

# The Living Church

A Weekly Record of its News its Work and its Thought

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## The Living Church Quarterly

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The QUARTERLY begins the year of 1893 with its Advent number, nearly two weeks before any other Church Almanac, comprising the fullest and most correct tabulation of facts concerning the Church in the United States and each of its dioceses, corrected UP TO THIS YEAR. Among its special departments is the

#### Directory of Services in American Cities.

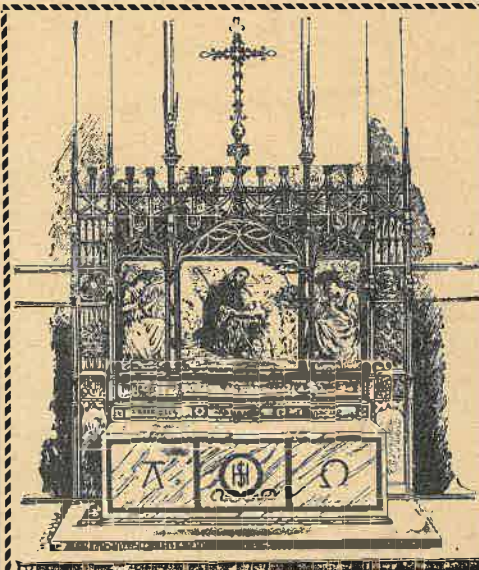
Giving full details of the services in each parish or mission church, comprising the location of the church, hours of service (Sunday and week-day), general societies having parochial branches, form of choir, whether the church is free or not, and details as to ritual; the list embracing the cities of Albany, Baltimore, Boston, Brooklyn, Buffalo, Charleston, Chicago, Cincinnati, Cleveland, Denver, Detroit, Hartford, Indianapolis, Jersey City, Kansas City, Los Angeles, Louisville, Memphis, Milwaukee, Minneapolis, Nashville, New Haven, Newark, New Orleans, New York, Omaha, Philadelphia, Pittsburgh, Providence, Richmond, Rochester, St. Louis, St. Paul, San Francisco, Troy, and Washington. Nothing of the kind on so extensive a scale was ever before attempted in this country, and its usefulness is as great as its novelty. There is also a carefully prepared editorial summary of the facts contained in the tables.

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less than a second in all, to have caught this picture is a modern miracle of coincidence.

A TRAMP, hungry and foot-sore, knocked at the door of the mission house of St. Clement's church, Phila., at Twentieth and Cherry sts., some time ago, and his summons was answered by Father Longridge, of St. John's Brotherhood, who has been in charge of St. Clement's for some time.

"Can you give me something to eat?" asked the tramp. "I have had nothing since yesterday, and am very hungry."

"Certainly," said Father Longridge cordially, "we're just at dinner. Come in and sit down with us," and the gentleman of the road reeking with the fumes of rum and other smells as bad, was ushered into the dining-room.

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The deep, fast black gloom which filled the room had a depressing effect on his tramp-

ship. It took away his ravenous appetite, and his epicurean palate refused to be tickled by the odor of the plebeian soup. He looked into the depths of the bowl placed in front of him and at the painful features of the solemn men around him, and then in a deep, drawling voice, which he thought suited for such an occasion, asked: "Will—you—excuse—me—please?"

On another occasion a beggar asked for a pair of shoes. He presented a sorry sight as he stood on the snow-covered steps, with his toes bursting out of the leather shreds which covered his feet.

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Calendar

January

- 1. CIRCUMCISION 1st Sunday after Christmas White
6. THE EPIPHANY White
8. 1st Sunday after Epiphany White
15. 2nd Sunday after Epiphany Green
22. 3rd Sunday after Epiphany Green
25. CONVERSION OF ST. PAUL White
29. SEPTUAGESIMA Violet

Opinions of Press

The Christian at Work

THE NEW CATHEDRAL.—Numerically, the Protestant Episcopal Church takes fifth place in this country; nor is that Church the wealthiest, nor does it possess the highest culture. It has, however, maintained a vigorous work, and never was it so active in benevolent work, never so earnest in enlarging its borders, as now. The new cathedral, then, will fittingly represent the piety, the enthusiasm, the devotion of this great and growing denomination. And it will do more. It stands for a living faith, and for the reason that a faith that has become cold and dead does not build churches, and least of all cathedrals. It will also be a thing of positive and most striking beauty, and in this it will perform a noble office, serving as an object lesson of art; and what city stands in greater need of such a lesson to-day than New York? . . . As it stands crowning the finest and most conspicuous of the hills that surround the city as the hills about Jerusalem, it will proclaim that religious faith inspired its conception and insured its completion; it will declare that Protestantism is not a failure; it will assert that the awful mystery of life and death is still a mighty factor in bringing men to their knees in this age of luxury and money-getting. Our noblest buildings—not excepting the Roman Catholic cathedral, which is faulty and meretricious—are devoted to business purposes, while the number of beautiful churches in this city is small, not one of them deserving the term magnificent. It is most fitting, therefore, that the noblest pile and the most conspicuous in this city should be an edifice, the creation of the Christian faith and feeling. For long centuries its spires will lay their massive outlines against the stainless blue, proving that the people of this great city are not given over wholly to the worship of Mammon, but that they have aspirations for something higher than earth can afford. . . . The liberal and comprehensive spirit in which the project has been conceived and so far carried out commends the work to every inhabitant of the city, and to all with whom the expression of devotional thought and a living faith is the highest of which the mind of man is capable.

The Ledger Philadelphia.

The laying of the foundation stone of the cathedral of St. John the Divine is an event of vast significance, if it is viewed impartially by unsectarian eyes. It marks, as has been said optimistically and enthusiastically, but not without some promise of realization, the commencement of a new order of things in the United States, the culture of a new ideal. Bishop Potter was not the originator of

the idea, but he accepted, as an heirloom from his uncle, the former Bishop of New York, the enterprise which the latter had conceived so wisely. He has, however, developed the enterprise with so much ability and earnestness that the cathedral is already a tangible possibility, in which the liveliest interest is being evinced. More than that, he is responsible for the high ideals upon which it is to be founded. He is not lending his influence to a colossal fabric which shall "out-Cæsar Cæsar;" he is not endeavoring to emulate the great cathedrals and abbeys of Europe for the glory and boast of New York. The cathedral of St. John is not to be a servile imitation of foreign institutions, it is not destined to be surrounded by the pomp and circumstance of ancient rituals. It is being built, not for New York only, but in that great metropolis, where it may best become a centre of Christian worship for the whole country, where its influence may be the most widely felt, and where it may become a practical power and an inspiration. \* \* \* There is abundant proof that the existence of St. John's cathedral is assured. In time, too, there will be grouped around it hospitals, universities, schools, and other educational institutions, which will tend to stamp upon the minds of the community the feeling that the cathedral is a Catholic church, free and open to all, the common property of all Christians, who will recognize in its cruciform shape the sovereign emblem of The cross, bold type of shame to homage turned, Of an unfinished Life that sways the world.

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# The Living Church

Saturday, January 14, 1893

## Work in Our Foreign Mission Fields

### A Letter from Marion Muir Evangelistic Work in Tokyo

ATHENS, GREECE, DEC., 1892

DEAR LIVING CHURCH:—I am very sorry to have kept you waiting so long for my contribution. Still I feel sure you will excuse me when you know the cause, and it is this: At the same time I received the notice from Dr. Langford, another letter came to hand from Chicago, asking about the mission work in Greece; and I thought both letters were directing me to the same point, so I prepared a long letter and sent it off on the 30th of June to Chicago, congratulating myself that would be in good time for the periodical mentioned. It was a blunder on my part; so there we must leave it.

I am always glad to be able to speak of the American Mission School at Athens. This school is a unique and noble work, and one that every American may be proud of.

The Bible is its text-book, and its simple gospel teaching is cordially commended by all classes in this community. It is not a Church school, yet it does a great work for the Church. As a proof of this, I may give you the incidents of this present week. The Archimandrite who conducts the services in the Greek church, near to the school, came by invitation to address the pupils and teachers of the school, preparatory to the receiving of the Holy Communion, and this morning the pupils and teachers went in procession from the school to the church where the same Archimandrite had a special service for them, and at the close of which, he administered to all of them the Holy Communion. This has been the character of the work since its foundation, and the cordial feeling existing to the present day between the Greek Church and the school, shows that the wise instructions given by the House of Bishops to Dr. and Mrs. Hill in 1830, have been faithfully carried out.

The school has three divisions, viz.: The Infant School, the Elementary, and the Industrial. In the Infant Department the pupils learn by dictation lessons on many subjects, both religious and secular, while they are learning to read. One hour in the afternoon is devoted to work; the more advanced infants begin to learn the art of sewing, and the smaller children make lint and roll up strips of paper. No idleness has place in this little hive.

The Elementary Department consists of six classes, and while the pupils of these classes are being instructed in the truths of the Old and New Testament, they carry on the usual branches of education taught in the government schools, and to those pupils who do not wish to become teachers, the education they receive in those classes is quite enough to fit them for their position in life.

In the Industrial Department the pupils become more expert with the needle; all must know plain sewing well before they are allowed to learn any kind of fancy work. Many of the boys graduate through all the classes of the school, and, as they have always to keep in company with their class, Miss Raymond, who has charge of this department, has taught these boys to be very useful in the work-room, and really some of their work is wonderfully pretty.

This school in its own quiet way has made its mark, and has sent out into the world many useful men and women. This dear old building surrounded by many memories, must soon give way to the prying curiosity of the Archæological Society, whose very pickaxe has come against its walls, and left it standing out alone in the midst of ruins; yes, and rubbish not very savory. But, having all this in view, economy put forth her wand and secured a new site on the rising ground beyond the Stadium Hill. The Greek government has no money to pay for the old building. O, for a Michael Scott to immortalize his name, by taking up the dear old school and putting it down on the new site on the Stadium Hill.

MARION MUIR.

By an arrangement between Bishop Hare and Bishop Bickersteth (the bishop of the Church of England in Japan), the territory in which they respectively exercise jurisdiction, is divided in such a way that the American bishop has oversight of the work among a population of about fifteen millions, and the English bishop among twenty-five millions. The territory under the American bishop is divided again into two parts, the centre of the one being Osaka, of the other, Tokyo. Any one who will take the trouble to consult even a small map of Japan, can readily see where these two districts lie.

Southeast of the city of Osaka is a large peninsula, jutting into the Pacific Ocean. If the east and west lines of this peninsula be continued north until they strike the Japan Sea, they will include most of the territory attached to the Osaka station. This contains rather more than five millions of people.

The Tokyo district is a much larger one, containing a population of about ten millions. Let the reader look at the map again, and draw a line from Tokyo in a direction somewhat north of west to the Japan Sea. The country north of this line is our Tokyo district, which includes also rather more than half of the city of Tokyo.

The force available to carry on the work of the Church among these ten millions of people (school teaching aside), consists of eight American clergymen (including Bishop Williams, who, although he has resigned his jurisdiction, still works vigorously on), three Japanese clergymen (two of them deacons), fourteen licensed catechists, and four lady missionaries, with the Bible-women who are working with them. Practically, however, this number must be diminished, for four of the eight American clergy have their time so occupied with teaching, chiefly in the Divinity School, that they are able to do comparatively little evangelical work. Even of the remainder, one is much occupied with the work that falls upon the President of the Standing Committee, and another has to give a very large part of his time to teaching and the study of the language. It is fair, therefore, to say that for the evangelistic work among these ten millions of people, there is available the labor of seven clergymen, with about three times that number of lay workers.

In that part of the city of Tokyo reserved for the jurisdiction of the American bishop, there are perhaps 700,000 people. Among these we have six Christian Japanese congregations, comprising in all 316 communicants. There is also a foreign congregation with 33 communicants, and services in English on Sunday, both morning and evening. Five of the Japanese congregations have church buildings. One of these, Trinity church, was built by Bishop Williams, and is a beautiful and well-appointed church, of brick, seating some 500 people. Another, St. John's, has a very pretty little brick chapel, with seats for 100. The other buildings are frame, and two of them old and shabby. They present very tempting opportunities to devout Churchmen who may think of putting some of their wealth into memorials of those who are dear to them, for the benefit of the Church's work. The cost of building here is about half what it would be in an American city.

Besides these six Japanese congregations, in which services are held both for the Christian and also for the heathen, there are nine "preaching places," where evangelistic work is regularly carried on, three dispensaries, and three schools for poor children. Evangelistic work is carried on also in the schools of higher grade, St. Paul's, St. Margaret's, and Miss Aldrich's home school.

Outside of the city of Tokyo there are nine congregations, containing in all 190 communicants. Only one of these has a resident clergyman. The others are all served by catechists, under the charge of several of the

Tokyo clergymen, who visit them from time to time. Four of these congregations have church buildings, all very small and cheap and unpretending. The services of the others are held in ordinary Japanese houses adapted as may be to the purpose. There are also thirteen "preaching places," usually in towns and villages adjoining those in which the Christian congregations are situated. The seven clergymen and fourteen catechists mentioned above, therefore, serve in all sixteen congregations, containing 539 communicants, and carry on evangelistic work in twenty-two other places. In addition to the public preaching in these thirty-eight places, of itself no small load, there is done a very much larger amount of work in private. There are of course numerous Bible classes, and classes for catechumens and candidates for Confirmation. The house-to-house work is very large. Japanese converts living in the midst of heathenism, need much more visiting and personal care than members of the Church in Christian countries, while in work among the heathen, the private and personal labor with individuals is much more important than public preaching, indispensable as this is.

So much for what has been done. And now what remains to be done? The question, in the light of the facts given above, almost answers itself. Three hundred and sixteen native communicants among the seven hundred thousand people of our half of Tokyo! One hundred and ninety among the more than nine millions of the country districts! The first ratio is much better than the second. Comparatively few people in Tokyo live more than two miles away from the services of the Church. But in the country the case is very different. To say nothing of the innumerable small towns and villages, in 85 towns of more than 5,000 population, we have no work whatever. Thirty-one of these have over 10,000 population, twelve of them over 20,000. It is true other Christian people are at work in this region. The Russian Church, the Methodists, the Presbyterians, and others. At a rough guess, their force outnumbers ours, say ten to one. Grant if you will that these Christian brethren can give all that our Church can. Let every worker among them do his utmost, and still they could do but a small fraction of what is to be done. Still there would be practically the same imperative call to go out and sow the seed and gather in the harvest.

Another urgent reason calls us to the extension of this work. The Japanese are a most migratory people. Those whom we gather into the Church in any one place soon scatter. Quite a number of the towns I have spoken of already contain communicants whom we ought to follow up. For example, there is the town of Aomori, the terminus of the railroad at the extreme northern end of the main island. Measures are now being taken to open a new station there. It is nearly 500 miles away from any of our present work, yet we shall start at once with three active communicants, several baptised children, and probably four or five catechumens. Such openings as this are almost unheard of in the foreign missionary field in general, but they must grow more common and more pressing with every year in Japan. A very similar one is urgently calling us even now. The town of Akita lies on the north-west coast. With its port, which is practically part of the same town, and connected by a horse-railroad, contains 40,000 people. For all these, there is one Methodist church. Here, too, we have three earnest communicants, most anxious for the services of their own Church. The Methodists also would be glad to have us go. Our coming would strengthen, not weaken, them. But there is neither foreign missionary nor native evangelist to spare, and the call must be refused. There are eleven provinces still unoccupied. In the chief city, at least, we ought to have a missionary family, or two single missionaries, male or female.



But, some one will say, native workers are less expensive and more efficient than foreigners, the work should be done by them. Granted. But we have not native workers enough to meet the demand, and shall not have for years to come. So that even if the foreign missionaries were only a temporary make-shift, they would be sorely needed. But they are much more than this. A faithful missionary may reasonably expect, in the course of a few years' work, to bring some native workers into the service. A foreigner in a country town is the observed of all observers. A native evangelist is more apt to be lost sight of in the crowd. And there still remain those, and not so very few, who will listen to the foreigner when they will not listen to their own countrymen. Every native who is ordained is snapped up at once for pastoral work. And this is well. For while foreigners succeed on the whole fairly well as travelling evangelists, visiting the stations worked by native catechists, and overseeing their work, it is not possible for them, under ordinary circumstances, to do any effective pastoral work at all. So that even if the chief towns of these eleven provinces could be filled to-morrow with good women earnestly at work, gathering men and women about them, leading, teaching, and training them, we have neither clerical force enough to visit these places and administer the Sacrament, nor native evangelists to undertake the work of public preaching. And so, although some of these places might be worked to advantage by female missionaries, at least a considerable portion of them must be supplied, if they are to be supplied at all, with foreign clergymen.

And the moral? "Pray ye the Lord of the harvest that He will send forth laborers." "Go ye into all the world." "Bring ye all the tithes into the store-house"

T. S. TYNG.

### Evangelistic Work in Osaka

Osaka is called the commercial capital of Japan. In population it is next in size to Tokyo, but in manufactures and trades of all kinds it ranks first in the Empire. The Osaka people are energetic and ambitious and take great pride in their city. A student in the Osaka Commercial School told me that the students disliked the English teacher; on being asked why he replied: "The English are very proud and rude and despise the Japanese; our teacher told us that London is a larger and finer city than Osaka." Its geographical position and prominence as a trading center make it the most important city in Japan for Christian evangelistic effort.

The American Church Mission first entered Osaka in 1871. The Rev. A. R. Morris was for two years "the lonely sentinel" of the Church in this section of Japan. We, who entered into his labors at a later date, realize in a degree the difficulties and discouragements which the first missionaries encountered. Without dictionary or grammar, the pioneers had to struggle for the acquirement of this most difficult of languages. Regarded with suspicion and dislike as the paid emissaries of foreign governments, they patiently began the work of overcoming prejudice and winning the confidence of the people. As an entrance wedge, school work was undertaken and young men were attracted to us by the opportunity offered for the study of English. Gradually a desire for instruction in Christianity was excited.

When the writer first arrived in Osaka in the early spring of 1880, nearly fifty Japanese had been baptized, but of these there were then but three communicants resident in the city.

In the year 1873 a dispensary was opened under the direction of Dr. Laning, which from the first met with marked success, and became a valuable auxiliary to evangelistic work.

In 1876 Miss N. G. Eddy opened a small school for Japanese girls.

Until 1882 no work had been attempted outside of the city; in that year the Rev. T. S. Tyng, who joined the mission in 1878, began work at Wakayama, the principal town in the province of Kishu, and from that place as a center, gradually extended his efforts to the villages along the Kii River. In the same year the writer visited Yumato and opened preaching chapels in Korigama, Nara, and Tawaramoto.

In 1883 Mr. Morris returned to the United States, and although he came to us again the following year, his work has since then been that of teacher in our theological school at Tokyo. The Rev. Mr. Tyng and the writer constituted the clerical force of this station until 1891 when Mr. Tyng was called to Tokyo, leaving the writer as our only foreign missionary in Osaka. The Rev. H. D. Page did earnest and effective duty as substitute during the absence of the Osaka missionaries in the United States.

The work under God's rich blessing has taken root and become a great tree whose branches spread out in all directions. The three communicants, resident in Osaka in 1880, have increased to more than four hundred; including those at the out-stations, the number exceeds seven hundred. The little dispensary has developed into St. Barnabas' Hospital and Dispensary, where more than ten thousand people are treated annually. The few girls gathered together so lovingly by Miss Eddy formed the nucleus of St. Agnes' School, for whose buildings we have an appropriation of \$13,500. In Osaka we have now three organized churches, ministered to by three deacons under the writer's direction, six preaching chapels, two schools for poor children, and an orphan-

age. The evangelistic work outside of the city has made steady progress and is now pressed vigorously in eight provinces.

Out of the work so extended two new centres have been formed; the one at Kioto, under the charge of the Rev. Mr. Gring who has five catechists and two Bible women working with him. The other center is at Nara under the Rev. Isaac Dooman, who has a deacon, six licensed catechists, and a Bible woman as assistants. At Nara we have a Japanese English school for boys, with an attendance of fifty-three students. In 1880 we had no native clergy, no catechists, and no Bible women. There are now four deacons, seventeen licensed catechists, and six Bible women. Twelve of our theological students are drawn from this district, and three young men from Osaka are in America preparing for Holy Orders. Our converts are drawn from all classes of society, the majority being from the official and professional class and from mechanics. The believers give for church purposes as God hath blessed them. In addition to their contributions for the support of their respective churches, they give liberally to the Japanese Church Missionary Society and to charities.

The lot of the missionary to the Japanese is in many ways a happy, not to say an enviable, one. God has given to us a goodly heritage.

JOHN MCKIM.

