gold beneath the mountain's crest?
SHEPHERD and LEADER!

Look! Comes He from the keen, strong North
Where white and cold the snow drifts forth,
And e'en to shine the sun is loth?
SAVIOUR! DELIVERER!

Or comes He through the southland's haze,
Where 'mid the roses drift the days,
And happy summer for Him stays?
LIGHT and UPHOLDER.

Or comes He o'er the rippling sea,
With small, child feet set steadily,
And sweet lips smiling tenderly?
CHRIST the BELOVED!

Or do His crimson robes sweep down,
From rocky Bozrah's mountain crown,
Earth trembling at His righteous frown?
JUDGE and REWARDER.

Or does He stand in white and gold,
Beside the temple curtain's fold,
The sacred chalice in His hold?
HIGH PRIEST and BRIDEGROOM.

Through Advent nights His people wait—
Kneel in the church as hours grow late;
Surely, His step is at the gate!
HEALER and HELPER!

A Baby on His mother's knee—
Fringed eyelids closed so quietly,
Soft, tiny hand—can this be He?
HOLIEST! HIGHEST!

BISHOP COPLESTON of Colombo, has been engaged in writing concerning "Buddhism, Primitive and Present, in Maghadha and Ceylon."

THE Bishop of Ripon, in rebuking the falsehood of extremes, tells a good story of a small young curate who rebuked a lady, conspicuous for her good deeds among the poor and outcast, with the words: "You're a good woman, but why don't you do some really religious work, such as embroidering an altar cloth?"

At the Dublin Diocesan Synod, the following resolution was adopted:

That this synod desires to convey to the Rt. Hon. Arthur J. Balfour its grateful sense of his unwearied efforts in the restoration of law and order in large districts of the country, and in the development of its industrial resources. While congratulating Mr. Balfour upon his accession to the office of First Lord of the Treasury, and the position of leader of the House of Commons, the synod would further record its sincere regret at his resignation of the office of Chief Secretary for Ireland.

ACCORDING to *The World*, the Dean of Rochester, having been reprimanded by *Church Bells* for evoking the laughter of working men, has requested the publisher to bestow the future copies of that publication, for which he has subscribed, upon some more dismal member of the community, who does not believe that "a merry heart may do good like a medicine," and who like church bells to be always tolled, and never used for chimes.

MONTE CARLO, says a newspaper, by way of comment, has at last conquered the Bishop of Gibraltar. Like

its neighboring resort, it will soon possess an Anglican chaplain and an Anglican Church, the importunity of the nomadic English residents having at length received its reward. Whether or not the advent of a chaplain under "S. P. G." auspices at the metropolis of gambling will have any effect upon its moral atmosphere, it is difficult to say.

WESTMINSTER ABBEY has just added to its splendid number of monuments of famous men, a bust of Matthew Arnold. A stately gathering of friends and distinguished men met together on Nov. 7th, when the bust was unveiled by Lord Coleridge. It is placed in the baptistery, to the right of the west door, in a very appropriate spot as, the Dean of Westminster said, "by the memorials of William Wordsworth, Keble, and Charles Kingsley, in a corner of the Abbey, whose dim light is broken by the hues of a window placed to recall the memory of George Herbert."

JUDGMENT in the Bishop of Lincoln's case is not expected from the Judicial Committee of the Privy Council for some time. It is known that several of the judges had their books forwarded to them during vacation, and the best theological libraries in the town were ransacked for duplicate copies of rare ecclesiological works. One curious discovery resulting from this necessity was the theological collection in the library of the Incorporated Law Society in Chancery lane, which is described by a competent authority as of amazing extent and value. Hitherto it has not been supposed that theology was a strong point in the studies of "qualified" solicitors.

A MEMORIAL stone has been placed over the grave of the late Dean Church, in the graveyard of Whatley, where for nineteen years he was the incumbent. It is of freestone, with a plain cross on the top. There is a Latin inscription recording that the dean was nineteen years at Oxford, nearly as many at Whatley, and for the same number of years was dean of St. Paul's Cathedral. On the south and north sides are the verses from the *Dies Iree*, beginning, respectively, "*Rex tremende majestatis*" and "*Querens me sedisti lassus*."

THE death is announced of the Rt. Rev. Harvey Goodwin, Bishop of Carlisle. He was born in 1818; graduated from Cambridge in 1840. In 1848, he became the incumbent of St. Edward's church, Cambridge, where he remained ten years. During this time he was the Hulsean lecturer. In 1858, he was appointed dean of Ely. At the death of Bishop Waldegrave, in 1869, he was appointed his successor in the see of Carlisle. He was the author of several valuable mathematical works, and also published essays on the Pentateuch, commentaries on St. Matthew, St. Mark, and St. Luke, lectures on the Church Catechism, parish and university sermons, etc. It was at his suggestion that the building of the

Church House in London was undertaken as the Church's memorial of the jubilee of the reign of Queen Victoria.

WE give a full report of the first banquet of the Church Club of Chicago, prepared by our special correspondent. The gathering was a notable one, and the occasion a most hopeful indication of Church life and spirit in this metropolis. Father Convers writes to correct our impression as to the policy of the S. S. J. E. It is becoming apparent that there is the intention on the part of the Society to adapt its methods and polity in this country to the situation in America. The letter of Father Page to the Bishop of Oxford has an important bearing upon this subject. We are glad to publish it in justice to the Society, as it is a justification of the action of the Superior, and is a complete presentation of the case. Dr. Percival's letter will cause deep searching of heart, and Mr. Williams' championship of the Brotherhood of St. Andrew will be effectual in clearing that noble organization from suspicion of sympathy with such utterances as those of Dr. Rainsford.

INFORMATION comes to us this week, of the proposed retirement from our ministry of the Rev. James Field Spalding, D.D., rector of Christ church, Cambridge, Mass. It is understood that he will enter the Roman Catholic Church. The resignation of Dr. Spalding was tendered to his parish in October, from which time he has ceased to officiate. On Sunday morning last, in a farewell address to his parishioners in Christ church, he stated his purpose and the reasons for it, refraining, however, from any arguments in support of his convictions, as unbecoming for the time and place. Dr. Spalding closes a twelve years' ministry in the parish from which he now retires. He has hitherto been a firm supporter of the Anglican position, a High Churchman, but not a ritualist. The contemplation of this case is a sad one. It might serve our purpose to point out the mistakes and fallacies that have led to this result, as we shall undoubtedly do later. But we believe that the first thing we shall have to do, will be to reflect on the causes of the disturbance of mind which produce these deplorable consequences. The story is not new to us. Other men, and good men, have pursued the same path. Of course, recent developments emphasize this case, or this case emphasizes recent developments. Dr. Spalding attributes his change of views, not so much to any events, as to his discovery of a certain rationalistic tendency in the Church that has been in no wise rebuked. Though we cannot grant all he claims, we shall be obliged to give respectful attention to the causes of his alarm. Meanwhile, we may remark that the action of Dr. Spalding is not the course of one who holds and defends the Faith even against odds, but that of one who throws down his arms at the first note of alarm, and betakes himself to flight.

CHURCH CLUB OF CHICAGO.

ITS FIRST ANNUAL DINNER.

The Church Club of Chicago twined the laurel and the bay at its first annual dinner, at the Grand Pacific Hotel, on Tuesday evening, Nov. 24th.

The assembly was a representative one, in the best sense of the term, and it was evident that a deeper motive than that of marking with a fraternal dinner the first year of the Club's history, had brought that brainy two-hundred earnest men together. The half hour of cordial intercourse in the drawing rooms, which prefaced the dinner, established the social character of the evening, but there was also clearly apparent an undercurrent of feeling which disclosed the sympathy of all present with the high aims that the Church Club has been established to maintain. A representative assembly, truly, and seldom has the first formal social gathering of any club been honored with the distinction which attached to this event.

Bishops whose names are synonymous with Christian achievement at home and abroad, in the growing diocese and remote missionary field; priests who have with honor borne the burden of the years, and others of their sacred order devoted to the trials of the future; earnest, devoted, and clear-sighted laymen, anxious for the advancement of the Church, and willing to do their part to secure it—of such was the company composed.

The banquet presented an attractive scene. It was laid in the noble room known as the "Ladies' Ordinary." Within the room, which was brilliantly illuminated with electric lustres and tastefully adorned with flowers, twenty-four tables were disposed, each table accommodating eight. The main table, at which were seated the officers of the Club, guests of honor and speakers of the evening, was placed along the east side.

Those at the main table occupied seats in the following order:

David B. Lyman, Esq., president of the Club, in the chair; upon his right, the Rt. Rev. Dr. Wm. E. McLaren, Chicago; the Rt. Rev. Dr. Isaac Lea Nicholson, Milwaukee; the Rt. Rev. Dr. Abiel Leonard, Nevada and Utah; Gen. Newberry, Congressman-elect; and Dr. D. F. Brower, president-elect of the Club. Upon the left of the chairman were placed the Rt. Rev. Dr. Wm. Hobart Hare, South Dakota; the Rt. Rev. Dr. C. C. Grafton, Fond du Lac; Franklin MacVeagh, Esq.; the Rev. Dr. Clinton Locke, and Arthur Ryerson, Esq., toastmaster of the evening.

Grace having been said, the company at once addressed itself to the disposition of the menu of good things, to the accompaniment of an entertaining programme of mandolin music.

Dinner concluded, toasts and sentiments were proposed.

President Lyman prefaced his address upon the scope, character, and aims of the Church Club, by saying that it was with extreme gratification that they found themselves honored

and cheered at their first annual banquet by the presence of their beloved Bishop, the Rt. Rev. William E. McLaren, of Chicago. That sense of congratulation was heightened by the participation with them of their distinguished and honored guests: Bishop Nicholson, of Milwaukee; Bishop Grafton, of Fond du Lac; Bishop Hobart Hare, of South Dakota; and Bishop Leonard, of Nevada and Utah. He had to announce that most cordial letters of regret at their inability to be present, had been received from Bishop Seymour, of Springfield; Bishop Burgess, of Quincy; Bishop Knickerbacker, of Indiana; and Bishop Gillespie, of Western Michigan.

In speaking to his theme, "The Church Club of Chicago", President Lyman said the Club was the inspiration of the best motives of the human heart. It did not owe its inspiration to the love of eating or drinking or social intercourse, important as these are. The desire in the heart of every Christian man, to know more of the great battle for Christ and humanity that is being waged from day to day, had led clergy and laity to desire a common meeting place where mind can meet mind, and by thoughtful inquiry and a free interchange of ideas reach better and healthier conclusions than could be reached in the solitary chamber of the individual soul. It was the common ground where clergy and laity met as soldiers off duty in citizens' dress, and from which they returned to their respective posts strengthened and refreshed. The Church Club and other religious clubs throughout the country are exercising an important influence in assisting the Church. Without earnest loyalty, zeal, and life, they were useless and should not exist. The Church Club of Chicago had in its brief history tried to realize some of the ideals of this great work. Its members felt that they, as part of the great heart of the West, must do all in their power to make it the centre of pure Christianity and the best civilization of the age. The material progress of Chicago was wonderful. The growth in population of one hundred and forty per cent. during the last ten years was great, but its growth in wealth and its influence on the destiny of the nation and the world had been still greater. We should soon have a population of two millions of people; and now have nearly half a million of children and youths. This half million will decide what the social, religious, and educational life of Chicago is to be ten years from now.

As population increased and rich grew richer and the poor poorer, bosses and demagogues increased and public office was looked upon as public plunder. While the Club was not, and never would be, a political machine, it would teach its members that public offices are public trusts, and that honesty in politics and public life were as essential as in the Church or the counting room. The Episcopal Church alone had ten thousand communicants in this city. They were as a class, educated, refined, and in comfortable circumstances. Other religious bodies had a large membership. All were working in a common cause and under the same great Captain. All recognized the obligation of church attendance and moral obligations, but the majority did not realize the great opportunity and responsibility which rested upon them in moulding the morals and good order of this great city. The principal aim of the Club would ever be to stimulate effort in this most righteous and patriotic direction (applause).

Mr. Arthur Ryerson, who most happily and well discharged the delicate functions devolving upon him as toastmaster of the evening, thereupon proceeded with the order of sentiments and speeches, and presented to the Club as the next speaker the Bishop of Chicago.

Bishop McLaren, in rising to respond to the sentiment, "The Church in the Northwest (Past and Present)," was received with the heartiest and long-continued applause. In substance he said, it was with more than ordinary gratification that he had taken part with them in the good cheer and fel-

lowship of the evening. Although Emanuel Kant, the German philosopher, had omitted good fellowship from his scheme of categorical imperatives, it was, he thought, a bounden duty in every sphere of life. In the present case it was the spontaneous expression of the harmony and fraternal feeling existing in the Chicago diocese. He would feel unfaithful to his conviction did he not express the belief that the broader view of this fraternal good fellowship had been reached through the influence of the laymen, who now saw, as never before, how great were their responsibilities and how unimpeded their opportunities. The organization of the Club marked an era, not merely of good feeling, but of effective brotherhood.

One hundred years ago all this region constituted "Illinois County, Virginia." Not until the present century had entered its second decade was much heard of the Protestant Episcopal Church in the Northwest. Here and there, where the English element predominated, the Prayer Book would come into use. Take an example: Albion, in Edwards County, Illinois—once the largest county in the territory, taking in all the country north of it, including Chicago, and this county, now the smallest in the State, was settled in 1817 by Morris Birkbeck and George Flower—an itinerant missionary named Baldwin gave sacramental services and organized St. John's church. Years afterwards the Rev. Benjamin Hutchins, from Philadelphia, built a church, largely out of his own pocket, and only in the present year has that venerable missionary passed away at the age of 90.

In 1819 the Episcopate was first introduced into the territories west of the Alleghanies. Philander Chase read his first service in Ohio in March, 1817. Two years afterwards he became Bishop, and in 1835 Bishop of Illinois.

Eloquently and tenderly Bishop McLaren reviewed the heroic missionary work of Jackson Kemper, first Missionary Bishop in the West, to Bishop Whitehouse, who became the assistant to Bishop Chase in 1852, and who for 22 years afterwards carried forward with ability and zeal the missionary work in Illinois. In 1859 Bishop Kemper was succeeded by Bishop Talbot, and then came the period of diocesan formation, when the Missionary Episcopate spread to the shores of the Pacific. What a romance was the story of Breck and Nashotah, of Breck and Faribault, of Breck and California. Those were days not of plenty, but of penury, of dangers by field and flood, in times of persecution and ill report. There were giants in those days. No intelligent observer could fail to see what a vantage ground was occupied by the Church, in the midst of theological unrest. Men who had been taught that orthodoxy consisted in loyalty to the Catholic creeds, the Faith of the ages, have no part in the convulsions of those who see orthodoxy of the confessions of the sixteenth century going by the board. [Applause.] These men saw clearly that the present upheavals in theological thought were simply the death throes of the theological dogmas of the Cromwellian epoch. The stalwart pioneers, if not intense, were nevertheless passionate sticklers for the Church's Faith, and they have handed down a persistency in faith which makes it forever impossible that superficial rationalism shall desolate our Communion.

The men in the past who had sustained the Faith of the Church, substantiated by the Scriptures, and recognized by right reason, maintained it in the present and would carry it on to the greater triumph of the future.

He would leave the theme of the future of the Church to another and worthier voice, one which they would hear that evening for the first time, and in saying this would address the cordial welcome of Chicago to the new Bishop of Milwaukee. Concluding, the Bishop said, energies must be devoted to the highest results, all the ardor of men who have caught from the cross of Calvary a passionate love for man,

"The name of this nation is America. There is no other nation here, and under its sole banner of stars and stripes, its Christian hosts, whatever their outward differences, and however strong their special preferences in religion, must unite as a solid phalanx to make this America Emanuel's land."

The Rt. Rev. Isaac Lea Nicolson, the recently consecrated Bishop of Milwaukee, and for the first time face to face with representative Chicago Churchmen, clerical and lay, was, upon rising, given a ringing welcome. He spoke to the sentiment, "The Church in the Northwest in the Future." Bishop Nicholson, in the course of his pithy and bright response, said that as a newcomer he scarcely felt qualified to touch upon what are the foundations of the Church of the Northwest for the future. It was said, however, that he who speaketh in prophecy edifieth the Church, and from what had been so eloquently established by the Bishop of Chicago, as to the Church of the past and present, he would venture to predict something of its future. There were some important conditions, however, pertaining to the establishment of this future. The same faith which had maintained the Church until to-day, combined with the rare loyalty and good-fellowship, had resulted in the magnificent atmosphere and splendid representation of the Chicago Church Club that evening. In the Bishop's view one of the great essentials in Church life was the clear, practical, business eye to sound religious education. Some of the very greatest work of the Church was carried on in the home. If he could venture to use simple yet forcible language on such a theme, he would say that the only way in which the active work of the grand old Church could be made to fairly spin would be by the utmost zealous watchfulness and encouragement of this Christian education. Gentlemen were needed in the theological seminaries, an educated clergy, and a refined and cultivated priesthood. To obtain these, education was necessary, and education cost money and meant money. He would supplement the Biblical exhortation to go on from grace to grace, by exhorting the Christian gentlemen of the Church Club of Chicago to go on from money to money. There was a good theological seminary in Chicago, but a Church college was wanted, a greater seminary needed, and a grand cathedral necessary. If the rich Churchmen of Chicago, and those not so rich who would supplement their efforts, would put up, say a million, for Chicago in these interests, he would as Bishop of Milwaukee contentedly scale them down to, say \$100,000, for the Seminary at Nashotah, Wis. The liberal laymen and the devoted clergymen must necessarily work together. This was his idea of the future; the seminary, college, and cathedral in Chicago; the upbuilding and endowment of Racine College, which properly should soon be Racine University; help and endowment for Faribault, the work of Bishop Whipple; help and endowment to Davenport, where Bishop Perry is doing his noble work; and schools and seminaries throughout the Northwest that should give the waiting thousands a scholarly and cultivated clergy full of high resolves and fired with missionary zeal—this was his future. Racine must rise from its depression. In the life of that devoted priest known as the great De Koven, Racine was royally endowed. She had an endowment of an enormous spirituality, a great and magnetic presence, and she fattened and prospered in the administration of that glorious and high-souled apostle. But his death ended that endowment, and she struggled along, and yet struggles along, needing money. The loyal and the liberal laymen, the men who had made the Church Club possible, would not, if they fully realized these conditions, refrain from building up these vital interests in the Northwest. He was there to prophecy that from just such men as the Club represented these successes would come, and that soon.

The Right Rev. William Hobart Hare,

Bishop of South Dakota, in responding to the sentiment "The Missionary Question in Japan", said that at present his Dakota diocese was so cold that it would doubtless surprise them that he should talk on such a warm subject as Japan. But for years he had loved that country and the people in it, and he knew how much could be accomplished for the Church if the proper conditions were established. He had felt a very lonely man in the streets of Tokio, a city of 1,200,000 inhabitants, a population almost as great as that of Chicago (laughter), but he had found the kinship of the human heart there. Looking up to the skies he had seen the magnetic constellation of stars called the Dipper, just as he seen it from the steps of his father's house in Philadelphia, as he had seen it above the ocean, and from the top of the Alps, and as he had seen it in the trackless waste of prairie among tribes of Indians. It was the same everywhere, showing him that the same God was over all. This thought lifted him up in the foreign land of Japan. He learned that there the human heart was much the same as in his own beloved country. A mother putting her child upon her knee would laugh and shake him and say "O you wretched rogue!" and a moment afterwards put it to sleep in its little bamboo box, saying "Sleep, sweetheart"; a mother would take her infant to her breast and pressing it close in warm embrace, would say, with a smile of ineffable tenderness, "You hateful thing". And this irony of speech, this gradation of feeling, this change and play of emotion, was like the stars so universal that he who came into touch with the human heart was as much at home with humanity in Yeddo as in Philadelphia. These people of Japan resented anything but the best and kindest guiding, they resented it in the phrase, "We want teachers, not masters". The Church had a great opportunity with them. It gave them the antiquity and the dignity which they liked, together with a ritual simple and noble, and which tended to develop and strengthen their religious understanding. We should not send a flood of missionaries, many of them mediocre men, to Japan. What was needed there was a few highly cultivated big-hearted brainy men for special work. Around such the younger people of Japan would immediately cluster and build up grand missions and permanent parishes.

In responding to "The Relation of the Church to the World's Fair", the Rev. Dr. Clinton Locke was in his highest and happiest vein. He admitted it was much easier to deal with [this subject than to satisfactorily solve some knotty points as, for instance, the relations of the Church to the W. C. T. U., or, possibly, to the Nicaragua Canal. He thought the relations of the Church to the World's Fair were clear enough. What was there in humanity or in the world in which the Church was not interested, and to which its relations were not close and of the utmost value? The Church of to-day was active and abreast of the secular life of the age. It touched closely on the daily life of man, and was wide awake to all human, social, and political questions. The distinction between the secular and religious was often shadowy, and he had been puzzled when a nice young woman asked him whether a Chopin nocturne was secular or religious, as, if it was religious, she wanted to play it on Sunday on her piano. It was scarcely necessary to tell those present, even the honored guest from South Dakota, or bucolic Milwaukee, that there is to be a World's Fair in Chicago in 1893 (laughter). The newspapers occasionally mentioned it. Even now to go out to the place where it is to be held, to witness merely the initial stages of its preparation, amazes one. To realize its vastness as an undertaking, and the far-reaching resources which it will call into play will dispose at once of any idea that it is to be a big state fair, a magnified country collection of pumpkins, crazy quilts, or prize angel food. It was to be a grand

Exposition of the results of God-given mind upon the raw material of nature.

He was particularly concerned with one feature of the Exposition. It was that of the congresses to be held as auxiliary to the World's Fair. These congresses would discuss every question now woven into the garment of life. Medicine, law, labor, education, music, prison reform, electricity, architecture, all these great interests would be illustrated, and religion would take its appropriate and conspicuous place in these world's councils.

Without regard to what others were doing, the great body of the Episcopal Church, bishop, priests, and laymen, would not let slip this grand opportunity to exemplify her history, her teachings, her missionary and benevolent work. No Church clothed with all the authority of the past, close to the interests of the present, and sanguine with all the hopes of the future, can speak with the confidence she could; not one was less hampered with systems of theology, not one simpler or more primitive. It would be folly to neglect such an opportunity, and already a committee had been named by the authorities of the World's Fair which had for its able chairman, the best business man in the Church, the Bishop of Chicago, (applause), and for its members some of the most eminent of her clergy and laity. This committee assisted by some of the grandest minds of England and America, would prepare a grand programme of topics, which should clear away prejudice, win universal confidence, and establish in rich foundations the claims of this grand historic Church. (Applause).

The hour was late when Mr. Franklin MacVeagh was presented by Toastmaster Ryerson to speak on the topic assigned him, "Municipal Government", and he waived the formal consideration of that theme. In its place he made a brief but exceedingly happy address, felicitating the Church Club upon its rapid growth and success, and predicting for it a far reaching and valuable influence in the religious, educational, and political life of the City. There might be and doubtless were High, Low, and Broad Churchmen within the membership of the Club, but certain it was that there were no "narrow" Churchmen among them, (Applause).]

