

# The Living Church.

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

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## THE LIVING CHURCH ANNUAL

For 1884.

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**"I WOULD NOT BE AN ANGEL."**

To the Editor of the Living Church.

In your paper of December 15, is a request for a correct copy of the words "I would not be an angel." In 1862, Philip Phillips published a little musical book called *Early Blossoms*. On page 69, that piece is set to music, but the author's name is not given. As it is a more complete outline of the thought involved, I send you a copy.

I want to join the ransomed,  
And with the ransomed stand,  
"A crown upon my forehead,  
A harp within my hand;"  
I want to join their chorus,  
My voice I want to raise,  
And swell the song of victory,  
To my Redeemer's praise.

Angels look on in wonder,  
They cannot join that song,  
But list in silent rapture  
While saints the notes prolong.  
Make me a saint in glory,  
O! let me see Thy face,  
Like those who now before Thee,  
Repeat Thy wondrous grace.

They cast their crowns before Thee  
They hail Thee, Saviour, King,  
And while they thus adore Thee,  
New praises strive to sing,  
And thus through endless ages,  
The blissful rapture grows,  
And thus through endless ages  
Thy love unchanging flows.

I would not be an angel—  
For them no Saviour died;  
No, rather let me glory  
In Christ, the crucified,  
His love shall draw me nearer  
Than angels ever come;  
At His right hand He'll place me,  
In our eternal home.

### NEWS AND NOTES.

THAT admirable journal, *The English Churchman* knows little of American literature. It spoke the other day, at some considerable length, of Mr. Gail Hamilton.

In a very kind and courteous letter, Father Hyacinthe Loysen points out to me that I was mistaken when I said in this column that the Gallican-Catholic Church would henceforward receive a government subsidy. All that has been granted is a permission to meet together. Thus help is still urgently needed. The letter of Father Hyacinthe will appear next week; but in the meantime this correction of an unintentional misstatement, is a simple act of justice.

THE erratic Mr. Heber Newton has announced, in a very graceful manner, the cessation of his lectures on the Old Testament, which were causing even more talk than his famous sermons of last year. It seems that the Assistant Bishop wrote a very kind letter to Mr. Newton, "making no claim of episcopal authority"—the words are Mr. Newton's—but requesting him for the good of the Church to stop the lectures.

ABOUT ten years ago the Christian population of the provinces of India under British administration was only 897,216. According to the last census the number of Christians of all sorts in India, is now upwards of a million and three-quarters, the exact figures being 1,862,525, of whom 142,000 are Europeans, 62,000 Eurasians, 890,000 natives, and 760,000 others and unspecified. The most numerous body of all is the Roman Catholics, 963,053. The Church of England comes next with 353,713.

ONE phase of American journalism—a good phase, too,—has reached England. The

great papers are now engaged in ferreting out and exposing evils and abuses of every kind. "The bitter cry of outcast London" has reached the editorial ears, and, seemingly, pierced the editorial hearts. In visiting for the purpose of writing up the dens and slums in which the vice and misery of the great city most do congregate, the journalists seem stirred by a noble emulation. One has indeed given his life for the cause, having caught small-pox in the course of his investigation. The results of this throwing of light on these dark places cannot but be productive of good. Men are only too apt to shut their eyes to the loathsome, and then not seeing it, to cherish a delusion that it exists not. But it exists, as all England is now forced to believe, and if it be not speedily mastered, it will, as Carlyle said long ago, become itself the master.

THE Provincial System has now taken root in the West Indies. The bishops of these fair isles of the sea recently met together, and organized a Provincial Synod, electing the venerable bishop of Guiana, their Metropolitan. "Isles of the Sea" is pretty, but, if memory serves me, some of them are on the mainland. This explanation—call it confession of ignorance if you will—will perhaps save me this time from a score of well-meaning correspondents, who kindly take every opportunity to enlighten me. To go back to their lordships of the new Province: with a singular disregard of primitive practice, they decided that the Provincial Synod should consist only of themselves, neither clergy nor laity having any share therein, which sounds a little autocratic.

THE terrible disaster at Belleville, Illinois which I spoke of in this column last week, should not be allowed to pass out of men's minds without some practical effect. The verdict of the Coroner's jury is well worthy attention, although it may, perhaps, err on the ground of severity. First of all, no building in which many persons are contained, should be without a night watchman. In all probability had there been one in the Convent of the Immaculate Conception, there would have been no loss of life. Then fire-escapes should be numerous and easily accessible. At Belleville the inmates had to jump from the windows. And finally dormitories should in no case be higher than the second story. These recommendations ought to become law.

THE BISHOP OF LONDON has addressed an important letter to the Rev. T. A. S. White, the well known chaplain at Baden-Baden, in reply to a very earnest request that his Lordship would provide a Bishop to superintend the Anglican chaplains and congregations on the Continent. His Lordship says that he has endeavored with others to effect that object, but as yet in vain. "A see founded for the purpose at St. Helier's or Heligoland is refused. The government are also advised that a bishop cannot have more than one suffragan." The Bishop points out that no means exist for finding an endowment (as in the case of the Bishop of Bedford) in a City church, as all the best endowed livings in the Bishop's gift are charged with payments to poor parishes, except one of \$4,500, which may not fall vacant for ten or possibly 20 years. There remains, therefore, no plan left but that of employing retired colonial or missionary bishops, to which many chaplains have objections. His Lordship says that during the short remainder of his episcopate he will provide, as far as he can, for Confirmations abroad; but he points out, in justice to his successor, that no responsibility rests on the Bishop of London to provide Confirmations, and that a statement that the income of the see had been fixed with any reference to Continental jurisdiction was absolutely untrue. The Bishop says that the jurisdiction was given by an Order in Council in the reign of Charles I., and the first year of Laud's primacy, for the purpose of restraining certain foreign chaplains connected with a trading company in the Baltic from Puritan practices. As a matter of fact, no Confirmations were held abroad till Bishop Blomfield's time, when he secured the services of Bishop Luscombe, a Scotch prelate, at the time chaplain at Paris. Since then the chaplains' congregations have largely increased, and there is a constant demand for Confirmations. S.

THE power of clever repartee is a great force in the hands of a public speaker. Without it he may often find himself worsted by an ignorant antagonist who has the gift of uttering pungent satire in the form of an awkward, perhaps impertinent question. A clergyman was once delivering a lecture in London on the Papal Aggression. The place was crowded in every part—platform and body of the hall. Just as he was at the height of his argument, and amid the breath-

less silence of his audience, a Roman Catholic hearer shouted at the top of his voice, "Your Church is only a mushroom Church." Great confusion prevailed, and some were for expelling the intruder by main force. The clergyman blandly requested the people to keep quiet, and not to interfere with "the gentleman" who had just interrupted him, and for this very good reason, "Our Church, thank God," said the lecturer, "is a mushroom Church." Here he was met by loud shouts from his own friends of "No, no!" "May I ask you," continued the clergyman, "to keep silence until I have answered our Romish friend? Our Church is, I say, a mushroom Church—for, may I ask, what is a mushroom? Is it not a thing of purity springing out of a bed of corruption?" This turning of the tables on the Romanist called, forth loud cheers, in the midst of which the gentleman of the mushroom suggestion took up his hat and beat a hasty retreat.

### THE WESTERN THEOLOGICAL SEMINARY.

THE first meeting of the Trustees of this institution, which is doubtless destined to do very much good work for Holy Church, was held in Chicago, on Tuesday of last week. There were present the Right Rev. W. E. McLaren, Bishop of Chicago; the Right Rev. Edward R. Welles, Bishop of Wisconsin; the Right Rev. John H. H. Brown, Bishop of Fond du Lac; the Right Rev. Alexander Burgess, Bishop of Quincy; the Right Rev. George F. Seymour, Bishop of Springfield; the Rev. Dr. Theodore N. Morrison, the Rev. Dr. Clinton Locke, the Rev. John H. Knowles, the Rev. Dr. W. H. Vibbert, the Rev. R. F. Sweet, Mr. C. R. Larrabee, and Mr. S. Corning Judd.

Bishop Knickerbacker, of Indiana, one of the Incorporators, failed to reach the city in time for the meeting, owing to a delayed train.

At 11, there was a celebration of Holy Communion in the Cathedral, the Bishop of the diocese officiating.

At noon all lunched with Bishop McLaren at his residence, and in the afternoon attended to business before them in the Bishop's library. Dr. Tolman Wheeler was present throughout the meeting of the Incorporators. Bishop McLaren was elected Chairman of the corporation; the Rev. Dr. Vibbert, Secretary; and C. R. Larrabee, Treasurer. The articles of association certified by the Secretary of State were read by the Secretary, and Mr. S. Corning Judd, in behalf of Dr. Wheeler, presented to the corporation a warrant deed, signed, acknowledged, and recorded, for a piece of land on Washington boulevard, 201 feet front by 214 feet deep, running back to Park avenue, and situated about 1,000 yards west of the railroad crossing. The land is admirably located for the purpose, and all assessments for the boulevard are completed. Mr. Judd also presented to the corporation obligations from Dr. Wheeler to the amount of \$200,000 with which to build and endow the school.

The Bishop of Fond du Lac and Mr. Judd were appointed a committee to prepare resolutions expressing the sincere appreciation of Dr. Wheeler's generosity. The resolutions were prepared and adopted, and the gift accepted.

The corporation then adopted a set of by-laws, as required by law. The Bishop of Wisconsin, who is an Incorporator but not a trustee of the seminary, was invited to attend all meetings until such time as, by necessary change in the articles of the association, he should be elected a trustee.

The Incorporators then adjourned and a meeting of the Trustees was held. All the Incorporators except the Bishop of Wisconsin, are trustees, and there was no change in the representation. Bishop McLaren was elected President of the board, with Dr. Vibbert as Secretary, and Mr. C. R. Larrabee as Treasurer. The President and Secretary were authorized to secure a seal for the corporation. A committee, consisting of Bishop McLaren, Bishop Seymour, and Mr. S. Corning Judd was appointed to prepare by-laws. It was resolved to proceed at once to build the seminary, and \$75,000 will be expended on the building, which will be under the supervision of a building committee of five, and Messrs. Treat and Folz as architects.

Plans for the building were submitted by the architects, but were not passed upon. The building will be of early English gothic style, four stories, with chapel and library in the main building, and dormitories separate.

Morally and materially, it will be a credit to Chicago. No similar institution has ever started off with such a flattering beginning. It will have its buildings and grounds complete, with \$125,000 as a nucleus for an endowment fund.

### A TEXAS JOURNEY.

BY FRANCIS A. CONANT.

An autumn journey in Texas with a large company of charming people will always be accounted among the pleasantest experiences of my life. Collectively we formed a Missouri Pacific Excursion; and we were given opportunity to stop wherever we chose; altogether, the trip was made as agreeable as possible in every way. Railroad officials who are familiar with the country accompany these excursions, so every facility for acquiring information is given. We were nearly all strangers in this State and affected by the average amount of ignorance and prejudice, of which we were magnanimous enough to make mutual confessions. For some reason authentic information about this country is a long time in becoming diffused, so the stranger has a great many misapprehensions that seem very amusing to him in the process of correction. He is also apt to recall a tableau of the affecting parting with friends at home who were sure he never would escape with his life from the dangers of that far unknown land, but he soon feels as confident of safety as in New York, and finds the inhabitants as civilized and peaceable as they are in any part of the Union.

In considering the subject of crime in Texas, people are always apt to overlook the great area of the State and its large aggregate of population, so they lose sight of the fact that offences against the law are proportionately no more frequent than in other places. The ordinance against the saloons being open on Sunday is enforced in most of the towns and cities, and the penalty for carrying concealed weapons is as heavy as elsewhere.

The great extent of Texas is better realized by traversing it than by the familiar comparisons. It is five times the size of Illinois. The journey from Texarkana on the Arkansas boundary to El Paso on the Western frontier is longer than from Chicago to New York, and occupies 38 hours. The Texas Pacific passes through the older settled portions of the State for four hundred miles, and then through the newly developed country where can be seen the frontier towns, some of them having reached the dignity of opera houses, street railways and parks in three years of existence.

Dallas is one of the most attractive places along the line of the Texas Pacific. It has the appearance of a Northern city, and is largely settled by people from that region. The characteristic Southern industries are of great interest: the ice factories, oil mills, and cotton compresses, the last reducing a bale of cotton to one third its original size for shipment. The manufacture of cotton seed oil is a new and important enterprise, utilizing an article that was for many years comparatively valueless. The seed is hulled, ground and packed in sacks, from which the oil is extracted by a heavy pressure. The refuse is ground into meal which is valuable for feeding stock. The white oil is used for illuminating purposes, and is particularly valuable in mines, remaining liquid in a lower temperature than lard oil. Olive butter is also produced, which is superior to lard for cooking purposes, and "pure olive oil" imported from Italy.

The citizens of Dallas entertained us most hospitably, and after a reception at the Windsor Hotel, carriages were placed at our disposal and we had an opportunity of seeing all the places of interest.

Dallas is the residence of Bishop Garrett, who presides over a missionary jurisdiction 100,000 square miles in area, extending from Texarkana to New Mexico. The first service at Dallas was held in a blacksmith's shop, a place that affords quite a contrast to the beautiful cathedral lately erected, and decorated by appropriate Churchly symbols. There are three hundred communicants in the parish. The children maintain a guild which works for a scholarship in one of Bishop Hare's schools. The congregation sends missionary boxes to other less favored districts.

When Bishop Garrett was elected in 1874, there were but two churches and one parsonage in the whole district. One church, an unfinished wood structure, was located at Dallas, in what is now the business centre of the city. The necessary contributions were due to the earnest solicitations of the Rev. S. D. Davenport. The fund for erecting the other church at Paris was raised by the Rev. F. R. Starr. Here was the parsonage built of large logs, so substantially constructed that it will stand for many years to come.

