

The Living Church

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

VOL. XV. No. 25.

SATURDAY, SEPTEMBER 17, 1892.

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The Living Church.

SATURDAY, SEPT. 17, 1892.

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THE death, after a long illness, of the Most Rev. John Medley, D.D., Bishop of Fredericton and Metropolitan of Canada, occurred Sept. 9th. He was born in 1804, was educated at Wadham College, Oxford, where he graduated B. A. in honors, in 1826, and M. A., in 1830. For several years he was vicar of St. Thomas, Exeter, and prebendary of that cathedral. His consecration to the Canadian Bishopric of Fredericton took place in 1845. His diocese includes the entire province of New Brunswick, and he was the first to hold the office which he has occupied for forty-seven years.

THE prominence which has been given in the secular press, all over the country, during the past week, to accounts of prize fights, is disgusting in the extreme. In many papers these accounts occupied the first pages, while an event of world interest, such as the death of Whittier, was put off in some obscure corner. The newspaper press is supposed to gauge accurately the public taste, and to supply what that taste demands; but there is comfort in the belief that in this instance they have made a mistake, and that the American people as a whole are too refined to relish such vulgar details of a practice in itself both brutal and repulsive.

It is safe to say that, due to the prompt action of the Governor in upholding the law, no more prize fights are likely to be held in Tennessee. The lack of respect for law and order which exists in New Orleans is appalling. The city authorities themselves seem to be in league with the sporting element, to hold exhibitions which are in direct violation of the spirit of the law. Such action cannot but be detrimental to the city and the State in which it occurs. Louisiana has been set back many years by her lottery, and if she would emerge entirely from the cloud which has so long hung over her, she must cease to tolerate slugging and decline to be a rendezvous for toughs and gamblers.

A DEFINITE scheme for developing lay work in the Church of England, has been sketched out by the Rev. Samuel Hutchinson. It is briefly this: In every parish he would establish a lay Brotherhood, the members of which are to live in community, under temporary vows of celibacy, obedience, and poverty. Their object is to deepen the spiritual life by frequent services and daily Eucharist. The Brothers are to engage in all kinds of lay work, subject to the direction of the parish priest, who, by the way, has a voice in the election of the superior. The duties they would discharge are of three kinds: "the service of the fabric" of the church, "the service of the Mission" (including house-to-house visiting, the formation of guilds, seeking out the unbaptized, and so forth), and "the service of music," which last speaks for itself.

The Church Times, in commenting on the plan, says:

That a splendid future lies before a Brotherhood movement in the Church of England is a moral certainty that is being gradually recognized. That the time has come for the development of this form of lay work is by no means equally certain, and still less ground is there for believing that any uniform and general plan for adoption throughout the entire Church is likely to be effective.

If the time has not come for such a movement, why not establish the Brotherhood of St. Andrew in England? No plan to encourage lay work has ever succeeded so well in America; why should it not meet with success in England?

WE were rejoiced to hear a short time ago that Chow-Han, the author of the outrageous misrepresentations of Christianity which were circulated through China, and an account of which was furnished to our readers, had been punished by the Chinese government, and that his publications had disappeared. Close on the heels of this, however, comes the news that a number of libellous placards attacking foreigners and the Christian religion, more virulent and obscene even than those emanating from Chow-Han, have been posted up in Hunan. Some incite the people to violence more directly, and accuse the missionaries of

"getting hold of children in order to pick out their eyes and hearts where-with to concoct chemicals for making silver and gold." Could the more intelligent of the Chinese but realize the part that Christianity has played in the raising of Japan to a respected position among nations, it is not probable that our missionaries would be longer harassed and their lives endangered.

MISSIONARIES have done more to open up and civilize new countries than any other agency. That the present enlightened state of Japan is due in great measure to the introduction of Christianity, many things go to show. One of the strongest of proofs is the advanced position which the women to-day occupy. In the September *Spirit of Missions* we find these words of a Japanese woman, which tell their own story:

We Christian people whose husbands are Christians are so happy because of their lives being so different to what they were before. Instead of spending their time at the theatre, or club, or gambling house, instead of looking upon us as slaves, they treat us as equals, and have family prayers with us.

The following extract from a recent editorial in *Frank Leslie's Weekly* is also instructive in this connection:

No country furnishes more remarkable evidence of progress than Japan. A curious illustration of this fact is furnished in the statement that the Japanese women have recently applied for 1,000 square feet of space in the Woman's Building of the Columbian Exposition, and that their exhibit is expected to be the best of the kind displayed at the Fair. We are told that the Empress of Japan has manifested the deepest interest in the Exposition, and that she will pay from her own purse the expenses of the Woman's Commission recently authorized. When we remember how recently Japan has been admitted to the family of civilized nations, and the position which woman formerly held in the Empire, we may well view with amazement the wonderful strides she has made in the recognition of the rights of women, as in all her political and social relations.

THE seventh annual convention of the Brotherhood of St. Andrew will be held in Boston on Thursday, Friday, Saturday, and Sunday, September 29 to October 2, 1892. The convention will be preceded on September 28th by a Quiet Day for Brotherhood men—a day of prayer and preparation under competent direction. The business sessions of the convention will be held in Association Hall. Services will be held in St. Paul's church, Emmanuel church, Trinity church, the church of the Advent, and some of the suburban churches. Public meetings will be held in large halls in Boston and Cambridge. On the opening day, the charge to the Brotherhood will be delivered by Bishop Huntington, of Central New York. In the evening, Bishop Courtney, of Nova Scotia, will conduct a devotional meeting. Friday will begin with Holy Communion at seven o'clock. The anniversary sermon will be delivered on Sunday morning at half-past nine by Bishop Brooks,

of Massachusetts. These delegates will attend the regular morning service in the different churches of the city. A general conference on Chapter meetings, with a sample meeting, one on Bible classes, with a sample class, sectional conferences on the work of country Chapters, united work in cities, and other topics, and a "free parliament" for discussion of practical questions asked through the "question box," will afford information on the practical problems of Brotherhood work. The general conference will discuss "Young Men and the Kingdom." The subject for Saturday afternoon will be "The Church and the People." THE LIVING CHURCH will give a full account of this convention.

JOHN GREENLEAF WHITTIER, the last of our "great" poets, died at Hampton Falls, New Hampshire, where he was visiting friends, on the 7th of September, in the 85th year of his age. In *The Atlantic Monthly* for September we read his last lines, "To Oliver Wendell Holmes," a birthday greeting to his younger, yet octogenarian, lifelong friend. A strange interest centres about these loving verses, as if they haply might have been the swan-song—threnodia of the beloved Quaker poet chanting his own dirge. The last two stanzas would well serve the saintliest of God's singers among men:

The hour draws near, however delayed and late,
When at the eternal gate
We leave the words and works we call our own,
And lift void hands alone

For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because he lives.

Who shall in turn commemorate Whittier, and whose hands twine fitting wreath of remembrances? The voices and hands of his illustrious fellow-choristers are hushed and stilled, and it is left for us only to say:

"Expressive silence, come and muse his praise."

Born and reared in humble, toilsome poverty, the gift that was in him early opened new and brighter chapters in his life. He became identified with the profound movements and struggles that eventuated in the restoration and preservation of our national Union, and was a firm friend of the slave. He will be accepted by many as the greatest lyric poet in our literature, and indeed, in English literature, save Robert Burns; bearing at the very forefront of his fertile genius, moreover, the tokens of a supremely religious consecration. His lines are alive with a strenuous melody that vibrates and quickens for every good word and work; a flush and inspiration of that profound psalmistic spirit, heard from age to age, through all generations. There were Bryant, Poe, Emerson, Longfellow, Lowell, and Whittier; all but one, sons of New England; now all are gone. We catch plenty of twittering, "short swallow-flights of song," in the air, but there will be long, sad waiting before the grander strains, as of these master-singers, thrill and sway the hearts of the nation.

NEW YORK.

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

CITY.—The Sheltering Arms branch of the Girls Friendly Society numbers about 40 members. It was started in Jan., 1888. There are a number of efficient "working associates," and a class in calisthenics has been organized, in which those living in the cottages and those outside join.

Among the summer branches of work at Old Epiphany House has been the establishment and maintenance of hot and cold baths for women and children from the poor tenement houses of the neighborhood. The baths have been open every week-day at a convenient range of hours, and a nominal price for their use has been charged. The work is, as already described in these columns, conducted under the auspices of the Brotherhood of St. Andrew, Mr. Wills being the manager.

At the Labor Day service, under the auspices of the Church Association for the Advancement of the Interests of Labor, as already announced, in Trinity church, the preacher, Bishop Thompson, of Mississippi, delivered a sermon strongly in the interests of laboring men. The subject was, "Labor's Conflict against Capital." The sermon dealt with many vexed questions of the hour, and criticised alike labor and capital in some of their present features, and in relation to civil government. Considerable excitement was manifest in the congregation.

St. George's church, the Rev. Dr. Rainford, rector, will in the autumn set in operation a new branch of parochial work, to be known as St. George's Church Free Circulating Library. It will be located in the parish house adjoining the church, where an easily accessible room on the first floor will be open every week-night. The privileges of the library will be extended to all members of the parish, and a large number of volumes will be placed upon the shelves to begin with. In the selection of these volumes parishioners have aided, and a popular tone has already been given to the enterprise.

By the will of the late Robert Irwin, which was admitted to probate Wednesday, Sept. 7th, bequests of \$500,000 are left to the testator's grandson, Mr. Irwin A. Powell, now 16 years of age. But provision is made that should he die childless before reaching the age of 30, \$250,000 of the estate is to be divided among public institutions and charities. Among these possible public bequests are \$5,000 each to the Home for Incurables, the Home for Consumptives at Fordham, the Association for Improving the Condition of the Poor, the Eye and Ear Infirmary, and \$10,000 each to the Children's Aid Society, the Hospital for Ruptured and Crippled Children, and other institutions.

In connection with the arrival of steamships in the lower bay, bearing cholera from European ports, St. John's Guild has made an important offer to the Board of Health, of the unconditional use of its Floating Hospital. The Guild recognizing the emergency demanding prompt action, found itself in possession of the only boat in the harbor which was fitted with cooking apparatus, bathing facilities, hospital appointments, etc. The Board promptly accepted the offer. Meanwhile the boat was down the harbor on her 41st trip of the season, with 937 people on board. On its arrival in dock, preparations were hastily completed for the contemplated transfer, and at 6 o'clock the same evening the Guild was ready to hand it over. The health authorities will inclose the upper deck and put in beds. They are also to put in a small boiler and steam coils to heat it, as the present arrangements are only suitable for summer weather. They have promptly appointed officials and employed the old captain and crew. During the past summer the Hospital has carried a total of over 40,000 people. At the time the transfer was made there were still 125 patients at the Seaside Hospital of the Guild at Staten Island. The health department, though now in possession of the Floating Hospital, has not as

yet needed to use it, and will hold it in reserve, subject to call.

We take the following from *The Tribune*: "Bishop Potter has had the pleasure within the last year of confirming three clergymen formerly in the Presbyterian Church, and at least one each from the Baptist and Methodist Episcopal communions. The most recent occasion is a member of the last graduating class of the Union Theological Seminary, the Rev. J. Frederick Talcott. The Confirmation service was held at Newport on August 7th, the candidate for orders being presented by the Rev. Dr. D. H. Greer, rector of St. Bartholomew's church. Mr. Talcott was graduated from Princeton College in 1888, and at once entered Union Seminary. After completing two years of his theological course, he married. Mr. and Mrs. Talcott traveled in the East for several months after their marriage, visiting Egypt and Palestine. Then they returned to Oxford, where the young man continued his studies under Driver, Cheyane, and Sanday. He gave special attention to Hebrew and New Testament introductions, and returned to Union last fall. He was graduated in May, but did not present himself for licensure before the Presbytery. It is understood that Mr. Talcott enters the Protestant Episcopal Church simply because he believes that in this Church he can accomplish more in life than if he should remain a Presbyterian. While he loves the Episcopalian form of worship, usefulness, rather than differences of doctrine, leads him to make the change.

"A few weeks ago the assistant pastor of the Madison ave. Presbyterian church, the Rev. Dr. Hageman, was confirmed by Dr. Potter, and last winter Dr. W. W. Page left his pastorate in Harlem to receive orders from the same hand. When Dr. Briggs became professor of Biblical Theology at Union Seminary, in January, 1891, among the letters received was one from Bishop Potter, in which he said: 'Dr. Briggs has certain amiable infirmities, as I fear some of his more immediate brethren may regard them, which especially endear him to those who, like myself, are glad and proud to claim him as our brother in the dear and tender bond of the fellowship of our common Master.'"

According to the last annual report, 407 patients were treated during the year in St. Mary's Free Hospital for children, representing 22,057 days of hospital care. In the Out-Patient Department, 2,284 new cases were treated, 3,933 visits made, and 3,464 prescriptions supplied. The Summer Home was opened about the middle of June, and will receive patients till October 1st, there being a daily average of 60 children. This branch of the work is a growing one. The Noyes Memorial Home continues to care for a number of the more chronic cases, and also in giving the benefits of fresh air and sunshine to many little ones in the early stages of convalescence. It is evident that the work is outgrowing its present limits, and with this in mind the hospital has recently acquired by purchase, the property at 411 W. 34th st., which, together with the building adjoining the hospital, gives an additional frontage of 43 feet on 34th st. By bequest of the late Mary Cooke, who for some years was its kind benefactress, the hospital is to receive the sum of \$100,000 to be paid in instalments by her niece and executrix, Miss Sara L. Cooke. The bequest has been partly paid in already, and for the purpose of the erection of a new building on the site above-mentioned, suitable to hospital needs, and in keeping with the fine architectural appearance of the old structure. There is a mortgage of \$27,000 on the property recently purchased, and need calls for enlarged giving to provide for enlarged growth. Nearly 22 years of earnest and laborious work have borne the hospital to its present successful position. It began in a very humble way in W. 40th st., Sept., 1870. Sister Catherine, the treasurer, reports receipts of \$18,428.86, and the expenditures of a like amount, with the exception of a balance of \$122.34 for the new year. The

fresh air fund showed receipts of \$4,050.74, with a balance to next year of \$111.53. There are at present 38 endowed beds, and 17 beds of which the annual expense is privately guaranteed at the rate of \$200 a year. The sum of \$4,000 endows a bed. The Noyes Memorial Home at Peekskill, N. Y., the efficient branch of the hospital, had an income last year of \$2,014.40. This institution has three endowed beds at a valuation of \$3,000 each. The two foundations are under the management of the Sisterhood of St. Mary. Bishop Potter is president; the Rev. Thomas H. Sill, of St. Chrysostom's chapel, Trinity parish, is chaplain, and there is an able medical staff.

The chapel of the church of the Incarnation is under a board of managers, of which the rector of the parish, the Rev. Arthur Brooks, D. D., is president *ex-officio*. The Rev. Newton Perkins has for some years been the efficient assistant minister in charge. The work has existed more than 34 years, and is located among persons of small means, the parish church sustaining the expense in so far as needed. The chapel building on 31st st., near 2nd ave., is the centre of a field, which is bounded on the north by the work of St. Bartholomew's parish house, and on the south by that of Calvary chapel. Here, with a large tenement house population, there is need of all the effort that can be put forth. By an arrangement made about a year ago, the chapel congregation are now making progress towards self-support, but aid is still needed and is given from the wealthy parish church much as before. With all the repairs and changes that have been made in the chapel and adjoining parish house from year to year, it is still very apparent that the accommodations are far from what could be desired. To supply the need fully would require the replacing of all the present buildings with a commodious parish house containing Sunday school room, and chapel separate, as well as accommodations for all the other varieties of activity. The board has appealed to those who have wealth, to make possible such an advance in chapel equipment. The chapel has an efficient parish visitor who takes charge of the mothers' meetings and Penny Provident Fund. There is an active branch of the Girls' Friendly Society, a sewing class, and classes for cooking and dress-making have been in operation, and instruction has been given in calisthenics to those likely to be interested. Miss Mead has carried on successfully an organization composed of the young women of the congregation. They visit the sick, make provision for cases of destitution, and work for missionary enterprises. The society takes in girls over 18 years of age, and does a work and reaches a class which is not covered by the Girls' Friendly Society. The Ministering Children's League reaches a still younger class of girls. The Industrial school is under a competent head, with a body of 15 volunteer helpers. The summer home of the church of the Incarnation, at Lake Mohegan, near the city, has this past summer given fresh-air outings to about 300 children from the chapel congregation. Other fresh-air work for mothers and grown girls has been carried on in the same manner as in former years. The 34th annual report of the clergyman in charge, showed 49 Baptisms at the chapel during the year; 39 persons confirmed; 7 marriages, and 34 burials. The financial report showed expenses of \$3,639.86, with income enough to slightly more than meet these, leaving a small balance in hand. The amount raised and expended by the chapel congregation was \$615.58.