This brought the exercises to a close, and thus the pleasant occasion ended; long to be remembered by all those who had the good fortune to participate.

The company dispersed after singing in hearty unison, "God bless our native Land."

THE CHURCH CONGRESS.

The fourteenth meeting of the "Church Congress in the Protestant Episcopal Church in the United States" was opened in the church of the Epiphany, Washington, D. C., on Tuesday, Nov. 17th, at 10:30, A. M. Notwithstanding the rain and wind of that inclement morning, a throng of Church people and strangers, men and women, gathered at the doors before they were opened at 10 o'clock. The church has 1,300 sittings. All were filled, and many persons stood in the aisles till after the sermon and offertory. The wife of President Harrison, accompanied by his private secretary, attended the service. A large choir of male and female singers led the congregation in the hymns which, with the responses, were entered into heartily by all. The office was simply that of the Holy Communion, with a sermon. Bishop Dudley, of Kentucky, was the celebrant. The Rev. Dr. Huntington, of New York City, read the Epistle, and the Rev. Dr. Wildes, of Riverdale, N. Y., secretary of the Congress, read the Gospel, the Rev. Dr. McKim, rector of the church in which the service was held, made some announcements, and Bishop Brooks, of Massachusetts, delivered the sermon. His text was the forgiving and healing of the palsied man, with reference also to other miracles in the same chapter of St. Matthew's Gospel. Our Lord seemed to overlook the

man's physical need, and went directly to his soul's need. The physical healing followed. Christ often meets us with surprises, has His own mysterious ways of dealing with us, but always, as we learn, with a view to bring great spiritual truths into our minds, spiritual healing to our souls, and going on by degrees to minister to all our wants, temporal and eternal. He approaches different men in different ways. The door by which He comes to one is not the door by which He comes to another. There is something of surprise and enigma in His approach to all; but if we suffer Him to enter, He brings first the gift we need most, and then unfolds all His truths and blessings to us. How strange, for instance, the great facts of the Incarnation and of the Atonement often appear to us; but if we receive them devoutly, we shall see more and more clearly how divine and comforting they are. As we meet at this Holy Table let us look for Him who will feed every one according to his need with the Bread of Life. There is a mystery about this symbolic feast, yet there is the simple fact that if we look for Christ in faith, He will here manifest Himself to us, and enlarge and deepen our spiritual life. As we gather in this Congress, each one bringing some truth, or part of the truth, as given to him, let us look for Christ in our midst, that He may enter in by one door or another to every mind and heart, to give us all more knowledge, and faith, and love, filling us with Himself, and making us more fit to minister to others.

Many persons received the Holy Communion. At the close of the service, the officiating clergy having disrobed, Bishop Dudley appeared at the rood-screen gate, and introduced ex-Senator Edmunds, of Vermont, as the president of the sessions to follow. The latter accepted the office, saying it was well for this Congress to meet at the capital of the nation, that we might get the impression that human governments should be pervaded with the principles of Christ's kingdom. Our beloved Church is no small factor in solving the social problems of the day.

The Rev. Dr. Wildes then delivered an address in memory of those who have been identified with the Congress, and had departed this life since the last meeting. The evening session and all the remaining discussions were held in the hall of the National Rifles' Armory, where about 1000 can be seated. Every session was opened and closed with collects and hymns. The first topic was "Theism and Evolution." The Rev. Dr. Harwood, of New Haven, opened with an elaborate essay. "The question of the origin and progress of the world has occupied the thought of all educated nations from early times. The doctrine of evolution has to-day taken possession of the minds of all classes. The discussion of the idea of development began with Kant. Darwin has unfolded it most fully. There is something wonderful, attractive, and consistent in the thought that the world took on its form and order gradually, that all creatures are the issue of forces and agencies at work from an incomputable past period, that these forces and agencies are still at work, that the book of life has not been closed. We seem to be dealing with the grandest conception of nature that has ever flashed upon the human mind. Materialism argues in a circle, and is hopelessly caught in the meshes of its own assumptions. If materialists have wrested many secrets from nature, so have those who believe in the spiritual nature of man made advances in scientific research. There is only one way open. You must either deny the existence of anything you cannot discern with the senses, or you must accept the fact of a spiritual order, and that the two orders of life are separate, subject to separate laws and developments. Evolution is not a theory of the universe, but of a part of it only. It is worthy of our respect. Its strength is in its ideas; its weakness is in the lack of testimony from facts. It seems to account for much that we see. The very tumult and conviction that the announcement of the theory had

caused showed that the age was ripe for it.

The Rev. Dr. McConnell, of Philadelphia, read the next paper. He once thought the theory of evolution absurd, as leaving no room for God; but has come to accept it as in the main true. It had not produced the dreaded effect on his faith or morals, nor had it injured the many others who received it. It has pushed itself forward by sheer reasonableness. It has revolutionized many sciences, including theology. Science and religion do not need any effort to reconcile them; they are parts of the same fundamental system of truth. The devout evolutionist sees in the complex yet harmonious movement of the universe the sign of God abiding in as well as over it. While maintaining the distinct personality of God, he believes that God, manifest in the flesh, has taken up into himself all things; that the whole phenomenal universe in its myriad parts, is moving, changing, transforming and recombining its elements, not blindly and without a goal, but by orderly methods which it is the function of science to discover and formulate.

Archdeacon Ziegenfuss, of Poughkeepsie, N. Y., was one of the ten-minute speakers. He held up a Jacqueminot rose and said: Human eyes had never seen this rose till it was produced by Rousset in 1843. It is derived from a mixture of the old China and a French rose. It has become the parent of nineteen varieties. Causes of variation were brought to bear. There was solicitation from without and a response from within. Rousset produced the rose; it was none the less God's gift, who put into that man's soul the love for beauty and gave him the intelligence to increase and perpetuate it. That is evolution in a nutshell. Newton's discovery of gravitation and La Place's nebular theory of the solar system came as shocks to Christian Europe, yet they were found to be consistent with Theism. Dr. Ziegenfuss went into a profound disquisition on *amoeba*, and protoplasm, and cell life, and closed with the expressed conviction that our boldest following after truth in whatever path we think we can find a clue will lead us eventually nearer to God, and make us to glorify Him most intelligently.

Ex-Senator Edmunds, as a volunteer speaker, said that the subject presented itself to him not as a schoolman or theologian, but a simple layman in these matters. He had been an intimate friend of Agassiz and Spencer Baird, both of whom discarded the Darwinian theory of evolution. I agree with the previous speakers in some of their points, but when it comes to the last analysis, they leave off where they begin. They leave entirely out of view the question: Who made the original rose?

Prof. W. W. Hubbell, of Washington, D. C., declared the theory under discussion untenable. The true law of life is found in the principle of *germination* as distinct from evolution. God can make, and did make, the germ of every species in a matrix by itself. By study we can discover the elements and forces that sustain or destroy organized life. It is evident that each species is a separate creation.

The Rev. Dr. Bacon, of Adamstown, Md., denounced evolution as at variance with religion.

The remainder of this report has been unfortunately delayed in the mails, and will be given next week.

CANADA.

The Rev. J. W. Ashman, formerly rector of Emmanuel church, Detroit, held an opening service at the church of the Epiphany, Kingsville, diocese of Huron, on Sunday, Nov. 1st. This church was built by Mr. Ashman as a memorial of his son who died at the age of 13 years. Its cost was about \$10,000. It was expected that the consecration of the church would be held at the above date, but Bishop Baldwin was unable to be present. Mr. Ashman is now living in London, England.

Much interest was shown in Toronto in the meeting held there on Nov. 5th, in the church of the Redeemer's schoolhouse, for

the purpose of receiving reports from the delegates sent to the Convention of St. Andrew's Brotherhood, held recently in St. Louis. The Rev. Canon Dumoulin, one of the delegates, stated in his address that he had never attended any meeting or series of meetings which made so deep an impression upon him as those which he attended at St. Louis. The object of the St. Andrew's Brotherhood, as a feature of lay work, was also brought prominently forward at the recent convention of lay workers and Sunday school teachers and officials, at St. Thomas Ont. In the discussion which took place it was stated that the work was spreading rapidly in Canada, there being thirteen chapters of the Brotherhood in the diocese of Huron, and in other dioceses the numbers are on the increase. The Rev. Canon Dumoulin preached before the convention of the Brotherhood at St. Louis, Oct. 25th.

The corner-stone of the new church of the Messiah was laid by the Bishop in Toronto lately. The parish of the Messiah was only erected from the parishes of St. Paul's, church of the Redeemer, and Christ church, last March, but the congregation has increased so rapidly that the little church first used has been found insufficient, and a substantial stone structure has been begun, which, it is hoped, will be completed by Easter. St. Luke's church, Toronto, being now entirely free from debt, was consecrated recently by the Bishop. There were four services during the day, the concluding one being choral Evensong at 7 o'clock. At the afternoon consecration service, there was a processional up the aisle, the Bishop being accompanied by the rector and assistant rectors and church wardens. The instruments of donation and endowment were presented to the Bishop, and by him laid upon the Holy Table. Bishop Whipple, of the American Church, preached in St. James' Cathedral, Toronto, on the 23rd, on the subject of Missions, and especially of Missions to the Indians. He came to Toronto for the particular purpose of addressing the Woman's Auxiliary. There was a large congregation present to hear him.

The vestry of St. John's church, Glenoe, diocese of Huron, have decided to build a new church, and a fourth of the money has been already subscribed. The Bishop of Huron has been very ill with la grippe since his visit to Montreal, in October, but his health is now improving, though it will be some time before he is able to resume his work. At the quarterly meeting of the Middlesex Deanery S. S. A. held in London, Ont., recently, a lecture was given by one of the clergy present on the "Outward and Visible Sign," a new method of teaching the Church Catechism by symbols. It was illustrated by charts prepared by authority of the Synod, and evoked much interest.

The Bishop of Niagara has been holding Confirmations in the diocese of Ontario lately, in the absence of Dr. Lewis, the Bishop of that diocese, through ill health. An ordination service is also to be held by the Bishop of Niagara, on behalf of Dr. Lewis, on the 24th of January next, in St. Peter's church, Brockville. The examinations for priests' and deacons' orders will take place the preceding week, to save candidates the expense of a double journey. "A Quiet Day" for women was held in Christ church, Ottawa, on the 9th. The services were conducted by the Rev. Osborne Troop, of Montreal.

Improvements are about to be commenced in the fine old church of St. Mark's, Niagara-on-the-Lake, diocese of Niagara. Many visitors come to see this venerable church. The amount required for the alterations has been subscribed. A part of the basement of St. George's chapel, Hamilton, is to be fitted up as a workingmen's club room.

Arrangements were made for the dedication service of the church of St. Alban the Martyr, Nanaimo, diocese of Columbia, on the 21st. The rector of St. Alban's has decided to abolish all fees for marriages, burials, and other offices of the Church.

The Metropolitan of Rupert's Land has appointed Advent Sunday for the consecration of the Bishop of MacKenzie River, having received the deed nominating the Ven. Archdeacon Reeve to that see from the Archbishop of Canterbury. There will be two ordinations in the end of November and beginning of December in the diocese of Rupert's Land.

In the diocese of Saskatchewan the Bishop, in his address to the Synod, spoke of the gratitude they owed to the great English societies for the assistance given to the work of the Church in the Northwest, and said that out of 14 missionaries to the Indians in the two dioceses of Calgary and Saskatchewan, 12 were entirely supported by the Church Missionary Society. For the future that society has decided to withdraw its grant by \$425 each year, so that in 20 years the grant will be entirely withdrawn.

A circular has been issued by Bishop Bompas, on assuming charge of the newly erected diocese of Selkirk, in which he mentions that it contains about 200,000 square miles, extending from the Arctic Sea to British Columbia, and from the Rocky Mountains on the east to Alaska on the west. Missionary work was begun in this district about 30 years ago by the Rev. (now Archdeacon) Kirkby.

There was a very large attendance at the anniversary services of the Church of England Institute, held in Trinity church, St. John, diocese of Fredericton, on Sept. 28th. The united choirs of Trinity, St. Paul's, and St. John Baptist took part in the music, which was very good. There was a celebration of the Holy Communion in the morning. At St. Mary's church, Dalhousie, in the same diocese, the Alpha Chapter of the Daughters of the King was constituted by the rector, after Evensong, on the 9th. This is a sisterhood whose membership is confined to the Anglican Church, and is not to be confounded with the King's Daughters.

It is now stated that the oldest ordained clergyman in the Dominion is the Rev. Dr. White, of Shelburne, diocese of Nova Scotia. He has been in Holy Orders 62½ years, and rector of Shelburne 55½ years. It was stated some time ago that, with the exception of the Metropolitan, Archdeacon McMurray, of Niagara, was the oldest clergyman in Canada; but it is now claimed that this honor belongs to Dr. White. The health of the Bishop of Nova Scotia, who is still in Europe, continues to cause a good deal of anxiety.

The corner-stone of the new church of St. John the Divine, at Warden, diocese of Montreal, was laid on Sept. 27th. The Dean of Montreal has been giving a course of lectures to young men on Sunday afternoons, upon "The Light Thrown by Science on the Book of Genesis." The church of St. John the Evangelist, Montreal, will be adorned by a beautiful rood screen, now in course of erection. Two new organs are also being built for this church.

CHICAGO.

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

CITY.—A slight fire occurred in the church of the Transfiguration just before the service on Sunday evening. It was caused by an overheated flue. The prompt action of the Fire Department prevented any serious damage. The service was delayed for only fifteen minutes.

Archdeacon Bishop and Dr. D. R. Brower represented the Board of Missions at the church of the Ascension on Sunday, and obtained pledges to the amount of \$300. About \$50 were pledged on the same day at the mission at Wheaton.

A large meeting of the Brotherhood of St. Andrew was held at the Church Club rooms at noon on St. Andrew's day. Dr. Locke conducted the service, and in a most forcible way enforced the Advent lesson of judgment.

On Sunday the Bishop visited the church of the Holy Communion, at Maywood, and confirmed eight persons. The Bishop also preached at the same service. The condition and prospects of this parish are most encouraging.

On Advent Sunday occurred the death of Mrs. Delia Wheeler, widow of the late Dr. Tolman Wheeler, founder of the Western Theological Seminary. Mrs. Wheeler was a native of Vermont, and was 88 years of age at her decease. She was in sympathy with her husband in his noble benefactions to the Church in Chicago, and was deeply interested in the Catholic movement, as represented by *The Church Eclectic* and by *THE LIVING CHURCH*.

On Monday evening a meeting of prominent citizens was held at the Grand Pacific Hotel, at the call of the Executive Committee of the Western Society for the Suppression of Vice, Mr. H. D. Penfield presiding. Mr. Anthony Comstock, of New York, and Mr. R. W. McAfee addressed the meeting. Mr. Comstock said that the war against obscene publications must now be waged in the West; that Chicago was sending to the East a vile class of books, which a few years ago it received from New York; that some firms, reputedly respectable, are publishing books which are unmailable under the laws of the United States; that there is a man in Chicago, sentenced to the Penitentiary ten years ago for offences under this law, who is still walking the streets under suspension of sentence, and it seems impossible to secure final action in the United States court. Mr. McAfee gave a very interesting account of his experience as agent of the Western Society, showing how difficult it was to secure punishment of such offenders, even after conviction by due process of law. He had traveled twenty-six nights and worked twenty-six days in following up one case, in which the offender at last had to pay a fine of \$50, and at the same term of the court a man who stole 38 cents was sent to the Penitentiary by the same judge. It was recommended to the Society that a larger meeting be held, and the public conscience be aroused on this most important subject.

NEW YORK.

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

CITY.—St. George's church was decorated with the harvest fruits and emblems for Thanksgiving Day, in great profusion. Across the chancel and before the altar were masses of vegetables and cereals, topped with ears of ripe corn. A large congregation was present, and the Rev. Wm. S. Rainsford, D.D., rector of the parish, preached the sermon. He took for his theme the uplifting of the masses.

Thanksgiving Day services at the historic old St. Paul's chapel of Trinity parish were conducted by the Rev. James Mulchahey, D.D., assistant minister in charge, assisted by the Rev. Messrs. Wm. M. Geer and Robert Morris Camp.

In advance of Thanksgiving Day, a new method of distributing benefactions was undertaken by the Helping Hand Association of St. George's chapel, in Stanton st. On the day before, religious services were held, at which Mr. Geo. J. Wills, Superintendent of the Sunday school, made an address. The association is supported by Mrs. Frederick W. Vanderbilt, and heretofore it has been customary for the poor beneficiaries to assemble and receive a Thanksgiving dinner, which they ate together. But it was thought better this year to promote family re-unions—each family having its dinner all to itself, in its own home. Mrs. Vanderbilt therefore directed that the raw supplies be distributed in advance, in order that the dinner be made entirely a family affair. Supplies were given out accordingly to 218 families, representing about 1,000 adults and children, assuring to the Thanksgiving feast, as far as possible, its beautiful domestic associations.

The new parish house of St. Bartholomew's church, which has already been described in these columns, was given its formal opening on the evening of Monday, Nov. 23rd, though it has been in actual working use for several weeks. The exercises were held in the large Rescue Hall, on the ground floor, and were attended by a number of the most prominent clergymen of the city, and by an audience composed of the wealthy parishioners of St. Bartholomew's, and friends from all parts. The parish choir supplied the music, which consisted of the familiar hymns, "All hail the power of Jesus' Name," "We give Thee but Thine own," and "Come, Thou Almighty King," and an anthem, by Sir Arthur Sullivan. Bishop Potter formally blessed the building, and made an address of congratulation. Addresses were also made by the Hon. Chauncey M. Depew, LL.D., and the Rev. D. H. Greer, D.D., rector of the parish. The latter made feeling acknowledgment of the generosity of the mother and son, who had presented this noble charity for the uses of the poor. Both Mrs. Wm. H. Vanderbilt and her son, Mr. Cornelius Vanderbilt, were present in the audience, but at their own desire, their names were not mentioned by any of the speakers. At the close of the exercises the assembled company scattered through the building, which was brilliantly illuminated. On Thanksgiving Day, over 800 Thanksgiving dinners were served between 1 and 3 P. M., to the deserving poor. Mr. Richard Curry, the manager of the House, superintended the distribution, but the rector, the Rev. Dr. Greer, was present, and his assistant, the Rev. G. A. Carstensen. Several ladies of the parish aided.

At the Thanksgiving Day service at old Trinity church, a large congregation was present. The rector, the Rev. Morgan Dix, D.D., D.C.L., officiated, assisted by the Rev. J. W. Hill and the Rev. G. E. Magill. The processional hymn was, "Praise, O praise our God and King," and the recessional, "Now thank we all the Lord." The anthem for the occasion was, "Praise the Lord." The Rev. J. N. Steele preached the sermon.

The many friends of the Rev. E. A. Hoffman, D.D., D.C.L., Dean of the General Theological Seminary, will learn with sorrow of the death of his son, Eugene Augustus Hoffman, Jr., which occurred last week at the deanery, from consumption. Mr. Hoffman was born in 1862, when his father was rector of St. Mary's church, Burlington, and was a graduate of Columbia College. After leaving his studies, he became Assistant Treasurer of the Delaware, Lackawanna, and Western Railroad, and for a time was associated with the banking firm of Brown Brothers & Co. About three years ago pulmonary troubles began, and he sought relief in Mexico and California, and finally in the Adirondacks, but unsuccessfully. About a year ago he organized the Bridgeport Land and Improvement Company, and became its secretary.

On Tuesday evening, Nov. 17th, a special musical service was held at Calvary church, when Sir W. Sterndale Bennett's cantata, "The Woman of Samaria," was rendered. A meeting of the Hospital Saturday and Sunday Association was held last Monday evening at St. Luke's Hospital. Mr. A. B. de Frece, who was asked by the Association a year ago to suggest some new device for increasing the collections, presented a triangular box which is to be distributed to private homes by the Ladies' Auxiliary of the Association. The box is small and is designed to be placed on the mantel, and collect children's coins, and it is requested that it be put upon the dinner table on Thanksgiving, Christmas, and New Year's Days, so that guests may contribute without being asked. The contents will be called for after New Year's. The Association has lately taken steps to increase congregational collections, and has received promises of co-operation from nearly 100 congregations that have not before contributed. The offerings go to aid 34 hospitals that last year treated 15,000 bed patients and 175,000 dispensary patients, at a cost of about \$1,000,000.

The new mission chapel of the Messiah, in a neighborhood destitute of church accommodations, has been so successful that it is hoped in the near future to secure lots and build a permanent edifice for its use.

Since the beginning of autumn, services have been regularly held at the New York Hospital for the corps of trained nurses. A decided interest has been shown and appears to be increasing. These ministering

women have but scant privileges of any kind, and themselves sorely need the stay of religion in their trying duties among the sick and dying.

At St. Barnabas' chapel, daily services are now conducted by the Rev. Jocelyn Johnson, of St. Ambrose's church. Sunday services are in the charge of the Rev. G. D. Sparks and the Rev. J. H. L. Zillmann, who alternate. A clergyman is always at the chapel for cases of emergency in the neighborhood, and aid is sometimes extended to parishes unable otherwise to obtain clerical help.

The annual donation visit of St. Philip's Parish Home was held on Wednesday and Thursday, Nov. 18th and 19th. The Home is under the care of St. Philip's church for colored people, the Rev. H. C. Bishop, rector, who is its president.

A letter has recently been addressed to all the clergy of New York, calling attention to the needs of missionary work, and asking their assistance. Many clergymen now send their assistant ministers to perform occasional mission services. Appeal is made that they in person take part in such work, and thus, at some sacrifice of valuable time, gain the benefit of actual contact with the work, make themselves personally acquainted with working methods, and so be intelligently able to advocate the claims of the field upon their parishes. A number of parishes that have heretofore been dormant in their interest have awakened to a sense of the need of activity on their own part.

A series of special sermons is being preached on successive Sunday evenings at St. Andrew's church, Harlem, by the Rev. Drs. Vibbert, Satterlee, Langford, and Dix.

The Missionary Relief Society of Trinity chapel, the Rev. Dr. Vibbert, minister in charge, has during the past year sent 11 missionary boxes to eight States, the total valuation reaching \$1,220. Mrs. Alfred Ogden is president of the society, which is a branch of the Woman's Auxiliary of the Board of Missions.

The popular mission services usual in the winter season were begun at Trinity church on the evening of Advent Sunday. They will be continued till Easter. A volunteer choir of men and boys, under the direction of Dr. Messiter, the regular organist, provides the music. These services are especially provided to reach the poor of the neighborhood, who are unable to attend the other services of the day. The special Advent course of lectures this year will be delivered by the Rev. Robert A. Holland, of St. George's church, St. Louis, Mo. Subject: "The Religion of Character."

A most interesting part of the mission work of New York is the lady visitor to the law courts. She spends her entire time in visiting the courts during trials, to lend a kindly hand to women and girls who, deservedly or innocently, have gotten into difficulty with the criminal law. She visits daily the six police courts of the city, and the judges have come to know her and to welcome her presence, as enabling them to temper justice with mercy. Last month she rescued 34 girls and women from prison, saving the State the cost of their maintenance; but, better far, finding for the most of them respectable employment, and enabling them to return to the paths of rectitude and usefulness.

MINNESOTA.