At the present time there are ten organized parishes and fourteen organized missions besides numerous places of interest and importance which receive the ministrations of the Bishop and his clergy as often as it is in their power to visit them. There are

fourteen church buildings and four parsonages, and the estimated value is \$58,200. This, it may be said, is not a great deal for the work of eight years, but when it is remembered that the jurisdiction of Northern Texas embraces an area of one hundred thousand square miles, that there is less than one person to the square mile, that the means for carrying on the work are limited and the laborers very few, the conclusion will be that the progress has been greater than could have been anticipated. The want of support for the clergy has been the great hindrance. Many good men have come and undertaken work, but finding the support insufficient have gone to more remunerative fields, and before a successor could be found the result of their labors would be lost. At present the Bishop has only eight clergymen to minister to this vast territory.

### MARYLAND CHURCH AFFAIRS.

FROM OUR CORRESPONDENT.

When I told you that I would give you some information about the "Clerical Association" which has been recently organized in our city, I fear that I made a promise that I cannot keep. I find that it is exclusively a sort of clerical club. Laymen are not admitted even as auditors. I can therefore tell you nothing except such matters of general interest as may transpire outside the meeting. The proceedings indeed are not at all secret and the members speak freely of what takes place. I am on peculiarly intimate terms with my own rector, and have several clerical friends, but I do not hold myself at liberty to communicate in these letters one-half of what I hear. The laity, I will undertake to say, will think this association just what Maryland and Baltimore have long needed. It is intended (as I learn) to promote intellectual and social communion, a free interchange of opinion on all the Church questions of the time, and, in general, a better understanding of one another among the "brethren." It will have to be very badly managed if it does not produce these good results. I make no mistake in asserting, in the most positive manner, that there is nothing that the laity desire more than to see the clergy of Maryland understand one another as the clergy do in Philadelphia, New York and other places. We all long for a breaking up of cliques, for a full recognition of those schools of thought which the Prayer Book has always been deemed to permit, except when partisans have undertaken to interpret it. For promoting this desirable end, nothing can be better than the free interchange of views, social intercourse, shaking a brother's hand, and discovering, perhaps, that a head which wears a biretta may possibly have brains in it, and that a heart though covered by an alb and chasuble, still beats responsive to human sympathies.

As far as my observation extends (and it goes back to the first days of Bishop Whittingham's episcopate) it has not been, generally speaking, the High Churchmen who have refused co-operation and stood aloof from their brethren. I remember years and years ago it was found impossible to prevail upon the clergy and congregation of Emmanuel and some other "Evangelical" churches to combine heartily in the support of the Church Home and Infirmary, a noble hospital, and one of the very best works that the Episcopal Church has undertaken in Baltimore. It was thought to be too much under the influence of Bishop Whittingham and those who sympathized with his views! Yet one would think that a hospital and home for the sick and needy was a place from which anything like party spirit should be wholly banished. So I believe it is considered almost everywhere, but it has not always been the case, I am sorry to say, in Baltimore. All this, however, is vanishing away, and the day of unity and combined work is at hand. What we need is an earnest, zealous bishop, a strong man, of wide sympathies, to unite Churchmen together, and gather up the various threads that are now at loose ends. The right sort of man will find a great opportunity for doing good in this diocese, and clergy and laity will soon rally round him and hold up his hands.

The late eight days Mission held in this city in the latter part of November, was I believe successful—that is to say, useful for the purpose for which it was designed. But it is too soon to speak of results. One thing, however, is plain. Unlike the mission of 1879, this movement created no sensation and met with no opposition. The comparative largeness and good naturedness of mind that this indicates is gratifying. The following is a partial list of the churches and rectors that joined in the movement: Ascension, (Rev. Campbell Fair); St. Peter's, (Rev. J. E. Grammer); Messiah, (Rev. P. Wroth); Memorial, (Rev. W. M. Dame); Our Saviour, (Rev. N. Ayres); Trinity, (Rev. G. A.



Leakin); St. Luke's, (Rev. C. W. Rankin); St. James', (Rev. G. B. Johnson); All Saints', (Rev. Mr. Reese) and several others. Mt. Calvary, St. Paul's, and Grace, and St. Michael's did not participate.

A glance at the above list will show the names of several who are known as "Evangelicals" and who protested against the mission conducted by the Cowley Fathers at Mt. Calvary in 1879. In that year it was a new thing in Baltimore, and people were alarmed at the terms "mission," and "fathers." Our evangelical friends are fond of talking of brothers and brotherhoods, but it disturbs their equanimity to hear of "fathers" and "sisterhoods." If it had been called a revival, it would probably have been all right; indeed Mr. Moody in that very year conducted a great revival in Baltimore which was attended by many members and some of the rectors of the above churches. The protest, to which I refer was a strange pamphlet. Some future Disraeli will be apt to place it among the curiosities of controversial literature. As for evidence against the clergymen it condemned and denounced, no court, not even an ecclesiastical one, could by any possibility have convicted a cat or a church-mouse on anything contained in its pages. The name of one very learned and broad-minded Evangelical was conspicuous by absence: I mean that of the late Rev. Dr. Dalrymple. "I will put my name to no such meaningless, ridiculous document," said he, as he proceeded with his well-known good humored sarcasm to pull its sentences to pieces.

What emphasizes my point, which is that the late mission was received with perfect calmness (although "Confession" was strongly preached), is this: A thoroughly unsuccessful attempt was made by one of our too enterprising daily newspapers to revive some of the old excitement. This paper has frequently (in the dearth of other material) made itself busy with our Church matters and has even sought its subjects as far away as Chicago, finding at times too ready a response among some of its excitable readers. The hopeless perplexities of the reporter on this occasion were very amusing, especially to those who remembered the events of four years ago. There was a long column with the sensational heading "Kissing the Stoles," filled with interviews with clergymen and trifling puerilities about ritualism. It seems that at St. Luke's church, when the mission was concluded, the mission priests "in the presence of a large congregation, knelt in front of the altar, and after kissing the embroidered crosses on their stoles delivered them up to the rector and received the benediction. It was an interesting but rather unusual ceremony (added the reporter, and this is the way he baited his hook) only to be witnessed in the High or Ritualistic Churches. The act of kissing the cross caused some comment among members of the Protestant, Episcopal denomination (sic), especially those belonging to the Low Church." All this seemed likely to furnish the requisite material for a sensation of the first order, and a reporter was deputed to work it up. He first of all interviewed the rector of St. Luke's, who entered into explanation at some length, unless the interview is due to the fertile imagination of the reporter's brain. Finally Mr. Rankin asked his interrogator if he had ever heard of a mother kissing the picture of her departed child. The reporter had heard of such a thing. "Then," said the rector of St. Luke's, "you will have no difficulty in understanding what is meant by a clergyman kissing the cross, which is the symbol of salvation."

I have my own opinion about the advisability and edification of such ceremonies as this, but I shall not occupy your space by expressing it. The interviewer continued and took up the subject of Confession and Absolution and was referred to the well-known statements in the Prayer Book as embodying the doctrines and practices taught at St. Luke's. Other clergymen were then interviewed, including at least two, Dr. Fair and Bishop Randolph, who signed the Protest of 1879, but nothing but the vaguest generalities, and the kindest and most charitable sentiments could be elicited from any body.

What was to be done? Where was the sensational article for the next day's paper to come from? The reporter was compelled to add some wild nonsense of his own about wafer bread and ritualism, and then his long and ridiculous medley of nothings was put into print. It was read the next morning by some, skipped by others, and forgotten by all, as it would have been by your correspondent except for the inside view which it furnishes of the method in which our newspaper sensations are manufactured. I cut it out and threw it into a drawer, intending to use it, as I have done, for THE LIVING CHURCH.

It is rumored that there are to be missions during Lent at Mount Calvary, and St. Paul's. If so, I venture to give expression to a widely-felt hope that nothing imprudent or eccentric will be done or said by "Fathers" or by any one else. It is difficult to imagine any good that would be a sufficient offset to the harm that might ensue from needlessly disturbing, on the eve of an Episcopal election, the peace and quiet of a diocese which has had its full share of ritualistic sensations, some of which, I must say, might well have been avoided. \* \* \* Baltimore, January 12, 1884.

### AN IDEAL CATHEDRAL.

BY THE REV. CANON GREGORY.

Of what use is, or ought to be, a cathedral in this nineteenth century? I propose to answer this question by setting forth an ideal of what such an institution should be in a great populous city like London, and then by describing what is being attempted at St. Paul's toward realizing the ideal. A cathedral should exhibit in the most perfect form the worship of the Church of which it is a representative. The services should be more numerous, the music should be more varied and elaborate, the sermons more representative of the whole Church, than can be found elsewhere. The cathedral should be a centre of life, from which should issue influences that would stimulate by example, and it should encourage the religious and philanthropic labors of others by great services, and in such other ways as may present themselves. Those concerned with its administration should provide such teaching as may be needed to meet the special wants of all who live in their neighborhood, and should cultivate such friendly relations with those who are brought within the range of their influence as may help them to become more devoted servants of the Great Master. In their treatment of those filling the inferior offices in the cathedral, they should take trouble to establish such relations as will secure their respect, and help them in their religious life, while they should encourage them to take such forethought for their future wants as will preserve them from dependence. Such is the ideal the authorities of St. Paul's set before them. I make no claim in their behalf for complete success in realizing it. I content myself with stating what means they have adopted for carrying out their design.

And first, with respect to what has been done to perfect the services. For this a really good choir is essential. This consists at St. Paul's of eighteen men, communicant members of the Church—who, receiving a liberal stipend, are entitled to a pension on completing their sixtieth year—and between thirty and forty boys. The choristers are exposed to peculiar temptations. A school-house, therefore, has been provided, in which they receive a good education, and are boarded free of charge. With such a choir the choral services have become such that foreign musicians tell us they are not equalled in any church on the Continent. There is a third service of a different character in the cathedral on Sundays, when a large voluntary choir aims at being a model for the choirs of parish churches; at this service, hymns and simple chants take the place of anthems and other elaborate music. To present religious music in its most attractive and soul-stirring form the cathedral choir is assisted by a complete band on St. Paul's Day, when the oratorio of *St. Paul* is sung as an anthem, and on the Tuesday evening in Holy Week, when Bach's Passion music is sung at a special service.

Of the other services of the cathedral the first is a daily celebration of the Holy Communion. The Prayer Book directs that "in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least." This is the *minimum* required; the *maximum* is obviously a daily celebration, and to this such a cathedral as St. Paul's seems bound. And this for a great practical reason in addition to others that might be alleged. Many persons come to London from countries where they have had few or no opportunities of worship; or they land after a dangerous voyage; or they have had some great deliverance from danger; or they have received some special mercy; or they are about to embark upon some difficult and hazardous enterprise. In the mother church of the metropolis they have a right to expect that a daily opportunity of joining in the highest act of worship will be provided for them, when they may offer up their praises or prayers.

Besides this there is a plain read service at eight every morning in the crypt. This has been sustained at that or an earlier hour ever since the cathedral was rebuilt after the great fire, and probably from a much earlier time. There is also a short special service at a quarter-past one, approved by the Bishop, every day except Sunday, to which is added a sermon under the dome by special preachers during Lent; and some years since, at the request of a number of young men living near the cathedral, a short service, approved by the Bishop, was established at eight o'clock in the evening.

Bishops are sometimes consecrated in St. Paul's, and there are occasionally other special services at which the cathedral choir assists. For services beyond those enumerated the Dean and Chapter are only so far responsible that they lend the cathedral and approve the services to be held; but other choirs have to be found for conducting them, as it would be too severe a strain upon the time and the strength of the choristers to undertake more than their ordinary duties; and the strength and convenience of the servants of the cathedral have to be considered in regulating the number of times when it shall be lent. In immediate connection with the cathedral there is a system of lectures designed to help the young men living in the neighborhood and finding employment in the great business establishments in the city. These originated in some lectures on ecclesiastical or social subjects

given by the Dean and Canons in the cathedral in 1871. These lectures were so largely attended that they were continued during several successive years. Circumstances then led the Chapter to think that classes would be more useful than lectures, as they would bring members of the cathedral into closer personal relations with individuals, and would secure instruction in subjects about which the young men were most interested. This opinion was formed after consultation with many of those who attended the lectures, who were invited to *soirees* at the chapter-house during the winter months, at which the Dean and one or more of the Canons were present, and where the evening was spent in conversation, enlivened by occasional songs from some of the senior members of the choir. There is now a regular system of lectures and classes conducted by the four junior Minor Canons; among these are several classes for reading the Bible, for instruction in Latin, Greek, and French, for studying Shakespeare, etc. There are also classes for communicants and for those who wish to be confirmed, while lectures are occasionally given at the reading-rooms connected with some of the larger pieces of business. The *soirees* are continued every winter.

In addition to these classes conducted by members of the cathedral, the London Lay Helpers' Association holds several lectures weekly in the chapter-house, or a room in the cathedral, and has services for its members in the cathedral, including special celebrations of Holy Communion, and a "quiet day" annually. For the instruction and amusement of another body of young men an ecclesiastical society was established some years since. The members meet to hear lectures, and during the Saturday afternoons in the summer to visit celebrated churches in and near London. Several of the most eminent architects kindly undertake these lectures and parties, and they are found to combine instruction and pleasure in an eminent degree.

The sermons at the cathedral may be divided into two classes. Those for the more regular worshippers, on the Sunday mornings and afternoons and saints' days, and at some of the ordinary services during Lent—(these are preached chiefly by members of the cathedral, aided occasionally by eminent men, and the selection of their times for preaching is arranged by statute or by the Bishop—except on Sunday afternoons, when the Canon-in-residence always preaches)—and those on Sunday evenings and in the mid-day during Lent, which are of a more missionary character. The preachers are chosen from the most eminent in the country, while the congregations are gathered from nobody knows where, as the cathedral has no parochial charge. It is often evident that some of the number are not accustomed to attend public worship.

Last summer a further step was taken to meet the special wants of those with whom the Chapter is brought into contact by the various means already enumerated. A house was rented and opened as a club, where the ordinary amusements and recreation obtainable at a club might be enjoyed, subject only to such restrictions as are desirable to prevent gambling or the moral injury of any of the members.