PENNSYLVANIA.

GEORGE W. WHITAKER, D. D., Bishop.

Bishop Whitaker was expected to sail from Liverpool on the 10th inst.

PHILADELPHIA.—The Rev. Dr. Stone, of Grace church, the Rev. Dr. Appleton, of the church of the Mediator, and the Rev. Thos. R. List, of the church of the Redemption, have all returned home.

At the church of the Holy Trinity, the

Rev. Dr. McVickar, rector, the mixed choir will be vested similarly with the choir of St. George's church, New York City, and will be placed in the vicinity of the chancel.

Ground has been broken at Devon for the church of All Saints', which Mr. Lemuel Coffin, of this city, will erect there as a memorial of his wife. It will be a handsome structure, and is to cost about \$50,000.

The will of the late William P. Cresson contains a bequest to "Grace Episcopal church on the Wilmington and Concord turnpike, opposite the Five-mile stone, in Delaware," of \$900; "to be divided in equal portions of \$75, to be paid the treasurer in quarterly payments, to be used in paying the rector's salary."

In his fourth anniversary sermon, delivered on the 4th inst., the Rev. Charles S. Lyons, rector of St. Alban's church, Roxboro, gave the following summary of parochial work for the four years: Baptisms, 62; confirmed, 24; marriages, 7; burials, 20; present number of communicants, 86. During the past year \$380 were expended for improvements, and \$50.25 given to missions and other objects.

There are many of the city clergy who cannot leave their posts of duty, even for a week. The priests, ministers, and laymen connected with the P. E. City Mission have been continuously fulfilling their appointed work on the Lord's Day, with no intermission. At one institution, the Philadelphia Hospital—which includes the Insane Department and the "Outwards" for males and females (almshouse), and contains a population varying from 3,000 to 4,000 and upwards—the missionary, the Rev. W. S. Heaton, visits daily among its 80 different wards. On Sundays he officiates four times, including at least two celebrations of the Holy Eucharist. In one of the wards, fitted up as a chapel, with all the conveniences for Church services, including a cabinet organ, he is assisted generally by a choir from the church of the Saviour, composed of the young men of that parish.

The Rev. Samuel P. Kelly took charge of St. John's free church, on June 26th last, and a fortnight later proposed plans to the vestry and Sunday school to extinguish the debt of \$300 which remained on the church. The effort has proved successful, and in a recent offertory, over \$350 was placed upon the altar for this purpose, of which over \$80 came from the Sunday schools. Special services were held on the 4th inst., morning, afternoon, and evening, at which the Rev. William McGlatry of Norristown, and the Rev. R. S. Eastman of Torresdale, assisted, and several laymen made addresses. The church was handsomely decorated, and there was a large congregation present at all the services. On the evening of the 7th inst., the congregation gave a reception to the rector in the parish building. Addresses were made by the Rev. J. A. Goodfellow, the former rector, the Rev. Wm. H. Harrison, and the Rev. Mr. Kelly; also by two laymen. A song service was held, at the conclusion of which refreshments were served. It is proposed during the coming year to erect a new parish building and rectory.

The Rev. G. Woolsey Hodge is still at his summer domicile at Jenkintown, Pa., but has been constantly at his post as rector of the church of the Ascension. Owing to the death, early in June, of Mrs. Kittson, the estimable wife of his assistant, the Rev. Henry Kittson, and the latter's subsequent absence, upon the rector devolved the principal part of the work of the parish. He was assisted in the week-day services by Mr. James M. Blackwell, a member of the Ascension and a licensed lay-reader, who will enter the Divinity School during the current month. The rector will shortly take a brief vacation. In the death of Mrs. Kittson, the church of the Ascension has reason to deplore a great loss, for she took a warm interest in the parish, and entered most energetically into its work. For two winters she conducted the mothers' meeting most successfully, and, in addition to this, she organized, and as long as her

health permitted, conducted a Bible class for men. She also took the entire charge of the altar and its furniture, attending personally to the care and changing of all the altar vestments, linen, etc. The handsome dossels which hang behind the altar were her contribution.

RADNOR—An offer has been made by Mr. H. B. French, of Rosemont, to the vestry of the church of the Good Shepherd, Rosemont (in Radnor township) to build a church as a memorial of his wife, Mrs. Augusta Graham French, who departed this life several months since. The gift has been accepted, and about 1 3/4 acres of ground on Lancaster ave., opposite the Rosemont pharmacy, have been secured as the church site. A new rectory will also be built for the rector, the Rev. A. B. Conger. Work on the new buildings will not be started until March next. The church edifice is to cost \$25,000, that sum being the amount donated by Mr. French.

CHICAGO.

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

CITY.—The Rev. H. G. Moore has just returned after a three months' holiday in Ireland, and met with a very gratifying reception, as on Friday evening, Sept. 2nd, a large number of his parishioners of St. Philip's met at his residence and presented him with a purse containing \$75. Nearly \$300 has now been collected towards raising St. Philip's church and building a basement underneath, by which the appearance of the church will be improved, and a Sunday school room and parochial hall secured at a very small cost.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., V. D., Bishop.

BROOKLYN.—On Sunday, Sept. 4th, St. Chrysostom's church, which has for some time been closed for repairs, was re-opened. A new three-manual organ has been put in, and also a new altar, with elaborate accessories, as memorial gifts. These were dedicated by the rector, the Rev. Wm. E. Wright. A rood screen is soon to be erected in front of the chancel.

NEWTOWN.—The rector of St. James' church, the Rev. Edward M. McGuffey, with his family, will take a vacation in Vermont. Before coming to this parish, Mr. McGuffey was assistant minister to the Rev. Dr. Chas. H. Hall, at the church of the Holy Trinity, Brooklyn, for many years. He has done good work in his present charge.

FORT HAMILTON.—The new rector of St. John's church, the Rev. Francis D. Hoskins, conducted services for the first time on Sunday, Sept. 4th. The occasion was the more interesting, as Mr. Hoskins is the first rector in 30 years to be a resident of the town. The church, which was established 45 years ago, was long the only church of our Communion in the township of New Utrecht. There are now two others; Christ church, Bay Ridge, and the church of the Holy Spirit, Bath Beach. St. John's has passed through many vicissitudes, and during some of its history has been closed up entirely. The military officers of the garrison at Fort Hamilton (one of the defenses of New York harbor), have, with citizens of the suburb, done much in putting the parish on a firmer foundation.

MINNESOTA.

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

The Rev. G. N. Higginson has resigned his charge at Wadena and gone to St. Anthony Park.

At Duluth (West End) the Rev. J. H. Sheridan is building a neat little church.

The church at Detroit has been removed from its present site to a more central location. Electric lights have been placed in the church and the building thoroughly repaired.

Bishop Gilbert has returned from a three weeks' vacation spent up in the Rocky Mountains.

The Ven. Archdeacon Appleby has laid

the corner-stones of churches at Hutchinson, Brownston, and Pipestone.

MINNEAPOLIS.—The Rev. A. Alexander, of All Saints' church, has gone to the Eastern cities fully endorsed by Bishop Gilbert, with the object of securing funds to erect a home for young men in that city. Minneapolis is, and will become more and more, the clearing house of the United States for the emigration from the Eastern cities, and this being the case, young men are daily arriving there, alone and friendless, to seek their fortune and carve out their way in life. Many of these young men come from religious homes where they have been surrounded by the most healthy influences, but on arriving in the West, and not finding occupation so readily or so remunerative as they hoped, they have to resort to the cheapest of lodging and boarding houses where they are, on the very threshold of their career, subjected to the most awful temptations. At such a time they are most susceptible and easily won by surrounding influences, and it is impossible to estimate the loss to the Church which results from the young man of good habits and inclinations being thus brought under a cloud at the very outset of his career. It is to provide a Church house or boarding house for such as these that the Rev. A. Alexander seeks to engage the interest of those who have the means and will to help young men to help themselves. It is not so much a charity as a friend and guardian that is wanted to give such a shelter in the arms of their mother Church, where they may find a wholesome home at as low a price as they would have to pay in the questionable resorts from which we would save them. In order to give this accommodation, it would be necessary to have funds for the purchase of land, and the erection and furnishing of a house. This provided for, the income derived from a number not less than 25 would be sufficient to make the work self-supporting. It is estimated that \$10,000 will be required for the land and house.

ST. PAUL.—St. Peter's church held its harvest festival, Wednesday, Aug. 31st. The service began with choral Evensong at 8 P. M. The Rev. W. C. Pope sang the service; the Rev. Mr. Alexander, of Minneapolis, read the lessons, and the Rev. J. J. Faude, of Minneapolis, preached an appropriate sermon. The decorations were neat and pretty, consisting of wheat, oats, flowers and vegetables. The rood screen, that separated the choir from the congregation, was entwined with asparagus mounted with a cross of flowers and the text: "Thou crownest the year with Thy goodness." Thursday morning, the rector, the Rev. Stuart B. Purves, celebrated the Holy Eucharist. In the evening a parish supper was held in the guild rooms.

Christ church was closed during the month of August, undergoing repairs. Mr. Blaikie, who has been choir-master of this church for a number of years, has resigned, and has gone to Gethsemane church, Minneapolis, as organist and choir-master.

Most of the city clergy remained at their post during the summer months. At St. John the Evangelist's, for the last two months there has been but one service a day, conducted by a Faribault divinity student; the rector has been visiting his former parishioners in Cleveland.

At St. John's church, during July and August, Matins was read by a layman. The rector, the Rev. Y. P. Morgan, has just returned from Cleveland where he has been spending the last two months amongst his old parishioners.

CONNECTICUT.

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

The Rev. R. W. Micou has closed his work at Trinity church, Waterbury, and will be succeeded by the Rev. F. D. Buckley, late rector of St. Andrew's church, St. Johnsbury, Vt. Mr. Micou has been the rector of Trinity church for the past 15 years. The parish was organized in 1877 with 90 families and 150 communicants, and to-day numbers over 500 members. The church, like many others in Connecticut, is conducted

on the free church system, and in this as in most other cases, the plan has been found to work admirably. The present church with its site cost \$70,000, and was completed about eight years ago, and consecrated on the ninth anniversary of the organization of the parish. In the past 15 years there were 796 persons baptized, 427 confirmed, 368 couples married, and 540 persons buried. Mr. Micou will hereafter be associated with the Philadelphia Divinity School as one of its professors.

By the diocesan journal it appears that at the time of convention there were 201 clergymen in canonical residence, including the Bishop, and 178 parishes, missions, and chapels. The personal statistics are: Families, 18,112; individuals, 61,629; Baptisms, adults, 359, infants, 1,844; confirmed, 1,268; communicants registered, 27,374. The total of regular income and contributions is \$629,155.40. The legacy of the late Mr. Lemuel J. Curtis of \$600,000, for the Curtis House, Meriden, with the bequests of Mrs. Holland, Mrs. Perry, and Mrs. Hallam, will bring the entire amount received by the diocese during the year to upwards of \$1,300,000. Clerical changes since convention are as follows: The Rev. Dr. Vibbert has resigned St. James' church, Fair Haven, after continuous service since Easter, 1845. He has been the only rector of the parish, and it has been his only cure. The Rev. Dr. Horton, after thirty and one-half years of service as principal of the Episcopal Academy of Connecticut, at Cheshire, has retired, and is succeeded by the Rev. James Stoddard of St. Mark's, New Britain. The Rev. R. W. Micou has resigned Trinity church, Waterbury, and accepted the chair of Systematic Divinity in the Philadelphia Divinity School. The Rev. Wm. E. Hooker has resigned St. Peter's, Plymouth, and accepted St. Matthew's, Wilton. The Rev. E. W. Babcock has become rector of Calvary church, Stonington. The Rev. S. W. Derby was ordained to the priesthood in St. John's, Rockville, July 7th, by the Bishop of the diocese. The Rev. Chas. R. Talbot, widely known for his literary work, has died at Wrentham, Mass. The Rev. C. H. Beers has been dismissed to the diocese of Penn., the Rev. Charles Westermann to the same, the Rev. J. F. Ballantyne to New York, and the Rev. E. E. Matthews to Pittsburgh. The Rev. Frederick Thompson, head of a boys' school at Canaan, has been received from Indiana, and the Rev. T. D. Martin, Jr., has accepted the rectorship of St. Andrew's, Thompsonville.

MICHIGAN.

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

Clergy canonically resident in the diocese June 8th, 1892: Priests, 73, deacons, 7, total, 80; candidates for Holy Orders, 8, of whom 4 are candidates for deacon's orders only. In addition to these there are 5 deacons who are candidates for priest's orders. Registered postulants for Holy Orders, 5; licensed lay-readers, 42; parishes in union with the convention, 67; missions and stations, 71; services held regularly or occasionally during the past year at 129 points; Baptisms, infants, 1,285, adults, 385, total, 1,670, confirmed, 1,211; communicants, present number, 13,953; marriages, 483; burials, 859; public services, total, 13,307; the Holy Communion administered 3,022 times; families, 8,543; whole number of souls under the pastoral administrations of the Church, 32,004.

Throughout the diocese, one out of every 38 persons is reached directly by the ministrations of the Church. In the city of Detroit, one out of every 18 persons is in direct connection with our 24 parishes and missions, the enrolled Church population being about 12,400. Sunday school teachers and officers, 1,271, scholars, 11,099. The whole number of Church Sunday schools holding sessions during the past year was 98. Contributions for all objects \$241,284.81. These contributions averaged during the year, \$17.29 for each communicant.

Value of Church property in the diocese, \$1,748,915.88. If we add the amount of the various diocesan funds, the aggregate

wealth of the Church in this diocese may be reported at \$1,975,616.24.

Sittings in churches and chapels, 33,061. Pews are rented in 24 churches. There are completed church edifices at 107 points, of these, 13 are of stone and 26 of brick. Ten churches have separate chapels, seven have basement chapels, and five have rooms or additions in use as chapels. Nine parishes have buildings for miscellaneous church purposes. There are 47 rectories, one of these being of stone and eight of brick.

The 67 clergymen having actual charge of parishes and missions, or being on full duty as assistant ministers in the diocese during the past year received for a full year's work in salaries and missionary stipends, and not including fees and gifts, \$82,330, an average of \$1,229 each. Of these, 36 had no rent to pay, being occupants of rectories. Of the whole number, 43 received \$1,000 or more, and 24 less than \$1,000. No clergyman in active service and devoted exclusively to the work of the holy ministry receives less than \$600.

On the evening of Wednesday, Aug. 24th, there was a well attended and spirited meeting of the St. Mary's and St. Joseph's branches of the St. Andrew's Brotherhood, in St. Mary's chapel, Detroit. An address on "A steady effort needed to accomplish what we have undertaken," was made by Mr. John L. Watkins, of St. Paul's Branch. A paper on, "The pledge of service dependent on the pledge of prayer," was read by Mr. Peter Hendrick, of the St. Joseph's Branch, and a paper on "The Brotherhood Man," was read by Mr. Orth, of St. Mary's Chapter. Stirring addresses were made by Mr. Angus, Mr. Joseph Shipley, Mr. Gates, Mr. James Shipley, and others.

NEWARK.

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

SEWAREN.—On Sunday, September 4th, the new St. John's church was formally opened with appropriate services. The services were conducted by the Rev. Thomas McKee Brown, rector of the church of St. Mary the Virgin, New York, assisted by the Rev. Clarence W. Bispham, and the Rev. Hamilton Schuyler. The latter is in charge of the new parish, which is an offshoot of Trinity church, Woodbridge. A volunteer choir conducted the musical portion of the services. The church is a tasteful structure, picture-quely located.

NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

There are at Provo several estimable families that are interested in the Church, and are determined to carry forward the work that Bishop Leonard has begun. They are working under disadvantages at present, as the services are being held in I.O.O.F. hall, but it is hoped that these people will soon have a place of worship where they can work more advantageously.

The Bishop is soon to visit Eureka for the purpose of administering Confirmation; a class is now being prepared by Mr. W. A. Sterling, a student of Berkeley Divinity School, Middletown, Conn. There are also about 25 to be baptized, many of whom are adults, and some of these are to be confirmed.

Service is held at the Mammoth mine by Mr. Sterling every Wednesday evening, and has been very well attended. Two young women from this place will be confirmed with the class at Eureka.

Payson has been visited, and although there are but four families here that belong to us, yet these are willing to push the work of the Church. Two persons are to be baptized and three confirmed with the class at Eureka when the Bishop visits that place. Here are four missions absolutely in need of men, and these are difficult to get.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

A diocesan choir school for boys is to be opened at the Cathedral, Sept. 14th. It commences as a day school only, but as soon as the means warrant it, it will be made a boarding school where boys of the diocese

can get a good education for \$150 per annum. Thorough training in the elements of music and voice culture will be given in addition to the usual English branches. The boys will sing Matins every school day in the Cathedral.

During the summer the corner-stones of two new churches have been laid, that at Oakfield having a capacity for about 150, and that at Washburn being specially memorable as the first corner-stone ever laid in Bayfield Co., under the auspices of a Church society.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

After years of toil by the Rev. J. A. Deal and the Misses Hampton (sisters of ex-Governor Wade Hampton of South Carolina), to build the beautiful and commodious church of the Good Shepherd, in Cashier's Valley, it has been destroyed by fire. It was consecrated a year ago. The Bishop held service in it on Sunday, Aug. 21st, and it was burned on the next Tuesday night. Nothing was saved but the bell and font. A very large bell had just been hung, but fortunately it was placed upon a tower detached from the church. All of the books, papers, and robes, of the Rev. Samuel Rhodes, who had charge of the mission, were destroyed. It was the work of an incendiary—strong proof that the moralizing influence of the Church is needed. Assistance is earnestly desired, for the ladies who gave so willingly for the building of this church, are now unable to again help in the work.

MARYLAND.

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

Durham parish, Charles Co., which is one of the old parishes established in 1692, celebrated the 200th anniversary of its organization the second week in August. The chancel presented a bright appearance, being elaborately and tastefully decorated with laurel, ferns, and flowers. On Sunday morning, August 7th, the rector, the Rev. W. P. Painter, delivered a historical address, tracing the parochial development during the last two centuries. Attention was called to the fact that the present church, a quaint, old-fashioned edifice of red and black bricks, was erected as long ago as 1733. It is in an excellent state of preservation, having been repaired for the third time about seven years ago, during the rectorship of the Rev. T. O. Tongue. The special services began on Tuesday, August 9th, when the Holy Communion was celebrated at 11 o'clock, the sermon being preached by the Rev. W. L. Braddock, a former rector of the parish, from Heb. xii: 1, 2. At night, Evening Prayer was said at St. James' chapel, the little building being crowded; addresses were given by the Rev. Messrs. Braddock and Smoot. Wednesday, August 10th, was especially observed as "Commemoration Day," two services being held in the old parish church. At 11 A. M. Morning Prayer was said, after which a forcible and eloquent sermon was preached by the Rev. J. E. Poindexter, rector of Port Tobacco parish, from Zech. iv. 6. At 3 P. M. the closing service was held, when a touching address on the "Sanctity of our Churches," was given by the Rev. T. O. Tongue, of Grace church, Washington. At 1:30 the ladies served a bountiful dinner on the green in front of the churchyard, this being a delightful feature of a day which will not soon be forgotten by the parishioners of Durham.

KANSAS.

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

At the fall meeting of the South-east Convocation held in Topeka, in the church of the Good Shepherd, Sept. 13th and 14th, the opening sermon was to be given by the Rev. W. T. Douglas, and a discussion on the "Proposed Hymnal" was to be opened by the dean, followed by the Rev. W. W. Ayres, and others. The Rev. David Brooks was expected to read a paper on "The result in the personal spiritual life, of active service in Christ's Church, or its neglect."

In addition to the pretty chapel which the Rev. Hudson Sawyer has built in Chanut, mentioned in the last edition of THE LIVING CHURCH, he has by means of funds obtained from friends in the East, completed, free of debt, a rectory valued at \$2,200, and also a rectory at Pittsburg valued at \$3,000. The Rev. Mr. Sawyer is a practical church builder, having spent the greater part of his life in that work. At present he is engaged in completing the church in Pittsburg, which, owing to the rapid growth of the town, promises to be the most important point in the south-eastern part of the State. Additions are made to the church as money is forthcoming. At present \$5,000 have been expended, though the beautiful building now almost in a state of completion, appears far to have exceeded that sum.

WESTERN MICHIGAN.

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

GRAND RAPIDS.—The corner-stone of Grace church, the Rev. John Brewster Hubbs, S. T. B., rector, was laid Friday, Sept. 9th, by the Bishop of the diocese. Addresses were made by Mr. Jacob Kleinhaus, senior warden, the Rev. Campbell Fair, D. D., and the Rt. Rev. Geo. D. Gillespie. The building about to be erected will be of brick and Waverly stone. It is 105 feet by 50 feet, with a chancel 30 by 26 feet, and will seat 650. The work is already well in hand, and this rapidly growing parish hopes to worship in it on Easter Sunday.

KENTUCKY.

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

The summarized statistics for the council year 1891-2 show the following: Number of families, 2,032; Baptisms, 549; Confirmations, 478; communicants, 7,079; Sunday school teachers, 476, scholars, 3,585; contributions from same, \$4,170.40; parish school teachers, 7, scholars, 254; industrial school teachers, 81, scholars, 634; aggregate contributions, \$167,097.10; whole number of clergy in the diocese: bishops, 2, priests, 39, deacons, 9, organized missions, 12, unorganized, 12; candidates for Holy Orders: priests, 6, deacons, 2, postulants, 2, lay readers, 35.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The late Rev. Dr. Lloyd, of Christ church, Waterloo, bequeathed, on the demise of a near relative, legacies to Christ church of \$1,000 towards payment for the rectory; \$2,000 for the erection of a stone memorial chancel; \$1,000 for memorial chancel furniture, cross, lectern, etc.; and \$1,000 for the completion of the church tower and procuring a bell.

Services have been revived at Marengo, and with great success. On Monday, August 2nd, the Bishop made a special visitation and confirmed a class of nine, prepared by the Ven. Archdeacon Hoyt, D.D., whose labors everywhere are meeting with phenomenal success.

The church lot at Fayette, on which an incomplete building had been erected 17 years ago, and to save which from foreclosure of mortgage Bishop Perry raised \$350 directly on his coming to Iowa, has been sold. The avails—if the Bishop's wish is carried out—will be devoted towards the final payments on the church at Oelwein, which, in a more advantageous location and under happier auspices, will doubtless realize the hopes doomed to disappointment at Fayette.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The City Missionary Society have raised \$1,053.75 the past summer in their fresh air fund.

LEE.—In St. George's church, besides the reading room which has been started and is already well patronized, there is a working girls' club with a membership of over 50. For the past two months they have met in the guild rooms on Monday and Thursday evenings, and are making articles for a sale in October, at Lenox. Mrs. Chapin, of that place, is the manager of this or-

ganization, and she is greatly assisted in her work by the ladies of Trinity church.

ARLINGTON.—St. John's is a young and struggling parish, but it has received unusual encouragement during the past year. The Confirmation class in May was nearly double the number it had ever been before, and was composed mostly of adults. The work of re-decorating the church has begun, and the parish house will soon be built. The Rev. M. K. Schermerhorn is rector.

AYER.—The church which is being built here, will be in dimensions 60 feet by 50, and of Queen Anne style in architecture. The material will be cobble stone. It will cost about \$6,000. Its completion is looked forward to in two months.

ROCKPORT.—The mission of St. Mary the Virgin has much cause for satisfaction, although its house of worship is but a plain wooden building with the sign of the cross above it. Few in number for many years, the Church people held their services where they could, a lay effort largely, with occasional visits from clergymen for the celebration of the Eucharist. After seven years of struggle, their patience has been rewarded in the building of a chapel, at the cost of much self-sacrifice. Only \$300 remain unpaid, of the amount required for its erection, but a font and chalice are much needed. Possibly some more fortunate parish can help in this matter.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of *The Living Church*:

In my greeting to St. Mary's School, Raleigh, in your issue of the 10th inst., I am not responsible for the word *eclipsed*, which spreads a Cimmerian darkness over the first stanza. It should have been *elapsd*. If you will kindly print this *corrigendum*, you may confound a careless compositor, but you will soothe,

Your aggrieved contributor,

J. E. C. S.

Mechanicsburg, Pa.

SCHOLARSHIPS.

To the Editor of *The Living Church*:

Will you allow me to say that I can offer two scholarships of \$20 each, to two boys having good voices who will sing in our choir. Further particulars can be had of me.

I take this occasion to say that I can secure employment in the knitting mills here, at good wages and at moderate board, either for young women or young men. A family forced to give up farming would find employment for every member in a quiet and orderly village.

ARTHUR LOWNDES.

The Rectory, Philmont, N. Y.

THE CHURCH UNITY SOCIETY.

To the Editor of *The Living Church*:

Permit me to call attention to the *Church Unity Quarterly*, the first number of which will be issued Oct. 1st. It will consist of Bishop Seymour's paper on "The Historic Episcopate," a weighty contribution to Church Unity, prepared especially for the purpose. Succeeding numbers of the *Quarterly* will contain papers on Unity by other competent writers. The *Quarterly* is intended to promote Church Unity by disseminating sound information concerning the Church, her history, doctrines, and claims, with a view to remove prevalent misconceptions and incorrect and insufficient notions. It is meant for gratuitous distribution among the ministers of the denominations. The society has now over \$200 for this purpose, and appeals for more. Orders may be sent at once to the Church Publishing Co., Ltd., 124 Bible House, N. Y.; terms 25 cts. per annum, 10 cts. single copies. Contributions may be sent to

W. S. SAYRES,
Gen. Sec. Church Unity Society.

RESOLUTION 44.

IN THE NOTIFICATION TO THE DIOCESE, OF THE PROPOSED CHANGES IN THE PRAYER BOOK.

To the Editor of *The Living Church*:

May I crave a little of your valuable space, hoping thereby to call the increased attention of some conservative, and preservative, Churchmen to a large danger lurking beneath the seemingly-innocent purpose of the proposed change in Resolution 44, of the Official Notification?

That proposed, and most innocent-looking, change is, to omit the words: "after Morning Prayer is ended," in the first rubrics of each of the three services for "making, ordaining, and consecrating bishops, priests, and deacons," in the Prayer Book. On the surface, this looks like a generous relief, that the lengthy office of Morning Prayer need not immediately precede these more lengthy, and weightily important, episcopal offices. Here then, are special protective and restrictive clauses in these three rubrics, which it is now proposed to wipe out, and remove, so as to increase our Prayer Book "flexibility," specially in the line of authorized "shortened services."

But look at it more closely. If these protective clauses are removed, what is to prevent any "liberal-minded" bishop from giving us an evening ordination! Or any three of this "liberally-minded" sort, if perchance we might meet the added misfortune of having so many as three, may even give us an evening consecration!! Evening Communion is bad enough, and utterly without any pretense of Prayer Book authority, as that Prayer Book happily now stands. But, Evening Communion, with the added sacrilege of evening ordinations, done by bishops, and possibly an evening consecration to the Episcopate, are an abomination from which we think the Prayer Book should strictly and exactly protect us. As our rubrics now stand, none of these things can be done, except when done lawlessly, in open defiance of rubrical law and order, or done by some cunning expert in ecclesiastical jugglery, who can "read into" our historic rubrics any modern interpretation, any "liberal gloss," which may suite his exquisitely-cultivated literary tastes. But let us not formally place the authority for these misdemeanors in our Prayer Book law, and leave wide open the door for any sort of license in these most important offices, by rashly removing what few protective clauses in the ancient rubrics we now most fortunately are possessed of.

That this suggestion of a possible danger is not an idle fear, nor the scream of a "calamity howler," nor a suddenly discovered "mare's nest," be it noted, that we have recently, in an Eastern diocese, been treated to the strange spectacle of an evening ordination to the diaconate! and the only attempted justification for the lawless act, was in quoting the authority of this very proposed change, as embodied in Resolution 44, which it was thought, "now expressed the present mind of the Church on this question, and which would, in all probability, soon receive the final adoption of the General Convention." Here is a clear evidence, and also a fortunate warning, of what we may soon expect in other quarters, and in full blast, should this most unnecessary, and unfortunate, and misleading Resolution 44, be adopted in the coming General Convention. Let us wipe it clean out.

I write from that particular region once termed "the troublesome belt." Evidently, the geographical centre of this "troublesome belt," in the Church, has changed in the past few years. It is now removed a long way off—due east, by north-east. No more bold effrontery, no more lawless and reckless eccentricity, in matters liturgical and ecclesiastical, has this Church ever seen, in the past 12 years, than has been abundantly seen within the area of this new "troublesome belt." And one of the most potent factors we have had, in the stirring up of those things which "disturb our peace"—in our judgment—has been this much mooted question of Prayer Book Re-

vision. What one good thing, of really great value, has it all done? On the contrary what evil has followed in its train? In the unsettling of so many minds; in the rapid increase of liturgical lawlessness and independence, all over the Church! Let us call a speedy halt, and proceed now to wind up the whole of the wretched business.

J. L. NICHOLSON,

Milwaukee, Sept. 7, 1892.

THE REVISED HYMNAL.

BY B. H. HALL.

II.

Hymn 70, which is a translation, can easily be spared. Its opening statement is: In exile here we wander; In heaven is our abode.

Exile is a forced separation from our native country. The idea conveyed by these lines is that we have been forced from heaven, our native country, and compelled to dwell on earth. In another line in this hymn it is stated, not only that we are exiles on earth, but that we "here as exiles groan." It may be true that some Christians regard themselves as "exiles," and for that reason "groan" occasionally, but it would be a strange gathering of Christians wherein all could truthfully declare in the public worship of song that they "as exiles groan."

The poverty of expression from which Dean Alford suffered in composing hymn 73, is very striking. This is especially noticeable in the lines in the first stanza:

Thou, who on that wondrous journey
Sett'st Thy face to die.

And also in the second stanza:

Thou, who that dread cup of suffering
Did'st not put from Thee.

The great number of subjective hymns that has been reported by the commission is a noticeable feature of their report. It has been said of Bishop Bickersteth, that "his thoughts are usually with the individual, and not with the mass; with the single soul and his God, and not with a vast multitude bowed in adoration before the Almighty." His hymn, 81, is pervaded with these characteristics of his pen, and being especially suited for private use, can well be omitted in the proposed Hymnal.

The translation of the poem of Fortunatus, No. 89, is satisfactory, but as a hymn, the lack of simplicity which it exhibits, unfits it for the uses of public worship. The exact meaning and application of the first stanza are not clear.

I am aware of the existence of a taste which heartily approves of the introduction into the worship of song of such poems as No. 93 in two parts, and No. 94. I am also fully aware of the great antiquity of the original of No. 93, and also of the acceptance for more than two hundred years of the original of 94, and of the several translations that have been made of both of these compositions. And yet after admitting, fully and unequivocally, their excellence in Latin, I am convinced that in their English dress, however true that dress may be to the original, they are too realistic in tone and expression for the use of the Church. There are occasions, no doubt, when it is profitable for the preacher to dwell with great particularity upon the sufferings of Christ, and to set forth those sufferings with all the touching minutiae which the sacred narrative warrants. But it adds neither to the dignity of worship nor to the spiritual good of the worshipper to have these sufferings detailed in rhyme and rhythm, and sung with the accompaniment of some instrument of music.

Provided the 3d and 4th stanzas of hymn 116 could be omitted, the remainder would be acceptable. In the third stanza Christ is referred to in these words:

And He the wheat-corn, sown in earth.

