

The Living Church.

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

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VOL. VII. NO. 6.

CHICAGO, SATURDAY, DECEMBER 6, 1884.

Whole No. 318.

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The Living Church Annual FOR 1885.

Rev. C. W. Leffingwell, D. D. and Arthur P. Seymour,
(THE LIVING CHURCH CO.) Editors and Proprietors.

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- IV. The Anglican Church Primitive and Apostolic, by S. Conning Judd, LL. D., Chancellor of the Diocese of Chicago.
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The entire edition has been purchased in advance from the publishers, THE LIVING CHURCH CO., by

Messrs. S. A. MAXWELL & CO.,

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to whom all orders should be addressed.
*Two editions of the ANNUAL for 1884 were sold in ten days. A third was called for, but not issued.

JESU, MAISTER, BREAD-PROVIDER.

Jesu! Master! Bread-provider,
Once again we seek Thy grace;
Kneeling low before Thine altar,
Bread of Heaven, we Thee embrace.

Bread that comforts all the weary,
Bread that strengthens all the weak;
Staff of life, renewing Nature,
Thy sustaining power we seek.

Once again we hear the summons,
Work ye, for the night is near;
Thou hast talents: few or many,
Occupy, till I appear.

Great the work and few the laborers,
Strong the foes without, within;
Hands and feet and brain will fail us
In the strife with want and sin.

Yet, of all that seek Thee, Master,
None shall come away unfed;
Hungry souls are filled with gladness,
Mourning hearts are comforted.

Though we may not, in Thy temple,
Daily on Thy Presence feed,
Thou wilt make our hearts Thine altar,
There supply Thy servants' need.

Thou the Bread Thyself providest,
Thou both Sacrifice and Priest,
Very vine and living water,
Thou the host and Thou the feast.

So, from strength to strength we journey,
Poor, yet rich in inward peace,
Earth's delights grow less, but Heaven's
Ever more and more increase.

1884. H.
*Suggested by the Anglo-Saxon derivation of Master, from Maest, food; Maister, one who provides food.

NEWS AND NOTES.

A GREAT Mission was held two weeks ago in all the churches of East London, under the direct supervision of the Bishop of Bedford. It seems to have produced grand results. Amongst the preachers I note the name of the Rev. S. G. Lines, a young priest of the diocese of California, of whose sermons *The London Guardian* speaks in the highest terms.

The English papers announce two important Episcopal resignations, that of Dr. Trench, Archbishop of Dublin, and that of Dr. Wordsworth, Bishop of Lincoln. In the case of both it may well be said that it will be very difficult to find fit men to succeed them. The Synods of the three dioceses which form the present see of Dublin will elect to the former vacancy, but the latter will be filled by the Crown, that is, by the Prime Minister, Mr. Gladstone.

THE LONDON TIMES, the great Jupiter of the Press, has a very appreciative editorial on the recent Seabury commemoration in St. Paul's, of which Bishop Brown gives an admirable account in another column of this page. The article will appear in THE LIVING CHURCH next week. The celebration of this centennial seems likely to have more far-reaching effects than were contemplated by its organizers. One fact stands out prominently; THE TRUE CATHOLICITY OF THE CHURCH; nor is that a fact that once learned will be easily forgotten.

The *Church Times*, speaking of Bishop Cox's magnificent article on the name of the Church, which was copied into these columns, says, "The Bishop's suggestion is not quite perfect. The only correct designation of a Church is a purely geographical

one; and our brethren should call themselves the Church of America." *The Church Times* has the largest circulation of any paper in the Anglican Communion. Next to it ranks our own LIVING CHURCH, which, at its present rate of progress, will very soon be enabled to claim a circulation greater than the combined circulation of all the Church weeklies in America.

HERE is a piece of good sound common sense from *The Southern Churchman*. The world moves. "There are people so Anti-Roman, that they will not cross their suspenders, lest perchance they be wearing crosses about their persons. A man was heard of who would not so much as cross the street. But as you sometimes quote Dr. Arnold, he was in favor of wayside crosses along the roads in England. If a Christian can get a little help from a cross in the make of his door, this ought not to be faulted, nor for one, would I object to a cross on the table if it helped a man and was not a party badge."