For those filling permanent offices in the cathedral, either in preserving order during the services, or caring for its cleaning, lighting, repairing, or its being seen by visitors, there has existed for the last ten years a provident fund, to which they are encouraged to make regular payments by the promise of a liberal addition from the Dean and Chapter. In this way it is hoped that all the cathedral servants will secure a provision for their own old age, or for their families in the event of their death. The Dean and Chapter are anxious to make the cathedral as accessible as possible for those who wish to use it for purposes of devotion or for those who desire to see what it contains. The choir is kept closed to preserve it from profanation, but those who desire its greater quiet for their private prayers are admitted upon speaking to the verger in charge; the rest of the floor of the cathedral is open to all who may wish to examine the monuments, &c.; members of the Chapter and some of the Minor Canons take some thousands of persons over all parts of the cathedral during the year, describing the various objects of interest. These parties include students of training colleges, members of parochial clubs and institutes, bodies of working men, school board visitors, &c.; while free admissions are readily given to church choirs, schools, &c., from the country. The restriction of a small charge is necessarily retained for all others; partly because otherwise there would be inconvenient crowding and possible scandals and other evils; and partly because certain members of the cathedral, unconnected with the governing body, derive a portion of their income from the sums thus received.—*Pall Mall Gazette*.

### CHURCH FAIRS AND FESTIVALS.

The following turn-out of a "festival" enterprise is reported in the *Christian at Work*: "When the proceeds were counted it was found that the net gain in cash was about \$25, which was paid over to the pastor to apply on his salary. But the pastor kept a private account of the affair, which fully convinced him that the whole festival business is vanity—even worse than vanity and vexation of spirit. No doubt more than three-

fourths of the receipts of the festival came out of the pockets of the Church members; and other items not usually taken into the account are the following:

Cash Account not reported by the 'Financial Committee.'	
20 cakes (donated), at 75c.	\$15 00
30 quarts strawberries (donated), at 15c.	4 50
Sugar (beet),	1 50
Labor of 15 women two days,	22 50
Other labor (donated),	5 00
Total	\$48 50

**Moral Account.**  
Two ladies' prayer-meetings lost.  
Two church prayer-meetings greatly disturbed.  
One teachers' meeting lost.  
One Sabbath service injured.  
Every merchant in town bored by 'church beggars.'  
Nearly all the members of the church and congregation more or less excited and angered by a useless discussion.  
Eight women so excited and angered as to make them unhappy for a long time.  
Two women, 'sisters' in the church, so 'put out' with each other that they were not on speaking terms for several weeks.  
The pastor greatly grieved and mortified by various occurrences in connection with the festival.

**Health Account.**  
Twenty women and girls more wearied by the festival work than by a whole week of ordinary duty at home.  
Five women taken severely cold.  
Two children made very sick by overheating and late hours.  
One infant takes a severe cold, and nearly dies with the croup, making much trouble and expense to the parents.

Now, when any one hints that we ought to have a festival to raise money for the pastor, he responds at once by offering to give the church credit for the amount expected from the festival, and not have the festival. Of course our church has gone out of the festival business."

### QUEER COINCIDENCES.

Standard of the Cross.

In an Episcopal church, with few attendants the 102 Psalm was read responsively. Aesthetic young clergyman: "I am like a pelican of the wilderness; I am like an owl of the desert." Small boy in the gallery: "I watch and am as a sparrow alone upon the housetop."—*Baptist Weekly*.

A regular Baptist made-up yarn. An impossible occurrence! For in the first place, the verse here assigned to the clergyman is an even No. (v. 6), and belongs to the people or to the "small boy in the gallery," and *vice versa*; and in the second place, the verses quoted by the Baptist story-teller, are taken from King James' version, and not from the older Prayer Book version used in church. But there are occasions when the adaptiveness of the old words of David to the circumstances of a Christian congregation, or of individuals in the congregation, comes out in a way almost startling. An American traveller once entered a London church where daily prayers were said, and where on this occasion the one solitary worshipper in the pews was the great Duke of Wellington—the old hero of Waterloo. It was the 14th day of the month, and in the Psalm for the day the following duet was heard by the stranger between the minister and his fellow worshipper:

*Minister.* In thee, O Lord, have I put my trust; let me never be put to confusion, but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

*The Duke.* Be thou my strong hold, whereunto I may always resort; thou hast promised to help me, for thou art my house of defence, and my castle.

*Minister.* O let my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long.

*The Duke.* Cast me not away in the time of age; forsake me not when my strength faileth me.

*Minister.* My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

*The Duke.* I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

*Minister.* Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

*The Duke.* Forsake me not, O God, in mine old age, when I am gray-headed, until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

*Minister.* Thy righteousness, O God, is very high, and great things are they that thou hast done; O God who is like unto thee?

*The Duke.* O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

### TURNING TO THE EAST.

From the Dominion Churchman.

A correspondent asks, "Why do the clergy and people turn to the East when reciting the Creed?" We give the answer from Blunt's Prayer Book. "Turning to the East has only ceased to be universal in very modern times. Clergy and people used formerly to look one way throughout the Prayers and Creeds, that is, towards the altar. As the Jews in their prayers looked towards the Mercy-seat, or principal part of the temple (Ps. xxviii., 2), so Christians looked towards the altar, or chief part of the church, whereof their Mercy-seat was but a type. Christ, in His prayer, directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look towards that part of the church which most resembles it."

Before reading desks were erected in the naves of churches, the prayers were said in front of the altar, while the Psalms were sung in the choir stalls, the ancient practice being for the clergyman to stand or kneel in the former place to say Creeds and prayers. When pews were erected in churches both congregation and clergy were placed in positions that suited the convenience of carpenters; but reverence still compelled all to turn to the altar during the solemn confession of their Faith. Hence this habit of turning to the East became exceptional instead of habitual; and exceptional reasons were alleged in support of it, when in fact they applied with more or less force to the general position of worshippers in God's house, as expressed above. Apart from the symbolic explanations of this custom, it ap-

peals to both the reason and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades with its officers in the front; and there is no part of divine service where this relation of priest and people is more appropriate than in the open confession of Christian Faith before God and man. To this we may add that the turning of the clergy, the choir and the people to one point, calls their attention to, and fixes it very pointedly upon the united confession of their common Faith as expressed in the Creed. The most careless worshipper by this act is aroused to reverence and stirred up in joining in the Creed.

### THE HOUSEHOLD.

For a scald or burn apply immediately pulverized charcoal and oil—linseed-oil is the best.

There is sometimes more juice in a can of pineapple than is eaten. This makes a delicious flavoring for pudding sauce.

PRETTY lambrequins for bedroom windows are made of muslin with the edge trimmed with antique lace, or wide torchon is very pretty.

PRETTY splashes to put behind the wash stands in common rooms may be made of parts of old curtains; wash and starch them, line them with bright colored cambric and tack them up. If you have old torchon or any suitable lace, trim the edges with that.

A SIMPLE bill of fare for every day in the week, plainly written and thoroughly reviewed in the quiet of one's own room, where in black and white one can see how the meals average for expenditure, palatableness and variety, and hung in the kitchen; will save many an anxious housekeeper much worry and care.

TRY this for tea some night: Pick up one teaspoonful of codfish, let it soak in lukewarm water while you mix two cups of cold mashed potatoes with one pint of sweet milk, two eggs, a good-sized lump of butter, and pepper and salt if it is necessary; then add the codfish, mix all well, and bake in a buttered pudding dish for twenty-five minutes to half an hour; serve hot.

Those who are not so fortunate as to have velvet-lined cases for their silver spoons and forks can protect them in this manner: Take a strip of the heaviest cotton flannel, wide enough so that after laying the spoons and forks on it, the cloth can be folded over them. Then stitch a band of the material to the upper part of it, and fasten, leaving spaces or loops through which to slip the silver.

A DELICIOUS prune pudding is made by stewing a pound of prunes till they are soft, remove the stones, add sugar to your taste, and the whites of three eggs beaten to a stiff froth. Make a puff paste for the bottom of a pudding dish. After beating the eggs and prunes together till they are thoroughly mixed, spread them on the crust. Bake for half an hour, or until you are sure the crust is done.

STARCH which will not stick in white patches on your dark cambric dress, is made thus: Take the very best fine starch you can get, mix in the proportion of two tablespoonfuls to as little water as will make a smooth paste, and to this add a pint of clear coffee; let it boil for ten minutes. Stir it with a sperm candle, strain it through a piece of muslin, and it is ready for use, and will be found very satisfactory.

NEAT and very tasteful covers for the side-board are made of crash. Choose the best quality. Across each end put a border in Kensington stitch, with silks that are warranted not to fade; then put a row of drawn work, and below that a hem an inch wide, and on the edge of that put deep torchon; this should be filled a little. Pretty table scarfs are made of this also; and the long tidies that are caught with a ribbon bow in the centre, are both ornamental and useful.

VARIOUS are the dishes that can be made of the oyster; here is one not very well known: Take a small loaf of bread; cut off a slice from the top; then, with a spoon, remove the inside of the loaf, leaving the crust nearly but not quite an inch thick; make a very rich oyster stew; pour a little into the loaf to moisten it; then put in a layer of oysters; then of bread crumbs well salted and peppered; put the top crust on, and set it in the oven in a dripping pan; wet the crust with the yolk of an egg or with sweet milk in which you have put a little sugar; serve hot; let it remain in the oven for 15 to 25 minutes.

It sometimes seems a great pity that we learn too late many things which would have saved time and money if we could have known when first starting out in the work of home making. Everybody learns after a while that, in buying furniture, carpets, and curtains, the true economy is to buy a good article. Buy less, if need be, but do not buy unsubstantial things because they cost less. Another mistake is to buy something that you are not satisfied with, thinking that by and by you will change for that which your taste demands. It is far better to wait a while, and put what two would cost into the one satisfactory piece of furniture.

THE woman who boasts of her excessive neatness is not the most commendable of house-wives. We have little confidence in the neatness that is practised with a flourish of trumpets. We have had occasion to know that a display, an effort to call attention of every one to wonderful labors and surpassing neatness resulting therefrom, is very likely to be found, after all, not more than outside show. The work that is too loudly blazoned will seldom bear a rigid examination. That which is done thoroughly, but quietly, is the work that has unassailable foundations, and is perfectly finished in every department. With the pleasant consciousness that everything in her house will bear examination, the mistress of the house need have no fears. Guests who may come to her unexpectedly, will not disturb her equanimity. She is so well assured that her home machinery is in perfect working order, that there need be no uneasiness or excitement. She knows her table, however simply furnished, will be neat, and the food which is to be set before her husband is the best they can afford. What is good enough for him who furnishes the means of providing, is good enough for any guest, however honored. Unexpected guests may increase the labor, but not materially—and the hostess is able to devote time and thought to their entertainment.—*Our Homes*.



"A LITTLE BAD."

BY HARDY JACKSON.

"Come, darling, come!" The voice was sweet, Yet baby only shook her head.

A sudden meekness seized the child, With eyes bent downward to the floor.

Her face revealed a strife within, A veil more thin no spirit had;

O human nature! still the same, In child, man or woman grown,

Not almost, altogether Thine, Help us, O Lord, henceforth to be,

To give ourselves a sacrifice Holy, acceptable to Thee.

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS.

BY C. A. JONES.

CHAPTER XIX.—THE STORY OF THE HOLY CROSS.

The last and fiercest persecution was at an end; the blood of the martyrs was never again to be shed as it had been in those early days of the history of the Wonderful Kingdom.

Constantine, the son of Constantius Chlorus, who you remember I told you had married an English lady named Helena, had succeeded his father as emperor, and Maxentius, the son of the old emperor Maximian, was his great enemy.

Constantine was in Gaul, and he marched with his army to the gates of Rome; it was a very small army, indeed much smaller than that of Maxentius, and Constantine was afraid that he could not win the battle.

Then there came into his mind a thought of the Christians' God, and he wondered whether He would be able to save him and his army in the hour of danger.

He raised his eyes to the sky, it was the middle of the day, and the sun was shining bright and clear above his head; but he could not pray, he did not know how to do that, but God saw the wish and the thought that was in his heart, and He made His own sign appear in that cloudless sky; and what do you think that sign was, dear children? It was the sign of Jesus, the sign of the Cross. There it stood, brighter, far brighter than the sun, and round it in letters of gold these words were written: "In this sign thou shalt conquer."

Constantine knew that the Christians loved the cross, and he wondered what it all meant; then he fell asleep, and there appeared to him the figure of Jesus Christ carrying His cross, and He told him to take it as his standard in battle, and He promised him that so long as he fought under that banner of the cross he should be safe from his enemies.

When Constantine awoke, he ordered a cross like the one he had seen in the sky to be made of gold and precious stones, and ever afterwards it was carried before him when he went to battle.

He won a victory over Maxentius, who was drowned in the river Tiber, and Constantine the Great became the first Christian emperor, and by an edict or order, which was called the Edict of Milan, it became unlawful for any one to persecute the Christians.

The Empress Helena, Constantine's mother, was a Christian, and long years after Constantine's conversion she went to Jerusalem to try and find the real Cross upon which our dear Lord died.

There was a heathen temple built upon the place where the tomb of Jesus had stood, and it was the custom always to bury the crosses upon which criminals had hung; but Helena was determined to find the Cross of Jesus.

She set some men to work, to dig down very deep into the earth, and after digging for a long time they came to three crosses, and at the head of one of them there was that inscription which Pilate had caused to be written: "Jesus, the King of the Jews." But there were those who said it was not the true cross, and the bishop of Jerusalem advised that all three crosses should be carried to a sick lady in the city, and directly she touched that one upon which Jesus had died, she became quite well.

Then Helena sent part of this treasure which she had found to Constantine,

and she carried some of it to Rome, and placed it in a church built by herself, and called the church of the Holy Cross; but the greater part of it was kept in a case at Jerusalem, and Constantine built a beautiful church where the holy sepulchre had stood, and another church near it in honor of the Resurrection.

And in the year 335 the cross was held up before the people, who fell down and worshipped it; not the wood of the cross, dear children, it was not that they worshipped; but they thought of Him Who had hung bleeding and dying there, and so they fell on their knees and thanked God for the salvation that had come to the world through the cross. Once more after this the cross was carried on high before the people. I will tell you how this was.

Three hundred years had passed away, and the Persians marched against Jerusalem, and carried away the precious Cross.