We are told in hymn 119 that,

Christ has triumphed and we conquer
By His mighty enterprise.

This last word is not well chosen, and it detracts greatly from whatever merit the hymn may possess. Mention is also made of "the furrows of the grave," and Christ

is asked to shed "rain and dew," "from the brightness of Thy face."

There are instances in which one stanza, or more stanzas than one, may be omitted from a hymn without detriment to what remains. I think the allusions to Enoch, Aaron, Joshua, and Elijah, in Bishop Wordsworth's hymn No. 122, detract from the value of the production. Only when the necessity is absolute, does it seem in good taste to admit in hymns the proper names of any human beings. In the present instance, a reference to certain historical personages in whose lives occurred events resembling events in the career of our Saviour while on earth, does not tend to elevate the soul in worship or praise. On the contrary, such reference weakens the general effect of the hymn. It is suggested, for these reasons, that stanzas three and four of this hymn be dropped. In order to place this hymn in agreement with itself, "Thou hast" should be changed to "He has," and "Thee" to "Him" in the fifth stanza.

It is difficult to sing the word "ascendeth" once, but when worshippers are called on to repeat this word nine times, the effort becomes wearisome, and praise becomes a burden to the vocal organs. This unlyrical word is to be found in hymn 125.

The grammatical construction and the intended meaning of the first two lines of the sixth stanza of hymn 126 are doubtful and clouded:

O Christ our Lord, of Thy dear care
Thy lowly members heaven-ward bear.

The hymns for "Other Feasts and Fasts" number from 137 to 212, both included. Many of these are intended for use on saints' days, but, the general hymn for saints' days, by Earl Nelson, numbered 173, is a noble lyric and provides grand, and touching, and appropriate hymnic expression for these special occasions. Of the other hymns under this heading, some, in the language of the law, are merely cumulative, while not a few are objectionable specially. For these reasons there does not seem to be any good ground for retaining hymns 138, 139, 141, 142, 143, 144, 147, 148, 149, 151, 153, 154, 157, 158, 162, 167, 168, 169, 170, 172, 182, 184, 185, 186, 190, 206, 208, 209. This statement as to the non-retention of these hymns must not be regarded as arising from a general condemnation of them all. As literary productions, portions of some of them are acceptable, but in none of them can there be discerned the elements in every stanza that are essential to a hymn appropriate for public worship. A lack of lyrical character is plainly seen in hymn 158, but the main faults of the hymns enumerated above, that refer to the saints, are to be found in the fact that in them an attempt is made to set forth the differing phases in the lives of these holy men, and in the further fact that to descriptiveness has been sacrificed the hymnic idea. Of the hymns for "Purification," numbers 148, 149, and 151, are not required. They lack the simplicity of form and expression which the subject demands. The incident which they are intended to commemorate in the life of Christ is appropriately and gracefully embodied in hymn 150.

The Annunciation is the subject of hymn 153, and in the second stanza it is said of the Mother of Christ:

For God upon her low estate
Had looked with royal favor;
And all earth's kindreds celebrate
The mighty gift He gave her.

The rhyme of "favor" with "gave her" can hardly be deemed admissible in a hymn. In the first stanza of hymn 184 the line,

And bid'st us pray the harvest's Lord,
is neither lyrical nor euphonious.

In the second stanza of hymn 186, we can submit to being counselled

Let all your lamps be bright
And trim the golden flame,

but we seriously object to being admonished publicly, either by the choir-boys, or by a chorus of men and women, or by the whole congregation,

Gird up your loins as in His sight.

The meaning of the last stanza of this hymn is veiled in obscurity:

So grant the precious things brought forth
By sun and moon below,
That Thee, in Thy new heavens and earth,
We never may forego.

THE ASSYRIAN CHURCH.

THE ARCHBISHOP OF CANTERBURY'S MISSION.

BY THE REV. ISAAC DOOMAN, MISSIONARY.

This mission is called the Archbishop's Mission because it is not connected with any established missionary society of the Anglican Church, but from its very origin has been under the patronage of the Archbishop.

The motive of establishing this mission was not to proselyte, nor to interfere with the internal affairs of one of the historic churches of the Orient, as some other Christian bodies have done, but to assist those who have suffered Mohammedan persecution for more than ten centuries. The courage which they have displayed, the tenacity with which they have held the Faith, are worthy of the admiration of Christendom.

A few words on the origin of this mission. At the beginning of the fourth decade of the present century, an English clergyman, the Rev. Dr. Badger, was sent to the court of the Assyrian Patriarch, Mor Shimoon, but the "Evangicalists", headed by the Assyrian explorer, Sir H. Lyard, made so many attacks upon the policy, because the "field" already had been occupied by the American Congregationalists, that finally Dr. Badger was withdrawn. The whole Church, however, both the clergy and the laity, never ceased from sending petitions and repeated solicitations to the Archbishop, praying for help. During Dr. Tait's archbishopric a little exploring work was performed by the prolific Church historian, Dr. Cutts, but the honor of putting the mission upon a sure basis belongs to the present Archbishop, who has entrusted the work to an enterprising layman, Mr. A. Riley.

The mission, as it will be seen, is very young, and it is not yet time to expect appreciable results. Still, the first-fruits are beyond the expectation of any sanguine observer. In a recent letter from the Rev. Y. M. Neesan, one of the priests of the mission, we hear of very encouraging news. Mr. Neesan writes that the work is carried on under two principal departments—educational and evangelistic. In regard to the former, Mr. Neesan writes: "Our educational work is divided into two distinct parts; direct teaching, and printing of the most important religious and educational books from the ancient Syriac literature."

In regard to the former, Mr. Neesan says: "Last winter we had 96 schools scattered in Persia and Turkey. In our college, if it is worthy of that high name, we teach both ancient and modern Syriac, English, Persian, and Turkish, and those sciences which will be of immediate utility to the people. The senior class is composed of deacons, who most pressingly need a theological education. The total number of students is 120."

Besides this, the mission had a few higher schools both in Persia and Turkey serving as feeders to their college. In regard to the village schools Mr. Neesan writes: "These schools are the strength and beauty of our work. The ignorance of illiteracy which has like a mist enveloped the Church for ages, and absolutely stopped its progress, is gradually disappearing. Hitherto from the lack of readers, the priest alone has read the whole service, sometimes even the responses, but now in every village we have a chorus of boys and girls who respond beautifully; so that the whole service has risen from a state of tiresome monotony to its pristine attractiveness." One of these village schools is sustained by the insignificant sum of 20 dollars a year; the donor of the amount becomes its patron and possesses the authority of giving to it any name which he pleases.

The mission has also established a semi-

nary for girls, which is under the care of four Sisters from England. This school had 60 pupils, divided into three classes. In it not only reading and writing are taught, but also cooking, sewing, and other household duties which a future wife expects to perform. In regard to the Sisters, Mr. Neesan writes: "They are respected and loved by the whole nation; their self-sacrifice and holy zeal evoke admiration from everybody."

In regard to the press work Mr. Neesan says: Hitherto nine volumes have been produced from our press, these are: (1) Taksá (the P. B.); (2) Psalter; (3) Marriage service separately printed; (4 and 5) grammar in both ancient and modern Syriac; (6 and 7) catechism; (8) spelling book; (9) a list of books in ancient Syriac." They experience great difficulty in collating the different versions, as most of them deviate from each other.

In regard to the general progress of learning, Mr. Neesan is very hopeful and speaks in encouraging language: "The ancient Syriac is again coming to the front; the young men are beginning to investigate the learning treasured up in the language, and the handwriting is gradually improving."

Of the evangelistic work Mr. Neesan writes: "All the priests teach during the week and visit the churches on Sundays, preaching and doing other necessary work."

One of the most important features of the work has been the helping of the oppressed Christians in the Mohammedan courts. While the priests are enjoined from interfering in political matters, still their presence is a great check to the blood-thirsty appetite of the oppressor. Mr. Neesan mentions a case in which help was given to a Mohammedan who had become a Christian. Also medical assistance was given gratis to the needy by the Rev. Mr. Brown and by one of the Sisters.

Mr. Neesan closes his very interesting letter with a buoyant spirit for the present, and a Christian hope for the future. He says: "The general condition of the whole nation during the six years of the mission has remarkably improved. Those dark, damp, and tumbled-down church buildings which we had formerly, now mostly have been either rebuilt or repaired and improved, the congregation bearing more than half of the expenses. Instead of a few old men and women huddled together, shivering in a cold corner, beside 'O Lord, have mercy upon us' and 'Amen,' hardly knowing anything else to say; now all churches are crowded with large congregations, with intelligent faces and shining expressions, and all take part in the service."

I am sure that the heart of every loyal Churchman will throb with joy on hearing this news of one of the most ancient branches of the Catholic Church. The result ultimately cannot be without influence upon the final Christianization of the continent of Asia. Those who are familiar with historic data know well the zeal with which the ancestors of the present Assyrian Christians carried the Gospel into the distant regions of India, China, and Japan, centuries ago. "The whole Protestant missions of the 19th century," says the late Unitarian, Dr. Clarke, "have not produced results equal to a small remnant now left in India of the once powerful Syriac Church in the far East." "A dry place which once has been a river bed, there is strong hope to become a river once more," is an Assyrian saying, and may the Almighty, by His mercies, grant that it may be realized in the history of their own race.

The American Church has been represented in the mission by the Rev. Y. M. Neesan, an Assyrian by birth, and a man of considerable practical ability and of unsullied personal character. He is a graduate of the General Theological Seminary, New York, and is supported by its missionary society; both the faculty and the students take great interest in the work, who, I think, will furnish any information to those who intend to help such a noble cause.

The Living Church.

Two Dollars a Year.

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TO THE CLERGY, ONE DOLLAR A YEAR.

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C. W. LEFFINGWELL, Proprietor.
162 Washington St., Chicago.

THERE are, as reported by *The Church Advocate*, thirty-one colored priests and thirty-two colored deacons in our ministry in this country. So far as we have heard they are doing well. But "what are they among so many?" Is there no way to awaken interest in our work among the colored people? We seldom hear from the commission having this work in charge. They seem to have no use for the Church press, except for formal reports which interest very few. How would it do to apply the interest of that suspended Endowment Fund to the support of missions among colored people?

"It is a significant fact," says *The Congregationalist*, "that the leading journal of the Protestant Episcopal Church should urge the repeal of the Thirty-eight Articles." It is a fact, and may be "significant," but not in the way our contemporary imagines. It is a fact that this "leading journal" urged upon the last General Convention the adoption of what was called Proportionate Representation, but the Convention would have none of it. The leader did not lead. It seldom does lead. It will not lead the Thirty-Eight (numbered Thirty-Nine) Articles out of the Prayer Book. "The leading journal" is old enough to know better than to blunder in this way.

The Christian Register (Unitarian) says that Unitarian missionaries are too numerous to be specified, but all are self-elected. They are not paid by a Unitarian Board, but by the several denominations to which they belong, and the doctrines of which (we may add) they are sworn to sustain.

Some of them are in the Presbyterian

fold and are engaged in revising its creeds. This is a large task and will take some time. Some of them are in the Episcopal fold and use Prayer Books and wear gowns. Some of them are Baptists, and are baptizing their congregations with fire. Some of them are Methodists and have a good deal of freedom of the will. They do not use Unitarian tracts or literature. They write their own sermons and preach them. Their pulpit productions might be bound up with the sermons of Channing or Parker. There would be a difference in style, but not much in sentiment.

That is true; and our contemporary might chuckle also over the fact which seems to have escaped him, that such teachers are in more than one "orthodox" seminary of theology.

ONE of our respected contemporaries surmises that the toleration which has been so conspicuous in Church matters for the last few years, may give place to "a revival of old differences, or to the drawing of a new cleavage that will divide men more sharply, perhaps, than any in the recent past." Barring the rhetoric, we accept this estimate of the situation as very nearly correct. By "old differences" the writer doubtless meant those of twenty years ago; we should add fifteen centuries to this, in our interpretation of the signs of the times. The "cleavage" is not "new;" it is as old as skepticism; as old as philosophy; as old as history; as old as sin. The cleavage is between the natural and the supernatural, between imagination and revelation, between hypothesis and fact. This "cleavage" has always existed. An "era of good feeling," has been, in almost every century, the precursor of controversy which has resulted in a firmer grasp of Catholic truth, and a more uncompromising resistance to the materialism and rationalism that would, while contradicting each other, destroy religion.

WE see that the deposed priest, Joseph Rene Vilatte, has returned to this country and is posing as an archbishop with jurisdiction over all America if not over the whole world. Somebody in Ceylon made him a bishop, according to a Boston reporter, and he became an archbishop probably by his own appointment. Vilatte, it will be remembered, was received, as a priest, by Bishop Brown, Fond du Lac, after ordination by Old Catholic Bishop Herzog, in Switzerland. THE LIVING CHURCH and its readers at one time took an interest in his work among a rural population near Green Bay, and some money was contributed to aid him. But the young *Pere* was too ambitious and visionary, and when Bishop Grafton felt compelled to exercise a little episcopal and paternal con-

trol, the result was rebellion and suspension. Then ambition took a loftier flight, and the world was ransacked for a piece of the episcopate, notwithstanding the deposition which followed. Of course, his episcopal ordination is utterly void, even if it had been received, under false pretenses, from undoubted authority. As a rule, we put no trust in renegade Romanists. There are worthy exceptions, but such a case as this confirms our doubts of all. How the poor *Pere*, who was urging our contributions so vehemently, got the money to chase the episcopate around the world, we should like very much to know.

THE Bishops of the American Church put forth, in 1886, a declaration in which they laid down certain principles which must form the basis of Christian unity. They do not state these principles as views or opinions, but as settled conviction. They speak with an air of authority: "We do hereby affirm," they say, "that Christian unity can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." These principles, they further declare to be, "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." Among the "inherent parts of this sacred deposit and therefore as essential to the restoration of unity," they place "the Historic Episcopate."

IN the discussions of the last six years, there has been a strenuous and persistent attempt from within to interpret the declaration on this point in a manner which might make it more palatable to our separated brethren. This has been attained by taking the expression, "the Historic Episcopate," without relation to the context of the declaration. In this expression, it is said, nothing is asserted except that the episcopate is "historic;" has been the prevalent method of Church government throughout the greater part of Church history; has the sanction of antiquity; is closely connected with the defence of the Faith against the attacks of false doctrine; has adapted itself in different ages and localities to the exigencies of the times and to the needs of races; thus may be said to

have the sanction of God's overruling providence. But it is to be observed that what is asserted is simply this historical character, or according to a favorite antithesis, it is a "fact," not a "doctrine" or a "theory," that is asserted. The expression, "Historic Episcopate," does not involve any statement about the origin of episcopacy, any such doctrine as that of "Apostolic Succession." To make it include that doctrine, is to be "partisan," to substitute the teaching of a certain school for the simple statement of the bishops.

THIS interpretation of the declaration, we say, has been obtained by separating a single phrase from the whole context. Under the pretext of deprecating a partisan interpretation, it is itself an attempt to gain a recognized place for a view of the episcopate which is novel and unauthorized. It is stamped at the outset with the character of compromise which is seldom the sign of a single eye to truth. Moreover, simple as it seems, it does in reality occasion new difficulty. What is the meaning, in such a connection, of a "fact" without a doctrine? "Doctrine" signifies teaching. When the question arises, "Why should we attach importance to a fact?" the answer, which gives the meaning of the fact, is a doctrine. We cannot dispense with doctrine in such connections. Those who insist that we shall not connect the doctrine of the Apostolic Succession with the fact of the Historic Episcopate, are obliged to answer the question: What is the meaning of this fact? Why must it govern or in any way affect the Church? When it is answered that its antiquity, long continuance, and adaptability, prove it to have the sanction of Divine Providence over and above more modern systems, that answer is as much a doctrine as that which declares it to have been instituted by the Apostles.