THAT bigoted body, the "Church Association," is now considering whether it cannot turn its engines against the Bishops who, in any way, give countenance to the wretched ritualists. One of its members spoke of the Bishop of Lichfield's clerical society as "the blasphemous order of the Holy Ghost," and, delivering himself to the enemy, added the advice, "Fight neither with small nor great, save only with the King of Israel," whereupon *The Church Times* is enabled to make the point: "Like Caiaphas, the reverend gentleman has spoken like an oracle without knowing it. Surely there can be no doubt as to who the King of Israel is upon whom this unhappy society is waging war."

A VERY curious scene took place in the Dublin Board of Guardians recently, when the Romanist members insisted upon the employment of Anglican Deaconesses in one of the hospitals in opposition, violently manifested, to the Protestant members. A motion for the approval of the plan having been made, one member said that the ladies who were coming were most refined and cultured; and being asked how he knew that, he said they had it on the authority of the Protestant Archbishop of Dublin, and if the Protestant guardians did not respect him they were very near Bradlaugh. Another said the Archbishop of Dublin was nearer Bradlaugh than they were. This gave rise to great uproar. Ultimately the Romanists carried the day. S.

THE SEABURY CENTENNIAL. SPECIAL CORRESPONDENCE.

The centennial celebration of the consecration of Bishop Seabury was brought to a formal close by a reception of the American Bishops by the Society for Propagating the Gospel in Foreign Parts at Westminster Palace Hall, in London, Thursday evening, November 13, and by a grand Eucharistic service at St. Paul's cathedral, Friday morning, November 14. The reception was a very fine affair and was largely attended by Scottish and English bishops, clergy and laity. The American Bishops were presented to the guests in a very cordial and graceful speech by the Archbishop of Canterbury. The Bishop of Minnesota responded modestly disclaiming any special merit for his distinguished labors in behalf of the red men, saying that he had been prudentially put in a charge which he had endeavored to fulfill to the best of his ability. He spoke of the Church in the United States as rapidly assuming the character of the Church of the reconciliation.

The Bishop of Albany felicitously explained that the high honor in which the American Church held the Church in Scotland in no wise interfered with the love and reverence of American Churchmen for the Church of England, the mother of both the Churches of Scotland and America.

The Bishop of Fond du Lac drew attention to the grand catholicity of the Church, which knew no nationality, but which reached out to all people and ages, to the holy dead and the blessed angels. He said that he was present in England not at his own motion but at the expressed desire of the clergy and laity of his diocese, who wished to claim their place in the great family of bishoprics. He added that it was a singular expression of the love of his clergy for the Churches of Scotland and England that they had requested him to have a signet-ring made in London, in memory of the Aberdeen commemoration, and to wear it in token of the unity of the three Churches.

The true Seabury day, the fourteenth of November, was kept at St. Paul's cathedral. The fog was so good as to make itself quite thin, and the sun's rays streamed with a soft mellow lustre that revealed the ma-

nes, for sewing and mothers' meetings; The Altar Society; The Society for Making Improvements in the chapel buildings; The Young Men's Club, with reading room, billiard room and gymnasium, open daily from three to 10 P. M.; The Dispensary, The Women's Missionary Society, which is preparing a box just now for a missionary in Texas; The Guild of St. Barnabas for choir boys, ex-chor boys and acolytes; and lastly The "Prince" Glee Club for interesting old choir-boys and preparing them to re-enter the choir as tenors or basses.

If we keep to our plan of following Bishop Potter, we must hurry across the city to the church of the Holy Trinity, where a meeting in the interest of Negro and Indian education, especially as represented by the Normal and Agricultural Institute at Hampton, Virginia, was held at 8 P. M. Gen. S. C. Armstrong, President of the Institute, gave an account of the work, and spoke of the importance of educating the rapidly increasing negro population. Mr. Herbert Welsh, of Philadelphia, spoke on the Indian question, and asked that they be given civil rights and citizenship. Bishop Potter spoke, commending the work at Hampton, and criticising the Indian reservation system, which, he contended, leads to pauperism. Several graduates of the Institute, both Negroes and Indians, made addresses, and a quartette of Negro students from Hampton sang some of the old Negro melodies. The offerings at the service were given to the Institute.

I know that Bishop Potter attended these four services; how many other things he found to do in his earnest way during the day, it is impossible to imagine. He has lately issued a list of services for Churchwomen for this year, similar to the course of instructions which were found so helpful last winter. Arrangements have thus far been made for four, the first of which is held to-day at Christ church, the address being on "Loyal Service." The other addresses are: December 29, St. Mark's church, "Willing Service;" January 26, St. Chrysostom's chapel, "Thorough Service;" and February 23, church of the Heavenly Rest, "Perseverance Service."