### Educational Work Japan Mission

The educational work of the mission may be conveniently treated under the following heads: 1. Schools for the education of boys and girls, and 2. Schools for the training of Christian workers. In the first class are the Nara School for boys at Nara, Osaka Station; St. Paul's school for boys, at Tokyo; St. Agnes' school for girls, Osaka; the Ladies' Institute, Osaka, which admits to its instruction both girls and married women; St. Margaret's school for girls, Tokyo, and the Young Ladies' Seminary, also at Tokyo.

The school at Nara was established through the advice and co-operation of the Rev. Mr. Dooman, to be essentially a Japanese school; Japanese friends contributed to the erection of its buildings, and, though help was sought from the mission both for the building and the regular maintenance of the school, its financial affairs were entirely in the hands of the Japanese promoters of the enterprise. It has not been hitherto, strictly speaking, a mission school, but a school to which, as being managed wholly in the interests of the Church, the mission gave a regular contribution. At this moment of writing, however, the school has been taken over by the mission, which assumes the entire responsibility of management and its financial support.

The Ladies' Institute at Osaka is an institution on a similar basis. It was begun by a number of wealthy and influential Japanese for the express purpose of providing an education in foreign learning, arts, and accomplishments for ladies, not girls, of the higher rank only; and was for some time carried on by them with little or no foreign assistance, except the voluntary services of some of the ladies of the mission, and of the Church Missionary Society of the Church of England. For various reasons, the financial burden of the institution was greater than the Japanese friends of the undertaking were able or willing to carry, and the income of the institute is now practically supplied by the mission. The management of the finances of the institute is still left, as before, in the hands of the Japanese, it being believed that they are thus better and more economically managed than if they were in the hands of foreigners. The institute has this marked peculiarity, it is the only one of the institutions of the mission, or connected with it, that makes a speciality of the education of ladies who are mothers of children and mistresses of households. It has so far modified its first plan that young girls are also now received; but the ladies remain an important element of its constituency.

St. Agnes', St. Margaret's, St. Paul's, and the Young Ladies' Seminary are strictly mission schools.

One feature of interest all these schools have in common: in none of them is distinctively religious teaching, the teaching of the Scriptures, for instance, a part of the school curriculum. The mission does not regard the schools as seminaries for the ostensible and direct propagation of Christianity by enforcing the study of the Scriptures or Creeds as a systematic part of the school curriculum. Is the life of the school then wholly given over to secular teaching? Are the material and spiritual forces of the mission wasted in teaching only that which well-educated heathen could do equally well? Let us see. Let us ask (for the friends at home will want to know), how much of religious teaching and Christian influence prevails in the schools which they with much effort maintain for the cause of Christ.

For some time past no regular religious instruction has been given in the school building to the pupils of the Nara School. Such teaching was formerly given by an earnest Christian Japanese teacher, and the Rev. Mr. Dooman had at one time daily Evening Prayer, attendance upon which, though voluntary, was quite good. Whether owing to Mr. Dooman's frequent absences upon evangelistic journeys, or to other causes, I cannot say, but the service and the instruc-

tion which accompanied it have been discontinued. Mr. Dooman says; "The question of establishing daily prayers comes very often before the faculty, but all have thought it wise to postpone the question for the present." Most of the pupils, however, appear to attend church regularly. The number of those baptized seems to be a fair proportion of the whole, and Mr. Dooman thinks that the school has exercised a decided influence for Christianity. It has sent three of its pupils to the Divinity School, and has several other candidates for the Divinity School in course of preparation. We must remind our readers that this school has not hitherto been under the direct care of the mission.

Morning Prayer is said daily for St. Agnes' School, Osaka, at Christ church, (formerly St. Timothy's), on the Concession. Evening Prayer is said daily in the school assembly room. Scriptural instruction is given daily after Morning Prayer. I would explain that this instruction is not a part of the school curriculum. It is given the first thing in the morning session before the actual schedule of studies may be supposed to have begun. As a rule, the scholars are all present, and, without making the study of the Scriptures compulsory, there has been no difficulty in securing the attendance of even non-Christian pupils. Most of the pupils, however, are already baptized.

The Ladies' Institute, Osaka, appears to have no service of Morning or Evening Prayer connected with the school; but Miss Bull has Bible classes at home to which the pupils are invited. A Bible class is held in the institute building on Sunday mornings for the benefit of the pupils, attendance upon which is, of course, voluntary. Several of the pupils have been baptized, and a number attend church quite regularly.

In the Young Ladies' Seminary, Tokyo, family prayers morning and evening are held in the school. Bible classes for the pupils are held several times a week, and one of the clergymen of the mission has been giving to the assembled school Scriptural instruction once a week. Of the whole number of 25 pupils, seven have been baptized, and several more are in course of preparation for Baptism. The pupils in general attend church regularly.

The girls of St. Margaret's School, Tokyo, attend Morning Prayer daily at Trinity church, where upon the saints' days an address is made by Bishop Williams, who is in charge of these services. Evening family prayer is said daily in the school by the Japanese matron of the school; teaching in the Scriptures is given to the assembled pupils once a week, to the lower department of the school by the Japanese matron, to the upper department by the Rev. Mr. Naide, deacon, assistant to Bishop Williams at Trinity. Of a total attendance of 51 at the school 34 have been baptized and others are catechumens. All the pupils of the school attend the services of the Church on Sunday, and the Christian girls assist also in the services and in the teaching of young children at the various mission stations in the city.

Attendance upon daily Morning Prayer at Trinity church is voluntary on the part of the boys of St. Paul's School, Tokyo. Family prayer in the school is held by Mr. Saotome, Kanji, (manager) of the school, for such pupils as do not attend Trinity church. Attendance upon school prayers is not compulsory; but all the pupils are expected to be present with the exception of those who elect to attend the daily service at the church. Twice a week a short address or Scripture instruction is given at the school, family prayer by Mr. Saotome, and twice weekly at another hour a similar address is given by him as part of the course in ethics. Mr. Saotome was for a number of years licensed catechist at St. Paul's church, Osaka, and is for a layman unusually well qualified to give such instruction. Lately, however, the school has secured the services of the Rev. Mr. Tyng who will, doubtless, find a way to make the element of religious teaching in the school more prominent. Of a total of 40, about half the pupils are Christians.

It will be seen, therefore, that the development of the religious life of the various schools has not been overlooked. To those actually engaged in the work it is simply a question of method. Is it wise to make the study of the Scriptures a compulsory part of the school curriculum and attendance upon the Church services obligatory upon both Christian and non-Christian pupils alike? The answer of the mission has hitherto been in the negative.

The number of pupils attending these various schools and institutions has in most cases already been hinted at. The Nara school has an attendance, including its night school, of about 50; St. Agnes' School, 40; the Ladies' Institute, Osaka, 35; the Young Ladies' Seminary, Tokyo, 25; St. Margaret's, 51; St. Paul's, 40; a total in round numbers of 240, of whom about one-half are Christians.

Another question of interest is: How much do these schools cost the Church? The appropriation made for these schools during the present fiscal year is \$8,510 U. S. gold, and if to this we add the salaries of one man and six women teachers, giving their whole time to educational work, the total is a little more than \$14,000. The figures of \$8,510, given above, include the entire or partial support of 49 boys and girls maintained upon scholarships, 19 of these scholarships being in St. Agnes' School, Osaka, 20 in St. Margaret's, and 10 in St. Paul's School, Tokyo.



## 2. Schools for the training of Christian workers.

For convenience I speak first of woman's work for woman. St. Mary's Home at Osaka, a training school for Bible readers, was under the charge of Miss Mailes till she returned, in the spring of 1891, upon her furlough to the United States. Her method was to have the young women live with her under her immediate supervision, teach them in some subjects herself, at first through an interpreter, afterwards directly, secure the assistance of one of the clergymen in Osaka for religious instruction, as well as other teachers for the branches of ordinary Japanese learning in which any of them might be found deficient, and at the same time to work with them as much as possible herself in actual house-to-house visiting and holding of classes for women and children. For purposes of training she had the women work not only in Osaka but also at the country stations round about as often as opportunity afforded. She herself often visited these stations with one or more of her pupils, and toward the end of her stay, lived with her women about her for months together in one of the interior towns in the care of the Rev. Mr. McKim. At the time of her departure for America some five or six young women had in this manner been quite thoroughly trained, and are henceforth expected to work in the various churches, under the direction of the clergymen but without further assistance from Miss Mailes. The numerical results of such a system of training are not very large, but Bishop Hare, when in the field, spoke approvingly of the quality of the work done, and of the method as one giving opportunity to the teacher to impress her own character upon the women under her.

At the Tokyo station there was not until recent years any woman missionary to whom a work similar to that of Miss Mailes could be assigned. Several Bible readers were allowed to attend the theological classes held for young men by Bishop Williams, Mr. Morris, and Mr. Woodman, and obtained such experience in active work as opportunity offered for service under the several clergy of the station. Later, Miss Suthon had charge of a training school for them, but, owing to ill health, only for a short time. During the past year and a half temporary provision for the school has been made as follows: Instead of living in the same building and under the immediate supervision of one of the ladies of the mission, the Bible readers in training live together in a house provided for the purpose, having an elderly Japanese woman as matron. Quite a large proportion of our women workers have a share in their training. Mrs. Francis, and the Misses Perry, Verbeck, and Page give regular instruction, the Rev. Mr. Naide also forms a part of the teaching force. No attempt has hitherto been made to supply them with the facilities for making up their deficiencies, if any, in Japanese learning. The instruction has been wholly in the Scriptures, the Creeds, the Prayer Book, and Church history. Daily work in teaching the children connected with the evangelistic stations of the city, assisting with the music of the services, and visiting from house to house, has occupied as much of their time as study. The general oversight of the house in which they live and of their practical work was in the hands of Miss Fannie Perry until her return to the United States last winter. Since that time it has been in the charge of Miss Page.

This method of training our Bible readers, although it provides abundantly for instruction and for work, is evidently deficient in one respect, namely: that the personal influence of the foreign missionary, such as would be exerted by a Christian woman's daily and hourly intercourse with pupils under the same roof with her, is not given its full and proper scope. The closer and more intimate the relations are between the missionary and her women the better, and the more she can impress upon those young in the Faith her own matured Christian character the more deeply and permanently will her work tell. That there should be one or more of the foreign ladies resident in the same building with them is much desired by the Japanese students themselves, but hitherto it has not been practicable to make this arrangement. There has been no one who could be wholly assigned to this work, and, under the circumstances, it has not been deemed advisable to ask the Board for an appropriation for the building of a permanent and proper house. In the meantime the rent of the Japanese dwelling and the incidental expenses of the work have been supplied from private sources. As the work grows and takes a permanent direction, better arrangements and accommodations will doubtless be made. The women in attendance during the past year have been nine in number.

HENRY D. PAGE.

(To be Continued.)

## School-Work in China

I think it must appear evident to every one who will give the question careful consideration that in two respects at least, the policy of our mission in China has been wise and far-sighted. I refer to the stress that has been laid all along from the very beginning on the work of training a native ministry and of influencing the young through schools and colleges. It is in regard to this department of mission work in China that I am now about to write. I wish to say a few words under each of the following heads: I. The adaptability of educational work to Chinese civilization. II. The day school and its uses. III. The work of our boarding schools.

I (a). The Chinese as a race lay great stress upon education. In theory if not in practice their own system of government strives after universal education. Knowledge is very highly extolled, and a maxim of their sage, Confucius, places learning upon a very high basis. It runs: "Learning without thought is labor lost; thought without learning is perilous." To encourage the poor in giving their children an education, free schools supported by the magistrates are established in many of the villages, in which the urchins of the surrounding country may receive a nominally free education. That there are not enough of these free schools to supply the demand is very evident when one sees how easy it is to get pupils in the free schools established by Christian missionaries.

(b) These schools supported by the magistrates are also a propaganda of Confucianism; in all of them the classics are taught, and Confucius is highly honored, and when we come to enquire how it is that the philosophy of Confucianism has obtained such a hold upon the minds of the Chinese, we have no difficulty in obtaining an answer. It is through the instruction given in these schools. The Chinese lad of five or six years begins his education, and it largely amounts to a gradual unconscious absorption of the principles of Chinese philosophy. If the Confucian religion is taught in this way, why may not the Christian religion be propagated in a similar manner?

(c) The Chinese are an intellectual people. I do not mean to say that their present system of education is satisfactory, or that it has done much to enlighten the Chinese in regard to those things which we in the West consider most essential. Their whole system develops the memory and neglects the reasoning faculties. Yet still one cannot but feel that intellectually the Chinese are able to comprehend new truths with marvellous rapidity, and are able to apply practically all that they learn. Hence in this work of education in China we are working upon material which will surely give us satisfactory results, and are dealing with those capable of intellectual progress.

II. The work of the day school is quite different in many ways from that of the boarding school. A description of one of our day schools will serve as an example of what all the others are. Suppose for instance that in Wuchang the missionary in charge thinks that the opening of a school in a certain quarter of the city might have a good influence. At first he would proceed to inquire quietly whether there was any house in the neighborhood which he could rent and render available for his purposes. Sometimes he finds it quite difficult to obtain a house, as the heathen population may be very much prejudiced against allowing a school under Christian management to gain a footing anywhere about them. If fortunate enough to secure his building, which will cost him two or three dollars per month for rental, his next step will be to paste upon the door a sign written in the Chinese character notifying all who may read it when the school will be opened, that tuition will be absolutely free, that the Chinese classics will be taught, and also the Christian books, that the latter are furnished to the pupils free of charge, but that they must bring their own classics. The name of the teacher who will give instruction is also given, and his residence. Soon applications will begin to come in to the teacher, and on the day of opening he will commence with an attendance of ten or fifteen scholars. After that almost everything will depend upon the teacher. If a good, active, and painstaking man has been chosen the school will grow, and the number of the pupils will increase to twenty or twenty-five. Once a week, when possible, the missionary in charge will visit the school and examine the boys. He hears them recite their lessons *memoriter* from their own text books of moral philosophy and from the Christian catechisms or New Testament, and then questions them on the latter, and tries by his questions to make clear to them the meaning of what they have learned in regard to the life and teaching of Jesus Christ. Some of our day schools have been very successful, and in addition to the above studies, we have been able to introduce some geography and a primer on science. On Sundays the pupils of these schools which are in the neighborhood of any of our churches, attend the service in the morning and receive additional Christian instruction in this way. These day schools also serve as feeders to our boarding schools, for often we are able to pick out the brightest and most promising lads, and having gained their parents' consent enter them either in the Bishop Boone Memorial School at Wuchang or in St. John's College at Shanghai.

In addition to day schools for boys we have also the same for girls. These do not generally flourish as well as the others, for the Chinese as a rule do not consider it at all worth while to educate the girls, as house-work and fancy work are supposed to be the only things necessary for them to understand. Accordingly we find it hard work to secure pupils for our girls' day schools. The whole number of day pupils in our mission schools at present is 908, and the only hindrance to the fuller spread of the work is want of funds and the need of missionaries to act as overseers. From personal experience I can truly say that I have again and again been surprised to see how much truth steals into the minds of these little ones in our schools. Some of it, we may hope, must be carried to their homes, and surely as men and women they cannot fail to be more enlightened than their fathers and mothers were.

IV. We have four boarding schools, St. John's College with an attendance of about 100, St. Mary's School with 5 girls, The Bishop Boone Memorial School with 50 boys, and the Jane Bohlen School with, I believe, 30 girls; 230 pupils in all. The work of the girls' schools is to train up the daughters of our native Christians, preparing them to become the wives of Christian men, or to help in the mission as teachers, nurses, assistants in the hospitals for women, etc. St. John's College and the Bishop Boone Memorial School have a common aim. It is to give an enlightened Christian education to all the pupils and to train some for the native ministry, or to assist in the ministry as lay-workers. The Rev. F. R. Graves is in charge of the school at Wuchang, and the present writer, of St. John's College. The latter institution is situated five miles from Shanghai. There are connected with it four departments: First, the Preparatory Department, consisting of a four years' course of study; second, the Collegiate Department, consisting of a three years' course of study; third, the Theological Department; fourth, the Medical School in the American settlement, under the direction of H. W. Boone, M.D. Heathen and Christian boys are alike received as students, but all are under the same regulation in regard to Christian instruction and attendance on Church services.

The Church in America is waking up to the realization of her duty toward the young. The urgent appeals from the Bishops of Minnesota, Northern Texas, and of Wyoming and Idaho for support for their schools, show how necessary this educational department is in missionary work. All that can be said in favor of founding Christian Schools in the far West in our own land might be said with ten-fold force of the necessity for such work in China. I believe that the Church, which in our foreign missions lays stress on education, is the Church which will exert the greatest influence in the future. The Congregationalists in Japan owe their strength largely to their wisdom in this matter. Let us see to it that our Church loses not the great opportunity which lies before it in China. We are trying to make St. John's College, a college not merely in name but in reality, but at present we are passing through a very critical stage. The sum of \$20,000 is needed to enable us to put our work on a secure foundation. We must replace our old, cramped, and unstable buildings by newer, larger, and more substantial ones. An earnest effort is now being made to collect this sum, and I cannot conclude this article without expressing the hope that some who read it may become interested in the educational work of the China Mission and may be moved to help us in the rebuilding of St. John's.

F. L. HAWKS POTT.

## From Cape Mount, Liberia

The educational outlook at Cape Mount is at present very discouraging. But for the establishment of our mission schools, the educational prospect would be very dark indeed.

There is a government school in the village of Robertsport, but the studies are limited, barely exceeding the primary grade, there being no book store in the place. The inhabitants depend entirely upon the mission for what books can be spared. There are also two private schools.

St. John's mission is comprised of two departments, *viz.*: St. John's School, where only grown-up boys ought to be admitted, and St. George's Hall for girls and little boys. They are the most efficient schools in the place, having better apparatus in every way. At this station boys and girls are collected from heathenism and educated with the view of being used in the mission field.

The greatest drawbacks in educating these children are: 1, The avaricious spirit among their people, and 2, The notion that no Vei boy who has learnt "plenty book," as the natives put it, has ever retained his senses afterwards. Hence the parents are incessantly begging their children to leave school, the boys to go trading, or down the coast to the Congo or Cameroons to make money; consequently of all the boys who have passed through the institution, there is only one who is acting as a student teacher. Yet the station is nearly always full of children.

We who have studied the matter feel quite sure that mere book-learning will not do for these children; they should be taught some handicraft, for when a boy leaves school the very next thing we hear is that he is in the country among his people. Having no trade he cannot live among the Liberians except as a "hewer of wood or drawer of water"; he had rather go back to his people, where he would be looked upon as a man and a brother, than stay among the civilized people as a menial, despite his education. If we could only have a second Hampton Institute here, the boys would be able to learn some trade and so remain in civilization, for, being skillful workmen, the Liberians would be obliged to respect and hire them. Here in Cape Mount there is a strong current of ignorance to contend with; about nine-tenths of the inhabitants can neither read nor write, and the Vei being an ease-loving people, would rather have their children brought up as the masses of the inhabitants here, *i. e.*: to have little or no education, than for them to work hard and acquire knowledge.

From the above you will understand the great difficulty and anxious thought we have respecting the future of our girls. The Vei acquire knowledge very quickly, and they are gentle and quiet in demeanor, but it is necessary for them to have more self-reliance and a guiding hand. It is



only through the goodness of our God that so very few of our older girls have been sold to the country.

MRS. M. R. BRIERLEY.

## Work at Cape Palmas, Africa

BY BISHOP FERGUSON

In devoting space in your valuable journal to foreign missionary work, you have, in my opinion, adopted the right method of determining as to whether the Church is really living or dead. Pulsation, if any there be, at these extremities shows most unmistakably what the heart is doing. I gladly avail myself, therefore, of the opportunity of presenting to your readers an account of the work which the Church has undertaken in this part of dark Africa. It is understood that others will report on the work in the upper part of the jurisdiction. I shall, therefore, confine myself to the lower counties.