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

BEAVER FALLS.—On Thursday, Nov. 12th, Bishop Gilbert consecrated Christ church, a small but neat chapel, situated in the above village, the county seat of Renville County. Till two and a half years ago the inhabitants of the town had never heard the voice of the Church, save once, when a visit was made by Bishop Gilbert. For the last two and a half years services have been held every alternate Sunday afternoon by the rector of Redwood Falls. It was soon evident that the Church had a mission in this little hamlet and vicinity. From two communicants she has grown to 17, all adults. Eleven people

have been baptized. The church has cost \$700, most of which was raised in the community. (The population of the village does not exceed 100.) At the consecration service the Bishop made a powerful address, emphasizing the Church's idea of worship and the sacraments as channels of Divine grace.

DULUTH.—The Rev. Mr. Sheridan of Mayville, North Dakota, has been appointed assistant priest at St. Paul's church, he will have special care of the missions at West End and Lakeside; under the present rector St. Paul's church has attained a high degree of prosperity. A handsome altar cross of burnished brass has just been presented to the church of the Holy Apostles, West Duluth, by the Sunday school, an altar of beautiful design by Mr. Thos. Wright, alms basins by Mrs. Wright, and a memorial brass processional cross by an old friend of the rector.

WILDER.—The Breck School opens up with an increased number of students and bright prospects for the future; \$5,000 is still needed to place the school on a firm basis.

FARIBAULT.—The Advent term for the schools opens up with a most encouraging outlook. Bishop Whipple recently donated to St. Mary's Hall a valuable collection of scarabæi, idols and ornaments from Egypt, also a book for the library, presented to him by Queen Victoria, of her life in the Highlands. A home school for boys under 12 years, is the latest addition to Faribault's educational institutions.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

Summary of statistics for the conventional year, May 7, A. D. 1890, to April 28, A. D. 1891: Lay readers, 16; candidates for deacon's orders, 2; candidates for priest's orders, 21; ordinations (deacons, 3, priests, 11) 14; clergymen, present number, 202; churches consecrated, 2; parishes in union with the convention, 119; organized parishes not in union, 16; chapels and missions, 56; total of parishes, chapels, and missions, 191; Baptisms (infants, 2,544, adults, 495, not specified, 18) 3,057; confirmed, 1,535; communicants, present number, 28,021, number reported in 1890, 27,118, increase in the present conventional year, 903; marriages, 1,059; funerals, 1,759; Sunday schools (officers and teachers, 2,363, scholars, 19,599) 22,042; parochial schools, number, 3, (teachers, 37, scholars, 313) 350; value of parish property (returns incomplete) \$4,441,361.32; aggregate of contributions for religious purposes, \$831,749.24.

BOSTON.—“Work in our Theological Schools” was the subject discussed at the last meeting of the “Episcopalian Club” Nov. 23. Dean Bartlett of Philadelphia explained the outline of study in his school, its history, its advantages, and its growth. He was followed by the Rev. Dr. Van De Water of New York who defined the work of the General Seminary, its central location, and the opportunity it offered in the intellectual and social development of the student. The Rev. Dr. Rhodes of Cincinnati, presented the work of the Gambier School; Dean Lawrence referred to the prospects of the Cambridge Seminary, and Prof. Binney spoke of the Berkeley School under the leadership of Bishop Williams. Clement C. Fay and Judge Bennett also made addresses; the latter gentleman advised better training in the language of Holy Scriptures and the public reading of the same. Ex-Governor Rice presided and about 150 were present.

There will be a noon service at St. Paul's church every day during Advent. The address this year will be omitted and in addition to the Sunday services there will be one at 7.30 when the Bishop, the Rev. Father Huntington, and the Rev. Philo W. Sprague will take turns in preaching.

The Bishop on Thanksgiving Day preached to over 500 convicts confined in the House of Correction. The chaplain of

this institution is the Rev. J. B. Clark, who has three services every Sunday in this place, the Insane Asylum and Austin Farm, Dorchester. He has established for the prisoners a library of over 3000 volumes.

MEDFORD.—Garrett's Cantata at the Harvest Home Festival was well rendered in Grace church on Wednesday, Nov. 25. About 60 voices assisted. The Rev. Messrs. T. D. Martin, A. B. Moorhouse, the rector, and J. W. Suter took part in the service.

DIGHTON.—A large cross of granite measuring 5½ feet in height has been placed in this town over the grave of the Rev. John Milton Peck for a long time a faithful priest of this diocese. It bears this inscription:

“John M. Peck, June 13, 1830, July 24, 1890. Well done, good and faithful servant. Elected by the parishes he served.”

CAMBRIDGE.—The Divinity school has 48 students, 23 of these will matriculate on Nov. 3rd; 15 in the junior class have the degree of B. A. The Rev. Dr. Hutchins will give three lectures on “Church Music” during the winter.

HANOVER.—St. Andrew's church has received the gift of a chancel memorial window to the late Mrs. Eliza Salmond. It is the gift of her daughter and grandchildren, and was designed by the Tiffany Glass Co. The inscription reads:

To the glory of God, in memory of Eliza Salmond, March 20, 1801, Jan. 5, 1891.

CONNECTICUT.

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

ANSONIA.—The third annual diocesan conference of the Brotherhood of St. Andrew was held in Christ church parish, Sunday and Monday, Nov. 15th and 16th. The services began with the celebration of the Holy Communion at 9 A. M., instead of 7:30 a. m., the usual hour, in order to accommodate delegates arriving on the early trains. At this service 60 out-of-town delegates were present. The second service was the regular morning service at which 78 delegates were in attendance and the church well filled. Prayer was read by the rector, the Rev. C. E. Woodcock, assisted by the Rev. Mr. Micou. The musical part of the service was rendered by the vested choir of the parish. The sermon was by Bishop Williams. In his usual genial way he began by welcoming the members of the Brotherhood, telling them how greatly pleased he was to meet them and reminding them of the great possibilities that lay before them and the organization with which they were connected. He regretted that there was so much ignorance in the Church about the Church and her ways. He advised the members of the Brotherhood to study carefully the history of the Church, in order that they might do their work well, for it was impossible to do it as it should be without this knowledge; while he did not expect them to become canon lawyers, yet they should be well acquainted with her laws and familiar with her doctrine, laws, and usages. He regretted very much that there was so much indifference, especially in regard to Christian living. With many, as in the days of Noah, so is it now, “business and pleasure” before everything else. Spiritual things are of little account. This evil tendency, he believed the Brotherhood could, by faithful work, do much to counteract and drive away.

In respect to “party spirit,” he believed the Brotherhood was doing much to remove that bad spirit that had prevailed in the past. While he believed that a person should have opinions of his own, and thoughts of his own, and the courage to state them, and that white should be called white and black black, and not both of them be called a dirty gray, yet in honest differences the mantle of charity was being used, and the spirit of resentment was not so common as formerly. In the afternoon, at 3 o'clock, a conference was attended by the members, which was followed by Convention Echoes at 4 P. M. Mr. H. H. Hem-

inway spoke of the “Cadets of St. Andrew,” a sort of junior Brotherhood. A general discussion followed, all agreeing that a useful future lay before it. The Bishop came in, and added a few timely words of advice and encouragement, recommending to the boys work similar to that done by the girls in regard to missions. After the conference was ended, Messrs. Woodcock and Sill spoke very interestingly about what they had seen and heard at the general convention of the Brotherhood, held at St. Louis, and were followed by others with brief addresses, giving their impressions of their visit there. At 7:30 P. M. another meeting was held, and addresses made by Mr. E. S. Wells, on “Consecration;” Mr. W. C. Sturgis, on “Contact;” and Mr. H. A. Sill, on “Consistency.” The speakers were all interesting, and handled their subjects well. The Bishop closed the meeting with warm words of praise and encouragement, and his blessing on the work, only regretting that it had not been begun 25 or more years ago. Monday's meetings began with the celebration of the Holy Communion at 7:30 A. M., by the rector of the parish. At 10 A. M. the business meeting opened, with the representatives of 20 chapters present. Nearly 100 delegates were in attendance. Mr. H. H. Heminway, of Watertown, was elected president for the coming year, and Mr. J. L. Scott, secretary and treasurer. After luncheon, at 2 P. M., a conference was held, the speakers being Messrs. E. J. Perot and Wm. C. Sturgis. There was also another service at 7:30 P. M., at which the speakers were the Rev. M. K. Bailey, on “Faith;” the Rev. S. H. Watkins, on “Courage;” and the Rev. J. F. Nichols, on “Purity,” after which the convention adjourned, with the satisfaction that the two days had been well spent, and much done towards promoting the work of Christ, especially as it finds expression in the lines laid down by the Brotherhood.

WEST HAVEN.—Christ church parish is prospering under its present rector, the Rev. H. B. Whitney, who has been there for the past five years. Many improvements have been made. The congregation has increased, a vested choir has been added, and now is reaching out for a new parish house. During the last five years nearly one-third of the present communicant list was made up by persons who have been presented by him for Confirmation.

WESTERN MICHIGAN.

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

The 35th semi-annual Missionary Meeting and Diocesan Church Conference was held at Trinity church, Marshall, Nov. 17-19th, inclusive. In spite of wintry blasts and the fact that a number of the clergy were detained at home by parochial duties, the meeting was pleasant and profitable. Many will regret that the genial secretary of Kalamazoo Convocation has accepted a call to Massachusetts. On Tuesday afternoon occurred the usual Sunday School Conference, with reports from various parishes. At 4:15 P. M. a children's service was held, with a sermon by the Rev. S. Roosevelt. On Tuesday evening, after a short missionary service, the subject of “The greater efficiency of the laity” was considered in its various bearings. Wednesday morning, in addition to the usual reports, a most excellent paper was read by the Rev. John H. White, on “The Institutions at Faribault, Minn.” At a later service the warden of these famous institutions preached the sermon *ad clerum*, in which he gave no uncertain sound with regard to holding fast the Faith once delivered. At the afternoon service a very interesting paper on diocesan Missions in Western Michigan was read by one of the general missionaries, the Rev. J. N. Rippey, M. D. He advocated that a central board receive and disburse all moneys contributed by all missions and parishes receiving missionary aid. In this way he feels confident that many parishes and missions now having no services, or only occasional services at the best, might be regularly supplied. Were

this plan adopted in all parishes not entirely self-supporting, as well as in the missions, three or four general missionaries could be supported in the diocese. The writer is in favor of having each mission pledge a definite amount to the Board of Missions for a monthly or semi-monthly service. On Wednesday evening there was a good attendance. Two subjects of interest were, “Woman's Work in the Church,” by the Bishop, and “Endowments,” by the Rev. J. W. Bancroft.

The new building of Akeley Institute will soon be under roof, and the new church at Grand Haven is nearing completion.

The parochial branch of the Woman's Auxiliary at Allegan has established a monthly missionary meeting. The ladies recently gave a missionary tea at the rectory, the proceeds to be used in the work of Foreign Missions.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

Summary of diocesan statistics, 1891: Clergy canonically resident—bishops, 2, priests, 109, deacons, 4—115; whole number of parishes and missions, 161; ordinations during the year, 8; candidates for Holy Orders, 3; corner-stones laid during the year, 1; baptized during the year—infants, 1,217, adults, 322—1,589; confirmed during the year, 1,120; communicants reported in 99 parishes and stations, 10,370; marriages, 258; burials, 708; Sunday school teachers reported, 1,491; whole number of Bible class attendants and Sunday school pupils, 15,320; churches and chapels reported, 119; rectories reported, 55; parish buildings and school houses reported, 22; cemeteries reported, 12; value of church property reported in 88 parishes and missions, \$2,127,689; grand total of offerings, \$260,644.58.

BELLEFONTE.—St. John's church, under its new rector, the Rev. Wm. D. Benton, is waking into vigorous life. The church and rectory, which are among the most tasteful and attractive in the diocese, have been put in excellent repair, the latter having been furnished anew throughout. The vested choir has been reinforced and placed under a competent instructor, while chapters of the Daughters of the King, and of the St. Andrew's Brotherhood, are soon to be organized. The rector is giving a series of Sunday evening addresses to young men, in which much interest is manifested, and from which good results are expected.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

TOLEDO.—The mosaic tiling that is being placed in the sanctuary of Trinity church by Mr. George W. Davis, in honor of his wife, is being executed by Messrs. J. & R. Lamb, the well-known ecclesiastical designers and decorators. The tiling consists of mosaic panels on either side of the altar, behind which is a handsomely carved oak reredos, with an exquisite mosaic design, emblematic of the Trinity, while in the center and to the right and left are designs of Easter lilies. Bishop Leonard conducted the benediction service at Trinity on Sunday, Nov. 22nd.

MICHIGAN.

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

The new and beautiful edifice of Grace church, Port Huron, was formally opened by Bishop Davies on Sunday, Nov. 15. The building is of stone, and capable of seating 600, and was thronged by a devout congregation both morning and evening. The Bishop was assisted by the Rev. J. F. Conover, D. D., city missionary of Detroit, and by the Rev. S. S. Chapin, who is about to become rector of St. Paul's church, Fort Gratiot.

The Young Woman's Guild of Christ church, Detroit, has brought on from St. Phoebe's mission, Brooklyn, N. Y., a trained nurse of experience, for work in the parish this winter. Her work will be mostly among the sick poor living along the water front, in the eastern part of the city, but her duties will not be confined entirely to the members of Christ church,

The Saginaw Valley Clericus met with the Rev. T. W. McLean, of Bay City, the first Monday of November. The R-v. W. H. Wotton read a review of Dr. Huntington's book, "The Peace of the Church." The next meeting of the Clericus will be with the Rev. W. H. Gallagher, of St. Paul's church, Saginaw, and the subject of "Church Music" will be considered.

The annual dedication festival of St. Stephen's church, Detroit, was observed Sunday, Nov. 15th, and special services were held through the octave following, which were all well attended, the preachers being the Bishop, the rector, and the Rev. Messrs. Thrush, Frisbie, McCarroll, Jeffreys, Johnson, and Arthur.

The church of Our Savior, at Leesville, is to be newly seated and have other interior improvements.

The October meeting of the Marquette Convocation was held in Grace church, Meneminee. The Rev. P. T. Rowe preached at the opening service and presided at the sessions. The Rev. G. Mott Williams, Archdeacon of the Upper Peninsula, addressed the convocation on future Church work in that section. The Rev. W. Ball Wright stated that two new missions had been recognized by the Bishop, viz., St. Mark's, Crystal Falls, and St. John's, Iron River, which, together with Trinity, Iron Mountain, were under his care. In all these places there are ladies' guilds, and Sunday schools at Iron Mountain and Iron River. Toward the close of the session a devotional conference was held, the subject being "The Deepening of the Spiritual Life." Stirring missionary addresses were made at the closing service.

The Hobart Guild lectures at Ann Arbor on the Charlotte Wood Slocum foundation will be delivered this year by the Rev. John Fulton, D. D., on the "Evidences of Christianity," which is the general theme of these annual lectures, a different aspect being presented each year. In the present course, the fundamental principles of Christianity will be discussed, from both a philosophic and historical standpoint. The dates and topics of the lectures are as follows: Dec. 4. Memorial and introductory. "Religion and Philosophy, the Ethics of Religious Doubt." Sunday, Dec. 6. "What is Christianity? Historical Excursus to the Council of Nicea." Dec. 8. "The Chalcedonian Decree. Historical Excursus continued to the Council of Chalcedon. Impossibility of Conflict between Nicene Christianity and Modern Science or Veracious Criticism." Dec. 11. The Chalcedonian Decree continued. "Freedom of Historical Christianity from Various Modern Difficulties. The Symbolism of the Creeds. The Christianity of Christ." Sunday, Dec. 13. "Theism. The True God of the Nicene Creed is the God postulated by Modern Science." Dec. 15. "Christianity and Criticism. Miracle. The Self-Evidence of Christ. The Supreme Verification of Christianity."

A generous benefactor of St. Thomas' church, Detroit, has lately made a substantial addition to his former gift of land to the parish, in order that projected enlargement of the church at any time may have ample space.

It is provided that St. Luke's mission, Detroit, will hereafter have regular service on Sundays at 3:30 P. M., with Celebration at the Holy Communion every fourth Sunday morning. The Sunday school of St. Luke's is very rapidly growing.

WESTERN NEW YORK.

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

ROCHESTER.—The large and elegant new chancel of the future new Christ church which has been erected during the past summer was duly consecrated to its holy uses on the octave of All Saints. This new chancel is a beautiful addition to the church and is one of the most spacious in the United States, it being 36 by 36. Corinthian pillars support the arch of the chancel and relieve its walls which are decorated in old gold and olive green. The floor is in beautiful mosaics. The choir

pavement is elaborately patterned and the sanctuary floor is an exquisite piece of work, representing the old dispensation and the new, the design being that of the lamb of sacrifice and the Lamb of God as a central figure from which branch out the fruit and the vine. The stones of which these mosaics have been constructed are from ten different countries of the old world, filled with historic and sacred associations. It is believed that in this respect the pavements of Christ church chancel are among the finest of their kind in America. The chancel has been built on the eastern side of the main church structure and it is the intention at some future day to extend the edifice to the west ward, some 80 ft. Consequently some of the present features are but temporary. Among these is the chancel roof, which at some future day will be extended upward and a massive and lofty tower joined to the walls. At the left of the organ is now seen the edge of the great exterior front wall which will some day be continued, at present a permanent and solid reminder of the work in store for the church. The architect is Mr. Robert W. Gibson of New York. The new memorial organ is a superb instrument, and cannot be excelled in purity and sweetness of tone. By a peculiarly happy fortuity three of the former rectors of Christ church were able to be present: The Rt. Rev. Dr. Henry A. Neely, Bishop of Maine, its first rector, from 1855 to 1862; Rev. Dr. Anthony Schuyler, rector from 1862 to 1869; and the Rev. Dr. Walton W. Battershall, rector from 1869 to 1874. The only one absent was Rev. Dr. Joseph L. Tucker, now rector of Christ church, Mobile, Alabama, who was represented by a letter of regret. The present rector, the Rev. Wm. Dorville Doty, D. D. began his labors on the first Sunday in Advent, 1887. The services connected with the formal opening of the new chancel began on Saturday evening, Nov. 7th. There were present a large number of clergy from Rochester, Buffalo, Medina, Albion, Brockport, Geneseo, and Geneva. The Bishop of Maine was the preacher. On Sunday morning in the absence of the Bishop of the diocese, Bishop Neely rendered the service of Benediction and celebrated the Holy Communion, assisted by the Rev. Dr. Schuyler who was the preacher, the Rev. Drs. Doty and Boynton. In the evening the large church was again completely filled. The Rev. Dr. W. W. Battershall preached a sermon from St. Luke 1: 22 and congratulated rector and people on the grand work they had accomplished. The music which was under the direction of the choir master, Mr. James E. Bagley, was most fitting and impressive. The surplined choir of 22 boys and 16 men is one of the best in the country.

TENNESSEE.

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

The week ending Nov. 21st has been particularly memorable at Hoffman Hall. Sunday, Nov. 15th, ex-President Hayes and Dr. Curry, as representatives of both the Slater and Peabody funds, visited Fisk University. The Bishop of Tennessee and the warden of Hoffman were present at the University to join in paying their respects to the distinguished guests. The Bishop offered the prayers, and after the excellent and practical address of ex-President Hayes, said a few well chosen words of welcome as Bishop of the diocese. After the regular afternoon service at Hannington chapel, Hoffman Hall, at which the Bishop made a short address, he, with the warden and principal, received ex-President Hayes, Dr. Curry, and Dr. Cravath, and Mr. Hayes, who accompanied his father, showed them over the Hall, and then took them to the warden's cottage to pay their respects to the warden's mother.

On Tuesday night the Bishop confirmed two persons at St. Augustine's church. The service was sung by the warden, the Rev. Dr. Gray reading the lessons, the Bishop preaching. The music was rendered by a surplined choir of men and boys. Only this last summer have funds been sufficient to even cell the stone base-

ment which has been temporarily roofed, and even yet much is needed to keep out the cold and give a habitable appearance to the little place, so that surrounded as it is by imposing structures of Methodists and Baptists, the combined work of teachers and students of Hoffman can hardly be expected to gather in the the numbers that should be won to the Church in this center of negro education.

On Wednesday afternoon the Bishop administered Confirmation at Hannington chapel, four of the five confirmed being students of Fisk University. President Cravath occupied his official seat in the choir, while the little chapel was crowded with other members of the faculty, students, and colored people from the rapidly growing population on University Hill.

On Friday night Gen. E. Kirby Smith, of the University of the South, gave a lecture on cross fertilization of plants before the students of Hoffman and their invited friends.

Sunday, the 22nd, the Bishop confirmed a large class at the mission for colored people at Columbia, prepared by Mr. J. T. Brown, the Hoffman student in charge, and who during the summer has been remarkably successful in building up a strong work. A few weeks later the Bishop will visit Gallatin to confirm a class at St. Cyprian's mission, which is conducted also with marked energy and success by another of Hoffman's students, Mr. Walter E. O'Hara. The Hall has eight students, four in theological, four in collegiate, course while two others have been sent for a preparatory course. St. Mark's School, Memphis, has been established under Dr. Howitz, a last year's student of Hoffman.

COLORADO.

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

MEEKER.—Bishop Spalding paid his annual visitation to St. James' mission, Sunday, Nov. 15th. The church is a fire stone edifice, and is the center of the itinerant missionary work in this part of the State. Roman Catholics, Methodists, Campbellite Baptists, Congregationalists, and Scotch Presbyterians are all represented in the active work of the mission. The minister in charge, the Rev. John M. Rich, who is one of the seven deacons who came last spring from the General Seminary, New York, to do missionary work in Colorado, recently took a 200-mile circuit riding trip on horseback. Two leading young men of the parish, the one a Methodist, the other a Presbyterian, kindly consented to read the Church service and keep up the Sunday-school during their pastor's absence. Although several of the services had to be held on week days during this trip, large and enthusiastic congregations joined heartily in the Church service wherever held. At one point the Campbellite minister rendered every assistance, and his wife played the organ and led heartily in the responses and singing. At another point the Congregational minister gave up his place of worship to Mr. Rich both morning and evening, besides assisting him in every way to make the Church service a success.

THE RECALL OF FATHER HALL.

OXFORD, November 17th, 1891.

So many misconceptions appear to be current in America in regard to the re-call of Father Hall, and the action of the Society of St. John the Evangelist in this matter has been so misrepresented in the public prints and in private correspondence, that it seems desirable that some statement of facts should be made, which shall enable those who take interest in the matter to hear the other side. The letter which follows will, it is hoped, explain itself. It was written to our Visitor, the Lord Bishop of Oxford, in response to a kind invitation from

his Lordship that our view of the case should be laid before him for his information, and it is with his kind consent that it is now printed.

R. L. PAGE, *Superior.*

To the Right Reverend the Lord Bishop of Oxford.

S. John's Mission House, Oxford.

November 11th, 1891.

MY DEAR LORD BISHOP,

Your lordship has kindly sent me the letter of two of the American bishops, the memorial from Boston, and other papers on the subject of Father Hall's re-call, and courteously invited me to write to you with regard to them.