On Tuesday last a most impressive service was held in the chapel of the Sisterhood of St. John Baptist, on the occasion of the profession of the Rev. James O. S. Huntington as a member of the Order of the Holy Cross. Bishop Henry C. Potter, Bishop Huntington, the father of the novice to be professed, Bishop Quintard, and many prominent clergymen of the city were present. After the Gospel, Bishop Potter took the copy of the Rule of Life of the Order with the cross and the girdle, blessed them and laid them on the altar. Then turning to the novice he demanded, "My son, what do you desire?" The novice answered, "I desire for love of Jesus to devote myself body, soul and spirit to the service of Almighty God in the Religious life, as a member of the Order of the Holy Cross; and to that end to take upon me, of my own free will, the vows of Religious Poverty, Chastity, and Obedience." After some further questions, the Bishop demanded his assent to each of the three vows. The novice then knelt and the Bishop said, "Almighty God who hath given you this will to do all these things, grant you also strength and power to fulfil the same; that He may accomplish the work which he hath begun in you." The hymn *Veni Creator Spiritus* was then sung, after which the Bishop took the novice by the right hand, and admitted him to the order. The Bishop then presented him with the cross as his only earthly possession and the symbol of his vow of poverty, with the girdle as the symbol of his bond of love with our Lord and of the vow of chastity, and with the Rule of Life in token of his vow of obedience. The communion service was then proceeded with, while the professed remained kneeling, until after the blessing. All then rose and sang the *Te Deum*.

OUR NEW YORK LETTER.

I hope that the Assistant Bishop of this diocese is gifted with an extraordinary constitution, for otherwise I am afraid his energy and eagerness to be everywhere at the same time will prove too much for his physical endurance. He is, I believe, the hardest worked man in this hard working city. We will follow him in his work on Sunday of last week. In the morning he conducted the memorial service at Holy Innocent's church, of which I made mention in my last letter. In the afternoon he held a visitation at the almshouse, on Blackwell's Island; a large congregation was assembled in the chapel. The inmates of the almshouse, about one hundred from the insane asylum, and a number of visitors from the city, were present. A portion of the choir from the church of the Redeemer, under the direction of the Rev. Dr. Shackelford, led in the singing. Besides Bishop Potter, the Rev. C. T. Woodruff, the superintendent of the city mission, the Rev. W. T. French, chaplain of the almshouse, the Rev. J. B. Morse and the Rev. M. E. Willing, sat in the chancel. The singing and responses were hearty. Bishop Potter preached and confirmed about 20 persons. One of these was an old colored woman, with her head tied up in a red bandanna handkerchief. After the service was over, the Bishop held two more Confirmation services in the incurable wards. After looking over the wards and the trimly-kept grounds, the clergy and other visitors boarded the Minnehannock and were carried from the island to the city.

In the evening at half past seven a united service for the Guilds and Societies of St. Chrysostom's chapel, (Trinity Parish) was held at the chapel. Bishop Potter again appeared and made an address to the members. If all the Guilds do fairly well at St. Chrysostom's they must collectively do a great deal of work. There is the District Visiting Society, the Guild of St. Chrysostom, which is a Mutual Benefit Society for men; a similar society, The Guild of St. Margaret, for women; and another, The Guild of St. Cyprian, for colored men and women. Then there is the Guild of St. Ag-

nes, for sewing and mothers' meetings; The Altar Society; The Society for Making Improvements in the chapel buildings; The Young Men's Club, with reading room, billiard room and gymnasium, open daily from three to 10 P. M.; The Dispensary, The Women's Missionary Society, which is preparing a box just now for a missionary in Texas; The Guild of St. Barnabas for choir boys, ex-chor boys and acolytes; and lastly The "Prince" Glee Club for interesting old choir-boys and preparing them to re-enter the choir as tenors or basses.

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The Order of the Holy Cross is the first American order, and Father Huntington is the first member of it. The good work being done at the Mission by him and others has already been mentioned in my letters.

Last Tuesday evening a farewell service was held at the church of the Holy Communion on the occasion of the departure of the Rev. Paulus Moort, a colored man, to the work in Liberia to which the Missionary Board have appointed him. The service was conducted by Assistant Bishop Potter, assisted by the Rev. Messrs. Mottet and Kimber and the Rev. Dr. Gallaudet. Mr. Moort went to school in Liberia, to St. Augustine's Normal School in Raleigh, N. C., to the Philadelphia Divinity School, and for the last two years has studied medicine at the Long Island College Hospital.

