

The Living Church.

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

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The Living Church Annual

FOR 1885.

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LINES WITH A COPY OF KEBLE'S "CHRISTIAN YEAR."

BY O. W. B.

In Christian homes, to Christian hearts,
The "Christian Year" is sweet;
As fast or festival departs,
The Church hath blessings meet

For those who cherish tenderly
Her usages and Her rites—
To-day, a song of praise may be,
And, on the morrow, prayer.

Our Church a gentle Mother is,
And we, her children blest,
In life, receive Her grace, I wis,
And, in our death, Her rest.

To all, she gives the self-same Food,
To pampered, as to poor,
Supplies to all the precious blood,
Which Christ our Lord did pour.

Her Christmas carol, Easter chime,
Her solemn days, Lent days,
Hold forth a lesson, for all time,
To priest and penitent.

Baptismal blessing, wedding joy
And Eucharistic Feast,
And solemn service may employ
Our lives, until released.

From earthly tabernacle frail,
Belonged here by sin,
And, by God's grace, the "silent pale"
Our souls shall enter in!

'Tis sweet to know that o'er our dust
That requiem shall be said,
Which rose above the Saints and Just,
When numbered with the dead!

A. D. 1884.

NEWS AND NOTES.

THE Detroit papers announce that Dr. Worthington will accept the Episcopate of Nebraska.

THE Pastoral Staff, which was presented by Scottish Churchmen to the Bishop of Connecticut, cost about \$750.

THE sympathies of Churchmen throughout our communion are extended to the venerable Bishop of Lincoln, Dr. Wordsworth, who has just lost his wife, whom he married in 1838.

It takes a long time to get information from the West to the East. *The Churchman* has not yet learned that there is no longer a "Diocese of Illinois;" and that not seemingly hopeful venture in Journalism, *The Church Press*, places the Santee Agency in the Diocese of Nebraska.

AMIDST his manifold labors, Mr. Gladstone has found time to write a long letter on the present position of the Church of England. It may be summed up as an earnest plea for charity and mutual toleration. Disestablishment is only hinted at as a possible outcome of an opposite course.

THE French "Clericals" are just now able to enjoy a truly Christian revenge. Three years ago, the Government expelled the nuns from their convents and schools, and forbade their employment in the hospitals. Now that the cholera is making such ravages, the hiring nurses who supplanted the sisters have fled in all directions, and the Government have been forced to implore the former victims to undertake again their noble work of charity. These promptly responded to the call, and already in Paris one of them has sacrificed her life in this sacred ministry.

HAVING "laicised" the schools—though by the way the religious minded have been able to provide 4053 free schools in place of the 4,178 State schools—the French Government has now turned its attention to the Church bells. It has actually issued a decree, placing the bells under the control of the civil—that is anti-Christian—authority in each parish, and directing that they be rung to summon to the State school, to mark the times for drinking-places to close, for workmen's meals, for the meeting of town councils, for balloting, for the opening of the vintage, and for the arrival of the tax-gatherer.

ONE of the oldest clergymen in the world has just died in England at the age of 93. The Rev. Richard Anderson was ordained in 1815, and from that time to 1879, a period of 65 years, he officiated, first, as a curate at Childwell, near Liverpool, afterwards as vicar of Burneston and incumbent of Leeming, Yorkshire. "He was," says the *Guardian*, "a type of clergymen becoming, unhappily, rare—the polished, courtly, country clergyman of the *ancien regime*, leaving behind him the fragrant memory of unblemished character, high-bred manners, well tutored intellect, and unobtrusive piety." Among sportsmen Mr. Anderson's name will be remembered for his prowess in the hunting-field. He was the last survivor of the celebrated trio of hard-riding Yorkshire clergymen mentioned by "Nimrod" in his "Sporting Tours" as hunting with the Earl of Darlington's hounds.

THE correct anniversary of Bishop Seabury's consecration, November 14, was observed in St. Paul's Cathedral, London, by a special and very stately service. The Bishops of Albany and Fond du Lac were present, and the sermon was preached by the Archbishop of Canterbury. Commenting on the celebration, the *London Times* of Saturday last, said editorially: "If ever it is separated from the state, the Church of England may learn from America a precedent, that it need not fear extinction or humiliation. The American Church has set an example which the English Church would do well to imitate, in enlisting the services of laymen on an equal footing with the clergy." The *Times* believes the commemoration will do much to promote a spirit of good will between the two great branches of the Anglican Church.

ENGLISH CHURCHMEN are beginning to discuss the whole question involved in the appointment (and payment) of Deans. No less than \$250,000 a year is spent for the maintenance of these dignitaries, whose chief office, according to the Hon. and Rev. E. V. Bligh, is to keep Bishops out of their Cathedrals. The *London Times* suggests that the Deans be made Coadjutor Bishops. Obviously the Dean ought to be the Bishop's vicar both in the diocese and in the Cathedral. The arrangement would supply the suffragan with the income he needs, and with sufficient though not excessive employment for his leisure. It would restore the Cathedral to the diocese. Without more ado it would terminate the ridiculous feud between the Episcopal throne and the decanal stall. The Bishop's coadjutor would be supreme in the Cathedral, as in the diocese, only when the Bishop was not present. By such a transformation much would be gained; as little as possible would be lost.

At a meeting of the English subscribers to the "Egypt Exploration Fund," held in London, October 29th, a cordial vote of thanks was tendered to the Rev. W. C. Winslow, the treasurer of the American branch of the Fund. A second collection of antiquities was also voted to the Boston Museum. In responding on behalf of Mr. Winslow and the Museum, Mr. Lowell, our minister to England, remarked, that if he had to make a speech on that occasion there would be a certain irony of fate in his being there, for he would much rather contribute to the burying of a considerable number of idols and monuments which cumbered the surface of the ground than contribute to the digging up of those which now rested in peace. A perusal of Mr. Poole's interesting volume on the cities of Egypt, in which a chapter was devoted to San, the scene of one of the most beautiful of Biblical stories, had suggested to him the somewhat fanciful hope that possibly they might discover the cup that was put into the sack of Benjamin. That hope might encourage them to contribute to the Fund. He was reminded of the profoundly interesting excavations made about 270 years ago in the county of Norfolk, and described by Sir Thomas Browne in "Hydriotaphia, or Discourse on Urn Burial"—remains which had "slept undisturbed under the drums and trappings of three conquests." The remains which they had before them had slept undisturbed longer than that. He was sure they would find a wel-

come in the museum to which they were going, a museum which had been mainly built up since he left home.

IT seems that the Roman Bishop of Richmond forbids the celebration of the sacramental rite of Marriage in a church of his obedience, when one of the parties is not a Romanist. However, Rome can always find a way out of a difficulty. Recently a daughter of ex-President Tyler, a devoted adherent of the alien and modern Faith, wanted to marry a "Protestant," and naturally wanted her union blessed in a consecrated building. So recourse was had to Rome, who, on the ground that Miss Tyler being the daughter of a former ruler of the country, was entitled to all the privileges of royalty, gracefully granted the request. This reminds me of a story I once heard concerning a celebrated statesman, who has now gone to rest. He was travelling in Germany, and went to some gathering of note. His demand for a seat was met by the answer that all were taken: "But look over there," he said, "there are a dozen chairs vacant." "Oh!" replied the attendant, "those are the places reserved for their Highnesses, the Electors." "That is all right, lead on, I am an elector of the State of New York." And with many bows, the ingenious diplomat was led to a place of honor.

THE BISHOP OF ROME has not remained silent before the erection of the Divorce Court in France. Immediately on the passing of the measure he sent a diplomatic note, in which he reminded the Government that the Church of Rome had never, at any period, sanctioned a divorce law; that it had even preferred to lose a kingdom, for England had seceded on the question of divorce. (It would have been correct to say, on a question of nullity of marriage.) Though the laws of the Church might be modified by circumstances, dogmas were unchangeable; the indissolubility of marriage was a dogma based on the very words of Jesus Christ, and the Church must consequently regard the new French law as null and void.

THE French Government promptly replied, in measured terms, that in its eyes the new law had purely civil effects, and was not intended to affect the Church law of marriage; that the Holy See was free to give its Bishops whatever instructions it thought proper, and, within the limits of its religious power, to take what steps it deemed expedient for preventing the operation of the law among Catholics. The correspondence ended there, the Pope being free to give instructions to the bishops, the latter free to instruct their clergy and to act on people's consciences so as to dissuade them from divorce, without the operation of the law being arrested. S.

THE WHITE CROSS MOVEMENT.

When this movement was first brought to notice in a clerical circle in New York, it was said the "subject is indelicate. Don't let us handle pitch if we don't want to be deiled." This arose from a misunderstanding of the movement, which was put under examination; and as one result, a committee, composed of Bishops and clergy, was selected to vouch for the White Cross literature, and superintend its republication in a suitable form. The movement originated with the Bishop of Durham, whose name alone is a sufficient guaranty of its wisdom; and there is very little reason to doubt about the value of the work that will be done in this country, where, it may be observed, all must be the result of volunteer labor.

The idea is one that possesses an inherent vitality, while the work is demanded by the low condition of public morality. The terms of membership are simple, and the members' card bears the following:

- 1.—To treat all women with respect, and endeavor to protect them from wrong and degradation.
- 2.—To endeavor to put down all indecent language and coarse jests.
- 3.—To maintain the law of purity as equally binding on men and women.
- 4.—To endeavor to spread these principles among my companions, and to try and help my younger brothers.
- 5.—To use every possible means to fulfill the command, "Keep thyself pure."

Here, we perceive, "there is no meddling with pitch," for the person thus pledges himself to *purity*. On the part of those baptized, it is simply the affirmation of the Baptistical vow. The manner in which parochial societies, or societies in schools and colleges, may be organized, is described in a little manual freely supplied on application. It is known as "Special Paper No. 1." The committee on publication, however, have nothing to do with any organization. Their responsibility is limited to the issue of the tracts bearing their names, and which will shortly be ready. The titles of

these tracts run as follows, and are "for men only:" No. 1. "An Address to Members," by the Bishop of Durham; No. 2. "A Statement of the Movement, by Miss Ellice Hopkins; No. 3. Per Augusta ad Augusta," by J. E. H.; No. 4. "True Manliness," by J. E. H.; No. 5. "Man and Woman; or the Christian Ideal," by Ellice Hopkins. The latter is now in the 300th thousand, though it has been out but a comparatively short time. This fact indicates something of the importance and interest attached to the subject. The following constitute the committee on publication:

The Rt. Rev. John Williams, D. D., Bishop of Connecticut; the Rt. Rev. Frederic D. Huntington, D. D., Bishop of Central New York; the Rt. Rev. Henry C. Potter, D. D., Assistant Bishop of New York; the Rev. George Williamson Smith, D. D., President of Trinity College; the Rev. Henry A. Coit, D. D., Rector of St. Paul's School, Concord, N. H.; the Rev. J. Breckinridge Gibson, D. D., Principal of St. John's School, Sing Sing; the Rev. William R. Huntington, D. D., Rector of Grace Church, New York; the Rev. H. Y. Satterlee, D. D., Rector of Calvary Church, New York; Mr. Irving Grinnell, New Hamburg, N. Y.; the Rev. B. F. De Costa, D. D., Secretary.

Any communication addressed to the Secretary, care of E. P. Dutton & Co., 39 West Twenty-third street, will receive prompt attention. The tracts may be ordered direct of the publishers, at the rate of \$2. per 100.

MEETING OF THE PROVINCIAL SYNOD OF ILLINOIS.

The sixth annual meeting of this body was held on Tuesday of last week, in St. Paul's church, Springfield, Illinois. The three Bishops and delegations of clergymen and laymen from each diocese of the Province were present.

The Synod was opened with a celebration of the Holy Communion, after which the officers of the preceding year were all re-elected.

A delegate from the diocese of Springfield with the consent of his Bishop, presented the Children's Home, known as St. Paul's Orphanage, Springfield, to the Synod, to be placed under the care and oversight of the Province; after some discussion as to ways and means, the orphanage was formally adopted. The change of name, incorporation, and some other matters of detail were put into the hands of a special committee. The Rev. Mr. Gurteen, well-known for his exertions in behalf of true charity was requested to take charge of the orphanage, and of the liquidation of the debt upon the institution, which is about \$3,000.

The rector of St. Mary's School, Knoxville, made his report, which was considered by a special committee, and ordered printed, together with a series of resolutions. The report and resolutions are as follows:

REPORT OF ST. MARY'S SCHOOL.
To the Rev. Fathers and Brethren of the Federate Council of Illinois: After nearly two years of hopeful struggle to repair the ruin wrought by fire, and during the seventeenth year of its work, this Institution of the Province is reported in prosperous condition, with a work progressing in its efficiency and satisfaction to all. By the fire of January 4, 1883, about \$100,000 of property, in use by the school was destroyed, including the entire building and everything in it, but without loss of life. The school was re-organized within a month in the Angsari College building, most of the pupils returning. At the close of the school year sixteen pupils were graduated, the largest number since the foundation of the school. During the summer of 1883 the present beautiful, commodious and convenient building was erected on the old school grounds, but further from the street, and adjoining the unfinished stone chapel with which it is to be connected by a cloister. From the time of beginning the foundation to the opening of school in the nearly completed building, which cost \$11,000, the entire cost of the building, with its powerful steam-heating apparatus, its careful plumbing and sewerage, its gas machine, piping and fixtures, its well planned machinery for all sorts of domestic work, and considerable decoration, was about \$73,000. About \$2,000 more must be spent upon the cloister and out-buildings, making the entire cost, say \$75,000. The contributions outside of the Province, amounting to \$6,500, in Knox County \$6,000; Insurance \$24,000; Knox Estate \$16,000; borrowed, \$11,000; the remainder has been contributed by the Rector. The building has rooms for one hundred pupils, fifteen officers and teachers, fifteen working men and women, and for all the needs of school and domestic service. The apparatus and furniture, supplied by the Rector, is valued at \$25,000. The indebtedness of the Institution is now \$26,000, upon which the interest is paid out of the earnings of the school. It is hoped that the residuary estate of the late James Knox will liquidate the entire indebtedness. This, however, cannot be expected for some years.

In making a report so satisfactory and encouraging, at a time so near to the great calamity, the Rector, and all the officers and teachers of the school, are profoundly grateful to God, and to the prayer of those who have the work most at heart that further provision may be made by friends of Christian education, for increasing the usefulness of the school. The beautiful stone chapel, unscathed by the fire, is still unfinished, and this Church School, after nearly seventeen years of honest work for the Church is still without an altar. Its teachers and pupils go to an upper room in the early dawn of each Lord's Day, to meet the risen Saviour. Earnest efforts have been continued by members of the school to carry forward the chapel to completion, and a few friends outside have shown their interest and sympathy by gifts. Last year the chapel was plastered, and this year it has been simply and tastefully decorated, the scaffolding is removed, and the interior wood finish can be seen in its beauty. About \$1,000 will be needed for steam and gas supply, about \$1,500 for the cloister, and about \$500 for other work.

Without the cloister and the heating apparatus the chapel might be used in mild seasons. Some gifts are already promised for the chapel and others are solicited.