Here, in what is generally known as the old mission, the work began fifty-six years ago. Of course it must be understood that although the mission has continued in existence all these years, the work has been characterized by frequent changes, the effort at times being vigorous, and at others weak and inadequate, owing to the paucity of laborers and the lack of funds. Many white laborers have indeed been sent out in the early years of the mission, but in most cases they succumbed to the ravages of the climate, and either fell victims to it or were forced to quit the field. The little cemeteries at Cavalla and Mt. Vaughan contain the remains of many who counted not their lives dear unto themselves. Such changes proved, in nearly every instance, a serious drawback to the enterprise. Almost the entire responsibility of the work had from necessity to be shouldered by white agents. A colored man (Mr. James M. Thomson) was, indeed, the first to receive appointment and to start the mission, and a few colored men from abroad were from time to time appointed, some of whom rendered good service, chiefly as school teachers, but their stay proved as transient as that of their Caucasian brethren. Of course in those early years there could be no help coming from this side of the ocean. But in spite of the frequent changes and the natural drawbacks incident to new enterprises, a foundation was well laid by those pioneers, both white and colored, upon which we are now building. No better proof, it seems to me, can be required as to the success of the mission than the fact that the present staff of laborers, embracing (in the entire field) fourteen clergymen and forty-three lay workers, is made up almost entirely of persons trained in the field. And as to the work, whatever imperfections there may be, it is gratifying to know that we have not only not lost any ground left in our charge, but have actually advanced far beyond old limits. I write this, be it observed, not to boast of any merit of our own, but to prove to the Church that her African mission is a success—that the valuable lives sacrificed and the money expended have not been in vain. Certainly we have not advanced as rapidly as is desirable, nor has the work been encouraging at all places. I shall proceed now briefly to show the present status of the work at the more prominent stations, for I am doubtful that you would permit space enough for a minute detail of the efforts that are being put forth at all places.

From the first it was decided that no effective missionary work could be done in this jurisdiction without devoting a large share of efforts to school teaching. In pressing the claims of Christianity and civilization upon the heathen of mature years, the reply inevitably has been, "My time is past; here is my son; take him and make him a god-man." The position, however erroneous, has certainly given a very desirable hold on heathen youth. There has never been any difficulty in getting the boys into school. Sometimes indeed it has given trouble to keep them after the novelty which induced them to enter has subsided, especially as their parents exercise no control whatever over them.

With girls the case is different. Their fathers prize them as so much sure money, inasmuch as all wives are bought, and usually the purchase is made in childhood. Two cows, a bull, a piece of cloth, and a few other articles of merchandise, are the standing price of a wife; hence the difficulty of obtaining girls for our schools. The early missionaries found it necessary to pay the dowry in order to obtain girls and have exclusive right to them. By this means a number of women have been trained to become wives for the men who have passed through our schools. Of late years it occasionally happens that a young man in school brings the girl, bought by his father to be his future wife, to be civilized and trained in order to fit her to become his companion. This saves the mission that much expense, but it jeopardizes the liberty of the woman; for, should she become a widow, she is liable to fall into the hands of any heathen man of the family owning her. Not only herself, but all her girl children are ever considered the property of the family by whom she was bought in childhood, and may be sold in turn to any heathen man having the cattle and goods to pay for them. We have sometimes to deal with such cases, and are forced at last to redeem the woman, by refunding the money paid originally for her, in order to save her from being carried back into heathenism. The same thing may happen when a girl is simply put into school by her parents or guardian. At any period afterwards, no matter what may be

her proficiency, and how strongly attached we may have become to her, she may be demanded and returned to heathenism, the worse for having enjoyed some of the advantages of civilization. As it is generally possible to redeem such unfortunate girls, it becomes highly necessary that we should have the necessary funds on hand for the purpose. Through the timely help of friends in America we have already rescued several in this manner.

The first school started in the mission was that at Mt. Vaughan—three miles interiorward from Cape Palmas—under Mr. James M. Thomson, assisted by his faithful wife (pioneers of our mission.) It began in 1836 with five native boys and two girls as boarding scholars. At all the stations in the jurisdiction attention has been given to school teaching to a greater or less extent. When the necessary funds can be had, we prefer boarding schools, in order to have the entire control over the pupils. Day schools are taught in the heathen villages, but there is always considerable irregularity in the attendance. When boarding schools are properly managed, the returns are always encouraging. I venture to say that no children in the world learn more rapidly than these African children under equally favorable circumstances. Their retentive memory and progress even in a foreign language (I mean instruction imparted in a foreign tongue, say English) are sometimes astonishing. The boarding school on a station among the heathen forms at once the nucleus of a Christian community, and is a great assistance in evangelical work.

Grand Bassa and Sinoe counties have each a day school located among Americo-Liberians. In Maryland county there are thirteen boarding and twelve separate day schools. Some of the boarding schools have day scholars attending them. Two of the day-schools are made up almost entirely of Americo-Liberian children, and two boarding schools are mixed; all the others are composed entirely of native pupils. The total number of pupils in the three counties is as follows: Native day-scholars, 324; native boarding-scholars, 279; total, 603. Americo-Liberian day scholars, 292; Americo-Liberian boarding scholars, 30; total, 322. Grand total, 925. Total number of Americo-Liberian teachers, 12; Native teachers, 21. The latter are all the fruit of the mission.

The success hitherto achieved by this mission has been largely due to the attention given to the educational work. A goodly number of men and women of the present generation who are heads of Christian families here were boys and girls taken directly from heathenism in early life into our schools. While they do not constitute, to be sure, the entire body of the army, they certainly present a strong front to the enemy with whom we are in combat in this land.

The desire for learning to read and write is increasing among the Greboes (the principal tribes on the sea-board). Not only the children, but young men, and in some instances—notably among the Cape Palmas tribe—old men, become day-pupils of our schools. Until recently, the present King of the said tribe himself took lessons under our teacher at Bigtown (capital). It was most cheering to hear him reciting Bible History in the Grebo tongue at the semi-annual examinations of the school. He reads and writes both in English and Grebo. There are now several of the older men and a goodly number of young men under instruction. I doubt if in the next decade there will be a young man of any note in this tribe who will be unable to read and write. There are encouraging indications of this desire for book-learning among some other tribes on the coast. And the best of all is that idolatry and witchcraft and old savage customs must vanish as the heathen mind becomes thus enlightened. God grant it.

Besides the many schools of lower grade scattered among the heathen and civilized people in this section of the jurisdiction, there are two higher schools which, although as yet below the standard designed for them, are nevertheless an important factor in the progress of our work. If this mission is to fully accomplish the end in view, there must needs be provided facilities for the proper training of those who are to be teachers, catechists, and clergymen; not to speak of the necessity of a higher education for laymen as well. There are vacancies at the present moment in the jurisdiction, which we are unable to fill for lack of qualified men. Men and women must be raised up and qualified here on the spot for this work. Experience has taught that such are in many respects better adapted to meet the exigencies of this new field than those educated in foreign lands. Let Churchmen, philanthropists, and all who are interested in this work help us to provide and maintain proper institutions of learning here in the field, and also help us to "pray the Lord of the harvest, that he will send forth laborers into his harvest," and we will guarantee an efficient missionary staff to prosecute the great work which lies before us in this land.

One of the two institutions referred to above, is the Orphan Asylum and Girls' School, situated at the extremity of Cape Palmas. Here we have sixty-nine girls as boarders, and fourteen day pupils. Besides a knowledge of books, there is taught both common and fancy needlework, laundry business and general housework. We have seen women's dresses and men's shirts, said to have been cut out and made by the larger girls, which surprised us. This institution needs larger and better accommodations. The building was never intended to admit more than thirty girls. We ought to have one in which a hundred might be comfortably housed

and properly cared for. Considering the number of boys and young men from heathenism that are under training at the different stations, we ought certainly to be in a position to admit as many of the opposite sex as can be had.

The other institution is that founded many years ago by the late Bishop Auer, and known as the Hoffman Institute, for the training of catechists and clergymen. It has been removed to a better locality, and its scope and facilities greatly enlarged and improved. There is room for further improvement, which will be made if our friends abroad will back up the effort. Our aim is to make a first-class institution in every respect. The new site is known as Cuttington Station. It is named after the ex-treasurer of the Board of Missions, Mr. R. Fulton Cutting, who has given \$5,000 to set on foot a model farm here. A 100-acre block of land has been secured by purchase, and is devoted to coffee culture. Over 7,000 trees are growing finely, and we are still planting others as the season permits. The school is located on this farm, and the students are required to assist in the work. In course of time, we hope that by a careful and systematic management, it will contribute largely, if not wholly, to the support of the institution. A durable stone building has been recently erected, three houses in one, each department of the school having its own houses and the faculty the third, at a cost of \$7,000, and the appropriate name, "Epiphany Hall," given to it. Though the building is in use, much inside work remains to be done, and everything in the line of school furniture is needed. An appeal has been issued from headquarters in New York for the required funds; and in view of all that has been said above, we hope it will be generously responded to.

The arrangement of the building renders it admirably adapted to the purposes intended. There are two departments of the institution, the higher which embraces all that the original Hoffman Institute was designed to accomplish, and the lower, into which what was formerly known as the Mt. Vaughan High School, for a considerable time under the efficient management of the Rev. Dr. Crummell, has been merged. When completed the hall will accommodate 125 pupils. The Board of Managers in New York have made appropriation for the support of 74 pupils, viz: 24 in the higher, and 50 in the lower department. The total number of boarding pupils in the hall as last reported, is 116. Two of the number are regularly admitted candidates for Holy Orders, and five are postulants. The roll includes boys from all the counties in the Republic, and from many heathen tribes. Besides the ordinary English branches, the curriculum includes Latin, Greek, Hebrew, and mathematics. It must be apparent to all that such an institution as this is designed to be is indispensably requisite if any thing like permanence is to be given to our work in this land. One result of this work must eventually be the birth of an autonomous Church here that will claim to be the offspring of the Church in America. If then that mother would have a daughter of whom she will not be ashamed, it would seem to be advisable for her to provide ample educational facilities in order that the said daughter may be properly trained and prepared for those grave responsibilities that are awaiting her.

SAMUEL DAVID FERGUSON,  
Missionary Bishop of Cape Palmas and parts adjacent.

Harper, Oct. 10th, 1892.

(To be continued.)

## New York City

The feast of the Epiphany was celebrated with a special service at the pro-cathedral.

The new rectory of Christ church, the Rev. J. S. Shipman, D.D., D. C. L., rector, is nearing completion. It will adjoin the church, and will add much to the architectural effect of the buildings.

At Mark's church, the Rev. Dr. Rylance, rector, a Young Men's Guild has just been organized, with an encouraging membership. The assistant minister, the Rev. R. Cobden, is president.

At St. James' church, the Rev. Cornelius B. Smith, D. D., rector, a musical service was held on the evening of Sunday, Jan. 8th, when the principal parts of the oratorio of the "Messiah" were sung.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, conferences will be held on the 10th and 24th of January under auspices of the Sons of St. Sebastian. At the first, the Rev. Canon Knowles will conduct the exercises and will take for his topic, "An evening with Browning." At the latter, the Rev. R. M. Kemp, of St. Paul's chapel, will deal with work among young men.

A movement has been made in Grace church, the Rev. Wm. R. Huntington, D. D., D. C. L., rector, looking to the establishment of a surplice choir of men and boys, and a more elaborate order of musical services. The project is met by the difficulty that the chancel as at present constructed is ill adapted to accommodate a large body of singers. Work upon the organ in the rear gallery of the church has lately been done, and the old-fashioned choir has the approval of many old parishioners. Whether any change will be made is not yet determined. Grace church has in former years won high reputation for the excellence of its music.



The city authorities have caught the spirit which is making the neighborhood of the new cathedral of St. John the Divine one of the finest in this country and in the world. The clustering of great institutions, including Columbia College, St. Luke's Hospital, and the like, has been referred to already in these columns. The latest move is the appointment of a special commission of the city government to assess property on W. 110th St., with a view to widening it into an imposing parkway. When completed, the Cathedral Parkway, as it will be called, will be a noble avenue. Its main object is to unite Central, Morningside, and Riverside Parks in one continuous drive-way. The lower portion of the avenue will be 90 feet wide. At 8th avenue intersection a circle will be constructed, nearly 300 feet in diameter, furnishing a fine site for a monumental adornment or statue. From this point the street width for some distance will be 117 feet, with possibly side strips of lawn and trees. The drive will be under the control of the department of parks, so that all trucks and business wagons will be excluded from it. The property on both sides of the way will be assessed to supply the cost of construction.

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, the Girls' Friendly Society has been making vigorous efforts to raise funds for the parish endowment. It has just handed to the rector a little over \$500 for this object. This means \$1,000 for the fund, as the generous donor, already mentioned in these columns, has undertaken to double whatever is raised by the parish. The society cares for an Indian girl, and sent her a Christmas box. It is preparing to send a box to the missionary hospital in China. On Tuesday evenings, class exercises are held under the popular direction of Mrs. Randolph. Gymnasium, calisthenic, cooking, dressmaking, and embroidery classes, all meet on that evening, and it is proposed to add a millinery class before long. Miss Morgan has charge of a Penny Provident branch of the society, which now numbers 35 members. A candidates' class meets Wednesday evenings, numbering 60, under the charge of Mrs. Reichert. The junior branch, numbering little girls of from 10 to 13 years of age, who are looking forward to future membership, meets Thursday evenings, and on Friday nights the main body of the society meets socially. On the afternoons of the 1st and 3rd Thursdays of each month, Mrs. Schieffelin meets the married branch of the G. F. S. This is a peculiar feature, as by the rules of the general society in America and England, membership in the G. F. S. is lost at marriage. But in order "that nothing be lost," it is held to be important to keep hold of these young women in a branch organization.

The annual meeting of St. John's Guild was held on the evening of Tuesday, Jan. 3rd, when arrangements for the charitable work of the society for the coming season were thoroughly discussed. The recent appropriation for the Seaside Hospital at New Dorp, L. I., will leave only a small balance in the treasury, and it has been decided to appeal to the public for aid in carrying on the work of caring for the sick children of the poor during the summer. Dr. Chas. A. Leale, president of the guild, presented his annual report, in which he urged the necessity of an increase of equipment and recommended that a floating hospital should be provided for on both the east and west sides of the city. The plan would involve an expenditure of about \$40,000. In 1892, the guild received \$32,011.96 in contributions, and enough in membership dues to make \$36,906.95. The expenditures were \$29,811.69. Last season the Floating Hospital made 41 trips, and 43,584 persons were cared for. At the Seaside Hospital last season 1,138 patients were treated, of whom 722 were children, and 412 were mothers. Dr. Mark Blumenthal spoke of the good work done at the guild's hospital in the city. Since it was opened last March 62 sick children from three to fifteen years of age had been received as patients, and of these 42 had been discharged cured. The following trustees were re-elected for a term of five years: Messrs. Wm. H. Wiley, John W. Weed, Dr. M. Blumenthal, W. W. Flanagan, and Alfred B. Scott.

GENERAL THEOLOGICAL SEMINARY.—As noted last week, the Rev. Samuel Buel, D. D., professor-*emeritus* of Systematic Divinity and Dogmatic Theology, died at his residence, Friday morning Dec. 30th. The funeral services were held in the chapel of the Seminary at 3 P. M., on the Feast of the Circumcision. The opening sentences were read by the Rev. Dr. Hall, the senior professor; the Psalm was said antiphonally by the Rev. Prof. Seabury and his choir; Prof. Oliver, in the absence of the dean, read the lesson. After the Nicene Creed, which was intoned, Bishop Potter read the closing Collects, and pronounced the benediction. The interment was in Troy on Monday.

Dr. Buel was born in Troy, N. Y. June 15, 1815, and graduated from Williams College at the head of the class of '36. The degree of Doctor of Divinity was conferred on him by Columbia College in 1862, and by the General Theological Seminary in 1885. His first charge was that of assistant in St. Peter's church, Albany, N. Y., in 1837. In that year he became rector of Trinity church, Marshall, Mich., in which parish he remained till 1839, when he was stationed at St. James' church, Schuylkill Haven, Pa. From 1840 to 1847, he acted as missionary at Minersville and Llewellyn, Pa. Afterward, for six years, he was rector of Emanuel parish, Cum-

berland, Md., and for nine years of Christ church, Poughkeepsie, N. Y. Dr. Buel was an untiring student, and, his reputation for learning becoming known to the ecclesiastical authorities, he was appointed in 1867 Professor of Sacred History and Divinity at Seabury Hall, Faribault, Minn. He retained this professorship till 1871, when he became Professor of Systematic Divinity and Dogmatic Theology in the General Theological Seminary, resigning in 1883 on account of failing health. Dr. Buel was the author of several well-known works on theological subjects. He wrote an essay entitled: "The Apostolic System of the Church Defended," which was an answer to Archbishop Wheatly's work on the "Apostolic Succession." He was also author of a treatise on the "Eucharistic Presence, Sacrifice, and Adoration." His lectures at the General Seminary were published under the title of "A Treatise of Dogmatic Theology," by Thomas Whittaker, New York, 1890.

The Seminary re-opened Jan. 6th, with Evensong. The professors' residences are completed, and the professors have moved into them. It is hoped that shortly the west end of the old east building may be removed, and then the east end of the quadrangle will be completed. The new houses are in keeping with the other new buildings, and are a great improvement on the old.

The new catalogue is out, and we note among the new things in it that there is an alphabetical list of all those who have taken only partial courses and have not graduated. This makes a complete record of all those who have studied at the General Theological Seminary.

There have been a number of delightful addresses given to the men on mission work. Especially notable among them was a paper by the Rev. Dr. Winslow (class '65) on: "Recent Discoveries in Egypt and their Bearing on the Bible Narrative." At the devotional meetings, two fine papers have been read: "Life of the Rev. Louis Schuyler—" that holy martyr to the yellow fever in Memphis, by Mr. Wright of the senior class, and "Self Examination," by Mr. Parrish of the middle class.

### Philadelphia

At St. Luke's church, on the evening of Jan. 1st, a fine choral service, including the "Song of the Night," by Dudley Buck, was magnificently sung by the choir. The rector, the Rev. L. Bradley, preached the sermon.

The usual New Year's Eve services were held on that night at the church of St. John the Evangelist, the Rev. John Moncure, rector, and immediately after the midnight hour the Holy Eucharist was celebrated, as a fitting commencement of the civic year.

On the 5th inst., Judge Hanna ordered that the funds on hand, \$572.02, of the estate of Jane McCandless, who died in May, 1892, be paid to St. Luke's Home for aged women, in accordance with the instructions contained in her will.

Bishop Potter, of New York, preached to a very large audience on Sunday evening, 1st inst., at St. Andrew's church, from the words of the Psalmist, "O my God, make them like unto a wheel" (Prayer Book version Psalm lxxxiii: 13.) A very elaborate programme of sacred music was rendered during the service by the choir, assisted by the St. Andrew's Choral Society.

In half muffled notes the bells of old Christ church tolled out the dying year; and 1893 was welcomed by the full peal rung by St. George's Guild. From the south-west came the boom of the State House bell with its 117 strokes, to indicate the year of American Independence, closing with one-eight-nine-three strokes, to announce the year of Our Lord.

The Sunday schools of the church of the Crucifixion, the Rev. H. L. Philips, rector, had their annual festival on the 2nd inst., which proved a great success. A large number of the scholars were presented with a "penny savings book," with a small amount placed to their credit in each one, which was a great surprise for them, and much appreciated. It is hoped that many of the scholars will, in this way, be aided to cultivate the habit of saving.

Bishop Whitaker made his annual visitation to St. James' church, Hestonville, the Rev. Dr. I. N. W. Irvine, rector, on the 1st inst. A class of 33 persons was confirmed, and the Bishop preached from St. Matt. vi: 33; he also celebrated the Holy Communion, during which service, Lohr's *Kyrie Eleison, Sursum Corda*, and *Sanctus*, also an *Agnus Dei* arranged by Redhead, were beautifully sung by the choir, under the direction of Mr. Wm. Bristowe, choirmaster.

At the church of the Saviour, West Phila., the Rev. S. Lord Gilberson, rector's assistant in charge, the Christmas festival took place on the evening of the 30th ult. The poor of the parish received large bags of flour, and other poor people outside the parish were not forgotten. The programme of the exercises was a beautiful work of art and contained 24 illustrations, depicting the life of Our Saviour, by the celebrated German artist, Heinrich Johann Michael Ferdinand Hoffman, one of the oldest and best known Biblical artists. There are about 650 scholars in the school and 64 teachers.

The oldest Sunday school in the city is that of St. Paul's mission church which celebrated its 77th anniversary on the evening of the 1st inst. The Rev. H. F. Fuller, priest in

charge, delivered the anniversary address, in which he briefly described the foundation of the school on New Year's Day, 1816, and its steady progress since that date. Its early meetings were first held at the rector's residence, and subsequently in a room in the rear of the church. At present, the school is in a highly prosperous condition; during the year which has just closed the attendance has been large and the receipts about \$500. The Rev. J. N. Blanchard, rector of St. James' church (which controls St. Paul's), also made an address and the celebration closed with a service of song.

An interesting service which took place on the Feast of the Epiphany at the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, was the setting apart of five women to the work of a deaconess. Bishop Whitaker delivered the sermon from the text, "What mean ye by this service?" Exodus xii: 26, concluding by addressing a few words to the candidates in which he spoke of the high honor and dignified calling of the office. The candidates, Miss Caroline H. Sentford, house-mother of the Deaconess House, the Misses Ellen Adwen, Eltinge, Davidson, Frances Jones, and Flora V. Stuart, were presented by the warden, the Rev. Dr. T. S. Rumney, and the Bishop set them apart to the work of a deaconess; after which office, the Holy Communion was celebrated.