After a time the king of Persia made peace with the emperor of Rome, whose name was Heraclius, and one of the conditions of peace was that the cross should be given back.

Heraclius himself carried it up the steep mountain where Jesus had borne it on His sacred Shoulders, more than six hundred years before. He was dressed in his imperial robes, all covered with gold and precious stones, but the bishop of Jerusalem bade him think of the poverty and humility of Jesus, and then Heraclius took off his rich clothes and his shoes, and clad in poor garments and bare-footed, he walked up the hill of sorrow, carrying with him the cross upon which Jesus had died.

Dear children, when you see the cross, wherever it may be, does it bring to your minds the thought of the suffering of Jesus? does it make you gentle and humble and patient as He was? This is what it ought to do, this is why we love the cross, and why we cannot bear to see it dragged into common use, made an ornament of, as it too often is.

I dare say many of you have little crosses which you wear round your necks; I think it would be a very good thing if when you put them on you would say a little prayer, and ask God to help you to bear things patiently because of all that Jesus suffered for you.

CHAPTER XX.—OUR CHURCH'S CREED.

For more than three hundred years the Christians had been persecuted, and now in the reign of Constantine the Great they were, as I have told you, at peace. They could go to Church and receive the Blessed Sacrament, and say their prayers, and their children could be baptized and confirmed, and the priests could give absolution: all this could be done in public without any fear that fierce soldiers would come upon them and carry them off to their death. I dare say they were very happy in those days; I dare say they sang glad hymns of praise to God for all the mercies He had sent them; but, dear children, you know I told you in the first chapter of these stories that the Church on earth was a fighting Church, and it does not seem as if peace and quietness ought to belong to her. Sorrow and suffering belonged to Jesus, the Great King, and sorrow and suffering must come to the subjects of the Wonderful Kingdom.

In the days of the Apostles we read in the Acts of the Apostles, that there were disputes which had to be settled by a council or assembly of the Church; and now when all seemed so peaceful there came a new trouble to the followers of the Lord. A man named Arius, in the city of Alexandria, dared to deny that Jesus was the Incarnate God. There were a great many people who believed what this bad man said, and the heresy (that is what wrong thoughts about the things of God are called) spread far and wide.

Then the Emperor Constantine called a council of all the bishops of the Church, at Nice, in Bythnia; three hundred and eighteen of them met, and they drew up a Creed, that is, they put together, as shortly as they could, all that Christians ought to believe. And those words that God helped the bishops of the council of Nice to frame have come down to us. More than fifteen hundred years have passed since that time, and in Church whenever we are present at the celebration of the Blessed Sacrament, we say or sing the Nicene Creed; that creed, you know, which begins "I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible," and we bow low when we speak of Him Who was Incarnate, just as those bishops bowed low when they spoke those words which have been the belief of the Church from the beginning, and which will be her belief to the end.

THE LARGEST LIVING ANIMAL.—What a monster of contradictions! An animal which looks like a fish, but which is not a fish; which lives always in the water, but which can not live under water, and which nevertheless will die on land; which has a mouth large enough to engulf at once a dozen readers of St. Nicholas, but whose throat is so small that your father's fist can fill it.

A whale! Yes, a veritable giant among giants, the largest of all living creatures.

To one who does not know the reason for it, it must seem odd to say that the whale is not a fish. But, in fact, it is no more a fish than you are. A fish has cold blood, and takes the little oxygen it needs from the water by means of gills; while the whale must take its oxygen from the atmospheric air, just as you do.

You need to take oxygen into your lungs to give to your blood at very short intervals, so that you can not exist for more than two or three minutes at the utmost without breathing. Of course, it would not do for the whale to have to breathe so often, for in that case he could never stay under water long enough to secure his food, and would consequently starve.

To provide against this catastrophe the whale is enabled to charge a reservoir of blood with oxygen, and thus, with an hour's supply of aerated blood, it can dive down and remain under water until the supply is exhausted. Should it be detained after the supply is gone, it will drown as surely as your own self.

The tail is set transversely to the body, and its motion, unlike that of the same member in a fish, is up and down; and with such vigor does it move that the surrounding water is forced into a series of whirling eddies.

This tail, moreover, the whale's chief weapon, though occasionally it does make use of its head or of its teeth, if it have the latter. Stung to fury by a harpoon, it will sometimes lash about with its tail to such purpose as to dash the stout whale-boat to pieces and hurl the inmates into the sea. As a rule, however, the whale prefers to run.—St. Nicholas.

THE BRITISH ROYAL MINT.—For the first time after more than two years the process of gold coinage at the Royal Mint was recently resumed. It was even remarked that the strong man who pours the molten stream from crucible to mould, and who holds that post because of his especial skill in directing the metal into narrow apertures without spilling or waste, showed on this momentous occasion some little signs of nervousness and agitation. For gold coinage on Tuesday, says the Pall Mall Gazette, was successfully resumed in reconstructed premises with new and improved machinery, and it will probably be long indeed before there is such another interruption of the coinage as has been now happily brought to a conclusion.

The reconstructed mint can now turn out sovereigns at the rate of a million a week without stopping the coinage of silver and copper, whereas previously, it could only deal with one metal at a time, and that to a much smaller extent. The beautiful instruments employed for weighing the coin are now manufactured within the precincts of the mint, and are, as is well known, a miracle of minute and ingenious automatic machinery. Out of every hundred sovereigns that pass over the balance, the fastidious little instrument rejects, as either too heavy or too light—but most frequently the latter—a number varying from five to twenty.—Scientific American.

PROBABLY the fastest train in America is the afternoon express on the Canada Atlantic Railway, which leaves Coteau Station at 5:35 and reaches Ottawa, distant 78.4 miles, at 7:09, having made one stop of three minutes at Alexandria. This is almost exactly 50 miles an hour. The fastest train in the world is probably the "Flying Dutchman," which runs without stopping from London to Bristol, a distance of 118 1/2 miles, in just two hours—a rate of 59 1/2 miles an hour.

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I feel very grateful for the wonderful cures performed with Ely's Cream Balm. I have had Catarrh in its worst form for 25 years. Cream Balm is the best thing I ever tried.—J. B. Kelsey, 32 Broad Street, New York City.

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## The Living Church.

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THE eighth annual retreat of the clergy of the diocese of Illinois will begin on February 20, and continue on the two following days. It will be conducted by the Rev. A. C. A. Hall, of Boston.

AN exchange notes the fact that at the recent consecration of the Rev. William D. Walker, as Missionary Bishop for Northern Dakota, the opening anthem was "O Lord, deliver David out of all his trouble," and adds: "We hope the anthem will not prove prophetic."

THE P. E. C. in the U. S. A. is certainly not the entire Catholic Church; but it does seem to deserve a name more indicative of its character than the one that now sprawls over half the title page of its Prayer Book. What is it, indeed, that characterizes "this Church?" What is its *raison d'être*? What message has it for the world? "Protestant Episcopal!" squeaks the old lady; "if we are not protestant episcopal, what are we?"

THERE has lately been a dismal effort on the part of our "Reformed" friends to magnify their pettiness after ten years of disappointments. The truth is that they have found the Episcopal Church to be like a chestnut log—pretty hard to split. Still further they have discovered that schism is sure to engender schism. Mr. Cheney and his congregation have for a number of years supported a mission at the South Chicago Rolling Mills. The mission has just gone over, people, place, pastor and vestrymen, to the Congregationalists.

In its issue of January 5th, THE LIVING CHURCH commented somewhat severely on the Advent and Epiphany appeal of the Foreign Committee of our Missionary Board. Our attention has been called to the fact that with the action criticised the Foreign Committee had nothing to do. The appeal was issued by the Board of Managers and not by the respective Committees. By this mistake great injustice has been done to the Foreign Committee. We extremely regret the occurrence, and desire to amend the error as far as possible.

At a recent installation of a pastor over a Congregational society, the candidate was strictly examined on the points of conversion, sanctification, future probation, etc. The paper making the report says: "Some surprise and amusement was caused by the candidate's refusal to try to repeat the Commandments, saying that very likely he could not give them verbatim, but he added that he believed he knew the spirit of them." Any child of the Church could do what this "rev." gentleman could not. But then, we are such a lot of "formalists," you know!

THE losses suffered recently by the diocese of Mississippi through the failure of a bank, recall to mind similar losses in two other dioceses within a few years. Are our diocesan finances administered with sufficient care? Ought not all persons entrusted with Church funds be required to give bonds? We extend our sympathies to the venerable Bishop Green as well as to his assistant, upon whom this misfortune must fall with crushing weight. The question will suggest itself why the Church should pay \$3,000 and travelling expenses to each one of our Missionary Bishops, and not a dollar to men like these

of Mississippi, who are doing the best kind of missionary work without any support at all.

A FEW years ago Dr. Ewer startled the country by speaking of Protestantism as a failure. Of course he did not mean that our Saviour, or the Bible, or the Creeds, or the Church, were failures, but the distinctive principles of the movement of the 16th century, as it appeared in Germany, Switzerland and Scotland, and as it infected the Church of England. Now a prominent Protestant preacher says that Quakerism is the logical result of the Protestant principle—no church, no ministry, no sacraments, nothing but the inner light. Which means simply this—truth is what you think it is; religion is doing what your heart tells you to do. Now, further, Prof. Allen says in the Bohlen lectures at the Philadelphia Protestant Episcopal Divinity school, that "Protestantism gave rise to great excesses, and modern scepticism lay at the basis of it." We are informed that the endowments of the school at Cambridge, of which Mr. Allen is a professor, are tied up to the most rigid evangelicalism. Is it "Evangelical" to say that Protestantism lies at the basis of modern scepticism?

The following is from the Christ Church Register, (Dayton, Ohio):

St. Paul's church, Cincinnati, was opened on Christmas eve with a full surpliced choir, the first in the diocese. Bishop Jaggar was present, and said that "he had had occasion to admire the beautiful choir system in the European cities, and he trusted the same beauty might be observed here."

We rub our eyes with wonder and read the above over and over. "The first in the diocese!" Had the editor forgotten the surpliced choir in St. Paul's church, Columbus, some dozen years ago? Can it be possible? A surpliced choir in the very diocese in which the Rev. Mr. Tate for introducing one was denounced by his bishop before more than one Diocesan Convention, summoned before three courts for trial, and suspended from his seat in Convention, and his parish deprived of Episcopal visitation for nearly three years; and now another parish has done the same thing, and instead of being presented, and branded as "disloyal, Romanizing," etc., the bishop who "had had occasion to admire the beautiful choir system in the European cities, trusted the same beauty might be observed here!" Let us thank the Lord that times have changed, and that the Church's ways are loved and allowed, even if one has to learn their beauty by a visit to "European cities." Times have changed.

The revised edition of THE LIVING CHURCH ANNUAL for 1884 is now for sale at the principal Church Book Stores, and may be ordered direct from Messrs. S. A. Maxwell & Co., Chicago, who have the disposal of the entire edition. Price, 25 cents. The reception which the ANNUAL has met, especially during the past season, has been very encouraging to the editors. Having to compete with other annuals of acknowledged excellence and long-standing reputation, they have realized that success could only be achieved by a lavish expenditure of time and money, and by a persistent effort to overcome difficulties and to correct errors. The task has been even greater than they anticipated, but the result has fully justified their perseverance. They may claim with confidence that the edition now offered is the most complete, most accurate and most comprehensive work of the kind ever offered to the American public. In 256 pages of solid nonpareil is given an amount of reliable information, biographical, statistical, scientific, political, and ecclesiastical, that has never before been attempted by any Church Almanac. The aim has been to make it indispensable to the layman as well as to the clergyman; to make it a book of reference for the statesman, the student and the pastor, as well as a fireside companion for the family. In it all classes of readers will find information and interest. By its wide circulation the ways and works of the Church will become better known and her children will be better informed. Attractive in appearance and varied in contents, it will gain the attention of many outside the Church, and will carry its teachings where our services are not known.

### FUEGIAN CHRISTIANITY.

The study of comparative religion is one of the noblest that can engage the energies of the human mind, but has a peculiar fascination to minds not satisfied with their present environment. It enlarges the boundaries of thought, viewed as a sentiment, and widens the horizon of truth viewed as a fog. It reveals the sublime induction that all religions are true because none are true. It paints upon the storm of decadent theologies the impressive rainbow of theological readjustment.

This ennobling study has developed to marvellous proportions as the facilities of world-wide intercommunication have increased. Theology can no longer chain the free spirit down to formularies that are so absurdly definite and local as the Western creeds. The old environment is swept away, and men impregnated with the spirit of the time perceive that the proper office and function of the religious teacher is to demolish the pent up Utiacae of the old theologies. Henceforth all nations must pay their tribute to the new conception, and no people or kindred or tribe must be omitted from the sublime generalization. If ancient China sends her contribution and tells us by the lips of Confucius that the notion of God involves only the idea of an all-pervasive generating principle, the vivacious Samoan must be permitted to testify his exultant joy in praying to a lizard. If the Hindoo can teach us how to be mystic without being supernatural, and how to believe without having anything to believe, the inhabitant of Terra del Fuego may check us in our fondness for the divinely indefinite, by announcing that a fog is the chariot of the evil one.

And this leads us to remark that even such a fag-end of creation as this last named may justly join its voice in the new *Te Deum*. The Andes, the caudal vertebræ of a continent, end in a tale of fresh truth. As seen on the map, this Terra del Fuego is a dim islet, deriving its chief importance from its famous headland, Cape Horn. On a nearer inspection, however, this nebulous patch resolves into a cluster of islands—one very large, with a crowd of smaller attendants to the West and South; and, far from the mainland, stands the pillar of Hercules of the New World—Cape Horn, with his surf-beaten pyramid. Perhaps nothing is more impressive as one gazes at this tempestuous spot, where the Cordilleras of South America lose themselves in the ocean, than the thought that Darwin has been there.