Resolved, that the chapel a most pressing need is some endowment for scholarships. The institution cannot afford to give a large amount of reduction to pupils. Its regular charges are as low as a prudent business management can venture to go. Notwithstanding, it has given over twenty thousand dollars, in all, by way of aid to worthy pupils, daughters of the clergy and others. There is a constant call for such aid, a *very great need of it*. One lady is now regularly sustaining a scholarship, and perhaps there are others who would do so if they knew how much good might result. The school, it is thought, could afford to accept \$300 a year as a full scholarship. A gift of \$5,000 would endow one for all time.

Commending St. Mary's School to the continued confidence and care of the Province, the Rector respectfully submits this report and these suggestions. C. W. LEFFINGWELL.

Resolutions adopted by the Synod:

Resolved, that the Provincial Synod of Illinois has listened with great pleasure to the interesting and encouraging report of the trustees of St. Mary's School, Knoxville.

Resolved, that the synod recognizes the zeal, energy, devotion and ability of the rector in administering and conducting the school under the perplexing and difficult circumstances in which he was placed by the disastrous fire.

Resolved, that the synod congratulate the rector, trustees and the dioceses of the Province upon the success which has thus far crowned the efforts which have been made to restore the buildings of St. Mary's school and furnish and equip them for thorough efficiency in the noble work in which the school is engaged.

Resolved, that the synod commend to all Churchmen, especially to the clergy and lastly to the province, the objects which the rector earnestly desires to accomplish, and above all the completion of the chapel.

Resolved, that with a view to bring these important matters immediately to the attention of the clergy and laity of the Province, 500 copies of the report of the trustees, together with these resolutions be printed under the direction of the secretary and sent to the rectors and missionaries of the province with the recommendation that they use their best endeavors to raise the funds needed to complete the chapel of St. Mary's school, and as far as possible to carry out the other objects contemplated by the rector as presented in the report of the trustees.

An amendment to the constitution permanently attaching the position of Primus to the Metropolitan see of Chicago was introduced and referred to a committee to report action thereon at the next meeting of the Synod.

Mr. Judd from the committee on the Court of Appeals, reported progress and asked for continuance.

The matter of securing an act of incorporation for a board of trustees, to hold property, was again discussed and a committee of suitable men appointed to take the matter in charge.

The treasurer's report showed that in two of the dioceses, at least, too little attention had been paid to the contribution to the Aged and Infirm Clergy Fund.

A formal request was passed, asking the several dioceses to take such action as might secure enlarged gifts to the fund.

Five hundred copies of the proceedings of the past three years were ordered printed.

After the usual resolutions of courtesy and prayers by the Primus, the synod adjourned.

OUR NEW YORK LETTER.

Last Friday was the one hundredth anniversary of the consecration of our first American Bishop, Samuel Seabury, which took place in Aberdeen, Nov. 14th, 1784. The centennial celebrations which have already occurred in Scotland were placed at a date earlier than the actual anniversary, for the convenience of the American delegates, and of these we have been kept well informed through your columns. But the anniversary day itself has also been fitly marked by services in St. Paul's cathedral, London, with a sermon by the Archbishop of Canterbury; in the Diocese of Connecticut with addresses by Bishop Williams, the Rev. Dr. Beardesley, the Rev. W. F. Nichols and the Rev. Prof. Hart, and also by a service in Trinity church in this city, with a sermon by Dr. Dix.

Merely to enter Trinity church for a week-day service is to me better than most sermons. Standing there on Broadway with its venerable and stately front looking straight down Wall street, it never ceases its solemn warning to the busiest men in the busiest part of the busiest city in the world. It is to the worldly and feverish seeker-after-gain what the slave riding in his triumphal car, and ever saying, "Remember that thou art a man," was to the conquering Roman. It tells them, that they too are men, and as men, must prepare to die; and that religion has its place in the counting-room, and the stock exchange just as much as among the fashionable dwellings of Upper Fifth Avenue.

Friday was a beautiful day and the chimes of Trinity church rang out merrily. A large congregation filled the church. Many of the clergy were present, and the faculty and students of the General Seminary, in their academic gowns, sat in a body in a side aisle. The chancel, and pulpit were lavishly and beautifully decked with flowers, and the white stoles of the clergy, and the altar vestments bore witness to the festival nature of the day. The Assistant-Bishop of New York, the Bishop of New Jersey, and about twenty other clergy were in the chancel, and there was a full choir. As soon as the procession had entered and had finished singing the hymn No. 190; the choir broke forth

in the joyful strains of Hiller's Anthem. "The Lord great wonders for us hath wrought! Sing and be joyful! Mighty is our God, and of mighty power, there is none that searcheth or understandeth His judgments." Bishop Potter then began the Communion Office. The Kyrie, Sanctus and Gloria in Excelsis were sung to Mozart's music, and the Nicene Creed was by Red-head.

Dr. Dix's sermon was worthy of the occasion. He very properly, as it seemed to me, omitted any lengthy account of the circumstances attending Bishop Seabury's consecration, since he supposed that all intelligent Churchmen had already read that up for themselves. Going back to the year 1530, he traced the first overthrow of Episcopacy in Scotland. The feudal system had remained there longer than anywhere else. The king, the nobles, the clergy and the people were in mutual antagonism. An attack upon the Church arose of a violent character, as is instanced by the fact that out of three hundred and sixty stone crosses in the island of Iona, only two were left standing. The nobles tried to build on the foundation of the disestablished hierarchy, and lay lords, with clerical titles, usurped the possessions of the Church and debased her doctrine. Finally the party of Andrew Melville, established pure Presbyterianism. In the reaction which followed, Episcopacy was re-established by James I, and disestablished by Charles I; again it is re-established by Charles II, and disestablished by William III. In both these cases the Church is re-established by the civil power for her own ends, and disestablished by a sectarian ministry. But when we see Episcopacy for a third time established, it is for no worldly purpose, but a true branch of the one universal Church is planted in Scotland by Him who is Lord of all. The preacher then compared the condition of the Scottish Church one hundred years ago with that of the present. When under the ban of the civil power, in her poverty and weakness she had said: "Silver and gold have we none, but such as we have we give to thee," and thus she had presented the gift of Apostolical succession to this American Church, where the little one had become a thousand. And according to the promise, "Give, and it shall be given unto thee," had it been done to her in return? In 1784 Scottish Episcopacy was little more than a name. Dr. Dix described in contrast the present condition of affairs saying that the Church is daily increased in numbers by those whose action is prompted by intelligent reading, and not by any civil favor to the Church. After referring to the joyful spread of God's Kingdom in this land, the preacher exhorted his hearers to bless God for the faithful departed, and to pray that they might follow their good example. The sermon was heard with attention and interest.

While an anthem by Hiller from the one hundred and fiftieth Psalm was sung, offerings for the Pusey Memorial Fund were collected. Bishop Scarborough then proceeded with the Communion service. At the conclusion of the service, the Nunc Dimittis was sung, and the procession left the church singing the hymn "For all Thy Saints who from their labors rest."

I like to speak well of a man and tell of the good in him; and so I will write of a most excellent sermon which I heard on Sunday of last week, from one who, not long ago, was often mentioned by the Church papers in a strain of well merited censure. I mean the Rev. R. Heber Newton. I attended the church of which he is rector, for morning service. This consisted of Morning Prayer only, without ante-Communion service or Litany, and was further shortened by singing a single Psalm instead of the proper portion. The music was well selected, but was delivered in the florid style usual with quartette choirs. The *Te Deum* and *Benedictus* were by James C. Knox in C. The *Vente* and the psalm were sung to Gregorians, and the plain song *Amens* and responses were used, with an abominable omission in that the Priest's parts were said. The assistant wore a surplice, and the rector a black gown throughout the service. The congregation bowed their heads reverently at the Doxology, but remained seated even during the "Alleluiah, Amen" of the anthem. You will thus see that there was a mixing up of things "High" and "Low," in a way that would have been impossible a few years ago, when those words meant something. Altogether it is rather a good sign. Taking as his text: "Who shall ascend into the hill of the Lord? or who shall rise up in his holy place? Even he that hath clean hands, and a pure heart," Mr. Newton said that now, in the lull after the storm, he wished to say his word on those immutable moral principles which had run the risk of being obscured in the recent political campaign. While he did not impugn the rectitude or the logic of one who accepted an imperfect man, deploring the fact that a perfect man could not be secured, provided he did it under protest; still he thought that, after the large amount of wild, immoral and senseless sentiments that had been spoken and printed on both sides of late, it was the duty of God's ministers to call their people back from this beclouding of the moral sense to the devout and sober consideration of the absolute duty of Personal Purity. In an earnest and delicate way he proceeded to trace the baneful effects of impurity on nations and individuals. With-

out saying too much or too little, he pointed out the principle of absolute purity as being binding on man and woman alike. The sermon was altogether admirable, and therefore difficult to describe. It was evidently the utterance of an earnest man, conscious of the needs of the people and of the time. His subject was one which, as I have mentioned before, is too little attended to; and which will, I hope, be brought more closely home to this American people, when the tracts, by Miss Ellice Hopkins and others on the White Cross movement, shall have been re-published by the committee now engaged in making the needful changes in the English edition.

On Sunday evening the fifty-third anniversary of the City Mission Society was held in St. Bartholomew's church, Bishop H. C. Potter presiding. The superintendent, the Rev. C. T. Woodruff, read his annual report. He said that 1,233 families and 61,149 persons had been visited during the year, and 61,000 books and 10,000 magazines had been distributed among the poor. The Society needs \$40,000 for the ensuing year. It ministers to the inmates of our public institutions, to the Germans west of Central Park, and maintains St. Barnabas' House for friendless women and children. The Rev. D. Parker Morgan and the Rev. J. B. Morse made addresses in support of the work.

On the same evening the Rev. W. S. Rainsford, rector of St. George's, delivered the fortieth anniversary sermon of the Seamen's Mission at Holy Trinity church. The society has three missionaries holding services in their chapels and on the dock; and also has reading rooms and a boarding house for sailors. Its yearly expenses are \$10,000.

With an apology to your Maryland correspondent, if there is one, I insert an extract from a letter from a friend in Maryland, who can be trusted. "I may say, on very reliable information, that the general expression in the diocese of Maryland is of satisfaction, with the result of the late convention. Not only is the Bishop-elect of that type of Churchmanship, decided yet conservative, on which only a fair compromise could have been made, but especially do practical men congratulate each other upon the administrative ability which he will bring to this office. Bishop Pinkney, with all his generous activities, was not an organizer. The diocese needs a clear head and an energetic will, to put its scattered forces into cohesion. The hope is expressed that the formalities may be gone through with, in time for Dr. Paret to be consecrated in his own church of the Epiphany, during the Epiphany season. And then it is understood he is ready to take up his residence in Baltimore, so soon as the Episcopal mansion can be made ready. Dear Mrs. Whittingham just entered upon her ninetieth year, is preparing to leave the home she has occupied for more than thirty years. The devotion of her children and the affection of many friends, will cheer and sustain her wherever she may go."

New York, November 17th, 1884.

THE TOUGHEST FORM OF CHRISTIANITY OUT.

BY THE EARL NELSON.

I found on my arrival from Lazonby a goodly gathering for the Home Reunion Breakfast at Carlisle. We enrolled some new members, and were cheered by the presence of old friends. We also learnt not a few practical lessons from those who so readily answered to my call, to say a few words to cheer us on our way.

The Bishop of Fond du Lac was not to be outdone by our Lake District, for he boasted of an outlying diocese as large as England, and with two thousand lakes within its borders. His testimony to the earnest desire for real help in religious life, and the longing for some substantial form of Christianity among the early settlers who had just been cut adrift from home ties and home associations, was most assuring. It is generally supposed that emigrants rejoice in their freedom from all religious restraints. It is good to find that the majority long for the support of some religious system. All systems are tried, and in those regions of rapid thought and action are very shortly played out and found wanting.

The Bishop told us a story of a little girl's account of a Sunday school set up by the Independents on the newest lines of Christian freedom. She was taught that Sunday was a day for enjoyment more than any other day; and sometimes the scholars were invited to bring backgammon and cards to relieve the dullness of Sunday school or chapel by a game of euchre. But the practical mind of the settlers soon discovered that if that was the case they had better play at home; and after a three months' trial both Sunday school and chapel were closed for want of occupants. In this distress some of the leading men of the place formed a deputation to the Bishop, and offered to build him a church if he would send them a parson. They were careful to explain that they did not themselves care for Christianity; but they thought that if some form of religion could not be set up, there would be a bad chance of preserving the moneys they had invested in the place. The Wesleyans have failed, the Independents have failed, the Baptists have failed; and as we hear the Episcopal Church is "the toughest form of Christianity out," we are anxious to give you a trial. The church was built under the Bishop's supervision; the mission was established; and this branch of the Church Catholic was found to have the required backbone in it, and was so acceptable to the yearning minds of the settlers that many were baptized, a flourishing mission was established, and not a few of the godless deputation have become faithful communicants of the Church of Christ.

It is by holding fast the faith once delivered to the saints, and which was once held

in all its fulness by the first fathers of Dissent, that this toughness is attained. This we must never give up; this loving sympathy we must endeavor to teach again, instead of those petty differences which in the support of our different divisions have thrust these saving truths into the background.

The Bishop of Bedford, fresh from personal contact with the aggressive infidelity of the day, prayed us all, while holding fast by vital truths, to do all we could for Unity; working with all sincere Christians in all that could improve the social position of our people, and by showing a real sympathy for those who are now apart from us, but still according to their light are working for Christ, to do all we could to bring them back to the unity of the Church. None but those who live among the crowded centres where an aggressive infidelity prevails, can fully realize how fertile a source for laughter and scorn the want of love among professed Christians and all our other shortcomings in the Christian life afford to those who are the avowed enemies of the Cross of Christ.

Dr. Hale, from Baltimore, well known by his earnest labors for the reunion of Christendom, followed out the same idea of the strength gained by the Church from her union with the Church Catholic of all ages, naively remarking that as a good pedigree was thought to go far to make people ladies and gentlemen, so it stood to reason that the ministers of a Church, which claimed the longest pedigree of all, even from the time of the Apostles, and therefore had an assured position and standpoint, must always win a respect and honor which those of more ephemeral growth—and eager therefore ever to assert their rights to notice—would never be able to attain. He pointed out how little the question of Establishment or Endowment had to do with the position of the ministers of the Church Catholic. So great was the respect universally accorded to their ministers, that one of the chief dangers to the Church in America arose from the number of ministers from the denominations pressing to join her from a desire to improve their social position. This assured position which the Church has attained in America from her continuity with the Apostolic Church was witnessed to by the great statesman Mr. Clay, even while yet a Baptist, and before he had joined the body he so respected, and had become a devout communicant at the Protestant Episcopal Church.

The Bishop of Bedford recorded a similar testimony from a leading layman among the Congregationalists at home, who was anxious in no way to hinder the Church in her work, but longed to see her the centre of all Christian life round which the different denominations might work together to bring the blessings of Christianity in all their fulness upon the masses now living outside such influences. I think these testimonies are cheering, and capable of helping us on the way.