THE most superficial reading of the Bishops' Declaration proves at once that they never thought of connecting the "Historic Episcopate" with anything short of divine and apostolic institution. They declare that this external constitution of the Church is "part of the substantial deposit of Christian faith and order committed by Christ and His Apostles to His Church unto the end of the world." Further, with all solemnity, they declare that this, with the other foundation principles, is "incapable of compromise or surrender by those who have been ordained to be its stewards and trustees." With

the calm assurance of conscious authority, they thus imply that they are themselves the "stewards and trustees" of the divine deposit in a way that other men are not. We submit that in view of these words uttered solemnly before the world, and put forth with the sanction of the whole House of Bishops, it is not a mere "partisan opinion" that the Historic Episcopate ought to be accepted by men, because it is the "order committed by Christ and His Apostles to the Church unto the end of the world," a statement which constitutes an admirable and exact definition of the doctrine commonly known as the Apostolic Succession, and no other. THE LIVING CHURCH has heretofore drawn attention to the perfectly plain significance of the Episcopal Declaration upon this point, but no apology is necessary for again referring to the subject in view of the misleading character of much that has been written upon it, and the possibility that the coming meeting of the General Convention may be made the occasion of renewed discussions and propositions in a matter of such vital consequence to the whole Christian world. We regard it as highly important that such discussions should be conducted with a distinct understanding of the position which the House of Bishops has taken in this matter—a position from which it is impossible to believe that they would ever recede.

THE EDITOR'S TABLE.

"It would be interesting to know," says *St. Andrew's Cross*, "whether the clergymen and others who are so zealous about closing the World's Fair on Sundays, have ever taken the trouble to find out whether the car-drivers in the different cities have their one day of rest in seven, and indeed whether they are not accustomed to work about eight days a week."

THE same wide-awake journal expresses the opinion that if Gamaliel had been present at the Pennsylvania diocesan convention he would have found himself decidedly in the minority. The members of the majority were apparently afraid that, even if the work of "religious orders" was of men, it might not come to naught; and in excluding the "Fathers" they showed no fear "lest haply they might be found even to fight against God."

A RICHMOND paper, as quoted by *The Southern Churchman*, thus puffs a prayer which one of its reporters had "taken down": "The prayer published in this paper yesterday was pronounced one of the prettiest that Dr. _____ has offered in Richmond."

THE man who preached the first Christian sermon in Chicago, sixty-one years ago, says *The Presbyterian Review*, is still alive. He is not a Presbyterian, as might have been supposed, but a Methodist, and his name is Ste-

phen R. Beggs. Although now in his 92nd year he is still able to do some public speaking. A few Sundays ago he addressed a large audience in the very city where he was the pioneer two generations ago. There were then, he said, no streets and no street lamps, save lightning-bugs. He lived for awhile in the fort, where in three weeks thirteen children were born. He was afterward a circuit rider in Missouri, when there was not a white man's house or hut between him and the Pacific Ocean.

A VOTER was found in England during the recent campaign, it is said, who was a dyed-in-the-wool Liberal, but would not vote for Mr. Gladstone because he had been told that if Gladstone carried the election he would pass a law compelling every man to marry his deceased wife's sister, and "he would be hanged before he would marry his wife's sister."

The Christian Inquirer (Baptist) commenting on a hymn in our proposed Hymnal, relating to the Apostolic Succession, says: "That poetry seems rather of the machine order. Our Episcopal friends had better abide by the old hymn:

So shall the bright succession run
Till latest courses of the sun.

Though the non-Episcopal Doddridge wrote it, it teaches the Episcopal doctrine better than any modern artificer can render it."

ONE negative blessing which obscurity insures to a man is the escaping from the autograph hunter. Dear old "Autocrat," Dr. Holmes, at eighty-three still faces the foe with a smile, it is said, and placidly submits to the exaction. The refinement of cruelty is sometimes added, however, in the request that he should "hurry up," since delays are dangerous to a man of his age! An interesting fact was stated in connection with his recent birthday, that he was born the same year with the four most widely-known men of the century—Gladstone, Darwin, Tennyson, and Lincoln.

BISHOP WALKER, though "an Eastern man," seems to be adapting himself to "the great West." Indeed, he out-vests the westerners in devices for overcoming the disadvantage of magnificent distances. His cathedral car is already famous. Now he has, or is about to have, a Church barge by which he will carry the Gospel, with Bible and Prayer Book, up and down the Missouri River.

LETTERS TO A CITY RECTOR.

FROM A COUNTRY PARSON.

III.

THE MAN WHO DID NOT LIKE THE MINISTER.

DEAR ALFRED—I was out on the hills some days ago looking for "lost sheep." I had found names on the parish register, but the persons belonging to them I had not seen in St. Aidan's during my incumbency. I was looking for the faces that fitted the names.

Walking briskly along, my eye caught sight of a figure in the neighboring field. It was a stalwart farmer

guiding his plow through the fallow, stony soil. As he came near the fence I called to him: "Does Mr. Hardpleaser live in the next house?"

"I guess so, when he's to home. I'm him," the plowman responded in lusty tones. "Be you the new minister down to St. Aidan's? I heard they'd hired a new man. Eh! ye air? Wal, ye'r a comely fellow if ye be a trifle young. Guess ye'r more friendly like than the man we had there a spell ago!"

In spite of the rudeness of this salutation, my heart warmed toward the man. He meant his speech kindly. I took it as such. You know, Alfred, you used to say I always "hankered" after queer characters. Here was one, I felt sure!

"Yes, I'm the new rector, and I'm glad to meet you, Mr. Hardpleaser. I'm out looking up the people. I don't think I have seen you at St. Aidan's since I have been there."

"No, parson, I guess ye haint. Fact is, I didn't like the last minister. He wa'nt very friendly like, and as he didn't take much interest in us, I haint troubled the church much with my company. The women folks goes 'asionally, but I haint darkened the threshold fer—well, can't tell ye how long. I'm not a member, anyway. My mother had me christened when I was a babe. Wife, she's been confirmed, and both my girls. They 'pear to like going fust-rate; but me and the boys hev got into the habit of stayin' home and readin' the papers, Sundays."

I listened to this bit of apology and biography, and saw beneath it all the working of that "mystery of iniquity" whose depths are so hard to fathom.

"I am sorry," said I, "that you and your boys have dropped off. You used to go to church?"

"Yes, quite stiddy. Parson was good enough, I hadn't ought to say anything agin him; but he wa'nt much of a preacher, and not over social. Now, I like to hear a man stand up in the pulpit and spout right along and not be ashamed to mix with us folks. My! there's Mr. Boniface, he's a bishop now, I guess. A great big-hearted man! how he could preach! It would have done ye good to hear him, I tell ye."

I did not doubt it. I had heard the good bishop many a time. I answered: "My friend, I don't want to seem hard on you, but do you think you are doing right by yourself and God in neglecting preaching and the Sacraments because you do not like the minister, because he isn't a good preacher, and not very sociable?"

"Wal, now, I don't know as I ever looked at it that way. I kinder liked to go to see the folks, and hear a good sermon, and visit a bit after meetin'. Ye see my folks away back was Congregational, and I guess they thought the sermon was the biggest part of the worship!"

"I guess they did," I rejoined, laughing heartily. "But really, I don't think you look at the matter quite right. Did not most of the people like your last rector?"

"Why, I guess they did, parson; only it's hard to please everybody, and some of the old ladies requires an awful lot of humoring to make any headway with 'em at all, and some of the young ones is never satisfied with a married man."

Mr. Hardpleaser looked at me with a droll smile. His manner was so re-

freshingly native and his wit so penetratingly keen that I laughed.

"Well, you see, Mr. Hardpleaser, we clergymen have to run a gauntlet. We are not all made alike, any more than other men. You ought to allow for our differences of nature as you allow for the different tempers of your horses. It comes naturally to me to be 'friendly,' as you term it, with all men, but some men are shy, reserved, bashful. Their hearts are just as warm and tender, even if they don't show it outwardly."

"That's so, parson, you talk sensible. The man we had afore you was liked well enough, I guess. Maybe, I didn't get the hang of him. He used such big words I couldn't jest get his idee when he was a preachin'—I made an inward vow never to say 'anterior' when I meant 'before'—'and I thought to myself, what's the good of going to church, if ye can't understand the preacher?"

"That is just where I think you did wrong, in staying away. You could understand and follow the Bible lessons and the service in the Prayer Book, and you could worship God and sing his praises."

"I don't know about the singing, parson. I guess if they heard me sing once, it would have h'isted up the meetin'! I s'pose I could have prayed with the rest."

"Certainly you could. We ought to go to church to worship God, not merely to listen to a sermon. Suppose the people in St. Paul's time had refused to be baptized and confirmed because they did not like him. Suppose they had said he was not nice-looking, hadn't a fine presence or a pleasant voice. Suppose they had said he had a defect in his eyesight, or an impediment in his speech, and therefore they would not go to church; what would you think of them, and how do you think the apostle would have regarded them? Would you refuse to have a doctor, who you knew was a careful and skilful man, because he wasn't as straight as a whip; because he was lame or his voice didn't suit your ear? You wouldn't lose the benefit of his medicine simply on that account, would you?"

"I think not, and I guess if folks had used St. Paul that way, they'd have heard from him."

"Not because they rejected him, but because in rejecting him they rejected Christ."

"Parson, I'll come next Sunday and hear ye. I guess you understand ye'r business."

So we parted. I saw Mr. Hardpleaser in church last Sunday. His earnest and kindly face was fixed on me during the sermon. After service, as I gave him a hand-clasp, he said: "Yer medicine is pretty good. T'aint hard to swallow. I catch yer idee. I think I shall come agin."

I hope he will, and that he will continue to come; not because he likes the minister, but because he loves God. RICHARD.

THE PROVINCIAL SYSTEM.

BY THE BISHOP OF COLORADO.

The question of provinces will probably come up for discussion and action in our next Triennial Synod. The tendency of thought is now in favor of State provinces, rather than prov-

inces created artificially by grouping together contiguous dioceses without regard to State lines. If the six New England States are homogeneous enough to make one province, what States shall constitute the Middle, or Middle-western, or Rocky Mountain, or Southern, or South-western? The bishops west of the Mississippi and east of the continental divide were, and are, associated together in the Western Church Building Association. Should their dioceses be a province? Should the dioceses of the Pacific slope? It will be found that all provinces thus created would be more or less unnatural and unreal. Of almost any one diocese there will be found no special reason why it should be in one province rather than in another. The only way we can get real provinces is to constitute them of the dioceses to be formed in each State. There will be a difference in the size of provinces, as was the case in the ancient Church. New York and Pennsylvania, Ohio, Illinois, and Missouri will be large provinces, Massachusetts, Connecticut, New Jersey, Maryland, will be small. Such dioceses as Rhode Island and Delaware might attach themselves to those nearest, or stand by themselves. But almost every State, if not every one, will ultimately have within it more than one diocese. The very smallest States may be no exception. Some States will have many dioceses. All the provinces with equal representation will form the great Triennial Synod of the American Church.

There are many and various reasons why all the dioceses within a State should be united in one province. State legislation affecting one affects all. All should be agreed touching what should be asked of the legislature of the State. And there should be Church institutions, schools, colleges, hospitals, asylums, in which all the dioceses of a State have a common interest.

In the division of a State diocese, the provincial relations of the dioceses formed, with each other, should be had in view. Thus if a missionary jurisdiction be set off, it may, and should, continue to be governed by the constitution and canons of the old diocese, so far as applicable. Necessity will almost compel mutual consultations to promote common action.

Until the Church, in a State like Colorado, Wyoming, or New Mexico, only lately forming one jurisdiction, is strong enough to divide and to preserve provincial relations among its dioceses, it would seem that all the jurisdictions which were once a single jurisdiction, might be held and bound together in some way in a province, for mutual help, and the enjoyment of common privileges. Thus the schools of Colorado: Wolfe Hall, Jarvis Hall, Matthews Hall, were the schools of the jurisdiction of Colorado when it embraced also New Mexico and Wyoming. Why did not these schools belong as much to either of these Territories as to Colorado? Why should the dioceses or jurisdictions formed from the one, need separate schools or like institutions? Why should they not claim their equal rights in those already established? Wyoming or New Mexico are practically nearer Colorado than they are to Idaho or Arizona. It is far more con-

venient for children and young people in the best settled parts of Wyoming and New Mexico to attend the Church schools in Denver, than it would be to attend like schools in any of the towns that might be named in Idaho or Arizona. Why should not the Church people in the jurisdictions formed from that of Colorado claim their just and equal rights in our institutions formed with the design of benefitting them as well as ourselves? Why should we not give them, if they desire it, some corporate relations, and powers of government in these institutions? Clearly it would be possible to devise some plan by which such results could be effected. Why not claim the strength that comes from union, rather than divide and scatter when in union alone there is strength?

But while Colorado, Wyoming, and New Mexico might be, and for many reasons ought to be, a province, while they are all relatively weak, yet ultimately, the Church in each of these great States may be divided into dioceses, constituting in each State a province. So that generally what is to be aimed at is the constituting each State with its several dioceses a province of the Church: all the several provinces being one in the national American Church, and its legislative council.

The more difficult question now is: What is a province to do? What are to be its functions and powers? The proper thing would be, to take from the dioceses the power of making canons and give it to the province. The dioceses in a State, or province, all need to have the same laws. The greatest inconveniences will arise from their being various or variant. Why should there be the diversity, and incongruities, and disagreements, which must obtain if the dioceses in a province are all law makers? Why not let the provinces alone legislate the dioceses, all being equally represented therein? The provinces may then be equally represented in the National Council, which should meet triennially, as at present, so as to keep all parts of the Church in touch, and in mutual sympathy. If the plan were fully agreed upon, the way of bringing it about might be devised without much difficulty.

PERSONAL MENTION.

Hobart College has conferred the degree of D. D. upon the Rev. Henry Mottet, rector of the church of the Holy Communion, New York City.

The Rev. Wm. Ball Wright, M. A., has resigned the rectorship of Grace church, Menominee, Mich., and moved to Albany, N. Y. His address will be P. O. Box 413, Albany, N. Y.

The address of the Rev. J. B. Whaling is changed from Little Rock, Ark., to Fall City, Neb.

The Rev. A. W. Mann, general missionary to deaf-mutes, has changed his address to 89 Arlington St., Cleveland, O.

The Rev. Henry A. Adams, rector of the church of the Redeemer, New York, has returned from his vacation at Vineyard Haven.

The Rev. Francis L. H. Pott, son of the publisher, Mr. James Pott, has returned from China, where he has been serving as a missionary, and will make public missionary addresses for a time in this country. His wife accompanies him.

The Rev. Francis J. Clayton, rector of Grace church, Rutherford, N. J., will spend the month of September in vacation in Virginia.

The Rev. Dr. Wm. Tatlock, of Stamford, Conn., secretary of the House of Bishops, returned from Europe, Friday, Sept. 2nd, in the Inman steamship "City of Berlin."

The Bishop of Pittsburgh has returned from his tour to Alaska.

The Rev. Robert F. Crary, D. D., the Rev. James S. Stone, D. D., Mrs. Stone, and the wife of the Rev. Dr. D. Parker Morgan, returned from Europe on the "City of New York," Sept. 7th.

The Rev. C. F. Armstrong, of Laurel, Del., has accepted a call to the rectorship of St. Andrew's

church, West Philadelphia, Pa., and will take charge on Oct. 2nd.

The address of the Rev. Wm. J. Gold, S. T. D., is 1113 Washington Boulevard, till Oct. 3rd. During the session of General Convention it will be 816 N. Eutaw st., Baltimore, Md.

OFFICIAL.

The General Convention will assemble for divine service in Emmanuel church, Baltimore, on Wednesday, October 5, 1892, at 11 A. M. Admittance to the church will be by tickets, application for which may be made to the Rev. James L. Smiley, Secretary of the Committee of Arrangements, No. 910 St. Paul St., Baltimore.

The House of Deputies will meet for organization in Emmanuel church, at 3:30 P. M.

CHARLES I. HUTCHINS,
Secretary, House of Deputies.

The Convocation of Nashville, Tenn., composed of the Bishop, clergy, and laity of Middle Tennessee, will hold its next regular meeting in the church of the Messiah, Pulaski, on the 28th, 29th, and 30th inst. Preacher, the Rev. W. J. Page; exegete, the Rev. T. F. Gallor, S. T. D., subject, "The Kenosis"; essayist, the Rev. J. R. Winchester, subject, "Church Unity"; discussion (leader the Rev. R. E. Metcalf), subject, "What shall we teach in the Sunday School?" First service on the morning of the 28th.