All Soul's church, (the Rev. R. Heber Newton, rector), announces special musical

evening services on the Sundays in Advent. Trinity chapel announces divine service with sermon every Sunday evening during the winter. These services are intended mainly for people not belonging to the congregation. The sermon last night was preached by the Rev. Morgan Dix, D. D., rector of the parish.

A meeting of all the Church clergy in the United States is to be held next January in St. Paul's church, Troy, N. Y., to discuss Church work among the Germans.

The Rev. Dr. Huntington made an address at the reception given by the Exchange for Women's Work last week on the occasion of the occupation of their new quarters.

I have no space left in which to describe the Thanksgiving festivities. Suffice it to say that the day was observed as usual, by services in the churches and by social gatherings, and the papers were full of the names of the different charitable institutions, whose inmates were feasted by some kind friends.

New York, December 1, 1884.

AMERICAN CHURCHMEN.

No. 1.—BISHOP McLAREN AND CHURCH PROGRESS IN CHICAGO.

One of the most interesting and promising centres of Church work on the continent is Chicago, the queen city of the great lakes and the metropolis of the West. Of this work, in reality as well as in office, Bishop McLaren is the head. From the date of his consecration, December 8, 1875, he has been the active overseer and director of the growing Church work of this marvellous city and the vast country remaining to his diocese after the erection of two dioceses out of his original jurisdiction. With no flourish of trumpets or sounding promises of progress he has gone forward in his quiet and determined way, laying foundations first in the confidence of his clergy and his people, and now before the expiration of the first decade of his Episcopate the grand super-structure of his work is beginning to appear. It is, as many believe, but the earnest of what shall crown his efforts as a master-builder in the Church of God, should his useful life be prolonged to three score years and ten.

Bishop McLaren is of Scotch descent, and retains in his physical and mental constitution many of the characteristics of that sturdy race. Of medium height, broad-chested, and of clear complexion, he impresses one as a man of strong intellect, as a man of decision and power. In a brief interview a stranger cannot but feel that he is speaking with one who understands men and affairs as well as theology, one who discerns spirits and has a profound insight of the truths of philosophy and life. Finding his way to the Church from the scholarly ranks of the Presbyterian ministry, he came with a splendid intellectual preparation and with large pastoral and business experience. Moved by conviction and not by mere choice, and against all motives of self-interest, he consecrated the maturity of his powers to the work of the Apostolic Ministry. Success and distinction quickly followed this apparent sacrifice, and in a little more than three years he became bishop of the great diocese of Illinois. His election was not due to any superficial popularity, but to the general confidence of the Church in his worthiness of character, sincerity of conviction, and capacity for administration. He came to the Church because he believed it to be more than a sect, and he came well grounded in patristic theology and the principles of Catholic Faith and Order.

From the first, Bishop McLaren has been an unflinching and consistent High Churchman, tolerant of all ritual not in conflict with the rubrics of the Prayer Book, and favorably disposed towards the main features of the Oxford Movement. He has been especially earnest and active in the work of elevating the spiritual life of his clergy and people, while the work of increasing the material elements of success in his episcopate has been a secondary though not a neglected interest. Seeking first the Kingdom of God and righteousness for priest and people, these other things have been added to his ministry. Some of these visible results may here be described; though not attributable solely to the toil and talents of one man yet provisionally vouchsafed as witnesses of the loving service and fruitful labors of a gifted bishop in the Church of God.

As a speaker Bishop McLaren is impressive without display of oratorical art. Some of his most effective discourses are extempore, in which method he exhibits the full force and intensity of his strong convictions and clear insight of truth. As a writer he is perhaps unexcelled by any of his peers. Bishop Huntington is the one that I should first think of in making a comparison. In energy of thought and beauty of diction

they are very much alike. When we think of the possibilities of authorship in men like these, never to be realized for want of leisure, we can but mourn the necessities of the times laying upon our bishops the drudgery of a large correspondence and the management of a thousand details that ought to be looked after by a subordinate.