The keynote of the Congress at Carlisle has been the acceptance of the duty of the Church to act up fully to her mission for the spiritual and social regeneration of the masses of our people. If we throw ourselves into full sympathy with all those who are working for their social improvement, and hold fast the great truths which will ever cause us to be "the toughest form of Christianity out," we shall be taking the shortest path for the outward union of all true Christians, which in its true witness to the nations would withstand infidelity and convert the world.—*Church Bells.*

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Contains Four-Door, Kneading-Board, Sifter, Sugar, Salt, and Spice-Boxes, and Large Cupboard. All closes up dust proof. Every lady wants one. Handsomely finished. Price \$15.00 and upwards. Send for circular. Manufactured by EDWARDS PATENT SAFE CO., Sterling, Ill. Every furniture dealer sells them. Ask to see them.

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Gas Cooking and Heating Stove.
Only a match to kindle it. No coal. No wood. No ashes. No smoke. No dust. No labor. No danger. No odor.
MANUFACTURED BY
The Goodwin Gas-Stove and Meter Co.,
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76 Dearborn St. Chicago.

The Household.

Calendar—November, 1884.

23. SUNDAY NEXT BEFORE ADVENT. Green.
30. FIRST SUNDAY IN ADVENT. Violet.
ST. ANDREW.

SUNDAY BEFORE ADVENT.
BY JULIA V. WHIPPLE.

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people."
"Stir up our wills!" Thy people cry.
Our strength, dear Lord, renew,
To plant Thy seed, to do Thy work,
With zealous hearts and true.
Stir up, stir up, our lukewarm love!
Kindle the dying flame.
Till every Christian heart responds,
To Thy all righteous claim.
Renew in our cold hearts the wish
To do Thy blessed will—
Thy truth to spread to souls untaught,
Thy bidding to fulfill.
And if to us Thy wisdom gives
But one the talent small,
Help us tenfold to yield it back,
When Thou for it shall call.
Help those to whom Thou givest much,
To be Thy stewards just.
Knowing that all they have is Thine,
Committed to their trust.
Help those with patient faith to work,
Who have the talent one,
Knowing, for them, the shade is best,
For others, the bright sun.
Stir up, as near Thy Advent comes,
Our loving zeal and fear,
That we may hear with joyful hearts,
"The Bridegroom draweth near."
A. D. 1884.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER VI.

"Hear'st thou O of little faith,
What to thee the mountain saith
What is whispered by the trees?—
Fast on God Thy care for these;
Trust Him, if Thy sight be dim;
Doubt for them is doubt of Him."

The next Sunday when the lessons were over, and Miss Grahame had only to mark her class-book, she observed with satisfaction that the marks were growing so uniformly perfect a low mark was an exception. As she took her pencil from her pocket she found the particularly fine point to which she had sharpened it before leaving home had snapped off, and she must sharpen it again.

"Let me take your knife a moment, will you, Walter?" she asked.

A vigorous dash into his pockets was followed by a look of blank amazement on his face, and the assertion, "I had it this morning when I was fooling with Ringold."

She remembered seeing it then, and, having no reason to question the fearless eye looking straight into hers, she turned to Jack, who sat next, and held out her hand to him.

He dropped his eyes, and while a flush mounted to his face, said, "I lost mine a while ago."

"Never mind," she said kindly, "I know a jack knife is a serious loss to a boy; but perhaps you will have another some day."

To her surprise he did not look reassured, and to her sorrow was missing the next Sunday from the class.

"I'll go to see him to-morrow," she thought; "perhaps I can win his confidence and talk him out of running away."

Monday at lunch time, while she was considering how she might attain this important end, her father said, after some remark of hers, "Excuse me, daughter, I did not hear what you said; my mind is so full of this boat business."

"What boat business?"

"Why, you know," he answered, "how nicely I had my boats arranged, fastened by a special contrivance of my own, and that I was particular to have the new one used with care to keep the paint fresh and without scratches."

"Yes," she answered, for she knew what pleasure her father took in his boats, and what pains he had taken to keep them in order.

"Well, the new boat has been taken away and badly used."

"There are so many fishermen about," she suggested, "that it would be hard to tell who did it."

"I know," said her father; "but it was not the fishermen, and no other men would treat a boat in that way, or fasten it to the dock in such a bungling fashion. I confess I'm puzzled to see how it became unfastened; but, for the most part it is boys' work, and I cannot help thinking who did it," looking steadily at Alice, "he or they, must be severely punished if I find them out."

"It was not Walter, I am certain," she said; for she felt that was the thought

in his mind. He looked relieved at her positive assertion, and answered, "I should be sorry if it were he, or any other boy; yet I should not feel justified in letting the matter pass without taking any notice of it. I believe a vast deal of harm is done by letting such faults go unnoticed, which, corrected in time, might save boys and young men from doing things much worse. But the boat is not injured except in looks," he added, "and we can still take the row I intended to have this afternoon."

When they reached the little dock and stepped into the boat Alice said, "Let's us row to the island below."

"Anywhere you please," was the answer, and her father, who was a fine oarsman sent the boat in her favorite direction.

"Shall you go ashore?" he asked when they reached the island.

"No, I think not," but, seeing some wild columbine on a bank, she exclaimed, "Oh! yes, for a moment to get some flowers."

Her father ran into a narrow gravelly cove and she stepped out; but he was detained a moment in fastening the boat. Among the flowers, which she began picking, was a small dead bush, with a twig or two projecting over the water, and on this was a ragged piece of organdy which Alice recognized as a remnant of what she had taken to the boat-house to dust the cushions with; and, although it might tell no tale, she hastily rolled it up and put it in her pocket. As she stooped to take it, she saw on the ground an ordinary jack knife, such as boys delight in owning, and this, too she placed in the same safe receptacle before she was joined by her father. In doing so, she had no idea of deceiving him; but she felt that, if Walter were the culprit, she had a right to constitute herself his counsel and await farther developments.

The next day she stepped into the cottage by the creek, with a cheery good morning to Jack's Aunt Charity, who looked rather gloomy, and as if she needed brightening up a bit.

Jack was in the tiny garden; but she did not see him, and, as she was entering the low brown door, he sprang over the fence which separated the cultivated ground from the tangled wood beyond, disappearing among the alder and hazel bushes. He was a truly affectionate boy, feeling deeply the trouble he had brought upon his father by his carelessness, and the old sailor had never worried him about the broken leg, that was healing as nicely as possible, promising to give no great trouble in the future.

Aunt Charity was not so lenient; she fretted a good deal more than the boy thought necessary. But then he did not at all realize how much trouble the accident had caused her, nor how carefully she had to count over their little stock of money to make it last until more should come in.

"Now would be a good time for me to hear some sea stories," said Miss Grahame, shaking hands with the sailor; "but I have not come for them this morning. Some day I'd like to hear all about these," glancing at a little shelf full of shells and corals.

"Yes, they've a story," he answered, although not in his usual cheerful manner. "They was Reba's once, and I wish she hadn't gone; but more I wish that Hetty had lived to bring up her boy, for I'm afraid Charity and I don't know how, though we mean well."

Aunt Charity sat down in a low rocker with her knitting, giving the blue yarn a jerk now and then as she said, "Yes, I may knit his stockings and patch his clothes, and get meals for him, and little thanks I get. Not that I want thanks, for I do what I think is my duty and no more, but I would like to see the boy grow up decent and respectable."

Miss Grahame began to feel sorry, for she saw something was wrong about Jack. Try as hard as she might to be impartial, he was really her favorite among the boys, and, aside from the guilt of any wrong action, it hurt her most that he should do what was not right.

They sat silent for a moment, and then his father said: "But you didn't come here to hear our troubles." "Oh! yes, I did," Alice answered as

brightly as she could, "that is, if you wish to tell me, and if I can be of any possible use in helping you."

Aunt Charity twitched her yarn, and rocked, with her lips shut tight, as if to say, "William may tell his own story," and he told it in simple words with an occasional interruption from her.

"It's not any such dreadful wrong doing, and I would not mind if it was for once; but you see it shows what the boy may do by and bye if he takes the notion. You see, Miss Grahame," he continued, raising his head, "The man they call fisherman Bob, though 'taint likely you'd know him, is an old crony of mine and we've had some rough times together; but I didn't think in them days as I do now. Bob came up here the other night and was full of his stories about the shad fishing. You know they catch any quantity of them a mile or two below your place; he says they caught thirty-five hundred in one tide."

"That is likely true," Miss Grahame interrupted, "for my father told us he had heard the same number."

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANSLINGTON, BISHOP OF EQUATORIAL AFRICA.

(From the London Graphic.)

PART I. (CONCLUDED).

Mirambo's history is too long for me to enter into it at any length. He was first called Mtelya, but in consequence of his many victories he assumed the name of Mirambo, which probably means "Killing many men." He is further surnamed Nzige or Locust, because, it is said, that he eats up all before him, and a short time ago he took the name of Malomo-Maliu, or Five Lamps, being the number of important places around him, in all of which he says "he is able to discern between friends and foes."

Before Mirambo came to the throne he used to get drunk on pombi, the native beer, just as those around him; when, however, he became king, he, at once, also became a total abstainer, saying, "I could not do all my business and govern my people well, if I drank pombi."

Uyui, October 16th.—By this time I was able to walk from one room to the other, and had had a trial trip in my hammock from the mission station to the camp and back. I bore this journey well, and although unable to sit up at the end of it, I deemed that the time had come for me to make a start for the lake. That very evening news was brought us that fifty of our porters had deserted, the result being that all was thrown into confusion. However, it never does to be downhearted at misfortunes so we decided to start, and leave Rashid to follow with the boat and a few odd loads. S—asked me to be down at the camp at 2 P. M., and promised that I should have six porters told off to carry me. I made this a stipulation, as I had already experienced the trial of being dragged along by tired, ill tempered men.

In spite of much weakness, I sat up the whole morning, and wrote to as many friends at home as possible, for all here felt that the experiment I was about to make was not unlikely to terminate fatally. At twelve we lunched, and at two I entered the hammock, and proceeded to the camp, where all was noise and excitement, for now that these men had departed, the question had to be faced, what loads should be taken and what left? I saw that a start was for the present impracticable, and so was carried beneath the shelter of a great rock, and there left until 4.30 P. M., at which time a start was finally made. When the men came to fetch me, I was too tired to think how many or who they were, but before very long I discovered that I had only one relay, namely, four men in all, and that these, while at Uyui, had been going through a course of dissipation, and had neither power nor inclination to carry me properly.

I had not gone very far when a large green snake, about eight feet long, came out of the grass and drew himself up in a defiant way, plainly indicating that if we attempted to pass it would be at our peril. My men prepared to drop me and bolt, so I jumped from my hammock and called for my gun, but was not allowed to have it, as they thought me far too weak and ill. Another then fired a bullet from a very respectful distance without any effect; and, wonderful to relate, one of the Wanguana was found brave enough to advance upon the venomous reptile with a stick, whereupon it retreated, fleeing into a hole.

After about an hour and a half my men began to show signs of utter collapse, and jerked and shook me most painfully. By and by a stumble, and both went down. I had been looking out for this, and so broke my fall; but it is very dangerous to be thus dropped, nothing being more likely to injure the spine. I gave them a long rest, but it was of no avail; finally, for safety's sake, I was compelled to abandon the hammock and walk for two hours. How I managed it I scarcely know. I had been in bed for the best part of six weeks, had persuaded myself that I could only crawl from one

room to another, and sit up for an hour at a time; now I had to walk six miles, or even more. It only proves what one can do if an effort has to be made.

I arrived in camp at 8 P. M., where sad confusion prevailed. S—had remained to see about the loads we had been compelled to leave behind; the consequence was, the men, being tired, took advantage of his absence and threw down their burdens everywhere. The grass was long, the night pitch dark, and thing after thing refused to be found. In my exhausted condition I had to do without bedding, and, worse still, without food; for we had encamped in the "pori" with neither village nor water at hand, and daylight scarcely mended matters, for there could be no breakfast. I refused to start until I had more men to carry me than on the previous day; but although six were scraped together, yet they were not regular carriers, and I was worse off than before. The scenes of the past afternoon were painfully repeated, with the additional distress of want of food. At 1.30 P. M., five-and-twenty hours after lunch, at Uyui, we sat down to a meal of pea-soup without stock, and flour and water dumpling without suet. The next day I declined to stir a inch until I had six good men allotted to me, for my life absolutely depended upon it.

November 1.—Encamped near the village of a great chief called Shimami, great in possessions, stature and power. He was considerably over six feet, and robust, although not over corpulent. A man of remarkably fine points. His first overture was the present of a very fine goat, which was followed by some milk, after which came two oxen. Then, having prepared the way in a right royal manner, he came himself to see and to be seen, and to pick up any little treasure that might be presented to him.

I gave Shimami a few small presents, and among them a pair of blue spectacles. He then departed to the other tents, where he seemed inclined to spend the rest of the day, and so, as his room was rather to be desired than his company, I arrived on the scene, and suggested that he should take me to see his village, and there I would present him with an English hat, which he greatly coveted. To this he readily assented, and we marched off in correct order, namely, in single file, the chief leading, the guest following, then the Kilangori and officers, according to rank. When we approached the village, Shimami produced the blue spectacles, and said he must put them on. It struck me that this was the right moment to bring out the hat, for I had now accomplished my object, and drawn him away from camp. Accordingly I presented him with it. His delight knew no bounds, he put it on, and, spectacles and all, strutted off as proud as a peacock. His chief minister discovered that the crown was flattened a little, in the fashion we generally wear our wide-awakes. So it was taken off and erected in a sharp peak, then its rim was bent up au brigand, and altered yet again and again. I was immensely amused, but my mirth only caused greater delight, for in Africa laughter is seldom expressive of ridicule. Though this scene was otherwise ludicrous, the magnificent presence of my newly-made friend, with his bright colored clothes elegantly thrown around him, was most effective. When we entered the village every corner had to be explored, and every subject had to be interrogated, in order that they might gaze upon the new costume. I felt quite sorry for the poor chief, because, in spite of all his grandeur, the White man was the chief object of attraction. The royal hut was very ordinary in appearance. I was proudly seated on the throne—a low stool with a wooden hood over it, rudely cut from a single block, joinery being unknown by the Wanyamwesi; any ethnological collection would be as proud to possess this rough seat as was Shimami. After sitting a short time I suddenly took my leave, before his Majesty could even rise from the ground, and I slipped round the corner and out of the gate of the village opposite to that at which I had entered. Can you believe it?—when I came round the camp side of the Tembe I saw the same pompous procession only altered in two respects—its face was turned the other way, and it lacked my figure, for that was at that moment hiding behind a bush! My object was hopelessly defeated.

Every day for a week after this we had interesting marches, and my health improved sufficiently to allow me really to enjoy life. In my next I shall take you all for a paddle on the mighty Nyanza.

KWAHERI! KWAHERI!
Your affectionate uncle—

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SUNDAY NEXT BEFORE ADVENT.

