

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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*Two editions of the ANNUAL for 1884 were sold in ten days. A third was called for, but not issued.

NEWS AND NOTES.

If the Cable is to be believed, the Holy Synod of Moscow, the governing body of the Russian branch of the Church, has nominated a Bishop who is to reside in Constantinople. This is a very important step, and one that may have far-reaching consequences.

I AM in a position to state that Dr. Worthington has accepted the Bishopric of Nebraska, and that his Consecration will take place in the church of which he has been for a long time the zealous and devoted rector, St. John's, Detroit, probably in January. It is hoped that the Bishop of Connecticut will act as Consecrator.

SEVERAL Church papers have been laughing at the following paragraph which has been going the round of the secular press: "The Rev. Dr. Paret, bishop-elect of the (P. E.) diocese of Baltimore, will probably be confirmed and enter upon his new duties about the last of January next." After all, though, has he not—or rather has not his election—to be confirmed by the Standing Committees?

It is announced that the venerable Archbishop of Dublin, Dr. Trench, has resigned his see on account of failing health. His Grace, who is famous in the philological world—his "Study of Words" being a handbook among all English-speaking people—was born in 1807, was appointed Dean of Westminster in 1856, and succeeded Dr. Whately in the see of Dublin in 1864. Rumor has it that Lord Plunket, Bishop of Meath, a peer of the realm, will be elected Dr. Trench's successor.

THE editorial "we" is a curious pronoun. The other day my old friend, the Omaha *Church Guardian*, began a leading article with the words, "We were recently in Detroit." The following, however, from the Hartford *Courant* is still better—or worse. "To-day the *Courant* enters upon its 121st year; the first number of this paper was published October 29, 1764, and from that year to the present we have never failed to print the *Courant* as agreed. When we began circulating this journal Hartford had a population of perhaps one-twentieth its present size. The city has changed vastly since we began laboring here. We are ready to see it change a good deal more in the next 120 years, and shall record the changes in the future as faithfully as in the past."

I MAY be pardoned for noting here that the press criticisms of THE LIVING CHURCH ANNUAL for 1885 are very laudatory. The *Standard of the Cross* thanks the publishers who, by the way, are the LIVING CHURCH COMPANY and not Messrs. Maxwell, "for the greatly increased value which it leads us to expect in a Church Almanac," and the City papers are unanimous in regarding it as a credit to its editors. Of course there

are errors and omissions, but these can be corrected. The entire Parochial and General Clergy Lists, 134 pages, are kept in type, so that corrections may be made in them from day to day, and an extra edition of them with the latest changes, be issued at twenty-four hours' notice. Such editions will henceforward be issued two or three times every year, and will be found invaluable to the many who need an accurate clergy list. The publication of a list but once a year, however accurate when issued, can be of little value; the clergy are constantly changing about, new ones are being added, old ones removed. Every day on the average, notices are received at this office of four clerical changes; thus, in one month after issue, any list would be inaccurate in one hundred and twenty addresses. If called for, THE LIVING CHURCH COMPANY is prepared to publish a corrected list once a month.

For the first time in five years, the Bishop of London has been holding a "Visitation" in St. Paul's cathedral. Over 1,000 of his clergy were present when he delivered his "Charge" in which he said that since his last visitation, the decennial census had been taken and the population of the diocese, which was 2,200,000 in 1861 and 2,656,000 in 1871, and which during those 20 years parted with 450,000 to the diocese of Rochester, was in 1881, when its area was reduced to the county of Middlesex, 2,920,000. Its present estimated population was 3,024,000. Hundreds of thousands of people had left, and were still leaving, the central parts of the metropolis and settling in outlying districts, where due provision had yet to be made of churches, clergy, schools, and the rest of the organization of a parish. Twenty-nine new churches had been provided in the past five years, making 114 consecrated during his episcopate. Fifty new churches were now required, for which 30 sites were already secured. Referring to ritual, the Bishop said that in his opinion the remedy for excesses was not to be sought in measures of repression or imposition of penalties. The cure was rather in the supply of defects from which excesses were often the reaction. Cold and dull services, plain rubrics habitually neglected, unimportant Communion, churches open only on Sundays, sermons, correct, perhaps, and even able, but on subjects bearing only remotely on the spiritual needs and aspirations of the hearers, neither awakening their consciences, feeding their faith, removing their doubts, nor kindling their love—these had to bear much of the responsibility of the exaggerations both of ritual worship and of sacramental teaching which for a quarter of a century had disturbed their Church's peace. As these causes became fewer and more feeble, as he thankfully admitted they did, and as their services and teaching tended to supply adequately all the needs of inquiring, anxious, devout, and earnest souls, there would be less temptation to pass beyond the bounds of their own authorized ritual, or to borrow rites and ornaments tainted at least by the doctrinal errors of the Church of Rome. S.

OUR NEW YORK LETTER.

The twelfth annual festival of the choirs of Trinity parish was held last Thursday evening at St. John's chapel. To this, the most notable event of the year in Church music, one always looks forward with great pleasure. Trinity has the means to enable it to maintain a high order of music in its several churches; and, by paying particular attention to this one point, it has proved a great educator in this country, where so much trashy music is sung, and where even the standard English music is often spoiled in the rendering. Trinity chapel is one of the few places in the United States where there is daily choral service. Both St. John's chapel and St. Chrysostom's have special monthly musical services on Sunday evening, differing slightly in style, but each good of its kind. These annual festivals were instituted for the purpose of promoting unity of feeling amongst the several choirs, as well as to furnish an opportunity of hearing standard compositions, written for the Church, rendered by a full choir. The organist of the church in which the service is held has control of the musical arrangements; and as the several choirs have each a different musical "use" and method of chanting, the custom of the church in which they assemble is followed.

The admission this year was by ticket, and though the church was quite full, more people could have been accommodated quite comfortably. The Rev. Dr. Dix, rector of the parish, Drs. Mulchabay and Weston, and Rev. Messrs. Cooke, Sill and Smith occupied the sanctuary. The choirs of Trinity church and of Trinity, St. John's, St. Paul's

and St. Chrysostom's chapels were present in force. St. Paul's has a mixed choir; the sopranos and altos therefore had seats in the front of the nave, while the men and boys of the united choirs, duly vested in cassocks and cottas, sat in the choir. The music was under the direction of Mr. George F. Le Jeune, organist of St. John's. The congregation was a mixed one, and though on the whole reverent in behaviour, showed nevertheless, by talking before the services began, that it is hard to eliminate the concert idea, even with the most careful management.

At the appointed hour the long procession of one hundred and twenty-five choristers, each choir being preceded by its banner, entered the church singing the hymn, "Rejoice, ye pure in heart," to the tune by A. H. Messier, organist of Trinity church. Then followed the Lord's Prayer, Preces and Responses to Plain Song. The custom, as practised at St. John's, of prolonging the Amens by humming through the nose, in imitation of the echo in a large cathedral, is a most ingenious device, and extremely offensive to good taste. The hundred and fourth Psalm was next sung to a double Anglican chant. In this the choirs showed some difficulty in singing together, as their methods of chanting vary considerably. Garrett's Magnificat in F, which followed the lesson, was well sung, and the soprano solo was particularly sweet, and was sung with much taste. The Nicene Creed, to Le Jeune's music, was also effectively rendered. After the collects came the hymn, "Abide with me," to the tune by Dr. Dykes. This was sung with much expression by choirs and congregation, the last verse being in unison with organ obligato accompaniment. After a pause the programme of anthems was begun. The first was "Lord, for thy tender mercies' sake," by Richard Farrant. This composition belongs to the best style of Anglican music of three hundred years ago. It was sung without accompaniment and with much devotional feeling, and was perhaps the best piece of the evening. The second number was, "Hear my prayer," the only extant composition of the precocious youth, Charles Siroard, who died at the age of sixteen in 1720. This was an excellent selection, but its rendering might have been more finished. Number three, of a very different style, was Gounod's Passion week music, "O come near to the cross." This is a descriptive piece and was well sung throughout. The next was Stainer's, "I am Alpha and Omega." These four numbers were conducted by Mr. Le Jeune. Mr. Messier conducted the next number, which was composed by Mr. Le Jeune, especially for the occasion, it being customary for the organist of the church in which the festival is held, to present an original composition. The words chosen were from General Dix's translation of the *Stabat Mater*, and the music was for tenor solo and chorus. The recessional was "Forward! be our watchword," to the music by V. B. Gilbert, organist of Trinity chapel. This tune is a good one, but its rhythm is spoiled by the omission of a bar in two places.

On the whole the singing was excellent. The forte and piano affects were well marked, though the Crescendo and Diminuendo movements might have been more even.

Holy Trinity parish, Harlem, made about \$2,000 from a fair for the benefit of their new mission chapel.

Last Tuesday night the Holy Trinity band of the Church Temperance Society held a meeting in the Lecture Room of the church. Mr. Robert Graham made an address. This parochial society was really the starting point of the society in this country. It was organized in Lent, 1881; and the first meeting of the general organization was called soon after. It now has a membership of several hundred.

On Wednesday night a meeting was held to organize the Young Men's branch of the Church Temperance Society. Besides its work as a parochial society, this branch, taking in men from other parishes, is expected to interest itself in obtaining facts connected with the liquor traffic in the different assembly districts of the city, and as far as possible to aid legislation, without regard to party, for the promotion of purity in city government. Bishop Henry C. Potter presided and Mr. Graham made an address and submitted a draft of a scheme of organization. After discussion a committee was appointed to prepare a constitution and report at the next meeting. In connection with this I am pleased to note a short article on the change in Drinking Habits in a secular paper. It shows that spirits are less drunk than formerly, and that it is more common to take some kind of food with the drinks. Both of these changes are for the better.

I hear that a memorial celebration was held yesterday at the church of the Holy Innocents in memory of the late Rev. George C. Athole. Bishop H. C. Potter was to be present; and the Introit, Collect, Epistle and Gospel, appointed in the first Prayer Book of King Edward VI., for "The Celebration of the Holy Communion when there is a burial of the dead," authorized for use on this occasion.

On Tuesday the trustees of the Home for Old Men and Aged Couples elected Bishop Horatio Potter, president; Assistant Bishop Potter and the Rev. Dr. I. H. Tuttle, vice-presidents; H. H. Cammann, treasurer; Henry Lewis Morris, secretary; and the Rev. W. S. Rainsford, the Rev. H. Morton Read and Frederick Vanderbilt, members of the board.

The Bishop of Maine preached at Trinity chapel and St. Chrysostom's chapel on Sunday of last week.

I see you criticize *The Churchman* for speaking of the "diocese of Illinois." This is a small thing compared with the mistakes made in the London *Guardian* lately. I noticed the expression "At Connecticut," as if it were a small village; and the issue just at hand speaks of the "Assistant Bishop of West York," and makes the Bishop of Liverpool, Dr. Ryle, state the enormous number of divorces in a year in the "State of New England alone." That reminds me of a friend, an American lady, who married an Englishman; and who on paying a visit to her husband's family in England, was told, that it was with extreme satisfaction they discovered that she was neither black nor copper-colored, and did not use tobacco.

New York, November 24, 1884.