H. R. HOWARD,
Dean of the Convocation.

BROTHERHOOD OF ST. ANDREW.

The seventh annual convention will take place in Boston, Mass., beginning Thursday, Sept. 29th, and continue three days. The business meetings will be held in Association Hall, corner of Boylston and Berkeley streets.

THURSDAY, Sept. 29, 10 A. M. Charge to the brotherhood in Emmanuel church, Boylston st., by the Rt. Rev. F. D. Huntington, D. D., Bishop of Central New York. 11:30 A. M. Business session in Association Hall; organization of the convention; brief reports from different sections by Joseph E. Barroll of Chicago, Silas McBee of Lincoln, N. C., Spencer Waugh of Toronto, G. Harry Davis of Philadelphia. 1 P. M. Luncheon in the gymnasium, Association Hall. 2 P. M. Business session; council report; reports from standing committees; resolutions and communications. 4 P. M. General conference. "Young Men," William C. Sturgis, Christ church, New Haven, Conn.; "The Kingdom," the Rev. James O. S. Huntington, O. H. C., of Westminster Md. 8 P. M. Devotional meeting for brotherhood men, conducted by the Rt. Rev. Frederick Courtney, D. D., D. C. L., Bishop of Nova Scotia, in the church of the Advent, Brimmer st.

FRIDAY, Sept. 30, 7 A. M. General Communion, St. Paul's church, Tremont st. 8:30 A. M. Breakfast at the American House. 10 A. M. Business. 12:30 P. M. Public meeting in Faneuil Hall; Hon. Meville W. Fuller, Chief Justice of the Supreme Court of the United States, has been invited to deliver an oration on "The Fear of God and the Love of Country." 3 P. M. Voluntary conferences, as they may be arranged, including conferences on lay preaching, church choirs, work for travelling men, brotherhood houses, printer's ink in brotherhood work, work among the colored people. 8 P. M. Public meeting in Sanders Theatre, Harvard University, Cambridge; addresses by the Rt. Rev. Phillips Brooks, D. D., Bishop of Massachusetts, and the Rev. Robert A. Holland D. D., St. George's, St. Louis, Mo.

SATURDAY, Oct. 1, 7 A. M. Holy Communion. 9 A. M. Sectional conferences. (1) "The Work of Country Chapters," H. H. Hemlinway, Christ church, Watertown, Conn.; Samuel S. Nash, Trinity, Scotland Neck, N. C., and others. 2. "United Work in Cities," James L. Houghteling, St. James', Chicago; Charles James Wills, Old Epiphany House, New York, and others. 10 A. M. Final business session. 11 A. M. Sample chapter meeting, with discussion on "Visiting," by St. George's chapter, New York. 12 M. General discussion on chapter meetings, led by George McMaster, St. George's, New York. 1 P. M. Luncheon. 2 P. M. Question box; full discussion of practical questions; chairman, G. Harry Davis, St. Luke's, Germantown, Penn. 4 P. M. General conference; "The Church of the People, for the People, and by the People;" chairman, Henry A. Sill, St. Chrysostom's, New York; Mr. George Zabriskie, president of the Church Club of the diocese of New York, has been invited to make the opening address; general discussion. 8 P. M. General conference. "The Brotherhood Campaign for the Coming Year;" chairman, John W. Wood, general secretary of the brotherhood; opening address by the Rt. Rev. Daniel S. Tuttle, D. D.; general discussion.

SUNDAY, Oct. 3, 7 A. M. Holy Communion. 9 A. M. Anniversary sermon in Trinity church, Copley sq., by the Rt. Rev. Phillips Brooks, D. D. 10:30 and 11 A. M. Morning services in the Boston churches; brotherhood sermons by clerical delegates. 3:30 P. M. Sample Bible class, led by Henry A. Sill, in the church of the Good Shepherd, Cortes st., with general discussion on brotherhood classes. 3:30 and 4 P. M. Brotherhood services in suburban churches, with addresses by clerical and lay delegates. 7:30 P. M. Public meeting in Trinity church; three addresses by eminent speakers on "The Spread of Christ's Kingdom." 9 P. M. Farewell meetings; short addresses by seven speakers.

NOTICES

Notices of death will be inserted free. Marriage notices, Obituary notices, Resolutions, Appeals, "Wants," etc., three cents a word, prepaid.

DIED.

MCLEAN.—Entered into Paradise, Sunday morning, Sept. 4th, 1892, Dorothy, only daughter of Chas. A. and Sarah E. P. McLean, of Buffalo, N. Y., aged 4 months and 21 days.

"Asleep in Jesus; Blessed sleep!"

MARRIED.

SHERMAN—CUMMINS.—At the home of the bride's uncle, Mr. D. W. Potter, 3995 Drexel Boul'd, Chicago, on Sept. 7th, by the Rev. C. H. Bixby, Miss May Cummins to Mr. Lucius B. Sherman.

APPEALS.

GENERAL CLERGY RELIEF.

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

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Legal Title [for use in making wills]: *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

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Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and their charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to Mr. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the Rev. Wm. S. LANGFORD, D. D., General Secretary.

WANTS.

YOUNG English lady holding Oxford and Cambridge honor certificates, English high school method, is desirous of obtaining position as family governess. Highest references. Address K. A. H., 258 Dearborn st.

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NEW PUBLICATIONS.

JUST PUBLISHED.

Christianity Between Sundays. By Rev. GEORGE HODGES, D. D., Calvary Church, Pittsburg. 267 pages. 12mo, cloth, \$1.00.

The Cross Roads.

Or a Choice in Life. A story for young women and older girls. By CHARLOTTE M. YONGE. 12mo, cloth, illustrated, \$1.25.

Gloria Patri;

Or, Our Talks on the Trinity. By Rev. JAS. MORRIS WHITON, author of "Beyond the Shadow," etc. 12mo, cloth, \$1.00.

In the form of dialogue, so as to be readily comprehended, the subject is clearly and fully discussed, and much of the mist which barren scholastic controversy has raised about it is cleared away. A very useful book.

Virginia Dare.

A Romance of the Sixteenth Century. By E. A. B. S., author of "Cecl's Story of the Dove," etc. 12mo, cloth, illustrated, \$1.

The story illustrates with force and power an epoch in American history which is full of romantic action.

Aids to the Devout Study of

Criticism. By T. K. CHEYNE, D. D. 8vo, cloth, \$2.50.

Dr. Cheyne is at home with this subject, and shows once more he is an earnest, industrious, and conscientious critic.

*To be had at all first-class bookstores, or direct from the publisher,

THOMAS WHITTAKER

2 & 3 Bible House, - New York

CHOIR AND STUDY.

CALENDAR.

SEPTEMBER.

18. 14th Sunday after Trinity.	Green.
21. St. MATTHEW, Evang. Ember Day. Fast.	Red.
23. Ember Day. Fast.	Violet.
24. Ember Day. Fast. Violet. (Green at Even-song.)	
25. 15th Sunday after Trinity.	Green.
29. St. MICHAEL and ALL ANGELS.	White.

The American Church is once more, in her corporate capacity, considering the still pending question of a Church Hymnal that shall be at once sufficient, satisfactory, and, if not a finality, at least guaranty of a truce. To that end, we are to bear in mind that our Liturgy and sacred offices bear the stamp of ancient historic catholicity, and that our hymnody must needs bear the same mintage. The normal types, the Psalms, the *Trisagio*, the *Kyrie*, the *Gloria in Excelsis*, the Eucharistic hymns, and *Te Deum*, forecast what is best and most needed for the present and future, since the Faith, and the Liturgy, and the Divine Word, are the same yesterday, to-day, and forever. So we need to go back to the great singers who have from time to time arisen to gladden the Church, and as we never grow weary of *Te Deum* nor the *Veni Creator Spiritus*, we should find constant delight in the rest of the golden galaxy, as *Urbs beata*, *O, Quanta Qualia*, and the rest.

We need more and many of these great hymns, and not a few of the Greek, as the framework of any abiding hymnal. We need not altogether ignore later productions, for in the mother Church are not a few precious and memorable lyrics for the sanctuary. But frankly, it is our duty to get well rid of all transient, personal, frivolous hymns of modern growth that have crept in from the force of morbid association, or morbid sentimentality, or the charm of a certain elegance of poetic art. We already have dozens of prettily turned poems, very good for private reading, but absolutely unfitted for choral uses. There is a danger of their increase in any proposed revision.

It should be steadily held in view that our permanent hymnal need not, and ought not to, be a thesaurus or authority of "all the best hymns." Glancing at the results of Mr. Julian's labors in the Dictionary of Hymnology, such a measure is seen to be practically impossible. We need a hymnal adequate to the requirements of the public services of the Church, no more and no less, and the first labors should lie in the way of rejection and exclusion—how few will supply our needs, and not how many can be gathered, being the safer canon of judgment. Of the grand, indispensable hymns, such as stir the hearts and kindle the devotions of the ages, there is not such a very great multitude. And only these have right to a place in a Catholic hymnal.

Nothing is so misleading as the supposed number of hymns that each active priest finds use for. Diligent inquiry during many years over a wide range of parish workers is evidence that the actual number of hymns used by each priest is very rarely one hundred, and that most rec-

tors find themselves pursuing a pretty well-beaten track, year in and out. To test this conclusion, after very serious study, an ideal hymnal was compiled for the liturgic year, largely from the first edition of "Hymns Ancient and Modern," reaching the round number of one hundred hymns and tunes which were stamped by the verdict of universal currency. It was submitted to a number of the foremost precentors and liturgists, with the query: "Could you restrict yourself to this, or an equivalent collection, in parochial work without inconvenience?" and an affirmative reply was received in every instance.

So then, we need a severely restricted hymnal; two hundred of the right hymns are more than enough. We need to get rid of these modern, irregular, unmanageable metres, and next to a sound theology, an immaculate prosody is indispensable. Here the skilled Church musician must be consulted, for a true hymn must have a faultless rhythm. The spiritual value of a hymn is indefinitely augmented when it becomes lodged in the hearts and memory of the people; and every hymn should in time, be committed to memory; and if it is a great hymn, assuredly will be. Then congregations can sing, verily with the spirit and the understanding. The present, as well as the proposed, hymnal, abound in halting lines and defective, dissonant contractions.

Mr. Julian's "Dictionary of Hymnology," which received extended notice in our columns some months ago, is of fresh interest at this time, because it puts before us so fully an historical resume of hymnody, Hebraic and Christian, showing the successive periods of development which have produced 400,000 hymns, in more than 200 languages and dialects.

Of course there was but one line of research, and that is coterminous with the three ancient and sacred languages, once grouped on the head of the cross of our Blessed Lord: the Hebrew, the Greek, and the Latin, until the Lutheran Reformation, when the line separates into the threefold lines of German, English, and translations from the ancient sources. Possibly not enough stress has been laid upon the lyric and hymnic parts of the Old Testament which constitute a very considerable portion; nor of the profoundly liturgic spirit of the Hebrew worship. The Psalter is duly recognized as the golden thread that runs through and unifies all dispensations, and the principle is firmly established that the distinctively Christian hymn has its root in the poetry and worship of the Old Testament, whose songs and rhythmical passages were incorporated in the liturgies of the Greek Church, the Alleluia and Trisagion coming from the Hebrew, through the Greek and Latin liturgies, into our own, as at this day. To the same source we trace antiphonal and responsive singing—the choir of the ancient Jewish temple.

Mr. Julian has treated with rare justice the hymnology of the Greek Church, beginning with the evangelic canticles of St. Luke's Gospel, as the earliest hymns of the Christian

Church. He quotes Clement of Alexandria, and Gregory of Nazianzen, the greatest early hymnist who wrote in classic metres, and who has been not unduly compared to Bishop Ken. We here encounter a point, which, so far as we can remember, has escaped the careful attention of scholars, and that is, the adoption and utilization of the ancient classic metres, polished and perfected under the art of the Grecians, to a degree of subtle, almost spiritual, grace and melody; and this study would supply the nexus of structural art and spirit, which runs through the Latin, German, and English metrical hymns, all of which is of the Greek, Grecian, for the earlier Latin hymns were unrhythmic, as may be seen in the grandest example, *Te Deum Laudamus*. Mr. Julian reminds us that the Greek form of the *Gloria in Excelsis* is of early date, and he concludes that our *Te Deum* sprang from a Greek original. The hymn was universally resorted to as an agency for extending the Christian faith and multiplying conversions.

Greek hymnology reached its highest development at the close of the eighth century, when we encounter such illustrious names as St. Andrew of Crete, whose great canon of 2,500 strophes is sung entire on the Thursday in mid-Lent, "*cum labore multo et pulmonum fatigatione*"!—also John of Damascus, whose "Canon of the Ascension" abounds in triumph, gladness, and dramatic realization. The Greek hymnody is profoundly doctrinal, and dwells upon the speculative, as well as historic, aspects of the Gospel and Revelation. Its Easter hymns on the Divine perfections and the Incarnation, differ widely from our subjective, "self-regarding mode of praise." Here the spirit of the Latin hymns diverges toward a bold, sharply-defined realism, objective, and clinging to the very Person of our Lord, and the Incarnate Life as manifested among men.

The Latins from the first sat at the feet of the Greek Christians as students and learners in hymnology, and Latin hymnology is a direct outgrowth of the Greek. Even in the Latin Church, the earliest hymns were sung in Greek, and we encounter no composer of Latin hymns until the time of St. Hilary and Pope Damasus. All are agreed that St. Ambrose of Milan was the father and founder of Latin hymnody, who taught the great congregation to sing with one voice in psalms, hymns, and spiritual songs, a privilege before that monopolized by the ecclesiastics, as it has been in modern Rome ever since. Who does not remember the apostrophe of St. Augustine over the Ambrosian singing; St. Benedict, adopting this singing, carried it throughout Europe, with his vast propaganda of workers. We note this tremendous evangelic advance, borne on the wings of sacred song, and but a few hymns were in hand, but they were great, and sufficient for even a continental campaign. It was quality, not quantity, that prevailed in the Ambrosian-Benedictine period.

These hymns found their way into the missals, breviaries, and other offices of the Church; with a few trifling exceptions, the clergy and monks had

become hymn-writers of the Church, and among them such names as Ambrose, Gregory, Prudentius, and Fortunatus. Here arises the French school, dating first from St. Gall in 851. The *Dies Irae* and *Stabat Mater*, in their perennial grandeur and eloquence, are almost the only contributions of Italy to Catholic hymnody, and at the beginning of the 14th century, its light had gone out.

We have now reached what seems a "fault," as the geologists would put it, for instead of taking up the wonderful German-Lutheran branch of the subject, the most prolific and powerful body of hymns since the days of the great Hebrew psalmists, our author declines it temporarily and takes up the old Anglo-Saxon Church, beginning with the story of the pious Adhelm, coaxing his congregations, after Mass, back into the church with his improvised hymns while disguised as a gleeman, and of Caedmon, whose stable-hymn is the earliest fragment of Anglo-Saxon verse extant. Here there occurs a lapse, for no collection of mediæval Anglican hymns has been made. We only know that Latin hymns were generally and even popularly used down to the date of the Reformation, although the Anglican reformers excluded them from the Book of Common Prayer, in which the only remnants to be found are the versions of the *Veni Creator Spiritus*.

Most important is the episode of the two "ritualist" priests of Oxford, John and Charles Wesley, the latter, the most prolific and valuable among English hymn writers, whose hymns, apart from their excessive emotionalism and subjectivity, may well be compared with the most stirring measures of the great Greek and Latin writers. With the practical repudiation of this tremendous evangelic and Catholic movement, which these great men centred, at once the loss and the shame of the Anglican Church, follows a very pandemonium of ill-assorted, dissonant voicing, every shade and type of religious eccentricity and extravagance among "the one hundred and one" sects into which Independency quickly dissolved. And from such distempered, uncatholic period, our own earliest attempt as an American Church, at hymnal-making, has its most unfortunate beginning.