In St. Jerome's Lectionary twenty-five Sundays after Pentecost are provided with Epistles and Gospels. In the Sacramentary of St. Gregory there are Collects for twenty-seven Sundays. In the Salisbury Missal twenty-four Sundays were reckoned as after Trinity, and one as the next before Advent; and there was a rubric directing that if there were more than twenty-five Sundays between Trinity Sunday and Advent Sunday, the Office for the Twenty-fourth Sunday was to be repeated on each Sunday until the last, when that for the Sunday before Advent was to be said. In the Prayer Book of 1549 no rubric of this

kind was provided, but the old usage would, doubtless, be adopted. In 1552, however, a rubric was inserted to this effect:—"If there be any more Sundays before Advent Sunday, to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima." This rubric was altered into its present form in the Durham book of Bishop Cosin, having already appeared in a similar but more cumbersome form in 1637.

If there are two of these Dominice Vagantes (as they were anciently called), the Services for the fifth and sixth Sundays after Epiphany should be used; if only one, that for the sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. The rule expressed in this rubric is a very ancient one, being found in Micrologus, c. 62.

The Office of this day represents that for the fifth Sunday before the Nativity of our Lord in the Comes of St. Jerome, which appoints the same Epistle and Gospel, and in the Sacramentary of St. Gregory, though a different Collect is appointed for that day in the latter. Its tone is that of Advent rather than Trinity, commemorating as it does the first coming of the King Whose Name is "The Lord our Righteousness," and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel is the same as that for Mid-Lent Sunday, where some notes upon it will be found. The rationale of its appointment for this day is to be found in the last words of it—"This is of a truth that Prophet that should come into the world."

HINTS FOR HOUSEWIVES.

If you put a small piece of red pepper in with the cabbage, ham, onions or turnips, there will be no smell. The pepper absorbs the odor.

TO BLANCH ALMONDS. Put in cold water and allow water to come just to boiling point, then throw into cold water when the skins can be easily rubbed off.

TO CLEAN BLACK SILK.—Get ten cents worth of soap bark; soak in hot water two hours, and then strain it. Sponge silk thoroughly on both sides, and iron on wrong side until perfectly dry. It will look like new, and not be stiff and papery, as silk usually is, after renovating.

TO MAKE BORAX SOAP.—This is especially useful for washing flannels, and requires very little time. Cut an ordinary bar of soap in small pieces; put it in one quart of boiling water and add one ounce of powdered borax. Let it all melt, but not boil. When cold, cut in pieces and use like common soap.

PLASTER OF Paris will drive away roaches, ants and other vermin without the use of poison of any kind. Sprinkle it on shelves, in cracks, around wood-piles, around and over flower-pots, and in the numberless places where vermin do congregate. Five cents' worth yearly is enough for almost any family. Even flies seem to avoid it.

To give pine book shelves the appearance of mahogany, brush them over two or three times with a strong, boiling solution of log-wood chips; dry very thoroughly; then varnish with a solution of shellac in alcohol. Carefully sandpaper them and put on a coat of shellac varnish. Work boxes and chests of pine thus treated are very handsome.

RULES FOR CANNING FRUITS.

Table with 3 columns: Fruit, Time for boiling, Quantity of sugar to the quart. Includes Cherries, Raspberries, Blackberries, Strawberries, Plums, Whortleberries, etc.

A VERY handsome fire screen can be made of peacock's feathers by the following process: Have a frame of wire bent into a half circular or fan shape, and covered with coarse muslin. The wire should be twisted into a handle, and made to fit tightly into a small, wooden stand weighted with lead. The eye feathers are first glued on around the edge, standing out a good deal beyond it; then a second and third row, and so on, afterward filling up as the centre is approached with the smaller feathers. Procedure, if possible, a peacock's head, and glue or tack it with a coarse needle and thread to the centre. If you can not get the head, fill up with tiny feathers. Cover the back with fancy paper, red or gold.

A FEW SIMPLE REMEDIES.—A teaspoonful of powdered charcoal in half a glass of warm water often relieves a sick headache. It absorbs the gases, and relieves the distended stomach, pressing against the nerves that extend from the stomach to the head. Charcoal forms an unrivaled poultice for wounds and old sores. It is also invaluable for what is called proud flesh. It is a great disinfectant. It sweetens the air if placed in shallow dishes around the apartment, and foul water is also purified by its use.

For bruises, or sprains, bathe the part in cold water until you get ready a decoction of wormwood and vinegar. When the herb is fresh gathered, pound the leaves, wet with vinegar, and bind on; when the herb is dry, put it in the vinegar and let it boil a short time; then bathe the bruise with the decoction, and bind on the herb.

There is nothing better for a cut than powdered resin. Get a few cents' worth, pound it until it is quite fine, and put it in a cast-off spice-box with perforated top; then you can easily sift it on the cut. Put a soft cloth around the injured member, and wet it with water once in awhile; it will prevent inflammation or soreness.

When one has a bad cold, and the nose is closed up so that he cannot breathe through it, relief may be found instantly by putting a little camphor and water in the centre of the hand and snuffing it up the nose. It is a great relief.

Hoarseness and tickling in the throat are best relieved by the gargle of the white of an egg beaten to a froth in half a glass of warmed, sweetened water.

The Living Church.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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NOTICE must again be given that Messrs. S. A. Maxwell & Co. have nothing to do with the preparation of *The Living Church Annual*, or with *The Living Church*. They are simply the purchasers of the first edition of the *Annual*. *The Living Church Company* have the entire control of it as well as of the paper, and communications relating to either (except orders for the *Annual*) should be addressed to them as heretofore.

A NEW Tract has been added to THE LIVING CHURCH Series—"About Parishioners," from the pen of the Rev. D. D. Chapin.

THE following resolution was passed by the House of Bishops, October 4, 1883.

Resolved, That this House recommends to the Church the observance of the Sunday next before Advent, or of any day in the week in which the Festival of St. Andrew's occurs, as a time of special intercession for Missions; and that this resolution be communicated by the Presiding Bishop to the Archbishop of Canterbury, York, Armagh, and Dublin, the Primate of the Scottish Church, the various Metropolitans of the Colonial Churches in communion with the Church of England, and the Bishops of the Church in Haiti and the Valley of Mexico.

THE LIVING CHURCH COMPANY will be thankful for correction of errors in THE LIVING CHURCH ANNUAL for 1885, as also for prompt notice of changes of address, etc. It is probable that a second edition will be called for, but in any case a special supplementary edition of the Parochial and General clergy lists, corrected to date, will be issued about February 1st.

During December will be opened in New Orleans the greatest World's Fair that has ever been attempted. The enterprise displayed by the managers has been marvellous, and the response they have met with from all sides is most encouraging. The main building covers thirty-three acres without partitions, twelve acres more than all the exhibition buildings of the greatest London exposition. There are several other immense buildings. Besides the \$2,000,000 expended on the exhibition by the managers, large sums have been appropriated by various states and countries. The whole world from China westward to California will be shown at its best, and abundant provision has been made for the entertainment of the visiting millions.

An old and trusted friend of the Rev. Dr. Paret sends what he calls "a loving tribute to Maryland's most happy choice." His glowing eulogy, we believe, is not only sincere but also well deserved. If we do not give the communication entire, it is that we may spare the feelings of the Bishop-elect, whose modesty shrinks from public praise, and that we may give increased emphasis, by editorial mention, to this hearty endorsement by a well-known and honored Priest. "Ponsaqua," as he signs his letter, notes the progress of the election from a single vote to the strong majority of the final ballot, and sees in this the guiding of the Holy Ghost. He describes the Bishop-elect as a well-balanced Churchman, thoroughly read, and wisely conservative; and expresses the opinion that no subtlety, or subterfuge, or personal consideration can mislead him into partisanship. His marked qualities are fitness for administration, coolness of judgment, clearness of perception, and entire impartiality. His capacity for work is

shown in his record in Washington. The great fear is that he may wear himself out too quickly in the overwhelming cares of the Episcopate. "Maryland Churchmen," says our correspondent, "are to be warmly congratulated in this choice, which gives the greatest promise of a wise, able, and successful Bishop in the Church of God."

WITHOUT expressing any opinion as to the comparative merits of either side, we may be allowed to say that the late election ought to awaken our statesmen to the presence of a new danger which threatens the republic. Fraudulent voting, and perhaps local, overawing violence—detrimental as they are to the just and free expression of the popular will in a presidential election—we may not be able wholly to prevent. But in the case of a hotly contested campaign and a vote nearly balanced, the temptation is so great and the opportunity so ample to change the result, by an absolute counting out of votes and by false returns, that the faith of honest men is in danger of being utterly destroyed in the election itself. When such a result comes under circumstances of great exasperation, who can tell what spark may set a defeated party on fire, and lead to an attempted rectification of the wrong by force; the fierce beginning of a fatal end to the republic!

THE "Plenary Council" of the Roman Church now in session in Baltimore, is probably the most imposing conclave of ecclesiastics ever held in this country. The Roman genius for organization has been conspicuous in the arrangement of all the details of work and ceremonial observance, and everything that can enhance the dignity and impressiveness of the meeting has had attention. For weeks preceding the event, prayers have been offered in all the churches of that communion for the successful issue of the deliberations, and for years some of the great questions before the Council have been under consideration among the leaders of thought and directors of affairs in the papal obedience. One of the most important changes which is likely to be effected by this Council, is in the relation of the dioceses to the general body. Hitherto, the Roman organization in this country has been conducted upon a missionary basis, the various dioceses and provinces acting in a measure independent of each other. Under this system the priests have been subject to the personal direction of the bishops, without recourse to canon law, and conflicting regulations have existed in different dioceses. The change contemplated will bring about uniformity, and lessen somewhat the prerogatives of the bishops, by creating a national Council, and establishing the rule of canon law as against the will and pleasure of the individual bishop. This is a step in the right direction, and it is to be hoped that a like spirit of progress and liberality will prevail on other subjects that may be discussed.

MR. RUSKIN ON THE PRIESTLY OFFICE.

In a note to Miss Alexander's "Roadside Songs of Tuscany" Mr. Ruskin expresses his opinion of the Priest's office in characteristic terms. There is force as well as truth in his remark that "the extreme degradation and exhaustion of [the clergy's] power in the midst of—again I must use the qualifying 'so-called'—civilized 'society' is shown, it seems to me, conclusively by their absence from the *dramatis personae* in higher imaginative literature. It is not through courtesy that the clergy never appear upon the stage, but because the playwright thinks that they have no more any real share in human events." This is, in Mr. Ruskin's opinion, the state of things in England. He finds the evidence of foreign romance more fatal still. He does not remember a single scene of a fine story in French literature, in which the priesthood appears either for good or evil. The amiable poor are unrelieved by it; the virtuous rich unadvised. The modern French novel is not only without it, but the Frenchman of letters denounces it among educated people "with an under-murmur of eager satisfaction." Mr. Ruskin endorses this charge against the

clergy to the extent of repeating his saying that "everything evil in Europe is primarily the fault of her bishops." And yet he adds: "While the faults of the clergy are open to the sight and cavil of all men, their modest and constant virtues, past and present, acting continually like mountain wells, through secret channels, in the kindly ministry of the parish priest and the secluded prayer of the monk, are also the root of what yet remains vital and happy among European races." He lays down this rule that "in the general discipline of the Church it is necessary not only that the priest should be married, but that he should live a happy and serene domestic life, in order that he may be, not the mere rebuker of men—far less their accuser—but that he may, in the power of the Holy Spirit, be their Comforter." He stands by the clergy as they are rated by the world, and is kindly disposed toward their failings, even begging men, "indignant at their faults or provoked at their interference, to weigh with care the mischief arising from the weaknesses of a class of men desirous on the whole of doing good, as compared with that arising from the general fault and folly of mankind."

These remarks are addressed to both the English and the Roman clergy, and reveal a disposition to understand their position from a social or worldly point of view. In reply it may be said that the Waverley Novels and the modern fiction of the French people are not the only illustrations of the treatment of the clergy in imaginative literature. The profession is as kindly treated as any other selected class is, but the point of view with writers of fiction compels them to put the clergy to one side. They may be most influential in their place but the clergyman affects interests that do not generally respond to the livelier emotions, and he can hardly ever be the hero or main figure in modern fiction. On the other hand, Mr. Ruskin nobly takes the side of the clergy in insisting upon the virtue of a happy and serene domestic life for them, and upon the fact that even in their defects they reach a higher average than the rest of mankind. He is not a stickler for the purely priestly character of a clergyman's life, but finds in those experiences and influence which grow out of the rounds of his daily duty the special work to which the parish priest is consecrated. The tendency in our own country is to bring the priest more and more within the range of the constructive influences of modern society, and without diminishing the marks of his office, to identify him closely with the sympathies and thoughts of the people. The value of Mr. Ruskin's statement is that it presents the view of the relation of the priesthood to modern life, as an eminent layman regards it. It is not so much the view of a Christian layman as that of a cultivated cosmopolitan. It is useful to consider this view, even if you think it is to a degree unjust, and the outcome of it is that the clergy as a class have not made themselves so influential in the lives and thoughts of men as they might be. Mr. Ruskin sees as plainly as any thoughtful person in America can see, that the principal key to the priest's influence comes through the integrity of his own domestic life and through the agencies by which he controls society on its moral and vital side. The priest of to-day is not exactly the stuff to make the hero in a novel out of, because he represents in his own life the position of a class, but it is believed that the clergy, as a whole, have never been more efficient and helpful in the family, or in society than they are now.

BRIEF MENTION.

Out of a population of 1,000,000 in Berlin only 20,000, two per cent, attend religious services.—A Methodist minister has been warning his flock against roller-skating and croquet. An exchange thinks that "if such foolish preaching is kept up a while longer there will be no recreation left for the young folks but walking, the sexes separated, and discussing Baxter's Saint's Rest.—A Presbyterian contemporary proclaims "the federal headship of Adam as the pivot on which the whole system of Christian theology turns."

That is Calvinistic theology. Christian theology turns on the Incarnation. The federal headship of Christ is the pivot. We are "members of Christ, children of God, and inheritors of the kingdom of Heaven."—At the installation of a Presbyterian minister in St. Louis, last month, one speaker urged the pastor to be a careful student of the English Bible, declaring that he was sorry to say that there were many ministers even in the Presbyterian church who could not repeat the Lord's Prayer correctly nor pronounce the Apostolic Benediction as inspired by the Spirit. See *Globe Democrat*, issue of Oct. 20.—A Scotch geologist who was seldom seen in church, remarked that he preferred sermons in stones to sermons from sticks. It is to be hoped that the stones appreciate this delicate compliment. The sticks do not.—As to the physical, social, moral and religious considerations in favor of a restful and reverential observance of the Lord's day, there ought to be no difference of opinion among Christians. The observance is undeniably calculated to promote the welfare of humanity, to lower the record of crime and to exalt the moral and religious character of the people. Voltaire declared that he despaired of destroying Christianity as long as thousands witnessed every Sunday to its truth. We are not arguing for the Puritan Sabbath, but for the quiet and religious observance of the Lord's Day.—*The Guardian* (London) argues against disestablishment on the ground that it would deprive the poor man of his Church. "It is becoming more obvious, every day," it says, "that the voluntary system does most where least is wanted and least where most is wanted, and that it leaves large gaps of practical heathenism in its sphere of work."