AN AMERICAN BISHOP IN ENGLAND.

SPECIAL CORRESPONDENCE.

The other day some one put to me the very natural question, "What has most impressed you in England?" My reply was, "Churches, chimney tops, crows and cabs." Of churches there is no end. In faith, generosity and taste our English ancestors put us to shame. It is simply marvellous that in days of comparative poverty, and when the population was scant, they could have ventured in undertakings so numerous and costly. But I shall have much to say of the churches. The chimney tops are a puzzle. What is the matter with English smoke, or the English architects, that the smoke cannot get out of the chimney that the architect makes, or that the architect cannot make a chimney that the smoke can get out of? The first glance at a city discloses the most wonderful array of chimney-tops. Every flue has a whim of its own. Round topped, square topped, four-eared, two-eared, one-eared, funnel, barrel, bayonet, stiff, swivel, arrow-headed, fish-tailed, saw-toothed, the chimney proclaims a nation of vast resource. Crows, rooks, jack-daws, black birds of every sort flourish here. They are canny creatures and abhor a wilderness. Their presence proclaims the high cultivation of Britain's soil. And what would England be without cabs? They take the place of express and directories, are equal to all numbers, and bundles and packs, and overcome fogs and distance alike.

Colleges should complete the alliteration. Cambridge has opened my eyes to the peculiar character of a collegiate city. It was a very great pleasure to be in the lodge and under the hospitable care of the Master of Pembroke. It hardly seemed right to be eating and drinking with the portraits of Ridley, Rogers, Bradford and Andrewes looking down at you from the walls. But they ate and drank at the same table in their day and were all the better for it. There too the gentle Spencer studied and sang, and William Pitt made ready for his great labors. The array of famous names in Cambridge is overpowering, Cranmer, Latimer, Cecil, Ascham, Ben Jonson, Bentley, Milton, Bacon, George Herbert, Pearson, Waterland, Sterne, Coleridge, Cowley, Dryden, Isaac Newton, Wordsworth, and scores of others provoke young men to emulation of a noble sort. I wandered through the different colleges, looked at the chapels, libraries, galleries, courts, dining-halls and kitchens, saw the boats and oarsmen on the Cam, and heard the beautiful service in King's Chapel. I strolled through the beautiful "Backs." In brief, Cambridge has left many delightful impressions on my memory and has educated me to expect wonderful things of Oxford. The advantages of grouping academic institutions leads almost to a regret that our American tendency is to scatter them. Probably educational work is the better for sub-division, but there must be real help in the scholarly atmosphere and traditions. FOND DU LAC.

CHICAGO'S NEW CHURCH.

SPECIAL CORRESPONDENCE.

The church of St. Clement, State and Twentieth street, Chicago, was solemnly blessed and opened by the Bishop of Chicago, on Sunday, the 23rd of November, St. Clement's day. The beautiful church was well filled by a devout congregation, who heartily joined in the dedication service. The form used was one set forth by the Bishop of the diocese, and consisted of a Processional Psalm, *Ecce ego Deus*, the Litany, special benedictions on the church and its furniture, particularizing the font, the altar, and the sacred vessels. A solemn Celebration of the Holy Eucharist followed, at which the Bishop preached, Canon Knowles, the pastor of St. Clement's, being celebrant. Dr. Worthington, Bishop-elect of Nebraska, read the Gospel, Dr. Harison, of Troy, the Epistle.

Bishop McLaren's sermon was an eloquent one on the Divine Compassion of our Lord, taking for his text the words, "And seeing the multitude He had compassion upon them;" at its conclusion making a touching reference to St. Clement, to whom tradition assigns the discovery by a vision, of a well of water for his hungry and famishing people. Thus was this St. Clement's church to be a place where all could freely come with joy to draw water from the well of salvation.

The service throughout was admirably rendered by the choir of St. Clement's, organized during the past two months, and carefully trained by the organist, Mr. P. C. Lutkin. The Litany and Responses were Gregorian, the Communion service was Tours' in F, with *Benedictus* and *Agnus Dei* by Gilbert. The choir was splendidly supported in the service by the clear tones of the organ, built by Roosevelt, of New York. The instrument stands in a chamber at the right of the altar, and is wonderfully sweet and powerful.

The congregation at the morning service, despite the unpropitious weather, filled the beautiful church to overflowing. The interior of the building must have been indeed a surprise to those who came and saw it for the first time. They had heard of a temporary church to be built by Mr. Armour and there it was before them, a bright, cheerful, well appointed edifice, with a chancel as effective as any in the city, and everything in perfect order. The altar was vested in festal white, a magnificent silk damask dosel filling in the background. On the retable was a superb cross, the Eucharistic lights, and branches for Vesper tapers. In addition to these ornaments the chancel has six gas standards of fifteen lights each, all of which gave glowing welcome to the gladdened worshippers.

To those who first entered the empty church, the appearance thereof furnished, decked and ready for the sacrifice was singularly impressive.

The interior is bright and cheerful, lit by stained glass windows of simple geometric patterns in well chosen colors. The ceiling is done in two tints of buff, the side walls in terra cotta color, with a tile work pattern composed of the anchor with monogram of St. Clement. The roof timbers are finished in the natural color of the pine, picked out with vermilion, and the pews are white ash oil finish. The chancel is decorated with a pattern of gold crowns and *fleur de lys* on a sea green ground, and above the altar is a large cross of white marble enclosed in a rich frame of oak, gilt and ornamented.

The choir stalls and stalls for the clergy are all within the Sacramentum, a compact and practicable arrangement quite unique. At the back of the chancel is the priest's vestry, also an outer vestry, and above these a well arranged choir room fitted up in the best manner, all comfortably carpeted.

The entire chancel fittings, the brass work, the vessels for the altar, the various stoles and altar frontals for the changing seasons, and the dosel hangings were all manufactured by the firm of Cox Sons, Buckley & Co., London, and are in every way satisfactory. The completeness of everything and the faultless rendering of the complicated opening service was the theme of general admiration, one of the visiting clergy remarking that it was the first occasion he ever saw that needed no apology for anything.

In the evening, Dr. Vibbert of St. James' preached a most appropriate sermon on "Worship and Reverence," making special allusion to the blessing of a Free Church thus splendidly equipped, with a service therein of dignity, heartiness and beauty. He complimented the generous founder, Mr. George A. Armour, and held up his good deed as worthy of many imitators. A few words of kindly cheer were also given to the Pastor, Canon Knowles, whose experience

of many years in just such work at the cathedral fitted him for this more extended and responsible sphere.

The founding of St. Clement's church, in its well selected and central site, reaching out its hands to rich and poor alike is an accomplished fact—a grand future is before it. One does not often witness such a thing as a new church thus starting with a complete outfit, a surpliced choir, a daily celebration, with Matins and Evensongs, drawing to it from the first service, a nucleus of workers ready to do good work for the famishing multitudes who are fainting and hungry for the bread of life. The church of St. Clement has come in answer to the heartfelt prayers of those who longed for all the privileges of the Church, and who longed also to see them offered freely to rich and poor alike.

The present structure will accommodate 360 in the pews, and in addition ample vestry and choir rooms. It stands on a lot one hundred feet front on State street, and one hundred and forty feet deep to an alley, giving ample space for growth and expansion, which undoubtedly it will have.

THE CHRISTIAN YEAR.
FROM THE ANNOTATED PRAYER BOOK.

ADVENT.

From the first institution of the great Festivals of the Church, each of them occupied a central position in a series of days, partly for the greater honor of the Festival itself, and partly for the sake of Christian discipline. Thus Christmas is preceded by the Sundays and Season of Advent, and followed by twelve days of continued Christian joy which end with Epiphany.

Under its present name the season of Advent is not to be traced further back than the seventh century; but Collects, Epistles, and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the "Comes" of St. Jerome. These offer good evidence that the observance of the season was introduced into the Church at the same time with the observance of Christmas; yet there is not, properly speaking, any season of Advent in the Eastern Church, which has always carefully preserved ancient customs intact; though it observes a Lent before Christmas as well as before Easter.

Durandus (a laborious and painstaking writer, always to be respected, though not to be implicitly relied upon) writes that St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the Vigil of Christmas, which is not part of Advent. [Durand. vi. 2.] This was probably a very ancient opinion, but the earliest extant historical evidence respecting Advent is that mentioned above, as contained in the Lectionary of St. Jerome. Next come two homilies of Maximus, Bishop of Turin, A. D. 450, which are headed *De Adventu Domini*. In the following century are two other Sermons of Casarius, Bishop of Arles [501-542], (formerly attributed to St. Augustine, and printed among his works,) and in these there are full details respecting the season and its observance. In the latter part of the same century St. Gregory, of Tours, writes that Perpetuus, one of his predecessors, had ordered the observance of three days as fasts in every week from the Feast of St. Martin to that of Christmas; and this direction was enforced on the Clergy of France by the Council of Macon, held A. D. 581. In the Ambrosian and Mozarabic liturgies Advent season commences at the same time; and it has also been sometimes known by the name *Quadragesima Sancti Martini*: from which it seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' Fast beginning on the same day. But the English Church, since the conquest, at least, has observed four only, although the title of the Sunday preceding the first seems to offer an indication of a fifth in more ancient days.

The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after, to St. Andrew's Day; which is equivalent to saying that it is the first Sunday after November 26th. December 3rd is consequently the latest day on which it can occur.

In the Latin and English churches the Christian year commences with the First Sunday in Advent. Such, at least, has been the arrangement of the Collects, Epistles and Gospels for many centuries, although the ancient Sacramentaries began the year with Christmas Day, and although the Prayer Book (until the change of style in 1752) contained an express "Note, that the Supputation of the year of our Lord in the Church of England, beginneth the Five and Twentieth day of March." By either reckoning it is intended to number the times and seasons of the Church by the Incarnation; and while the computation from the Annunciation is more correct from a theological and a chronological point of view, that from Advent and Christmas fits in far better with the vivid system of the Church by which she represents to us the life of our Lord year by year. Beginning the year with the Annunciation, we should be reminded by the new birth of Nature of the regeneration of Human Nature; beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the

Son, by which the new birth of the world was accomplished. And as we number our years, not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church and the time during which the Kingdom of Christ has been established upon earth, calling each "the Year of our Lord," or "the Year of Grace," so we begin every year with the season when grace first came by our Lord and King, through His Advent in the humility of His Incarnation.

In very ancient times the season of Advent was observed as one of special prayer and discipline. As already stated, the Council of Macon in its ninth Canon directs the general observance by the clergy of the Monday, Wednesday and Friday fast-days, of which traces are found at an earlier period; and the Capitulars of Charlemagne also speak of a forty days' fast before Christmas. The strict Lenten observance of the season was not, however, general. Amalarius, writing in the ninth century, speaks of it as being kept in that way only by the religious, that is, by those who had adopted an ascetic life in monasteries, or elsewhere; and the principle generally carried out appears to us as one that will form a fitting prefix to the joyous time of Christmas; and one that will also be consistent with that contemplation of our Lord's Second Advent, which it is impossible to dissociate from thoughts of His First. In the system of the Church the Advent Season is to the Christmas Season what St. John the Baptist was to the First, and the Christian Ministry is to the Second Coming of our Lord.