Christianity, as evolved under the ethnic influence of the British Isles, has been seeking to minister to the inhabitants of this Land of Fire for more than half a century. In 1831, three Fuegians were taken to England. One of them was a full-grown man, York Minster; Jemmy Button was a good-natured boy, while Fuegia Basket was a rather pleasing and very intelligent girl. Much attention was shown them. Queen Adelaide received them graciously. The best advantages of a Christian school were given them, and finally they were sent back in charge of a missionary. The peculiarly northern type of Christianity with which they came into contact however, did not fit them to meet the ethical conditions of their ancestral faith. Poor Jemmy Button had all his goods stolen "from him, and his garden trodden under foot, justifying his verdict, "my people very bad; no sabbé nothing; my people very great fool." This was Mr. Button's simple manner of expressing the profound principle that the shape and mould of religion on one continent by no means implies that it is adapted to the habitudes of thought in another. York Minster and Fuegia Basket united their fortunes in marriage soon after landing, but as they did not embark with the missionary, as he was compelled to do in consequence of a maladjustment of environments, it is presumed that even amid the delights of their honeymoon they must have realized the deeply philosophical impossibility of causing a system of faith like that of the English to run into the Fuegian mould.

It is well enough so far as our own conceit goes to denounce this Fuegian civilization as a low and undeveloped type of Paganism. True the Fuegians'

clothing is scanty; but then we are spare, while he enjoys an abundant development of the adipose tissue. He is ichtyophagous only because of his insulated condition. But what could be more impressive than his conception of deity as a gigantic form frequenting the dim trackless woods of the interior? This is only a rich symbolism in which the dominant idea is the unknowableness of the Absolute—a striking object-lesson of the profoundest truth in modern theosophic inquiry. When Jemmy Button was questioned about his dead father, he was very unhappy and refused to answer: "No good talk; my country never talk of dead man." What a contrast is this theory of the invisible state with the too definite eschatology of the English religion! What a delightful relief, too, after hearing so much about the questions of destiny, immortality, accountability, and cognate themes! It is evident that we have much to learn from Fuegia; and this, chiefly, that the peculiar phase of religion which exists among the Anglo-Saxons is totally unsuited to the genius of the race that produced Jemmy Button.

Moreover it is to be had in account that in all probability the philosophy of the Fuegian mind existed and was moulding the civilization of that part of the globe for long ages antecedent to the rise of the Christian mythos. We do not question the right of the Church of England to go and establish her episcopate there as she has since done; it was well doubtless that this distant people should have the opportunity of engaging in the charming study of comparative religion. But it ought to occur to the advanced and scholarly thinker that an ethnic type of religion so ancient as that of Fuegia should be expected to contribute something to a form comparatively so recent as Christianity, and that its sages would naturally reject with indignation a propaganda so antagonistic to the Fuegian habits of thought.

The unreasonableness of presuming that the religion of the North Pole would readily pass over into the moral life of the South Pole, may be regarded as sufficiently illustrated by the history of missions in Terra del Fuego. What has been done has touched only the inferior members of Fuegian society. Not a single member of the royal family has yet forsworn the practice of eating his grandmother, nor can we identify one instance in which any member of the literary class has been induced to speak of his deceased ancestors.

The very best that the promoters of missionary effort can expect, is that what we carry to Terra del Fuego will lose its distinctive features, and, gliding into the current of national thought, re-appear as a distinctly Fuegian form of Christianity. It would be a happy retribution if Fuegia, under the fiery energy of this nobler faith, should plant her standards on our shores, and rally around them those "persons of a thorough scholarly training," who desire a theological readjustment, and who, with pathetic sentimentality, predict the advent of an era of undogmatic mysticism. There is more fog in Fuego even than in India.

### AN IMPORTANT MATTER.

To the Editor of the Living Church.

With much interest have I read your article *An Important Matter* and most decidedly approve of it. But will you kindly explain for me what you mean by "followed by Evensong." Do you mean the regular evening service right through, or something different?

May I ask you to give me the benefit of your good ideas on this matter by suggesting the most attractive and interesting course to adopt in this afternoon service for children and their parents and others. There are doubtless other clergy that would be grateful for such help. ONE INTERESTED.

By Evensong we mean "the regular evening service right through." Evensong is of course simply another name for Evening Prayer. Our clergy have no right to supplant it by any other service. At these Sunday afternoon services, however, we do think that, by consent of the Bishop, the lessons might be shortened; many of the Old Testament lessons at least. A long, and sometimes obscure lesson, will not interest the adults of a congregation, and much less the children. The whole service should be made as bright and attractive as possible. Happy is the clergyman, who having a good Sunday School superintendent to relieve him of the detail of

Sunday School work, can bring to Evening Prayer his best powers of mind and body. See to it that the hymns sung be such as the children can sing, and have them practised at the preceding session of the Sunday School. The sermon should be direct, pointed, and short. We doubt if any man living can keep the attention of children and a mixed congregation by a written sermon. Our advice to the preacher, at such a service, would be, don't try to be eloquent; have, say, a half sheet of paper before you with the text, headings, Scripture references, etc.; have the plan of the sermon clearly in your mind; use anecdotes if they are good and illustrative; have something to say; say it; keep your watch in sight lest you weary the people with much preaching; don't preach to children only, but try to make what you say so plain that they will be able to understand it; talk about plain teaching, duties, privileges, and blessings; no matter how informal the sermon if only you reach the people and send them away with minds stirred and hearts warmed. If you know you are not preaching to the edification of your hearers, stop! don't maunder on in hope of mending the matter.

Any intelligent man can preach short, edifying, extemporaneous sermons, suited to a mixed congregation. Let him however, never trust to the "inspiration of the moment;" let him prepare his sermon and know beforehand that he has something to say, and just what; and when the time comes, proceed to say it in a plain sensible way, and his words will not go unblesed.

### THE CONVERSION OF THE CLERGY.

A worldly-minded, indifferent, careless, irreverent priest is a sad object to contemplate. The evil that he does is very deep, and it is difficult to counteract it; the good that he prevents and hinders is manifold. We have often heard it said by clergymen, that they are so busy attending to other people's spiritual concerns that they have no time to think of their own. But how can they be fit to deal with the spiritual affairs of others, if they themselves are not earnestly striving to live holy, pure, reverent, unworldly, and undefiled lives? A priest's first duty, as a priest, is to be an humble, faithful, devout Christian man. Not otherwise can he rightly fulfil the high vocation of the priestly office.

The great awakening of spiritual life which has been vouchsafed to the Anglican Communion during the past fifty years, has done much for the Church in many ways, but more needs to be done for the clergy in elevating the tone of their religious life and thought. The clergy themselves feel this. They have in many quarters voluntarily formed associations for holding retreats, quiet days, meditations and prayer, with mutual conference and advice upon subjects connected with their pastoral work. "The Pastoral Order of the Holy Ghost," an association lately founded by one of the most distinguished Bishops of the Church of England, is intended to meet this need. "When thou art converted strengthen thy brethren," is said to every priest. What the great High Priest said of Himself, must also be reflected in the spiritual experience of His commissioned ambassadors: "For their sakes I sanctify Myself, that they also may be sanctified through the truth."

It seems to us that our theological seminaries are sorely lacking in agencies to promote a high type of spiritual life among those preparing for Holy Orders. Of intellectual culture there is a fairly high standard; there are good libraries and able professors. But who hears of retreats, quiet days, spiritual instructions, free conferences upon spiritual matters frequently afforded to those who are preparing to take upon them the yoke of the Priesthood? Four or five of our bishops have held retreats for their clergy, and in the diocese of Chicago it is an established custom to hold such a retreat just before Lent. We believe the clergy of every diocese in the Church would gladly welcome such an opportunity for growth in grace, if their bishops would offer it to them.

We would humbly suggest that greater efforts be made in the direction we have indicated. Were it done, we predict



that its effect upon the Church at large would be that of a manifest blessing in deepening the spirituality of both the clergy and the laity.

LETTERS TO THE EDITOR.

IS THE NEW LECTIONARY THE ESTABLISHED USE OF THE CHURCH?

To the Editor of the Living Church: "They say" the new Lectionary is to be used now to take the place of the old. And in the annual issued by the Episcopal Register, I read the opinion of some learned doctor, who solemnly proclaimed that the new Lectionary does not, like the Revised Prayer Book, have to wait for the confirmation or approval of the next General Convention, but is now the law of the Church. I do not know this learned doctor. He is nothing to me whatever. Then I received a circular from the secretary of the Convention, stating that he had all sorts of official documents which he would sell me, for ten cents and upwards, among which were copies of the new Lectionary. So that it seems the air full of rumors about this new ordering of the reading of the Holy Scriptures. But from the powers that be, I, as an "office holder" of this spiritual kingdom, the Church in America, have received no official notice of this change of method. And until I receive such official notice, I do not propose to make any such change. In the government of the United States, if any change is made, e. g., in the post office department, every post office master in the land receives due notice, and is officially ordered to act accordingly. Are the affairs of the Church of less importance than the affairs of the post office department? Ought not the pastors of the flock, for the protection of themselves and of the people committed to their charge, be enabled to "show cause" why such and such changes are made? Ought not the pastor to be able to say to his people, "I have received official notice that such and such change is to be made," &c.? Should not such a proceeding characterize a well ordered and well governed body? I, for one, do not propose to make any change in the reading of the lessons until I receive official notice to do so, and I do not propose to buy such official notice.

"CLERGYMEN'S LEAGUE."

To the Editor of the Living Church: In reply to your correspondent A. B. I trust you will allow me to offer a few words. I did not say that any family of the League's deceased members had received the average sum of \$1,354. The fact is as was stated, that the League has paid to the families of its 251 deceased members \$340,000, being an average to each family of \$1,354. When the League was strong in numbers many families received a much larger sum: now that it is not so strong, many have received a much less sum. Your correspondent, like many others, regards the League as a mere Insurance Company. It is far more than this. It is a Christian Brotherhood. It has, to some extent we humbly trust, "the spirit of Christ." It has regard to the injunction, "to do good and to distribute forget not," and in the assurance, "for with such sacrifices God is well pleased" it has an assurance of the divine blessing.

A. B. says: "If the League will benefit the clergy or the clergy's dependents it deserves hearty support, but failing to do so, it deserves to die." We should be thankful for these very charitable—these very kind words. It must now be obvious that there is one person at least who gratefully remembers what the League has done, and what it is now quietly doing to the utmost of its ability. There is a man now living, who, when rich, was in the habit of giving very freely in aid of every good work. Having lost his property, he now fails to do so, and deserves to die. Measured by your correspondent's standard, alas, how many of us deserve to die! "The past, at least, is secure." Were the League to die to-morrow, it will not have lived in vain. Its record is one of which its friends need not be ashamed. Its record is on high. E. H. D.

CHRISTMAS GREENS.

To the Editor of the Living Church: Your correspondent, L. W. G., inquires when and why we take down our Christmas greens. The answer becomes very plain, if we remember there is a Christmas cycle, preceded by Advent, just as Easter-tide is by Lent. This cycle includes first the leaders of the three great classes of martyrs, whose birthdays into heaven we celebrate, or as some express it, we commemorate those who approached nearest our Lord by a life of suffering, love and innocence, and Twelfth night was the manifestation of Christ to the Gentiles. The Epiphany may be regarded as the complement of Christmas-tide, being longer or shorter according to the time of the Paschal full moon. Forty days after Christmas is the Purification of the Virgin. That is the last feast counted from Christmas, in which Lent does not interfere. Hence it is the close of the Natalia Proper, and with it, or rather prior to its vigil, all the remaining Christmas decorations are removed. According to the Sarum use, the white vestments and the white altar cloths are changed to red after the octave of the Epiphany, but the evergreens may remain longer. If, however, Septuagesima occurs before the Purification, the decorations must be taken

down before the first Vespers, that is the Evensong of the day before.

The Roman priest told L. W. G. what is now the Western use, but I can see no reason for following it, when we have Sarum directions of our own.

There are other days than those given above included in the Christmas cycle; namely, the Annunciation, Nativity of St. John the Baptist, and Visitation of the Virgin. Had Christmas occurred at any other time than December 25th, these would all have been fixed by the date of that event. A. C. H.

"SUN RISING" NOT "IN THE EAST."

To the Editor of the Living Church: As appropriate to the Epiphany season, let me give you a bit of exegesis upon St. Matthew ii. 2. In this verse we read, "We have seen his star in the east," and in verse 1, "There came wise men from the east." The very palpable contradiction between these statements is usually explained, by referring "in the east" of verse 2 to "we" and not to "star," but by no fair construction of language can this be allowed. Reference to the Greek will show that in verse 1 "east" is plural; in verse 2 (and also in verse 9) it is singular with the article—a very striking difference. The same noun is used in seven other places in the New Testament; four times in the plural, when it is uniformly rendered "East," twice in the singular in connection with "sun," and translated by the revisers "sunrising," and once alone (St. Luke i. 78) where it is translated "day spring," or, in the margin, "sunrising." Consistency of rendering, at which the revisers aimed, but did not attain unto, would have put this, the true meaning of the singular noun, in St. Matthew. Then we would have had this significant reading, "we have seen his star at the rising of the sun." And then it would have been plain why "the wise men," astrologers as they were, were induced to take their long journey. For such a sight as a new star (be it what it may, heavenly body, or, as I believe, terrestrial phenomenon) shining, even in the brightness of the rising sun, would provoke the wise men of any age to rest not until they had found its explanation. And if this "star" appeared in the constellation "Pisces," and if this constellation was by astrologers closely connected with Judea and with the greatest events, (see Farrar's Life of Christ, chapter 3), here was reason enough why "the wise men from the East" should have gone to Judea, for superstition or reverence did for them what science does for the wise men of the west, set them going even to the Cape of Good Hope.

Lange on St. Matthew ii. 2, remarks that the singular noun cannot mean "east," and renders, "at its rising," viz: the stars, but this is weak, for the article "the" is emphatic and denotes the sun's rising, and the word in St. Luke, whose meaning cannot be mistaken, should in all fairness, fix the meaning in St. Matthew.

As for "the star" itself, I believe it to have been an electrical light, caused by the great planetary conjunction, which took place in the year of our Lord's Birth. This would have appeared and disappeared and appeared again, as did the conjunction, and could readily have "gone before the wise men," and "stood over where the young child was;" an optical feat impossible of performance by a star of the sky. So He Who still is "resting" from His work which He hath made, created no new thing, but caused His morning stars to sing together as of old, and so to concentrate their forces as to make a lamp unto the feet and a light unto the paths of them that sought Him. L. A. X.