In considering this question of the disestablishment of the English Church from an economic point of view, it should be remembered that the revenue of the Church is paid, not out of taxes imposed upon the people, but out of property given or bequeathed for this specific purpose and handed down from generation to generation. The grand endowment of the Church of England is a magnificent monument to the piety of many generations of English Christians. It is scarcely conceivable that in the event of disestablishment this should be appropriated to secular uses. It would be an everlasting disgrace to England if it should be.—*The Current* says: When George Augustus Sala visited Omaha he was astonished that the town should have devoted so much space to streets. He wrote of the folly and cost of such a plan. He would have written the same way about Chicago had he seen the town in 1850. But now, with streets from sixty-six to a hundred feet wide, there are certain portions of that city where the thoroughfares seem rather narrow, and unquestionably dark on a dull day. The men of America had "empires in their brains."—*The Westminster Confession of Faith* says (Chap. xxviii.): "Baptism is a sacrament of the New Testament, ordained by Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God to walk in newness of life." How many Presbyterians know that "their Church" believes in Baptismal regeneration? Why, that was one of the doctrines on account of which Dr. Cheney disobeyed his Bishop, violated his ordination vows, and committed the sin of schism. The Westminster Confession needs reforming as much as the Prayer Book.—English tourists in Paris, says the *London Truth*, are generally delighted with the cheapness of the wine, but their satisfaction would be a good deal tempered if they always knew its ingredients. The following it appears, is the recipe for wine for the Parisian market: "Pour into a cask a quantity of water, to which add potato-juice, barley-juice, sugar, yeast, vinegar, cream of tartar, violet roots, elder blossoms, bleaching liquid, and glycerine. Vary the names of the wine according to the different proportions in which the ingredients are used." The government is considering what further steps it can take to check the growing habit of making wine without the interference of the grape.

THE FAITH OF CATHOLICS.*

Except as a certain notoriety attending the name of Mgr. Capel, may serve to call attention, it is not easy to see why this work is put forth at the present time, or what is to be gained by doing that under his auspices. The preface, to which Mgr. Capel's name is attached, is purely formal and common place, adding nothing either to the work, or to the reputation of its writer. Comparing it with the able and suggestive introduction to the work, we cannot but think, that with all his sagacity, the Monsignor has just here, thrown away a rare opportunity to show himself in print as something more than the adroit pamphleteer and to add to his reputation, a something beyond a passing notoriety.

While we say this, we cannot but add, that the Monsignor has in a general way, done certain inquiring minds a real service by bringing to their notice, a work which, of its kind, is probably without superior. This is the more important, not merely because it bears directly upon the ecclesiastical question of the times, but also because it deals wholly with what, to every branch of the Catholic Church, to every intelligent member of either, is a first consideration, the *historical argument*, and with that, along its most forcible line, proofs from the knowledge, faith and feeling of the men of the times, who were entitled to speak with authority, as set forth in their very words. So long as we believe in the divine origin, preservation and guidance of the Early Church; so long, whether of the Greek, Roman, or Anglican Communions, the history of that Church, and the common belief of its acknowledged champions as to the true Catholic Faith, Order and Worship, is vital to a right understanding of our own ground, to a correction of our several defects and to the common defence of the Church, against the attacks of outside Christendom. It will be apparent then, that if the citations are substantially authentic and correct, the work cannot but be of eminent service to inquirers after Catholic doctrine, who for any cause do not have access to the original writings in full. Even to those who are thus privileged, it would seem for practical purposes to be hardly less than invaluable, from the time saving opportunities afforded for consultation, by its classified order, its careful reference to the originals *in loco* and its catalogues of ecclesiastical writers, councils, and editions of work cited.

As for the matter of critical correctness, it is of course impossible, either for the purposes of this notice, or within its permitted space, to enter critically into the verification of any portion of the included citations. It must suffice to say, first, that the great body of these bear upon points concerning which there is no dispute, points in reference to which the Anglican, no less than the Roman, is profoundly interested. This is particularly true of almost the whole of the first volume (fifteen pages on the Roman Church, perhaps, only excepted) devoted to Divine Revelation, the Holy Scriptures, the Church, Councils, etc. Much the same is true, though not so completely nor continuously, of the other volumes; the second, with the exception of some fifty-nine pages being devoted to the three sacraments, Baptism, Confirmation, and the Holy Eucharist; and the third (to the average Churchman, probably the most disturbing of the three, as covering the larger portion of the doctrines and practices commonly regarded by him as intrinsically Romish) treating of Penance, Unction, Orders, Holy Matrimony (not a mere secular or consecutive polygamy, co-partnership), Purgatory, Prayers for the Dead, and other matters of, perhaps, more a curious than a devout, interest. As for these and the portions of the first and second volumes, on the organic claims of the Roman Church, or for example on the "Roman Catholic Church" and the "Primacy of St. Peter and his Successors," so far as they are either to be accepted "*cum grano salis*" or gravely doubted; they are easily distinguished, and need not mislead any intelligent reader.

In a general way, the work, which, we again remind our readers, is not controversial, but only a catena of Patristic authorities, is valuable in two directions other than those already named. It places within easy reach and in luminous order, the Roman view of the "Faith of Catholics," as grounded on those authorities, according to the understanding of the Roman scholar, rather than the notions of the Protestant controversialist, a matter of no small importance where a just judgment of an antagonist system is desired. At the present time, also, when the Catholic Revival is calling so much attention to things either neglected or subverted, it would seem that, even when all necessary corrections or qualifications have been made—the work, dealing, as, with few exceptions, it does, with authorities belonging wholly to the early, undivided Church, ought to prove useful, as a help to the recovery of whatever of our Catholic inheritance the infirmities of men, the revolutionary bent of the times, and the heat and violence of controversy, may have perverted or suffered to fall into abeyance.

On these grounds we venture to say, that as an accompaniment to the "Catholic

*The Faith of Catholics confirmed by Scripture, and attested by the Fathers of the first five centuries. With a Preface by the Rt. Rev. Monsignor Capel, D.D. 3 Vols. 8vo. New York: Puselet.

Dictionary" of Addis and Arnold, these goodly volumes of Fathers Berrington, Kirk and Noterworth, will prove a valuable addition to every Churchman's library.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

The annual meeting of this Society was held on the 16th of October. The reports then made showed a most gratifying condition, both as regarding the present and the future. As in all new ventures, years and experience develop new features and discover weak points. It has been the aim of the projectors of the Society to meet all these cases as they have arisen. Many modifications have been made in consequence thereof, and two are now being submitted to the members of the Society for consideration, in anticipation of a meeting to be held January next; the one proposing an increase in the number of trustees, and electing not more than half from the laity; the other making provisions for parishes to endow membership for the benefit of rectors, or any clergyman they nominate. Both of these propositions seem to promise benefit to the Society. It is also proposed to change the day of the annual meeting from the third Thursday in October to the second Thursday in November. The report as to membership showed the gain of ninety seven, making a total of 366, of this number 22 are Bishops, 331 other clergy, and 13 laymen. The loss by death since the incorporation of the Society in 1874 has been 19. The treasurer reported that the capital had increased almost fifty per cent, it being in cash and securities \$19,648.48 as against \$13,112.73 a year ago. The annuities paid were \$808—an increase of \$269 over last year. Nine memberships have been endowed at \$300 each, in accordance with the provisions of by-laws xiv and xv. The proposed new by-law extends the same general privileges to parishes that are now given to individuals in by-law xv. It is hoped and believed that many will avail themselves of this provision. The old Board of trustees were re-elected, and the trustees re-elected the former officers, the Rev. Dr. R. M. Abercrombie, president Jersey City, N. J.; the Rev. Dr. W. W. Holley, Secretary, Hackensack, N. J., and the Rev. Joseph H. Smith, Treasurer, Hamburgh, N. J., to whom applications for membership should be addressed. The Society seems to be rapidly gaining the confidence of the Church, and its success as a business and benevolent organization well assured.

THANKSGIVING PROCLAMATION.

BY THE PRESIDENT OF THE UNITED STATES. The season is nigh when it is the yearly wont of this people to observe a day appointed for that purpose by the President as an especial occasion for thanksgiving unto God.

Now, therefore, in recognition of this hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving Thursday, the 27th day of this present November.

And I do recommend that throughout the land the people, ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgment to the Giver of all good for the countless blessings wherewith He hath visited this nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this seventh day of November, in the year of our Lord one thousand eight hundred and eighty four and of the independence of the United States the one hundred and ninth.

CHESTER A. ARTHUR. By the President—FRED'K. T. FREILINGHUYSEN, Secretary of State.

PERSONAL MENTION.

The Rev. G. W. Dumbell has resigned the rectorship of St. James church, Milwaukee, and accepted that of St. Paul's church, Chattanooga, Tenn. The Rev. N. W. Hoarman, has resigned his charge at Amboy, Ill., and accepted the rectorship of Christ church, Ottawa, Ill., diocese of Chicago. The Right Rev. R. W. Poole, D.D., Anglican Bishop in Japan, is now at Los Angeles, Cal., where he intends to spend the winter for the sake of his health. Mrs. Poole is with his Lordship. The Rev. C. H. W. Stocking, D.D., has entered upon the rectorship of Trinity church, Albany, N. Y. Address 29 Madison Ave. The post-office address of the Rev. J. B. Wicks is Mill-ford, Mass. The Rev. W. H. Milnes having resigned the charge of St. Thomas church, Easton, may be addressed at Lane Park, Summit Co., or Zella Wood, Orange Co., Fla., he retaining charge of the Great Lakes Mission. The Rev. E. Jay Cooke has resigned the rectorship of All Saints church, Northfield, Vt., and accepted that of the church of St. John the Evangelist, St. Paul, Minn., to take effect December 1st.

OFFICIAL.

The Chapter of the Southern Diocese of the Diocese of Chicago will meet in Christ church, Joliet, December 2nd and 3rd. First service Tuesday evening.

ST. LUKE'S HOSPITAL, CHICAGO.

The Annual Meeting of St. Luke's Hospital will be held in Grace church, on Sunday evening next, November 23, at 7:30 o'clock. Reports will be read and addresses made. CLYTON LOCKE, President.

OBITARY.

JEFFERSON. Entered into rest on Saturday, November 19th, 1887, Mrs. Mary Jefferson, minister of St. Stephen's church, Terre Haute, Ind. Her pastor desires to testify lovingly hereby to his faithful and earnest service in the office of a deacon.

MISCELLANEOUS.

Winter Board in a Southern home easy of access from New Orleans or points north, among Magnolia and Pine Hills. Extract from a kind letter of Bishop Hugh Miller Thompson. "I don't know in the South a more delightful, refined, and every way charming town or neighborhood than Woodville." "There is no word too extravagant for you to use in my commendation of your enterprise." Address Mrs. Joanna McManus, Woodville, Mississippi.

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BOOK NOTICES.

THE GOSPEL AND THE AGE. Sermons on special occasions. By W. C. Magee, D. D., Lord Bishop of Peterborough. [New York, Thomas Whitaker, 1884.] Pp. 325. Price \$2.

We have been long accustomed to think of the Bishop of Peterborough as one of England's greatest living teachers, a lion-hearted Churchman, and in many ways her foremost father in the ranks of spiritual rulers and guides. Any who will read these sermons will feel that we have scarcely overestimated this great man's person and powers. There are but fifteen of them, extending over a period of twenty years; nine were preached at either Oxford or St. Paul's, and the rest on "public" occasions, while one only, the last, dates from his own Cathedral in April, 1882, just before that precarious and long-continued illness which aroused the sympathies, and stirred the anxiety of the Church in America only second to England herself.

In the make-up of this volume, the author, whose practice is to preach simply from brief notes, felt obliged to confine himself to some sermons delivered on special occasions on which his utterances had been taken down by reporters, with such general accuracy that a few emendations of his own pen to their record would make a tolerable presentation of his own original speech.

While each sermon, in subject as in treatment, is remarkably apposite to the occasion of its delivery, whether a Church Congress, an Ordination, an Oxford Lent service, or a meeting of the British Association, yet the subject of no one of them has been selected for a title to the book; but, finding on a review of the diversified topics that there was a pervading thought throughout them all, of defence and confirmation of the Gospel against the multitudinous antagonisms of our own day, he adopted the title of "The Gospel and the Age." Amid the flood of sermon-books that are oncoming from year to year, poor, indifferent, or better, it is worth while to sound a signal note when something really great appears at length; and in this volume every sermon is intrinsically great, and every paragraph pregnant with rich and varied thought from one of the master-minds of the age.

THE CHURCH AND THE ERA. By B. Franklin, D. D. New York: E. & J. B. Young & Co.

Dr. Franklin has given us in this paper a strong, brave utterance on the side of progress. He calls upon the Church to meet the issues of the day and to lead the thought of the age, instead of placing itself directly athwart the course of progress as the Roman Church has done. He admits that the tendency of modern progress is one-sided, but it must not be ignored, for all that. It must be recognized and directed, not obstructed. The disadvantage of our sectarian name is clearly shown, in connection with our mission to lead and teach. The primary principle of the reformation has developed to the extreme, and the Apostles of self-evolute truth, having rejected the historic Church, are now assailing the word of truth itself. The principle of organic authority is the centripetal force which only the American Church can apply to hold together the scattering elements of faith and order. Underneath this restless individualism of the age, this extreme development of the revolt against authority in matters of faith, there is a grand fact, the fact of the personal dignity and right of the individual man. This truth is perverted in the tendencies to lawless individualism, but it is the great truth that dominates the energies of the age. It is not the mission of the Church to battle with this truth. It is her mission to emphasize it. Let it rule, but let it rule in Christ. It is founded on the Incarnation. No tongue of men or angel can exaggerate the dignity of the personality which has become partaker of the Divine Nature. It is the Incarnation that the Church must proclaim as the basis of personal liberty and power among men.

PSALMS AND RESPONSES. By Albert J. Holden. New York: William A. Pond & Co. Strong Cloth, red edges. Octavo. Pp. 136.

Mr. Albert J. Holden, who is already favorably known by means of some of his hymn and anthem compositions, has made in this a considerable venture in the way of a new departure for all "Protestant Christian denominations." The book contains a suggestive ritual of service for Protestants, embracing a large number of the psalms, pointed clearly and with a nice discrimination as to how to combine reading accent and "singableness," set to chants that are—in the main—so we judge, original with Mr. Holden. The one great hardship in the book is that the author has adopted the psalm translation of the King James' Bible, instead of the more flowing and singular version of the preceding "Bishops' Bible." He should look again, after completing this hard task, at the Church's Psalter, which would have wedded itself with vastly more poetic flow and ease to his musical composition.

The Psalms are divided into days of the month, and in addition we find responsive services, suggested as an order for some of

the Catholic feasts and fasts; in addition, also, a service for the Protestant feast of "Thanksgiving." Offices for Holy Baptism, the Decalogue, the Beatitudes, &c., find a place in musical settings of some merit. On the whole the work may be regarded as a strong, tentative effort, looking towards the inevitable adoption in the near future of the Church's own order.