3 The First Sunday in Advent.

The four Sundays in Advent set forth, by the Holy Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man; and we begin on that day the detailed observance of each great Act in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and, ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the keynote which sounds in our ears through Advent, "Behold, thy King cometh;" a meek and lowly Babe, but yet Divine.

In this spirit the old Introit for the First Sunday was chosen, "Unto Thee lift I up mine eyes: O my God, I have put my trust in Thee, . . ." though not without reference also to the humble dependence upon His Father, with which the Son of God took human nature, and all its woes upon Him. Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh" to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgment. For each Advent the Church has one song of welcome, "Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord, Hosanna in the Highest; even so come, Lord Jesus."

The Christian year opens, then, on this Sunday with a direct representation of our Lord Jesus Christ to us in His Human Nature, as well as His Divine Nature, to be the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One; but we must adore as well as love; and recognize in all these the triumphant King of Glory who reigns over the earthly Sion, and over the heavenly Jerusalem. No contemplation of the Humility of the Son of Man must divert our eyes from the contemplation of His Infinite Majesty, of Whom the Father saith when He bringeth in the First-Begotten into the world, "Let all the angels of God worship Him."

SAINT ANDREW.

The feast of St. Andrew is one of those for which an Epistle and Gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of St. Gregory. It is therefore of very ancient date in the Church, and one of the most ancient of the Apostles' festivals, only nine being named (on six days) in the Lectionary referred to. Its position may be at the beginning or at the end of the Christian year, according as Advent Sunday happens in November or December. It has usually been considered that it comes at the beginning, and that it is placed there because the Apostle thus commemorated was the first called disciple of our Lord; but tradition points out the day as that of his death.

It may be remarked here, as applicable to all the Apostles, that little has been told us of any except St. Peter and St. Paul in Holy Scripture; and that what has come down to us in uninspired history, does not throw much more light upon their personal character or the details of their work. The latter fact may, perhaps, be accounted for from the circumstance that most of the Apostles, except St. Peter, St. Paul and St.

John, labored among nations of whose records, previous to the quiet settlement of the Church, nothing, or next to nothing, remains; and that in the wild and lawless times which accompanied the breaking up of the Roman Empire, even lingering traditions about them would pass away. With respect to the paucity of details given about the Apostles in the New Testament, there seem to be two reasons which offer a sufficient explanation. For [1] the purpose of Holy Scripture is to set before us the Person of Christ, and the law of Christ; and whatever else enters into the four Gospels is merely incidental; and [2] in the Acts of the Apostles the object is to show the work of the Church, and not to give us the history of individuals; so that the latter also is merely incidental.

Hence, probably, the reason why we gather hardly any particulars from Scriptures about the life of St. Andrew. He was a brother of St. Peter, and therefore a son of Jonas or John; and probably younger than St. Peter. The ancients used to give him the surname of Protoctetes, or First-called, from the circumstances told us in St. John i. 40-42; and, having been a disciple of John the Baptist, he was one of those who were prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels; the first in St. John xii. 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark xiii. 3, where Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

Ecclesiastical history records that this Apostle was engaged after the dispersion of the Apostles in evangelizing that part of the world which is now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea; and indeed that he was the first founder of the Russian Church, as St. Paul was of the English Church. Sinope and Sebastopol are both specially connected with the name of St. Andrew. In his later days he returned to Europe, consecrated the "beloved Stachys," first Bishop of Constantinople—then named Byzantium—and after travelling about Turkey in Europe, eventually suffered martyrdom at Patras, a town in the north of the Morea, nearly opposite to Lepanto.

The account of this Apostle's martyrdom is very affecting. At a great age he was called before the Roman viceroy at Patras (now Patras), and required to leave off his Apostolic labors among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgment seat; and after imprisonment and submitting patiently to a seven times repeated scourging upon his bare back, he was at last fastened to a cross by cords, and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, and is known by the name of the *cross decussate*. It is the distinctive symbol of the Scotch order of St. Andrew; the Apostle being always especially revered in connection with the Scottish, as with the Russian Church; and consequently forms a part of the national banner of Great Britain. It has also been observed that it is an integral part of the monogram of Christ, which was so familiar to the early Christians.

"Hail, precious cross!" said the aged Apostle, as he came to it, "that has been consecrated by the Body of my Lord, and adorned with his limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into thy arms. Oh, good cross, that has received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home on the day observed as his festival, A. D. 70.

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The Household.

SEVEN BOYS AND THEIR GUILD.

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CHAPTER VI.—CONTINUED.

"Well, true or not, he set Jack crazy about it, so that he begged to go with Bob and see the next haul. I tried to put him off, but Bob said 'pshaw, let the boy come if he wants to.' It wasn't worth while to say any more, because I knew Bob would oppose me; so the boy went, and I ain't sure he did any wrong; but it makes him restless, and I know if he wants to run away to sea, Bob will help him off and laugh at my notions. He wouldn't mean any harm, neither, for he says it's the only way to make a man of him; and I used to talk that way too."

"You see, Miss Grahame," said Aunt Charity, "Jack was born at sea, and loves the water as if he were a fish," and as he did not come home during this visit, they went on talking quite unreservedly about him.

"That boy," said his father to Miss Grahame, "is almost sure to run away, and follow the sea. I don't say nothing to him about it now, and I don't want him to think I oppose him, that would only make him more set; but I know I shall oppose him if he wants to go."

"William is so foolish," said Aunt Charity, "if the boy was mine, I'd tell him once for all what I thought about it."

"'Twouldn't do no good, Charity, What's born in the bone will come out in the flesh. He won't stay no more than I did, if he means to go."

"But," said Miss Grahame, "you do not think we are born to do certain things, and that other, and better, things are impossible to us?"

"Looks mighty like it sometimes," he replied, "tho' I've tried since Hetty and the little one died, to believe as they wanted me to."

"I know it seems so," she answered, "because the wrong and evil impulses are so much more readily brought out and developed than good ones; but it is possible, we know, by careful training, to make good seed grow until it finally roots out the rank worthless grass. For instance, in Jack's case, by teaching him to realize the importance of duty to parents, we may make his sense of this duty so strong as to overcome his present inclinations."

Her father had often said to Miss Grahame; "It is a good rule, my child, when you do not know what to say, to say nothing;" and she followed it as nearly as possible in this case. They could see that she was not only sorry but very much interested, so she attempted no advice, but went home to think about it.

CHAPTER VII.

"One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach."

Every hour that fleets so slowly,
Has its task to do or bear,
Luminous the crown and holy,
When each gem is set with care."

—Adelaide Anne Proctor.

Jack felt uncomfortable enough as he started away through the brushwood, wishing he hadn't been so foolish as to put himself in a position where he was afraid to meet Miss Grahame.

There was nothing mean or cowardly in his disposition, he was really a brave boy; but he had got mixed up, as he would have expressed it, about what was and what was not right for him to do. "Why shouldn't I go to sea if I want to?" he asked himself, and while he knew it was not right for him to run away, he still thought his father was unreasonable and his aunt cruel.

Strolling along, he struck into a beautiful woodland path, which had at one time been a private road; but was now overgrown with grass and mosses. Overhead the beeches, hickories and maples, sometimes twined their branches and sometimes let the flickering sunlight through. Little openings at the side gave glimpses of green, cooler spots and into one of these Jack wandered, coming soon upon a gurgling stream, cool and clear, with shining pebbles on the shallow bottom. This stream was tributary to a larger one flowing smoothly through meadows below, where there was good

fishing; but Jack did not feel like fishing, and, instead, followed the wood and rivulet to its source, in as pretty a spot as fairies ever chose to hold a summer revel.

Overhanging rocks shadowed the deep pool of ice cold water which formed the source of the stream, and which, although very quiet, showed by a soft bubbling in one spot that it constantly drew fresh supplies from the mysterious depths beyond and below. The rocks were clothed in greenest moss of different shades and varieties, and clumps of ferns grew where a little damp, black mould had lodged. Not the large broad ferns of the woods beyond; but dainty little ones that Jack scarcely ever saw anywhere else, and the delicate fairy-like maiden hair. After bubbling from the pool, the water flowed over flat stones partially hidden by moss. And graceful plants that Jack knew well, although he did not know their names, sprang up everywhere around and about him. Picking up a stone to throw back as far as he could into the pool, as he always did, to hear the strange sound it made, and to wonder how far it would go if he could throw the whole distance, he noticed in a vague way the beauty about him, and it began to have a peaceful effect upon his mind; when, as ill luck would have it, his glance fell upon a wild gooseberry bush growing near the top of one of the picturesque rocks which shadowed the pool.

Why a gooseberry bush should disturb a boy's mind, who can say? Jack could not possibly have told; but it was certainly true that the scraggly uncouth shrub, full of thorns and prickly berries, brought back all disagreeable thoughts and, climbing the rock, partly by the aid of its twigs, which scratched his hands, he started for home by a roundabout way through the fields. Somebody was fishing in the broader stream, a young gentleman that Jack had not seen before, and it came in his way to see most of those who cared for fishing and rowing, because of his father having the care of several boats.

For a moment he lingered to see what success the stranger had, when he, suddenly looking up, caught sight of the boy.

Now it happened that Jack looked as miserable as he felt, and Victor Holmes, who had grown tired of his sport, took a fancy to speak to the boy and cheer him up.

"Pretty good fishing here," he began. "Come and see what I've caught."

Jack came and admired not only the fish but the fishing rod, being greatly pleased when Mr. Holmes asked, "would you like to try your luck?"

"I say!" exclaimed the young man, after a little, "its getting hot here and I've got a jolly lunch in my bag that the old lady at the hotel put up for me, can't you show me a nice cool place to eat it?"

"Oh! yes I can. Which hotel was it?"

"The little brown one where everything is as clean and sweet as possible; the brown bread is a marvel."

"Do you like brown bread best?"

"Yes, I do, but there's some biscuit for you; come along."

Jack led the way back to the spring and they sat down where they could see the rocks and the pool, and the gooseberry bush. A frightened turtle drew into his shell as they approached, and a great, green-coated frog, with round clear eyes, discreetly jumped into the water, hiding himself under a canopy of feathery green.

Mr. Holmes was taking a vacation from his usual duties and happened to be stopping in Oakland, while waiting for a friend to join him on a trip through the mountains. He was a man who took an intense interest in whatever came in his way; it might be a bird, or a stone, or a fish; but in this case it was a boy.

"Seems to me you ought to be in school," he remarked as they sat enjoying the lunch.

"Yes, sir, but—"

"But what?"

"I don't like to, and I want—"

"You want what?"

"I want to go to sea."

"Hurray!" shouted the young man in quite a boyish tone, "why dont you go?"

"I 'spose I ain't old enough and father don't want me to anyway."

"Then you can't go."

This was so emphatic that Jack's face fell, and he suddenly remembered that they expected him at home.

"Come fishing with me to-morrow," said his new acquaintance, as he started to go, and Jack promised.

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANINGTON, LORD BISHOP OF EQUATORIAL AFRICA.

(From the London Graphic.)

PART II.