THE GREEK PRAYER BOOK.

To the Editor of the Living Church: The Greek Prayer Book is not rare. There are several editions of the translation made by the famous Dr. James Duport in the time of Charles II, and dedicated to Archbishop Sheldon in 1665. I presume Bagsters of 1820 is one of these. My own copy is an 18mo., published by Doplov, which I take to be Dove, and Richard Priestley in 1818. The book has been found useful in communications with the Eastern Church. Dr. Duport made also a French translation, which has always been a favorite in the Channel Islands, and is still in use. BEVERLY R. BETTS.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION. The Rev. Albert N. Stanley has resigned the rectorship of St. John's church, Warehouse Point, Conn. The Rev. B. C. Foute, rector of St. Philip's church, Atlanta, Ga., has accepted a call to Grace church, San Francisco. The Rev. C. F. Sweet has accepted the rectorship of St. Thomas church, Methuen, Mass. Address 22 Stafford street, Lawrence, Mass.

The Rev. T. C. Hudson, recently of Morris, Minn., has accepted a call to the rectorship of St. John's church, Mankato, Minn., and has entered upon his work.

The Rev. J. Stewart Smith has resigned the rectorship of Ascension parish, Westminster, Md., and accepted that of the church of the Redeemer, Elgin, Ill. Address accordingly.

The Rev. H. Q. Miller has resigned the rectorship of Grace church, Ridgway, Pa., and accepted the appointment as priest in charge of St. Mary's church, Beaver Falls, Beaver Co., Penn. Address accordingly.

ACKNOWLEDGEMENTS. In behalf of the Onedia Indians, I very thankfully acknowledge the receipt of \$500 from the Sunday-school of Grace church, Washington, Ark., per the Rev. H. C. E. Costello, rector, to aid in building the new Onedia church, Onedia, Wis. E. A. Goodnow, Missionary to the Onedia Indians. Onedia, Brown Co. Wis., January 8, 1884.

OBITUARY. SMITH.—Entered into rest on Christmas morning, 1883, at the residence of his brother, the Rev. J. Stewart Smith, Westminster, Md., Douglas B. Smith, aged 30. Eternal rest grant him O Lord.

MATHER.—At her residence in Springfield, Ill., on Monday, December 31st, Ellen Ridgely, wife of Thomas C. Mather, and daughter of the late Bela C. Webster of New York City.

LINKS.—In Binghamton, New York, January 4th, 1884, Philander Links, father of the Rev. S. G. Links. A devoted husband, kind father, generous friend, good citizen, true Christian.

BLAKESLEE.—Entered into rest December 12th, 1883, at her home in Du Quoin, Perry Co., Ill., Sarah J., beloved wife of Albert J. Blakeslee, in the 54th year of her age.

BISHOP GREGG'S WINTER AND SPRING VISITATION.

Table listing Bishop Gregg's visitation dates for various locations: Georgetown (Sunday 1st after Epiphany), Rockdale (Thursday), Caldwell (Friday), Manor (Sunday), Hempstead (Conversion St. Paul), Nausaot (Sunday), Anderson (Wednesday), La Grange (Sunday), Bastrop (Septuagesima Sunday), Breunham (Septuagesima Sunday), Richmond (Tuesday), Columbus (Quinquagesima Sunday), Eagle Lake (Ash Wednesday), Galveston (Sunday), Galveston, Trinity (Palm Sunday), Galveston, Grace (Good Friday and Easter day), Wilcox (Tuesday), Crockett (Thursday), Huxville (Sunday), Brazoria (Sunday), Columbia (Tuesday), Gray (St. Philip and St. James), Matagorda (Sunday), Wharton (Wednesday), Houston (Sunday), Galveston (Palm Sunday), Galveston, Grace (Good Friday and Easter day), Wilcox (Tuesday), Crockett (Thursday), Huxville (Sunday), Brazoria (Sunday), Columbia (Tuesday), Gray (St. Philip and St. James), Matagorda (Sunday), Wharton (Wednesday), Houston (Sunday).

The offerings will be applied to Diocesan Missions and Theological Department of University of the South.

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"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883. Editor, The Rev. C. Miel, rector of St. Sauveur, address 235 Sanson St., Philadelphia, Pa.

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We publish in this issue the 64th Annual Statement of the Aetna Insurance Co. This company has become a powerful corporation, standing at the very head of Fire Insurance Companies in the country. It has the largest capital, the largest net surplus, the largest amount of assets, and its losses paid in six years amount to \$6,000,000. Here in Chicago's great fire the claims paid amounted to \$1,724,000 and about a year afterwards, sixteen hundred thousand more was paid in Boston. For its present condition we refer our readers to the figures quoted in another column.

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64th ANNUAL STATEMENT, December 31st, 1883.

Table showing financial statement for Aetna Insurance Company. CASH CAPITAL \$4,000,000.00. Reserve for Re-Insurance (Fire) 1,682,252.86. Unpaid Losses (Fire) 166,252.75. All other Claims 54,662.20. NET SURPLUS 3,260,457.85. TOTAL ASSETS \$9,192,643.80.

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New York Church Book Store. NEW BOOKS.

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THE MIDWINTER (FEBRUARY) NUMBER OF THE CENTURY

- SUBJECTS: Shakspeare, Lieut.-Gen. Sheridan, Dickens, Keats, The Orleans Princes, Fielding, Dante, Courbet, Rembrandt, Sheep Farming, Convict Labor, The Silver Dollar, Nat'l Library Bld'g, Church Music, Petrography, Modern Catholicism, Trades Unions, Fiction, Poetry, Etc., etc. CONTRIBUTORS: E. C. Stedman, Robert Browning, Austin Dobson, Tommaso Salvini, George B. McClellan, Horace White, Christina G. Rossetti, Celia Thaxter, George W. Cable, Robert Grant, E. W. Gosse, Adam Badeau, Frances H. Burdett, Sidney Lanier, J. S. of Dale, T. R. Lounsbury, Charles S. Robinson, G. P. Lathrop, J. V. Cheney, T. M. Coan, and others.

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BOOK REVIEWS.

THE LIFE AND ACHIEVEMENTS OF EDWARD HENRY PALMER, late Lord Almoner's Professor of Arabic in the University of Cambridge, and Fellow of St. John's College. By Walter Besant, M. A. With Portrait. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Cloth, Pp. 426. Price \$1.00.

The story of a brief yet most remarkable life; well told in sketches of its incidents and glimpses of its inner motives, as revealed to one who had the rare privilege of observing the one and familiarly understanding the other, from the vantage-point of intimate friendship and association. The strangely-gifted and short career of Edward Henry Palmer, as portrayed with such fascinating interest in these pages, compels a man to wonder what mighty issues might not have streamed over future generations of men from that life, had it not been so suddenly and cruelly cut short at the period when a great man's ripened usefulness to his fellows just begins to open out; for Palmer was born in 1840, and fell a victim to Arab treachery in the miserable Egyptian business of last year.

It is the history of a man who was a great scholar, yet never a mere bookworm; a marvellous Oriental linguist, speaking and writing Persian, Arabic and Hindustani with such ease, fluency and exactness as to amaze those for whom these tongues were native, when they discovered that he was not "to the manner born." He was a man who loved sunshine and fellowship, the pleasures of dexterity, skill, craft and frolic. Without necessity laid upon him to do something as a means of livelihood, he would never have lectured, never taught, never written grammars and dictionaries at all. He would have most likely gone on accumulating knowledge and acquiring new languages, as if life were to be lengthened for him as for Father Noah; he would have become more and more steeped in Oriental fashion of thought and speech till he would have grown to resemble Father Abraham. As a linguist, he stood alone. Ten languages beside his own he knew, though quaint it is to find him, after taking his Cambridge B. A., remarking that he didn't know any Latin or Greek. A modest man, yet full of unuttered self-reliance, never boastful after his most successful achievements, always at work but never refusing leisure and a manly prank, the most serious man in the world when he had a purpose in view, yet the most delightful and mirthful companion. He was eminently lovable; indefatigably obliging—ever ready to do anything in the way of work put before him in the cheerfulness of spirit, and to the best of his ability, always helpful, bright and gay-hearted. It was decreed by fate that this great Oriental scholar was to become a friend of gypsies (he learned to klatter the Romany so that no one of "the people" would believe him a Gorgio); he was to become a magician and conjurer, an intrepid explorer of unvisited deserts, a writer of leading articles, a translator of the New Testament, a mesmerist, and, among his friends, a raconteur of the first order. Finally, it was ordered for him that he should end his days after an exploit unparalleled, in a manner strange, wonderful and tragic, as the "Sheik Abdullah;" and that as the extraordinary and loved Edward Henry Palmer, he should find his resting-place with English heroes, while weeping countrymen thanked Heaven for English hearts as devoted now as in the brave days when the bones of Wellington and Nelson were laid there, in the nation's sarcophagus of her greatest loyal sons.

SELECTIONS FROM COWPER'S POEMS. With an Introduction by Mrs. Oliphant. London: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$1.25.

We hail this attractive little volume as a token that an interest in Cowper is reviving. Old-fashioned his poetry may be, but it is "choicely good" and of that good the compiler has happily selected some of the very best, adding thereto the merit of so arranging as to form an autobiography of the poet. The compiler has wisely given but few of Cowper's hymns. There are few of them that are not marred by those false views of religion that unseated the reason of the gentle poet.

We miss some of our own favorites—that is almost inevitable unless one makes one's own compilation. We should have added "Friendship," "The Retired Cat"—both in the poet's happiest view—and that admirable bit of description in one of his longer poems, of the "sage called Discipline."

Mrs. Oliphant's introductory essay is a very discriminating one. We do not, however, understand her statement that Cowper has little chance of gaining toleration from the High Church. We knew there was such a thing as High Churchmanship, but that there was a "High Church" that might or might not "tolerate" a poet, of that we confess ignorance. A Church of any altitude might well be intolerant of the theology that cast so deep a shadow on the poet's life; but that theology was not Cowper's.

The publishers would do well to prepare a companion volume of selections from the letters of Cowper. We believe it was Macaulay who gave him the title of the "Prince of Letter-writers," and we know that with the exception of the famous rhyming letter which appears in compendiums of literature, the present generation of readers know little of the poet's delightful epistolary style.

THE WISDOM OF GOETHE. By John Stuart Blackie. With a List of Citations. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

The author has done good service to a generation that gleans the most of its wisdom from the daily papers, if he has succeeded in drawing attention to some of the

best words of the great German poet-philosopher. He says, with fine discrimination: "As Plato represented both the aesthetic and the metaphysical elements of his country in being pre-eminently the poetical philosopher, no less did the author of Faust perform the like function to his people in being the philosophic-poet. Matthew Arnold has characterized Goethe as 'the greatest poet of the present age; and the greatest critic of all ages;' and we may not hesitate to accept Mr. Hayward's verdict which declares him 'the most splendid specimen of cultivated intellect ever manifested to the world.'"

But notwithstanding Professor Blackie's enthusiasm for the man, and his special pleading for his faults, it is only as "a splendid specimen of cultivated intellect" that we can admire him. Without assuming that his faults indicated a base and immoral nature, we cannot avoid the conclusion that they were inconsistent with the greatness and goodness of character which our author attributes to him. "An exceptionally good man" could never have been so fickle and foolish in love; and it is past comprehension that a man of pure heart and lofty spirit could have written the "Roman Elegies." In them love is degraded to coarse sensuality, and vice is made attractive by a dress of poetical sentiment.

MUSIC IN ENGLAND. By Dr. Frederic Louis Ritter. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 228. Price \$1.50.

MUSIC IN AMERICA. By the same. Pp. 415. Price \$2.00.

The author, Director of the School of Music in Vassar college, has given us an incomparable work, and one which it is a wonder has not been done in some degree like this before. The volume on Music in England is simply introductory to the larger one on America. Consequently musical matters in England are not discussed with such particularity as is given to those of this country. The first volume, however, contains the author's philosophy of the development of musical art in England. The two elements of its genesis were the national ballads and the Gregorian measures of the Church. The monk and the minstrel both contributed to the material and spirit of the national music; but their strains never coalesced. The tones of the cloister and the tunes of the court and camp have never blended. On the Continent, however, secular music was based upon sacred melody. To this keeping asunder of the two musical factors the author attributes the hesitation and incompleteness of Anglican musical development as compared with Continental.

It is to be hoped that in a future edition the author will treat more fully of the music and musicians of England. The volume on Music in America is about all that could be wished. One is surprised at the amount of entertaining information given in relation to the early period, the most unmusical that can be imagined. The account of the musical personages, societies, and performances of a later day are very complete.

THE REFORMATION IN SWEDEN. Its rise, progress and crisis; and its triumph under Charles IX. By C. M. Butler, D.D., Professor of Ecclesiastical History in the Divinity School of the Protestant Episcopal Church, Philadelphia. New York: A. D. F. Randolph & Co.

The columns of the American Church Review have recently seen the discussion of this theme by Professor Butler. The greater part of the volume is devoted to a narration of the civil events of the Reformation epoch in Sweden. The religious aspect of the reform, is, we regret to see, treated meagerly and with unsatisfactory vagueness. The author uses the words "Catholic" and "Protestant" in the loose popular sense, and manifests throughout a failure to appreciate the bearings of ecclesiastical antiquity upon the questions of the period. Upon the interesting matter of the validity of Swedish orders, he gives favorable judgment, using the following language: "If, therefore, one deems the unbroken Episcopal succession necessary to the existence of a valid ministry, and to the intercommunion of the Episcopal church with other churches, he will undoubtedly find that it has been preserved in the Church of Sweden."

SOURCES OF HISTORY IN THE PENTATEUCH. Six lectures delivered in Princeton Theological Seminary, on the Stone foundation, March 1882. By Samuel C. Bartlett, D.D., LL.D., President of Dartmouth College. New York: A. D. F. Randolph & Co.