THOMAS CARLYLE, A HISTORY OF HIS LIFE IN LONDON. By James Anthony Froude. Two volumes in one. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell and Co. Price \$1.50.

The completion of this great work of Mr. Froude is certainly an event. As an historian we have little confidence in him, but here he seems really in his true place, probably because religious faith is not brought into question. As a writer, as a thinker, as a talker, Carlyle is the most conspicuous figure in England during the second half of this century. His genius fills his pages with life, his humor and energy of expression take the reader captive, his very eccentricities are in his favor, and help to make him popular. The biography of such a man, written by such a master, must needs command attention, especially as the judgments of Carlyle upon men still living are uttered without reserve. The work has been compared with Boswell's Johnson, which is said to be meagre in comparison. Carlyle, according to *The London Times*, is a greater person than Johnson; and "all the reading world will allow that there can be no comparison between Mr. Froude and Boswell." "We need not," says the *Illustrated London News*, "discuss the weighty question of Carlyle's superiority to the great 'Cham of letters,' nor compare Boswell with Mr. Froude. It may be suggested, however, that a good deal that draws us to the history of Carlyle's life belongs to the day and will die with it, and that if Johnson be a smaller man than Carlyle, and Boswell a much smaller man than Mr. Froude, it does not follow that a biography hitherto the most famous in the language, must be now removed from its pedestal."

THE MYSTERY OF THE KINGDOM. Traced through the Four Books of Kings. By Andrew Jukes. Part I. The First Book of Kings. Third Edition. New York: Thomas Whitaker, 1884. Pp. 125. Cloth. Price \$1.

In 1840, the author first became favorably known by his Hulsean Essay on the Principles of Prophetic Interpretation. Twelve of his succeeding works have had large sales, and an extended reading to correspond, the most noted of which is, perhaps, "The New Man and Eternal Life." Mr. Jukes is a thorough mystic. He takes even the historical books of the Kings, and out of events and passages he weaves the most entrancing mysticisms,—everything has a Messianic sense, and he shows very successfully that both our Lord and the Evangelists also, used this same method in applying the more ancient Word, and not only Christ and his evangelists, but the Epistle-writers as well, find the proof of the facts of their gospel of Jesus Christ, in the mystical interpretation of all God's dealings with his people of old times and the things that were written by holy men concerning them. The present issue embraces only the first book of the Kings, and in the series, three more are to follow. This is not a book alone for the clergyman; the Bible-class teacher should have it, too, if he would be thoroughly furnished with the spiritual intention of the historic facts upon which he instructs his pupils.

REASONS FOR FAITH IN THIS NINETEENTH CENTURY. By John McCarthey, Lect. 14th, New York: James Pott & Co. Pp. 170. Price \$1.00.

These papers have been selected from a course of Lectures on Psychology and Christian Evidences, by the President of St. John's College, Annapolis, Maryland. It embodies a sound philosophy, and its influence must be to strengthen faith and deepen reverence in the thoughtful reader. The chapters on the unity and personality of God, and on the proofs of the Resurrection, will be found of especial interest and value to those who are seeking for the foundations of faith.

A HISTORY OF THE FOUR GEORGES. By Justin McCarthy, M. P. In four volumes. Volume I. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.25 per volume.

Mr. McCarthy in his "History of our Own Times" showed himself a graceful and accurate writer of history. This present work fully sustains his reputation, and will be found a most valuable addition to historical literature. The first volume gives the period from the death of Anne to 1733.

Harper's Magazine for December is a brilliant holiday Number, as rich in illustration and as entertaining in its letter-press as the most eminent of American and English artists and writers could make it. It contains nearly seventy illustrations, from drawings by Boughton, Barnard, Wegelin, Green, Parsons, Small, and Paget, of London, and by such American artists as Abbey, Dielman, Millet, Gibson, Pyle, Reinhart, Frost, Grahame, Fenn, and Fredericks. Fourteen of the illustrations are full pages, and of these, six, including the frontispiece, are printed separately on plate paper. Excepting the *Easy Chair* and three or four poems, every one of the twenty-five contributions to the Number is illustrated. There are two fine full-page engravings by Clouson—the frontispiece, from Dr. Hoffman's painting, "The boy Jesus in the Temple," and Titian's "Flora." Especially admirable are the dozen drawings by Abbey, illustrating the first scene in "She Stoops to Conquer," and Alfred Parson's full-page illustration of Wordsworth's Sonnet, "Clouds Lingering Yet."

MESSRS. G. P. PUTNAM'S SONS have added to their useful "Handy Book series," a little volume on "Bread-making." Bread is the main article of diet all over the world, but after several thousand years of bread-making, the human animal is often very ill-fed. It is too much to hope that this little book will reform the bread-making of the world, but it ought to exercise a salutary influence in thousands of homes where it should find its way. For sale by Jansen, McClurg & Co., Chicago. Price 50 cents.

No. V. of the Philosophical Series, published by Charles Scribner's Sons, is a masterly paper on Locke's Theory of Knowledge, with a notice of Berkeley, by James McCosh, D.D., &c., President of Princeton College.

No. VI. of the Series treats of the Agnosticism of Hume and Huxley, with a notice of the Scottish School, by the same. For sale by S. A. Maxwell & Co., Chicago. Price 50 cents each.

The first Christmas souvenir that comes to hand is "Mistletoe Memories or what the Poets say about Christmas," published by Henry S. Date, Chicago. The Christmas card cover is a fine specimen of color printing, designed by H. Maurice Page, the original being awarded a prize of fifty pounds sterling, being one of 6,000 entries. This pretty pamphlet is decorated with fringe and tassels.

Two bound volumes of *The Century* (November 1883 to October 1884), form a library in themselves, and would be a royal Christmas gift for anyone. The merits of this excellent magazine are at once too numerous and too well-known for recapitulation here. The binding is elegant and unique. (New York: The Century Co., Chicago; Jansen, McClurg & Co. Price \$3.50 a volume.)

The Chicago Music Co., 152 State St., have published several pretty, though sentimental, songs, by Grace Matthews, with both German and English words. Four piano pieces are announced by W. C. E. Seebock.

An admirable book for Advent, Christmas and Epiphany-tide is "Days and Nights with Jesus," by the Rev. Chas. Frederick Hoffman, D.D. Published by James Pott & Co., 12 Astor Place.

A new volume of Harper's "English Men of Letters"—one of the most valuable series possible—has appeared. It is "Samuel Taylor Coleridge," by H. E. Traill. Price 75 cents.

The Catholic Family Annual for 1885, is a very handsome, and, to members of the Roman Communion, a very valuable publication.

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DAYS IN THE HOLY LAND.

BY THE REV. J. W. GREENWOOD.

III.—CONCLUDED.

FROM BAALBEK TO DAMASCUS.

At early dawn, on Monday, we were rapidly making our way out of Baalbec, and, passing the Moslem cemetery on the outskirts, directed our course towards the ascent of the Anti-Lebanon—red sand, endless rocks, caverns and tombs, grazing camels, and here and there a forlorn looking village.—made up the leading features of a desolate and almost deserted region. At one period of our march, Ibrahim pointed out to us at a distance the tomb of Seth; but we were not so filled with regret as we might have been, in the lack of opportunity for closer inspection: the tomb of this son of Adam being full thirty feet shorter than that of Noah, which we had seen. Soon after we crossed an old Roman bridge,—where, in our wanderings, did we not see some traces of this world-wide power? and at noon threw ourselves down to rest beside the clear and cooling spring of *Ain Hawar*. After luncheon I stood under the shade of a tree, making some notes with a pencil, when a Moslem father with a child in his arms, came and earnestly looked over my shoulder, scanning the chirography with the deepest wonder. No doubt our habits and ways of doing things are as strange to them as theirs are to us. And certainly they cannot understand, as they plainly say, why people should begin to read or write from the left hand of the page, when it is so much easier and more natural to begin at the right.

Again in the saddle, we rode past the edge of the little town where the lounging inhabitants sat upon their low housetops and gazed idly at us as we passed. Here and there presses for molasses—like those of old for wine and oil, appeared, hewn in the rock; and now and then a red-legged partridge would start up and go skimming over the tops of the neighboring ridges. But more serious matters began to engage our attention. All day long the clouds had been lowering and now the first drops of the coming storm began to beat upon our heads. We unstrapped our *mackintoshes* and prepared as well as we could to withstand the rain which now came down in torrents. But it was to little purpose. In Syria it seldom rains but it pours, and in a few minutes we were pretty completely drenched. To add to the discomfort of our situation, we soon reached the brow of a declivity so steep that it was imprudent to try to ride the horses down the ascent and so dismounting, we slid down on our feet as best we could, dragging our dispirited steeds after us through the mud and stones. We now crossed one of the foaming branches of the little river *Barada*, the *Abana* of Scripture, and paced silently along the deserted and shelterless road toward *Zebedani*, near which we were to encamp. At our place on the road we passed a Mohammedan mother, trudging along barefoot under the soaking shower and carrying on her shoulder a little child which, in spite of the deluge, appeared to be sleeping soundly. My feet, which were completely wet through, had grown so cold that I was obliged to descend and walk; but luckily it was now not far to the camping-ground. When we reached the spot, however, the tents were not yet up. The ground and much of the equipment itself were completely soaked. We sat down on boxes and bundles where we could and drawing off boots and socks, began chafing our numbed feet until such time as the luggage could be made accessible and some dry clothing obtained. We were all wet and chilled beyond even the power of cognac and quinine to relieve. In course of time, however, the tents were set up, a fire kindled, a few shots fired to apprise the thieving villagers of our means of defence, and a dinner cooked which gave us great comfort and satisfaction and under the trying circumstances, reflected credit on all concerned in its preparation.

We went to bed that night on soaked carpets and slept between damp sheets. How thankful we were that there were no ladies nor invalids in our party! After a long night of shivering and discomfort, we rose early and going to our tent-doors were greeted with a more cheerful picture of a clear sky and thick mist rising rapidly from ground white with frost. The camp-servants, poor fellows, and the horses and mules as well, presented a sorry sight, as bedraggled and woe-begone in their appearance as one would care to see. Mahmood, who usually saddled my horse in the morning, bade me feel his clothes in which he had slept all that night out of doors, and I could easily have wrung the water from the sleeves of his *aba*. But by the time we were leaving the fruitful gardens of *Zebedani*, things began to wear a more cheerful aspect. The sun shone stronger and both men and beasts began to brighten up. Our journey still lay through scenery similar to that of yesterday. We traversed the valley of the *Barada* through a rugged and romantic gorge whose waterfalls were, here and there, tumbling and dashing from the rocks. In the course of the forenoon we passed beneath one hill on the top of which, high overhead, our dragoman informed us that Abel lay buried. Amid these desolate hills some have thought that the Garden of Eden lay, but it needs the widest possible stretch of the imagination to adjust the one to the other. In this neighborhood also we passed above the little Arab town of Suk, lying

picturesquely in its valley below. In older times it was Abila, head city of that district of Abilene of which Lysanias was tetrarch in the Gospel era. All through the gorge we noticed innumerable caves and retreats, hewn like the dwellings of the Edomites, in the very "face of the rock," and reminding us of the romantic history of a by-gone race. After an hour's farther march over the toilsome road we arrived at the beautiful fountain of El Fijeh, whose sparkling waters, leaping forth from the base of a ruined Roman temple, add their volume to that of the *Barada* a few yards away. There, in a shady grove just where the two lucid currents unite their streams, we sat down to lunch. But we abridged our hour of rest for the purpose of visiting the hill of Kasim on our way into Damascus and we were soon threading our way again among the rocky defiles, and now and then traversing the chief alley of a squalid Moslem village. Presently, we came upon a little glade by the river side and were interested in a scene which, at that early stage of our journey, still wore the charm of novelty. Two Arabs had spread their mats upon the soft turf and having made their ablutions in the river, were now, with faces set toward Mecca, going through with all the various postures and petitions of their complicated prayers. The dark clouds now began again to flit across the sky and mindful of an experience the day before, we at once quickened our horses' footsteps. Riding through Dumar with its lazy men and industrious women, we turned and ascended the hills. After scaling slope after slope and finding no Damascus visible at the top, we at last caught sight of the "dome of the camel-driver," our objective point, on a hill-top which we reached in fifteen minutes across the intervening valley. As we reined up beside the old ruin, what a view burst on our sight! In sharp contrast to the rocky wilderness through which we had been picking our way, there stretched out almost from our feet a magnificent oasis of emerald verdure set within a circle of brown and arid sand. Interlacing its leafy groves and flowery gardens, ran hither and thither like silver threads, the clear, cool waters of the *Abana* and *Pharpar*, rivers of Damascus. And in the midst of this mass of foliage lay, like a pearl in a group of emeralds, the queen city of the desert itself, its white domes and minarets glowing in the last rays of an Oriental sun. Afar off against the Eastern sky rose the hills around *Palmyra*, while in front of us rolled away the great plain over which went and came the caravans of *Bagdad*, thirty days' journey into the interior. On the spot where we stood *Abram* is said, by the Mohammedans, to have had revealed to him the great doctrine of the unity of God. And on this spot Mohammed, while yet a camel-driver, stood and gazing upon Damascus for a moment, turned away and refused to enter the city saying, "Man can have but one Paradise, and mine is fixed above!"

We were more courageous than the prophet, however, and with calm resolution descended slowly into the city. But the prophet was wiser than we, if he wished to preserve his first impressions. Passing through an old gateway, we splashed along the narrow filthy streets, full of unsavory mixtures, crowded with bear-eyed men, frowsy women and dirt-encrusted children, until at one point in the unwholesome labyrinth, we stumbled upon the comfortable *Hotel Dimiri* which every traveller, whether he hails from *Beyrout* or *Jerusalem*, is glad to see. "A glad good-bye to our tents and horses for a day or two," we said to one another in mutual congratulation, as we stood beside the fountain under the orange trees in the open court. The little wicket, set in the great heavy door which told its own tale of defence against possible insurrections, had admitted us into what seemed a little Paradise. And after a good dinner, we lay down to sweet repose while the rustling leaves of orange and oleander, and murmuring waters sang our lullaby.

A CORRESPONDENT of *Church Bells*, probably the Bishop of Rochester, contributes to that Journal an interesting sketch of Iowa. This is the opening paragraph: "A fatiguing and sultry journey of thirty hours, including two nights, and covering more than 700 miles, brought us from Buffalo to Davenport, via Chicago, and by lakes Erie and Michigan. Here we were in Iowa. Iowa is quite one of the most thriving and growing States in the Union, and its agricultural resources are immense. The Episcopal Church is under the vigilant and diligent care of one of the most many-sided and experienced of the Episcopal College. Secretary to the House of Representatives of the General Convention of the Church he had opportunities of seeing men, and maturing a capacity for organization, which assuredly he has not let slip. He is a Church historian, and (as all his right reverend brethren are compelled to be) a great founder of educational establishments. There is hardly a pleasanter sight in any of the Central States than the group of handsome buildings that crowns a bluff of the Mississippi in the city of Davenport (where the Bishop resides), and which includes the see house, a theological college, the cathedral, and—just purchased—a beautiful house, to be made a boarding-school for girls. If anywhere the Voluntary System can justify it-

self by its success, it will be here. The Church is awake, and alive, and moving, as may be gathered from the increase of new Church buildings, and in the number of candidates for Confirmation, indicated in the Bishop's pastoral for the present year."