MY DEAR NEPHEWS AND NIECES.—My last letter gave you a brief outline of the three month's journey I took from the coast to the country of the Wanyamwezi, and there I was obliged to say farewell. You will remember that I told you that we had to traverse five well-defined regions, the physical features of which vary very much the one from the other. Four of these I have already described, so now I am going to tell you a little about the fifth, namely, the Lake District, which nurses in its bosom the mighty Victoria Nyanza, that vast expanse of water which I believe is next to, if not, the largest lake in existence. However, up to the present time we have had no very accurate survey of its dimensions, so that we may have to alter our opinions a little.

As to the district, it is, as might be imagined, far more remarkable than either of the other four. The plateau of the country of Unyamwezi gradually slopes away to the basin of the lake, and gradually, too, becomes more and more fertile until you find yourself in a land literally flowing with milk and honey, and teeming with all manner of life. With regard to the people, it is difficult to give any detailed account of the inhabitants of its shores, because they are divided into so many tribes.

The Wasukuma, a branch of the great Wanyamwezi family, inhabit the south-east coasts. They are in many respects like the People of the Moon, but from situation rather more pastoral. Of the north-east shores very little is at present known. We are waiting with burning impatience the report of Mr. Thompson. On the north-west and south-west banks the original tribes may possibly be closely allied to the Wanyamwezi, but are now ruled by chiefs and nobles of the Wahuma races, who are of Abyssinian descent. Clothing at the south end of the Nyanza is very lightly esteemed by men and unmarried girls. The national costume consists almost entirely of skins, many of which are very badly tanned and intensely gray, and smell most horribly. We were compelled at times to be ungallant enough to have the ladies driven from the vicinity of our tents, their robes being more ample in dimension than the men's, and consequently more effluvious. The villages are frequently situated on the brow of a hill, and the beehive-shaped huts oftentimes nestle among picturesque groups of rocks and shady trees, and are surrounded by euphorbia hedges and stout fences. It is customary to ornament these fences with the skulls of enemies slain in war, though sometimes, as in the first illustration, a more lofty spot is chosen in the shape of a neighboring tree. Such trophies announce to the visitor who happens to be passing by that a warlike chief lives within, and if he does not look out his head may be seen ornamenting a spare bough.

After the deplorable massacre of Lieutenant Smith, R. N., and Mr. O'Neil, on the Island of Ukerewe, their heads were found by my fellow traveller, S—, thus put up over the gate of the town, and were bought by him and buried in the grave of Dr. J. Smith, at Kageye.

One day in passing through a country where they were at war with some neighbors, I almost stepped upon two dead bodies, one of which was headless, and was doubtless that of a chief, whose head had been taken to ornament the gate of the village. When shortly after I arrived there I found the greatest excitement prevailing; the drums were being beaten furiously, and an aged warrior was addressing a ferocious-looking band of younger men, and, to make himself look the more savage, he had taken a piece of brain, which I strongly suspect had been extracted from the head of the murdered man, and had tied it on to his hair, and there it was hanging down over his eyes while he spoke. A more disgusting picture of degraded savagery I never beheld, and I think, somewhat fortunately for me, I could not fully understand the address that he was delivering to the murderous-looking gang around him.

This region, the leading features of which I have been attempting to describe, we entered when we arrived on the 8th of November, 1882, at Kwa Sonda, the last village under Mirambo's jurisdiction, and the long-promised spot where we were to behold the waters of the mighty Nyanza. The first impression was one of utter disappointment; we expected to see a grand expanse of water and luxuriant foliage, instead of which there was a sandy plain, and in the middle of it, for these parts, a singularly unpicturesque village. Nor could we gather from the natives our exact position and whereabouts. Some cried one thing and one another. The greater part seemed

never to have travelled northwards on account of hostile tribes, and, therefore, to know nothing about the countries beyond them more than that Romwa, Sultan of Uzinga, lived to the north and had canoes, that the Sultan of Urima reigned over the country to the north-west, and further that their people were very savage, and often at war with their neighbors. It was very puzzling to know how to proceed, the more so as our long journey from the coast had considerably reduced our stores. We really had not the means to explore right and left as we should gladly have done. We therefore determined to remain where we were until joined by a small caravan that was following us.

In the mean time, dear children, I must relate one or two of my expeditions with a gun, for although I never went out on what you might call a hunting excursion, yet I frequently spent an hour or two searching for food, and some of my adventures were slightly stirring. For instance, one day I had had a very worrying time with the natives, and they can be worrying if they try. At length I said to a boy, "I shall get out of this. I will go for a walk; give me my butterfly net, and you carry the gun for safety's sake." As usual, near the lake, I had not gone far before I sighted game, a fine Blue Bok was grazing a short distance from us, but I said, "No, I do not feel up to the exertion of stalking it," so turned away. Presently, while hunting for insects in short mimosa tangle up to the knee, I disturbed a strange-looking animal, about the size of a sheep—brownish color, long tail, short legs, feline in aspect and movement, but quite strange to me. I took my gun and shot it dead, yes, quite dead. Away tore my boy as fast as his legs would carry him, terrified beyond measure at what I had done! What, indeed? you may well ask. I had killed the cub of a lioness. Terror was written on every line and feature of the lad, and dank beads of perspiration stood on his face. I saw it as he passed me in his flight, and his fear for the moment communicated itself to me. I turned to flee, and had gone a few paces when I heard a savage growl, and a tremendous lioness—I say advisedly a tremendous one—bounded straight for me.

THANKSGIVING DAY.

From the Thanksgiving Proclamation put forth by *The Christian at Work* last year, we copy the following:

God has been very merciful to us. He has continued the profitable consecrated lives of many of our subscribers, and spared the unprofitable lives of others that they may have abundant opportunity to do differently, and so put Thanksgiving into their hearts as well as into their mouths.

He has removed three sensationalist preachers by death during the year, and has not added to their number.

He has not apparently increased the number of ministers given to fulminating political diatribes under cover of the Thanksgiving sermon.

He permits the Congregational denomination to enter upon the list of its regular pastors nearly one-quarter of all its clergy!

He blesses the colored churches of the South, notwithstanding the fact that "there ought not to be any colored churches!"

He is graciously causing a diminution of the quartette choirs throughout the country, and the cause of congregational singing is correspondingly advancing. Furthermore:

Only seven steamers have exploded their boilers, carrying death and destruction, with refusal of compensation by the steamboat companies.

There were not more than 1,547 divorces in New England last year, whereas there might have been 1,548.

The number of those who are satisfied that they have reached such saintly perfection as that they are completely delivered from committing conscionable sin, does not seem to be on the increase.

The criminal laws are so well enforced that two out of sixty-three who committed the crime of murder in this city the past year were actually hanged.

Out of the thousands of gambling hells in this city, our vigilant and effective police—"the best police in the world"—actually broke up three during the past twelve months.

Though liquor selling is carried on in this city during Sunday in defiance of law, no one is forced by the police to drink liquor if he does not wish to do so.

THE fan in American churches during the summer, says an English Church paper, is becoming something of the character of a nuisance. A religious journal asks whether the effort of fanning steadily for an hour or two is not a rather violent exercise on a very warm day. The occupant of a pew suggests that dozens of large highly-colored Japanese fans waving to and fro, and displaying the forms of dragons, and of fantastically attired human beings, to the gaze of preacher and listeners, lacks that air of appropriateness which pleasantly assists devotional feeling. Nearer home, complaints of the same kind find domicile. Every fashionable sea-side church, during the recent hot weather, was crowded with beauties in dazzling costumes, listening to (it is to be hoped), certainly not joining in, the praise of God behind a gaudy semi-circular fly-paper.

HINTS FOR HOUSEWIVES.

Shellac is the best cement for jet articles. Smoking the joint renders it black to match.

A troublesome, hacking cough or bronchial irritation is often relieved by gargling the throat with salt and water, or by swallowing a little salt.

Hiccoughs may be stopped by pursing up the mouth as if about to whistle, and inhaling and exhaling the breath as slowly as possible a few times.

In caring for furniture remember to keep water away from everything soluble therein, oil from everything porous, alcohol from varnish, and acids from marble.

It is wise if you are going to put English currants into cake, to dry them on a cloth by the fire after washing them, as sometimes the cold water will cause the cake to fall.

A NICE dish for breakfast—or for tea—is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make in flat cakes, dip into flour, and fry in hot butter.

Many cooks consider it a great improvement upon ordinary apple-sauce which is to be served with roast goose or with pork, to rub it through a colander and then to beat it with a spoon until it is very light and almost like pulp.

A lovely cover for a baby's parasol, or its carriage, is made by setting squares of antique lace together. It will be necessary to cut some of the squares into halves to fill in the space. Trim the edge with deep lace of the same kind. This is a most serviceable cover, for it is durable and bears washing well.

A good way to make use of old red table-cloths which are no longer suitable for the table, is to cut them in good sized pieces and keep them in a drawer in the pantry, and on baking days bring them forth to lay the warm bread, or cookies, or cakes upon. They may take the place of towels in many other ways and prove a substantial economy.

Pretty scent sachets are made by taking a square of silk; fold it so that it will be in the shape of a triangle; stitch it all around after putting the little bag containing the perfume powder inside; leave space enough around the edge so that it may be fringed. The upper side may be ornamented by embroidering or painting upon it, or by putting small silver or nickel initials upon it.

A very pretty lambrequin for a shelf is made of dark felt, with squares of plush or of velvet put on at regular intervals. On the edge which is straight, brass crescents are placed with small tassels tied into them. This shelf can be still further ornamented by placing on it three Japanese mats with half of the round mat on the shelf and half hanging over. Put one mat on each end and one in the centre.

BAVARIAN CREAM, WITH PEACHES.—Cut nine peaches into small pieces, and boil them with one quarter of a pound of sugar. When they are reduced to a marmalade, squeeze through a sieve. Then add ½ package Cox's gelatine dissolved in a little water, and a half glassful cream. Stir it well to make it smooth; when it is about to set, add ½ pint cream whipped, and put in mold. Serve with plain or whipped cream. Canned peaches are equally good.

EGG-SHELLS crushed into small bits and shaken well in decanters, three parts filled with cold water, will not only clean them thoroughly, but make the glass look like new. By rubbing with a damp flannel dipped in the best whiting, the brown discolorations may be taken off cups in which custards have been baked. Again, are all of us aware that emery powder will remove ordinary stains from white ivory knife handles, or that the lustre of morocco leather is restored by varnishing with white of egg?

POMPADOUR BAG.—A straight piece of blue plush, eight inches and a half wide, and twenty-two inches long forms the bag; this is folded through the middle, and sewed up at the sides to within four inches of the top. Same quantity of pink or light grey satin for lining. Where the seam ends a double drawing-string of ribbon same color as lining is run in, the ends knotted together on each side, forming the handles. The front is ornamented with a diagonal band of applied Spanish embroidery, in gay colors and gold, or it may be embroidered in Kensington stitch or over work. Silk pompon tassels are fastened to the lower corners of the bag.