A short drive from the business centre of Chicago brings us to the residence of the Bishop on a pleasant street, densely crowded with buildings. His house, which was presented to the diocese by Dr. Wheeler, is one of a plain and substantial row of residences, entered by a flight of stone steps from the street. There are marks of refined taste everywhere, but no ostentation or luxury meets the eye. It is a Bishop's home, though very narrow and scant for wife and children and domestic service, thronged as it is from morning till night by almost all conditions of men. To make the most of the restricted space an extension has been built in the rear for the Bishop's study. There we may sit for a time, while our host meets some transient callers in the parlor. An open fire gives a cheerful glow in the plainly furnished room. The Bishop's desk is loaded with papers and books of reference. There is THE LIVING CHURCH ANNUAL, prized by the Bishop, no doubt, not on account of the imperfect picture of his noble countenance contained in it, but on account of its more perfect portrayal of the state of the Church. From the waste paper basket gleam the headings of several periodicals which it might seem invidious to mention. The bookcases which cover the walls are filled with books of theology, Church history, philosophy and literature. Above them, over the mantel, and standing on the floor, are choice engravings and illuminations of ecclesiastical character. Among them we notice some quaint sketches in oil, which we afterwards learn are the work of the Bishop himself.

Our waiting is rewarded by a long interview with the Bishop, and a succeeding tour of inspection of the works now going on under his supervision. It is a drive of several miles to the site of the theological seminary now nearly completed. On our way we pass and visit the cathedral and the clergy and choir houses. The former is the church bequeathed by Bishop Whitehouse to the diocese, and since improved and adorned by generous Churchmen. The clergy house was built by Dr. Wheeler, who gave to the diocese the episcopal residence and whose munificent liberality has built the theological seminary and partially endowed it. The clergy house is built in the rear of the cathedral and is to be connected with it by a cloister. Besides the rooms for domestic service it contains a large lecture-room, parlor, reception, and dining rooms, library, bedrooms, toilet and office. We observe in the lecture-room several ladies at work arranging pretty articles contributed by the cathedral congregation for a sale for the benefit of the Sunday school Christmas celebration. Choir and class-rooms are provided in the chapel connected with the cathedral. But the work of greater interest, in view of its future possibilities and growth, is further on, and we drive for a mile or two along the beautiful boulevard, flanked by elms and borders of smooth turf, over a solid macadamized road to the new buildings of the Western Theological Seminary, now nearly completed.

The situation is admirable. Noble residences are rising rapidly in this new part of the city, and in a few years the whole neighborhood will be handsomely built up. It is but a short distance to the park, to which the boulevard is the main approach. The buildings of the seminary present an imposing and attractive appearance, being built of fine brick trimmed with terra cotta. There is an air of quaint antiquity and modern comfort about them, which is very pleasing. The two buildings are in close proximity, removed a little from the street, but without any enclosure in front; one being designed for the studies and bed-rooms of the students; in the other are the professors' rooms, library, lecture-rooms, chapel, refectory, and rooms for domestic purposes. The striking feature of this building, externally, is the bold projection which is made for the chancel of the lofty chapel, which extends nearly across the end of the building. As this chapel is intended only for the use of the seminary the seating capacity is not great, but the chancel end is a noble design, and when finished and furnished the effect will be fine.

Let us make a tour of the interior, the Bishop being our guide. Work is going on briskly everywhere, and it is work that will bear inspection. From foundation to roof the Bishop knows every part. The stairways are not in place. Can you climb a ladder? We will let the Bishop go first. If it will hold him it will hold us. We will dare to follow him, and we do follow him up, to the very roof where a magnificent prospect greets us. Here we are, miles away from the centre of the city, miles away from what a few years ago was a suburb, and yet the city beyond seems to be limitless. Railroads are radiating in slender lines, north, west and south, like threads of a gigantic spider's web to catch the flies of commerce. Clouds of smoke are rising and drifting with the wind on every side, and the sounds of the busy city come up from the depth and distance, like the noise of breakers on the far shore of the sea.

It is impossible to describe in few words all the interior arrangements for the work and comfort of the great family for which the establishment is provided by the liberality of Dr. Wheeler, the good, generous layman to whom the diocese of Chicago owes so much. The Architects, Messrs. Treat and Foltz, of Chicago, have displayed great taste and skill in every detail. Unique effects, without and within, have been secured without the least extravagance at any point. There are bits of stained glass, quaint windows, pleasant surprises at every turn. More important than these are the perfect sanitary arrangements throughout the whole work. There are ventilating flues wherever needed, and by a combination of direct and indirect steam-heating, a uniform temperature and constant change of air are secured. Ample provision is made for domestic service, and all the conveniences of a first-class city dwelling are provided. The lecture rooms are especially worthy of note, being large, light, and furnished with open grates. The library is a noble room, two stories in height, the halls are large and well lighted, the stairways are to be of polished oak, and the floors are to be double and lined with asbestos paper.