CHURCH WORK.

NEW YORK.

NEW YORK—Farewell Service at Zion Church.—There was an interesting service in Zion church on Wednesday, November 12th, being held, as a farewell to Mrs. E. H. Thomson, who goes to China to rejoin her husband, leaving her children, five in number, in this country for education. Mrs. Thomson is the veteran missionary of the whole mission staff. She went to China, as Miss Conover, at the same time as Miss Ball (afterwards Mrs. Auer) went to Africa in 1853. The service consisted of a celebration of the Holy Communion, conducted by the rector of the church (the Rev. Dr. Tiffany) and the Secretary for Foreign Missions, the Bishop of Pennsylvania saying the Prayer of Consecration, and making the farewell address. The Bishop referred in his address to the fact that Mrs. Thomson and Mrs. Auer both went out in 1853, from his own church, St. Andrew's in Philadelphia. Mrs. Thomson is accompanied by Miss Mary J. Bennett of Pittsburgh, who goes as a missionary, but not under appointment from the Missionary Society.

SUMMARY OF STATISTICS.—We extract the following figures from the journal of the 101st Convention.

Confirmed, 3,678; Clergy, 329; Candidates for Holy Orders, 48; Lay Readers Commissioned, 30; Families, (124 Reports) 16,147; No. of souls, (107 reports) 55,109; Baptisms: infants, (100 reports) 5,482; adults, (111 reports) 576; total, (163 reports) 6,058; Communicants, 29,825; Marriages (141 reports) 1,669; Burials, (150 reports) 2,611; Sunday schools: teachers, (149 reports) 8,370; scholars, (153 reports) 35,787; Parish schools: teachers, (10 reports) 35; scholars (91,564); contributions, \$1,135,906 18.

WESTERN NEW YORK.

LOCKPORT.—On the evening of November 14, Bishop Cox visited Christ church, and confirmed seventeen persons presented by the rector, the Rev. G. W. Southwell. A noticeable feature of the class is the fact that with two exceptions, all are young persons who have now entered fully upon the Christian life before sinful habits have become permanent, and the hard lines of evil have become stamped upon the features. It being the centennial anniversary of Bishop Seabury's consecration, the Bishop delivered an exceedingly interesting discourse on the history of the Episcopal Church of Scotland and its connection with the American Church. The other clergy present were the Rev. Messrs. J. S. Mountain of Wiltshire, England; C. L. Ingles, of Drummondville, Canada; S. Wilber, of Suspension Bridge; and J. S. Seibold, of Lewiston.

SPRINGFIELD.

PEKIN—Deacons Meeting.—A regular meeting of the Jackson Deanery was held in St. Paul's church, on November 12 and 13. After choral service (evensong) an address was delivered by the Rev. J. R. Holst, on Temperance. He advocated total abstinence for some. He was followed by the Dean, the Rev. J. E. Hall, of Lincoln, who spoke upon "The Church, the Teacher of Truth." One special point brought out was that though the preacher might teach the faith to the people, he could not *make* them receive it—that was the work of God alone. There were two celebrations of the Holy Communion the next day. At the High Celebration Dr. Easton was expected to speak upon "The Wants of the Young." One half hour before service, news came that he was prevented from coming by the funeral of a parishioner. Dean Hall with-out any preparation spoke eloquently upon the Gospel for the day. In the afternoon the Bishop arrived and preached in the evening on the "Consecration of our First American Bishop, Nov. 11, 1784." He showed the divine origin of Episcopacy, and its necessity for the preservation of the faith—how the sects having lost it, had lost the faith; and Rome having merged it into Papacy had corrupted and added to the faith.

After a hurried visitation of the cathedral school the next day, and shaking every pupil by the hand, he left for a thorough visitation of the deanery, including Havana, Petersburg, Mason City, Delaware, Atlanta, Mt. Pulaski, Elkhart, Jacksonville and Virginia.

CHICAGO.

RAVENSWOOD.—The Bishop held a Confirmation in the beautiful church belonging to this Mission, on the afternoon of the twenty-third Sunday after Trinity, upon which occasion the priest-in-charge, the Rev. Dr. Louderback, presented seven persons for the reception of the sacred Rite. At 7:30 a second (shortened) service was held, the Bishop preaching on both occasions, besides delivering a brief address at the former, to the newly-confirmed. The subject of the sermon was "Prayer," the text being from Lamentations iii: 41, "Let us lift up our heart with our hands unto God in the heavens." The evening address was a very interesting exposition of the spiritual character of Cornelius the Centurion. At both services the congregation was very good.

PITTSBURGH.

BRADFORD—Church of the Ascension.—In the *Journal of the Convention* the rector writes: "Deducting subscriptions due and unpaid, but considered good, the present indebtedness of the parish stands at about \$300. The Parish Aid Society sent a box to the Oneida Mission (Fond du Lac) valued at \$50.

NEW CASTLE—Trinity Church.—The priest in charge here unintentionally incurred a debt of \$1,500 by the putting in of a new pipe organ. The whole amount was guaranteed, but the business failure of the guarantor compelled the priest in charge, as principal, to assume the debt. A favorable arrangement has been made with the builders, and the debt will eventually be paid.

SMETHPORT—St. Luke's Church.—A fund of \$2,000 is in hand and a rectory will be built at once.

SEWICKLEY—St. Stephen's Church.—During the present rector's incumbency, (now eighteen months) eighteen have been con-

firmed, a Sunday school has been organized, a Ladies' Sewing Society, and a Young Ladies' Guild have been established.

GENERAL CHURCH NOTES.—The Pittsburgh Clericus met for the first time since last June in St. Andrew's church, Bishop White, Monday, November 10. The Rev. Samuel Maxwell, read an interesting essay on "The Church Congress at Detroit," and the Rev. Mr. Thompson also made some interesting remarks as to his impression at the Congress.

Throughout the whole diocese a great deal of missionary zeal is manifest. The Rev. Mr. Kelly, formerly a missionary in Nevada, has been made Diocesan Missionary, and his good work is already manifest.

On Monday, November 23, the Bishop, the Rev. Mr. Kelly, and the Rev. Mr. Peabody, will visit McKeesport, and hold a missionary meeting in St. Stephen's church. At McKeesport there is a remarkable instance of Church growth and activity. McKeesport is twelve miles from Pittsburgh and has about 2,000 inhabitants. Fully 500 of these are Church people, about 150 to 200 attend service, the others go no where or once in a while stray in somewhere when meeting is held. The church since the rectorate of the Rev. Mr. Greenfield Schorr has been filled Sundays to its utmost, and there is but little doubt, but that within one year St. Stephen's will have the largest membership list in the suburbs of Pittsburgh. A parish paper, called *St. Stephen's Church Visitor*, is published and one thousand are sent to the Church people of the town and neighborhood. There are in this diocese a dozen places where if a missionary would take hold, in a short while, strong churches could be established.

CENTRAL PENNSYLVANIA.

READING—Reception of the Assistant Bishop.—On Friday, the 14th inst., a large number of the clergy and laity met in the Cathedral and participated in the Holy Communion with Bishop Rulison. After the service, the Bishop of the diocese and Mrs. Howe held a reception in honor of Dr. Rulison to whom a very large number presented their respects.

ST. CLAIR.—The rector of the church of the Holy Apostles, the Rev. C. A. Marks, was recently the recipient of a loving address and a well filled purse from his attached parishioners.

NORTHERN CALIFORNIA.

MARYSVILLE Ordination.—The festival of St. Simon and Jude, was a memorable day to the parishioners of St. John's church. This church was built in 1855, the Hon. Gordon W. Mott and wife, being among its earliest members and supporters. And on this day, their son, Edward Marshall Mott, born in Marysville, and baptized in St. John's, was duly ordered priest, he being now the eighth in this jurisdiction. The church was filled, many coming from a distance of twelve miles. Of the few clergy in attendance, it may be worth mentioning that some had to travel four hundred miles in going and returning.

The candidate was presented by the Rev. Dr. Shepherd of Santa Rosa, and the Rev. W. Leacock of Napa. Other clergy were present from Stockton, Sacramento, and Vallejo. The sermon by Bishop Wingfield, was in every sense delightful, anything more instructive, appropriate and beautiful being rarely heard on such occasions. Certainly it was a happy day and all felt it worth the toil. Right royally did the warden, Dr. Stone, fill the position of chief officer, neither effort nor expense being spared. Nobly did his household perform their part in genial and abundant hospitality. A few more such wardens and every man would desire to be a rector. A reception was tendered to the Bishop and his clergy at the house of Mrs. Rogers, where several hours were profitably and delightfully spent, the hostess and her charming daughter being devoted to the interests of St. John's church. The treasurer, Mr. Hampton, and others too numerous to mention, exerted themselves to make our visit in every way enjoyable. We envy the young rector of Marysville. So greatly do we appreciate their many kindnesses, that our attendance may be considered certain if ever needed there again. May St. John's become honored, useful and glorious; and may her people continue liberal, prosperous and blest.

The writer would call the attention of the clergy to the desirability of Northern California as a field for work. In climate it is hardly excelled by Southern California, and in productions it is ahead. The earliest fruit and vegetables sent to the San Francisco market are from Solano county, north of San Francisco Bay. In Church work, it is the day of foundations only. Clergy coming here must do so at their own expense. And energy, capacity, courage, and experience are requisite to be at all successful. In endeavoring to uphold the prestige and efficiency of the Church the Bishop has freely poured forth whatever he possessed. Unfortunately, his act is not appreciated, nor the multitude of his cares understood. He is Bishop of an extensive missionary jurisdiction, rector of a growing parish, warden of a college unendowed, and is withal principal and commissary. No aid, such as others receive, comes to him. The population is not of Churchly lineage. Yet if any clergyman feels himself competent as preacher, teacher, preacher, architect and commissary by all means let him come.

MASSACHUSETTS.

STOCKBRIDGE—Consecration of a Church.—The new memorial church given to St. Paul's parish was consecrated on the 12th inst, with impressive ceremonies. It is the gift of Charles E. Butler, who was a member of the New York law firm of Everts, Southmayd & Butler, in memory of his wife, who was one of the Sedgwick family and died March 17, 1883. The church and all its belongings cost nearly \$100,000, taking no account of land or stone, except cost of quarrying. On the transept wall below the organ loft are facsimiles of the 10 panels of the "Singing Boys and Girls" of Luca della Robbia, the Florentine sculptor of 1400-1481. They are given by Misses Laura and Emily Tuckerman, of New York. The organ is of moderate size, but of singular excellence. The pulpit is a mass of carvings and fine cabinet work, and is the gift of the Rev. Henry F. Allen, rector of the church of the Messiah, Boston, formerly rector of this church. The centre window in the rear wall of the chancel is given by friends in memory of the Rev. Dr. Samuel F. Parker, the first rector of the church. It is a picture of St. Paul in stained glass, the artist being La Farge. Five other win-

dows are memorial. Elegantly carved chairs and communion table are given by Mrs. Franklin H. Delano, of New York. The finest art work in the church is the baptistery, which is said to have cost \$10,000. It is made of French lunachella and bricciated marbles, has two stained glass windows, and a memorial tablet designed by St. Gaudenes. The clock was given to the church in 1854 by G. P. R. James. The church was organized February 1, 1834, and has had six rectors—the Rev. Dr. Parker, who died in 1880; the Rev. Justin Field, now rector of the church in Lenox; the Rev. Thomas R. Pynchon, late President of Trinity College; the Rev. Jesse A. Penniman, now dead; the Rev. Henry F. Allen, and the Rev. Arthur Lawrence, whose family name is well known in New England and elsewhere.

PENNSYLVANIA.

PHILADELPHIA—St. John the Evangelist's Church.—The Rev. J. Edgar Johnson has felt constrained by considerations of duty, to resign this parish, in opposition to the unanimous desire of the vestry and of the chief supporters of the parish, and to the regret also of the Bishop of the diocese. The theatre work has developed to such a degree that it is thought best to give his whole attention to that in this, and in New York city. In Mr. Johnson's resignation there is another instance of a pastor leaving a good church and a good salary to take up labor among non-churchgoers, with a precarious support. Owing to a peculiar combination of adverse circumstances, although the then rector had labored with untiring assiduity it was impossible to contend with overwhelming difficulties, and especially a sheriff standing at the door. At this juncture certain well-known wealthy and liberal lay, ever ready to respond to a Macedonian cry for help, came to the rescue, lifted the crushing burden and became responsible for a living salary of a rector, a pledge they have nobly redeemed to this day. On their nomination Mr. Johnson entered on the charge and threw himself into the work with his whole soul, as may be judged from the statistics of work accomplished, viz., Baptisms, nearly 900; confirmations, over 300; burials, nearly 300. This rectorship covers less than a quarter of the whole life of the parish, and yet these items are three-quarters of the totals of its entire history. There is a numerous and flourishing Sunday school and a temperance society which enrolls a large number of the youth of the parish and neighborhood. The ministry just closing has told beyond the walls of the church. Among people in the neighborhood not connected with the Church he has been personally or by his agent in every house within three-quarters of a mile of his church. It is known that Mr. Johnson has labored with steady sympathy, in season and out of season, to benefit those who, in the straitsness of the times, applied to him for help. Many poor will miss him.

EASTON.

COVENTRY PARISH.—The Bishop of the Diocese visited St. Mark's church, Kingston, on Sunday, November 2nd, 1884, and preached to a large and appreciative congregation from St. Matt. iv:7. The afternoon of the same day, he preached at St. Paul's church, Amessex, and administered the rite of confirmation. The Bishop was assisted at both services by the Rev. O. H. Murphy, the rector.

SHREWSBURY PARISH.—The bi-centennial of this parish was held Saturday, November 8th, not as being the exact date but as near as possible to the correct time. Two services were held. At the morning service, 11 A.M., the rector, the Rev. R. H. Murphy read a short history of the parish and events of interest gathered from the old records—the second volume of which dates back to 1701. He also read letters from the Bishop and some of the old rectors regretting inability to be present. A sermon was preached by the Rev. Jno. Martin, rector emeritus, now in charge of I. U. parish. At the evening service the Rev. G. W. Du Bois, D.D., rector of Calvary church, Wilmington, Delaware, preached. Both services were very well attended.

It may be of some interest to know a few principal events of one of the oldest parishes in the new world. The parish was formed by law in 1692, but at that time the church needed repairs, or as the record in its quaint old style has it "for ye reparation of of ye church building." Now if in 1701 the building needed repairs, it is evident that the church must have been built at least as far back as 1670. This parish since organization has had 33 rectors, including the present one, the most noted of whom are Rev. Richard Sewell, rector 13 years, and Rev. Geo. Wm. Forrester, rector 37 years. In this parish resides the old Wilmer family on a fine old estate about 5 miles distant. Both of the Bishops Wilmer and all of the clergy of that name descended from that family.

DELAWARE.