The annual meeting of the contributors to the Episcopal Hospital was held on the 3rd inst. at the Episcopal rooms, when three of the clergy and five of the laity were elected as managers for three years. On the 5th inst. the board of managers met at the same place, Bishop Whitaker in the chair. From the annual report the following statistics are derived: Patients received during the year, 2,022; 1,353 cured; 167 died; daily average in the wards, 207. The total number of cases treated in the dispensary were 62,970, of which 23,028 were new cases. Total cost of maintenance for hospital and dispensary for the year \$95,646.33. The large increase of expenditures over 1891 was mainly due to the additional outlay required for the general operation of the "George L. Harrison Memorial House." There is need of additional accommodation for the victims of accidents, and plans have been prepared for a new building to be erected west of the present structures to hold 34 beds, with provision for both sexes. It is hoped that the expense of constructing this edifice will be defrayed by special gifts. Thirteen pupils graduated last June from the training school for nurses; and the number now in the hospital is 43. All the old officers were re-elected, also four physicians and four surgeons of the medical board; six resident physicians and surgeons; besides six physicians and six surgeons for the dispensary.

### Chicago

Among Church institutions of the West none has achieved a more splendid success, and of no institution are Churchmen more justly proud than St. Luke's Hospital, Chicago. It has property and endowments amounting to \$500,000. The buildings are spacious and models of convenience. Its ministrations are Christian and open to all who need, without reference to any particular profession of faith. Its large measure of success has been due to the wisdom, the patience, and self-sacrifice of its founder, the Rev. Clinton Locke, D. D., rector of Grace church. Twenty-nine years ago he began the work in a most humble way, and through all these years he has given it his personal attention.

He has visited the hospital daily, looked after every detail until it has been a constant source of wonder to all who knew the facts how with his large parish and many engagements, he could find time and strength to look after it as he has done. But the hospital has grown, and now in the days of its prosperity Dr. Locke has asked the trustees to relieve him of his duties as president. In presenting his resignation he urged that his large parish demanded all his time, and he felt that in justice to the parish and the hospital he could not carry the increasing burden of both. The trustees reluctantly accepted the resignation, but made the Dr. honorary President.

He will preside as heretofore at the annual meetings, and represent the hospital before the public, but Mr. Arthur Ryerson will be the acting president and look after the details.

Dr. Locke leaves in St. Luke's Hospital a noble monument such as no other clergyman in Chicago has ever left, and long after he has gone he will be remembered and his work will live in this institution.

At a meeting of the Board of Trustees on Thursday, Dec. 22nd, 1892, the following resolutions were unanimously adopted:

WHEREAS, at his own urgent request, this Board has reluctantly accepted the resignation of the Rev. Clinton Locke, D. D., as president of St. Luke's Free Hospital, and

WHEREAS, said Board has created the position of Honorary President, and has unanimously chosen him as such, therefore be it resolved:

That this Board desires to place on record, and to convey to the Rev. Dr. Locke, an expression of its high appreciation of all that he has done to make the hospital what it is to-day, and of his untiring energy for many years in its behalf. Since the first small beginnings in 1865, his hands and heart have been full of this work. Hopeful in its infancy, trusting in hours of anxiety and uncertainty, wise in times of rapid growth and prosperity, drawing many to its aid by his own earnestness, he has been, under God's help, the father of the hospital.

It is difficult to give any conception of the relationship existing for twenty-seven years between Dr. Locke and St. Luke's Hospital.



Only those who have had to do with the inner working of such an institution can understand it. Everything in its history is associated with him. No one could have been more faithfully devoted. His name is written on every stone and his spirit has breathed into every detail of the work a devotion not often found. His retirement at this time, when great success seems to have been attained, is the close of a chapter which includes all of the hospital's past and the memory of many who are gone.

We are firmly convinced that this blessed work of our friend's life will be to him a crown of eternal rejoicing in that day when the Master shall say: "I was sick, and ye ministered unto me."

Resolved, that this minute be entered upon the records of the hospital, and that a copy, signed by the trustees, be presented to the Rev. Dr. Locke, and it be published in the Church papers.

JOSEPH T. BOWEN,  
Secretary.

## Diocesan News

### Long Island.

**Abram N. Littlejohn, D. D., LL. D., Bishop.**

BROOKLYN.—At St. Peter's church, the Rev. Lindsay Parker, rector, there was a service New Year's Eve.

A Mission has just been held in Grace church, the Rev. Chauncey B. Brewster, rector. The missionary was the Rev. W. B. Bodine, D. D., one of the general missionaries of the Church Parochial Missions Society. Much interest was manifested, and there was a large attendance at all the services.

At the Christmas festival of the Sunday school of Grace chapel, on the night of All Saints' Day, offerings of esteem in recognition of faithful service, were given to Mr. George Tighe, son of the Rev. R. H. L. Tighe, minister in charge; to Mr. A. Augustus Law, superintendent; to Miss Havens, organist, and others. The Rev. Chauncey B. Brewster, rector of Grace parish, made an address to the children.

A "Yuletide Feast" was held at the parish house of St. Martin's church, the Rev. H. O. Riddel, rector, on the night of Holy Innocents.

At St. Paul's church, the Rev. John D. Skene, rector, a noteworthy feature of Christmas Day, was the benediction of a new memorial altar. The services were fully choral at night, at which time the Sunday school festival was held.

At St. Mark's church, the Rev. Spencer S. Roche, rector, the Christmas music was rendered by a choir especially enlarged for the occasion. At St. Martin's church, the Rev. Henry Ormond Riddel, rector, there were four celebrations of the Holy Eucharist Christmas Day, and solemn Vespers, with singing of carols by the Sunday school, at night. At St. Chrysostom's church, there was a midnight Celebration, with carol singing. At St. John's church, the feature of the children's service was a Jacob's ladder representing the Incarnation. At St. George's church, the morning anthem was Vincent's, "There were shepherds," a new musical service being rendered under the direction of Mr. J. E. Van Olanda, organist.

The Rev. Henry B. Cornwell, D. D., who has for some 22 years past been rector of the church of the Good Shepherd, has resigned, owing to ill health. The vestry has, at his earnest request, accepted his resignation, which is to take effect Feb. 1st, from which date, he has been elected rector *emeritus*. The church has prospered greatly under his administration, having grown from exceeding feebleness to a parish of strength and influence. His successor is to be the Rev. Andrew F. Underhill, who has, in his position of assistant minister of the church, won the confidence and esteem of the people.

### Michigan

**Thomas F. Davies, D.D., LL.D., Bishop**

On the last day of the old year passed away from earth an active and well-known Churchman, the Hon. Henry P. Baldwin, ex-Governor of Michigan. He was born in Coventry, R. I., Feb. 22, 1814. In 1838 he located permanently in Detroit, Mich., where he established a prosperous business. From the year 1860 he was prominently identified with the political history of the State. He served as State Senator, and as chairman of many important State committees. For four years Mr. Baldwin held the office of Governor, during which he was influential in the advancement of charitable and educational enterprises. In 1879 he was elected U. S. Senator. With the banking and financial interests of Detroit he was conspicuously identified. He served as president of St. Luke's Hospital and Church Home, and was for several years president of the Michigan Soldiers' and Sailors' Monument Association. He was also prominently identified with the Detroit Museum of Art.

The funeral of the Hon. Henry P. Baldwin was held in St. John's church, Detroit, at noon of Tuesday, Jan. 3rd, the service being conducted by the Bishop of the diocese, the Bishop of Nebraska, formerly rector of St. John's church, who read the Creed and Collects, the Bishop of Western Michigan, and the Rev. Dr. Prall, rector of the parish. Thirty of the clergy were in the chancel, and the general attendance of laymen from Detroit and other parts of the diocese testified to the universal esteem in which Gov. Baldwin was held, and the sense of loss which the Church in this section especially is called to bear in his departure. As a member of the Standing Committee of the diocese of Michigan for upwards of 50 years, and a wise counsellor in every project looking to the furtherance of the Church's interests;

as an organizer of St. John's church, Detroit, and a most faithful and liberal supporter of its parochial and missionary work in every year of its life; as a member of the General Convention of the Church, whose term of continuous service antedated all others in the recent session of 1892; in business life, where his name was a synonym for integrity and honor; in politics, where as Governor of his State and as U. S. Senator, his record was irreproachable, it is not too much to say that the influence of this good man's character will extend into the years far ahead of this present generation, and bear witness to the beauty of a pure Christian life and the glory of a strong Christian faith.

About 75 teachers attended the Advent course of lectures in the Sunday School Institute of Detroit, delivered in St. John's parish building. The last lectures in the course will be delivered on the evenings of Jan. 13th and 20th. A written examination will be provided for on the subjects of these lectures and on the course of reading recommended in connection with them.

### Central Pennsylvania

**M. A. DeWolfe Howe, D. D., LL.D., Bishop**  
**Nelson S. Rulison, D.D., Asst. Bishop**

READING.—Christmas Day was marked in St. Barnabas' parish by the unveiling of a handsome oak reredos, the work of J. & R. Lamb of New York. It measures 15 feet in height and 12 in length; a large cross surmounts the centre, other parts are elaborately carved, and the panels decorated in terra cotta and gold. This handsome piece of work is the gift of Mrs. Charles F. Mayer, of Baltimore, wife of the president of the Baltimore & Ohio Railroad, in memory of her father, the late George May Keim, of this city. A bronze plate on each side bears the following inscription: "In loving memory of George May Keim. Baptized and confirmed in this parish. Entered into life eternal, June 10, 1861."

### Massachusetts

**Phillips Brooks, D.D., Bishop**

BOSTON.—Since 1874, when the Diocesan Missionary Board was organized in its present shape, 68 missions have been aided and 23 of these have become self supporting. They have now 33 missions under their care with the prospect of a large increase.

The industrial school in the church of the Advent, under the direction of Miss Helen Williams, is a most helpful work. Fifty children are now enrolled. The boys are taught to sew and make little suits of clothing. The Men's Club have changed the field of their work from South Boston and will henceforth help to assist the work at St. John's, East Boston, by supporting the choir.

The Rev. Father Field, who is carrying on a good work among the colored people of this city, has recently put forth a little parish paper in their behalf, called *Colour*. It gives in detail the work of St. Augustine's church and its various organizations. St. Monica's Home is for sick colored women and is under the care of the Sisters of St. Margaret. Every colored person is urged to give a cent daily towards its maintenance.

WALTHAM.—The parish of Christ church took as their offering Sunday morning, Jan. 1st, over \$6,000 for their new lot. A like sum is needed in addition to start the proposed church edifice.

CAMBRIDGE.—The new catalogue of the Theological school has just been published. The senior class numbers 12 students, the middle 18, the junior 12, total 42; 13 are graduates of Harvard University.

FITCHBURG.—With the completion of the parish house, the rector of Christ church, the Rev. C. M. Addison, has planned out a work for every organization of his parish. Among his many arrangements, is noticed the meetings of the White Cross Society with the following addresses: Jan. 10th, Talk on the ideal White Cross boy, by the rector; Jan. 17th, Natural History, by Mr. Hastings, Principal of the Grammar School; Jan. 24th, Inventions; Jan. 31, Prison life during the war, by Dr. Mann, the editor of the *Mail*. The Central Convocation will meet in this parish on Jan. 18th. The Rev. John Gregson is the preacher.

NEWTON.—The third annual concert of the choir guild of Grace church, on Jan. 4th, was very well attended. Mr. George J. Parker, the tenor, was assisted by the Boston symphony players. He sang, "My hope is in the Everlasting," "Daughter of Jairus," (Stainer) and Evening Hymn (Reinecke). The choir soloists were Masters Harold F. Hill and John C. Stonemetz; the former sang, "Slumber on, Baby dear" (Gottschalk); the latter, "Angels ever bright and fair" (Handel). The concert was under the charge of Mr. H. B. Day, the organist, and was an excellent contribution to the skill and judgment with which he has managed this choir for the past three years.

### North Carolina

**Theodore B. Lyman, D. D., LL.D., Bishop**

CONCORD.—We are glad to note that the congregation of All Saints' church, though without a rector, did not allow Christmas to pass without a service and a tree for the children. Everything was prepared the day before, the tree being set up in the church and made ready for lighting. At

twilight on Sunday afternoon, the children and others assembled, the superintendent conducting the service, the choir and children singing familiar hymns, and a layman making a brief address. Everything was done quietly and reverently, and the Lord's Day and the Lord's House were not profaned, as some scrupulous Protestants in the neighborhood seemed to think would be the case.

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**  
BISHOP'S APPOINTMENTS

JANUARY

15. A.M., St. James', Downingtown; evening, Beloved Disciple.
20. Evening, St. Luke's, Newtown.
22. A.M., St. Andrew's, West; evening, St. Paul's.
25. Evening, St. John Chrysostom.
26. Evening, Holy Apostles. S. S. Association.
27. Evening, Christ church mission.
29. A.M., St. David's, Manayunk; evening, the Redeemer.

### Easton

**Rev. Wm. Forbes Adams, D. C. L., Bishop**

CAMBRIDGE.—The Rev. Theodore P. Barber, D.D., Dean of the Middle Convocation and rector of Christ church, died of Bright's disease, Jan. 1st, aged 74 years; he had been rector of Christ church, Cambridge, 43 consecutive years. In his death the diocese as well as Christ church and the several mission chapels under his immediate charge have sustained a great loss. Even in his declining years it is doubtful whether any minister in the diocese performed more arduous labors. It was his usual custom on Sunday morning at an early hour to hold service at St. James' mission, established by himself, about four miles from Cambridge, returning in time for service and sermon in Christ church, and immediately thereafter to drive 12 miles to St. John's mission in the next district, also established by himself, where services with sermon were held, returning in time for the evening service in Christ church. In connection with these duties his pastoral work, which was by no means light, was performed with unvarying diligence. Dr. Barber was president of the Standing Committee and dean of the Middle Convocation. He married Anna Hooper, daughter of the late Dr. John Hooper, of Dorchester county, Md., who survives him. He leaves also two sons, Lieut. Henry A. Barber, first cavalry, U.S.A., and Prof. Wm. Wyatt Barber, of St. Mark's school, Southboro, Mass. Dr. Barber was born in Brattleboro, Vt., Jan. 27th, 1822. He graduated from Yale College in 1842, was ordained deacon at Salisbury, Md., by Bishop Whittingham, June 6th, 1846, and priest three years afterwards by the same bishop at Mt. Calvary church, Baltimore. While deacon he had a mission charge at Laurel, Prince George's county, Md., and whilst supporting himself by teaching a private school, he organized a parish and built a church. On July 1st, 1849, he became rector of Great Choptank parish, Dorchester Co., which position he occupied until the time of his death. At the time of assuming this charge the only service held in the county was the one on each Sunday in Christ church, Cambridge. By his efforts three churches have been built and new parishes established, while his own parish has built two chapels in addition. The destruction of the parish church by fire on Thanksgiving Day, 1882, was a terrible loss, but by Dr. Barber's untiring energy the work of rebuilding was accomplished and the present handsome stone edifice stands as a monument to his memory. At the last Thanksgiving services Dr. Barber announced that the church debt was cancelled. The funeral took place from Christ church, Cambridge, on Tuesday, Jan. 3rd. The services were conducted by the Bishop, and the Rev. Messrs. Wm. Schouler and Jas. A. Mitchell. The interment was in the graveyard adjoining the church.

TRAPPE.—Bishop Adams preached an eloquent and impressive sermon in St. Paul's church, the Rev. H. C. Collins, rector, on Wednesday evening, Dec. 21st, after which a class of three young people was confirmed.

ELKTON.—Services in Trinity church on Christmas Day were beautiful and impressive. In the morning the music was of a high order, the anthem, "We have seen his Star in the East," being particularly fine. In the evening the Sunday school festival was held. The church was beautifully trimmed with evergreens, a lyre six feet high made entirely of cedar, was in memory of the late organist, Miss Cora Jamar.

### Quincy

**Alexander Burgess, S. T. D., LL. D., Bishop**

GALESBURG.—An interesting ordination was held in Grace church on the Feast of the Circumcision, when Olof A. Toffteen was made a deacon. Previous to his becoming a candidate for Holy Orders, Mr. Toffteen was for several years pastor of a Swedish Lutheran congregation in the neighborhood of Galesburg. For two or three months he has been working in Minneapolis, in connection with St. Mark's parish, among the Swedes. As lay-reader and preacher, he has started two missions, using the old country liturgy and ritual. Hundreds of Communion were made at the 5 o'clock Celebration on Christmas morning, at which the rector, the Rev. Henry P. Nichols, officiated. The rector of Grace church, the



Rev. Chas. R. Hodge, presented the candidate and preached the sermon, from the text, "We preach not ourselves", etc. The idea was the preaching of Christ in fulness, as the Church presents the Gospel, and not the preaching of individual fancies. The Rev. Dr. Rudd, of St. Mary's School, Knoxville, took part in the services. In the afternoon the Rev. Mr. Toffteen preached to a large congregation of Swedes in their own tongue. The sermon made a profound impression. The Bishop of the diocese preached in the evening a most interesting discourse, the Rev. Dr. Leffingwell taking part in the service. The vested choir, under Mr. Hodge's training, is giving great satisfaction. It is a well-behaved choir, in church and out of church. Mr. Toffteen returns to Minneapolis to carry on the work so auspiciously begun. We need men and money, now at this crisis, to extend this movement among the Swedes. Using their own Prayer Book and ritual, which have been authorized by our bishops, they have the dear old Church of Sweden brought to them again, and there are many thousands willing and waiting to be organized as missions and parishes in union with our conventions. It is beginning to be known among them that the various Lutheran bodies in this country, into which they have drifted, are not the Church of their fathers, and they have always missed the dignified worship of the Church of Sweden. It is understood that both the King of Sweden and the Archbishop recognize no other than the Episcopal Church in this country.

KNOXVILLE.—We are glad to note that St. Mary's School has re-opened, after the holidays, with every room filled. During the past term several pupils have taken rooms in the cottage, being transferred to the school building as vacancies occurred. St. Alban's, the boys' school, has made good progress and growth, its numbers increasing from twenty-four to thirty-two resident cadets, and about the same number of day-scholars in attendance.

### Olympia

John Adams Paddock, D. D., Bishop

TACOMA.—The departure of the Rev. John Dows Hills is much regretted by St. Luke's parish, but the state of Mrs. Hill's health rendered it impossible for him to remain with it, or to accept any other charge at the present time. The only hope of restoration to health for Mrs. Hills lies in protracted treatment and rest. In leaving, Mr. Hills resigned not only St. Luke's parish, but also the following offices: Examining chaplain of the jurisdiction, trustee of the Fannie C. Paddock Memorial Hospital, trustee and chaplain of the Annie Wright Seminary.

### Florida

Edwin Gardner Weed, D. D., Bishop

KEY WEST.—The first anniversary of St. Peter's chapter of the Brotherhood of St. Andrew was held in St. Peter's church, the Rev. S. Kerr, rector. After a bright service with a sermon, a business meeting was held and the annual reports were read. That of the treasurer showed \$139.40 raised during the year; \$53.20 of this amount was appropriated to expenses, and \$73.70 handed over to the vestry to help pay the church's debt.

### Missouri

Daniel S. Tuttle, D. D., Bishop

ST. LOUIS.—On Monday evening, Jan. 2nd, in the choir room, an enjoyable reception was given by the congregation to the newly-ordained priest, the Rev. Jas. H. Cloud, and the visiting clergymen. The mission of St. Thomas, to which Mr. Cloud ministers, now numbers 33 communicants.

### Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—On Saturday night, Dec. 31st, Mr. Edwin Higgins, president of the Protestant Episcopal Brotherhood of Baltimore, spoke in behalf of the Brotherhood at Henshaw memorial church, the Rev. Charles Gauss, rector. On Sunday, Jan. 1, at 8:30 P. M., Dr. P. C. Williams delivered an address on the subject: "Is lay work necessary for the establishment of Christ's kingdom on the earth?"

An interesting feature of the festival to the children of the Sunday school of Ascension church, on Dec. 28th, was an immense windmill erected on a platform in the lecture-room. Little boys dressed to represent the different nationalities and to carry out the idea of "Little Brownies" bringing grist to the mill, appeared in a mysterious way from a hole in the ground. They were met by the miller, who took their products, and after starting the mill, good things in large quantities poured from a chute and were distributed to the children.