The writers for the most part seem to think that the American Church (P. E.) has a kind of vested interest in Father Hall, and that the Society of St. John the Evangelist has committed a great act of injustice to the Church by recalling him to England. But surely that is not so. Our action may be thought to be unwise, or it may be thought to be unfair to Father Hall, but I cannot see that the mere act of recalling him, apart from the grounds of that act, involves any injustice to the American Church. The Society sent Father Hall to America. He went there under obedience, and his stay there has been prolonged under obedience. He knew that he was liable to be re-called, if at any time it seemed best to do so. The Provincial is appointed for three years, and the time of re-appointment is so arranged that the Superior of the Society (who is also elected every three years), may, on entering upon his office, have the power of nominating his own Provincials. Others of our Fathers, who have worked in America, have been re-called from time to time; and similarly Fathers have been re-called from India and South Africa. Doubtless it would not be right to re-call a Father unless under the stress of absolute necessity, if no provision were made for such work as the Society might have undertaken in this or that place. But in the present instance we are sending three or four Fathers to Boston to take in hand all the work, to which the Society has pledged itself to replace one whom we re-call.

One has no wish to set up claims on people's gratitude, but when one is wrongfully accused of injustice in connection with the withdrawal of Father Hall, one may be permitted to call to mind the fact that he joined us as a layman, that he was ordained by your Lordship's predecessor on the title of his membership in our Society, that he consequently receives his training in the life of a priest in the Society, and that the Society having so trained him has given America the benefit of eighteen years of his life and work. It seems to us that it might fairly be held that America has some reason to be thankful to the Society in connection with Father Hall. Apart from the action of the Society it is most unlikely that he would ever have been in that country.

I now pass on to the consideration of the letter addressed to your Lordship by the Bishops of — and —. I notice that the Bishops omit all reference to one principal cause of Father Hall's re-call. The original difficulty, which first brought up the thought that it might be well that Father Hall should be re-called, arose from the fact that he desired a complete separation of the American Province from the Society at home, whereas the other Fathers who are working in America are quite averse to any such policy. They are in favour of a considerable measure of independence, but they desire that some real bond of union should remain. They wish in fact that we should aim at a free affiliation, and we are quite prepared to grant it, but it would be impossible with any hope of success to carry out such an affiliation under a Provincial who does not believe in its feasibility. If it is to be done at all, it must be done under a

Provincial who is in sympathy with the idea. No doubt at the last moment Father Hall expressed his willingness to accept the policy of affiliation, but he expressed at the same time his opinion that he had very little hope of such a policy succeeding. Father Hall may be right, but at present he stands alone in his view so far as the Fathers of the American Province are concerned. As things are, it would be impossible at present to adopt a policy aiming at entire independence. If we remain in America, we must prepare for affiliation, and if such a policy is to have a fair chance of success, it seems desirable that Father Hall should return home. It would not be possible to place Father Hall under one of the other Fathers of the American Province.

This whole side of the matter is not even alluded to by the Bishop of —, and the Bishop of — in their letter to your lordship.

Passing on from what the bishops do not notice to what they speak about, I observe that they consider that my action in releasing Father Hall from his duties as Provincial, and in re-calling him to England, was *ultra vires*, because one of the reasons, which in my letter to him I assigned as the ground of my actions, had relation to his "position as a clergyman of the diocese of Massachusetts and a priest in the American Church."

On this I would observe that I should have considered it to be quite *ultra vires*, if I had attempted to coerce Father Hall into withholding his signature from Dr. Phillips Brooks' testimonial. I have no authority to interfere in the action of my brethren, when they are exercising functions entrusted to them by the Church; and it would have been Father Hall's duty to refuse to acknowledge such a wrongful exercise of authority, if I had attempted thus to coerce him. But when the whole matter of the election was finished, and when Father Hall's action in signing the testimonial was formally brought before me, it did become my duty, and, as it appears to me, I certainly had the right to consider whether it was desirable that Father Hall should continue to represent our society in America in the responsible position of Provincial. I am not now considering whether I exercised my right wisely in this particular case; I am only stating my view that I certainly possessed the right. One could conceive a case in which a Provincial who was also a member of a diocesan convention, might have signed the testimonials of a priest elected to the episcopate, whom he knew to be secretly a Roman Catholic or an unbeliever, or a person of immoral life. In such cases it will surely be admitted that the Superior would not be acting *ultra vires* if he should consider it to be his duty to remove such an unfaithful Provincial from his post. In a religious society such as ours, the Superior General must take into consideration the whole action of his subordinates. He cannot allow one who has received from him a delegated authority to continue to act as a representative of the society, when in matters of serious importance he has ceased to be in sympathy with those whom he represents. If such a principle were once admitted, our society and any other religious society, would very soon break in pieces. Father Hall in his letter to his congregation states very well the principle which I am trying to explain; and as might be expected from his loyalty, and sagacity, and candor, he expresses his own personal adhesion to it. He says concerning his brethren: "They certainly have a right to be represented by one in whom they have entire confidence, who fairly represents them." Father Hall knows perfectly well, as we all know, that my action in this matter was in no way *ultra vires*, but was thoroughly constitutional. It appears to me that the Bishops of — and — have not noticed the distinction between the wrongful use of the authority of a religious Superior, who should directly interfere with the action of one under his authority, when fulfilling the duties entrusted to him by the Church, and the totally different case of a superior reviewing

the whole past action of his subordinate, and deciding whether it was desirable to continue him in this or that office.

I now proceed to touch upon the other point of importance discussed by Bishop — and Bishop — in their letter to your lordship. Even if it be granted that the society had the right to review after the event Father Hall's action in relation to the confirmation of Dr. Phillips Brooks' election to the episcopate, the bishops imply that they consider that the society was mistaken in its views of the extreme gravity of the case, and of the consequent obligation which lay on them to clear themselves of all participation in the action of their Provincial.

In entering on this, the most serious aspect of the matter, I wish to protest at the outset that I and my brethren claim no right to pass judgment on those American bishops and others of the clergy and laity in that country, who take a different view of the matter from ourselves; but we had a right, or rather it was our bounden duty, viewing the matter as we did, and implicated as in a measure we were, to clear ourselves in such manner as we could from all share in that proceeding. The case presented itself to us in this wise:

We were informed—and we had every reason to believe that the information was true—that Dr. Phillips Brooks had invited Unitarian ministers to be present at a celebration of the Holy Communion in his church; that a pew had been reserved for them; and that they had been admitted publicly to Communion in the Holy Sacrament of the Body and Blood of our Lord. We should be only too thankful to hear that we were misinformed; but no one at our Conference (and we had several Fathers from America present) disputed the substantial truth of the allegations. We know that at the time these things were alleged to have happened, Dr. Phillips Brooks was urged to clear himself of the accusation, but that he did not do so. From that time to this he has been content to remain under the imputation of having invited to the Holy Table of the Lord those who deny the fundamental doctrine of the Gospel, and who, moreover, actively propagate that denial in their capacity as ministers of the Unitarian body. We hold that no minister of Christ has a right to allow himself to remain under such a reproach without taking steps to clear himself, if he is able to do so. For ourselves, we believe that Dr. Phillips Brooks has refrained from clearing himself because the accusation is substantially true; and if it be substantially true, we hold that it is the simple fact that he has been guilty of "disloyalty to the faith and order of the Catholic Church." We are well assured that if the facts be as I have stated them, your Lordship will agree in our estimate of their gravity.

It may, however, be said that we ought to feel convinced that we have been mistaken in regard to the facts, now that we are authoritatively told that a majority of the American bishops are satisfied concerning Dr. Phillips Brooks' loyalty to the Church's faith and order. Their decision would no doubt impose on those of us who may at any time be ministering in the diocese of Massachusetts, the duty of recognizing Dr. Phillips Brooks as the canonical occupant of the see; but we do not think that it imposes on the Society as a whole the duty of reversing its action in regard to Father Hall. I wish to speak with all the respect that is due to the official action of the American episcopate, but we must point out that the words of the Bishops of — and — imply that a minority—and we believe a large minority—of bishops in America are not fully satisfied in regard to Dr. Phillips Brooks' loyalty to the faith and order of the Church. The facts of the case, as they have come before us, lead us to agree with that minority. We have no proof that these facts have ever come before the American Episcopate as a whole, and we have every reason to believe that in some cases the bishops and standing committees refused to go behind the official certificate of orthodoxy which emanated from the diocesan

convention. The exact words used in that certificate were these: That the Bishop-elect was not "justly liable to evil report . . . for error in religion," and that the signatories in their conscience believed him to be of "such soundness in the Faith," "that he is apt and meet to exercise the office of a bishop to the honour of God and the edifying of His Church."

Now, there can be no sort of question that among all those who signed the testimonial from the diocesan convention of Massachusetts there was no one whose name would carry greater weight in such a matter with the bishops, or at any rate with many of them, than Father Hall. The letter which Bishop — and Bishop — have written to your Lordship, and the terms in which they speak of Father Hall, make it needless for me to adduce corroborative evidence on this point. It is a joy to us to feel that our dear brother has obtained the position of influence which he has, through the many graces and gifts with which he is richly furnished; but in this case we would hold that his influence was exercised in a way that was disastrous to the Church; and holding that view, our consciences compel us to take action in accordance with it. It is the opinion of some American priests of standing that if Father Hall had refused his signature, the confirmation of the new Bishop's election, which was warmly contested, might never have taken place. However that may be, we agree with those American bishops who refused to assent to the confirmation, and nothing has happened since our Conference to make us think that our view of the matter was a mistaken one.

I think that I have now touched on all the points of importance raised by the letter of the two bishops. I am, my Lord Bishop, your obedient servant,

R. L. PAGE.

It has been implied, if not asserted, by persons in America, that in re-calling Father Hall, I was forcing him to break the canons of the American Church. If such were indeed the case, Father Hall would be under no obligation to obey such an unlawful command. The canons of the Church must take precedence of any obligations arising out of membership in a private Society. Moreover, the very first of our own statutes requires that all our members shall be "careful to observe all canonical obligations belonging to any position which they may occupy in any diocese"; and our second statute defines that "regulations of the Society . . . shall not interfere with any constitutional claim upon the brethren's obedience, belonging to the Church or her authorities." But, in fact, Father Hall has expressly denied that any "canonical or other regulation is violated by my (*i. e.*, his) return to England at the bidding of" his "Superior, any more than in the case of another clergyman who might do so for family or other reasons."

R. L. P.

MUSIC OF THE GREEK AND RUSSIAN CHURCH.

It is a singular fact that in Greek and Russian churches congregational singing is absolutely forbidden. The music is sung in four-part harmony without instrumental accompaniment, by the priest choir, to a silent congregation. The priests maintain that this custom is in strict accordance with the earliest and purest form of Christian worship. Furthermore, the congregation were forbidden to sing by ordinance of the Council of Ladoika, in the year 364, the reason being, that the Christian tunes, even at that remote period, had become corrupted, "every man singing his own version in violation of decency and concord."

This singing with the spirit and understanding also is certainly conducive to a more worthy and reverent celebration of praise, as many of those who are condemned to listen to the uncouth noises indulged in by many earnest, though musically undisciplined, Christians of the present day, are wont to declare.

The Russian chants are akin to the Gregorian, being unbarred melodies, destitute of rhythm. There are eight of them in use, which are changed every week, and all of them are stated to have been the work of St. John, of Damascus, and have retained their original form ever since.

Throughout Russia, the same ritual music is used in every church with desirable uniformity. Some of these melodies were printed in 1772, and have been since reproduced in modern notation. As a rule, they are sung by four male voices, with magnificent effect.

The quality of men's voices in Russia, especially basses, is exceptionally fine, some of the basses being of such unusual depth that they have a special part. These are called "octavists," and not a few of them can take the F below the C. Such exceptional voices are found chiefly in North Russia, where contralto voices of unusual depth and sonority are also to be met with. The tenors, and male and female sopranos, for the most part, come from the southern portion of the country.

The Imperial chapel in St. Petersburg, possesses the finest choir in Russia. It numbers one hundred and twenty voices, exclusively made up of men and boys.

The members of this Imperial choir are carefully selected, have no other occupation, and preserve their voices with the utmost care. They study vocalization for an hour and a half daily, under Italian masters, besides receiving regular instruction in Church style, under native teachers.

Several modern composers have contributed notes specially written for this choir, amongst whom may be mentioned Bortnianski, Galuppi, Davydoff, Beresovsky, and Turchaninoff, the last named is especially esteemed. In all these modern productions fugal imitation is rare, the voices moving together in compact masses, thus preserving the characteristics of the old Church chant.

It is a wise enactment that no Church music can be printed or performed in Russia until it has first received the sanction of the proper authorities. By such means, its purity is preserved intact.

This music certainly does possess a distinctive character, and is eminently fitted to its purpose. Its simple dignity is strikingly impressive, but it must not be forgotten that its effect is largely dependent on the manner of its presentation.—*The Lutheran*.

CATECHISING.

Another serious cause of regret is to be found in the too limited attention given to such regular and thorough catechising of the young as the Church in her wisdom enjoins, and would fain have encouraged and practiced in all places. The clergy, I am happy to say, are giving increased attention to this primary and essential part of our work, and yet more can be done, as well at home as in church before the congregation. To many faithful women are we largely indebted for their loving work for the young, but no other agency can supersede what should be done in the family, the first and moulding school of life. The Sunday school was not designed to do it, and can never take the place of such instruction and when it is remembered how many of the teachers are too young themselves, and otherwise incompetent to interest and thoroughly instruct children, the prevailing want is the more to be regretted. The rubrics following the Catechism are therefore most seriously commended to the study and observance of ministers, parents, and sponsors. Too much thought, it is to be feared, is given, in connection with the Sunday schools, to mere adjuncts and external appliances of a sensational, if not demoralizing, tendency, as gifts, prizes, processions, dress, and competitive contributions, which cause heart-burnings, jealousies, and a class feeling most unhealthful and to be deplored, and, withal, there is too much of mere pomp and vanity in much that is to be seen.—*Bishop Gregg*.

The Living Church.

Chicago, Saturday, December 5, 1891.

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

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ONE of the first danger signals which appeared as a warning against an irresponsible Church Congress under the leadership of Broad Churchmen, was the arraignment of "Dogma" by the most eloquent representative of that school. As though even "our common Christianity" could survive for a generation, or even be intelligently taught, without dogma! "What think ye of Christ?" can only be answered by dogma, and it is a question that must be answered in every age and by every Christian teacher. Is it better that the dogmatic answer be individual opinion, formed by "private interpretation", or be the consensus of the Catholic Church, "the corporate conscience," as Bishop McLaren expresses it, of the body of Christ in all ages?

THE institution which began its career in the challenge of Church dogma, continued its downward course in the denunciation of the Orders and Sacraments of the Church. At Louisville, the most violent attacks upon Church principles received the greatest applause, and the most popular speaker was one who soon after denied his ordination vows and renounced the ministry. After a slight reaction, the Church Congress of '91 comes before the public, appealing to the Christian conscience of the American people, and to the educated membership of the Protestant Episcopal Church, in behalf of "evolution," of which the Rev. Dr. Mc Connell, whom we delight to honor, is the prophet. From the published reports which we have seen, it is not quite certain what this distinguished speaker did say, on the occasion referred to. After comparison of several reports made to Church papers, we must reluctantly conclude that the chief speaker on this theme, as the correspondent of *The Standard of the Cross* puts

it, "managed to convey the impression that his Theism was Pantheism." *The Churchman* says: "It is to be regretted that the theologians at Washington did not strike heavier blows than they did against the Pantheism which, masquerading under the guise of immanence, threatens to dwarf the Living God of the psalmists and the prophets, into an impersonal force." We are not opposed to free discussion, to liberty of speech and press; but we do believe that institutions assuming to represent the Church should bring their discussions within the recognized limits of law and faith and order.

WE hear much now-a-days of "intolerance" and "bigotry," and it is always assumed that Christianity, and especially Christianity as embodied in the Church, is the very seat and source of these evil principles. So far is this the case that Christian apologists often fall into the same strain and seem to concede that the doubter the agnostic, and the atheist are, at any rate, liberal, fair, and impartial to all classes and parties. Facts, however, hardly bear out this idea. The apostate Julian became an eager persecutor of the Church. And his modern successors have been quick to show the same spirit so soon as they have had the power. So long as anti-Christ presents himself in the garb of the honest and amiable intellectual doubter, so long as his business is to weaken little by little the bulwarks of the Faith, to disintegrate and pull down the structure of belief, his plea is for toleration, it is bigotry to interfere with him. Even if the alarmed instinct of self-preservation prompts the Church to dismiss him from any office in which he may have intrenched himself within her fold, she is met with an indignant outcry, as if she were violating some of the inalienable rights of man, and the subject of discipline poses as the representative of all that is liberal and human. But with anti-Christ at the head of a positive system of his own, and in the seat of power, it is far different. Negation becomes dogmatic, and those who will not accept the dogma, "There is no God," become the subjects of a persecution which differs nothing in spirit from that of the old pagan times, or the chiefs of the Inquisition.

WE have lately seen Francis W. Newman in his recollections of his brother, the great Cardinal, proposing that the State shall forbid by statute the fundamental teaching of the Church upon the sacraments, and make the promulgation of them a penal offence. In this country it

has been seriously asserted under the imprimatur of Mr. Robert Ingersoll, that "the commandments against theft, lying, unchastity, and so on, are the cords by which property owners and the successful ones in the struggle for existence would hold down more securely those over whom they have got the advantage." It would follow, of course, that those who would insist upon such commandments are to be treated as enemies of the human race, trying to keep their fellow men out of their just rights. But it is in France at the present day, where unbelief has become the doctrine of the State, that we see most clearly that this means no bland neutrality toward the teachers of the Christian religion. An illustration of what religion has to expect at the hands of the enemies of "bigotry" has just now been afforded to the world in the proposal to expel the Sisters of Charity from an orphanage and home for aged persons which they themselves have founded and maintained, in the city of Paris. Some time ago, in confidence that a work so unselfish and full of sacrifice could not be looked upon with hostility even by anti-Christian authorities, they had made over their house to the city in order, as they vainly hoped, to gain a stronger position against the blind opposition of the mob. Now it is proposed, on the part of the municipality itself, to oust the Sisters and to introduce hired attendants in their place. This is for no other crime except that of professing the Christian religion, for the house has been open to all who needed its shelter without distinction of religious belief or unbelief. It is only one among many signs of the deliberate programme of an anti-Christian system to produce in France a generation of infidels. It is as far as possible from the principle of a fair field and no favor. Would it be too daring to call this "intolerance"?

MR. LECKY somewhere insists that Christianity is necessarily given to persecution wherever it has the power, because it is *dogmatic*. Even according to him, then, it is the *dogmatic principle* which tends to express itself in applying force to those who dissent from it. It is then unfair to speak as if the Church alone had a tendency to intolerance. The same tendency will show itself in any powerful system in which the dogmatic element is present, which is held to be a system which men ought to conform to, whether it be Christian or anti-Christian. But a fact is to be remembered which is not taken into account by such writers as Mr. Lecky, that though Christianity has the dog-

matic principle, though she asserts that certain truths and a life in accordance with those truths are necessary to eternal salvation, it is also a part of her character that her conquests to be real must be moral and inward, not physical or outward, that her true weapon is persuasion, not force, and that her mission is one of mercy, not of judgment. It is possible for her rulers, with the tendency which all men have to argue from too limited premises, to ignore all this, and in rude and barbarous eras to employ the arm of flesh. When they thus act they know not of what spirit they are. But when anti-Christ builds up his system it has no such check or counterpoise as this. If it is decided that belief in God is superstition, and that superstition is injurious to man, the natural course to take is to banish the name of God from the schools, to inflict penalties upon teachers and parents who persist in instilling the poison of superstition into the mind of the child, and to suppress the preacher who proclaims the religion of a personal God. This is the natural and the logical course, and in this case there is no principle of charity, mercy, or forbearance to interpose a check. Thus it would seem that the anti-Christian dogma is more likely to express itself in persecution than that of Christ. It is true that for many ages it has not held the necessary power save for a short time and within a limited sphere.

NEWMAN'S "ECCLESIASTICAL MIRACLES."

WE suppose that among intelligent men, however hearty their admiration or even affection for Newman may be, it has long been recognized that the weakest of his productions are the treatise on the Development of Doctrine and the second essay on Ecclesiastical Miracles. The former would overthrow the most fundamental principles upon which theology has been built up, nowhere more clearly insisted upon than by the great Roman Catholic authorities themselves, and is moreover vitiated by the tacit assumption throughout, that the Roman or, at least, the Western Church, constitutes the whole Catholic body. As to the essay on miracles, Newman's attempt to establish a presumption in favor of the many strange and grotesque miracles of the Middle Ages, in fact does the exact opposite, as Dr. Abbott lucidly shows. Newman first draws a very marked distinction, the validity of which cannot be gain said,

*Philomythus, an Antidote against Credulity, a Discussion of Cardinal Newman's Essay on "Ecclesiastical Miracles." By Edwin A. Abbott. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

between the miracles of Scripture and those of the post-apostolic age. Of the former he says: "They are generally public; they are evidences of a Divine revelation, and not tentative; they are wrought for a definite object by persons conscious of a Divine guidance; they are grave, simple, and majestic, compactly and authentically narrated." (Abbott, p. 9.)

He then proceeds to show that the bulk of ecclesiastical miracles are of precisely the opposite character, and then enunciates the principle that as "what God did once He is likely to do again," there is an antecedent probability in favor of the so-called ecclesiastical miracles! One would have said that the contrast pointed to exactly the opposite conclusion, and that the only antecedent probability was that in favor of such miracles as could be shown to have the same character and the same or a parallel purpose with those attested by the sacred Scriptures. Among the reported miracles of the later Church there are a few which bear in some degree, this character, and which may, therefore, be fairly treated upon their merits. We do not think that Dr. Abbott is, in every case, so successful in dealing with individual instances of this kind as in discussing Newman's general principles and methods of argument. But this depends largely upon the value attached to the evidence in any case, which is rarely so absolute as to have the same weight with all even of the best trained minds. We may refer especially to Dr. Abbott's treatment of the fiery eruption at Jerusalem on Julian's attempt to rebuild the temple. In the chapters on "Probability the Guide of Life," the author seems to us at times to use the word probability in a more popular and inexact sense than that employed by our theologians from Bishop Butler down; but that may be because he finds the same defect in Newman's treatment of the subject. At any rate, he clearly distinguishes between Keble and Newman in this respect, and it is well known that Keble was a staunch adherent of Bishop Butler. The author's own definition of faith (pp. 64-73), is deeply interesting and instructive, whether one accepts it or not.

We are far from criticizing Dr. Abbott because the publication of this critique was not undertaken until after the death of Newman. We fully recognize the fact that the use which was being made, by astute and able Roman Catholic writers, of the general wave of sentimental regard and affection which followed the announcement of the

departure of one who stood in such a remarkable relation to his generation, was sufficient to warrant even so severe and trenchant an attack as this upon some of his most misleading principles. But we cannot help wishing that the attack had come while the object of it was still alive and in the full vigor of his intellectual strength. The great cardinal must have recognized here a foeman worthy of his steel. In the controversy with Kingsley he easily carried off the palm. The mistakes committed in the assault were irretrievable; but it would require a more powerful book than even the Apologia itself to meet the present exigency. That the defence would have been made we can hardly doubt that it would have succeeded, it is difficult to believe.