In this resume of Mr. Julian's Hymnology, we must not overlook John Wesley's inestimable services in his versions from the great German hymns, nor fail to recognize that exquisite, classic taste, which penetrated the body of Methodist hymns that sprang up under his creative genius, and inspiration. We touch, in passing, the inexhaustible field of German hymns which are here reviewed by Dr. Schaff. He rates them at or near 100,000, about 10,000 of which have attained greater or less popularity. Luther was the first evangelical hymnist, and "the Ambrose of German hymnody." We have to remember that here, as well as in England, the Reformation, and all the subsequent religious revivals were fanned and quickened by the rapid spread of choral and hymn singing among the great masses of the people; a development not repeated in the growth of the Oxford Movement and the Anglo-Catho-

lic revival, but in the fiery campaigns of the "Salvation Army."

The secondary results of this Oxford Movement or renaissance, in the creation or revival of a Catholic hymnody, are not adequately valued, even by those who have profited most abundantly. Under the reverent genius of Isaac Williams, Newman, Keble, Faber, Caswell, and others, faithful and melodious versions of the great liturgic, missal, and breviary hymns were produced, and for the first time introduced to Anglican Churchmen in their vernacular. In this connection, we would not fail to mention the admirable versions of ancient liturgic hymns, by John Williams, D. D., now the Presiding Bishop of the American Church, under the title, "Hymns of Holy Church," published back "in the forties." Something of this precious enrichment has reached us, as it sang its way throughout the English-speaking world. Let us not forget that of these Anglican priests, some in their impatience of despair, "submitted to the Roman obedience," but bearing this newly-lighted torch of a vernacular Catholic hymnody with them, unsealing, after a while the lips of their Roman brethren, long dumb in their sanctuaries, where for hundreds of years glories of the Ambrosian and Gregorian liturgies had died away in the silences of almost forgotten traditions.

MAGAZINES AND REVIEWS.

QUARTERLIES FROM THE LEONARD SCOTT COMPANY, NEW YORK.

For many generations these quarterlies have enriched our civilization by their splendid husbandry of the best thoughts of the age. *The Quarterly*, London, John Murray, contains ten articles, each of which is a complete and exhaustive treatment of some topics of permanent value. It contains 286 pages. It is therefore in itself a volume. We quote the following from Article X, on Disestablishment:

The Church of to-day makes a noble use of a noble endowment. She commends the services of the present by the august traditions of the past. She offers her ministrations without money and without price to the very poorest. She does her work in much, with every prospect and hope of doing it in more. She has open to her a broad and living way to the hearts of the people. She is doing as much and more than any other institution to meet the multifarious needs of the century. It is one thing to reform, another to destroy; it is one thing to rebuild and adapt another thing to be the architect of wide and irreparable ruin. To disestablish and disendow the Church is to destroy a historic institution, which has humanized and Christianized this country, and which is the parent of the free churches themselves, to destroy an institution which was born of our national needs, and was coeval with our national life. It is to barter away for promises, that are incapable of realization, an inheritance of ages, which is sanctified by thousands of saintly lives spent in its service, which has gathered round it venerable, ennobling, and reverence-inspiring charms of memory, imagination, and association, and which has commemorated its spirit in a glorious literature and in many of the stateliest shrines of Europe. It is to cripple an institution whose restraining influence cannot be fully gauged till it is gone, to leave force the only guardian of order, to extinguish the brightest beacon-light on a dark and dangerous shore, and to impoverish the life-blood of the nation without putting a penny into the pockets of the people.

The Edinburgh Review and Critical Journal contains ten articles. The first, "Crime and Criminal Laws in the United States," is a searching and severe arraignment of a certain immorality and viciousness of administration of justice which every intelligent citizen is forced to con-

front. The writer, however, while marking the loose and faulty construction of our judicial system, hardly comprehends the practical difficulties of a system which covers all the States and Territories. Article III., "Wellhausen on the History of Israel," is a thorough-going rebuttal of this sinister, irreverent, and altogether sophistical leader in the so-called "higher criticism." It seems incredible that English and American Churchmen, with even the shallowest pretensions to Biblical scholarship, should be even disturbed, much more beguiled, by such a tissue of insolvent hypotheses and pessimistic conjectures. The only explanation of such reckless perversions is the old *voluntus stat pro ratione*.

The Scottish Review is distinguished by possibly greater profundity and a more delicate rhetorical refinement than its contemporaries. The articles are ten in number, several of them of commanding importance, as I., The Social Condition of the Poor in Glasgow; II., The Coming of the Hungarians: their Origin and Early Homes; V., The Russian Universities; and VII. (exceptionally valuable), The Anthropological History of Europe. Article IX., Summaries of Foreign Reviews, is richly stocked with materials not easily accessible elsewhere. In dismissing these three numbers it occurs to us that the twelve volumes of the united series constitute almost a complete "year book," covering the annual development of the best Anglican thought.

THE EARLY RELIGION OF ISRAEL, as set forth by Biblical writers and by modern critical historians. The Baird Lectures for 1889, by James Robertson, D. D., Professor of Oriental Language in the University of Glasgow. New York: Anson D. F. Randolph & Co. 1892. Pp. 524. Price, \$3.

We are especially indebted to the publishers introducing to American readers this clever, learned, and satisfactory work of Prof. Robertson. He is a careful and painstaking student, a finished master of the logical method, moderate in tone and temper, with a keen eye for the humorous as well as for the weak places in the armor of his antagonists. Having lived for a dozen years in the East, he knows how to look at the Old Testament from an oriental standpoint, so that in reading it he says he seems to be holding converse with living men. He brings to his labor a large amount of sanctified common-sense, critical acumen, and an extremely impartial and judicial tone of mind. He is well aware of the slippery character of much of the modern criticism, and knows the difficulty in following the processes of critical writers and in grasping the principles upon which their historical inquiries have been conducted.

The extraordinary method by which these critics arrive, after a long and ingenious process, at most unexpected and, to them, satisfactory results, by a sort of acrobatic criticism, reminds him of an old Eastern friend of his, who "used to say there were people who, when asked: Where is your ear? would put their right hand over the top of their head, and triumphantly seize hold of their left ear!" In these marvellous theories, the only fixed and settled thing is the theory itself, the only standard is "Strike out" or "I consider." That which admirers would call a delicate piece of criticism, appears to sober-minded men uncommonly like a piece of "literary thimberigging." He remorselessly hunts down their assumptions, and as he shows up the absence of fixity in their standards of judgment, he wonders at their stupendous confidence in themselves and their results. They seem to have cut clear from the ordinary laws of wisdom and common sense.

However, one result of this style of criticism is that at last a theory of the construction of the Old Testament has been reached, which we can examine, and upon which we can bring a little healthy skepticism to bear. The Biblical writers give us a record of a religious movement proceeding in close connection with certain alleged historical occurrences, consistent and of one tenor. In the threshold of national life, there existed

in germ and substance, a belief in a moral deity, the one ruler of the world, and a law divinely given. Whatever the Biblical theory is, it is formulated in the books as they lie before us.

Some modern critics maintain that the scheme of the Biblical writers is an afterthought which, by a process of manipulation of the older documents and by a systematic representation of earlier events in the light of much later times, has been made to appear as if it were the original and genuine development. As this theory of Israel's history is now exhibited as a complete whole, the author proposes to take his stand at certain clearly-marked points in history or undisputed phenomena of literature, and subject this new hypothesis to the test of admitted phenomena and facts, and to look at the origin of the peculiar features of the history of Israel and the nature of its religious life. He makes the keen remark that views on such subjects are of no more value for practical use if received on the authority of scholars and experts than if accepted by tradition or custom. The main point is: Is the view true, and does it commend itself to the judgment so as to produce intellectual conviction?

The author takes his stand upon the common undisputed ground of the contemporary documents of Amos and Hosea, say 850-750 B. C., and attempts to determine from their writings, what actually was the religion of Israel in its various aspects of belief and practice in the times preceding these dates, and how far back the belief can be traced historically. Upon examination it appears that as literary and as religious products, these books imply a considerable stage of culture, as well as a living power of religious reflection and education. They throw us back upon an antecedent condition of things, which are there substantially reported in the books that profess to give us a record of those times. Evidence is also adduced of the existence of a prophetic line from Samuel down, and minute accuracy in topography shows that the writers were writing actual history. In these two prophets of an admitted historical period, reference is made to the past history of Israel, to their deliverance from Egypt, their guidance through the desert by the direct leading of Jehovah who bestowed upon His people special privileges; their Law and Covenant are recognized, and the conquest of Canaan and the pre-eminence of the House of David are clearly brought out as facts of history well known to all. The investigations of the author show that the law and the writing of it are much older than modern critics allow. He holds on solid grounds that the earliest prophets referred to give clear evidence that the ethic and spiritual nature of the religion was apprehended and possessed in their day and long before it. And so, while the Biblical account and interpretation of the history of the religion are natural and agree with the recorded facts, the modern theory does not reach the fountain of the religious life at all. "The modern theory is strong in minute analysis, but weak in the face of great controlling facts; strong in details of analysis, but weak in relation to an historical event."

It is an acute remark that while the critics object to the Biblical theory because it relies so much upon the supernatural, the characteristic feature of their own is unnatural. The three chief exponents of the critical school, Kuenin, Stade, and Wellhausen, are allowed to speak for themselves in their thorough-going fashion, and while they are given fair play, the author sees that the traditional view has fair play also. We think it will not take the candid reader long to decide which of these views agrees best with sound sense and sober reason.

The author sums up the result of his labor thus: "My whole argument has been to show that, examined by the light which they themselves furnish, these books are trustworthy documents; that the compositions which are undoubted and accepted give their testimony to those that are ques-

tioned and rejected; that the books as they lie before us, so far as they can be tested by the only tests in our possession, and making all allowance for the ordinary conditions of human composition and transmission of books, give us a fair and credible account of what took place in the history and religious development of Israel."

We fancy that the vast majority of ordinary readers of the English Bible (except of course those "clever superficial men and women who think that everything has been found out, when next to nothing has been found out at all, who disbelieve in Authority and do believe in authorities" will welcome this masterly defence of the trustworthiness of the record of the Old Testament Scriptures, and thus help toward forming a correct opinion of the theories in relation to this subject that have been put forth with so much arrogance and assurance. It is a great advantage to the ordinary reader to have this important subject treated in such a way as to enable him to appreciate and weigh the arguments employed. The style is clear and interesting, and the author knows what he is writing about. The only wonder is, as we have this modern theory presented so plainly before us, with all its weaknesses and inconsistencies, that anybody except its authors was ever able to accept it for a moment.

ON CANADA'S FRONTIER. Sketches of history, sport, etc., in Western Canada, By Julian Ralph. Illustrated. New York: Harper & Bros. Price \$2.50.

Those of our readers who read the studies and sketches as they appeared in *Harper's Magazine*, will be glad to have them, with additional ones, bound in this excellent volume. Northwestern Canada is to most of the world a *terra incognita*. An account of its resources, its people, and the possibilities of its future development as illustrated in these sketches, is especially interesting and instructive. The author's temperament is of the kind to win for him the friendship of Indians, traders, and settlers, while his facile pen describes them in such a charming style as to transport the reader to the very spot, and introduce him to living characters. The printing, binding, illustrations, and appearance of the book give an outward indication of the excellent matter to be found within.

DR. JAS. MORRIS WHITON will publish through Thos. Whittaker a new book on the Trinity, under the title "Gloria Patri." It will treat the subject in the spirit of modern thought, using the dialogue form for simplicity of expression.

BOOKS RECEIVED.

Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review. When no address is given, the publication is issued in New York.

S. C. GRIGGS & Co., Chicago.

ENGLAND AND ITS RULERS. Being a concise compendium of the history of England and its people. By H. Pomeroy Brewster and George H. Humphrey. Price \$1.50.

AMERICAN BOOK Co.

THE SCHOOLMASTER IN LITERATURE, with an introduction by Edward Eggleston. Price, \$1.40.

TABLE BOOK AND TEST PROBLEMS IN MATHEMATICS. By J. K. Ellwood, A. M. Price, \$1.00.

HARPER & BROS.

CHARMING TO HER LATEST DAY. A Novel. By Alan Muir. Paper covers, price, 50 cents.

AMERICAN TRACT SOCIETY.

BESIDE THE WATERS OF COMFORT. Thoughts from many minds, compiled by Agnes Giberne. Price, \$1.25.

WHAT GIRLS CAN DO. By Mrs. H. K. Potwin. Price, \$1.50.

FAN FAN STORIES. By Mrs. F. I. Burge Smith. Price, 75 cents.

FLEMING H. REVELL Co.

AN INTRODUCTION to the Study of the Books of the New Testament. By John H. Kerr, A.M. Price \$1.50.

THE HOUSEHOLD.

PRIZE STORY.

"LEAD, KINDLY LIGHT."

BY S. ELGAR BENET.

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III.

Eleanor sat alone in the window seat.

Without and within, the soft darkness of the August night lay in unvarying shadow, only, looking upward, the outlines of the trees moved gently against the lighter background of the sky, where a few faint stars shone with a misty, far-away light, too faint to make any perceptible radiance in the night.

A soft wind swept through the room, blowing the cool ivy leaves against the window frame and against the girl's warm cheek. Their touch aroused her; with her eyes upon the faintly-glimmering stars, she began to sing, but her voice was tremulous with repressed emotion, and the beautiful words left her lips with an effort.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on.

She sang but the four lines, but she sang them again and again, sitting there alone in the quiet library.

To-night, for the first time since Helen Livingston brought her, a little, orphaned, helpless girl, to this haven of peace, she found herself wretchedly unhappy. Reviewing her past experience, she told herself she had never before known unhappiness.

What had her lonely, poverty-stricken childhood been in comparison with this dull pain she was bearing?

Those early days were scarcely more than a memory.

There was a sad woman whom she called mother, who spoke to her sometimes in a quiet voice, and kissed her coldly after hearing her prayers at night.

There had been no young companions, but in summer the great meadow at the back of the house ran over with daisies, and every daisy seemed to know all kinds of beautiful things to suggest to a little girl to whom no one else had anything to say. And the sky was always beautiful. She and the daisies might look up into its depths all day long, if they wished, and it had always seemed that the longer she looked, the further her eyes could pierce into those wonderful blue spaces, until grand white gates and snowy outlines, as of angels' wings, formed themselves of her imagination whenever she lifted her wondering gaze skyward.

The wind, especially in winter, was very communicative; no other voices sang such strange, wild songs.

The great grey cat and the lame, yellow dog were good friends, too, although she loved the latter better, and never ceased to call and look for him so long as she staid in the little house by the meadow, for one morning he failed to come for his breakfast, part of which she had saved from her own, and she never saw him again. She questioned the cat again and again, feeling quite sure that one who went so often and so far into the world must know a great deal of what transpired there, but the cat maintained a provoking silence, or purred to herself in

a language which Eleanor failed to understand.

Then there had come a day when the quiet mother lay upon her pillow, whiter than usual, ill and weak, and the little house was very still. Standing by the bedside Eleanor saw the tears fall from beneath the closed lids over the sad face. With her baby hand she wiped them away—the tears that fell faster and faster beneath her gentle touch. For the first time within her recollection she was kissed in the day-time and held close in her mother's arms. She sobbed in sympathy with the troubled woman, pressing her round wet cheeks against the faded face. She did not know why she sobbed, and she said nothing, but after her mother fell asleep she staid with her and wiped the tears away till they ceased to run.

And then had come her first experience with death. It did not mean much to her. It seemed scarcely possible to the child for that quiet woman to be more quiet than in life, but she noticed that there were no more tears, though she still sat by the bedside and watched, ready to wipe them away.

It was April, cold and wet. They told her that the rain would bring the daisies she loved, but her imagination turned the rain to tears, and she wished that her hand could wipe the drops away from the freshening grass as from her mother's face.

Standing at the window, wiping the misty pane again and again, her mind crowded with the wonderful impressions of childhood, she felt some one draw her head backward and saw two kind blue eyes look down into her own.

"Who are you?" she asked simply, and the gentlest voice she had ever heard answered:

"Aunt Helen."

Afterward, it was very easy, looking into those kind blue eyes, to tell her about all she loved best: the daisies which would soon come again, the grey cat, Fritz who had gone away and never come back, and many other things dear to her little heart.