No doubt, in many families, the prejudice against soup has arisen from the fact that it is usually prepared and served in large quantities, instead of, as at the tables of the rich, in small portions, though many of the kinds furnish in themselves a substantial meal for a child. At any rate, the advantages of commencing dinner with soup are manifest in the saving of the meat bills, and economy practiced in utilizing scraps of all kinds for the making of the soups, and the comfortable sensation experienced after a little has been taken; for let any person who feels, as the saying goes, "too hungry to eat," swallow a few spoonfuls of soup, and the feeling of exhaustion will quickly pass away. Indeed, a well-known authority has said that nothing tends more to restore the tone of the stomach, and make easier of digestion that which is to follow, than a little soup.—*Cassell's Family Magazine*.

COMMON SENSE SUGGESTIONS FOR THE SICK ROOM.—1. Do not ask who is the doctor, and tell the sick person all the bad things you may have heard about him. It is not particularly encouraging to be told over and over again that your favorite physician is not a good one. It is not fair to run down every doctor but your own.

2. Do not stay in the sick room more than a few minutes. You tire the sick person and you are not wanted.

3. In a case of extreme illness, unless you are very intimate with the family, do not insist on seeing a member of the family when you go to inquire about the sick person. Nine times out of ten the servant can tell you all that is necessary, and having left your name, they will be gratified doubly—once that you came, and again that you did not come in.

4. Do not tell the sick person of about twenty-five people you know of, who died with exactly the same trouble that he has. It is not comforting.

5. Talk about something but doctors, diseases, and the effect of medicine.

6. Let the clergyman know of any case of sickness, and do not think he has any wonderful way of finding it out unless he is told.

7. Doctors and clergymen are very much alike in one respect—when they are wanted they should be sent for.

The Living Church.

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* * * The entire edition of the LIVING CHURCH ANNUAL for 1885 having been purchased by S. A. Maxwell & Co., Chicago, all orders for the ANNUAL should be addressed to that firm and not to THE LIVING CHURCH COMPANY.

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, at 162 Washington St., Chicago.

THE ADVENT call is indeed a stirring one. In the language of its first collect we are moved "to cast away the works of darkness and put upon us the armor of light." And why, or to what intent? It is that, under an increased spiritual enlightenment, we may be able to comprehend that glorious fact of our Lord's Incarnation. It is too great for our thought to grasp; it seems too glorious to be believed. To think that Christ, the God-man, was actually here; that He came down to our condition; lived with men, and partook our nature; and what is more wonderful still, He brought life to men. Our first parents by sin, brought death, which was entailed as an inheritance of evil through the generations; but Christ in his first coming, brought life, which is also entailed, not by natural generation, but by the regeneration of the Holy Spirit.

So these two principles are struggling together in the hearts of men; the one is the way of darkness, the works of which we are called on to "put away;" the other is the way of light, the armor of which we are exhorted to "put on." These two principles, the death principle and the life principle, are in us. They struggle together. For the life principle we are indebted to Christ. It comes through Him. He brought it at His first coming. We celebrate its glorious fact by our Advent services.

His life is in us; we are called on by every consideration to nurture it, and not to resist it by any works of darkness. The Holy Spirit is ever here to help us in the struggle; and as a motive we are reminded of that "last day" when Christ shall come again in glorious majesty to judge the world. The thought of Christ's second coming is also a thrilling one. Do we consider that our eyes shall see it—that we shall be there? Like the reality of His first coming it is too great a thing to be comprehended! If the precious, the awful meaning of the first and second coming do possess our minds, we shall move thoughtfully and reverently through all these days of preparation.

A CORRESPONDENT of an esteemed contemporary recently complained because THE LIVING CHURCH did not continue the discussion of Clerical Support, and quoted some layman as saying: "How are the laity to know the condition of things if the Church papers are to be closed against them?" Now the fact is simply this: We have discussed that question from time to time ever since this paper was founded, and we gave notice that we could not admit any more letters at present unless something new and important was offered. We cannot afford to be threshing chaff in every issue.

THE LIVING CHURCH ANNUAL FOR 1885 is meeting with public approbation to an unexpected degree. Many Bishops have written to congratulate the proprietors upon its completeness and accuracy. The whole work involved in issuing it—except only the actual running of it through the press, and the editing of the Clergy Lists—was done in the bureaux of THE LIVING CHURCH COMPANY. As announced last week a supplementary edition of the Parochial and General Clergy Lists corrected and revised to date, will be issued on February 1, 1885. The Clergy are respectfully requested to give prompt notice of change of address and of errors noted in the present issue.

A BAPTIST contemporary describes the meeting of a number of people in a rural district of the West, for the purpose of promoting religion. Not one of the company was "a Christian, or at least there was no one present whose tongue had been unloosed that he might make testimony." The best they could do was to say the Lord's Prayer together. It is to be doubted if a company of Baptists, with all their tongues "unloosed," could have done better. It was a good beginning, and needed only a few Prayer Books to make it a wholesome service. It is not necessary for purposes of public worship that anybody's tongue should be "unloosed" to make testimony. The reverential use of the Book of Common Prayer is the grandest testimony that can be given.

FROM time to time the suggestion comes from one correspondent and another, that THE LIVING CHURCH should move its headquarters to New York—that it is not in accordance with the traditions of business that a great public enterprise should be conducted at a distance from the metropolis. Perhaps the traditions of the business world are undergoing revision. There may be some things not dreamed of in the philosophy of business. Some of the grandest triumphs of American journalism have been achieved west of New York. The Chicago Times has won a world-wide fame as a newspaper; the Chicago Inter Ocean has 158,000 subscribers to its weekly edition; the Toledo Blade has nearly as many. Chicago is not a frontier hamlet. It is in the very centre of the news and enterprise of the continent. We are here to stay.

How much more ought to be done than is done to propagate Christianity! But is it enough for us simply to exert ourselves to propagate Christianity? Is there not as much need to arouse to the work of rectifying the dominant religion of the day, so that what is propagated shall be true Christianity? There is much in this religion which is not Christian? Will not this fact go far to explain why it is that, to so many, Christianity seems to have lost its power, and why grander spiritual successes do not follow? Not that more is not done for it, but because more of what it is in its purity is not shown to the world. It is not often enough permitted to let its light so shine, that men may see its good works.

EARNEST workers are apt to be perplexed and disheartened, because so much that is nobly attempted and seemingly so necessary to be done, fails of accomplishment. This is because they mistake the grand aim of Divine Providence in the world; they fix the great end of this vast world movement in things immediate rather than in the ultimate purpose of God.

The practical working of things here, under the divine plan, looks towards development rather than accomplishment. What is sought is not through what man accomplishes towards making things around him perfect; but rather through what man strives rightly and righteously to do, to develop and perfect man himself. God is here seeking, and doubtless, though to us unseen, with a masterful success, to secure in man as a rational free agent, the most varied and potential development and discipline, preparatory to his entrance upon the true field of real achievement in the Great Hereafter. In other words, this world

with all its necessities and accidents, struggles and vicissitudes, successes and failures, is only a divinely ordered training school for the human soul. Be not then perplexed and disheartened. A faithful toiler at your failures! They are only proofs that God cares more for the living worker than for the passing work; more for what through it, may be made of you, than for what you may be able to make of it.

THE fuss and fury of a Presidential contest may not be altogether soothing to a mind disposed to literary or ecclesiastical pursuits; and there are, doubtless, some who wish that we might be done with it forever, or at least for a very long time. But this quadrennial agitation has its benefit, and it is a question if the Republic is the worse for it. To be sure, "business interests" suffer by it, for the time, and many are disturbed by the anxieties of the issue. But it is not an unmitigated evil. To the American citizen, business interests and the pursuit of happiness are not the only ends to be sought. The public good, the issues of the day, the administration of affairs of State, concern the people in this country, and claim their time and attention as urgently as private business. The welfare of the Republic depends upon the individual attention and active interests of its citizens. The arrangement by which this interest and attention are periodically excited, seems to be a wise one. Something is needed to arouse the people to a sense of the responsibility of the franchise. Fireworks and torch-light processions are not attractive to some, but they serve a purpose, and the parade and excitement of an election are helpful in a certain way. It cannot be doubted that during the four months of discussion and agitation preceding the late vote for President, the masses have learned more about politics and political economy than they have learned in the four years preceding. Without such a frequently recurring stimulus the mass of the people would lose all interest in public affairs and there would be no advance in practical politics. Every presidential contest is an appeal to the intelligence of the country. It calls out and gives expression to the best thought and effort of public men. It affords the people an opportunity to hear and consider well-prepared arguments on both sides of the great questions of the day. It is no answer to this to say that it excites prejudice and passion. This is true of all agitation. As a rule it is the serious argument that effects the solid common sense of the people. People and politicians all learn wisdom by a Presidential election; and though we may dread it, as we may dread a thunder storm, we may be comforted by the thought that the atmosphere will be the clearer for it.

EXPERIENCE AND MIRACLES.

Hume's celebrated argument against the credibility of the Gospel record of miracles, which has had no little influence upon the minds of several generations, briefly stated, is this: Testimony is more likely to be false than that statements of facts contrary to experience should be true. The argument is very plausible, and is advocated in a lengthy treatise with great ingenuity. But it is shallow and illogical, as a slight examination will show. It is a begging of the question. The point at issue is as to the fact of miracles having been known in human experience. The Gospels affirm that they were clearly and unmistakably experienced, that they are not contrary to human experience. Mr. Hume assumes that they are contrary to experience, and proceeds to argue that therefore they could not occur! And how does he ascertain that they are contrary to experience? By testimony. But testimony may be false, on his own showing. He can get at the facts of human experience only by testimony. It is as little reliable against miracles as for them. Even if he had not the well authenticated record of the Gospel miracles, he would have no right to affirm that they were contrary to experience, unless he had before him the testimony of every man and woman who had ever lived. The testimony of three men as

to an event witnessed by them, is conclusive against the testimony of three millions who did not witness it. The story is doubtless familiar to all, of the witty criminal who objected that he had been convicted on the testimony of a very few witnesses, whereas he could bring hundreds who would testify that they did not see him commit the crime.

The credibility of testimony depends, of course, upon the character of the witnesses, and upon the nature of the events to which they testify. If their intelligence and honesty are admitted, and if the event is one that they are competent to observe, their testimony is credible. All these conditions existed, beyond doubt, in the cases recorded in the New Testament. For some of these we have even more than the testimony of several capable witnesses. We have the evidence afforded by the Church, an institution founded upon the miracles recorded, beginning at the very time when it is claimed they occurred, and continuing to the present time, perpetually witnessing to the facts upon which it was founded. This Church was not only founded upon miracles, but its central act of worship, its perpetually recurring celebration, its weekly Eucharist is a perpetual memorial of the miracle that includes and implies all the rest.

To affirm that events so attested are "contrary to experience," and therefore could never have occurred, is a preposterous begging of the question, which is: Are miracles contrary to experience? To affirm that such testimony is not credible, is to affirm that no testimony is credible which conflicts with the prejudice or passion of men.

THE LESSON OF THE SEABURY CENTENARY.