The question of ecclesiastical miracles is comparatively unimportant so far as this book is concerned, except as illustrating the method of reasoning to which Newman had committed himself, and the misuse of logic which led him to desert his mother Church. As to miracles we suppose that it is sufficient for a Catholic Christian accepting implicitly those recorded in Holy Scripture, to maintain that there is no presumption against miracles at any time when it can be shown that the reasons for their occurrence are the same as those which existed in the apostolic days. He will thus be ready to consider any special instance upon its individual merits. We do not see that any other line can be drawn. The rejection of any particular miracle simply because the evidence for it does not seem to be sufficient, cannot touch the soundness of any man's faith. But we must beware of repudiating any and all post-apostolic miracles upon such general grounds as would, if logically pressed, cut the ground from under the miraculous altogether. Whether Dr. Abbott's reasoning would conduct to this result we must leave his readers to determine.

We have recently been told that there is a "reactionary party" among ourselves who accept Newman's logic without seeing what its consequences ought to be upon their own action, a party which means, "in the end, the handkerchief of St. Veronica, the liquefying blood of St. Januarius, St. George and the Dragon, and all the disgusting nonsense of mediæval over-belief." We venture to express our scepticism upon this point. We have never met any man of that type who seemed capable of forming a party. In any case we do not feel any alarm. There is no danger that such a form of Chris-

tian teaching can affect any considerable number of the American people without a miraculous change in characteristics which at present seem tolerably deep-seated. We presume, however, that such language amounts to nothing more than a rather unscrupulous *argumentum ad invidiam*.

SERMON NOTES.

AN EXTEMPORANEOUS SERMON, PREACHED IN GRACE CHURCH, NEW ORLEANS, BY THE REV. JOS. E. MARTIN, D. D., RECTOR.

"My doctrine is not Mine, but His that sent Me. If any man will do His will, etc." St. John vii: 16, 17.

At the Feast of Tabernacles, Jesus went into the temple and taught the people. Jerusalem was crowded with men full of curiosity to hear a Teacher whose words made so profound an impression. Some heard His words and caught their meaning, and went their way to live the new life which the words meant. Others heard, and thought Him an eloquent preacher, and marvelled at His knowledge of "letters, having never learned."

It was not the age of faith when Jesus appeared. To the Jew, it was an age of disaster. The Roman had his beloved city, and the hated eagles were everywhere. Many of the Jews had abandoned the old Faith, and lived in silence under their conquerors. Others still clung to their Faith, and longed for the Deliverer. In obedience to this Faith, there arose at intervals, men who claimed to be the Messiah, only to end their brief career in death. This Man is one of them. He has no sign of royalty, He is only a common peasant. He claims to be sent by God, but so did the others. What we want is a king, and we must be certain of his kingship. We have already our own teachers learned in the law, who teach us our old doctrine, we do not want this peasant. Let the king come and establish his kingdom, and we are his loyal servants to fight for and die for him.

These men wanted a certainty. Men always do, and always will. It is this want which underlies the unrest and doubt of to-day. Systems full of fairest promises have failed. Their prophets have gone into silence. We are passing to the grave. If there is a real King among men, if He has a doctrine from God, let us see Him and know the doctrine.

And knowing what was in the hearts of the men in Jerusalem, Jesus made His challenge: "I come now to test your sincerity. Hear My words: 'My doctrine is not Mine, but His that sent Me,' and if you are in earnest, you may know if I speak the truth. 'If any man will do His will, He shall know of the doctrine, whether it be of God.'"

This challenge stands to-day. It is addressed to every man who has abandoned his early faith, to every man who doubts, nay, to every man who is an enemy to the Faith.

* * * * *

1. If any man is willing to do His will, he is not prepossessed by his own will or wisdom, and is not determined to have his own way. He must divest himself of all prejudice. There must be nothing in mental habits, tastes, or sentiments which pre-judges the doctrine. His soul must be as transparent as crystal to every ray of truth.

2. He must have an earnest desire

to know what the will of God is. There must be in his mind, not only no repugnance to the truth, but a brave desire to find out its quality, and test himself by it. Prayer, fasting, study, all must be invoked. Intellect and heart must desire to embrace the truth.

3. He must be willing to do God's will at any sacrifice. If he has been a lover of pleasure, he turns from it. If a lover of ease, he will obey the call to any duty or toil. He will be willing to do God's will against his business interests. He will be willing to lay his all, and then himself, on the altar of sacrifice.

4. He will change his life, striving to adjust it to the will of God, he will repent. This is not a moment's work. One bound will not bring him from the pit into which he had fallen. One hour of tears will not change the trend of his life. He will think again, of the sins of his life, of his lost purity, of his seared conscience. As he thinks, the burden of his sin becomes intolerable, he will be like the man chained to a dead body. From his heart will come the old cry: "God, be merciful to me, a sinner."

5. He must be willing to believe in the Lord Jesus Christ, as One who gave His life for his salvation. In the Lord Christ, not as men to-day are teaching about Him, but as the Gospels and the Church declare Him, Son of God and Son of man, divinely sent, because He would come. No other faith can save. No other faith can lift the soul. Face to face with the burden of sin in the hours of remorse, only God can save a soul, and Jesus Christ is God. A soul fallen into sin, if saved by man only, would forever have a sense of shame. And it is passing strange that men who seek to place our Blessed Lord on a pedestal of manhood only should not have thought of this.

* * * * *

And after all this has been done with a willing mind and earnest soul, what? "He shall know of the doctrine whether it be of God." Not that he shall understand all mystery and knowledge, and enter into the deep things of God's purpose. Not this. But for that soul, taken into fellowship with Christ, and into the life of God, doubts, fears, and all the thoughts which once gave unrest, shall pass away. "He shall know." O! the blessed calm, the grateful rest. No more vague conjectures, no more vain reasonings, nor painful uncertainties. A son of God, doing the will of his Father, living a life in harmony with the ever blessed life of his Elder Brother, in his spiritual vision there is the unsealing power of Omnipotence, and he dwells in the glorious beauty of a new and splendid life.

ADVENT AND EPIPHANY APPEAL.

BRETHREN IN THE LORD:—We want the work to prosper. We pray that the work may prosper. Our desire and our prayer are supposed to be sincere.

The work is the salvation of the world, the establishment of the kingdom of God on earth, the work the Lord Jesus came to begin, and left to His Church to finish.

And there are those who cry out against the continued increase of the demands upon His Church, demands

for more men, demands for more money, the one standing for the increased spiritual, the other for the increased material need.

But what mean our prayers then? Is it not because the work prospers that the need increases? Our necessities in the work are the measure of our successes. Because we have penetrated new regions, because we have opened new fields, because we have advanced by new conquests, therefore are we called upon for increasing effort. It is the inevitable law of the situation. The more the growth, the larger the demand, and the more imperious, for the means of further growth.

It is true of the Church of God, as of the individual: "To him that hath shall be given, and he shall have more abundantly." The more opportunity the Church has utilized, the more shall she have to utilize. The more fields opened and possessed, the more loudly shall new fields cry out for laborers. Every victory demands new struggles. Every advance reveals new lines for further advance. Because the work, by God's answer to our prayers and His blessing on our labors, prospers, therefore does the work multiply and labor increase! We can only put a stop to the ever-growing demands by folding our hands and dropping what they already hold.

But, men and brethren, no man contemplates this. We must gladly accept the conditions on which our efforts stand. Yearly a louder call for men. Yearly a louder call for means. Yearly a widening field echoing with hungry cries for help.

Those to whom we have given it, in more special charge, as our representatives, to seek new fields of effort and occupy them, trusting God and trusting us, their brethren, the Board of Managers, thoroughly understand the law herein. Larger and larger must they make the appropriations. More and more must they call for means and men. What did last year will not do this. The more the Lord blesses, the more abundantly must we answer to His call.

There are the foreign fields, China, Africa, Japan, all things possible in them, all things prophesying wondrous change and onward movement. The inert mass of China trembling on unknown revolutions. The Dark Continent opened at last. Japan striding forward with the foremost into western thought and civilization.

At home are the urgent demands for Church extension in new towns and cities, the old cries from the rapidly filling West, from the remnant of the red tribes, we have so cruelly wronged. From the eight million dark faces whom we have, with sublime audacity, declared to be, in law and citizenship, our equals, and who are as deadly a menace to-day as they were in slavery, unless we do the duty to which their enfranchisement pledged us, the duty of making them intelligent citizens and sober-minded Christian men.

There is no discharge for us in this war! The Lord of all has not made us the richest people on earth that we may spend the riches on our lusts. He has not given us a continent, teeming with all good things, and set the barrier of three thousand stormy miles of ocean against human enemies, that we may get rich beyond the dreams of

avarice, and eat and drink and forget our God!

A people answers for its stewardship like an individual. And what a tremendous answer must be ours!

Again, men of the spiritual Israel, comes the annual appeal of Advent and Epiphany, the new year bringing in the new demands.

Thanks to the Lord of the harvest, the demands are more imperative and the needs vastly multiplied!

Shall we answer to the call? rise to the occasion? thankfully accept the crown of honor held out to us as a Church blessed of the Lord with such open service as has been seldom granted to a Church to fulfil since the Ascension?

Shall we so answer this year that the Lord shall not have commanded us, nor men have besought us, in vain?

Facing the plain duty, let us seek a new consecration to the high service to which God calls us. No eye-servants we, no driven slaves! Free sons of God, in glad obedience and honored with high honor, it is ours to give ourselves and all we have, rejoicing that the fulness of time has dawned upon us, and that our tens and hundreds and thousands, in every increasing measure, can be used for the King's service and the eternal Kingdom's triumph among men.

HUGH M. THOMPSON, }
WM. H. VIBBERT, } *Special Com.*
WAGER SWAYNE, }
WM. LANGFORD, *Gen'l. Secretary.*

Mission Rooms, 21-26 Bible House,
New York.

Advent, 1891.

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

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PERSONAL MENTIONS.

The Rev. Christopher Harrower is now in charge of St. Jude's parish church, Fenton, Genesee Co., Mich. Please address him accordingly.

The address of the Rev. Geo. F. Bragg, Jr., editor of *The Church Advocate* and rector of St. James' church, is 14 N. Exeter st., Baltimore, Md. All mail matter and papers should be addressed accordingly.

After December 1st, the Rev. F. C. Cowper enters upon the rectorship of St. James' church, Amesbury, Mass. Please address accordingly.

The Rev. Frank H. Bigelow having been appointed assistant minister of St. John's parish, Washington, D. C., has been transferred from the diocese of Milwaukee to the diocese of Maryland.

The Rev. Charles H. Lancaster, for nearly 18 years rector of St. James' church, Lake George, N. Y., has accepted a call to the rectorship of Trinity church, Granville, N. Y. Address accordingly.

The Rev. Charles M. Steward has been appointed assistant minister of Trinity parish, Trenton, N. J. The address of the Rev. S. B. Pond, on and after Dec. 1st, will be Leavenworth, Kansas, where he begins his rectorship of St. Paul's parish on the second Sunday in Advent.

TO CORRESPONDENTS.

E. 1. Our Church does not teach that "chances for salvation are given an impenitent sinner after death." It teaches us to pray to be delivered from "everlasting damnation." 2. "He descended into hell" was never in the Nicene Creed. The purpose of this Creed was to state more clearly some articles of faith, concerning which there had been heretical teaching. The omission proves nothing. 3. If you will name the passage in question we shall be glad to give an opinion.

T. W. O.—We cannot say which is "cheapest." Write to all our advertisers of Church furnishing and get prices.

OFFICIAL.

A RETREAT for clergy will be held (D. V.), at Mt. Calvary Clergy House, Baltimore, in the second week in Advent, beginning Monday night, 7th Dec., and ending Friday morning, 11th. There will be no charges. Clergymen who propose attending will please address the Rev. R. H. PAINE, Mt. Calvary Clergy House, 815 N. Eutaw st., Baltimore.

OBITUARY.

HOFFMAN.—Entered into rest on Thursday, Nov. 26th, at the deanery, 1 Chelsea Square, New York, Eugene Augustus Hoffman, Jr., son of Dean and Mrs. E. A. Hoffman, in the 29th year of his age.

SMETHURST.—Entered into life eternal, Nov. 21, 1891, at his home in Philadelphia, William Arthur Smethurst, in his 59th year. "But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

STONE.—At St. Mary's School, Knoxville, Ill., November 23d, Mrs. Helen Frances Stone, of Hamilton, N. Y.

IN MEMORIAM.

HELEN FRANCES STONE.

"Ye shall henceforth return
no more that way."

BY J. C. H.

One came to us when, bright and gay,
All Nature smiled beneath the sun;
And now that fields are brown and dun,
She comes no more henceforth this way.

The days were few; but hearts still hold
What touch of years cannot efface,
The memory of a gentle grace
Enshrined in woman's sweetest mould.

We knew her to be one of those
Whose lives are purified by pain,
To whom the world brings little gain,
And thorns, perchance, without the rose.

APPEALS.

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.

The Church people in Elma, Wash., whose zeal and energy excels their ability, are struggling hard to pay for their organ and raise a fund, to be ready, when better times come, to erect a small church. They purpose holding a bazar in the early spring.

Will readers give them a helping hand by contributing materials of all sorts to be made up into saleable articles? Parcels to be sent to MRS. C. HALLIDAY, Elma, Wash.

The Rev. J. H. FORREST BELL,
Missionary

THE GENERAL BOARD OF MISSIONS.

(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, J. B., care THE LIVING CHURCH.

A HOME is offered to a devout, well-bred Churchwoman in return for short hours intellectual work. Address with reference, C. G. S., LIVING CHURCH office.

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

WANTED?—Thorough organist and choir-master for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

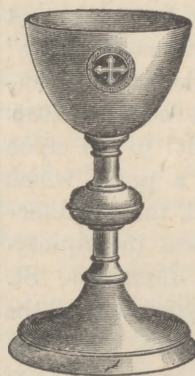
A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary \$1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

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CALENDAR—DECEMBER, 1891.

6. 2nd Sunday in Advent.	Violet.
13. 3rd Sunday in Advent.	Violet.
16. EMBER DAY.	
18. EMBER DAY.	
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 SECOND SUNDAY IN ADVENT.

BY THE REV. J. ANKETELL.

"Your redemption draweth nigh." St. Luke xxi:28.

O Day of joy! O Day of dread!
When from the mansions of the dead
The Church comes forth to meet her Head.
Then signs in sun and moon shall be,
On earth distress, perplexity,
With wild waves roaring on the sea.

Men's hearts shall fail them for their fear,
When God, the righteous Judge, draws near
And all before His bar appear.

The Son of Man in clouds shall come,
And fear each guilty heart benumb,
While sinners' pallid lips grow dumb.

Then lift your heads, ye saints on high,
And "Glory! Alleluia!" cry,
For your redemption draweth nigh.

The fig-tree putteth forth her leaf,
The reign of sin and death is brief,
God's Kingdom comes with sure relief.

The stars shall melt in light of day,
The powers of heaven and earth decay,
Thy words shall never pass away.

Bright Day of joy! Dark Day of dread!
On us, O Christ, Thy glory shed,
The Dove's soft wings above us spread!

ELY CATHEDRAL, ENGLAND.

OCT. 12, MONDAY, A. M., service, Sullivan, (Introit, *Kyrie, Credo*); anthem, "Thou wilt keep him," Gauntlett; P. M., service, Fitzgerald; anthem, "Pray for the peace," Novello. TUESDAY, A. M., service, Garrett in F; anthem, "Out of the deep," Verinda; P. M., service, Garrett in F, anthem, "I will lay me down," Hiles. WEDNESDAY, A. M., service, Aldrich; anthem, "Call to remembrance; P. M., service, Aldrich; anthem, "Awake up my glory," Wise. THURSDAY, A. M., service, Cook in G; anthem, "I will give thanks," Palestrina; P. M., service, Cook in G; anthem, "Stand up and bless," Goss. FRIDAY, A. M., service, King in F; anthem, "Wherewithal," Alcock; P. M., service, King in F; anthem, "The righteous live," Stainer. SATURDAY, A. M., service, Walmsley in D; anthem, "Happy and blest," Mendelssohn; P. M., service, Walmsley in D; anthem, "My heart is inditing," Handel. SUNDAY, (St. Luke), A. M., service, Lloyd in Eb; anthem, "The souls of the righteous," Elvey; P. M., service, Lloyd in Eb; anthem, "The righteous shall flourish," Calkin.

LONDON, NOV. 13th.

DEAR LIVING CHURCH:—Let me allude once more, to this steady sequence of service-music, the week through, which exhibits a single composer, both Matins and Evensong. This usage, it will be noticed thus far, has obtained in all the cathedrals with rare exceptions, from Durham to Ely. Not only is a restful and refreshing unity of feeling preserved, day by day, but each composer has a fair and full hearing, while an æsthetic congruity and consistency of style and interpretation is secured. It almost goes without saying that any composer deserving a place in these cathedral repertoires will bear a familiar acquaintance, and must improve under it. In this way the organist and his choir become thoroughly "at home" with everything presented. The congregations meanwhile are spared that bewildering whirl of novelties we are so fond of at home, and are permitted to enjoy really beautiful music under an orderly

but infrequent repetition. These great choirs make fresh additions to their libraries, slowly and reluctantly. The permanent reverence and delight in the early school and its great masters shut out the pressing influx of modern composers, and especially those of the continental school. This conservative influence must greatly work for good, as the early Anglicans, were reverent and most learned interpreters in musical liturgies, and, it must be confessed, were in closer and truer sympathy with them, than continental writers could possibly be. Besides they represent that reverent sobriety of culture so characteristic of Anglican piety, as it is mirrored by the fathers, such as Bishop Andrews, Bishop Wilson, George Herbert, and such of their successors as Dr. Pusey, John Keble, and Canon Liddon.

I am not infrequently reminded, while studying these weekly service lists, of the garish patch-work too frequently thrown together, at home, especially on marked occasions; as, for instance, in a certain case where an organist of inordinate restlessness, had managed to array some thirteen different composers in his list for the opening service of an obscure diocesan convention. We all know how often three or four composers are found patched together in a single Eucharistic service; how often the Canticles will be allotted to different men, while the *Te Deum* and anthem will each sail under different flags. I think it must be obvious, on reflection, that a single composer should supply at least each separate service, and that it would be desirable that he should be heard both morning and evening. It will be observed that these great English cathedral choirs pursue parallel lines in promoting the early and middle periods of Anglican composers, and that few foreign names appear besides Handel and Mendelssohn. Reaching Cambridge, where the great colleges have secured such modern popular directors as Drs. Garrett, Mann, and Stanford, we hear far more of the modern school with its strong continental coloring. And this impression is emphasized when we reach St. Paul's cathedral, and at the leading parish churches where elaborate "high" Celebrations are found every Sunday.

Inquiring into this severe conservatism of cathedral usage, I learned that "the art of uniformity" is strictly interpreted, while rubrical obedience is made the mark of loyal Churchmanship. Thus the *Benedictus qui venit* and *Agnus Dei* are never heard, even where they are held as venerable and precious enrichments of the sacred office, simply because they are not found in the Book of Common Prayer. Yesterday a high cathedral dignity said to me: "You American Churchmen have much to be thankful for in the prevalence of a larger liturgic liberty than we enjoy, as you are permitted many edifying enrichments of the ritual, which we of the great cathedral bodies are debarred from." The parish authorities, of course, where a warmer liturgic culture prevails, have developed a ritual exuberance quite up to our most advanced conceptions; and of all this, more hereafter.

Reminiscences *en voyage* constantly recur to me while making these more formal records. On shipboard I was surprised, and possibly a little scandalized, while learning that the bluff cap-

tain officiated as chaplain Sunday mornings, always ignoring the various clergymen and ministers who might be among the passengers; one of whom, who might have favorably attracted the captain's friendly notice, being now and then asked to preach a sermon, the captain, however, invariably reading a Prayer Book service. I was not a little amused by the confidences of a very friendly Roman priest, who came to me on our second Sunday, saying that the captain had just given him and his priest-companion permission to hold a service in the ladies' saloon, but as neither of them "had any books" (!) they were compelled to forego the opportunity. I replied that I happened to possess a very ancient and venerable sacramentary, which I could commend as being thoroughly Catholic and sound, and handed him my Prayer Book, which of course was humorously declined with something of the stale references to "Henry VIII." and the rest. He seemed utterly at loss for meeting the requirements of an improvised service, as no such provisions are made or authorized by the Roman authorities. He could only say Mass or recite Vespers, and there was no missal at hand even for this. He added that at best they could only say two or three collects together, and that would be the extent of their liberty. The dear old Prayer Book, with its inexhaustible treasury of devotions for all sorts and conditions of men, and for all conceivable contingencies and occasions, seemed more precious than ever.

I must give a special letter to my first Sunday in London, at St. Paul's in the morning, and at Westminster Abbey at Evensong, also to a very eventful and richly varied visit of three or four days in Cambridge. Let me to-day mention the 153rd Anniversary Festival of the Royal Society of Musicians of Great Britain, which was observed in Westminster Abbey, on Wednesday evening, Nov. 11. The oratorio of the Messiah was given in the great nave. The orchestra was arranged on elevated platforms against the great screen, on either side. The vested choristers in great numbers were seated chapel-wise on an improvised upraised "choir," while a large body of women, trebles and altos, had chairs on the floor between. Dr. Bridge, the Abbey organist, conducted, with an accomplished deputy at the magnificent organ overhead. The nave was literally crowded with the holders of expensive tickets, while the transepts and choir proper, within hearing, but quite out of sight, were filled with a great throng, part of the area being thrown open gratuitously. It was a solemn religious function, two of the canons, vested, being in attendance, one of them intoning the opening part of Evensong, while the choir and people joined in responses. The long line of "high uplifted" triforium windows were filled with faces peering down from their gloom on the beautiful array below. The soloists were artists of great celebrity, all volunteering their valuable services, and among them, that veteran master of the Handelian art, Mr. Santley, whose single aria, "Why do the heathen," must remain long in my memory as the perfection of oratorio singing. I was continually impressed with the glorious declamation of the sacred text. Such mellifluous, sonorous, beautiful-

ly modelled English, I have not heard since the days of Parepa, and the Loders. Why cannot we have such oratorio declamation at home? It is quite true that the splendid artists of the late German Opera, gave us grand oratorio declamation, but it was sadly marred by an imperfect knowledge of English. Nothing could be nobler for example, than the oratorio singing of Fraulein Brandt and Herr Fischer, saving always this insufficiency of English vocals. But on Wednesday evening it was a long delight of such delicious English as Fanny Kemble Butler and George Vandenhoff taught us to admire and love. There was an awesome consciousness not only of the religious proprieties which attended this splendid recitation of the queen of oratorios in this most venerable and impressive edifice in England, but the dust of the immortal Handel himself was resting immediately under our feet, and it was not a remote or difficult flight of the imagination that implied his own spiritual presence and communion with the choral solemnities of the evening. Nowhere else on earth can the "Messiah" be heard under such a perfect *ensemble*, and I congratulated myself that such a supreme opportunity had befallen me in my pilgrimage. There was no room for criticism. The profane impertinence of applause was happily suppressed, and the soul left alone and at peace with the rapturous "solemn music," which more than satisfied the Miltonic ideal. I have heard much better orchestral accompaniment, and much clearer and more beautifully tempered choral work. But nowhere else can be heard such inspiring organ playing, such delicious long-drawn echoes and reverberations, nowhere such profound and subduing religiousness of feeling and interpretations. These English people love the "Messiah" with a traditional fervor, we can hardly understand. For them it is not a concert, but a profoundly religious service. Almost every one had a copy of the score, and no bedesman ever told his rosary with more punctilious piety than did these men and women pursue the score from the beginning of the overture to the close of that unique and wonderful "Amen." For such an occasion, a lover of the divine art, and of the great oratorio, might well content himself to brave the perils and pains of a most turbulent oceanic voyage, and of the benumbing fogs and drenching rains of this most inhospitable climate. Dr. Bridge is a faithful conductor, who threw no new or striking lights upon the text, and whose *tempos* seemed not, infrequently, unwarrantably slow, but taking it all in all, I can never expect to hear the "Messiah" again interpreted with such supreme grandeur and impressiveness.