Forty-two girls, all members of the St. Paul's church branch of the Girls' Friendly Society, enjoyed Christmas carols and refreshments at the parish building of the church on Wednesday afternoon, Dec. 28th. The exercises were conducted by the rector of St. Paul's, the Rev. J. S. B. Hodges, S. T. D., assisted by Miss Josephine Poe, Miss Gilman, Miss Hoffman, and others. The rector, after making an address, received nine new members into the society. Christmas cards, formed of small photographs recently brought from

Dresden and copies of celebrated sacred pictures in the great Dresden gallery, were presented to the girls.

### Minnesota

Henry B. Whipple, D. D., LL. D., Bishop  
Mahon N. Gilbert, D. D., Ass't. Bishop

The appointments for the consecration of the Rev. William M. Barker as Missionary Bishop of Western Colorado, on St. Paul's Day, in Duluth, are as follows: Consecrators, Bishop Morris of Oregon, Bishop Spalding of Colorado, Bishop McLaren of Chicago; presenters, Bishops Spalding and Gilbert; preacher, Bishop Gilbert. A number of other bishops are expected to be present.

### Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

NASHVILLE.—On the eve of the Feast of the Circumcision, a midnight celebration of the Holy Eucharist was held at the church of the Holy Trinity, the Rev. J. L. Scully, rector, at which, after a few earnest, helpful words by the rector, a chapter consisting of seven members, was admitted into the Order of the Daughters of the King.

### Vermont

Wm. Henry A. Bissell, D. D., Bishop

ST. ALBANS.—There were two celebrations of the Holy Communion in St. Luke's church, the Rev. A. B. Flanders, D. D., rector, on Christmas Day. The rector preached a most excellent sermon, replete with instructive lessons and edifying thoughts upon Christmas greetings, the text being Romans xvi: 5, 11, 16, and 27. The service music was of an elaborate character, and well rendered under the charge of Mr. E. P. Nutter, choirmaster of the parish. The choir were vested for the first time Christmas Day. A new memorial window to Mr. William Locke, the subjects, (King David playing upon the harp, and St. Cecilia upon the pipes, with angel above), was placed in the church just before the Christmas festival.

## Consecration of the Rev. Dr. Gray as Bishop of Southern Florida

The first bishop of the Church ever consecrated in Tennessee is the Rev. William Crane Gray, D. D., for more than eleven years rector of the church of the Advent, Nashville, Tenn. On Dec. 29th, 1892, in the church in which he has so long officiated, and in the presence of a large and notable congregation, Dr. Gray was consecrated Missionary Bishop of Southern Florida. Five bishops were present, and a large number of clergy. The service was full choral. The procession of bishops and clergy, headed by forty vested choristers, formed at the residence of the Rev. J. R. Winchester, two doors from the church, and came into the church at 10:30 A. M., the choristers singing the processional hymn, "The Church's one foundation," followed by the missionary hymn, "From Greenland's icy mountains," in which the congregation joined. The organist, Mr. Phillip Wales, was assisted in the instrumental part by two violins, a flute, and a harp; while a cornet led in the processional. The singing of the Creed, and the chanting of the Litany, were the especially new features of the musical part of the service; while Woodard's Service, including *Laus Christe*, *Benedictus qui venit* and *Agnus Dei*, and the *Nunc Dimittis*, added much to the spirituality of the service. The Rev. Dudley Powers, of Kentucky, conducted Morning Prayer, the Rev. John Fearnly reading the Lessons. The anthem, "How beautiful upon the mountains," was sung by the choir. Holy Communion was celebrated by Bishop Dudley, of Kentucky, Bishop Hale being epistoller and Bishop Nelson gospeller. Only the vested clergy received the Eucharist. The sermon was delivered by Bishop Weed, of Florida, and was an able and eloquent discourse on Matt. vii: 21. We hope to publish it in our next issue. His charge to the Bishop-elect was never to look back, but always to look up; that as he realized the full import of the office committed unto him and that he was an instrument and worked unselfishly, so would he have Christ's help, and would receive the blessing, "Well done, good and faithful servant."

After the sermon and doxology, Bishops Dudley and Nelson presented Dr. Gray to Bishop Quintard, who acted as presiding bishop, and with Bishops Weed and Hale, performed the act of consecration. The certificate of election by the House of Bishops was read by the Rev. Thos. Gailor, S. T. D., and the authority to consecrate by the Rev. F. A. Shoup, D. D. Little Campbell Gray, son of the Bishop, carried to the altar the episcopal robes, which had been presented through the Rev. T. F. Martin, by the clergy and laity of Nashville, and the ceremony of vesting the Bishop-elect was performed by the Rev. Charles M. Gray and the Rev. J. R. Winchester, attending presbyters.

The ordinal used by Bishop Gray has an interesting history. It is a handsome, well-preserved quarto, printed in 1793 by Hugh Gainie, in Hanover Square, New York, and is, therefore, 100 years old. It was the property of the Rt. Rev. John Croes, first Bishop of New Jersey, a great-uncle

of Bishop Gray, and bears his autograph. It has been handsomely covered in black velvet, and was a day or two ago sent Bishop Gray by a grand daughter of Bishop Croes, Miss Anna Croes.

While in Baltimore at the General Convention of the Church, in October, Bishop Gray was presented with the episcopal robes of his great-uncle by Mrs. Charlotte Willett, another grand-daughter of Bishop Croes. These robes are full three-quarters of a century old, but are in a perfect state of preservation.

The Rev. William Crane Gray, D. D., the newly-elected Bishop of South Florida, was born in Lambertville, N. J., Sept. 6, 1835. His parents were Joseph Gray and Hannah Price Crane. Through the latter he was related to the late Bishop Croes, first Bishop of New Jersey, and the late Bishop Whittingham, of Maryland. When he was ten years of age his parents moved to Tennessee, and there his whole life has been spent.

He graduated from Kenyon College, Gambier, O., in the year 1859; was ordained deacon in Christ church, Nashville, in June of the same year, by the late Bishop J. H. Otey. He was advanced to the priesthood the following year in St. Peter's church, Columbia, on Ascension Day. The first 18 months of his ministry were spent in the missionary field of West Tennessee. He has had but two parishes, St. James' church, Bolivar, in West Tennessee, where he spent over 20 years, and the church of the Advent, Nashville, where he has been nearly 12 years. While in Bolivar he built St. James' church and founded St. James' Hall, a school for girls, and built St. Phillip's church, for colored people. Since coming to the church of the Advent, he has removed the large debt that rested on the parish, and completed the church which was consecrated Easter Sunday, 1887. Since that time the growth of the parish has been steady. There have been nearly 300 persons confirmed and over 1,000 baptized since Dr. Gray became rector. The degree of D. D. was conferred on him by Kenyon College in 1881. Dr. Gray is a ripe scholar and an indefatigable worker. He is filled with the Spirit of God and great missionary zeal, and South Florida is to be congratulated upon having him as her chief missionary. Simple and unaffected, his deep learning and unceasing work have made him a factor in the religious life of the community that can scarcely be over-estimated.

## Consecration of the Missionary Bishop of Oklahoma

The consecration of the Rev. Francis Key Brooke, rector of Trinity church, Atchison, Kan., took place Jan. 6th, at Grace cathedral, Topeka, Kan. There was a celebration of the Holy Communion, Dean Colwell, Celebrant, at 8 o'clock. Morning Prayer was said at 9:30 o'clock, by the Rev. G. F. Patterson of Oklahoma City, Oklahoma, the Rev. Dr. J. N. Lee, formerly of Topeka, reading the lessons.

At 11 o'clock the vested choir, numbering 30 boys and men, preceded by the crucifer, entered the church, followed by the corporation of Grace cathedral, under the direction of the Very Rev. James W. Colwell, dean of the cathedral; 30 of the clergy of the dioceses of Kansas, West Missouri, and Oklahoma, under the direction of the Rev. J. O. Lincoln, canon of Grace cathedral; the Bishop-elect with two attending priests, the Rev. Pendleton Brooke, brother of the Bishop-elect, and the Rev. C. W. Tyler of Guthrie, Okla.; lastly the bishops who were to take part in the service.

When the processional hymn, No. 45 Church hymnal, was ended, Bishop Tuttle of Missouri, who was the Celebrant, began the Communion Office, Bishop Pierce of Arkansas being the gospeller and Bishop Thomas of Kansas the epistoller. Bishop Jaggard of Southern Ohio preached the sermon. The Bishop-elect was presented by Bishop Atwill of West Missouri and Bishop Kendrick of New Mexico, Bishop Tuttle being the presiding bishop on this occasion. The other two co-consecrators were Bishops Pierce and Thomas. The testimonials were read: Of election by Mr. Blish of Atchison; of the House of Bishops by Bishop Spalding of Colorado; letters of commission from the Primate by Bishop Atwill. After the reading of these testimonials the Bishop-elect made the promise of conformity and the Litany was said by Bishop Graves of the Platte. The office of the Holy Communion followed the act of consecration. "How beautiful upon the mountains," O'Kane, was sung as an offertory anthem, and Wiske's arrangement of "Nearer, my God, to Thee" as the Eucharistic hymn. While all the other musical portions of the service were sung by the full choir and congregation, these two selections were rendered by a quartette. When all had received the Eucharist, the benediction was given by Bishop Tuttle and the *Nunc Dimittis* sung. The recessional hymn was "My faith looks up to Thee."

Thus ended the first service of the kind ever held west of the Missouri—a service, too, conspicuous for reverence and devout care. After the close of the service the bishops and the clergy, with their families, the delegation from Trinity church of Atchison, the gentlemen of the corporation and their families, and the choir, were entertained at a luncheon presided over by Mrs. J. R. Dennis, president of the Ladies' Aid Society of the cathedral, other ladies of the congregation assisting.



# The Living Church

Chicago, January 14, 1893

Rev. C. W. Leffingwell, Editor

IF WE are to have "Theosophy" and Joss houses, why not have the æsthetic cult of the old Grecian mythology? The worship of Venus and Apollo would go well with some of the "high life" of which we read; it would be much more readily accepted than the cross which the Christian religion offers, or the mystic self-abnegation of Buddhism. It is scarcely respectful to the "classics" that we ignore the religion of the Greeks, while we use their culture in our schools. Let us have, at the World's Fair, a Chinese idol, a series of "ghost dances," and the Elusinian mysteries, to show what a great people we are, and how many religions we can "raise"! We suggest this as an "annex" to the Congress of Religions.

## That Matter of "Unity"

It is understood that the results of the Commission on Unity's labors are *nil*, as was shown in these columns some weeks since. It could not have been otherwise. The only people who gave a respectful ear to our declaration were the Presbyterians, but their idea of the Historic Episcopate, not to be given up, is as much like our idea, not to be given up, as any other contradictory propositions are alike. The Bishop of Western New York reports them as saying: "Here is the old irritant—the inmedicable wound. Even before we can get into parley with them, they stick before us this red flag, [episcopacy]; they hurt our self-respect, by intimating that they are something which we are not, and how can we but stumble at this rock of offence, placed upon the very threshold."

Bishop Coxe says such language is quite natural from the Presbyterian point of view. But did any ardent mind ever dream that the Presbyterians would look at episcopacy from *our* point of view? Did any body ever suspect that this business was ever entered upon by us with the idea of adopting the Presbyterian point of view? Let us be frank, and have done with this farce,

Our neighbor of *The Interior* tells us how it looks as he sees it through Calvinistic spectacles:

The writer of this is a member of the Presbyterian committee of conference, but has not attended a meeting of the committee in recent years because of conscientious scruples. The committee usually meets in New York or Philadelphia. The expense of the trip there and back is say, at a minimum, seventy-five dollars. If the writer had attended all the meetings, he could have drawn from the treasury of the Presbyterian Church some three hundred to four hundred dollars. In his soul he does not believe the work would have been worth more to the Church than thirty to forty cents. So he made one trip at his own expense, and thereafter stayed at home. There is one thing we can do, Brother Leffingwell, of *THE LIVING CHURCH*, we can crowd your commission into admitting, not in words, but in deeds, that the somewhat sensational encyclical overture of your bishops in their Chicago conclave, was a bit of *ad captandum*—that it never meant anything more than that they would like to have the Presbyterians, Lutherans, Moravians—and whosoever will let him come—added to the substructure of their pyramid. But to force such a tacit confession would be game not worth the powder.

*The Central Presbyterian* (Richmond, Va.) has this:

At the late meeting of the Synod of Illinois, the Rev. Dr. R. W. Patterson, from the committee on the assembly minutes, presented a report which was adopted, overturning the assembly to withdraw from correspondence with the Episcopalians in regard to Church union, on the ground that they have made the recognition of the Historic Episcopate, meaning the diocesan episcopate, a necessary condition of such union. Presbyterians are thoroughly confident that they have always had the "Historic Episcopate," meaning the Scriptural episcopate. On this ground they stand now as heretofore.

The truth is patent, that this movement was ill-advised, and has not contributed anything to the cause it was presumed to favor. The result is just

what many quiet observers, not carried away with sentimentalism, predicted.

Bishop Coxe realizes the situation. He proposes to drop the subject, so far as our denominational friends are concerned, and to seek other pastures. Here are his words:

But, leaving our Christian brethren to their own conscientious views, and praying that God's Holy Spirit may be with them and us alike, I propose that we should now "mind our own business," and prosecute our own especial mission, which is to work fraternally towards those of the Latin and Greek Churches with which we have established relations, and towards enlightened Latin Christians in our own land.

## Dr. Hall Harrison's Letter

We are glad to publish the letter of the Rev. Dr. Harrison. It is a matter of regret that we should in any way have misinterpreted his position. He remarks that if we had known him personally we could not have made such a mistake. Since, however, we had only his article in *The Churchman* to guide our judgment, we cannot think it extraordinary that we formed the conclusion expressed in our issue of Dec. 17th. We must say, however, that considering the very liberal view of Romanism which Dr. Harrison now expresses, we are more puzzled than ever to understand the intensity with which he has thrown himself into a cause which would ordinarily be justified on quite different grounds. We agree with him in believing in the salvation of devout Roman Catholics, but we could not say we have no objection to their worshipping the Virgin Mary, etc. We have decided objections to this and many other of the practical abuses which have found a place in popular Roman teaching. We object to having falsehood taught to anybody. If then, notwithstanding these convictions, we still regard missions to Roman Catholic countries as wrong in principle and mischievous in results, we should have expected one who sees no objection to belief in such doctrines, if people can believe them, to oppose, even more strongly than ourselves, methods which tend to nothing but confusion.

But the gist of Dr. Harrison's letter is the attempt to prove that there is no difference in principle between the American and English chapels, in Paris and elsewhere, and missions like that in Mexico, since both, from the point of view of the Pope, are equally "intrusions." We are not concerned with the Pope's point of view on this subject. We do not confound the Catholic Church under the Papacy with the Papacy itself. It is the future of true Catholic religion which is to us the matter of chief importance. In whatever technical sense the foreign chapels may be called intrusions, they are not such in the sense of undertaking to convert the people of the countries in which they are situated. Certainly, in the Oriental Church, organizations of this character, pledged to abstain from the endeavor to gain proselytes, are not regarded as intrusions, but enjoy the good will of the local ecclesiastical authorities. In short, the issue is this and this alone: The right of this Church to establish and maintain proselyting agencies in countries already occupied by other branches of the Catholic Church. This, we maintain, is contrary to the rule to which the Anglican Church has steadily adhered from the Reformation to the present time. It is in line with her forbearance in never retaliating even upon the Papacy, much less upon the Catholic Churches of other countries, the denunciations and excommunications of which she has herself been the object. It is consistent, also, with the moderation which has led her to admit to her altars priests of the Roman Communion, without even conditional ordination, upon the simplest guarantees of loyalty. She has ever shrunk from doing anything which is calculated to increase the confusions of Christendom. And all this is in accord with the attitude adopted from the first, of appealing to a free general council of the Catholic Church throughout the world. Meantime, she goes on her way endeavoring to do her

duty within her own sphere, leaving to others the responsibilities which belong to them. And so far is this position from "ecclesiastical suicide", it is in reality a position which, consistently adhered to, must win respect and admiration, and give to the Anglican Church a distinct vantage ground among the Catholic Churches of the world.

The denial that the Mexican mission is intended for "the conversion of Roman Catholics," a denial which Dr. Harrison reiterates, seems to us, in view of the patent facts of the case, hardly intelligible. What then was the meaning of the ingenious arguments at the recent Convention to prove that we have a right to do this very thing? If the contention be true, unknown as it is to earlier Anglican theology, that through the action of the Council of Trent in the sixteenth century, the Catholic Church under the Roman obedience became in all countries "as much a sect as the smallest sect which grew out of the disorders of the Reformation," the point is certainly proved. Then as the only surviving Catholic Church in Western Christendom, it is not only the right, but the bounden duty, of the Anglican body to "intrude" everywhere and always upon the domains of a Church which is, on this view, a mere counterfeit of Catholicism. But what a dereliction of duty for three hundred years! It is possible, notwithstanding inconsistencies, that those who deny the proselyting intention of the Mexican mission are still under the hallucination which for a time beguiled many, that there was a spontaneous movement from within, in favor of a reformed "Catholic" Church. This fiction of an independent body of pure faith, a true Catholic liturgy after the ancient Spanish model, possessed with a noble and lofty enthusiasm, was, one would think, so thoroughly exposed long ago, that it could hardly be seriously revived at this late day.

When we hear of martyrdoms in Mexico for a pure faith, we call to mind the story of the liturgy about which it was for so long impossible to get any clear information. Indeed, there has been more than a suspicion that these martyrs were, if necessary, quite willing to do without any definite faith at all. Reputable witnesses, familiar with the Spanish tongue, have testified that at one period, even the Apostles' Creed was eliminated from their services, from prudential considerations. This is hardly the stuff of which the martyrs of Christian history were made. Again, can we be mistaken in our recollection that it was necessary to depose some of these excellent persons who held the priest's office, because they had not four or five vagaries of modern spiritualism inconsistent with their notions of a pure primitive faith and their position as shepherds of the reformed flock? Many have not forgotten the extreme difficulty of obtaining definite information from these redoubtable reformers, and the frauds practised upon visiting clergy and bishops, to swell the apparent number of their adherents. Dr. Hall said of them so late as 1887, (*Church Review* for April, p. 347), "They are persons who cannot see that they are bound in common sense to give full, final, satisfactory replies to certain simple, important queries, and who do not do it." He speaks further of information which, though he knows it to be reliable, he does not use, "either because it is conciliar or private." Dr. Kirkus has more recently assured us that some of the information which came to him as editor of a Church newspaper, was too bad to print. We submit that there is an odor about all this which ought not to be associated with martyrs and confessors. It is not of the New Jerusalem. Nothing, we believe, is more certain than that the American Church will not be induced to commit itself in any constitutional manner to a business of this kind. Enough has been seen of it to make it clear, as Bishop Paret has said, that like all similar undertakings it is not attended with the divine blessing.



## A Happy New Year

NOTES OF A SERMON PREACHED BY BISHOP SEYMOUR, IN HIS PRO-CATHEDRAL, JAN. 1, 1893.

Text, 1 Cor. xv: 31, "I die daily."

The hand on the great dial plate of time has marked off another year; the bell has struck; 1892 has gone and 1893 has come. We wish you one and all a happy new year. May its days, and weeks, and months, as they grow, and make this year just born older and older until you say of it, as last night we said of 1892, "the old year is gone," may its days, and weeks, and months, add to your store of happiness in possession, and make your prospect for the future, near and remote, for time and for eternity, brighter and brighter.

Our New Year falls on Sunday, and the shedding of blood, the preface to the death upon the cross, the Feast of the Circumcision, associates itself with the resurrection, the fragrance of Easter, the first day of the week.

Death and life, then, are hand in hand, as we enter 1893. We need not fear death when life succeeds, and has no end. The death which we have cause to dread, is the death which follows life and has no sequence, is the everlasting banishment "from the presence of God and the glory of His power."

The circumstances which surround this New Year's Day suggest our theme and give it exposition. St. Paul epitomizes the lesson in the assertion of the text, "I die daily."

It is not a sad theme; it is a joyful help to enable you with God's blessing to make our wish your possession and the basis of your eternal hope, a happy new year.

We must consider then the need of this lesson, and its application.

1. THE NEED. The world grows stronger as it grows older. Its power over man waxes greater and greater as age succeeds age. Man helps the world to master him. He uncovers its resources, he lays bare its wealth, he displays its stores of metals and precious stones; he finds out many inventions, and brings under contribution its secret forces and its majestic powers, and thus he invites the world to lead him captive.

He weaves the web which catches himself. To live is more than to breathe and eat and sleep, and when life is enriched with odors, and charmed with delicacies in nectar and ambrosia, and beds of down, it is sweeter, more delightful, to live this lower life here than it was when our condition was one of hardship and severe exposure.