The Seabury Centenary has a lesson for American Churchmen in regard to the Episcopate which should not be overlooked. Bishop Seabury was the first in a succession which has its representatives in every part of the country, and his Episcopate stood for an idea which had not before, in the Anglican line, been embodied in fact and deed in North America. The American representative of the English Church was in a position to turn into a sect without the Episcopate or to abide as a veritable part of the Catholic Church with it. Our ecclesiastical future in America hung upon the vestment of the headship of the Church not in the titular Bishop of London, but in a living Bishop with actual authority to do according to the rule of his order on the spot. The consecration of Bishop Seabury led to the organization of the American Episcopate and changed the scattered congregations of the Anglican following into a part of the visible and original Catholic Church. And all that is good in this Church and all of good that has gone out of it into American life, has come from its completed organization through the Episcopate.

This idea is central and fundamental, but does not always occur to the laity who see the Bishop once a year and are called upon for his support, and have never thought what the office of the Bishop implies, and it is in the light of this centennial that the Episcopate may be viewed for a moment in its true relation, not only to the parish and the diocese, but to the entire organization of the Church. The Episcopate is not the source of all the ideas employed in our ecclesiastical development, but it is the source and channel for the gifts of administration and order. It is more and more apparent to our religious neighbors that the Church has something in its plan of operation that brings Christianity into more permanent and organic contact with modern society than anything which they possess, and this something has been developed out of the Episcopate which Bishop Seabury brought to America a hundred years ago. The history of the Church during the last century, in its structural growth, is the history of the work of our great organizing Bishops. The life of the Church to-day is largely in the work of the Bishops who know how to organize clergy and laity in their several dioceses, and who bring the faculties of those who are natural leaders of men into its highest service. This or

that Bishop may exceed or fall short of expectations, but the life and the hope of the Church are concentrated in the Episcopate.

This fact makes the selection of clergy for the Episcopate a matter of the highest importance. There is no office more distinctly on trial before the American people to-day than the office of a Bishop. Seabury brought the Episcopate across the Atlantic but he could not bring the ecclesiastical traditions of the baron Bishops of England. The American Episcopate stands in its place as a principle of ecclesiastical order, but it stands alone, and best recommends itself by the virtue that is seen to go out of it. The Bishop who is a partizan, who is not wise in both thought and deed, who is not sound in every fibre of his manhood, has little practical authority over the household of Christ. It is Bishops made out of the best material to be had, who alone have any chance of success amid the fierce light which beats down to-day upon those who wear the mitre. Our Episcopate is the most important element in the human ordering of the Church, the element most capable of great and extended influence, the element most easily under-valued even by ourselves, the element perhaps most reminding us that we have our treasure in earthen vessels, the element demanding the largest charity, the part of the organic life of the Church in which hopes and fears most concentrate. The American Bishop to-day has the greatest of opportunities, and the state of things within the fold and the necessities of public and general administration suggest only the selection of men who can be trusted with the guidance of spiritual affairs and then the trusting and the supporting of them generously. The office is the hardest and the most thankless, in view of its difficulties, which the American Church can ask a man to fill, but in the hands of trusted and faithful men it is under God the one office of all others in which most may be accomplished for Christ and His Church in our own time. Our growth and our strength as an ecclesiastical body almost exactly correspond to the efficiency of the Episcopate, and to the degree in which the Bishops are wisely chosen, wisely trusted, and generously supported in their work.

LETTERS TO THE EDITOR.

INDIAN MISSIONS.

To the Editor of The Living Church:

I enclose some extracts from a letter recently received from the Rev. J. Roberts of our Indian Mission in Wyoming, which I am sure will interest your readers.

J. F. SPALDING,
Bishop of Colorado.

SHOSHONE AGENCY, Oct. 16, 1884.
MY DEAR BISHOP.—Rev. Sherman Coolidge, the Arapahoe Indian Deacon from Fairbault, arrived a fortnight ago, and has taught steadily in school every day since, and taken duty on Sundays. His reception here by the Indians was very warm. His mother is the old lady you saw and spoke to. They both knew each other at once, and were quite overcome at seeing each other. All the old Indians knew him at once, and he recognized many of them. He has quite forgotten Arapahoe, with the exception of a few words, his own name, and that of some of his friends, but he will, I think, soon regain it.

His letter to you is very characteristic of the man. He has too much firmness ever to retrograde. I trust and believe he will, with God's blessing, do a good work among his people.

We have promised that his salary shall be \$500 a year, payable by the Bishop monthly. This has to be raised by special offerings. But doubtless the friends of the work will contribute it gladly, knowing that there is no other way to secure it.

The chapel of the Redeemer at the Agency is being built. The contract to build the church at Lauder is also let; I shall need for this the \$500 you promised to try to raise for it. I trust good friends will send it to you. Size of church at Lauder 26x54. It is to be built of logs with half pitch shingled roof. I was over to Lauder last Sunday, and had a good congregation and Holy Communion. It was late when I returned. The night was dark, and before I knew it, two masked highwaymen had their revolvers in my face, and robbed me of \$1.25. If I had not been a follower of the Prince of Peace, I might have borrowed a rifle in a house near by, circumvented them, and, perhaps, killed them both. As it was I gave them a good talking to, and got one of them to promise to amend his ways.

I don't think there will be much difficulty in raising for the Rev. Mr. Coolidge \$500. As long as he does good work he must be well paid. He seems very earnest and faithful, and is, as you know, well educated and gentlemanly in manners.

Sincerely yours, J. ROBERTS.
Rev. J. F. Spalding, D. D., Denver, Colo.

"PROTESTANT EPISCOPAL."

To the Editor of The Living Church:

Says the Rev. Dr. Beardsley, Bishop Seabury's biographer—see p. 369 of the noble Bishop's life—"the title Protestant Episcopal Church was distasteful to some of the Connecticut clergy, and as far back as

BOOK NOTICES.

THE ANCIENT EMPIRES OF THE EAST. By A. H. Sayce. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 391. Price \$1.50.

The rapidity with which new facts and data have come to light of late years, illustrating oriental history, renders it necessary to revise our theories and rewrite our books on this subject. In "The Ancient Empires of the East" Oriental civilization is sketched as it is outlined on the monuments it has bequeathed to us. The author seems to have searched out all the latest and rarest information relating to his work, and to have placed little dependence on Greek and Latin historians who knew little or nothing of the nations they wrote about. One cannot but feel regret to have the "Father of History" so mercifully dealt with. Herodotus is shown to be a fraud of the first magnitude, both incapable and dishonest. Still, he was as good as his age, and if he did not give us the exact truth he left us a collection of charming stories, a fund of folk-lore which has been the delight of the ages. Professor Sayce has made a valuable contribution to the history of the earliest races of which authentic records remain, and thoughtful readers will find pleasure and profit in his pages.

FICHTE'S SCIENCE OF KNOWLEDGE. A Critical Exposition. By Charles Carroll Everett, D.D. Chicago: S. C. Briggs & Co. Pp. 287. Price \$1.25.

This is the third of the series of "Grigg's Philosophical Classics" which has for its object to interpret and elucidate the master pieces of German philosophy. Dr. Everett (Harvard University) has admirably fulfilled this purpose in his treatment of this author. He has given us the spirit and scope of his philosophy with fine discrimination and impartiality, and without quoting largely from his works, has expressed the essence of Fichte's writings. In the concluding chapter of critical remarks the author shows the same spirit of fairness and appreciation, while he indicates clearly the limitations and faults of Fichte's system.

INDIAN HISTORY FOR YOUNG FOLKS. By Francis S. Drake. With numerous illustrations. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Pp. 479. Price \$3.00.

Without pretense of historic continuity, the author gives a plain narrative of some of the more striking events of our conflict with the native races, from the earliest period to recent times. It is full of exciting adventure and display of heroic endurance and courage, such as the young may read with pleasure and profit. It is real history and at the same time it is more engaging and wholesome than romance. No boy can want dime novels who has such a book at hand. The book is unusually rich in illustrations, portraits, etc., and is very attractive in all respects.

NOTES OF CATECHISINGS. Chelney Doctrinal and Moral. For the Use of Clergy Holding Teachers' Meetings, and as a Text Book of Reference. With a Preface by the Rev. W. J. Knox-Little. New York: James Pott & Co. Pp. 237. Price \$1.25.

These notes have been compiled by a London clergyman of large experience in teaching the young, and they will be found helpful to clergymen and Sunday School teachers. They are wonderfully full and suggestive, including instruction on the Christian Year and the great principles of theology and life. The teaching upon the Sacrament of the Altar contains some expressions that are not current among us, and the doctrine of the Intermediate State taught here is one that approaches nearer to Roman than to Anglican standards.

A DICTIONARY OF THE BIBLE. With eight colored maps and four hundred and forty illustrations. By William Smith, LL. D. Revised and edited by F. N. and M. A. Peabody. Teachers' edition. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Price \$2.00.

Dr. Smith's Bible Dictionary has long been a standard work and needs no praise. This condensation into one convenient volume will vastly extend its usefulness and facilitate the study of the Bible. The abridgment has not materially impaired the value of the work, which in some respects has been improved by the editors. There are over seven hundred excellent illustrations, 818 pages of letter-press, besides maps, tables, etc. The price of the book is remarkably low.

LOVEDAY'S HISTORY. A Tale of Many Changes. By Lucy Ellen Guernsey. Author of "Lady Betty's Governess" etc. New York: Thos. Whitaker. Embossed cloth. Pp. 306. Price \$1.50.

An interesting story, very prettily told in the style of autobiography, with a clever and pleasing imitation of the olden form of speech. The period is the reign of Henry the Eighth. Loveday Corbet, as a young girl, is put into conventual life, and at the breaking up of the religious houses goes forth again into the world, an embracer of the new opinions. The incidents of her career are charmingly related.

A BOY HERO. A Story founded on Fact. By the Bishop of Bedford. Illustrated. New York: E. & J. B. Young. Pp. 24. Price 40 cents.

This pretty and pathetic story in verse describes the adventures of two little boys who were lost. The efforts of the elder to cheer and protect his baby-brother are truly heroic, and the narrative is very touching. The children are found at last, but the young hero has given his life to save another.

SCRAPS OF TEXAS HISTORY. By Mrs. Mary S. Helm Austin, Texas. E. H. Warner & Co. Pp. 198.

The scraps of history here rescued are well worth preserving. The narrative, without pretension to literary excellence, is very interesting. The discussion of Church principles and practices one is surprised to find in such connection, and more surprised to find it so well done.

JACK'S COURTSHIP. A Sailor's Yarn of Love and Shipwreck. By W. Clark Russell. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 474. Price, 75 cents.

Clark Russell's sea-stories are deservedly popular. The Harpers have published them in the Franklin Square Library Series, and we presume will re-produce them in the neat and substantial book form in which "Jack's Courtship" now appears. They abound in healthy sentiment, thrilling adventures, and magnificent descriptions of thesea.

PARABLE SERMONS FOR CHILDREN. By H. J. Wilmore. Boston: Roberts Brothers; Chicago: S. A. Maxwell & Co. Price, \$1.25.

The author of "Parable Sermons for Children" is widely known, and his volumes of sermons have been read in many families and congregations. They are clear, bright, instructive and brief. One who has to talk to children may get many good points from this little book, and it is well adapted for reading to classes and schools.