President Bartlett has struck a powerful blow in defence of the much assailed Pentateuch. He has done more; he has fairly reasserted the aggressive side of the argument. The questions of Earliest Cosmogony, Early Man, Early Arts, Early Consanguinities, Early Movements of the Nations, and Early Documents are severally treated. The final lecture is in defence of Mosaic authorship as compatible with the use of early documents which the lecturer unhesitatingly admits. An appendix contains Professor Stack's valuable critique of the controversy on the Pentateuch. A better or more sensible volume of apologetics has not lately appeared.

always amusing and fair. If the author would only come to America and give us a similar book about ourselves, how we would enjoy it. Also, it might benefit us. Who knows?

THE HOMILETICAL LIBRARY. Edited by the Rev. Canon H. D. M. Spence, and the Rev. Joseph S. Exell. New York: A. D. F. Randolph. [1884.] 2 vols. Price \$1.75.

These volumes of sermon outlines follow the Church Year from Advent to Lent, taking texts from the epistles, gospels and lessons, and topically. The contributors are mostly English clergymen, but translations have been made from the noted preachers of France and Germany. The outlines are of varying length, appear to have been selected with judgment, and display great variety of treatment.

SUNDAY EVENINGS WITH MY CHILDREN. By the Rev. Benjamin Waugh. New York: A. D. F. Randolph & Co.

We have here a book of hymns, prayers, scripture lessons and sermons for "children's church," one of the parents or some grown person to act as reader. Provision is made for forty-two "services." The sermons, with their anecdotes and accompanying pictures, will prove wholesome and attractive for little folks, with or without the formality of a service.

THE CONTINENT. A valuable volume which will doubtless find a ready sale.

The Continent prints a pleasant poem on "Lake George" by Donn Platt, illustrated with a strikingly beautiful drawing by W. Hamilton Gibson, engraved by W. H. Morse. The current number contains an account of "The Canadian Capital" by J. MacDonald Oxley, which, with its accompanying illustrations, is of interest just now when the winter festivities of our northern cousins are attracting attention to the region where ice and snow are made to put on a holiday aspect. The issue of The Continent now in press contains some personal reminiscences of "The Resurrection of Italy in 1848," by the author of "The Glory and Shame of England," who was U. S. Consul at Genoa at the time of the revolution in that year. C. F. Thwing contributes to the same number a paper on "The Rum Power in City Politics." An early issue of The Continent will contain an article on Richard Doyle, the recently deceased caricaturist of Punch, by Ernest Knauff, with many examples of his work.

A GOOD INVESTMENT. One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat any thing; passing your store I saw a bottle of Hood's Sarsaparilla in the window, and got a little. After she had taken it a week she had a rousing appetite and did every thing. She took three bottles, and was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

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Calendar—January, 1884.

- 1. CHURCHMISSION. White.
- 6. THE EPIPHANY. White.
- 13. First Sunday after Epiphany. Green.
- 20. Second Sunday after Epiphany. Green.
- 25. CONVERSION OF ST. PAUL. White.
- 27. Third Sunday after Epiphany. Green.

CURRENT THOUGHT AND THEOLOGICAL TRAINING.

BY THE REV. H. FRANKLIN, D.D.

At the General Convention in October last, I ventured to offer substantially the following:

WHEREAS, It is important that our clergy should be abreast the current thought of the age, therefore:

Resolved, That this house recommend to the General Theological Seminary, and suggest to other theological seminaries, that efficient provision be made for training students in philosophy as it relates to Christian theology.

This was referred to "The Committee on the State of the Church." A report came from that committee, stating what is doing in three of our theological seminaries, and suggesting that the resolution be further submitted to "The Joint Committee upon Education under the Auspices of the Protestant Episcopal Church." This latter committee reported it back, with a proposed resolution that "the matter did not come within the province of this Convention."

Knowing the high standing of the chairman of that committee, or rather that portion of it which belonged to the House of Deputies, I asked the grounds of this apparently extraordinary position. He promised to give them to me; but I was prevented from meeting him, and when the question came up on the calendar I was absent through causes which I could not control. Perhaps it was as well, for the patience of the House would hardly have permitted a discussion of the point, during the last two days of its session.

I am compelled, therefore, to take the conclusion of the first committee without explanation, and to make of it what I can. This is just nothing. Inasmuch as the General Convention originated the General Seminary, and keeps up a "Joint Committee upon Education under the auspices of the Protestant Episcopal Church," how it can be beyond its province to make a recommendation touching the training of theological students, is more than I can imagine.

If it were meant that a recommendation of philosophical training was beyond the province of the governing legislature of the Church, the answer would be obvious. Even theology itself is simply a philosophy of the Divine revelation.

If it were meant that the details of instruction in the seminaries must necessarily be left to their governing boards; the reply would have been made, that a recommendation, calling attention to a "craving need," was not an interference with details of instruction. Every seminary would respectfully consider a recommendation of the General Convention; and none could reasonably think its own province invaded. It might act upon it, or not, according to its own judgment, or even will. If it acted, it would of course adjust details in its own way.

In fact, the report of the Committee on the State of the Church conveyed the information that the General Seminary, the seminary at Faribault, Minnesota, and the University of the South, at Sewanee, Tennessee, had made provision in this very direction. It did not state what was doing at Sewanee. At Faribault they have a professorship of Apologetics and Ethics. If the chair is filled with a "live man," that institution at least has provided a training for its students, which should send them forth prepared to live among and meet living issues. The term "Apologetics," however, emits an odor of old age. It suggests to scholars very old history. It has, however, a generic signification, which may make it applicable even now. It may mean that as the Apologists of old took the then current philosophies and laid them side by side with a profounder philosophy of orthodox theology; so now, the students at Faribault are taught the current philosophy, or common thought, of the day; and are shown how the immutable one Faith can meet it, approve and accept its good, and point out the substance or energy of its errors, as well as exhibit and guard against its specific, characteristic aberrations.

In passing perhaps I should apologize—in the modern sense—for making any reference to the professor in Faribault. In my great remoteness I never have happened to know even his name. He and all readers will therefore understand that the whole subject is here treated quite impersonally. I will add that I do not stand alone, I am sure, in the strong hope that one at least of our theological schools is abreast the times.

The report further stated that the General Theological Seminary had an endowed lectureship, entitled "The Bishop Paddock Lectures," of which "The deed of trust declares that 'the subjects of the lectures shall be such as appertain to the defence of the religion of Jesus Christ as revealed in the Holy Bible and illustrated in the Book of Common Prayer against the varying errors of the day.'"

The lectures are apparently to be delivered annually. Two courses have appeared. One by the Bishop of Connecticut was on the old Roman controversy. That is certainly one of the errors, even "varying errors," of the

day. The title of his lectures, as I remember it, was "The Reformation." One might have opened the book eagerly, with a hope that its subject would be the Reformation in its relation to and responsibility for both modern religious life and doctrine, and the philosophy which characterizes modern thought. It proved however to be an old, interesting and instructive review of that already largely discussed issue between Catholicity and Romanism.

The second course of those lectures was given this year by the Rev. W. D. Wilson, D. D. It was entitled "The Foundations of Religious Belief, the methods of natural theology vindicated against modern objections." I refrain from any remarks upon this book, lest thankful admiration should compel me to crowd this paper with details. One who has made himself already familiar with currents of modern philosophy, will find this book a great helper in clearing and perhaps strengthening his assurance of the unity and impregnability of the old truth. It is however out of the range of elementary philosophy. It would be invaluable for a teacher of the philosophy that is in and around the Christian revelation; but it cannot be made a text book.

This whole plan of lectureships is simply the reproduction of the English method. It labors under the disadvantages, naturally inherent in following examples that have originated and grown up under another environment. Lecturers, audiences and readers in England are all very different from those that America produces. The former, though plainly equal in talent to those of England, have neither the leisure nor the accessible material necessary for a very advanced scholarship; while the audiences are here necessarily small, as well as sometimes unfitted to appreciate what they hear; and the readers are in number smaller yet.

In fact, America is not England; nor can she ever be Anglicized. We stand here at a different point in progress. Some of us think it a point in advance. Whether the advance be upward or downward may be an open question; but a strong and vigorous party at least, think it upward. This party, while alive to the dangers, are quite ready to meet them with high hope. Never before has the Church, bearing the Catholic faith, been brought so squarely face to face, with unarmoured manhood. An American has the strongest possible sense of his own personality, and claims boldly all its rights, of independent thought, free will and untrammelled action. The Catholic faith only can interpret these to him. The old world, England not excepted, cannot appreciate this condition and character. The whole drift there is towards, while ruling forces are for, institutions. The individual man is feared as an agitator, and guarded, indeed often fought against, as a leveller. No such drift is felt in America. All who enter into the spirit of America, are quite willing to let the idea of manhood, with its sense of personal dignity and freedom, work itself out. It will work itself out, whether approved or not. Any institution that stands in its way, must either be submerged in its tidal wave, or swept out of progress and left stranded on some fast receding shore.

The Church need not stand in the way. She can teach a deeper and nobler manliness than any modern thinker has ever yet conceived. Nothing exalts man more than the fact of the God-manhood. In order to present this fact with due force to the American mind and character, the American Church will have to educate her clergy up to perception, appreciation and hearty sympathy with current philosophy. She has a new chapter in Catholic theology to write—new, yet in perfect harmony with Divine revelation embodying all Catholic principles; and she will have to train her theological students along this new line, or fail to fulfil her mission.

CANADIAN CHURCH AFFAIRS.

[SPECIAL CORRESPONDENCE.]

The erection of a church at Adolphustown in the diocese of Ontario, in commemoration of the United Empire Loyalists who settled on the Bay of Quinté, is contemplated with every prospect of success. A general celebration of the centenary of the landing of these people, is to be held in Canada next year. Their descendants are a very numerous and highly respectable class, and are as a rule members of the Church of England. "U. E. Loyalist descent" in Canada, somewhat corresponds to "New England descent" in the States, and is held in high estimation.

The Rev. Canon Cooper, who made an extended tour through the North-west last summer, as special agent for the Society for the Propagation of the Gospel, has delivered an address on the prospects of the Church in that region to a very large and influential assemblage of clergymen and laymen. He has also been delivering lectures on the country generally, in the county of Lincoln. What with the special additional efforts being now made by Canon Anson and the Bishop of Saskatchewan, the North-west should receive at least its fair share of assistance from English Churchmen. There is, however, a possible evil caused by this continual begging in England, from which we have undoubtedly suffered in old Canada, viz., a disinclination to help ourselves and a shuffling off of our lawful responsibilities upon the broad shoulders of the Mother Church. When we consider that the Presbyterians and Methodists of Canada have made liberal

provision for their people in the North-west, without apparently a dollar of assistance from the old country, it is, to say the least, a little humiliating to find the rich and powerful Church of Canada in the position of a sturdy beggar, asking to be excused from doing her simple and manifest duty.

There is, however, one species that we can ask unblushingly from England, and that is men. It is gratifying to note that a considerable number of promising young men have lately joined the Canadian Church, and Bishop Kingdon, of Fredericton, who is at present in England, hopes to return in March with three or four recruits for his diocese. Bishop Mackray, of Winnipeg, lately ordained Mr. H. S. Smith, who comes from St. Augustine's College, Canterbury, England, and Mr. Thos. Forsyth, a graduate of the same excellent school, was ordained about the same time by the Bishop of Quebec.

Last month the Bishop of Nova Scotia formally commissioned Messrs. S. H. Shreve, J. J. Hunt and Crockett as lay readers. The number of lay readers in the Canadian Church is as yet very small, and should be much larger, as we possess the very best material in the country, and might have at least one in every parish.

New branches of the Church of England Temperance Society are coming into existence almost weekly. One was recently formed in connection with St. Matthew's, Toronto, with a membership of sixty. Another has been organized in the important parish of Sherbrooke, in the diocese of Quebec. From all appearances the Church will yet lead in the van of temperance reform and upon lines that will impart moderation and reasonableness to the movement. Thus the sympathy and support of thinking men will be enlisted, and real permanent good effected. So far, temperance work has been too much in the hands of extremists, who have alienated the good will of many not unfavorable to the cause, by the intemperate denunciation of all who differ from them in their hasty and drastic measures. The Church with her characteristic comprehensiveness and moderation will probably supply a field of effort for this latter class, and ultimately unite all temperance men upon one national platform.

A Year Book for the Canadian Church is at last promised and will be eagerly looked for. Hitherto we have been dependent upon American annuals which, however excellent and reliable, have, of course, been more or less defective. Going away from home to get news is, to say the least, an undignified proceeding on the part of a Church of our magnitude. The appointment as chairman of the committee of the Rev. J. D. H. Browne, of Halifax, is a good one, and an almost certain augury of success.

A very remarkable and touching incident took place last week in Toronto at the public funeral of the victims of the late terrible railway accident near that city. In the procession an Orange Lodge, immediately followed by some Roman Catholic organization, both clothed in full regalia, muffled with crape, was observed.

The venerable Metropolitan of Canada lately entered upon his eightieth year. It is pleasing to note that his lordship is in full possession of all his mental and bodily powers, and is at present administering his large diocese unaided. The diocese of Fredericton comprises the entire Province of New Brunswick.

That excellent little paper, *The Canadian Missionary*, has already attained a position of assured permanency, and has been supported in a manner as gratifying as it is surprising. It has gained 400 new subscribers in December, and promises to become to the Canadian Church very much what *The Living Church* is to the American Branch. Among other articles, all valuable and interesting in their way, it contains the first of a series of papers by Archdeacon McDonald, of the diocese of Moosonee, descriptive of the work among the far North Indians, which should be read by every Churchman.

The first anniversary of the Girls' Friendly Society was held lately in Toronto, when the bishop preached. There are a rapidly increasing number of branches in the diocese.

Ontario, January 14th, 1884.

CHURCH OPINION.

Church Times.

A COMPLIMENT.—We may take this opportunity of congratulating our friends across the water on their weekly journal, *The Living Church*, and perhaps still more on their monthly magazine, *The Church Electic*; both of which afford welcome evidence of the progress of Catholic truth.

Church Guardian, Halifax, N. S.