In another sense, still earthly, to live is more than to breathe and eat and sleep; such life limited to these essentials might be brutish, or on a higher level, slow, and monotonous, and stagnant. Human progress has epitomized the world in almost every place as a centre. The wires converge, and in a single chamber tell each man what all the earth is doing. Excitement is man's breath now, and the heavy headlines on printed pages are looked for daily as a needed stimulant.

"How well we live!" "How fast we live!" are ejaculations which rise spontaneously to every lip. And this is so, because the facts press, force themselves upon the attention of all.

But when this criticism is passed as just of all, it is more true of some than of others, and of whom is it more true than of us?

We have outstripped our eastern brothers in the rapidity with which we live. We show this in a thousand ways, in carriage, manners, gestures, action, speech, and we are not behind them in courting ease, comfort, and every available convenience. This is indeed so, we are ahead in the fastness of living, and in the comfort of living.

And now we are entering upon a year in which all this power of the world will be intensified for us as a nation by our great Exposition. This must be so; we do not mention it to find fault with it, but merely to show the need of our lesson in the face of so enormous a temptation.

Our entire people will be stirred by this world-wide excitement, and the delirium will grow more intense and overpowering as we draw near to the centre, and we are very near the centre. Chicago for a twelve month and more will be the world's focus, where she will build her fire to dazzle and bewitch the nations, probably we should not say to dazzle and bewitch, for this is not intentional, but the result will be all the same, and the devil will use the glory of this world to tempt us, and he will be able to show us much of it, as it were in a moment of time.

Now, brethren, we are human beings, we are all close kinsfolk in our susceptibility to such influences as will fall upon us more powerfully during the coming year than ever before, or after a season will again. The effect of this temptation will be to deaden faith, to weaken our grasp upon the spiritual world which lies behind the world of sense, but very near. The danger is that we shall be intoxicated with excitement, dazzled by the splendor of the material and the present, and lose sight of all beyond. We see the insect in the glow of the flame bewildered and perishing. The silly creature shows us ourselves unless some hand holds us back, some prophet speaks to us and gives us warning, nay, repeats it often, and enforces it perhaps with many stripes. How opportunely, then, does St. Paul come to our rescue with his stern resolve made eighteen hundred years ago, and kept stedfastly to the end: "I die daily."

Here is the antidote to Circe's cup, and the serpent's charm: "Live as though each day was to be the last." This principle will not make all days sad, it will make the last with all other days bright. When the principle is refused life may seem to be joyous, but then death when it comes is frightful, and such a close suggests an hereafter of which one dreads even to think.

To die daily makes all days serious, sober, but full of solid enjoyment, and when the day of death does really come it will be no surprise, it will be like other days which have gone before, it will be sweet with hope, and lovely with penitence and child-like faith.

Let us take with us our firm resolve that we too will live as St. Paul lived and rise each day as though it were to be our last. Suppose we put our thought in some such form as this, and look at it once each week, and build upon it a meditation:

"The day before death," this life. "The day after death," the life beyond. The day before death; its boundaries we know, birth and the grave. We are in the midst of it now, and we know it, we know its joys, and sorrows, and temptations, and sins. We love it, Oh, how we love it and cling to it! But it is very brief at the longest, and when its years are gone it seems like nothing. Yet it possesses this momentous value, it is our opportunity for determining where we shall be forever, and what our condition shall be, and who our company, since now and here we are beginning our education and it must go on eternally on the lines which we mark out and in the direction which we fix.

"The day after death," the life which begins and has no ending. The life which gathers all of the past into itself and receives its impress of character from that past. The life which is separated from the lust of the flesh, and the lust of the eye, and the haughtiness of pride. The life which carries on and forever all the good which is in us here by natural endowment or by supernatural gift, and develops it, and perfects it as it grows. The life which throbs and swells with love unutterable before the great white throne in the Presence of God and of the Lamb. The life that is thrilled with the ecstasy of joy forever with the beatific vision. Say to yourself with such thoughts in mind:

"The day before death, this brief life."

"The day after death, eternity."

And then as you see the contrasts so clear and sharp, resolve with St. Paul to die daily, and strive by the help of God's grace to make your resolution the practical rule of life; and your year will be, must be, a happy one, and prepare the way for happy years to come, and a happy eternity, "the day after death."

## Letters to the Editor

FESTIVAL SERMONS

To the Editor of The Living Church

May I say NO! to the suggestion about Christmas and Easter sermons? I have been long time a reader of these columns, but never have read counsel quite so "foolish for the priest" as that given by "S". "The clergy complain," "special solemnities unfit their minds," "festal sermons are an imposition upon both priest and people." "S" must have limited vision to arrive at "the average parish," such as he describes, to say nothing of the average priest. It is pretty narrow ground to confine "the composition of festal sermons" to saying "something about Christmas or Easter" when there are manifold expositions of Incarnation and Resurrection. If the priest have so fasted as to be physically weak, he sins against himself, and *Ecclesia docens*, and the faithful. What contradiction, being "spiritually strong," that he cannot compose a sermon! To suppose that his flock is in the same weak condition, gratuitous.

"The pulpit of man and the altar of the Lord." I am amazed.

The Church gave both pulpit and altar. The Church in setting forth her Scripture record gives their theory. The Church in establishing her practices places them in juxtaposition. High Celebration at noon-day is the place for high sermon. If the substitute for sermon is to be high music, as "S" seems to imply by his comparison, then we had better grade down. The pulpit of the Lord is what satisfies our idea of *Ecclesia docens*, and "the altar of the Lord" ornately obscured by the musical compositions of men, is no greater extravagance of speech than "the pulpit of man."

Suppose "S" play Hamlet leaving Hamlet out, and explain to people before and after the play, he would be quite as happy as in keeping Christmas without a sermon. And yet I think there may be preaching overmuch.

E. J. B.

To the Editor of The Living Church

In your issue of Jan. 7th, two correspondents writing on the subject of Christmas sermons lay stress upon the rubric in the Communion office, "Then shall follow the sermon." But it should be observed that this direction is not mandatory. The rubric does not say, "Then shall follow a sermon." It says, "Then shall follow the sermon," meaning of course that if there is to be a sermon this is the proper place for it.

A.

THE DEBATE ON THE MEXICAN QUESTION

To the Editor of The Living Church

May I be permitted to say a few words in answer to your article on the above subject? First, let me thank the writer for the kindly tone of his criticism. The Mexican question needs discussion, and discussion conducted in the spirit of your article cannot but do good in the end. A true and fair view of the case is what we are all seeking, and the debate in Baltimore has raised serious questions.

I must indeed make one exception, if you will pardon me, to the general kindness of your criticism. You say that I am an "ardent partisan who believes in the entire right of the Protestant Episcopal Church to set up altar against altar in Roman Catholic countries for the conversion of their people." I assure the writer that he is entirely mistaken. If he knew me, I am sure he would think differently. He has (without intending it, of course) misrepresented the purpose and express statements of my article on the Mexican debate. He has overlooked the fact that the Presiding Bishop expressly denied that the Mexican mission was intended to "convert Roman Catholics." I quoted the Presiding Bishop, and took precisely his ground. The whole drift of my article is to contend (along with Bishops Williams and Doane), that our Church has a right to give these poor people, our brethren, the sacraments and means of grace which they cannot have in Mexico unless they submit to what we consider sinful terms of Communion. (See the stenographic report in *The Church Standard*, of Oct. 21, 1892, p. 4, col. 2.) I have no wish to "convert" any Roman Catholic to Protestant Episcopalianism. I believe they are just as secure of salvation as any other Christians, if they are sincere, and keep our Saviour's "two great commandments on which hang all the law and the prophets." I have no objection to their worshipping the Virgin and all the saints in the calendar, if the worship of the Triune God does not suffice them. I have no objection to their believing all the articles of the Creed of Pope Pius IV., and the decree of Dec. 8th, 1854, and the decree of the Vatican Council of 1870, and all the other possible decrees of Popes and Councils, if they can believe them. But I do object to the Pope's imposing them upon me. I object to refusing the sacraments of our Saviour's appointment and the ministrations of the Gospel to our unfortunate brethren because they can't believe these new additions to the Faith once delivered. This is my position. And when I heard the ecclesiastical principles of our Presiding Bishop assailed as they were in Baltimore, I could not refrain from speaking out through the public press of our free country. And notwithstanding all the hard words that have been said against me, (though not by your paper, Mr. Editor) I cannot regret having given utterance to my strong feelings, though if my article was too caustic or in any way unkind, I should very much regret that. Brought up at the feet of Whittingham and Hugh Davey Evans, who used to be regarded in the past generation as the great champions of Catholic principles, I know I am standing on their ground, and if you had space and I had time, I could give you quotation after quotation to prove that they held on the subject of "intrusion" just what I have maintained, and just what the Presiding Bishop and the Bishop of Albany maintained in Emmanuel church, Baltimore, in the great debate. I do not, of course, mean to say that either Hugh Davey Evans or Whittingham would have been as liberal or as indifferent as I am about converting Roman Catholics. But this has long been my conviction. I cannot but think that the essence of Christianity and of the faith that saves, lies beyond and below all these technicalities of theology that divide different denominations. But this has nothing to do with the real question. I adduce it merely to show that I am not, as it happens, one of those partisans who are anxious to set up altar against altar, and "convert" Roman Catholics to my way of thinking and believing.

The point upon which I now ask to be heard is the case of the American chapels, such as that in Paris. As you are not the only writer who has misunderstood me, I fear I must have laid myself open to misconstruction, by my way of ex-



pressing myself. I hope I am open to argument, but really I cannot see why these chapels are not as much "intrusion" as our Church work in Mexico is. You say these chapels are not ecclesiastical intrusions, because they are not maintained for "proselytizing purposes;" they are not kept up "to convert Roman Catholics," but simply to furnish services to American residents abroad. But what difference does this make as to the single point of uncanonical intrusion? What would the Archbishop of Paris say to your position? What would his Holiness the Pope say? Do we not know that if the laws of France permitted, they would prevent any services within their territory by those whom they deem heretics? Has not this been Rome's invariable policy, until, thanks to civilization, and commerce, and the irresistible progress of the world, such a policy is no longer either prudent or even possible? And what is our justification for maintaining chapels in Paris and Rome, and for sending Bishops Doane, Coxe, and others, to Europe, to administer Confirmation? It must rest now, as it always has rested, upon the schismatical character of the Roman Church of today, and the uncatholic terms of communion which she imposes. She does not hesitate to disregard ancient canons as not applicable to us or to any "Protestants," as she calls us all alike. For us to give the Pope the benefit of these ancient canons (while he denies it to us) and admit his right to keep us out of what he claims as his dominion, is, as the Presiding Bishop said in Baltimore, to "commit spiritual suicide." The whole question has been fairly and conclusively discussed, as it seems to me, by the Rev. W. B. Laird, in a recent able article in the *New York Churchman*.

Let me illustrate my meaning by another example. Suppose a number of English Churchmen should settle in Pennsylvania and build up a town. Suppose they prefer to use their old Prayer Book, and bring over an English clergyman with them. Could they induce the Bishop of London to come over and administer Confirmation? Would he not absolutely refuse? And why? It would be contrary to all canons ancient and modern, as well as contrary to the canon of Christian courtesy. He would refuse not simply because the Bishop of Pennsylvania is bishop of a Church "whose orders we recognize," but because the Church of England is in communion with the Protestant Episcopal Church of the United States. But if our Church were to impose such terms of communion as are demanded by Rome, and if Confirmation were refused unless such terms were acceded to, the case would be very different. The Protestant Episcopal Church would then deprive itself of the protection which ancient canons and Catholic custom confer.

I did not mean to compare the American and English foreign chapels with the mission to Mexico in any respect except the single point of "intrusion," and I am not able to see, though I have honestly tried, that in this point I am wrong. Let me add that I have on my side one great bishop, and he is one whom you, as your article shows, highly esteem and respect. He is a bishop whom I (along with Lord Macaulay and Dean Stanley) regard as the grandest historic figure in all Christendom. It is his Holiness the Pope. I cannot say that I believe in his personal infallibility, but I am perfectly willing to accept his decision on the question whether the American chapels in Italy, and France, and Mexico, are not all alike "intrusions" within his ecclesiastical domain.

HALL HARRISON.

Ellicott City, Md.

## An Appeal to the Clergy

IN BEHALF OF A MISSIONARY CORNER

Not an appeal for money, or churches, church furniture, or even Christmas cheer. No, an appeal to the clergy for a clergyman. If only all could know the attractiveness of the work! Hardships? Some, of course, but is work that costs nothing, worth much? A corner? "Then," I hear you say, "no doubt the work is small, struggling, unorganized, in a strange language, perhaps, among a people unresponsive, preferring to be let alone, who will regard a clergyman as an intruder;" he must give up so many of the pleasantnesses of life. Oh, no! do not ask me, I am doing good work where I am. There is work everywhere to do for the Master, let me stay in my own corner, let some one else go there!"

Listen! It is a corner on the map of missions. It is among Indians, and does not make much show; but it includes eight well organized congregations with a possibility of forming more. There are young men's guilds and branches of the Woman's Auxiliary. There are six church buildings, with money for a seventh. There is a comfortable, pleasant rectory at the central station. There is a salary, less, perhaps, than you draw now, but always promptly at hand on the promised day.

So much for the outside.

There is an intelligent, willing people, desiring to know the better way if only some one will show it, and walk before them. There are strong, musical voices, and choral services were not unknown in the near past. The language is musical, and not difficult for those who know other languages. There is hearty support at the East from the Woman's Auxiliary and other friends, for all helpful plans to be wrought out in the field.

All these stations are cared for by native helpers, working bravely on in the face of disappointment and depression, for all this work has no resident head. The All-wise Head above saw fit to take to Himself the beloved pastor of this great flock, eight months ago, and, hoping against hope, the sheep are plodding on.

Surely you who read, who are thinking that your energy and tact and earnest zeal are needed just where you are, you are the one who is called to this post; for it needs energy, tact, judgment, and, above all, earnest zeal, to deal wisely and well with this people only a few years out of the dark ignorance of savage life.

I, who watched the six years' leadership of the departed priest, and witnessed the responsive following of the people after his pure and beautiful life, so filled with devotion to the Master, and with enthusiastic love for the Church and the helpless people—I could tell of rewards that come even during this life that outweigh the disappointments and trials. And who can count the jewels that may shine in your crown of rejoicing?

Ask yourself if it is not you who shall say: "Here am I, send me."

A WORKER IN THE FIELD.

[The editor will be glad to forward correspondence on this subject, to the Bishop of the jurisdiction referred to.—Ed. L. C.]

## The Church Congress

OF THE WORLD'S COLUMBIAN EXPOSITION

On Wednesday of last week the committee took final action upon the programme of the Congress, and decided, for the most part, upon the speakers who are to be invited. These, it is thought best not to announce, until their acceptance has been received. We will give next week the order of services and the topics chosen. It is not intended that the discussions should be at all controversial. It will be seen, when the selection of speakers is announced, that the committee have ignored all sectional and party lines.

The efficient secretary, the Rev. T. N. Morrison, to whose untiring activity and thoughtful care the enterprise is so largely indebted, will visit eastern cities at once, to confer with leading Churchmen there. It is estimated that the expenses of the congress will be about \$5,000, for which, we understand, the committee are responsible, but will be aided by other loyal Churchmen in bearing the burden.

## Personal Mention

The address of the Rev. R. P. Eubanks is Columbia, S. C., he having become missionary there.

The Rev. C. M. Gray has moved from Franklin, Tenn., to Ocala, Florida, and desires his mail sent to the latter place.

The address of the Rev. Thaddeus A. Snively is Western Theological Seminary, 1113 Washington Boulevard, Chicago.

Upon resigning his parish, the Rev. Charles A. Maison, D. D., was made rector emeritus of St. James' church, Kingsessing, Philadelphia.

The Rev. O. M. Waller, at present assistant at St. Philip's, New York City, has accepted the rectorship of St. Thomas' church, Philadelphia, Pa.

The Rev. C. H. Beers has resigned his position as assistant at St. Simeon's memorial church, Philadelphia, and accepted a call to St. Luke's church, Phillipsburg, N. J.

The Rev. A. J. P. McClure, assistant at Holy Trinity church, Philadelphia, has resigned that position and will take charge of the mission chapel at Wyncote, Montgomery Co., Pa.

The Rev. Wm. B. Hamilton has accepted an election to the rectorship of Calvary church, Chicago, and will enter upon his duties there on the 2nd Sunday after Epiphany, Jan. 15th.

The Rev. C. C. Kramer has resigned the temporary charge of Trinity church, New Orleans, La., and has been appointed by Bishop Sessums, Archdeacon of North Louisiana. Address, Monroe, La.

The Rev. F. G. Rainey has resigned from St. Barnabas' church, Stottville, N. Y., and accepted a call to Grace church, Dalton, Mass. He will enter upon his rectorship there immediately after Jan. 1st. Address accordingly.

## To Correspondents

NOTE.—A subscriber, after reading his copy of THE LIVING CHURCH, would be glad to send it to some clergyman in Texas or Nebraska not now subscribing for the paper. Send name and address to T., care of THE LIVING CHURCH.

## Ordinations

The Rev. James L. Bryan, M. D., of Cambridge, Md., was advanced to the priesthood at Christ church, Easton, Md., by Bishop Adams, on Wednesday, Dec. 28th.

Dec. 20th, at St. Paul's cathedral, Syracuse, C. N. Y., Bishop Huntington ordained to the diaconate Messrs. A. L. Byron-Curtis, of Rome, Frank M. Baum, of Sackett's Harbor, Chas. T. Raynor, E. U. Benn, and John Smiley, of Syracuse. Among those present were 20 members of the 41st separate company, N. G., S. N. Y., in uniform of which company Mr. Curtis is a member. The Rev. Joseph D. D., preached the sermon.

On Wednesday, Dec. 20th, the Rev. Charles Alexander Brewster, deacon, was advanced to the priesthood in Christ church, Riverton, N. J. The Bishop preached and celebrated the Holy Communion. The candidate was presented by the rector. The newly ordained priest was formerly pastor of a Presbyterian church at Cape May, but with the Rev. Mr. Cobb, of Rahway, came into the Church and prepared for Holy Orders, and is now rector of Trinity, Vineland.

## Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

## Died

LEAF.—At Birdsboro, Pa., on Dec. 16th, 1892, Harriet P. Leaf, widow of the Rev. Edmund Leaf, late rector of St. Michael's church, Birdsboro.

WILCOX.—Entered into the rest of Paradise, in Portsmouth, Va., on Dec. 17th, 1892, Julius Harvey Wilcox, aged 40 years, 6 months, and 15 days.

WILSON.—At Holmesburg, Philadelphia, on Sunday morning, Jan. 1st, 1893, Mardon Wilson, for many years a vestryman of the church of the Ascension, Atlantic City, N. J.  
"Faithful unto death."

HOLLISTER.—Entered into rest at Valley City, North Dakota, Dec. 31st, in the 56th year of her age, Esther A., wife of James H. Hollister, of Detroit, Mich., and sister of the Rev. E. Steele Peake.

## 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.

THE GUILD OF ALL SOULS.—FOUNDED A. D. 1873.

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the repose of the souls of deceased members and all the faithful departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and of churches in open communion with her. For further information address the secretary and treasurer,  
MR. EDWARD O. HUBBARD,  
P. O. Box 185, Chicago, Ill.

THE GENERAL BOARD OF MISSIONS

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

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. \$600,000 are asked for this year, relying upon the generous offerings of men, women, and children in all parts of the Church. 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 M. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

## Acknowledgements

THE members of St. Paul's Mission, of Murfreesboro, Tenn., desire through your paper to acknowledge most gratefully the receipt of five dollars, contributed some time since, by Z. B.

CHINESE CHURCH LEAGUE

The following contributions have been forwarded to the Rev. Herbert Sowerby, St. John's College, Shanghai, Secretary of the Chinese Church League: St. John's S. S., Irving Park, Ill., \$7.34; Rev. W. Mumford, St. Peter's church, Salisbury, Md., \$5.00; Miss A. G., 50 cents; Miss May Shelly Wyatt, \$2.50; Charles E. Grummon, \$2.00; W. H. Manchester, \$5.00; Mrs. J. A. Westervelt, \$1.00; Miss Phebe Coleman, \$1.00; Rev. H. D. Nancrede, \$5.00; St. Mark's church, Hoosick Falls, N. Y., \$1.00; "Easter Offering," \$5.00; Small sums, \$1.66; total, \$100. The treasurer would like to make another remittance on or about April 10, 1893.