FESTIVAL POEMS. A Collection for Christmas, New Year, and Easter. Boston: Roberts Brothers; Chicago: S. A. Maxwell & Co. Price, \$1.25.

A beautiful collection of Christian poetry, fit for any drawing-room table, admirably performing the promise of its title.

THE WORKS OF ALFRED, LORD TENNYSON. Poet Laureate. Vols. III and IV. London: Macmillan & Co; Chicago: Jansen, McClurg & Co. Price \$1.75 each vol.

The publishers, in this edition, have given a noble setting to the songs of the great English bard. The paper and typography are a delight to the reader and enhance the charm of the poet's verse. In vol III is given "The Idylls of the King;" in vol. IV., "The Princess," and "Maud, a Monodrama."

MESSRS. RAND, McNALLY & Co., of Chicago, probably the largest Printing House in America, have published a Manual of Biblical Geography, a Text Book on Bible History, especially prepared for the Use of Students and Teachers of the Bible, and for Sunday school Instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and illustrated with accurate views of the principal cities and localities known to Bible History, by the Rev. J. L. Hurlburt, D. D., with an introduction by the Rev. J. H. Vincent, D. D. The price of this excellent work is \$4.50 in cloth, \$3.75 in boards.

The Chautauqua Young Folks' Journal is an attractive new monthly published at the remarkably low rate of 75 cents a year. It is

not cheap in anything but price, is printed on fine paper, contains good illustrations and varied letter-press of a high order. Entertainment is happily blended with instruction, and the influence promises to be for good wherever the journal goes. Published by D. Lathrop & Co., Boston.

Messrs. Harper and Brothers have issued, in substantial binding and good paper, "Thomas Carlyle; A History of his Life in London, 1834-1881," by Mr. Froude. Two volumes in one. Price \$1.00. For sale by Jansen, McClurg & Co., Chicago. This completes the biography of which we gave a notice last week.

Messrs. G. P. Putnam's Sons of New York, have published No. 13, of Questions of the Day, the subject being Public Relief and Private Charity, by Josephine Shaw Lovell. For sale by Jansen, McClurg & Co. Chicago. Price, in paper covers, 40 cents.

THE December Century is, of course, a fine number. General Lew Wallace, the famous author of "Ben Hur, a Tale of the Christ," contributes the second of the War series, the Capture of Fort Donelson.

A CURIOUS AUTOGRAPH.

"At another time I saw on a desk a scrap of paper that had on it a comical likeness or image of a human skeleton in miniature—a profile view of the skull, the ribs, and the other bones, even to the foot. I wondered who the senatorial artist was, and in handling the paper I chanced to turn it another way. And what do you think it was? It was n't meant for a skeleton, after all. It was nothing else than a very hasty autograph of Senator _____"

Read *The Recollections of a Boy-Page in the U. S. Senate*, in the December number of *ST. NICHOLAS*, if you cannot make out the autograph; and the article will interest old and young. This is the Christmas issue, containing contributions from Whittier, Trowbridge, Stockton, Boyesen, Mary Mapes Dodge, Miss Alcott, and others. It costs but 25 cents and makes a superb present for a child. All dealers sell it. Now is a good time to subscribe (\$3.00 a year) through dealers or the publishers, The Century Co. New-York.

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Calendar—November, 1884.

30. FIRST SUNDAY IN ADVENT. Violet. St. Andrew. WHEN HE COMES. BY SUSAN COOLIDGE. If I were told that I must die to-morrow—

DAYS IN THE HOLY LAND.

BY THE REV. J. W. GREENWOOD.

IV. THE PEARL OF THE EAST.

Damascus, the "pearl of the East," as it has been deservedly styled, is thought to be the oldest city in the world. Built by Uz, the grandson of Noah, it is mentioned in the first book of the Bible as the native place of Eliezer—Abram's steward.

All through the waking intervals of our first night in this strange, solemn city we could hear the shrill whistle of the lonely watchman as, out of the dark and unlighted streets, he lifted his lantern and signalled to his mates.

CHURCH WORK.

searched in vain for a genuine Damascus blade that, like those of old, could be bent double. There is one thing very noticeable about the bazars and merchants of Damascus. At Smyrna and Beyrout we had been earnestly importuned by the native merchants to purchase their wares.

Of course we visited the street "called" straight, as a well-known facetious traveler suggests, but which in reality is straight, only because it lies among the mazy windings of an oriental city. It has its distinction simply by contrast.

While on this round, our way led us into the neighborhood of several cemeteries, both Mahomedan and Christian. In one of them lies Buckle—a master mind whose lamp went out here in his distant place of exile.

INDIANA.

NEW ALBANY—Convocation.—The third Annual Convocation of the Southern Deaneery met in St. Paul's church, the Rev. Walter Scott, rector, on Tuesday, November 11, at 7:30 p. m.

the clergy. The Rev. Mr. Hunter, of Cannelton, then read a thoughtful paper on "How to Deepen the Spiritual Life of our People." Speeches were made on the subject by the Rev. Messrs. Ramsey and Scott.

NORTHERN NEW JERSEY.

SHORT HILLS.—Thursday, the 13th of November, 1884, was a red letter day in the annals of the parish of Short Hills, when the beautiful new church was consecrated by the name of Christ church.

The church is of stone 70 x 25 feet, with nave, apsidal, chancel, vestry, organ chamber and porch, and resembles much many a Gothic church found in parts of North Wales.

The brass altar railing was given by Mr. J. H. Bradbury. A chaste marble font was given by Mrs. James R. Pitcher.

A very marked feature of the church is the magnificent west window of painted glass, from the manufactory of Claudius Lavergne & Sons, Paris; it is a memorial window given by Mr. and Mrs. Franklin H. Tinker.

The consecration had been eagerly looked forward to for some time. The day was beautiful—all that could be desired.

different trains from various parts of the country. Mr. and Mrs. Foyé, who live only a little distance from the church, having very kindly placed their house at the disposal of the rector, the Bishop and clergy robed there and walked in procession to the church, singing "Onward Christian Soldiers."

The usual service of consecration was then proceeded with—the deed of donation being read by Mr. Stewart Hartshorn, and the sentence of consecration pronounced by the Bishop's chaplain, the Rev. Dr. Farrington, rector of Christ church, Bloomfield.

The sermon was preached by the Rev. Dr. Parker Morgan, M. A. Oxon, upon the following words: "What is truth?"—The truth is in Jesus" (St. John xviii. 38—Eph. iv. 21).

The offertory which was over \$50, was given to the Bishop for diocesan purposes. The following clergy assisted in the celebration, viz.: The Rev. H. Mottett, rector of the church of the Holy Communion, New York.

The singing by the members of the voluntary choir was much admired, chants and hymns being well rendered. I waited for the Lord's—Mendelssohn—was very effectively given during the offertory.

Amongst the clergy present we noticed besides those already mentioned, the Rev. Dr. Boggs of Newark, Dr. Merritt of Morristown, Dr. Abercrombie of Jersey City, Dr. Holley of Hackensack, Dr. Mombert of Paterson, H. S. Bishop of East Orange, H. Goodwin of Newark, J. F. Butterworth of Summit, H. V. Degen of South Orange, J. P. Appleton of Boonton, C. S. Abbott of Belleville, S. H. Grandbury of Newark, G. C. Houghton of Hoboken, T. L. Holcombe of Milburn, G. M. Christian of Newark, A. F. Tenney of Madison, C. H. Mead of Newark, A. L. Wood of Newark, D. S. Edwards of East Orange, E. B. Russell of Paterson, W. I. Roberts of Newark, and Mr. Sparks of Brooklyn.

On Thursday, the 13th, Evensong was sung at the cathedral. In the procession there were twenty-five clergymen, the whole number vested being about sixty.

The service was that of the first Prayer Book of Edward VI., with Proper Psalms and Antiphons. The antiphons before the psalms were sung by a full blooded Dacothian.

At the proper time Bishop Perry preceded by two vergers, advanced from the sanctuary to the pulpit, and preached the sermon, imperative duties had prevented him from delivering before the Scotch Bishops, at Aberdeen.

On Friday, November 14, the Communion Office was sung by Bishop Perry at the Oratory of Seabury Hall. Dr. Kedney and Prof. Wilson were Epistler and Gospeller.

Bishop Perry made an address in which he said that Bishop Seabury, before leaving England, wrote to his clergy to look out young men, on whom he might lay hands, and so confer upon them the office of deacon. One of the hymns sung, had been sung at Bishop Seabury's consecration.

DELAWARE.

WILMINGTON—Sunday School Gathering.—Tuesday evening, November 11, was the occasion of the annual gathering of the Church Sunday Schools of this city. This is always an event of great interest to young and old alike. The service is held in the various parish churches in turn, the Bishop of the diocese always presiding.

WILMINGTON—Trinity Parish.—On Wednesday evening, November 12, a public meeting of Trinity Chapel Guild was held in the chapel. The members of the Guild were well represented, and a large delegation from Old Swedes' Guild was also present.

CHICAGO.

CHICAGO—St. Luke's Hospital.—The annual meeting of the directors of St. Luke's Hospital was held in Grace church, on Sunday evening last. Bishop McLaren presided.

The Rev. Dr. Clinton Locke read the President's report, which congratulated the Board of Trustees on the completion of the new building, of which the foundation-stone was laid two years ago.

The President attributed the success which had characterized the work of the hospital to the freedom which had been allowed him by the Board of Trustees, and the recognition which they had given to the "one-man power" that was so essential to good management.

The Rev. George S. Todd, acting chaplain, submitted a statement of the religious services that had been held.

Dr. John Owens read the report of the Medical Board, which showed that the number of patients admitted during the year was 344; discharged, including those remaining from the previous years, 354; births, 17; deaths, 36; dispensary patients treated, 1,387; total patients treated, 1,775.

The Treasurer's report stated that the total receipts amounted to \$14,655, and that there was a deficit of over \$2,000 for the year. This, it was reported, is unusual, as for many years there has been a surplus.

After short addresses from Bishop McLaren and Gen. Roberts in support of the claims of the hospital, a collection was taken up for the furnishing fund.

LA GRANGE—Emmanuel Church.—For four years past, the Rev. Wm. Fisher Lewis has had charge of this parish, and also of the mission at Riverside; but the time having come when the last-named place felt the need of a resident pastor, Mr. Lewis resigned that portion of his charge.

and prosperity of the parish under his administration, have unanimously resolved to increase his stipend, so as to equal the amount paid by both parish and mission.

During the past year, a fine pipe organ, built by Johnson & Son, has been placed in the church; a number of new seats have been added, for the accommodation of the increasing congregation; and, quite recently, a very handsome brass cross was placed upon the altar, as a memorial of a son.

ALBANY.

HOOSAC FALLS.—Convocation.—A regular meeting of the Convocation of Troy was held in St. Mark's church, November 10-12, the Rev. Archdeacon Carey presiding.

At the business meeting the following morning, the old officers of the convocation were re-elected for the ensuing year, to wit: Archdeacon Carey, Saratoga Springs; the Rev. R. G. Hamilton, Troy, Secretary; and Chas. W. Tillinghast, second Treasurer.