I regret that in writing of Durham, I omitted mention of a visit paid to ancient St. Oswald's parish church, across the Weir, over against the great castle-cathedral, in which Dr. Dykes of beloved memory, long ministered, and where he composed those inspired tunes which are sung throughout all Anglican Christendom, and have found their way into all recent hymnals of our denominational brethren. I stood beside his modest tomb-stone, where he has rested seven or eight years, singing to myself, "Right dear in the sight of the Lord is the death of his saints." G. T. R.

HOLIDAY BOOKS.

We would suggest to readers who do not regularly file *THE LIVING CHURCH*, to preserve the issues for a month before the holidays for reference in buying books and other Christmas presents. It will be seen that the leading publishers of the country recognize the fact that our constituents are educated people and presumably buy the best books. It is the aim of *THE LIVING CHURCH* to make its literary department a valuable feature, and to aid its readers in keeping abreast with the best thought of the age. Music and art notes, reviews of books and current literature, are furnished by competent critics and occupy a prominent place in every issue.

AN ENTIRE STRANGER. By Rev. T. L. Bally. New York: Thomas Y. Crowell Co. Price, \$1.25.

This is a story of an earnest, religious, and moral tone, though not of the highest literary merit. The heroine, a school teacher, accomplishes much good and learns at last herself of the highest good.

OTTO THE KNIGHT, and other Trans-Mississippi Stories. By Octave Thanet. New York: Houghton, Mifflin & Co. Price, \$1.25.

This is one of the most interesting collections of short stories that we have read for many a day. The local coloring of scenery, character, and conversation is well laid on, and there is much that is unique and original in the presentation. The stories are good, and the quaintness of the setting enhances their attractiveness.

THE WARWICKSHIRE AVON. Notes by A. T. Quiller-Couch. Illustrations by Alfred Parsons. New York: Harper & Bros.

In this charming little book are contained the notes of a voyager from the source of Shakespeare's Avon downward to the Severn. A journey full of historical interest is illustrated by lovely sketches of nooks and villages, castles and churches. It is a dainty volume, which will catch the eye of many a holiday book-buyer.

WATCH, HO! WATCH: OR, Life's Deep Sea. By Elisabeth N. Little. New York: Dodd, Mead & Co.

A lover and student of the sea has employed pen and pencil in the preparation of this beautiful gift-book. Her pencil has illustrated the vast deep in its many moods, and her pen has woven its thread of verse of the voyage of life. The art of the publisher presents the work in most attractive form.

WESTMINSTER ABBEY: Historical Memorials. By Arthur Penrhyn Stanley, D. D. Illustrated. New York: Anson D. F. Randolph; Chicago: A. C. McClurg & Co. 2 vols. \$7.50.

No book that we have seen this season is more worthy of a place among holiday gifts, than this superb edition of the late Dean Stanley's noted work. The illustrations are mostly full-page etchings of finest quality, and the two volumes, bound in silver and gold, are put up in a substantial box.

WESTMINSTER ABBEY. By W. J. Loftie, F. S. A. With many illustrations, chiefly by Herbert Railton. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$2.25.

The chief value of this work is that we get an architectural history of the famous Abbey, and under the guidance of the author, are enabled to trace the work of different periods and to detect the faults of so-called "restorations." One is struck with the immense amount of information contained in this volume of 320 pages. The descriptions are ample and satisfying and nothing of note is left unnoted. In chapter vii, for instance, the author describes the Triforium, the "seamy side" which is only accessible to the privileged few. We could desire no better guide to the venerable church than this valuable and well known manual, revised for this new edition.

LITERARY LANDMARKS OF EDINBURGH. By Lawrence Hutton. Illustrated by Herbert Railton. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price \$1.00.

Edinburg is rich in its literary associations. A glance through the pages of this little book reminds the reader of many au-

aud friend among the bookmen of Scotia's fair capital; while the illustrations present either the faces, or the homes and haunts, of "men of whom Scotland and the world are justly proud" from Hawthornden, the friend of Ben Johnson, to "John Brown, the friend of Rab."

SNOW-BOUND. A Winter Idyl. By John Greenleaf Whittier. With designs by E. H. Garrett. THE ONE HORSE SHAY, with its Companion Poems. How the Old Horse Won the Bet, and the Broomstick Train. By Oliver Wendell Holmes. With illustrations by Howard Pyle. Boston and New York: Houghton, Mifflin & Co. Price \$1.50 each.

These are lovely holiday editions of two well established favorites among our American classics. "Snow Bound" is appropriately bound in white; while "The One Horse Shay" is in rusty brown leather, like wood with the paint worn off, and quaintly suggestive of the "traces of age in the one horse shay." But within is "no weakest spot." Paper and type are worthy of Holmes' masterpiece, and the pictures of the deacon's "hahnsun kerridge" are delightfully dull.

ART AND CRITICISM. Monographs and studies by Theodore Child. Profusely illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Company. Cloth, ornamental. Price, \$6.00.

In a gilt-edged box we find a handsomely bound and artistically made book, one of the most attractive of this or any other season. The engravings are very fine and numerous, many of them full-page, on heavy plate paper. The broad margins, satin-finished paper, and bold typography, aid in making the book charming both to eye and hand. Mr. Child, as critic and author, needs no introduction. It is not often that a work on art possesses one of the first elements of art, namely, clearness. An inexplicable tendency to verbosity seems to characterize most writers on art, and the reader is wearied at wading through a dismal swamp of words to find a few flowers of thought. Not so with "Art and Criticism." We can spare scarcely a line of the well-directed descriptions and suggestive reflections. We feel that we are visiting the studios of great artists or the galleries of great nations in company with one whose judgment we can trust and from whose superior advantages we may learn. The papers have a wide range of subjects, mostly in the domain of modern art.

AS WE WERE SAYING. By Charles Dudley Warner, with illustrations by Harry Whitney McVickar, and others. New York: Harper Brothers; Chicago: A. C. McClurg and Co. Price, \$1.00.

The crisp essays that have made the Editor's Drawer in *Harper's* so interesting are here put into a pretty book, daintily illustrated, a keep-sake sort of volume that will doubtless meet with favor in the holiday purchases. Anything from the pen of this genial and thoughtful writer is worthy of shelf room or a place in the front parlor, especially if presented in Harper's best typographical dress.

BEN HUR: A TALE OF THE CHRIST. By Lew Wallace. Illustrated from drawings by William Martin Johnson, with photogravures. The Garfield Edition. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 2 vols. Price, \$7.00.

As "Ben Hur" has been one of the greatest triumphs of authorship, this "Garfield Edition" promises to be one of the greatest triumphs in book-making. Indeed, the old house of Harper is scoring several triumphs of the kind this season. From the outside of the hinged box to the outside of the last cover, this book is unique and attractive. The toil, and time, and talent that have been lavished upon the bits of illustration which abound on every page, can hardly be estimated. The margins throughout are very broad, and every one is decorated by some suggestive design or bit of ornamental work. The studies are mostly of oriental and classical objects, and will be very helpful to the reader's imagination in constructing the scenes to which the text refers. There must be over a thousand of these little sketches sprinkled over the margins of the nearly one thousand pages of these two volumes. An autograph (*facsimile*) letter of Gen. Garfield gives name to the edition. Of the story itself, at this day, nothing need be said. The sumptuous edition now before

us is evidence of its continuing popularity and permanent value.

THE ALBANY DEPOT. By W. D. Howells. New York: Harper & Brothers; Chicago: A. C. McClurg and Company. Price, 50 cents.

The latest of Mr. Howells' farces, in which figure prominently our old friends, Mr. and Mrs. Roberts, and Mr. and Mrs. Campbell, of sleeping-car fame. Mrs. Roberts is as absurd and illogical as ever and the situation is an amusing one, happily developed into the plot of a capital farce. Mrs. Roberts has hired a cook, whom Mr. Roberts is expected to recognize from the generalities of Mrs. R's hasty description. Hence mistakes and complications.

THE BURNING OF ROME, or a Story of the Days of Nero. By Rev. Alfred J. Church, New York: Macmillan and Co.; Chicago: A. C. McClurg and Company. Price, \$1.00.

All those who have enjoyed the varied stories from classic fable by Mr. Church, will welcome with delight another from the same pen. Though written more in the form of a romance than many of his works, our author finds the basis of this story in the narrative of the historian, Tacitus. It is just the kind of book, as we know from experience, that makes the dry facts of history attractive to the young, as well as of deep interest to children of larger growth. Sixteen illustrations, in the style of ancient art, unite with the author in making an excellent book for the Christmas stocking.

THE BEING OF GOD AS UNITY AND TRINITY. By P. H. Steenstra, D. D., Professor of Old Testament Literature and Exegesis in the Episcopal Theological School, Cambridge, Mass. New York and Boston: Houghton, Mifflin & Co. Pp. 269.

This is a series of lectures covering the subject matter of the first of the three main divisions of the ancient Christian creeds. The lecturer after some preliminaries, considers the arguments for the existence of God, in three lectures. The fifth and sixth lectures are devoted to the divine attributes, and the doctrine of the Trinity is considered in the succeeding four chapters, which close the series. The book contains some things well worth reading and digesting, e. g., the discussion of the relativity of knowledge, pp. 5-15, and the presentation of the cosmological argument for the existence of God, pp. 26-45. But it is vitiated as a theological work by the rationalistic method pursued. This appears very plainly, for example, in his discussion as to the source of our knowledge of the divine attributes. On pp. 99 and 100, he rejects the use of Holy Scripture on the plausible but insufficient ground that the utterances of Scripture are occasional and incidental, "without a thought of scientific precision or completeness." On p. 100 he adds: "How are we to determine what are truly divine attributes? How are we to know that we have them all, and that we include nothing among them that does not belong there? Manifestly we must derive them from our idea of God, from the most perfect conception of Him that we can attain. Of course this involves liability to error . . . but, *mutatis mutandis*, this is true of all our thinking and reasoning, whatsoever the subject of their attention." In short, reject the inspired record of God's supernatural revelation of Himself to man, and fall back on the unaided light of nature. If such a turning away from the light involves error, why "to err is human," etc. Naturally, in pursuing such methods the writer falls foul with everything which his idea of God does not comprehend. He dislikes the statement that God fills all space [see pp. 113 *et seq.*], because he cannot conceive how the whole essence of God can be "in heaven, the whole on earth, the whole everywhere, at one and the same time." Our author is more willing to accept his theological terms from the Germans than from the General Councils. This appears in his discussion of the doctrine of the Trinity. Adopting the modern and philosophic use of the term "person" which, as he tells us, implies "self-consciousness and a self-determining will," he drags it into paradoxical relation to the patristic use of the word, and informs us

that "when for want of a better word, we speak of three 'persons' we do not use the term in the sense of personality." Is it not less confusing and more safe to relegate the new use of the term "person" to philosophy where it belongs, to explain the theological sense of the term instead of appearing to contradict it, and to substitute some such word as individual for the philosophical conception? The Fathers meant just what they said when they said three persons, but they did not mean three individuals. Our author says, (p. 237): "The *homoeousion* can . . . only be taken as meaning of 'the same essence as to quality.' The sense of 'the same essence numerically' can scarcely have been uppermost (!) when that phrase was used; for how (note the rationalism), could the Father give of his essence to the Son without dividing it, unless he gave the whole and denuded himself." His belief in the supernatural and unique inspiration of Holy Scripture appears very doubtful, in view of the fact that he writes, on p. 218: "Shall we admit that in the Old Testament time of preparation, God made use of chosen men, specially endowed by nature and fitted by life training to lead and instruct his people, and then doubt that he has prophets and inspired thinkers in Christian ages?" Such words remind us of those neologians who admit that Christ is truly divine, but add, "so is Buddha."

PLAIN WORDS ON THE HOLY CATHOLIC CHURCH. By the Rev. Vernon Staley. With a preface by the Rev. T. T. Carter. London: Skeffington & Son. 1891. Pp. 108.

This is a capital little book of instruction on sound Church principles, and although admirably suited for the working-men to whom it was originally addressed, there is a wider class of readers who might derive a great deal of profit from it. There are numbers of members of the Church who need to be taught the very first principles on the Church's position, the very foundations upon which she rests. In these pages the truths on this matter are plainly and simply stated and illustrated, in such a way as to fix them in the mind. The avowed object of these lectures is to help Churchmen to appreciate the blessings they possess in the bosom of the Catholic Church, and to show those outside of the true fold, how much of solid advantage they would gain by uniting with that Church which Jesus Christ founded. The teaching of the author is clear, plain, simple, and direct; and while he speaks the truth, he speaks it with such love that those who oppose themselves—if they are really seeking the truth—will not be offended. It is just the plain speaking and direct teaching that people in this age and in this country, both in the Church and out of it, need so much. It is a good book for the clergy to circulate in their parishes.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. By the late J. B. Lightfoot, Lord Bishop of Durham. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

The first edition of this book was published in 1871. The present, which is the third edition, adds a reprint of an article by the late Bishop on the last petition of the Lord's Prayer. It is needless to say that, like all the work of the lamented author, it is replete with sound learning, and, aside altogether from the subject of revision, it is calculated to be of great service to every student of the New Testament. Written at the commencement of the work of the Revision Company, it is rather a vindication of the need of revision than a defence of the version which resulted from the labors of the company. And, in fact, it would by no means answer as a complete defence of that version as a whole. As we read it, however, we are conscious of a regret that the revisers had not confined themselves to the most needed changes as pointed out in this book, and refrained from the minute and useless alterations which have gone far to change the exquisite rhythm of the sacred dialect which has made the English Bible what it is. That a conservative revision would have been a real boon to the Church is undoubted. It is, we con-

sider, equally beyond doubt that the new version, however useful to the scholar, is not what the Church desired as the standard to be read in public worship and in the closet.

THE RED CORD FROM CREATION TO CHRIST. The Bible Story made plain for Young Readers. By S. B. Rossiter, D.D. New York: A. D. F. Randolph & Co.

We are not quite sure that this attempt is any more successful than many others for its purpose. We have never found any way more plain for young children than the "Bible Story" as it is told in the simple language of the Bible itself. On the other hand we are quite sure that to teach a child that it may be saved "in a minute" by an emotion of faith, and that "trying to be good" and repenting when you have done wrong, have nothing to do with it, is exceedingly dangerous and even soul-destroying doctrine, and in saying this we do not speak without some experience among those who have been irreparably injured by such a view of religion.

ST. KATHARINE'S BY THE TOWER. A novel by Walter Besant. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. 1891. Pp. 392. Price, \$1.25.

The scene of this interesting story is laid in the stirring times of '93, and is quite in keeping with the life and spirit of those days. Mr. Besant, we believe, always has an eye to the moral, and while he in this romance affords plenty of interest and amusement to the reader, he brings out the tremendous power of human passions when they are suffered to grow beyond control and sway the whole man so that he has no longer power over his own actions, or any thought of the consequences, or any fear for the future. His story is one of love, and madness caused by love, of evil and the inevitable consequences that follow upon evil. The reader is left to exercise his insight into the strange causes of the mysterious event upon which the novel turns, and is led on with increasing interest to the marvellous consequences of that event. But everything comes right at last; the villain meets his due fate and the faithful lovers are finally united. The story abounds in incident, rapid and stirring in action, and capitally well told. It does not need the numerous illustrations, with which the book is full, to add anything to the interest of this attractive novel, written in Mr. Besant's best style.

MENS CHRISTI AND OTHER PROBLEMS IN THEOLOGY AND CHRISTIAN ETHICS. By John Steinfors. D.D. Chicago: S. C. Griggs & Co. 1891. Pp. 201.

Most of these lectures were delivered before the students of the Episcopal Theological Seminary at Cambridge, and both in subject and treatment are addressed rather to students of theological topics than to the general reader. They touch upon such matters as "the question of Jesus' knowledge and of Inspiration as affected by the doctrine of the Kenosis," "the doctrine of the Atonement," "the possibilities of the future as determining the mode of human moral activity," "the doctrine of 'a nature in God,'" and "the functions of the Christian ministry." The lectures manifest tokens of profound study and deep thinking, and yet are expressed in clear and intelligible language, which cannot always be said of metaphysical writings. We desire to express our sense of gratitude to the learned author for the thread he furnishes us to guide us in the origin of the material creation. His doctrine of "a nature in God" is a valuable and helpful contribution to this deep subject. We commend this little volume to men of thought; and if they desire to pursue these subjects further, they will find ampler treatment in the author's "Christian Doctrines Harmonized."

KINDESLIEBE, a Romance of Fatherland. By Henry Faulkner Darnell. Philadelphia: MacCalla & Co. Pp. 188. Price \$1.00.

Dr. Darnell has already won a place for himself in the hearts of many readers by his "Songs of the Seasons," and they will be glad to welcome this beautiful story told in such sweet and melodious verse. Somehow as we read we are minded of the felicitous verse of Walter Scott. The plot

of the story is of deep interest and pathos, and the wonderful power of love of a child is charmingly set forth. The descriptions of scenery are strong and vivid, the tone of the poem is pure and elevating, and the rhythm of the verse is flowing and well chosen. The publishers announce an edition in extra thick paper in morocco, full gilt and illustrated, which will make a beautiful presentation volume for a Christmas gift.

THE GRANDMOTHER. A Story of Country Life in Bohemia. By Bozena Nemeš. Translated from the Bohemian with a biographical sketch of the author by Frances Gregor, B. L. Chicago: A. C. McClurg & Co. Price \$1.25.

This story is a very idyl of old age. "Grandmother" lives among her grandchildren, preserving the quaint traditions of her early days, and yet giving hearty sympathy to the life her young people are living. And so the sturdy peasant woman grows old gracefully; and when the end comes, and a great company follow to her last resting place, a princess whose castle they pass, whispers with a sigh, "Happy woman!"

THREE TALES—The Ghost, The Brazen Android, The Carpenter. By William Douglas O'Connor. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

"I pray thee, then, write me as one who loves his fellow-men." These lines might furnish a key to the spirit that breathes through these three tales. Whether, as in "The Ghost," the scene be laid in that "rich and respectable quarter," Beacon Hill; as in "The Brazen Android," in the vanished London of the thirteenth century, or, as in "The Carpenter," where North and South faced each in deadly strife on fair Virginia's fields, the author makes his heroes true and tender to mankind.

STORIES FOR BOYS. By Richard Harding Davis. Illustrated. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.00.

Most, if not all, of these stories appeared in the *St. Nicholas Magazine*, and Mr. Davis has done well to put them in a more permanent shape, for they are characterized by a simple, straightforward, manly diction, by faithfulness to nature, and by purity of thought. The boys of this book are natural boys, not boys made to order. Yet there is no great exuberance of slang or improbable adventures. Of course, there are mean boys in the book, as there are in life; but the honest, courageous, truth-telling boy succeeds, as he should, in the end. We heartily commend this book to boys and their parents. Our preferences are: "Richard Carr's Baby," "The Tennis Tournament," and "The Jump at Corey's Slip."

THE Advent number of *The Living Church Quarterly* presents its usual attractive features: a carefully compiled clergy list, and statistical information. There are excellent photographs of Bishops Nicholson, Brooks, Sessums, and Jackson, and in the middle of the book we find a picture of *The Young Churchman* book store, in the

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far end of which we discern the figure of the genial proprietor inviting our custom. The other three numbers of this Quarterly give a corrected clergy list. All for 25 cents. The Young Churchman Co., Milwaukee, Wis.

We call the attention of our readers to the very liberal offer of Messrs. Harper & Bros. on the last page of this week's issue. Those who do not already subscribe for *Harper's Magazine*, *Harper's Bazar*, *Harper's Weekly*, or *Harper's Young People* will have a copy of each of these superb publications sent to them free by merely sending their name as directed in the advertisement, and mentioning *THE LIVING CHURCH*.

THE complete authorized report of the Church Congress just held at Washington, will be ready by Dec. 15th. Subscribers, at one dollar per copy, can send their names to Thomas Whittaker, New York. The volume will make an exceedingly valuable current symposium of thought on topics of wide interest.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand *THE LIVING CHURCH*, and the latest home and foreign papers and magazines.

ECCLIASTICAL MUSIC.

To the Editor of *The Living Church*:

Please grant to me, a layman who has devoted a fortune to the improvement of ecclesiastical music, space to communicate a doubt of the wisdom or propriety of the

monthly concerts that are now given by many of the surplused choirs of our city in their respective churches, and to ask whether a special musical service might not canonically and wisely be arranged and ordered, which might include, besides the usual Evensong psalms, *Magnificat*, *Nunc Dimittis*, anthem, and hymn, such other selections from our Prayer Book as have a music-setting, are worshipful as well as attractive; so making music auxiliary instead of principal, the vesture, and not the body of the service?

Perhaps I speak as a fool; but would not this avert the danger of our coming to regard religion with levity, and of profaning our temples with irreverent music?

Very recently at one of these monthly concerts I heard with ecstasy a truly divine song, sandwiched between two tarantellas! It suggested, though it was not intended to suggest, the crucifixion between thieves.

Our congregations are still "played out" occasionally to a popular overture, thus counteracting instead of continuing every religious impression. This fashion, however, is happily abating. But should not our organists be required to restrain their ambition, and not reduce the people to silence by displacing with their own crude and jejune compositions the grand, beautiful, and not too hackneyed tunes which are, or rather were, familiar, and a valuable part of the Churchman's inheritance? "Let all the people praise thee, O Lord." T. D. L.

Chicago.

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THE HOUSEHOLD.

"LORD, HELP AND LEAD US."

BY THE REV. ROBERT WILSON, D. D.

"My Presence shall go with thee, and I will give thee rest." Ex. xxxiii: 14.

Fainting we march, with wounded, weary feet,
In coward fear of every foe we meet;
With scarcely strength to work, or heart to pray,

Lord! help and lead us on our toilsome way:
We are Thy soldiers! nerve our arms to fight!
We are Thy children! guide our steps aright!
On every side by strife and danger prest,
And worn by labor, Lord! we seek Thy rest!
Lighten our darkness, lest by night we stray;
Be Thou our Leader through each weary day,
Feed Thou our souls with manna from above,
And cheer our spirits with Thy wine of love!
Soothe all our sorrows, Thou who knowest grief!