C. W. LEFFINGWELL, Treasurer, Knoxville, Ill.

## Church and Parish

A PRIEST leaving America is selling his library cheap. For catalogues address PRESBYTER, 415 Court Street, Memphis, Tenn.

WANTED.—Three priests for missionary work on salaries of \$800. Give age, family, and references in answer to this. Address ARCHDEACON, care LIVING CHURCH.

WANTED.—A choir-master and organist for an established male choir in a large eastern city. Salary good. The applicant must be thoroughly conversant with and able to teach Gregorian music. Address H., office of LIVING CHURCH.

WANTED.—A competent organist and choir-master for vested choir. Must be a Catholic Churchman, with experience in training boy's voices, and in disciplining them to the reverent usages of the Church. A splendid opening, with every choir convenience, in a town of 30,000. Apply with references to the REV. D. C. PEABODY, Rockford, Ills.



## Choir and Study

The feast of St. John the Evangelist henceforth is a marked day in the calendar of the diocese of New York, for on that day, Dec. 27th, the corner-stone of the cathedral of St. John the Divine was laid by the Bishop of the diocese. The site is unique and perfect. It crowns the south-eastern extremity of that very high, broad bluff that marks the Hudson river boundary of Manhattan Island, and which, for the last mile, is flanked on the east by a precipitous ridge that rises from the great Harlem level at its foot. This natural bastion was admirably and boldly treated, architecturally, under the late "Ring" of the Tweed dynasty; at intervals are broad, terraced flights of steps, winding to the heights of the splendid Morningside Boulevard that extends northward the whole distance, protected along the east by a massive stone balustrade. This is the grandest area on the island. It commands, on the west, the Hudson and its Palisades; on the east it overlooks all upper New York, the East River with the Hell-Gate region, and is at last bounded by the distant hill-ranges of Long Island. Immediately opposite lies diagonally, the north-east corner of the great Central Park below, while towards the south the grand plateau falls away into the normal grade of the Park, West Side. This most commanding site can never be overtopped or built out of sight, since nature and the architects have given it indisputable supremacy. Before the topmost spire is cross-crowned, the cathedral will have become geographically the centre of the population of the metropolis, as it now is topographically the centre of the city.

The plans, after a long and patient competition, were reduced to a residuum of three, which were subjected to a final competition, ending in the choice of designs submitted by Heins and Lafarge. They are young architects, inexperienced in important constructions, but so strong and rich in invention as to concentrate and capture the judgment of an exceptionally intelligent and cultivated body of gentlemen, lay and cleric, who are the trustees of the cathedral foundation. Many amusing and preposterous errors have crept into the newspaper descriptions of these plans, which are taken to represent a species of "round-arched Gothic," with "features from St. Sophia and San Marco, Venice," all of which is absurdly untrue. There is no such type as Gothic with round arches; and there is not the remotest suggestion of the great structures referred to, in the published and exhibited plans. The architects have chosen the grand plan of the Latin cross, which is fundamental to the Gothic cathedrals. The general proportions and arrangements also follow this ancient modulus. But the style, so far as it may be defined, is a true Romanesque, with the prevailing round arch in all exterior openings, and the barrel vaultings within. The western front is distinguished with its eastern and western towers, like Durham and Westminster, while a tower of unexampled magnitude rises above the intersections of nave and transepts, crowned with a majestic spire which reaches an altitude of 445 feet, in its general symmetries suggesting the Gothic, and supported at the exterior angles by four square towers rising just above the roof-ridge of the nave. The transepts and choir end in apses, a feature found in no Anglican cathedral. The great choir is flanked in its entire circuit by a line of seven chapels, "The Chapels of Tongues," wherein the Holy Solemnities will be held in as many languages.

The dimensions give us pause, as in most particulars they transcend those of all Anglican and most Continental cathedrals. The total length is 520 feet (but there is no Lady chapel nor retro-chapel); total length across the transepts, 296 feet; width of the west front, 192 feet; height of the front gable, 164 feet; height of the interior dome at the intersection, 253 feet; width of the nave within, 92 feet; span of the great central tower, 96 feet; and length of choir and ambulatory, 154 feet. The vastness of these interior dimensions may be partly realized when it is remembered that the interior height of Trinity chapel, New York, is 96 feet; of Westminster Abbey (the highest in England, perhaps,) 102 feet, and of Beauvais cathedral, France, (the highest in France), 142 feet; while this new cathedral of ours will exceed 160 feet. The nave width also exceeds that of any Anglican cathedral. It hardly need be added that no ecclesiastical structure in North America approaches

it in magnitude or magnificence. The grouping falls into exceedingly harmonious lines from every point of approach and the predominance in altitude and ascending volume results in the pyramidal completeness of the general mass. The exterior details are rich, picturesque, and harmonious. Assuredly nothing more admirable or distinctly majestic could be looked for in the Romanesque, with its spiral touch of Gothic. It is the purpose of the trustees to erect the choir, which has a capacity of nearly 1,500 sittings, as rapidly as practicable, and it is anticipated that the entire edifice may be completed within fifteen years. The total estimated cost is \$10,000,000. This does not seem a very formidable sum when we take into account the hundreds of millions of wealth represented in that assemblage on St. John the Evangelist's Day, Dec. 27th.

The day was clear, tranquil, and, indeed, faultless. The corner-stone occupied the centre of an improvised cruciform area, floored over and tented, steam-heated and electric-lighted, wherein 1012 sittings were provided. The "East" was set apart for the bishops and vested clergy; the north transept for the trustees of Columbia College, St. Luke's Hospital, the cathedral trustees, with the guests of honor; the south transept was filled by the Church Choral Society and its orchestra, with the students of the General Theological Seminary at the rear. The nave proper, rising from the intersection to the west end, was assigned to the rest of the invited guests. Perhaps never before were so many persons representing the best culture, the vigorous Churchmanship, and the enormous wealth of the Church, assembled together. Indeed, the general religious activity, learning, and philanthropy of the city were conspicuously exemplified. More than 250 clergy, mostly vested, were in attendance, while Bishop Potter was supported by the Bishops of Albany, Long Island, New Jersey, Newark, Pennsylvania, Wyoming, Montana, and Spokane.

The service was reported in detail in our last issue. It was very beautiful, impressive, and reverent. One thought of Mr. Gladstone reading the lessons in Hawarden church, while Justice Fuller, the most illustrious layman in our Church, read, in a clear, impressive manner, the Scriptures. The consecration anthem, composed for the occasion by Mr. Horatio W. Parker, was selected from Nehemiah ii: 18, 20, and I Chron. xviii: 20, in solo and chorus movements, with orchestral accompaniment—a work abounding in delightful passages. The address of Bishop Doane derived additional interest from the fact that Bishop Potter had preached the sermon at the dedication of the cathedral of All Saints, Albany, but a few years ago. Bishop Doane rose to the highest demands of the occasion, literally entrancing the great audience under his penetrating eloquence. There was no manuscript. The elocution was musical and faultless, with a grand enthusiasm pulsating throughout, and an elegance of allusion and steady pressure of incisive but easily-tempered argument, mingled with felicitous grace, that moved his hearers again and again almost to the verge of applause. We append certain pregnant passages:

If I may compare spiritual things with material, I feel that the speaker to-day is fashioned somewhat after the manner of the telephone, which has in it two elements—the power to hear from a long distance, and the power to speak to long distance, and my function is first, hearing, then to speak to you the message of this corner-stone.

No corner-stone can teach that does not speak first of Him, the Stone on which the Holy Script lavishes the choicest epithets of praise: "The Tried Stone," "The Chief," "The Head Stone of the corner," "Elect," "Precious," "The Stone that was cut out of the mountain without hands," "The Very Rock." *Petros*, not *petra*, not *cephas*, and yet that involves *petriai*, for the stones that underlie these houses of God, whose greater glory is His precious presence, are the *petria* of the *petros*, stones of the Rock; and their story is not unlike His.

Signally, my friends, there is a feature of likeness in this cathedral corner-stone, where the kingship of the Christ is to be set forth in ruling. Here is the disallowed stone which in the early days of this great country, men would have nothing of; which was refused as tainted with that awful epithet of prelaty; which was rejected as part of the royalty which refugees of Quaker stock or Puritan had left behind, and it is fast becoming the headstone of the corner.

The episcopate, call it apostolic, call it rather Catholic and primitive, is more and more looked to as the corner-stone of that great hoped-for, prayed-for, temple of Christian unity. Already, out of a population of eighty-nine millions of English-speaking people, more than thirty-four millions are under episcopal government, and of the thirty-

four millions, more than twenty millions are in communion with us. So great a stone as this must gather as it rolls.

I take this as the first teaching of this stone, and the first lesson of this cathedral that is to sit here as the King's daughter, "all glorious within," with "the garments of praise." The Bishop's church is to be witness and magnet to the great city which it will crown.

Three steps of splendid progress the Church has made here up its great avenue of travel: The grand old mother church of Trinity, guarding the entrance way; Grace church, well named *Plena Gratia*, at the half-way place, and soon the Cathedral of St. John the Divine, the Apostle of Light and Love, at the apex now, at the centre that is to be—witness, I say, and magnet. It is the witness to an episcopate pure and primitive in descent, in dignity, in independence, in doctrine, in manner of making. It claims kinship of blood, through Seabury and Provost, with Aidan and the Celtic Church, and through Arles to Ephesus, to Irenæus and St. John. It is pure and primitive in independence of control from the State or from interference with it, and in the dignity which denies the subordination or inferiority of the youngest bishop or the smallest diocese to any other bishop on either side of any range of mountains or of any sea. It is primitive and pure in doctrine as in descent. There is no new name and there are no new articles in its old Catholic Creed. It is pure and primitive in the manner of its making, with the wool of no papal pallium pulled over its eyes, but in touch with the clergy and the people at every point, and chosen by them, to be consecrated by com-provincial bishops of adjoining sees.

This is the episcopacy that men sought for in the days of the great ecclesiastical revolt, and which the English Reformation brought out in the light, the old treasure stripped of incrustations, which, if Luther and Calvin could have found they would have accepted, and which, if it had not hid itself for a little while again in Wesley's day, would have saved a great following to the English Church.

This is an episcopacy which would prove its descent through actual succession by actual similarity to the spirit of St. Paul, of St. Cuthbert and St. Aidan of the great cathedral builders, like Dunstan and Cuthbert and Mellitus, \* \* \* and I believe this is the episcopacy which more and more from the tyranny of self-will in a single individual and from the more tiresome tyranny of too many individuals, American Christianity in this latter day is looking for and will find. It is for this that this cathedral is set like a city on a hill and "the hill of this Zion is a fair place to win men up to."

It is like a dream and a vision to look on to the coming day when with the old college, [Columbia], which recalls the days of the Revolution and the names of the patriotic scholars of those times, and with the hospital that enshrines the sweet name of Muhlenburg, the cathedral, the material seed of Bishop Potter's episcopate, shall lift its beauty from corner-stone to cross-topped spire, and with a Christian science and philosophy and Christian works of healing and of mercy, with a Christian ministry of prayer and praise and constant offering of the Christian Sacrifice, shall help on even the fulfilment of the splendid prophecy of the dear Lord's kinship when He reigned from the tree, "I, if I be lifted up, will draw all men unto Me." I believe it is a stone of witness that we set here and a magnet of mighty attraction.

Remember, too, my friends, that this is a corner-stone, and we forget sometimes the peculiar force and meaning of this thought. It is not merely the foundation stone. It is the *angulare fundamentum*. And the chief thought almost of this is that it means a binding, a band, a bond. Like the old prophetic staves, one of which was "beauty" and the other "bands," it shall find its first beauty in binding things with bands that shall draw men together and fit them in.

What a mission lies before the cathedral as a building, as an institution, as a centre of spiritual life. First, to promote internal unity among those who are not at one. I know no more cheering fact in all the story of this beginning than that the great parishes of this city and the rectors and the people of them have taken hold to help on that which in the narrower thought of parishes and priest—both belittled in the thinking—might seem their rival, when really it is the common centre from which shall flow our life and strength to them.

And still more it shall be the bond of unity among Christian people of this city. Already there has been marked evidence of the fact of this in that one of the greatest and most generous of the gifts which have made possible this beginning, comes from one belonging to another Christian body.

I am glad to say that there is some good Presbyterian money in my own cathedral—not so much as here, because there is not so much money in the whole; but it is a most hopeful sign of the recognition of what this Church may come to be, dominating the city, as a bond of union of American Christians of every name; as something that is here to stay; as something that protests, in both the senses of the word, for the pure and primitive faith of the gospel, so much of which we hold in common with those who call themselves Protestants; and as witness against the encroachment of undue authority and the addition of unlawful terms of communion on the part of those with whom also we hold in common all that they have that is ancient and true.



## Magazine Reviews

*Scribner's Magazine* for January contains remarkable "Personal Recollections of M. Lincoln," by the Marquis de Chambrun, who was in immediate attendance upon the presidential party on its visit to "the front," at the surrender of Petersburg, and final collapse of the rebellion. He was also a spectator of the mad and terrible tragedy which cost the nation the great President whose sad, patient, and masterful genius had given it a second life. The narrative is enriched with citations from the President's wayside, unrestrained conversations, his profound sayings cast in the mold of childish simplicity or prophetic wisdom, his pathos and patience, his inexhaustible love of the nation, and devotion to all the people. The memoir must fill an important chapter in the annals of 1865. The many admirers of Mrs. Frances Hodgson Burnett will find her new story begun, "The one I knew best of all: A memory of the mind of a child." Frederic Crowninshield contributes the first of two papers, "Impressions of a Decorator in Rome," sufficiently illustrated to emphasize the drift of his conclusions which justify the opinion that the modern art of Rome in the light of the mediæval art, is a nerveless and insignificant development; something indeed very far inferior to the modern art of Munich, Paris, and London.

*Harper's Monthly*, for this number at least, is chargeable with an almost "unconditional surrender" to photogravure, a most lame and impotent conclusion, after the prolonged triumphs in wood engraving, in which it stood long at the front of its contemporaries. The falling off is something quite melancholy; and we venture to suggest that a literature that requires or invites no accessories of picturesque illustration is better left severely alone, than handicapped with a third-rate photogravure. Julian Ralph's sketch of "The Old Way to Dixie," that is, by steamboat from St. Louis to Natchez, is a brisk chapter in bohemian adventure told with a racy pen. Mr. Howell's farce, "The Unexpected Guest," a species of dramatic pastime in which he is exceptionally felicitous, is enlivened with Mr. Smedley's expressive designs, who also serves Julian Ralph in the same helpful capacity. There is a posthumous paper, "Proletarian Paris," by Theodore Child, bearing tokens of his sympathetic and minute knowledge of the great city. "Why we left Russia," by Poulteney Bigelow, has already elicited lively comment in the press, as a disclosure of those detestable secret-police measures, under which the Russian authorities expedite the departure of obnoxious tourists from the imperial dominions. Henry Van Dyke (Rev. Dr.) tells in his agreeable manner, "The Story of the other Wise Man," a devoutly imagined Christmas legend.

## Book Notices

**Moltke, his Life and Character**, sketched in journals, letters, memoirs, a novel, and auto-biographical notes. Translated by Mary Herms. With illustrations from drawings by Moltke, portraits and fac-simile letters. New York: Harper & Bros. Pp 332. Price, \$3.00.

A study of the life and character of so noted a leader of men and master of affairs as Helmut Von Moltke, Field Marshal of the German Empire cannot fail to elicit widespread interest. In a certain sense, this work before us is not a biography; it is rather a collection of facts, incidents, autobiographical notes, letters, and literary productions upon which the reader may form his own estimate of the famous general. Yet all is so well arranged as to make most fascinating reading. The arduous enterprises of the great soldier, his diplomatic services, and his unsurpassed skill as a strategist in the Franco-German war and in the capture of Metz, are depicted with thrilling interest, while his untiring devotion to five sovereigns and his well-earned accumulation of honors are unique. Through all, the beautiful character of the man and the Christian shines out clear and steadfast. The reader's enjoyment of the book is added to not a little, by the large, clear type and broad margins that so fitly enshrine this deeply interesting history. The fluency of the translation is also worthy of comment.

**The Newly-Recovered Gospel of St. Peter.** By J. Rendal Harris. New York: James Pott & Co.

The rapidity with which valuable literary discoveries, connected with the early history of Christianity, have followed each other during the last twenty years, is one of the remarkable phenomena of modern times. The "Teaching of the Apostles," the missing chapters of St. Clement to the Corinthians, the Harmony of Tatian, and the Apology of Aristides, are the most important of these documents. And now Mr. Harris gives to the world an English translation of the fragment of the apocryphal Gospel of Peter, one of the Greek documents found in the Christian tombs at Akhmim, in Upper Egypt, in 1887. It is amusing to notice that some of the wise men of the daily newspapers, misled by the title of this little book, are persuaded that it is supposed to be a genuine work of the Apostle, St. Peter, and that in some way it strikes a blow at the Christian canon. It is needless to say that it has been well known to the learned world that such a document existed, the composition of Docetic heretics in the second century. But now, for the first time, we have in our hands a portion of the work itself. It is the first specimen of an heretical gospel of any length that has come to light.

Prof. Harris remarks that it is not likely "to produce the impression that the canonical Gospels are merely an ecclesiastical survival from a mass of similar literature, of nearly the same value as themselves." The Docetic heresy is one of the very earliest of Christian heresies against the truth of the Incarnation. St. John combats it in his epistles, and again Ignatius, at the beginning of the second century. There is proof that in the year 191 this corrupted gospel was already of great antiquity. But it is not to be assumed that a document, because it is heretical, is therefore of no value. On the contrary, it may be incidentally of very high value. In the present instance, the point of chief importance is the testimony which this production bears to the genuineness of the canonical Gospels, especially those of St. Matthew and St. John. It is, in fact, another link in the chain of evidence, which is little by little compelling the unwilling critic to concede the truth of the Catholic tradition and the explicit claim of the fourth Gospel that it was written by the Beloved Disciple. Prof. Harris remarks that the verified age of St. John's Gospel "goes back a year for every year that it is under examination." The account of the newly-discovered document, its bearings and relations, is presented in the clear and interesting manner with which the past work of this eminent scholar has made us familiar. It is a significant remark, coming from one who may claim to be an expert in ancient Christian literature, that the objection to the substitution of the Revised for the Authorized Version of the Bible, "is a case of intelligent judgment as well as conservatism."

**The Relation of Confirmation to Baptism.** By Arthur James Mason, D.D. New York: E. P. Dutton & Co.

Dr. Mason writes as one who has made a discovery and is inclined to make the most of it. This discovery is that there is an important distinction between the gift of Baptism and that of Confirmation. The distinction is indeed important, and it is true that in much of the common Anglican teaching it has not been observed. Men have written as if the primary gift in Baptism were the imparting of the Holy Spirit, and as if in Confirmation the same gift were repeated or simply enhanced. The forgiveness of sins and the new birth are, according to the Catechism, the inward and spiritual grace of Baptism. In Baptism we are incorporated into Christ. In Confirmation, on the other hand, the seven-fold gifts of the Holy Ghost are the inward and spiritual grace. This is clearly expressed in the prayer which immediately precedes the act of Confirmation. All this is true, and yet it is not true, as the writer before us tries to prove, that the Holy Ghost is not given in Baptism. If in Baptism we are incorporated into Christ, made one with Him, we are incorporated into One who possesses the Blessed Spirit in all His fulness, and we must share in that blessedness. The analogy of the Baptism of our Lord as expounded by St. Jerome, in a passage which Dr. Mason quotes but which he thinks open to criticism, seems to us very clear on this point: "The Spirit of the Lord," says Mason, "moved upon the face of the waters." From which it is clear that there is no Baptism without the Holy Spirit. . . . Our Lord Jesus Christ Himself, who, instead of being cleansed by the washing, rather by His washing cleansed all waters, directly He raised His head from the stream, received the Holy Ghost—not because he was ever without the Holy Ghost (italics ours), but in order that we might be shown that that is true Baptism to which the Holy Ghost comes." In like manner in Confirmation the Holy Ghost is given, but not as though the person confirmed had before been without the Holy Ghost. It is to be remembered also that in a prayer of our own Baptismal Office, we are directed to say: "Give Thy Holy Spirit to this infant," an expression which is hardly to be explained away, as our author endeavors to explain it away on page 427. The prayer plainly implies that it is not simply by the agency of the Holy Ghost acting *ab extra*, but by the gift of the Holy Spirit working internally, that the infant is "born again" and "made an heir of everlasting salvation." At the same time it is true that in Confirmation a distinct gift is imparted, and we do not see how it can be better described than by the anonymous Gallican prelate of the fifth century quoted on pp. 196, 197: "The Holy Ghost who came down upon the waters of Baptism with His saving illapse, bestows at the font absolutely all that is needed to restore innocence; in Confirmation He grants a development for progress in grace. Because in this world, if we live, we must walk all our days among invisible foes and dangers, therefore in Baptism we are born again to life, after Baptism we are confirmed for combat; in Baptism we are washed clean, after Baptism we are fortified. Thus if we pass away at once, the benefits of regeneration are all we want; but if we are to live, the help of Confirmation is necessary for us. Regeneration by itself saves those who are soon to be received into the peace of the world of bliss; Confirmation arms and equips those who are to be reserved for the conflicts and battles of this world."