KEEP THE PEOPLE BUSY.—The clergyman who knows how to utilize the surplus energy of the Church has the key to the disposition of most of the irritating forces in the Church. The average man is troublesome simply because he has not enough to do. Give him work to use the superabundant energy and he is all right. Clergymen incline to think it takes too much time and thought to plan work for the individual, but experience proves that it does not require half the time or nerve force, to lay out work, to busy the brethren, that it does to repair the injury done by these annoying people in their unemployed moments. Be-

sides, a man will generally keep quiet and work if he finds anything like real, earnest labor in the parish. Work and set others to work is the best cure for parochial ills.

Christian at Work.

MEXICO.—The Foreign Missionary Committee of the Protestant Episcopal Church have modified their resolution of the 13th of November, asking "for special contributions to sustain for the time being what has been adjudged to be really valuable work in Mexico" so far as to request "that contributions for the work under Bishop Riley be sent to the Mexican League, as the proper channel through which to transmit such contributions, until further action by the committee," and that the Foreign Committee withdraw from official connection with the work under the charge of the Bishop of the Valley of Mexico "until such time as the said committee receive satisfactory evidence from the Mexican Commissioners of the House of Bishops that a proper adjustment of the differences between the said Bishop and the Mexican Commission has been made." The vision of that "proper adjustment" we imagine to be "Distant as Heaven, as undefined."

Churchman.

PREACH THE GOSPEL TO THE RICH.—The suggestion thrown out that missionaries ought to be sent to employers and landlords would seem worth acting upon. There are some of either class, it is to be hoped, who do not need to have the Gospel preached to them more than other people. But there are too many who should be made to feel that starvation wages and starvation rents mean to multitudes hopeless poverty and wretchedness, and, perhaps, enforced crime and immorality. What use to talk about people improving their condition when the pittance they get for weary hours of labor is largely swallowed up by the exaction of landlords, who are as careful, perhaps, not to keep the premises in repair, as to have the pay forthcoming? It is found that one of the great causes of poverty and misery in London is the excess of rent caused by ground-rents and short leases. This is not true to an equal extent in this city, probably, but it is well known that some of its best paying property consists of rookeries and shanties which are not fit for any human habitation.

Church Bells.

THE CHURCH AND THE FAMILY.—We fear that our own day has witnessed a decline in many respects with regard to the influence and tradition, both of the family and of the Church. If the influence of the Church is sensibly weakened, we may be sure that the influence of the family will fail, as the night follows the day. The Church but sanctifies and enlarges the point of view from which the family is to be regarded. Holy Scripture even teaches us that we must regard the Church itself as the one family of Jesus Christ. The idea of the Church and that of the family cannot but go together—the one to support and purify, and complete the other. As the authority of the Church is destroyed with regard to any material point of social life, so also is that of the family. The State will then demand that the matter shall be looked at from its point of view, and considerations of State cannot take the place of that minute personal care and regard for the welfare of the individual soul, which it has ever been the boast and glory of the Church to make its aim and endeavor.

CHURCH WORK.

INDIANA.

Indianapolis, Ordination.—Mr. Benjamin Piatt Runkle, Major General of Volunteers in the late war, and more recently a Colonel in the regular army, was on Sunday last mustered into the service of the "Church Militant," for a war in which there is no discharge. For four years past he has devoted himself to the study of theology, a part of the time at Kenyon College, Ohio (of which State he is a native), and latterly with Bishop Knickerbacker, then rector of Gethsemane church, Minneapolis, where he had practical training in mission work. Upon the election of the latter to the Episcopate, General Runkle became his Private Secretary, in which capacity he has served ever since.

After Morning Prayer at St. Paul's cathedral, by the Dean, the Rev. J. S. Jenckes, and an able and appropriate sermon by the Rev. C. S. Bates, D. D., of Kenyon College (a former companion in arms of General Runkle), the candidate, having been previously examined by the Rev. E. A. Bradley, of Christ church, and Mr. Jenckes, was presented by the latter to Bishop Knickerbacker, and by him admitted to the sacred Order of Deacons.

A large congregation witnessed the interesting ceremony, and the church was beautifully and appropriately decorated for the occasion, it being Bishop Knickerbacker's first Ordination.

The Rev. Mr. Runkle evinced, in his examination, both strong and natural ability, and thorough preparation for his new labors, and in actual service in the missionary field he has shown an earnest devotion to the cause of the Master, giving good promise of success in his new field of effort, equal to that which attended his long and distinguished services in the cause of his country.

The Rev. Dr. Fulton, of St. George's church, St. Louis, a former Dean of the Cathedral, was prevented, by the death of a parishioner, from taking part in this service, he having long been an attached friend of the candidate.

The Rev. Mr. Runkle will spend his diocesan mission work within this diocese, under the direction of the Bishop, as General Missionary.

SPRINGFIELD.

Springfield, St. John's chapel, (North Mission). The Christmas festival of this mission was celebrated this year on the evening of Christmas Day. The chapel was crowded, so as to tax the ingenuity of the Rev. Thomas

Hines, missionary in charge, to find seats for all present. The department of the children during the two hours the festival lasted was exemplary. Very nearly a dozen carols were sung by the children, with splendid precision, and in a hearty, inspiring manner, the result of their faithful and laborious training by Mr. H. D. Moss. After an address by the Rev. Mr. Hefter, of St. Paul's church, the Rev. Mr. Hines made his report of the work done in the Sunday School during the year past. His tribute of thanks to all the friends and helpers of the mission was most earnest and eloquent. Mr. Hines referred especially to the untiring labors and genuine self-sacrifice of his organist, treasurer and general friend and assistant; a gentleman whose shrinking modesty and retiring disposition the writer dares not to offend by an exposure of his good deeds in the columns of your paper. The event of the evening was the Bishop's address. He spoke with deep emotion and tenderness of the wonderful work done at St. John's during the year past; giving expression to his deep love for the people of that mission, and his gratitude to the loyal, faithful men, who undaunted by obstacles, had accomplished the work. The success of Mr. Hines, it seems, is principally due to his untiring visiting from house to house, covering his whole district; he is besides a preacher of no ordinary powers, and possesses the golden talent, tact. The distribution of presents followed, on a very liberal scale.

Springfield, Colored Mission.—On Sunday after Christmas a mission for colored people was opened in the eastern part of the city by the Rev. H. Humphries, a graduate of Durham University, England. The bishop of the diocese preached, and Mr. Humphries addressed the people. The room was well filled. Mr. Humphries has been a most successful worker among the colored people in the West Indies and South America. He has been indefatigable in his endeavors to get this work started, finding most formidable difficulties to combat. Surely the Church owes a duty to the colored race. The writer has not been authorized by anyone to make an appeal in behalf of this work; he ventures to do so on his own responsibility. He has, as a mere looker-on, been unable not to see, that this enterprise, as usually, rests solely on the Bishop's private liberality and that of the missionary, whose self-sacrifice is in deed and not in word. Are there no readers of *THE LIVING CHURCH* desirous and willing to encourage and aid this work? We venture to say, that the Bishop of Springfield, so ready to give of his own, so unskilled in asking from others, would yet be a very willing recipient of assistance in his efforts to extend the Kingdom. The mission-room is intended only to serve temporarily; it is hoped that contributions will be forthcoming to enable the Rev. Mr. Humphries to build a church.

Bloomington, St. Matthew's church.—Any one acquainted with the appearance of this church some years ago, will look about with amazement on seeing its present condition. Improvements have gone on steadily from year to year, under the supervision, and through the personal efforts of the excellent rector. The Sunday School held its festival on Holy Innocents' Day. The children were addressed by a visiting clergyman and by their rector; and then joyfully marched up the aisle to the richly laden table, to receive their Christmas presents. The financial condition of the parish is excellent, and everything betokens prosperity and progress. A noticeable feature seemed to the visitor the large number of grown boys and men, doing service in the choir and Sunday School.

SOUTHERN OHIO.

Cincinnati Clericus.—This body at its monthly meeting in December, voted to invite the Clericus of Central Ohio to a banquet at the Gibson House on Monday evening, January 7th. Notwithstanding the very severe weather which prevailed, the reunion was well attended, and proved a very fraternal and enjoyable occasion. The Gibson House set out an elegant supper in its private dining-room, and after it, President Stanger tendered greeting to the visitors, which was responded to by Rev. Messrs. Wakefield, of Richmond; Webster, of Dayton; Rose, of Springfield; Logie, of Greenville; McGuffey, of Urbana; and Rhodes, of Cincinnati.

The clergy then repaired to the gentlemen's parlor, which had been reserved for their use, and an essay, as per previous appointment, was read by the Rev. Thos. J. Melish, upon the Greek expression *Baptizein eis*, in its classical and New Testament use. The subject was then freely discussed by all present, and about ten o'clock the clergy dispersed after a delightful reunion which they expect some day to repeat.

MICHIGAN.

Houghton.—The Rev. J. L. Boxer, rector of Trinity church, having for a long time suffered from weariness from overwork, on Sunday morning last became exhausted in the middle of the sermon, and was removed to the rectory. Should he recover, it will be by a long, slow process. The parish are expressing their appreciation of his hard work by every kindness possible.

CALIFORNIA.

Associate Mission of San Bernardino County.—Never has this county seen such a beautiful and enjoyable Christmas as the one just past. First came the choral Celebration on Christmas Day in All Saints temporary chapel, in Riverside. The mountains had given up their cedar, cypress and fir, and the valleys their wondrous wealth of roses and heliotrope to beautify the place of His Sanctuary, and to make the place of His feet glorious. The brilliantly lighted altar, the properly vested priest, the exquisite music, and the devout congregation are parts of a picture of Christmas, which shall not soon be forgotten.

Similar services were held in Colton and San Bernardino, and were attended by large, attentive and devout congregations.

Another interesting feature of the season has been the Christmas trees for the children. Of the one held in Colton the local paper says:

No more enjoyable entertainment for children was ever held in Colton than the Christmas tree and festival of the Episcopal church, held in their chapel on Christmas night. The building was literally packed, the members of the Sunday School numbering forty, and the pupils of the day school occupying the front pews. The service consisted of the Christening of several children underneath the boughs of the tree, the reciting of the Lord's Prayer and Creed by the whole school, the singing of appropriate hymns and carols, and an address by the Pastor, the Rev. Mr. Lina, who in a bright, pleasant manner, described the way of keeping Christmas in different parts of the world; alluded to the fact that all denunciations of Christmas were initiated by the Episcopal Church in the observance of Christmas, and in many other ways were coming back to the old home from which they had strayed; and then drew some practical lessons from the day and its observances, well suited not only to the children but to all present. Then came the distribution of presents, and I happen to remember that the world is tired to find that those which watched the interesting process.



The San Bernardino paper has the following about the tree held there.

One of the principal events of the holiday season, was the Christmas tree and children's festival given to the members of the Episcopal Sunday School...

Into the midst of all the rejoicing came the sad news that the father of the dear Pastor had just died in Binghamton, New York.

DELAWARE.

Wilmington, Grace church.—A mission was begun on January 2nd, and will continue until January 27th in Grace church, a few miles from Wilmington.

WISCONSIN.

Nashotah.—On Wednesday, the 9th of January, the Bishops of Wisconsin and Fond du Lac visited Nashotah, and at the early service in the chapel on Thursday morning, the Promise of Matriculation was signed by the students.

The Rev. Prof. Gold, of Racine, is now at Nashotah reading a course of lectures on Liturgies. The vast importance of this subject makes it, at all times, a matter of exceeding interest to students, and, in this instance, Mr. Gold's treatment of the subject has awakened, at Nashotah, and will repay, the closest attention; and all who listen to him realize the thoroughness of his preparation.

The diary of Bishop Kemper now publishing in the Scholast, gives many interesting facts and incidents connected with the early history of Nashotah.

Milwaukee.—The Christmas services in the various churches and the festivals of the schools and guilds have all been kept with joy and gladness.

Very considerable improvements were made in St. Edmund's chapel before Christmas.

Under the new rector of St. James, the Rev. Mr. Dumbell, a successful effort is making to pay the church debt.

The work on the new St. Paul's church is resting for the winter.

Through the efforts of the Bishop's guild a large sum will be raised by the Cathedral congregation this year towards the payment of the Cathedral debt.

Kenosha.—Bishop Welles spent Sunday, January 13th, at this place. He celebrated at the Ember service in the chapel of Kemper Hall, and preached to the school at the second service.

NEW JERSEY.

Hackensack.—The festival for the children of Christ church parish took place, on the Saturday nearest to Epiphany, in the Guild House.

A Good Business College.—The above is what can be truly said of the Grand Rapids Business College. It is graduating more thorough students than any similar school we know of.

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hundred and fifty dollars. While we have time in the new year to do good, may we "forget not."

WESTERN NEW YORK.

Clifton Springs.—The bishop of the diocese visited St. John's church on December 12th, and confirmed 13 persons presented by the minister in charge, the Rev. G. T. Le Boutillier.

Middleport.—Trinity church was destroyed by fire on Monday morning of this week. We have received no further particulars.

NEW YORK.

The Japan Mission.—The Rev. C. T. Blanchet, of Tokio, spoke on Sunday of last week at St. Chrysostom's chapel on "Mission work in Japan," with which he has been connected for 10 years.

Foreign Missions.—A meeting for the purpose of increasing the interest in foreign missions was held in Calvary church, on Sunday evening of last week.

OHIO.

Sandusky.—Grace church.—On the last Sunday evening of the old year was held the closing service of the rectorate of the Rev. L. S. Osborne.

The fruits of Mr. Osborne's six years' ministry in Sandusky are indicated by the Register in the growth of the parish; the building up of its two missions; the rearing up of a handsome edifice for one of them; the beautiful refitting of the mother church, making it one of the handsomest in the west; and all with a parish united in purpose, without debt, and with a steady increase of benevolence at home and abroad from year to year.

"Blest be the tie that binds Our hearts in Christian love."

The Rev. Dr. Atwill has been threatened with pneumonia, but is now nearly recovered after several days' confinement to the house.

Professor Maltz, head master of Trinity School, and the Rev. Mr. Welton have both celebrated the holidays by bringing back with them each a wife—just in time for the second Sunday after Epiphany, when all the Ohio clergy, by request of Convention, are to preach on Divorce.

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