In all our sufferings send us sweet relief!
Be near to guard us with Thy loving hand,
And lead us safely to the restful land!

THE EARLY BRITISH CHURCH.

BY M. E. J.

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VIII.—WILFRID.—PART II.

In the year 668, Theodore was consecrated Archbishop of Canterbury, and in the following year he set to work to examine the condition of all the different sees in his charge. He was very strict in his views, and just the man who was needed to bring order into the chaos which reigned in the greater number of the English dioceses. He would not accept any consecration to the episcopate which had not been performed according to the Catholic use. Bede says: "When he upbraided Bishop Ceadda (Chad) that he had not been duly consecrated, he, with great humility, answered: 'If you are persuaded that I have not duly received episcopal ordination, I willingly resign the office, for I never thought myself worthy of it; but, though unworthy, in obedience to authority submitted to undertake it.'"

Theodore, hearing his humble answer, "completed his ordination after the Catholic manner." There is some uncertainty as to the exact meaning of these words, but probably there was no idea of re-consecration, simply some added forms and ceremonies. Chad insisted on retiring, but some time after this was sent by Theodore as Bishop to the Mercians, and Wilfrid was restored to his own see of York.

Wilfrid threw himself, with his wonted energy, into the work of building up the diocese, restoring his cathedral which apparently he found in a ruinous condition, founding monasteries, building churches, making pastoral visitations in every corner of his see, in short, doing the work of two or three ordinary men, always winning the enthusiastic love of his people wherever he went. He not only himself gave generously to the adornment of the sanctuary, but seemed to have the power of persuading others to pour out their riches into the coffers of the Church, so that the splendor and magnificence of the churches of York, Ripon, and Hexam, were famous throughout the land. With all the pomp and ceremonial in which his soul delighted, his biographer tells us that his personal habits were extremely ascetic, and devotion very great.

This was one of the happiest periods of Wilfrid's life, but troubles were in store for him. Up to this time he had always stood high in favor at court. Oswy's successor Egfrid, had contin-

ued his predecessor's kindness to him, until Wilfrid gave him just cause for offence. His queen, Etheldreda, was devout to fanaticism, and at last made up her mind, with Wilfrid's full approval, that she could best serve God by abandoning her husband and entering a convent. Naturally, Egfrid was indignant with the Bishop for encouraging his wife to leave him, and from this time they were enemies. His second wife, Ermentburga, had also a rooted dislike to Wilfrid, so they were only too ready to seize the first opportunity to do him harm. The chance soon appeared. This part of Wilfrid's life is a very difficult one to treat of, for Bede, on whom we depend as the fountain-head of English ecclesiastical history, is strangely reticent just here, and later historians do not agree as to where the blame lay: some accusing Wilfrid, and others Theodore of, to say the least, ill-advised proceedings. Probably the blame should be divided, and we must also endeavor to make allowances for the peculiar characters and positions of both men. Theodore had, in the year 673, held a synod at Hertford, to which he had invited all the English bishops. For some unknown reason Wilfrid did not attend, but as he sent four suffragans to represent him, he must have known exactly what took place; and one of the resolutions which was passed and agreed to, and signed by all present, including, of course, Wilfrid's representatives, was, that as the number of the faithful increased, so should the bishops. This certainly was a warning to Wilfrid of what might follow. But it is Theodore's subsequent conduct which is difficult to understand. In 678 he visited Egfrid, and they seem to have made a scheme between them to divide the diocese of Northumbria without consulting Wilfrid; and Theodore even went so far as (without his consent or even knowledge) to consecrate three bishops in his own cathedral of York. When Wilfrid heard of this, he hurried to the court, and demanded why this had been done without his consent. The answer was: "We find no fault in you, but we have thought good to do this, and we shall abide by it." Wilfrid, too high spirited to submit to such treatment without a struggle, turned in his extremity, to the only place where there was any hope of assistance. He appealed to Rome. Thus one of her own sons took the first step in subjecting his holy Mother to the bondage from which it took her years of strife and bloodshed and agony to free herself. But our English Mother was not easily enslaved, and more than one such appeal had to be made before she would acknowledge a foreign authority. As we shall see, the Pope's intervention had no effect, but he was defied by the very Archbishop whom his predecessor had established in England.

When Wilfrid departed for Rome, Theodore established the three bishops whom he had consecrated: Bosa in York, Eata in Lindisfarne, and Eadhed in Lindsey.

Wilfrid was driven by a storm on the coast of Friesland, where he was welcomed by Adalgis the king. He, as usual, charmed him and all his subjects, and they eagerly gathered around him to listen to his teachings. Putting aside his own affairs, which he might have thought sufficiently important to hurry him on to Rome, Wil-

frid remained in Frisia all winter, doing successful missionary work, and winning the love and gratitude of the nation.

In the summer of 679 he arrived at Rome, where he found a messenger from Theodore had preceded him, with letters stating his side of the case. Pope Agatho summoned a council of fifty bishops to look into the case, and they gave it their serious consideration. Space will not allow of the details of this most interesting council, but suffice it to say that it was decided that Wilfrid should be reinstated in his see, but that he should convene a synod, and "choose bishops as assistants with whom he could live peaceably," and who were to be consecrated by Theodore, and the three new bishops to be expelled. Any one who resisted this sentence "was to be deprived or put under anathema."

Having thus received satisfaction, Wilfrid lingered in Rome, probably thoroughly enjoying the Church life and the gorgeous ceremonials which were so dear to his heart. In 680 he sat as Bishop of York in a council of 125 bishops, which certainly was equivalent to a reinstatement in his old see as far as the papal power was concerned. At last Wilfrid returned home flushed with victory and carrying with him many relics and other treasures for his churches. But he was doomed to bitter disappointment. Neither Theodore nor Egfrid would receive the papal verdict. The king swore that Wilfrid had obtained it by bribery, and seizing the unfortunate Bishop he threw him into prison, where he remained for some months, and was treated with great indignity. After his release he fled to Mercia. Canon Bright says: "And now we come to the most beautiful chapter of his life, that which furnishes the best example of the remark that his character was ever noblest in adversity, the strongest title which it can show to the aureole of pure sainthood." Fuller quaintly says of him: "His casual and occasional were better than his intentional performances, which shows plainly that Providence acted more vigorously in him than his own prudence." Again, "And it is observed of nightingales that they sing the sweetest when farthest from their nests, so this Wilfrid was most diligent in God's service, when at the greatest distance from his own home."

The kingdom of the South Saxons was the only one in England which was still heathen, and now it was Wilfrid who brought to it the light of the Gospel. When he arrived there, the people were suffering from a famine caused by several years of drought. He, finding they had no knowledge of the art of fishing beyond catching eels, at once made them nets, and taught them to make their living from the sea. From misery and despair they were brought to prosperity, and, in their gratitude, were ready to do anything in their power for their benefactor. All that he desired was that they should listen to, and embrace, his teachings, and this they did so heartily that the entire nation was soon converted, and thus the Cross was triumphant throughout the length and breadth of England. Wilfrid's life here was peaceful, happy, and very fruitful. He built a little cathedral at Selsey, or the Seal's Island, but the sea has encroached so much, that at the present

time no traces of it are left. Some years ago it was said that at a very low tide one could still see the foundations. The King of Sussex gave Wilfrid a large estate with 250 persons living on it "as bondsmen and bondswomen. He saved them all by baptizing them from slavery to the devil, and by granting them their liberty, set them free from the yoke of slavery to man." No wonder all the people were devoted to one who was so full of zeal and charity to all. He was well named "The Apostle to the South Saxons."

But another change was to take place in Wilfrid's life. Theodore, feeling that his end was near, began to feel compunction for the manner in which he had treated Wilfrid. Bright says: "As he was now a very old man his rigorous and imperious nature had naturally been softened by years." He invited Wilfrid to come to meet him in London, and there, in the presence of Bishop Erconwald, asked his forgiveness, and a reconciliation took place. Theodore promised to intercede with Aldfrid, the new king of Northumbria, and Ethelred of Mercia, that Wilfrid might be restored to his rights. His intercessions were successful, and the year 686, saw Wilfrid once more established in the see of Hexam, and a little later York and Ripon were also restored to him. For a while all went well, but Wilfrid's enemies never seemed to let him rest for long, and the mutterings of another storm were soon heard in the air. Aldfrid does not seem to have been heartily Wilfrid's friend even at the time of the reconciliation, and after Theodore's death, he completely turned against him. In the year 691, there were three grounds of dispute between him and his adversaries. The first was regarding some property belonging to the Church of York which was unjustly detained. The second was Aldfrid's wish to take away Ripon from Wilfrid and to make it a separate see. This would have been a great trial, for Wilfrid loved his church at Ripon more than any other and it would have nearly broken his heart to be forced to give it up. In the third place his enemies tried to make him promise to accept "the decrees of Archbishop Theodore." This he would not do, for it simply meant the division of Northumbria which he had all this time combated.

Bright says: "The question was immediately connected with the proposed severance of Ripon from York; but it really brought out the entire difference between the Northumbrian authorities and the Roman council. Wilfrid held himself free, when Aldfrid proffered a reconciliation, to waive for the time a part of his free rights, but not to abandon them wholly or in perpetuity. Reverence for Rome, as he would say, of itself forbade such a surrender; and he said so in plain words which became an occasion for depriving him once more of York." The exiled Bishop went to Mercia, where he was kindly received by Ethelred, and remained there for some time, doing occasional episcopal work as he had opportunity. In the year 702 Aldfrid summoned him to appear at a council held at Easterfield, where the whole English Church was to be represented. Here the same accusations were brought against him, and he was asked to resign his bishopric and retire to the monastery of St. Peter at Hexam, after promising never again to perform any episcopal acts,

This he indignantly refused. Again we quote Bright: "One seems to hear the raised tone, to see the proud and wrathful look with which the indomitable man at sixty-eight confronted and defied his opponents."

Wilfrid appealed for the second time to Rome! He at once set out, arriving there in 704, and a council was held which "devoted no less than seventy sittings during four months to a full investigation." The Pope's sentence was that he rejected the charges against Wilfrid, that he and the Archbishop of Canterbury should meet in a synod to be assembled by them in England, and if they could not come to an agreement, they should again appeal to Rome. Whoever should "refuse to come would incur deprivation." By this time Wilfrid's hitherto indomitable spirit was beginning to grow weary, and he longed to remain in Rome, and end his days in peace in that beloved city. But the Pope urged his return, and the painful journey began. He was so ill and feeble that he had to be borne on a litter, and at one time his attendants feared he would not live to see England again. But he was not to die without one more struggle for his rights. Aldfrid refused to accept the Pope's decision, and things looked badly for Wilfrid. However the king's death very shortly removed Wilfrid's greatest enemy, and in the reign of Osrid, his successor, a new council was convened on the banks of the river Nidd in 706, and Wilfrid's claims were at last settled, though he had to be contented with a diminished diocese, consisting of Ripon and Hexam.

"He received, however, all his domains and monasteries in Northumbria and in Mercia. The arrangements made in the council were sealed by a solemn Eucharist, at which the four prelates of Northumbria exchanged the kiss of peace and shared in the Bread of unity."

It is a comfort to know that this was the ending of so many years of strife, and that at last the proud spirit which had fought so long and bravely against troubles which would have overwhelmed a weaker man, found rest, peace, and reconciliation with all the world.

For four years Wilfrid led a calm and devout life, and died peacefully in 709 in his 76th year. Says Bede: "He was buried in his best loved church, the minster of Ripon. Hardly any one refrained from weeping, while, amid the loud chant of the monastic choir, the great Bishop was borne to his grave on the south side of the altar."

Fuller says of him, his "life was like an April day, often interchangeably fair and foul; and after many alterations he set fair in full lustre at last."

PATTY'S PRESUMPTION.

"Hullo!"

A white little face turned wearily, and a gleam of interest shot into the tired eyes as they caught sight of Patty outside the window. Patty was short and fat and her face covered with freckles, but to the little invalid she seemed a picture of beauty, for she belonged to the great outside world of which the sick girl only caught an occasional glimpse from her window in the big red brick hospital.

"Hullo!" she said, returning Patty's vigorous greeting in a weak little voice.

"See, I have brought you some flowers," continued Patty, holding up her hands full of buttercups and daisies. "I got them at a picnic; but how shall I get them up to you? Will they let me climb up to the window?"

Patience nodded, and Patty, tying the flowers in her handkerchief, climbed lightly up clinging to lightning rod and window sill, and, holding by one hand, emptied the contents of the handkerchief into Patience's lap. The sick child gave a cry of gladness, and, gathering them up, held them close to her face.

"They're lots prettier in the woods and meadows," said Patty. "They just peek up among the green leaves so cute. I wish you could see them."

"I wish I could," said Patience, her face full of longing. "I never was in the woods in all my life."

"Oh, my," gasped Patty, "how sorry I am for you. I wish I could take you there, but we haven't anything but our baby carriage, and you couldn't double your feet up in that 'cause you're lame."

Just then the matron entered, giving Patty such a fright that she nearly fell off the window ledge; but the matron only smiled when she saw her and stopped to look at the flowers.

"Her name is Patty," exclaimed Patience, "and she lives next door. She feels so sorry for me because I'm lame that she saved me these flowers. She says if they had a carriage she would take me to the woods, too."

"Well, I don't know about that; if they had a carriage, they would be like all the rest of the folks—never a thought for any one but themselves. I often think that if the people who have carriages would remember the sick in the hospitals, how many weary days would be brightened."

"Patty, Patty," called a shrill voice, "ma says to come home and take care of the baby."

And she slid down to the ground pondering the matron's words. Patty lived so near the hospital that she caught many glimpses of the suffering within those high brick walls, but she had never been able to show her sympathy for the little inmates except by an occasional cheery nod and a "hullo" when she caught sight of a face at the window.

Patience had been there so long that she felt very well acquainted with her and her tender little heart was filled with plans to take her to the woods as she sat bobbing the baby up and down in his cab. She lived in the rear of one of the great avenues, and as she watched the carriages roll past she wondered why it was that it was only those who had none wanted to take sick people to drive.

Just then a carriage came by that Patty had often admired. The stately horses with their clanking silver chains, the immovable coachman in his high top boots, and the soft silk-cushions against which Mrs. Muchmore leaned, would be just the thing for Patience's lame back, Patty thought.

"She looks sick herself," she commented, as Mrs. Muchmore's eyes rested upon her and the baby for a moment, and then turned languidly away. "I shouldn't wonder a bit if she would do it if she only thought of it. I believe I'll ask her."

The idea was so fascinating that Patty could think of nothing else. She

had always wanted to make a call on somebody, and here was her chance. She remembered having heard somewhere that people who called must have calling cards, and she set about making one. A sheet of note paper was cut in two, and Miss Patty Hawkins was printed upon it in her very best letters. Then her mother's best hat and lace mitts were borrowed. She did not stop to ask for them, so sure was she that the object of her call would make her mother willing to lend them. The baby was cross that afternoon, and would not go to sleep, and Patty was in despair for fear her visit could not be made. But at last she was free, and summoning all her courage, she mounted the massive stone steps, card in hand, and rang the bell. The tall footman who opened the door stared in astonishment at the queer little figure before him. The fat, freckled face surmounted by the tall hat crowned with waving feathers, and the monstrous lace mitts, brought a smile to his usually severe countenance.

"Is Miss Muchmore to home?" asked Patty serenely handing him the card.

Thomas was about to reply that Mrs. Muchmore was engaged, when the voice of her maid at his elbow stopped him.

"Don't send her away. The mistress is in one of her worst spells, and it anything can bring her out of it, a sight of that young one will."

So Thomas gravely led the way to Mrs. Muchmore's room, Patty's card on his salver, and followed by Patty herself.

"Miss Patty Hawkins," he announced, throwing open the door.

Mrs. Muchmore raised her languid eyes, and then sat up in surprise.

"Ah, Miss Hawkins, are you well?"

"Yes'm, so as to be about," answered Patty, remembering the oft-repeated phrase of an old woman who visited her mother.

Thomas placed her a chair, and departed with a grin.

Mrs. Muchmore hesitated for a moment, and then asked: "Is there anything special you called to see me about?"

"Yes'm," answered Patty, "it is about your carriage. I should like to borrow it." Then, seeing the lady's look of astonishment, she hastened to add: "It's for Patience—she's lame, you know—I can walk. If your man is too busy to go, my pa can drive real good. He drives the grocery wagon lots of times."

"I do not think I quite understand you," faltered Mrs. Muchmore. "I do not know who Patience is!"

"Why, she's the little girl over to the hospital."

And Patty, forgetting that she must hold her head very still on account of her hat, which was much too large, nodded toward the building. Down dropped the hat to her shoulders, completely hiding her fat face. She hastened to push it back, crimson with embarrassment, stealing a quick glance at her hostess. But no one could have told from Mrs. Muchmore's face but what she was accustomed to having her visitors' hats extinguish them like a pair of snuffers.

By a few words she succeeded in making Patty feel at ease, and was listening with interest to her story of Patience.

"Tell her when you see her again that I shall be very glad to take her to the woods to-morrow, if it is pleasant; and my man is never too busy to drive me," she added, with a smile.

Patty, full of excitement, ran home to tell her mother, forgetting the borrowed hat.

"Why, Patty Hawkins," she cried angrily, giving her a shake, "where have you been with my hat?"

"I've been to call on Mrs. Muchmore," answered Patty, eagerly, "and she asked me to come again."

"Well, if you ain't the most presumptionest child I ever heard of." And Mrs. Hawkins, forgetting her vexation, burst into peals of ringing laughter. "Asked you to come again, did she! Ha, ha, ha! with that hat, ha, ha, ha! And those mitts, ho, ho, ho! If you ain't the very funniest looking figure I ever see. You're enough to make the most melancholy woman in the world go into hysterics, ha, ha, ha!"

"She didn't laugh at all," cried Patty, the tears starting to her eyes, "and she's going to take Patience to ride."

True to her word, Mrs. Muchmore called for Patience the next day, and it seemed to her, as she sat by the child's side, that she looked at the trees, the fields, and the river for the first time, for she saw them through the eyes of the little invalid, whose pleasure was too deep for words.

"It's most like heaven," she said once, in answer to a question from her new friend. "No, ma'am, I never saw anything so beautiful before. I got hurt when I was a little bit of a thing, and I never could walk since. Oh, no, I don't mind so much now, because I can sit in a chair by the window. It is hard to stay in bed all the time."

That was only the beginning of many a drive for Patience, and before the summer was over she went for a week to Mrs. Muchmore's cottage at the lake, and Patty was invited to go with her and help amuse her. When she had once begun, Mrs. Muchmore found it hard to know where to stop, and the little inmates of the children's hospital began to think of her as a good fairy.

"What a pleasure it must be to be rich," said a friend to her one day.

"Yes," answered Mrs. Muchmore, "but I never found it out until this summer, and I shall never cease to be grateful to Miss Patty Hawkins for helping me to see the real blessedness in it."

LETTERS TO THE EDITOR.

THE DAILY CELEBRATION.

To the Editor of The Living Church:

Churchfolk who still cling to the old-fashioned evangelical verities and still believe in the scheme of salvation, cannot fail to have been encouraged and strengthened by the admirable boldness with which you have for some time past been exposing the shallow sophistries and the disingenuous evasions of those who (to use Bishop Doane's inspired words) have been able to adapt themselves to the tendency of thought in Boston. The non-Christian, not to say anti-Christian, character of much that passes for "Christian thought," you have admirably set forth and vigorously denounced, and the position which THE LIVING CHURCH has taken throughout this unhappy business will secure for it a place of gratitude in the heart of every one who loves our Lord Jesus Christ in sincerity.

But I cannot help feeling that the fault of the existence of such a state of things is largely our own. We have put candles on our altars and have told the people that

that was to teach them that Christ was the Light of the world. We have placed crosses over our altars and have told them that that was to keep ever in their minds the all-sufficient sacrifice of Christ. We have bowed to the altar and told the people that this was out of reverence to the earthly throne of the King of heaven. The meanwhile, from Sunday to Sunday, the altar has been left in darkness; from Sunday to Sunday the memory of Christ's Passion has not been renewed; from Sunday to Sunday the earthly throne has been left empty. Why? Because the priest came not to ask an audience of the great King. For those who look upon the Incarnation of God's dear Son as but one of a series of avatars, for those who look upon the cross of Calvary as but a sad and suffering way of setting a good example of dying godly, for those whose God is an illimitable extension of beneficence, with personality so extenuated as to be scarcely recognized, for those who love to think of Jesus as the race-model, the one great embodiment of the highest and purest aspirations of humankind, for these and all such, the altar bare alike of light and light-giver, of type and antitype, the church devoid of throne and King, is natural enough and most consistent. But for us, what excuse have we to make before high heaven and before our fellow-men for our empty, Christ-forsaken altars? I cannot but think that these views which we so much grieve over, have found their growth possible because of our neglected altars, because in our practice we have said "The table of the Lord is contemptible," "what a weariness it is." What might have proved the preventative may well now be found the cure. If every priest, sound in the Faith, were to begin this Advent in his parish the daily breaking of bread, I believe we should see much fruit. Fewer candles, crosses, and bowings, and the oftener presence of Him who is Light, and Sacrifice, and God, would be of more avail for lighting the darkness of this world and bringing to the hearts of men the light of the glorious Gospel. If it was a curse to the Jews on account of their sins that the daily sacrifice was taken away; if it was to be looked upon as a signal blessing to live to that day when the daily sacrifice should be restored; if such was the case with the sacrifices of the old law, which were but shadows of the new, what must it be when the sacrifice is that which taketh away the sins of the world, and in which Christ Himself is both Priest and Victim!

I do not believe there is any parish in the country where a daily celebration of the Holy Communion is impossible. Of course the priest must not be absolutely alone, the solitary Celebration is contrary to the law of the Catholic Church, but one to make the responses is all that is absolutely necessary, and surely with very little exertion this can be arranged for. We are accustomed to a banished Lord, but what must it be like to our converts? We tell them Jesus comes at the call of the priest, that to be with Jesus is the highest joy of earth and heaven, and yet day follows day, and no priest calls Jesus to His altar, no priest cares to be with Jesus on earth! We tell them that the sacrifice of the altar, the memorial our Lord hath commanded us to make, is the great and highest work of the priest, that by it God is propitiated, by it blessings are brought down from heaven both to the living and the dead, yea, even (as says good Bishop Cosin) to those yet unborn, and day follows day, and the priest sleeps, and his chiefest work remains undone and heaven's anger unaverted. We tell them that the receiving of the Holy Communion is the greatest blessing vouchsafed by God to man, that after a worthy reception of the Holy Sacrament Christ dwells in us and we in Him, and that so we are strong to fight for Him. And yet day follows day and the priest of the Lord by a self-inflicted fast, and the people by a priest-imposed fast, go without the Holy Food. "Give us this day our daily bread" rises every evening our prayer, but the "daily bread" we ask for is only that for the body, for on the morrow morn the

Lord's Table is not spread, but the table of our own homes! Can such inconsistency fail to encourage unbelief? If we believe these things, why do we not reduce them to practice? If we do not practice, how can we expect others to believe us?