The child's home life began in the old house, within the high white walls at Brentford.

She was very sorry to leave the meadow; she had an idea that the daisies would miss her when they came with June; but there were daisies at Brentford, the very same, she thought. Perhaps they had followed her, knowing that she loved them so well; it may be the wind, which is strong in April, had brought them.

At Brentford, she found a love which her mother, in a life of trouble and privation, had never been able to express. She found, too, in Helen Livingston's young relatives, Frank Perry and John Halleck, companions near her own age; although she never outlived her early affinity and sense of fellowship with animals, and flowers, and winds; they appealed to her always with stronger voices than to those around her.

Her fervent love for the Church, and her implicit, unwavering belief in her teachings, began when, awestruck with the solemn beauty of St. Paul's, and clinging to Helen Livingston's hand, she walked down its dim aisle, through the rays of sunlight quivering like many shining lancets, from the rich coloring of the east window.

Through her girlhood, the beauty of

life seemed to separate itself from all grey, prosaic experience and make every hour beautiful. From the time she looked with ecstatic eyes, her lips trembling with devotion, upon the Angel of the Resurrection above the high white altar, flower-laden, brilliant with lights, at St. Paul's, her soul was touched by the subtle influence of beauty. There surely was the angel, the outlines of whose snowy wings she and the meadow daisies had traced in the depths of the sky.

And with this love—this reverence of beauty in any shape or form, went an eager enthusiasm for heroism, for self-renunciation. Hers was a lofty conception of heroism, to which she prayed those whom she loved might attain. Singularly humble herself, it had never occurred to her, that what she desired for others was within her own possibilities. She was ambitious only for her ideals.

As she grew toward womanhood, these ideals took shape and she saw them embodied in Frank Perry. He was to be her ideal defender of the Faith.

Gifted in mind, sound in doctrine, beautiful in person, what wonder might he not effect in that great world that lay beyond the circle of the mountains! What beautiful webs and plans for the future did she weave through those exquisite days!

Of course, the fate of the idealist who insists upon fitting human nature to his ideals, was hers.

Out in the great world, the love of the approbation of numbers lured the young man from his early teaching, as it had done in minor affairs in quiet Brentford. That he had been false to his convictions for the sake of an unbounded popularity, a far-reaching influence, Eleanor could not but believe; and the knowledge was very bitter to her, who would have gone to the stake rather than abjure a conviction.

Sitting alone in the darkness, looking back over her past life did not help her. She shrunk from an analysis of her feelings.

Despite the sense of Helen Livingston's protecting tenderness, she felt very unhappy and very much alone. Never had such a sense of loneliness taken possession of her since long ago, when she was a little child.

"I have heard people speak of lost illusions, and of illusions dispelled," she said, below her breath, "perhaps this is what they mean."

She began to sing again "Lead, kindly Light!"

The latch of the gate fell, and some one walking slowly over the gravel path, took up the line at which her voice faltered:

"Keep Thou my feet: I do not ask to see
The distant scene; one step's enough for me."

Clear, and soft, and sweet, the words came from out the darkness.

"Oh, it is hard—hard!" said Eleanor, looking still upward toward the sky, where the stars' faint light was growing dimmer, "but it is hard for Aunt Helen as well. She shall not see again that I rebel."

She arose and lighted the lamp, drew a deep chair to the window, and pushed a footstool before it. She smiled when she opened the door to the late comers, and held out her hand for her aunt's shawl.

There was a beautiful expression on Helen Livingston's face; a gentle awe,

mingled with the reflection of a great peace. Eleanor waited for her to speak; it was unnecessary to ask for the sick woman at whose call they had left the house.

"She was a great sufferer, dear," said the soft voice, "let us thank God that she will never be called upon to bear pain again. Mr. Cowardin was there and Frank; she bade me thank you for your kindness."

Eleanor bent her head against her aunt's knee and made no answer.

It seemed so little that she had done for this woman, poor and suffering—rich now beyond all computing. The thought of death had brought the sudden tears to her eyes.

"You will wish to take her some flowers, will you not?"

"Oh, yes," she answered eagerly, "the white rose tree is full of buds, to-morrow they will be in perfect beauty. I intended to carry them to Sister Maria for her anniversary, but I am sure she would rather poor Margaret had them."

Helen Livingston led her nephew to speak of his work among the abjectly poor and in the penitentiary. He related many pathetic incidents connected with them; of wretched daily lives, and cheerless homes, and sufferings patiently borne.

Eleanor told herself that she was very glad, indeed, if he could still spare the time from his rich charge to look after these poor creatures. One year ago she would have listened with delight to this recital, her eyes glowing and lips trembling from the enthusiasm she felt in the work which they had planned between them.

They had agreed that that service was nearest the divine imitation, which was rendered to those who needed it most—the poor, the degraded, the sinful, and the hopeless.

One of the grandest attributes of her hero had been a noble disregard of worldly position.

She was glad when the conversation flagged, and Helen Livingston asked her to sing the usual evening hymn. They sang "Abide with me," and afterward Mr. Perry read the evening lessons and the prayers.

"Oh," said Eleanor to herself, as she listened to the sacred words so beautifully read, "if one might think those dear, dear days would come again!"

In her little room, she turned out the light and leaned from the window, looking upward toward the sky, from which the stars had disappeared.

Although graver than girls generally are, and of a nature whose gentle reserve was habitual, she was singularly youthful in her thoughts. With a childish simplicity and reverence she tried to follow the flight of Margaret's soul. There, beyond the sky was its final resting place with God and the holy angels.

She clasped her hands and bowed her head upon them. "Grant unto her eternal rest, O Lord, and let light perpetual shine upon her!" she prayed.

Her thoughts drifted away from the released spirit, back to the affairs of earth again.

Down on the lawn the shadow was intense; her strong young eyes could not pierce its depths, strain them as she would. On the gravel she heard the sound of a footstep, pacing back and forth—back and forth in the darkness.

Alas, poor Eleanor—eager young soul! Though her trembling lips prayed often, "Lead, kindly Light," her strong young will, undisciplined, would point out the way.

The meek submission which made all earthly futilities powerless to disturb the trusting peace of Helen Livingston's soul, was as yet unlearned by her. This first disappointment of her hopes—this utter failure of her ideal—was very hard to bear. Warily, she turned from the window and the soft darkness of the starless night, reproaching herself, in vain, for the tears she felt upon her cheek.

(To be continued.)

OPINIONS OF THE PRESS.

The Chicago News.

WHITTIER.—With one exception, that of Dr. Holmes, the poet who died yesterday stood higher in popular esteem than any other singer of his own country. The things of which he wrote are simple, and he handled them in simplicity, and for that the people understood him. Never obscure nor subtle, without great literary art and devoid of ornament, he has spoken somewhat as Burns spoke—from the heart. The quiet of country life, the depth of the forest, the pleasant glory of hearth-fires, the beauty of faith and freedom—these were the things that appealed to him and inspired his serene and happy muse. His appeals in behalf of freedom have been as sturdy and intense in their way as were Whitman's, and he backed them up by acts of personal courage. Liberty seems to have been almost a tangible thing with him—a positive blessing rather than the negative of injustice. His faith, too, was as insistent as Wordsworth's. He, too, found in the mountains, brooks, and forests, something "shaming the prayerless heart."

The Churchman.

THE HYMNAL.—We are forced to the belief that fully one-half of the hymns reported by the commission as worthy of a place in the Hymnal are altogether inadmissible, and that one-quarter more are so faulty and so feeble that they had better be rejected. Indeed, we should reject seventy-seven out of the first hundred hymns introduced by the commission. We say this with sincere and profound regret. But we say it with the utmost jealousy for the Church's exalted worship. If the Church is to have an authoritative hymnal, let it be one worthy to be united with her incomparable Liturgy and other offices. The commission has shown that it disapproves of nearly one-half (261) of the present hymns. As to 200 of these it is undoubtedly right. Without them the Hymnal would unquestionably be a better, as well as a more convenient, collection. To this remainder one-quarter of the hymns proposed by the commission might well be added, making a collection of about 400 hymns. But this work can hardly be done in a General Convention. The conclusion seems to be, that the American Church must learn a lesson from the Church of England, and leave it to individuals, or to societies, to publish hymnodies which shall commend themselves to the Church's worshippers. The three great English hymnals may at least be allowed a place, for the present, in the American Church. Meanwhile, perhaps the commission might withhold their report, simply report progress, and ask to be continued to the Convention of 1895.

The Congregationalist.

STRIKES AND ARBITRATION.—The time is coming when such difficulties as arose at Homestead will be settled by compulsory arbitration. Both capitalists and workingmen will demand it. The public will realize that it has everything to gain and nothing to lose by it. We expect to see this become before long a prominent issue in politics. Working men will propose such laws and will vote for representatives in our Legislatures who favor them. The

general sentiment of the community will support the movement. We cannot better close this article than by quoting what Mr. Carnegie lays down as the four next steps in the advance toward permanent peaceful relations between capital and labor:

First. That compensation be paid the men, based upon a sliding scale in proportion to prices received for product.

Second. A proper organization of the men of every works to be made, by which the natural leaders, the best men, will eventually come to the front and confer freely with the employers.

Third. Peaceful arbitration to be in all cases resorted to for the settlement of differences which the owners and the mill committee cannot themselves adjust in friendly conference.

Fourth. No interruption ever to occur to the operations of the establishment, since the decision of the arbitrators shall be made to take effect from the date of reference.

The Church Standard.

THE JUDICIARY.—Among the topics which require attention from the legislature of the Church, we might first mention the Judiciary, if it were not for the fact that the Church has no Judiciary. That part of its constitution is not only defective, it is absurd. If it be said that in primitive ages the Church had no artificial judicial system, the answer is that, in those ages, provincial and national councils performed the functions of courts as well as of legislatures. In the American Church, neither the General Convention nor the diocesan committees which are called diocesan conventions, have any such function; and it is in the power of any one of fifty local committees—chosen, if they can be said to be chosen, almost at hap-hazard, and dignified with the name of courts—to compromise the Church in matters of doctrine, or to commit egregious injustice in matters of discipline, without appeal to a superior tribunal. This ought not so to be; but it is as certain as anything can be that the Judiciary of the Church will remain forever in its present anomalous condition unless some smaller body than the General Convention shall be appointed to consider the whole facts of the case, and shall find itself able to offer some rational remedy.

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BUSINESS MENTION.

The foundations have been laid at Forest Hill, a northern suburb of Newark, for a big manufactory to be operated by Tiffany & Co., the Union Square jewellers. The factory will be completed next spring, and it will furnish employment for 350 hands. The present factory of the company in Newark will be abandoned. For a number of years all of the plated ware sold by Tiffany & Co., has been manufactured in Newark.

THE medal for the New York Columbian celebration, designed by Charles Frederick Naegels, will be manufactured by the Gorham Mfg Co., New York. One hundred thousand of these medals will be struck off.

THE Grand Cloak Company, South-west cor. State and Adams streets, Chicago, is a new, large, and enterprising establishment devoted exclusively to cloaks and cloakings. It is believed to be the largest exclusive

cloak house in the world. They issue a handsome catalogue and price list, which will be mailed free to any lady. It shows all the latest styles, and quotes very low prices. Send for it.

Reading Matter Notices

P. E. CHURCH TRIENNIAL CONVENTION.

Clergymen and others attending the General Triennial Convention of the Protestant Episcopal Church, at Baltimore, Oct. 5th to 29th, can see more of this country, can learn more of its history, and can gaze upon the most picturesque and varied scenery in America by travelling via the Baltimore and Ohio railroad. Its through trains between the East and West run via Washington and carry through Pullman sleeping cars. The B. & O. equipment has been vastly improved within the past few years. Fare and a third for the round trip. Clergymen's half-rate permits upon application to nearest B. & O. agent. See adv. in another column.

THE HEALTH RESORTS OF COLORADO

Are directly reached by the Burlington Route fast Express trains. One leaves Chicago at 1 P. M., arriving at Denver the following afternoon—only one night on the road. Another leaves Chicago at 10:30 P. M., and gets to Denver the second morning following—only one day on the road. Both are equipped with vestibuled Pullman sleeping cars. Reclining Chair cars (seats free), and Burlington Route Dining cars. For berth reservations apply at City Ticket Office, 211 Clark Street, Chicago.

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The Baltimore & Ohio Railroad Company, whose lines run to Baltimore from all points East, West, and North, is fully equipped to transport all who may attend the Convention, with safety, comfort, and the quickest dispatch. To those attending the Convention, the Baltimore & Ohio Company will sell tickets at the rate of a fare and a third for the round trip. Those purchasing tickets should request of the ticket agent a certificate certifying to the route traveled, and the amount paid. After this certificate shall have been properly endorsed at the Convention by a representative of the Company, who will be present, it will be honored by B. & O. ticket agents for a return ticket at one third the usual fare.

The Baltimore & Ohio Railroad runs through Vestibuled Limited Express Trains, with Pullman Sleeping Cars, to Baltimore from Chicago, St. Louis, Cincinnati, Columbus, Pittsburg, and Cleveland. All trains from the West to Baltimore run via Washington. The route from New York and other Eastern points is the famous Royal Blue Line, which is composed of the safest, fastest, and finest trains in America.

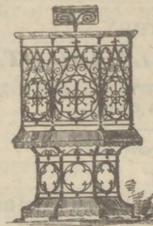
For more detailed information as to rates, time of trains, and sleeping car accommodations, apply to L. S. Allen, the Rookery, Chicago; A. P. McCarty, Grand Central Station, Cincinnati, O.; G. M. Taylor, 105 N. Broadway, St. Louis; C. P. Craig, 415 Broadway, New York; A. J. Simmons, 211 Washington Street, Boston; James Potter, 833 Chestnut Street, Philadelphia; or Chas. O. Seull, General Passenger Agent, Baltimore, Md.

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EDUCATIONAL.—See Page 402.

WISCONSIN.

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WORLD'S FAIR NOTES.

THE International Peace Congress has unanimously decided to accept the invitation of the North American societies to hold the next International Congress at Chicago, in 1893.

THERE are other ways of getting money for the World's Fair than by appealing to Congress for it. A Chicago man has just offered \$120,000 for the exclusive privilege of selling peanuts on the grounds.

GREAT BRITAIN has received an invitation from the United States government to take part in the naval parade in April next, in connection with the Columbian celebration, and has accepted. She will probably send some of her first class warships to participate in the celebration.

THE rich and powerful princes of India, writes Consul-General Ballantine, are preparing to send to the World's Fair a large collection of exhibits, including artistic articles of gold and silver, ivory carvings, paintings, lacquer and damask work, embroidery, lace, silver filigree work, etc. Several of the princes have decided to visit the Fair with their retinues.

WILLIAM L. LA FOLLETTE, superintendent of the World's Fair agricultural exhibit for the State of Washington, is arranging for a complete model farm in miniature for the Washington exhibit. He will have a farm-house, barns, fences, and fields of growing grain. There will be fields of summer-fallow, with tiny gang plows and furrows. Threshers, binders, and all other farm machinery will be shown in miniature as they appear when in use in the West. Mr. LaFollette will also erect a large cold storage safe with glass sides and neatly arranged shelving. The fruits of Washington will be shown in this during their season, and collectors throughout the State will renew the supply by sending fresh fruit daily to Chicago, by express. First, the safe will be filled with luscious strawberries, and from that on during the succeeding seasons, as the fruit ripens, the cold storage fruit display will be kept replenished with all varieties of ripening fruit from May 1st to October 30th, 1893, or during the entire time that the Exposition is open.

MISCELLANEOUS.

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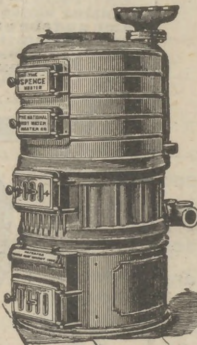
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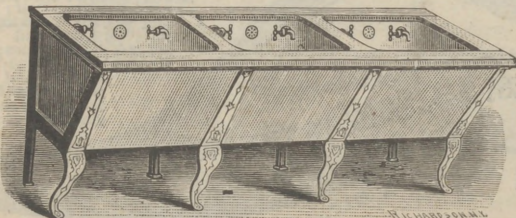
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