The convocation also re-nominated to the Diocesan Convention, the Rev. F. M. Cookson, Glens Falls, and W. A. Thompson, Esq., Troy, as its representatives on the Diocesan Board of Missions.

At half past ten o'clock the Holy Communion was celebrated by Archdeacon Carey, assisted by the Rev. G. H. Nichols, Rector Emeritus of the parish, and the Rev. Dr. Harrison. The sermon was preached by the Rev. T. A. Snively, St. John's, Troy, from Is. LX. ver. 5, its subject "Seabury's Consecration."

In the afternoon the convocation was most hospitably entertained by the Hon. Walter A. Wood, the senior warden of the parish; after which the clergy assembled in the church when "Lectures on Pastoral Work" by the Bishop of Bedford (Dr. How), was reviewed by the Rev. Pelham Williams, S. T. D., of St. Barnabas', Troy. The Rev. A. McMillan Whitehall, read a very thoughtful essay entitled "In what way may the spiritual life of the clergy be best promoted."

At the evening services, addresses were made by the Rev. Messrs. Cookson, on "The Growth of the Church;" by the Rev. Mr. Rockstroh, on "German Missions;" and the Rev. Dr. Timlow, on "The Future of the Church."

After the celebration of the Holy Communion on Wednesday morning, the clergy returned to their several parishes refreshed by the social and spiritual duties in which they had been engaged.

One could not help noticing the tender sympathy and loving respect exhibited towards each other, by the Rector Emeritus, the Rev. G. H. Nichols and the present rector, the Rev. G. D. Silliman.

It was the privilege of the writer to examine the letter of Orders of the first clergyman of the Church ordained in America by Bishop Seabury, the Rev. Philo Shelton. This interesting historical document (with others of a like nature), is in the possession of the Rev. G. H. Nichols.

WEST TROY.—Convocation.—The convocation of Albany met on the 11th and 12th of November, in Trinity church. The attendance of the clergy and the congregation was good throughout the meeting.

On Tuesday evening the Rev. E. Bayard Smith (rector) gave a graphic account of the history of the parish from its organization, fifty years ago, to the present time. The church in its beginnings, had, as most churches have, its times of prosperity and its days of adversity, but at present everything looks bright, and the good work of the Master is being carried forward, not only in the Mother Church, but in two outlying missions. There are many things to be thankful for in the history of this parish.

On Wednesday, Morning Prayer and Litany were said at nine o'clock, and at half-past ten there was a Celebration of the Lord's Supper, at which service, the Rev. Frederick S. Hill preached the sermon.

The business meeting followed immediately on the close of this service, and was continued through the afternoon, with only a short recess for dinner. Both dinner and supper were furnished in the parish rooms, by the ladies of the congregation.

The use of such rooms can only be appreciated by clergy and laity on occasions like this. There was no time lost in going from the church to the respective houses, where the clergy were entertained, nor was the social gathering interrupted for a moment, but one thing followed another to the close of the session on Wednesday night, and we venture to say that the spiritual as well as the missionary life of the convocation, were promoted by this meeting.

Resolved, That the Archdeacon be requested to designate and provide for mission services, in order to deepen the spiritual life and promote the religious activity in communities within the boundaries of the convocation, when such services may be desired by the rector or missionary in charge.

The following resolution was also passed: Resolved, That the convocation of Albany, meeting in Trinity church, West Troy, at the time of its semi-centennial, congratulate the parish upon the completion of its fifth year; thank the good people of the parish for their kind hospitality, and hopes that the next fifty years may result in as much good to the souls of men as those just past.

In the afternoon, the Rev. Joseph Hooper read an exceedingly interesting essay on "The Consecration and Episcopate of the Right Rev. Samuel Seabury, D. D.?" At this centennial period of our Church history, an essay so full of interest to the Church at large, should be published in pamphlet form.

CENTRAL PENNSYLVANIA.

WILLIAMSPORT.—Reception of the Assistant Bishop.—A crowded congregation, com-

posed of the members of both parishes in Williamsport, assembled in Trinity church, at the two services of Sunday, November 16, to greet the newly consecrated Assistant Bishop of the diocese. He made a most happy impression by the two very able and thoughtful sermons which he preached. He addressed the children of the Sunday school in the afternoon, and in the evening confirmed a class of fourteen. The services were very hearty, and in some respect were the most thoroughly satisfactory ever rendered in the parish. The increasing efficiency of the vested choir was admirably manifested, and it is difficult to understand how any one could withstand the impressiveness and devotional effect of the worship to which they minister. It was a pleasure to hear that Bishop Rulison might decide upon Williamsport as his Episcopal residence. It would be a great blessing to the Church life in the Northwestern part of the diocese, could he be led to do so.

COLORADO.

FORT COLLINS.—Convocation.—The convocation of the Denver or Northern Deanery of Colorado met in St. Luke's church, on November 11 and 12. There were present beside the rector, the Rev. Wm. G. Spencer, D. D., the Bishop, the Rev. Messrs. Sorenson, Wilson, Ostenson, Dandridge, Forrester, Mr. Adams, candidate for Orders, and visiting clergy from Wyoming, the Rev. Messrs. Rafter and Cornell. Lay Delegates: Messrs. Owen, Hottel and Bennett.

Evening prayers were said on the first evening by the Rev. Messrs. Forrester and Sorenson, and a sermon preached by Mr. Rafter.

On the second day the Holy Communion was celebrated at 7:30 A. M., and at 11 A. M., Litany and a sermon by Mr. Cornell on St. Matt. xvi. 18.

At the business meeting Mr. Sorenson was elected Secretary. The subject for discussion was "The Evil of frequent Clerical Changes." An interesting discussion on this subject, in which all present took part, was continued through the morning session and part of the afternoon. The Rev. H. Forrester, who has moved from N. Mexico to Denver, made a statement of his plan for establishing a Church paper for the West—such paper to be the official organ of the Missionary Bishops of Colorado, N. Mexico, Wyoming and Utah.

A missionary meeting was held in the evening of the second day, at which the Bishop presided, and addresses were made by the Rev. Messrs. Dandridge, Forrester, Wilson and Adams.

CONNECTICUT.

HARTFORD.—Missionary Conference.—A missionary conference, commemorative of the fiftieth anniversary of the present organization of the Domestic and Foreign Missionary Society, was held in Christ Church, Hartford, on Wednesday and Thursday, November 12th and 13th. There was an evening session on Wednesday at 8 o'clock, and three sessions on Thursday at 10:30 A. M., and at 2:30 and at 8 P. M. The Bishop of Connecticut presided at all the meetings, and on opening the conference, spoke of the double nature of the memorial, which, besides making a half-century in missionary work, will include a reminiscence of the Seabury centennial.

The Rev. G. R. Van de Water said that this was the fiftieth anniversary of the establishment of missionary work on a new basis. The Church had seen that what was part of her own work should no longer be left to a voluntary society, and that every member of the Church should be taught that missionary work was a part of his own responsibility. The speaker then briefly reviewed the history of the missionary efforts of the past half century, addressing himself more particularly to the foreign field.

Mr. Herbert Welsh spoke of the duty of civilizing the American Indian, and bringing him under the same civil and religious conditions with the white man.

At the morning session on Thursday, the Rev. George F. Flichtner, secretary of the Domestic Committee, gave an account of the duties and the needs of the domestic field, and asked the sympathy, prayers, and co-operation of the Church.

The Rev. J. B. Massiah, the Rev. Giles B. Cooke, and the Rev. B. B. Babbitt, spoke earnestly on behalf of the work among the colored people.

In the afternoon the Rev. Joshua Kimber, secretary of the Foreign Committee, spoke of the growth of the Church since the true conception of the Church's work was put in practical realization fifty years ago. He also gave a review of the missionary work in China.

In reply to a question Mr. Kimber said the war in China had not thus far caused any danger to the missionaries, but some native Christians had suffered. To another inquirer it was said that the medical missions had been a great success, especially in China but very largely in Japan. The patients are constantly instructed by native teachers. To an inquiry as to St. John's College, Mr. Kimber said that the entire object of the college was to establish educational centers.

Mr. J. McD. Gardiner, headmaster of St. Paul's School, Tokio, Japan, spoke of the mission work in Japan, as appealing especially to the Church at present by reason of the growing favorable sentiment towards Christianity among the Japanese. He gave an account of the methods of work, and outlined the history of Christianity in Japan. The number of Christians there is not small considering the previous history. The fore-father method of work is, evangelical, medical, educational, and literary. He spoke of Trinity Divinity School in Tokio, from which the two native deacons were graduated, and in answer to questions, said that while there were good schools at which English was taught, the religious schools were necessary to counteract teaching opposed to Christianity.

At the evening session of Thursday, the Rev. R. M. Kirby spoke of missions in the West, and the Rev. Dr. T. M. Peters gave an account of his personal observations during a tour in Japan, and spoke of the prospects of Christianity in that empire.—Churchman.

NORWICH.—Christ Church.—The Bishop visited this parish on Sunday, November 16. In the morning he preached, and confirmed a class of six, which with 27 confirmed at his previous visitation, makes 33 whom the rector, the Rev. S. H. Giesy, D. D., has presented during the year.

In the evening there was a "Union Service" in the same church, in which the four churches of our communion in this city participated.

The Bishop gave an interesting account of his visit to Scotland to attend the centennial commemoration of the consecration of Bishop Seabury. The scenes of the cele-

bration, their contrast with those of a century ago, the evidences of growth, the warm-hearted affection and interest manifested toward the Church in America and toward America as a nation, the standing of the vast throng when the "Star Spangled Banner" was played, and scores of other impressive and moving scenes which were stamped on his heart and mind were graphically portrayed. Through the early portion of the address, (which was of an informal nature, being begun without text and ended without ascription) gleamed the silver thread of quiet wit for which the genial bishop is famous. The discourse concluded with the expression of the thought that faithful stewardship of the mysteries of God would work greater results in the coming century that had been witnessed in the past.

LONG ISLAND.

RICHMOND HILL.—On Sunday, November 16, in the church of the Resurrection, the Rev. W. A. Matson, D. D., rector, Bishop Littlejohn confirmed a class of seven persons. There was an adult baptism at the same service.

SPRINGFIELD.

HAVANA.—The Bishop visited St. Barnabas' mission on Nov. 14, preached and administered confirmation to eight persons. There was a large congregation; the services were choral and conducted by the Rev. J. E. Hall, of Lincoln, and the class was presented by the Rev. J. M. D. Davidson, of Lewistown, Illinois, who has been holding week-day services here for some months past. The prospect is now good for the establishing of Sunday services. Bishop Seymour's sermon and address made a deep impression on the people.

MISSISSIPPI.

VICKSBURG.—Meeting of Standing Committee.—At a meeting of the Standing Committee, held on the 14th of November, the Testimonials of the Rev. Dr. Paret, Bishop-elect of the diocese of Maryland, were received, and the unanimous consent of all who were present was given to his consecration.

VICKSBURG.—Christ Church.—On the 16th inst., the venerable and beloved Bishop Green officiated in the morning in this church, preaching an admirable sermon, and administering the Holy Rite of Confirmation to a class of five persons.

The Bishop is looking remarkably well and preaches with a great deal of vigor for a man of his years.

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