I write this letter to you, Mr. Editor, in the hope that it may suggest to some a thought which may have escaped them. How many altars of our Communion in all the United States have the memorial of the Passion of Jesus celebrated at them day by day? I am ashamed to say. The Western Theological Seminary of your city, sets a bright example, and no doubt has brought a blessing upon your city and diocese, but I think as God looks down from heaven morning by morning upon this land, so rich in all things for the supply of the body that perisheth, and so poor in all things needed for the soul which endureth forever, the churches of our Communion, with their closed doors and empty altars, must look the darkest and most un-Christlike of all He sees. They might be like the stars shining in the dark vault of heaven if they had but the presence of Jesus. He said that if He was lifted up He would draw all men unto Him. I believe that this would be the case now, and that if from all our altars He were lifted up morning by morning, He would draw men by the cords of love away from the spirit of the world and its science (falsely so called) to that heavenly and eternal wisdom which abideth forever more.

HENRY R. PERCIVAL.

Philadelphia, Nov. 21st, 1891.

THE BROTHERHOOD CONVENTION.

To the Editor of The Living Church:

In all those long days of debate, when men met men with views widely divergent, and each said the best he could for what he believed to be the best view, a beautiful spirit of love and brotherliness pervaded all. Not one unkind, not one harsh criticism, not one hint of division, marred the harmony of those days.

Had not Dr. Rainsford chosen to write those words of the convention in his letter to *The Churchman*, I had not spoken of Dr. Rainsford's own address in which he travelled out of his way to be-little the Church of which he is a priest, while he exalted another religious body.

There were many Brotherhood men forced to listen to his utterly uncalled-for language who could have listened composedly to words of "harsh personal criticism," but whose hearts flushed with hot displeasure to hear their mother the Church disparaged, and compared to "a little steamboat, with a big whistle and a small boiler," while the "great Methodist Church" was belauded with rapturous eulogy.

Dr. Rainsford took advantage of an opportunity when no one could send back a quick reply, and he took part of Dr. Gailor's time to speak words which three-fourths, perhaps a much larger proportion, of the men present, would repudiate and condemn. It was a western attempt on his part to justify his eastern lawlessness, for which the Methodist Bishop Newman only a little while ago, was loud in his praise.

As for the Brotherhood Convention itself, minus Dr. Rainsford, we are most glad to testify to its Church-loving, brotherly, devoted spirit. The wisdom of the Brotherhood of St. Andrew is that it leaves ecclesiastical politics and questions about which hot debate might arise, out of its view. Not that its members are lukewarm or indifferent toward these questions, but that they do not think it their place or province to solve them, as a brotherhood. No man's liberty is impaired by his membership in the Brotherhood, so that he may not act on these things elsewhere, as his conscience impels him. He may be High, Low, Broad, and earnestly so, in his parish, in his diocese, or even in his own chapter; he may be strong and insistent upon the principles of any of these schools, at other times and places, but in the Brotherhood Convention he is expected to confine his language and his discussion to that view of practical Christianity in which Churchmen of any spiritual earnestness can see, very largely, eye to eye.

In taking this course, Brotherhood men do not ignore at all the importance of those other questions about the ministry, the sacraments, the Faith, Christian unity. They are not flabby, nor so broad and flat as to have no opinion upon these vital questions. They simply do not think it the province of the Brotherhood of St. Andrew to settle these important questions. It was this principle and settled policy of the Brotherhood that Dr. Rainsford violated in his address on "Baptism and Human Equality." The Brotherhood cannot afford such violation of its principles many times. Hitherto, no question has arisen in it, as to what any one's ecclesiastical division was, when election or appointment to office or position came up. But there are many, very many, of us who do not intend that its pulpits or platforms shall be made instruments or channels of Broad Church disloyalty to Catholic truth in even ever so mild a form. Many are even now, not over wisely I think, keeping aloof from the Brotherhood because they suspect it of disloyalty to Churchly principles. For myself I am firmly convinced that the suspicion is without just foundation. The young men whom I meet year by year, in the conventions of the Brotherhood, are not all of them well-trained Church men doubtless, but very many of them are; and I have yet to find any considerable number of them who consciously hold to any principles which are disloyal to their own Church. I think I am quick to see, and I certainly would be quick to resent, any unfaithfulness or intentional disloyalty to the Church in the Brotherhood, either on the part of its head or members.

Young men sometimes, in speaking in the convention, drop into the popular cant about "preaching Christ and not dogma." One young man did this year, but that is for lack of training and because they hear that sort of thing every day about them. They do not see that to preach Christ at all, or God, or duty, is to preach dogma. They do not mean at all that men are not to be taught, or held, to the faith of Christ, of God manifest in the flesh. If they mean anything by what they say, and say less every year, it is that they do not believe in the preaching of a lifeless, loveless, barren creed, in which work and brotherhood are not. It is only their way of saying what every earnest Christian man must feel, that dogma without life, that "faith without works, is dead, being alone." Besides, even that mode of expression is confined, nearly altogether, if not wholly now, to some young fellow who is perhaps making his first speech in the convention. The most exacting High Churchman could scarcely look for a truer, deeper, more hearty loyalty to

My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

"Water-Brash"

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvelous as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

Indigestion

Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

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Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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"Confound those Boys! They are Always asking for 'More' since the Board introduced VAN HOUTEN'S COCOA."



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The Standard Cocoa of the World.

the Church than he finds in the words and actions of the principal leaders of the Brotherhood in convention.

It is neither right nor is it prudent to hold aloof from them, to refuse to stay their hands and steady their hearts, because some one of their number, here or there, may give offence. The Brotherhood has in it a very large proportion of the very best, most energetic, young life of the Church. It is the duty of the hour for us strong Churchmen to give it our very best thought and energy, to quicken and energize its rising spirit of devotion, until it is filled full with the force and power of Catholic faith and zeal. If we trust them and stand by their side, they will trust us. If we do not trust but suspect them, we have already lost them, and the Church will have lost the force and power of their young, strong, energetic devotion.

JOHN WILLIAMS.

Omaha, Nov. 17th.

THE POLICY OF THE S. S. J. E.

To the Editor of The Living Church:

My attention has just been called to your editorial note on Father Hall's leaving Boston, in your issue of Oct. 24th. I write not to speak of his going—a matter which has many sad aspects—but to correct an inference, which you, and probably many others, have drawn. After mentioning some of the facts given in Father Hall's letter to his own congregation, you add: "The policy of the Society (of St. John the Evangelist) in this country is thus clearly defined to be that of close relation and subservience to the English house," and the same idea tinges other parts of your article. Had you known of one act of our recent Chapter—a matter not mentioned in Father Hall's letter, because it did not bear directly upon his going—I venture to think you would not have written as you did. I am allowed to send you this extract from the notes of the Chapter:

The Chapter requests the American province to consider whether or no the time has come for taking the first step toward making it an affiliated province, and, if this question should be decided in the affirmative, to prepare a plan for a free affiliation, and to submit such plan to the next annual Chapter of the Society.

This was unanimously passed, showing a willingness to grant, after due consideration of details, a scheme for affiliation, although there had been an unwillingness to act on the spur of the moment.

Evidently until this resolution had been acted on, no one can say how close or how relaxed will be the relation; and it is premature now to blame or praise the future policy, which, as outlined by this resolution, is to be similar to that of the Sisterhoods of St. Margaret, St. John the Baptist, and All Saints.

D. CONVERS.

Compound Oxygen

is frail humanity's friend.

It expands
the lungs and gives greater power.
It nourishes
every part through the blood.
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every nerve and gives health.

The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking.

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1529 Arch St., Philadelphia.

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removes tartar
from the teeth.

THE GREAT ENGLISH REMEDY, BEECHAM'S PILLS

For Bilious and Nervous Disorders.
"Worth a Guinea a Box" but sold
for 25 Cents,
BY ALL DRUGGISTS.

HARTSHORN'S SELF-ACTING
SHADEROLLERS
Beware of Imitations.
NOTICE
AUTOGRAPH
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Stewart Hartshorn
ON LABEL
AND GET
THE GENUINE
HARTSHORN

Good Sense CORSET

have been growing in favor for the past 10 years.
Please examine them and you will be convinced of
their merits.

VAN HOUTEN'S COCOA—Send for a can. See advts

For a Disordered Liver try Beecham's Pills.

To restore, thicken, and give you a luxuriant
growth of hair, to keep its color natural as in
youth, and to remove dandruff, use only Hall's
Hair Renewer.

"At last, I can eat a good square meal without its
distressing me!" was the grateful exclamation of
one whose appetite had been restored by the use of
Ayer's Sarsaparilla, after years of dyspeptic mis-
ery. A teaspoonful of this extract before each
meal sharpens the appetite.

The veteran church organ builders, Messrs. Hook
and Hastings, of Boston, continue to occupy a
commanding position in their line. They are now
completing one of, if not the very largest, organ in
the Southern States, for the First Methodist
Church, South, at Birmingham, Alabama. It has
three manuals, 48 stops, 9 pedal movements, and
24 1/2 pipes. In material, tone, and workmanship,
its builders claim it has no superior anywhere.

"HOME, SWEET HOME."

That beautiful and pathetic little ballad was
written by a man who himself was homeless, and
a stranger in a strange land. John Howard Payne
would have been a long time ago, had it not
been for these few simple verses, which have en-
deared themselves to the human heart by associa-
tion and memory. There is no place like home,
be it ever so humble. And how doubly true this is
if it possesses that virtue of cleanliness (so new ly
allied to godliness) which renders the plainest
abode attractive, and without which the palace
loses its chief charm.

But to keep clean we must have soap, which re-
minds us that the most liberal offer we have ever
seen is that of J. D. Larkin & Co., which appears in
our paper this week. In fact, when the advertise-
ment was sent to us we thought it too good to be
true; so we sent for a Combination Box, and are
pleased to say we find the goods even better than
advertised. The Chautauqua Lamp is a most use-
ful and beautiful ornament for parlor, library, or
guest chamber, and our readers who accept the
offer will make no mistake.

Florida and the Sunny South via the Big Four Route.

To all persons contemplating a southern trip
the Big Four Route offers special attractions and
advantages possessed by no other line. Solid
vestibuled trains, heated with steam and equipped
with palace sleeping cars, reclining chair cars and
elegant parlor and dining cars, run daily, making
connections in Central Union Station, Cincinnati,
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Central and Chesapeake & Ohio Railways, avoid-
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and a "riding practically through train service to
Old Point Comfort, Ashville, Chattanooga, New
Orleans, Savannah, Jacksonville, St. Augustine,
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South. Tourist tickets via the popular Big Four
Route at special low rates are on sale at all coupon
ticket offices throughout the country. Ask the
agent for tickets via the Big Four Route. J. C.
Tucker, General Passenger and Ticket Agent, 234
Clark street, Chicago, Ill. D. B. Martin, General
Passenger and Ticket Agent, Cincinnati, Ohio.

OPINIONS OF THE PRESS.

Church Bells.

WORK IN JAPAN.—We are sorry to learn
that the prospects of missionary work in
Japan are not so bright as they appeared a
little while ago. The reason is partly, no
doubt, the growth of a national spirit among
the people, one symptom of which is a very
general marked dislike for foreigners and
things foreign. Converts are, accordingly,
less numerous and "schools less popular
than they were a short time ago, when it
seemed as if the conversion of the whole
population was only a matter of a compara-
tively brief period of time. The thing is
perfectly natural, and might have been an-
ticipated. A far less sensitive people than
the Japanese would be likely to show irri-
tability under the circumstances. And the
Japanese are not only sensitive, but edu-
cated. They are now, indeed, one of the
best-educated people in the world. But
their education has its evil side, for it has
freed them from the restraints which were
imposed upon them when they were igno-
rant, and has led to their moral deteriora-
tion. Now, more than perhaps ever before,
Christianity is needed to save the people
from corruption, and the way to do so is to
make as much use as possible of the material
afforded by native converts. The Christian
doctrines will come from their lips without
the prejudice which they would have if told
by aliens.

Irish Ecclesiastical Gazette.

IRISH CHURCHMANSHIP.—A comparison
of the Irish Church Hymnal with the au-
thorized Hymnal of the Presbyterian
Church of Scotland might teach us some-
thing in the way of a more liberal theologi-
cal tone. It is observable that the Church
of Knox and Calvin has seen its way to the
acceptance of several hymns to be found in
Hymns Ancient and Modern, but which
are excluded from our book. It may teach
us a lesson, likewise, in its honorable ad-
herence to the original text of the hymns.
There is no evidence of Plymouth Breth-
renism or any weak Protestant sentiment
in the collection. For example, it does not
turn the line "with the cross of Jesus going
on before" into "looking unto Jesus, who
has gone before," as with us. The refrain,
"Jesus, Son of Mary, hear," does not ap-
pear "Jesu, Son of David, hear." The
verse in the beautiful hymn, "Weary of
earth, and laden with my sin," which in-
cludes the line, "Repent, confess, thou
shalt be loosed from all," is not omitted, as
with us; neither is the fifth verse in the
grand hymn, "The Church's One Founda-
tion," which speaks of communion with the
invisible Church.

Irish Ecclesiastical Gazette.

REFORM IN SPAIN.—We confess that we
have little hopes of the success of any
Reformation movement on the Continent
conducted on Puritan lines. Blank Prot-
estantism will never be a match for the well
articulated and compact system centred at
Rome, and with its ramifications every-
where. That the movement in Spain and
Portugal is on Puritan lines no one can
doubt who reads the quarterly numbers of
Light and Truth. There is a painful ab-
sence of Catholic teaching and practice
manifested in the pages of this organ of the
movement, and we fear that some of it is
mixed up with socialistic elements. We
think, for example, the account of "a
christening" on p. 66-7 is sad reading.
From page 61 we would gather that evening
Communions are recognized, and on page
62 we read of two little girls explaining to
a congregation for twenty minutes what
faith is. While we acknowledge that
"pastors" is a word that means much, we
cannot help regretting that in these re-
formed Communions, it is allowed com-
pletely to take the place of an old and well
recognized terminology when speaking of
the Christian ministry. The surprise to us
is how any thoughtful people who know
how the human mind is constituted, and
what a hold old religious associations pos-
sess, can look forward with any hope to
even a small number of a proud and Cath-
olic people, like those of Spain and Portu-
gal, passing over to Senor Cabrera's denom-
ination.



I have Tried

the new five cent package of
Pyle's Pearline and like it—
decidedly—economical for use
—economical to hand to serv-
ants—no waste by upsetting.

I know Pearline is never
peddled—gives
no prizes—is a prize in itself;
and further I know, when a gro-
cer tells me "this is just as good as" or "same as" Pearline,
he does not know the truth, or else is not telling it.

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Extract of Malt, and Compound Syrup of
Hypophosphites, (Lime and Soda,)
A RELIABLE REMEDY FOR
PULMONARY DISEASES, COUGHS, COLDS,
BRONCHITIS, DYSPEPSIA, SCROFULA AND GENERAL DEBILITY.
Very easy to take. Does not produce Nausea, and is easily
assimilated. Thousands of Physicians are prescribing it in their
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Ask your Druggist for it AND TAKE NO OTHER. MAGEE EMULSION CO., Man'rs, LAWRENCE, MASS. TORONTO, CANADA.

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of bad eating; cures Sick Headache;
restores Complexion; cures Constipation.
Over-comes results
of bad eating; cures Sick Headache;
restores Complexion; cures Constipation.

CATARRH SURELY CURED.
Nasal catarrh can be
easily, quickly, pleasant-
ly and lastingly cured,
providing one knows
how. I do know how, can
do it, and guarantee just
such a cure. MY HEALING CATARRH POWDER (perfectly
soluble) will positively cure in a few days any ordinary
case, not complicated with scrofula. There is no humbug
and no disappointment about it. I know what I am talk-
ing about, and what I say is the TRUTH. It is perfectly
harmless, safe and pleasant to use, clears the head, puri-
fies, heals, stops and cures every discharge from the nose.
A package, enough to last two weeks, and more than
enough to cure nearly every case, sent post-paid for only
25 cts, or five for \$1.00, by C. O. N. STODDARD,
1231 Niagara Street, BUFFALO, N. Y. Have
been in drug business in Buffalo over 25 years.
Beware of Frauds who copy this adv. Mention paper.

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STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

**A LIGHT
EQUAL
TO GAS.**
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
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Address, F. O. WEHSELY, Providence, R. I.

There is nothing in a physician's life that gives him more satisfaction than seeing the prompt effect of Scott's Emulsion of cod-liver oil in bringing back plumpness and color to thin and pale children.

"Poor baby!" Everybody sees the sad picture. No one but the physician appreciates it. He knows what dangers threaten thin children.

Let us send you a book about thinness.

SCOTT & BOWNE, 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 SIMPLE little gift is a nail polisher, which is a piece of wood like a child's rolling-pin without the ends, covered smoothly with a piece of pretty colored chamois, long enough to cut in fringe over each end. Draw this fringe together like a tassel, and fasten it with gold cord, which should also be sewn down the polisher where the chamois is joined.

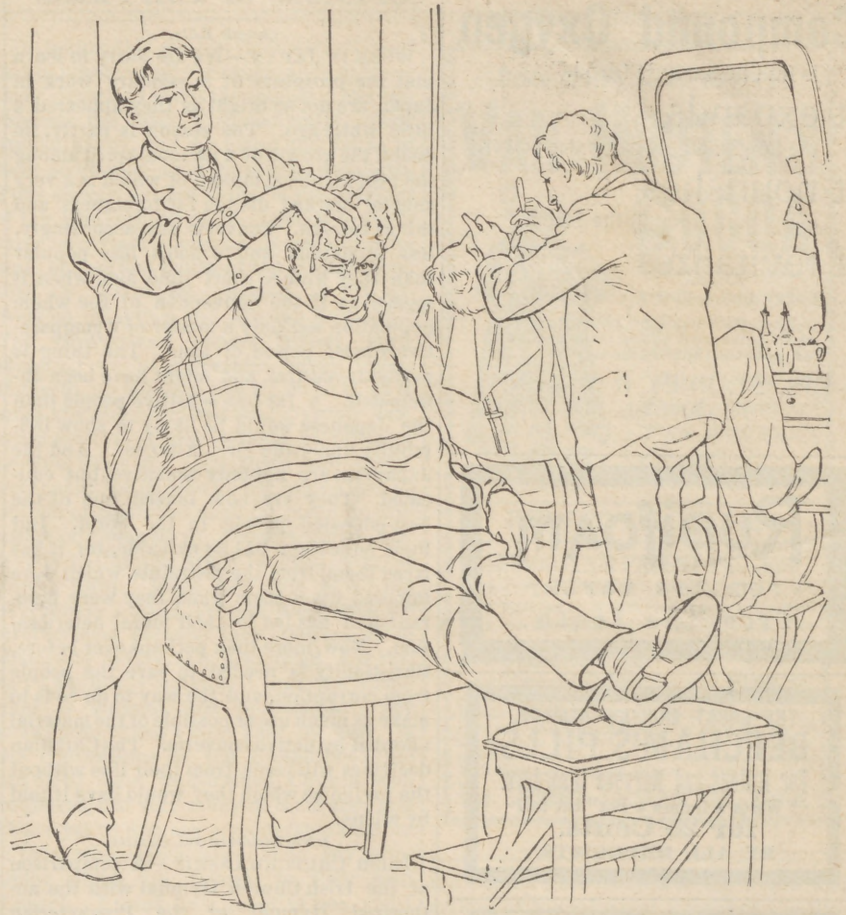
A SIMPLE cover for a bureau or table, is made of momie-cloth or linen, with a hem-stitched border about three inches deep. On the border, embroider tiny flowers, violets, bluets, or the conventional *fleurs-de-lis*, in a single color in alternate rows, about an inch apart. The effect is prettiest if only one kind of flower is used for the same cover.

A LITTLE three-cornered pincushion may be made of a bit of gold-and-white-striped silk, and stuffed with soft curled hair that, while it gives the proper round look, is not as heavy as many of the other stuffings. The edge is outlined by a full frill of deeply-pointed lace, and above this, is a loop design wrought out on the face with gold braid, and making a pretty contrast against its white background. Full loops of white ribbon are at the side corners, and from them come long ends that are tied just in the centre so that the little cushion may swing from the side of a dressing-case, or be suspended from a nail in the wall. In white-headed pins 1892 is very tastefully wrought out.—*Ladies Home Journal*.

A LOVELY band, with which to tie Master Baby in his chair, or when he is taken out in his carriage, is of heavy white ribbon, two and one-half inches wide, and fourteen inches long. This is powdered with some small blossoms wrought in silks in natural colors, rose buds, buttercups, daisies, or forget-me-nots; it is then lined with satin of the same color as the flower used, and interlined with canton flannel or several pieces of stiff muslin, to give body to the band. A full rosette of narrow white ribbon is placed at either end, also two pieces of similar ribbon, each about three quarters of a yard long, fastened side by side, with which the band is tied to the chair or carriage.—*Harper's Bazar*.

THREADED NEEDLE CASE.—This is a useful gift for a traveller. Provide a strip of ribbon three inches wide and twelve long; line with cashmere or fine flannel, and stiffen with an interlining of canvas, if preferred. Finish the edges with a pretty fancy stitch to conceal the seam. Then thread, double, eleven needles with different colors of thread, silk, and darning cotton; run them in the cashmere side with long, even stitches, the whole length of the case. Fold and tie with ribbon. When needed, a needle can be drawn out all ready for use.

A WRITING-CASE is a simple and useful gift, and may be made by taking two pieces of manilla board, 10 by 12 inches, and covering them with cartridge paper in some delicate shade; this should be firmly pasted and neatly brought over the edges, and on one side of each piece should be pasted yet another color, which will conceal the edges of the outer piece, and form a pretty contrast. Straps of ribbon firmly pasted at the ends (which may be concealed by bits of stamped gilt leather also pasted or gummed) form a support through which may be placed paper and envelope; also tie in four leaves of blue and white blotting paper with the ribbon which laces up the back through punch holes placed far enough from the edge so that there may be no danger of tearing out; also fasten inside of one of the covers, loops of ribbon to hold pen or pencil. A tiny pocket of the same shade of ribbon, only wider, can be made for postage stamps; and if the outside of the case is daintily painted, on one side with birds or flowers, and a suitable motto, and on the other with the recipient's initials, and a flat sachet of pale blue satin with heliotrope or violet powder, is placed between the blotting paper, be sure that this home-made writing-case will make a tasteful and useful gift.—*Good Housekeeping*.



Your barber will use Ivory Soap if you ask for it. And you had better ask for it. It is not a matter of small importance. Much of the soap used by barbers is made of vile materials and strongly chemicalled. It draws the natural oil from the hair, causing decay and premature baldness. Don't be afraid to ask for Ivory Soap. He has it on hand for those who prefer it.

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Cheap Substitutes and Crude Imitations
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Do not be deceived but always insist on the
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Importing Co., No. 132 Vine Street, Cincinnati, Ohio.
See New York World and Philadelphia Press, May 18 and 19, 1890; also
Christian Observer and Medical Journal, April 9, 1890. The Christian Evangelist, May 30, 1890, says editorially: "The
Kola Plant is a gift direct of God, to sufferers from Asthma, and His blessing will rest upon Stanley and associates, explorers
of the Dark Continent. It is an unfailing cure for Asthma." Remember, No Pay Until Cured.

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We will send the November CENTURY free
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