The Bishop of Chicago has made a grand beginning of a great work. This beginning has been made easy by the munificence of one man. The same munificence has made a partial provision for the future needs of the institution, but much more must be done if the very best advantages of education are to be offered to candidates for Holy Orders, at a charge within their means. It is not proposed to give free education, only to do what is done by our colleges, to provide such foundations and income as shall enable young men in moderate circumstances to pursue their studies. Who will be the next great giver to the Western Theological Seminary?

It is a note of awakening life in the Church that our Bishops all along the line are in earnest to leave some monuments of their Episcopates, besides records of Confirmations, and we confidently predict that the more our Bishops show themselves disposed to do, the more our laity will help them to do. The grand work at St. Luke's Hospital and at St. Clement's church, Chicago, as well as the work above described, show that there is magnificent liberality ready to respond when the right note is struck.

CURIOUS ADVENT CUSTOMS.

Advent is the forerunner of Christmas. In many countries the season is commemorated by the singing of songs or carols from house to house by choristers and school-boys in anticipation of the happy event to which it points. Akin to the same usage is the formation in some of the provinces of Germany of dramatic companies, for the performance of Christmas plays during Advent. The story of the Saviour's birth, His persecution by Herod, and the flight of the Holy Family into Egypt, constitutes what may be termed the plot, if so simple a matter can be dignified by the name. The characters, as well as the performance, vary according to the locality. Ordinarily they comprise the Christ-child, St. Nicholas or St. Peter, St. Joseph and the Virgin, Herod, several angels, together with shepherds and other minor personages. With noteworthy inconsistency the devil is the drollest character in the play. Prior to the representation he frolics about the village, furiously blowing a horn and frightening nervous people almost out of their wits. During the performance, in spite of the humble nature of his role (that of a messenger), he jokes the whole time with the players or rails at the audience.

On the first Sunday in Advent the play is introduced by a solemn procession, the chief singer taking the lead, holding aloft a gigantic star. Arriving at the hall the company proceed to salute the sun, moon and stars, the Emperor, the government and other minor personages. A troop of boys and girls dressed as shepherds and shepherdesses, sing marching songs to announce the advent of the Saviour. Or they go from house to house under the guidance of one representing the archangel Gabriel, who forthwith institutes an inquiry into the conduct of the children, whether they have been good and obedient, and if they "pray and spin diligently." It falls to the lot of St. Peter or St. Nicholas, as the case may be, to furnish the record in reply to these questions.

The latter saint, as the universal patron of children, is perhaps the most popular in the Calendar. Hence the popular idea that he is the distributor of presents to the little ones on New Year's Eve. St. Nicholas is the Santa Claus of Holland, the Samiklaus of Switzerland, and the Niklo of Austria, while in the Tyrol he goes by the name of the Holy Man, and shares the honors with St. Lucy, the patron saint of girls. In many parts of the European Continent St. Nicholas still distributes his presents on his own eve, 5th December, instead of on Christmas Eve. Where he is particularly popular, housewives busy themselves for days previously in preparing gilded nuts, cakes, honey, spices and sweetmeats for his refreshment. As to the children, they sing and pray and dream of nothing else. In

Belgium on the eve of the good Bishop's journey the young folks polish their shoes and set them in a shining row in the fireplace. The door is then carefully shut and locked. But in the morning, wonderful to relate, the little shoes are filled with sweetmeats and toys for the good, and with rods for the bad.

Much we think may be learned from such old-world customs. Allied as they are in some cases with exploded theological tenets and even with superstition, they inculcate peace and goodwill, the grand lesson of the busy season of Christmas, and they serve to keep up an abiding sense of retributive justice in God's Government of the world.

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The Household.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER VII.—CONCLUDED.

"Where have you been now?" was Aunt Charity's salutation as he entered, "off with Bob again?"

"No, I haven't," was all he answered; but he went and sat down by his father who was getting tired of the enforced quiet, and beguiled away an hour talking about the gentleman who had treated him so kindly.

"He isn't handsome," said Jack, "like Miss Grahame's brother. He's very dark and he looks young and old both;" which was the best way the boy had of expressing that, although the gentleman was really young in years, hard study and travel had given him a mature expression.