It will be seen that we could hardly admit the author's main contention that the gift of the Holy Ghost belongs to Confirmation in so strange and unique a sense, "that, notwithstanding all previous operations of the Holy Ghost upon the soul, the baptized but unconfirmed believer may, unless the Divine action departs from its ordinary course, be truly said not to have received the Holy Ghost." It necessarily follows from the author's view that Baptism and Confirmation are so bound up together that it is a mistake to separate

them. This brings him into conflict with the well-nigh universal practice of the western portion of Christendom for many ages past. On the other hand, if they are not to be separated, he would "advise rather the postponement of Baptism, as a rule, till years of discretion (using that expression in its strict sense) than the administration of Confirmation, as a rule, to infants." Here he is a variance with the immemorial practice of the Eastern Church and of the primitive Church as a whole. When one's arguments have conducted him to such a result, he may well ask whether he has not in some way made a mistake. It is true, he condones the Western usage, but as he insists that Baptism and Confirmation are merely two parts of the same sacrament, it seems somewhat absurd to admit that it may properly be divided by an interval of years. This book contains too much special pleading to be recommended as a safe guide, while it contains many useful quotations from ancient sources and some admirable passages.

OUR Church Almanacs, annuals, and calendars, continue to improve, from year to year, and each possesses points of excellence and individuality. The greatest improvement, this year, is noted in the oldest of these time-keepers, 63rd year, "The American Church Almanac and Year Book." The name has the right ring, and the contents are worthy of the name. Everything about the handsome book is new, and there are numerous features of interest not before presented. The calendar with table of lessons is very clear and open, being spread over two pages for each month. We should like it better if "red-lettered." Both the Sarum and Roman use of ecclesiastical colors are given, also the Proper Psalms, and black letter days. Notes upon these days, and upon liturgical colors, are given; also a table of hymns for every Sunday and holy day, which may be found very helpful to the clergy, especially in learning to use the new Hymnal. There are many minor improvements which will be appreciated by the friends of this old favorite, colored portraits of Cranmer and Laud, a new design for the cover, heavier and better paper, etc. It is a little singular that just as "The Living Church Quarterly" has omitted the Canadian Clergy List, "Pott's Almanac," as it is familiarly known, should insert that list. It will be a convenience to some besides Canadians.

WHITTAKER'S "Churchman's Almanac and Parochial List" is forty years old save one, and retains the form and features in which it is so well and favorably known. A large amount of information and accurate statistics are given in compact form.

"THE CHRISTIAN YEAR: or Church Kalendar for the People," is the title of a handsome banner-shaped, large-paged kalendar, made to hang upon the wall. It has been growing in favor for nearly a score of years. Besides the handsome tables of days, lessons, etc., there is a large amount of information given about the doctrines, worship, and ritual of the Church.

"THE LIVING CHURCH QUARTERLY," containing an almanac and calendar, has reached, if we mistake not, its thirteenth issue. It presents to its constituents the great advantage of a clergy list corrected every quarter, though the tables, etc., need not be given, of course, except in the Advent issue. This issue contains the portraits of three recently consecrated bishops, and a very interesting and valuable Directory of Services in American Cities, already referred to in these columns. Other points of excellence, well known to most of the clergy, at least, continue to make this Quarterly one of the most popular in this country.

## Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

- A. C. McCLURG & Co., Chicago.  
The Iliad of Homer. Translated by Alexander Pope. New American edition in two volumes. \$2.00.  
A Short History of English Literature for Young People. By Miss E. S. Kirkland. \$1.25.  
Familiar Talks on English Literature. By Abby Sage Richardson. \$1.50.  
The Last Voyages of the Admiral of the Ocean Sea, as Related by Himself and His Companions. By Charles Paul Mackie. \$1.75.  
The Complete Angler or the Contemplative Man's Recreation. By Isaac Walton. Edited, with an introduction, by Edward G. Johnson. \$1.00.  
The Poetry of the Gathered Years. Compiled by M. H. \$1.00.  
How Do You Spell It? or Words as They Look. By W. T. C. Hyde. \$1.00.  
Our Cycling Tour in England. By Reuben Gold Thwaites. \$1.50.  
E. & J. B. YOUNG & Co.  
Born to Command. By Gordon Stables. \$2.00. S. P. C. K.  
AMERICAN BOOK CO.  
The Comedy of Twelfth Night, or What You Will. By Wm. Shakespeare. 20 cents.  
Y. M. C. A., New York.  
A Handbook of the History, Organization, and Methods of Work of the Young Men's Christian Associations. Edited by H. S. Ninde, J. T. Browne, and Erskine Uhl.  
JOHN. JOS. McVEY, Philadelphia.  
A Digest of Theology, being a brief statement of Christian Doctrine according to the consensus of the great theologians of the One, Holy, Catholic, and Apostolic Church, with an appendix containing the Doctrinal Decrees of the Ecumenical Synods. By Henry R. Percival, M. A.







country which was usually given to the monks; either desolate islands, or peninsulas on the sea-coast, or inland marshes, while the nobles appropriated the hills and peaks and luxuriant meadow land for their frowning castles and the villages of their churls. This, in the end, proved the best possible arrangement for the general good of the country, for the monks, accepting the sorry gift with deep gratitude, set to work with a will to drain the marshes, build dykes and bridges, cut down forests, and in an incredibly short time turn the wilderness into a garden. Their crops were abundant, their flocks and herds large and well-cared-for, and as year by year prosperity smiled brightly upon them, larger and more beautiful buildings arose to the glory of God and for the accommodation of not only themselves, but the poor and suffering among their fellow creatures. For the monasteries were the blessing of the land; their doors ever stood open to the unfortunate and friendless, and in those fierce, lawless times, where else could be found peace, charity, and refuge? There were many abuses and sad corruptions doubtless, for the monks were but human and many of them grossly ignorant, but in spite of this, it was the light which shone from the lives of the holy men and women of Croyland, Lindesfarne, Whitby, and many other monastic institutions which illumined the darkness of England for centuries.

The holy hermit Guthlac was the founder of the monastery of Croyland. When Ethelbald, afterwards King of Mercia, was banished from his land, and in sore peril came to Guthlac for help and counsel, the hermit comforted him and prophesied that he should overcome his enemies and regain his kingdom. He also took occasion to exhort Ethelbald to repentance for his sins, of which, the chroniclers tell us, there were many. Ethelbald, cheered by his prophecy, took the advice in good part, promising to amend his ways and also to build a monastery for St. Guthlac when he should regain his kingdom. But the hermit died before these promises could be fulfilled, and Ethelbald, still an exile, came to weep at his tomb, lamenting that "the solace of his life was taken from him."

At last when Ethelbald was joyfully restored to his throne in 716, he did not forget his promises, but made a grant of the island of Croyland and gave money to build a monastery thereon, to Kenulph, whom he appointed abbot, and his successors forever. This was the beginning of the famous monastery which grew and flourished till, in the year 870, it was a large, wealthy establishment, the pride and blessing of the surrounding country.

But in this sad year the Danes came with fire and sword, and swept through that pleasant land like a pestilence. A brave band of armed men was sent out from the monastery led by a lay brother, Tolius, who, "before his conversion," says Ingulf, "had been a knight renowned through the whole of Mercia for his military skill, but who then had for the love of heaven become subject to heavenly warfare at Croyland." These men joined Earl Algar and made a most desperate resistance, but were finally overpowered by the Danes. A few escaped and hurried back to the monastery to warn the aged abbot Theodore while yet there was time to escape. Ingulf's account of what follows, is so simply and touchingly written that I quote largely from it. "Now when everything was thrown into confusion by these tidings, the abbot keeping with himself the elder monks, and a few of the children, in the hope that perchance the sight of their helplessness

might move the barbarians to mercy, \* \* \* bade all those who were in the prime and vigor of age to take along with them the sacred relics of the monastery, namely, the holy body of St. Guthlac, his scourge, his psalter, and the other principal valuables and monuments \* \* \* and thus to flee into the nearest marshes, and there await the result of the war. With deep sorrow and regret they obeyed his bidding, and having laden a boat with the aforesaid relics and the charters of the kings, they cast the great altar piece, (which was covered with golden plates, and had been the gift of King Witlaf), ten chalices, etc., into the well of the cloister, \* \* \* and taking their boat they came to the wood of Ancarig."

The Abbot Theodore, "and all the rest clad in their sacred vestments congregated in the choir and kept the regular hours of divine service, and then went through the whole Psalter of David entire. After this the abbot himself celebrated High Mass." They had hardly finished the Holy Sacrifice when the Danes burst into the church and murdered Theodore before the altar. A horrible scene followed, old men and children were first tortured to force them to reveal the hiding place of the treasures and then put to death. Only one was saved out of the devoted band, a boy of ten years, named Tugarius, whose great beauty touched the heart of Earl Sidroc, who pulled off his cowl and covered the boy with his own cloak, and protected him till the danger was over. Then the heathen in their insane desire for gold, broke open the tombs and searched for treasure. Finding none they were so enraged that they piled up the bodies in a heap and set fire to them. They then burned the church and all the other buildings, and driving the flocks and herds before them, they departed to bring desolation to other homes.

Poor little Tugarius escaped after a day or two, and returned to the blackened ruins, to find the little band of fugitives mourning over their murdered brethren. Bricstan, the bard of the monastery, afterwards wrote a dirge beginning:

Desolate now is the seat where once was the monarch of houses;  
Low is the noble church, which of late was by God befriended.

Such was the sad tale of the martyrs of Croyland, and it is only one of many just as sad which took place in those troublous times. In the course of time the monastery was rebuilt, and prosperity again visited the island; in the stirring times just after the conquest it was celebrated as the scene of some of Hereward's exploits, and it sheltered many patriotic spirits who would not bend to the conqueror's yoke.

Those troublous times are now past, no longer do "the heathen furiously rage" over the happy English lands, and three grand cathedrals testify to the glory of God and the triumph of the Cross in that once wild fenland where the holy Guthlac watched and

AN Ohio minister, at the close of some remarks in his own church, said: "We will now hear from our colored brother." The visitor addressed, before entering upon his subject, said: "My brother is mistaken, I am not colored, I was born black."

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## The Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour

ONE of our little readers named Gertrude, ten years of age, sends the following, which her mother says was written impromptu, without correction:

Baby went to battle  
And her weapon was, I see,  
A little silver rattle  
No bigger than a key.  
And when she gained the victory  
On her little rocking horse,  
Her mother asked, "Who won it?"  
She answered, "Me, of course!"

We should like to hear from the children often. The editor will gladly read their letters and other things they may write, and sometimes he may print them.

## The Second Birthday

BY C. DE P. HUNT.

"Mamma, oh! mamma, I wish that you had been at the 'children's service' this afternoon," said Constance, as she rushed breathlessly into her mother's room. "Dr. Flagly told us that every child in the Sunday school had been born twice. My first birthday," he said, "was when God gave me to you and to papa, and [then when I was taken to church] to be baptized, I was born again, into the Church, and given my Christian name of Constance Delos. When I was born the first time I had only one name, that was my surname, or last name, Holt; our family name, you know, mamma. Dr. Flagly told us too, that it was the old Jewish custom to present little babies in the temple on the eighth day after they were born, and that our Blessed Lord, whose birthday was the twenty-fifth of December, was presented on the first of January, or as our Prayer Book calls the day, "the Feast of the Circumcision."

"Well, dear," said Mrs. Holt, "I am so glad you remember all that Dr. Flagly told you this afternoon."

"But, mamma, I almost forgot to tell you that Dr. Flagly said that nearly every child, and grown person, too, kept their first birthday, but often forgot, and sometimes even did not know when their second birthday was, when that one was really far more important than the other. And, oh! mamma," added Constance, "please tell me when I had a second birthday, and became 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven,' as the catechism tells us. Of course, I know my first birthday came on the twenty-fifth day of April, 1882."

"Yes, my dear, and your father and I selected the second day of May in that same year, for your. Baptism, which you

see was the eighth day after your birth. The Church teaches us to bring our children to be baptized (if possible) by the first or second Sunday after their first birthday.

"Dear mamma, may I keep my second birthday this year as I wish? You know every one tries to make me happy on the first one, with lovely plans, and surprises, and gifts. But the second one I should like to turn round. I don't know how to say it very well, but I mean that I want on the second of May to give presents out of my own money to other people, (poor people who don't have very much), and try to make them happy. But first, I want to go to church on that day, where my second birthday began."

"My child, your plan is an excellent one, and I will gladly help you to carry it out, but tell me why do you suggest going to church first on that day?"

"Why, mamma, to thank God for giving me a second birthday, and to ask Him to keep me always a true child of the Church. But, I think, Dr. Flagly told me that, though he said it in a very different way."

"At all events, my darling, you have caught the 'spirit', though perhaps not the 'letter' of to-day's teaching, and I trust that you will keep your second birthday every year of your life."

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### Clergymen and Perquisites

Few people, we apprehend, have given this subject proper thought. As a rule the clergyman is overworked and underpaid. His charities are abundant, and are bestowed hither and thither with unsparing hand. He is subject to constant calls from all classes of persons, and the alacrity with which he responds is the highest evidence he can give: his devoted and unselfish life. If summoned to the bedside of the sick or dying, he approaches without trepidation, and resolutely applies himself to his task, and under his assurances and ministrings death is robbed of half its terrors, and the feeble seem to be nerved to greater acts of heroism. A marriage ceremony in polite society is regarded with disfavor unless performed by a clergyman, and in performing the rite, or administering the sacrament of Baptism, his presence and holy offices are regarded as a *sine qua non*. In the last solemn hours devoted to the burial of the dead, the spirit of every surrounding friend yearns for the kind offices of the priest of the Most High, that the rites of a Christian burial may be accorded the deceased.

The above are but few of the more important duties required of the clergyman, and to which he is expected to cheerfully and unhesitatingly respond in the affirmative. But right here arises one of the most important questions connected with the life of a human being. How is the minister to live? To be sure his congregation or parish is expected to furnish him adequate support; but this they not unfrequently fail to do, much to their own disgrace, and to the personal discomfort and inconvenience of their pastor. The proper thing to do, especially where the services of a clergyman are required by those not communicants of his charge or parish, is to respond liberally with fees or offerings, as in other cases where professional services are rendered.

No person would call upon an attorney for advice or legal services, nor upon a notary to take an acknowledgement without proffering pay therefor; yet at the same time the services rendered by the attorney or the notary would not occupy one-tenth of the time consumed by the clergyman in performing much more disagreeable duties, and for which he receives no compensation. As a general rule the cost of living for a clergyman is from a third to one-half more than those of other professions, on account of his being compelled in a measure to keep open house and maintain a society wardrobe. These and a thousand other reasons appeal to the better judgment of men not to impose upon the "cloth" burdens which they can not, and should not bear. Pay the clergyman a *quantum meruit* for all services rendered, and if the services ren-

dered for you have been joyful or consoling, reward your benefactor, and make other hearts happy.—*Mt. Vernon Republican.*

### From Our Contemporaries

After holding several secret sessions last week, the Presbytery of New York reached a final vote on the six charges against Professor Briggs on Friday, Dec. 30th. The vote resulted in his acquittal on every charge. The first charge accused him of "teaching that the reason is a fountain of divine authority which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God, and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein." The vote on this charge was 59 to sustain and 69 not to sustain. The vote on the second charge, which accused Dr. Briggs "with teaching that the Church is a fountain of divine authority which, apart from the Holy Scripture, may and does savingly enlighten men," was 55 to sustain and 72 not to sustain. Charge third accuses Dr. Briggs of "teaching that errors may have existed in the original text of the Holy Scriptures as it came from the authors." The vote on it was 61 to sustain and 72 not to sustain. Charge fourth was to the effect that Dr. Briggs teaches "that Moses is not the author of the Pentateuch." This was sustained by 54 and not sustained by 72. Charge fifth accuses the defendant of teaching "that Isaiah is not the author of half the book that bears his name." This was sustained by 48 and not sustained by 76. The sixth charge was that Dr. Briggs teaches "that sanctification is not complete at death." Fifty-seven voted to sustain the charge, and 69 not to sustain it.—*The Independent.*

ONCE IN A WHILE, says *The Lutheran World*, we Lutherans chronicle the departure of a minister to the Episcopal fold. Such departures are far more numerous in other churches. Bishop Potter has received within the last year three clergymen formerly in the Presbyterian Church, and at least one each from the Baptist and Methodist Episcopal Communions. Possibly these men have experienced a change of views as to church government and forms of worship. Certainly the only thing to be gained in going to the Episcopalians is the Apostolic Succession and the Prayer Book.

### Business Mention

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**What To Do For Nursery Accidents**

**SUBSTANCES IN THE EYE, EAR, AND NOSE.**—Children very often put such things as peas, beads, or cherry-stones into their noses or ears. If they have only just put the substance inside the nose or ear, it is easy to remove it, but should it be pushed tightly in, there is always a good deal of difficulty in getting it out, and it is very unwise to attempt it, as specially-shaped instruments may be necessary, and even chloroform may have to be administered. Every unsuccessful attempt pushes the substance further in and increases the risk and trouble in finally removing it. When anything gets into the ear, turn the head on one side, with that ear undermost, and if a few gentle taps on the head do not dislodge the body, do not make any further efforts, but take the child to a doctor.

When anything gets into the eye, gentle efforts to remove it may be made by using the end of a tightly-rolled paper spill, which has been softened by chewing. Hold the lower eyelid down, and carefully remove any dust, etc., then bathe the eye with warm milk and water.

Peas, beads, etc., in the nose are difficult to remove, and if they cannot be expelled by an attempt at sneezing, or by putting your mouth over the child's mouth and blowing sharply, you should seek medical assistance.

**SWALLOWING COINS, BUTTONS, ETC.**—If any substance sticks in the child's throat, and it threatens to choke, try to pull it up with your fingers, passing them as far down as possible, and hooking the substance up. If this is impossible, make the child swallow coarsely-chewed bread to try and send it down. Do not give emetics or aperients.—*Cassell's Family Magazine.*

**HOT-WATER BAGS.**—The inestimable value of hot and cold applications in various forms of disease cannot be too strongly emphasized. Until the advent of the rubber hot-water bag, we never knew how to conveniently and comfortably apply the heat or cold. No family should be without one: it is better to have two or three in the house. They are made in various sizes and shapes, of one to three quarts capacity—more or less. Bags are made for the spine, the head, the back, in the form of belts, and so on. Persons subject to neuralgia of the stomach experience great relief from using a hot-water bag, belt, or bandage. Every kind of stomach and bowel pain is much helped by putting on the hot-water bag. In cold weather they are such a boon to persons with weak circulation. Old people complain most bitterly of the cold. The back, the feet, cannot be kept or even gotten warm. Hot water at the back and feet will give them great comfort. The same bags may be used to make application of cold water or pounded ice for "splitting" headache. There can be found no quicker and better cure.

**NUTMEG POISONING.**—Cases are not infrequently reported in which children, and sometimes grown persons, are poisoned by the free use of nutmegs, it not being generally known that this article of common household use is really a deadly poison. This is true, in fact, of most common condiments; but the misuse of these articles, such as pepper, capsicum, etc., are so obnoxious to the taste, excepting when taken in very minute quantities, that the consumer is warned in a very positive manner before he has had an opportunity to do himself serious injury. This is not the case, however, with nutmeg. This nut, which contains a poisonous principle of a very deadly character, may be consumed without inconvenience, in quantities sufficient to produce fatal consequences; and it is surprising, not that death occasionally occurs from its use, but that deaths are not more frequent. A fatal case has been recently reported in which a boy of eight years fell into a comatose condition after eating two nutmegs, and died within twelve hours.—*Good Health.*

ONCE in a great while insects crawl into the ear causing great pain and ringing. To relieve, turn the head on one side and have another person fill the ear with sweet oil. This will drown the insect and it will be carried out with the oil, on to the outer edge, whence it may readily be removed.

The following makes a most effectual lip salve: Equal parts of best oil and white wax melted together in a cup set in hot water. Add a little alkanet root tied in white muslin and put in with the oil, wax while they are hot, and it will color the mixture pink. If it is desired to perfume it, add oil of bergamot or oil of lavender.

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