WILMINGTON—St. John's Church.—On Sunday the 2nd inst., the 25th anniversary of the consecration of this church was observed. At the morning service the rector preached a historical sermon, taking for his text 20th and 21st verses of St. Jude's Epistle. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," etc. In 1854 and 1855 mission services were held by the rectors of Trinity parish, and in the latter year a parish was organized and vestrymen elected at the house of Mr. Amor Harvey in Brandywine Village. In 1856 the site of the present church was bought. It was then occupied by the Green Tree Inn, the haunt of the dissipated and idle. In less than 17 months after obtaining possession, through the energy and liberality of Mr. Alexis I. Dupont, who was indeed the founder of the church, the present beautiful stone church was finished and consecrated. Rev. Charles Breck of Trinity parish, was elected rector in 1856, and resigned upon the completion of the church. Rev. Stevens Parker, the assistant of Mr. Breck, was then elected rector, and continued in that position for 7 years, as a most faithful and loving pastor. He was succeeded by the Rev. J. Leighton Coleman, whose health compelled him to resign, after a most successful ministrations. The present rector, Rev. T. Gardiner Littell, took charge in 1866, and has therefore just completed 18 years of faithful labor, with only one service ever omitted. During these 26 years the aspect of the whole neighborhood has changed. Where thousands of glasses of maddening liquor were dealt out, God's Holy Word is now read, and the influence of the Church has been continually exerted upon the people for good. Over 900 baptisms have been reported, 222 persons have been confirmed

and the total offerings have been \$100,200. The music was well rendered by the regular choir. At 4 p. m., Choral service was rendered by the new choir of men and boys, and the rector again preached. The singing of the choir was a surprise and delight to the whole congregation, and is a new and important step forward in the worship at St. John's. It has been trained by Wm. J. Fisher, who formerly started a similar choir at Trinity chapel, but gave it up through lack of encouragement. The indications are that this work at St. John's will be entirely successful, as both Priest and people have long desired this churchly form of praise. Both rector and leader have prayerfully worked for its success. The choir was seated in handsome new choir seats lately placed in the chancel. Very extensive repairs have just been completed, and with a beautiful new re-table and lectern of polished oak, the church looked very beautiful. The people are now hoping to have a fine large pipe organ completed by Easter, and we will then have a church, worthy of the Holy service for which it was set apart. The Rev. P. B. Lightner of Claymont, was present at the latter service, and made a congratulatory address. The service concluded with the recessional hymn 422.

NEW JERSEY.

TRENTON.—*Suicide of a Priest.*—This community was startled on the morning of November 13th by a report that the Rev. Henry E. Williamson, rector of St. Paul's church, had committed suicide. His body was found at 10 o'clock that morning under a tree in O'Brien's lane. There seems to be but one theory as to the cause of the suicide, and that is, that he was deranged. He was the youngest son of ex-Chancellor Benjamin Williamson and a nephew of Chief-Justice Beasley. He was educated at the Alexandria (Va.) Theological Seminary, was ordained at Elizabeth in St. John's church, June 20, 1883. He came to Trenton soon thereafter; was made assistant to the Rev. Dr. Nielson, rector of St. Michael's church and was connected with until September 1, 1883. Last spring he was made rector of St. Paul's, a large church in the lower part of the city. He was only about 28 years of age, but he was considered a talented preacher and one of the hardest workers among the clergy. In his room were found letters addressed to two of his parishioners, a marriage certificate addressed to parties whom he united several days ago, and a book addressed to the Rev. Henry M. Barbour, rector of Trinity church in this city.

TRENTON.—*Choir Festival.*—The Choir Guild of New Jersey consists of the following named choirs: St. Mary's church, Burlington; Christ church, Elizabeth; Christ church, Bordentown; Trinity church, Princeton; Christ church, South Amboy; and Trinity church, Trenton, all vested. This festival was celebrated in Trinity church, Trenton, last Tuesday, November 11. There were present 125 boys and 45 men. The recent addition of a magnificent chancel made it possible to accommodate such a great number of singers. The festival consisted of a celebration at 11 o'clock, and Evensong at 4:30 p. m., at each service the Bishop was present and at the last one, preached an admirable, practical and most instructive sermon, on the Teaching Function of the Catholic Church. The sermon was a bold and out-spoken defence of vested choirs, and the grand choral service. The Bishop pleaded for the rights of the unmusical part of our congregations, and urged the guild to use well-known hymns and music, etc., though not to the omission of grand anthems and other elaborate music in the ordinary worship, which even the unmusical might be taught to accept and enjoy.

Undoubtedly much of the success of the festival was due to the great executive ability of the Rev. Precentor of the guild, H. H. Oberly, M. A., rector of Christ church, Elizabeth, and the accomplished organist of the guild, Mr. Walker of Elizabeth. To the former belonged the not easy task of arranging the choirs for Processionals and Retrocessionals; to the latter, playing the music, some of which was very difficult, all of which was almost faultlessly rendered, in spite of the fact that the choirs had not previously rehearsed together. The choir which led the procession began to sing as it entered the front door of the church, and was in the stalls before the clergy had left the sacristy, and when all were in the places the grand outburst of holy song rolled down the long nave and filled the sacred building with the offering of praise to God! The Processional was hymn tune No. 14, John Heywood, "Forth to the light, ye ransomed."

The nave was filled with worshippers who reverently arose when the first choir entered, and remained standing till the choir and sanctuary were filled and the Processional was ended, which with the choral rendering of the divine Liturgy, offered objective teaching which that congregation never will forget.

The music of the Liturgy, at which the Rev. Precentor of the guild was the celebrant, was the following, viz: Introit, "Lift up your hands" written for the Choir Guild of New Jersey, by A. H. Messier; and in the midst of which was introduced Psalm 122, "I was glad, etc." sung to the 7th Gregorian tone first ending. Responses to the Ten Commandments, also the "Glory be to Thee, O Lord," and "Praise be to Thee, O Christ," by B. Tours. The music of the Eucharistic Creed—parts of which were difficult,—was that by B. Tours. The antiphon "Blessed is He That cometh in the Name of the Lord" ending with "Hosannas," was by B. Tours. The "Lift up your hearts," and its response, and the "Holy, Holy, Holy Lord God" and the "O Lamb of God" were also by B. Tours. The hymn, "The King of love, my Shepherd is" was by the Rev. J. B. Dykes. The music of the "Angelic Hymn" was by B. Tours. "St. Simeon's Hymn" was sung to the *Tonus Regius*, and the Retrocessional was hymn tune No. 15, "Angel voices ever singing," music by A. S. Sullivan.

At 2 o'clock an appetizing and bountiful collation was given in the "Assembly Room" by the ladies of the parish to the guild, and Bishop Scarborough entertained at his residence several ladies and gentlemen, visitors from the neighboring parishes to which the choir belonged.

The Choral Evensong began at 4:30 p. m., with the Processional hymn, "Rejoice, ye pure in heart," to music by A. H. Messier. The Psalms were 65th to 6th Tone, 3rd ending, 66th to 7th Tone, first ending and 67th to *Tonus Peregrinus*. The "O Sing unto the Lord," was sung to the music of a Roman tone, third mode. The "Praise the Lord, O my soul," to the third tone, 8th ending. The "Ascriptive" to Humphrey's Grand Chant, the anthem "Rejoice in the Lord" to music

by J. Baptiste Calkin. The anthem "My Soul doth magnify" by J. Barnby, and the Retrocessional was the hymn "Light's abode, Celestial Salem," music by Henry Smart.

The church was again filled at Evensong, when the music was rendered heartily and very correctly to the satisfaction of the great audience, and at which, as before observed, the Bishop of New Jersey preached. The time consumed at each service was one hour and a half. Evensong was concluded a few minutes before six o'clock, and with no time to be wasted, the choir, visitors and clergy took the cars for their respective homes.

At a business meeting of the guild at 3:30 p. m., the following named officers were elected, viz: Superior, W. P. Barber, of Elizabeth; Secretary, Henry Mack, of South Amboy; Treasurer, John McNeill of Burlington; Precentor, the Rev. H. H. Oberly, M. A., rector of Christ church, Elizabeth.

Charming weather, loving hearts, open-handed hospitality, and willing hands of Trinity church, Trenton, made this festival such as will be long remembered by the Choir Guild of the diocese of New Jersey, and others who were privileged to participate in it as visitors.

RHODE ISLAND.

NEWPORT.—*Church Matters as seen by a Correspondent of the London Church Times.*—Newport, one of the two capitals of the little State of Rhode Island, was a place of importance long before the war of Revolution, but having lost its ancient commercial prosperity, is now chiefly noted as a charming summer resort. Wealthy people from all parts of the Union, especially New York, have flocked here in great numbers of late years, and a city of costly villas and cottages have grown up around the old town, overlooking the broad Atlantic on the East and South, and Narragansett Bay on the West. Newport covers a territory of four miles long by one to two wide, and has a permanent population of 17,000, swelling in summer to 25,000. We have in Newport five parish churches, more than any of the Protestant denominations can boast of, while the Roman Catholics have but one, a much handsomer structure, however, than any of ours.

Trinity, the most celebrated of our churches, was built before the Revolution, and the Royal Crown still surmounts its steeple—probably the only instance of the kind in America—while the square pews and high pulpit are considered curious relics of an age gone by. In the adjoining churchyard are the graves of many who were noted in their day.

Catholic truth is well preached in the pulpit of old Trinity, and a reverent, though very moderate, ritual is in use, giving promise of better things to come. Early celebrations every Sunday in the parish chapel are well attended, and Saints' days are properly observed. Emmanuel church has free seats, and has more recently improved in tone. Zion church could not be by any stretch of the imagination called beautiful, and the pew system flourishes, but matters have improved there also, and candles and flowers are to be seen on the altar. All Saints' may, without injustice, be called the summer club-room of a fashionable clique, and is closed for half the year, but there, also, the prospects look more hopeful than a few years ago. And last, though more properly first, I should speak of St. John's, Poplar-street, where altar lights and vestments, frequent celebrations, and a well-trained choir, and zealous and united congregation bear witness to the faith of Christ. May the other churches in our Communion in Newport, soon follow the example of St. John's, and, agreeing in doctrine and ritual, work together with greater zeal and unity of spirit!

FLORIDA.

BLUFF SPRINGS.—A devoted and energetic layman, Mr. C. A. Moreno, has begun holding service here, and has also organized a Sunday school. The people are taking much interest in the new move, but they are poor, and help is sadly needed. Gifts of Catechisms, Prayer-books, Hymnals, etc., will be very gratefully received. The field is a promising one.

CONNECTICUT.

HARTFORD.—*The Seabury Centennial.*—The one hundredth anniversary of the consecration of Bishop Seabury was celebrated at Christ church, on November 14. Bishop Williams officiated and there was a large attendance of clergymen and others. An address of welcome to the Bishop and the delegates returning from the Centenary at Aberdeen, Scotland, was made by the Rev. Dr. Tatlock, of South Norwalk, Conn. Then followed addresses by Bishop Williams, the Rev. Dr. Beardsley, of New Haven; the Rev. W. F. Nichols, of Christ church, Hartford; and the Rev. Prof. Samuel Hart, of Trinity college. After the services the clergy present were photographed in a group, standing on the church porch. In connection with the centennial an interesting exhibition was made of articles connected with the consecration of Bishop Seabury, and with the recent commemoration of the anniversary in Scotland.

MERIDEN.—*Woman's Auxiliary.*—The fourth annual meeting of the Connecticut branch of this noble organization, was held in St. Andrew's church on November 12. There was a large attendance of clergy, headed by the Bishop, whose recent voyage across the great deep seems to have done him much good. About 250 delegates were present. The Bishop celebrated Holy Communion, after which Mrs. Colt, the President, took the chair.

Mrs. Barbour of Hartford, the Secretary, presented her report, which showed the branch to be in a prosperous condition. The treasurer's report also showed an encouraging state of affairs. The reports of the managers of the archdeacons were also presented. The total amount contributed by the archdeacons in the diocese, including the collections at the annual and triennial meetings and the bank dividend, from May 1883 to September 1884, in money and boxes was \$21,725.96, of which New Haven county contributed \$5,850.58. Mrs. Colt the president, made an address which was full of interest to all missionary workers. She made a special plea for the continuance of the mission school at Athens, Greece. At the afternoon session, which began about half past two o'clock, Bishop Williams made an address, in which the work of the organization was deservedly praised. Other addresses were made by the Rev. Messrs. W. F. Nichols, of Hartford, and F. Gardiner, Jr., of the Berkeley Divinity school. Mr. Gardiner returned recently from the Apache Indian country and he told of the missionary work there. At the last annual meeting it was hinted that the contributions to the for-

eign and domestic mission boards had been diminishing since the organization of the Women's Auxiliary. The committee was then appointed to inquire into the matter and report. They reported that the contributions for the three years succeeding the formation of the auxiliary were \$1,255 in excess of those of the three years preceding its formation.

IOWA.

BROOKLYN.—At a special ordination held in St. Mark's church on the twenty-second Sunday after Trinity, Bishop Perry admitted to the priesthood, the Rev. Allen Judd, rector of Grace church, Boone. The candidate was presented by the Rev. F. Emerson Judd, rector of St. Paul's, Marshalltown, who, with the Rev. S. C. Gaynor, rector of the parish, united with the Bishop in the imposition of hands. In the afternoon the Bishop again preached and confirmed four.

NEW CHURCHES.—Christ church, Burlington, was opened for divine service on the 9th inst, and on the following Sunday the congregation of St. Paul's, Des Moines, expect to get into the basement of their noble new church. The foundations of the churches at Council Bluffs, Keokuk, East Des Moines, Grinnell and Waverly are all laid.

CALIFORNIA.

POMONA.—On Sunday, October 26, the Rev. A. G. L. Trew, as Dean of Southern California, visited this mission and held service in the little church, which was built some years ago by the exertions of the Rev. P. S. Ruth. His sermon was from Rev. iii. 7-8, being the Epistle to the Church at Philadelphia, drawing encouragement from the analogy between its circumstances and those of the Church at Pomona. "weak yet faithful, and therefore with an opened door set before it." At the close of the service a meeting of the congregation was held. Mr. Trew explained that he was there as dean, in which capacity he was the representative of the Bishop and of the Mission Board. The Bishop has nominated the Rev. J. D. H. Browne as missionary at Pomona. Subscriptions were made, and the congregation pledged themselves by resolution to pay to the Mission Board a monthly sum at the rate of \$100 a year. The Church people of Pomona are greatly encouraged, and the prospects of the mission are full of promise.

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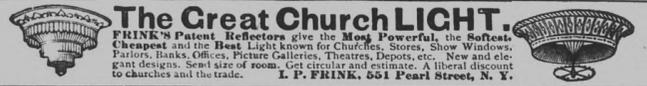
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Loans with Collaterals.	543,006 44
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company.	713,654 00
Net Cash Fire Premiums in course of transmission.	\$61,152 00
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Total Assets.	\$9,071,696 88

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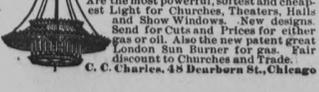
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