When Jack spoke of the lunch his father said: "Take some of Aunt's ginger-bread, he'll be sure to like that," and Jack, although not quite sure that it would be good enough, was only too glad to add his share to the woodland feast.

The next day Jack found Mr. Holmes near the same spot where he had first seen him; but, instead of fishing, he was trying to attract to him a little bird which looked with timid eyes, advanced, stopped, drew back, then came again attracted by the low whistle, and finally hopped near enough to reach the crumbs thrown out for him.

"Heigh oh, there you are!" was his salutation to Jack, and the boy felt quite at home and at ease in his company.

Although evidently a man who had seen a great many people and who had been, as he said, in a great many places, there was something after all so boyish about him, and he was so determined to find out what made the fine frank-looking boy downcast, that Jack found he could talk to him as he could not to his father, or Aunt Charity, or Miss Grahame. To fisherman Bob he told a great many things; but that was different.

"Now about this going to sea?" said Mr. Holmes, "you know I've been myself."

Jack looked up brightly, but found it not so easy to answer the question, "What makes you want to go?"

"Oh! I like the water, and boats, and sailor's yams, and—"

"Yes, I know, and what does your father say?"

"He says I wouldn't like it."

"And you don't believe that?"

Jack looked a little confused, and finally said, "He ran away himself to go to sea."

"And you think running away a part of the fun?"

It was all rather vague, yet Jack felt he had thought so, and now that this gentleman spoke of it in the tone he did, he was not sure it would be such fun after all.

One confidence led to another, until during lunch on the second day, everything had been told except the incident of the boat; but Mr. Holmes understood that in some way the boy had done what would offend Miss Grahame, and could not bring himself to own up.

"And you'll never have any more good times until you do," said the cheery adviser. "I probably don't feel as Miss Grahame does; I shouldn't advise you in the same way, nor give the same reasons; but this I do tell you, if you do right because you feel it is right, and shun wrong when you know it is wrong, your mind will be as happy and peaceful as this clear, pure water, and if you do wrong, no matter how much you want to, when your conscience tells you it is wrong, you'll be like that old gooseberry bush, full of unquiet briers, no pleasure to yourself, and a torment to other people."

After this and a little more talk, Jack thought he could tell Miss Grahame what had happened, and determined to choose the first opportunity.

This opportunity did not come at once, and when Jack heard what Miss Grahame was going to do for the boys on the Fourth of July, he felt he could not go until afterward, because it would look as if he was making up just for

that. But Mr. Holmes's talk with the lad led to something even better than he intended, although that too came in time. As the gentleman talked about his own father, Jack began to see how selfish were his wishes, and being at heart a good boy, he went home the second day in rather a different mood. When Mr. Holmes went off to the mountains he sat by his father more, and, with his mind a little less set on one visionary dream, he found that his father was really interested for his happiness. So it chanced that one day he began:

"Father, do you know where I went with Bob that night?"

"I suppose you went fishing and got caught on the bar."

"No, we didn't," and then he told all about it.

William Cleland was sorry and ashamed, yet he saw that the boy had suffered and only said, "You must go and own up about the boat right away."

"I don't want to go till after the Fourth."

"That'll make no difference; you needn't go in the afternoon."

So the boy went to Miss Grahame and ended his tale with the question: "Now, what can I do, Miss Grahame? I'm afraid I can never earn money enough to pay for that boat."

Miss Grahame assured him that the boat was not really hurt, and it was not for that her father cared as he did for the wrong done; but it was her father's affair, and she must speak to him about it.

The minutes seemed hours to Jack before he was summoned into Mr. Grahame's library, and Miss Grahame herself had felt a little afraid of the result, until her father said, "Give me his knife, and let him come to me for it. I do not want him to think of me as an old gentleman who never was a boy himself."

"You'll come to-morrow afternoon?" was the parting question.

"No, sir, father says—"

"Yes, I know; but I'll send Miss Alice to see him about it."

CHAPTER VIII.

Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky
Loud rings the Nation's cry—
Union and Liberty! One evermore!"
Oliver Wendell Holmes.

What a Fourth it was! What happy boys! And this is the way the cherry pick came about.

Miss Grahame hoped that Walter would learn to be a gardener, as that seemed what he was best fitted for, and it would be, she thought, such a safe and desirable occupation for him. She was pleased to find him one morning in the garden, reading a book that she had loaned him the day before. He was leaning against the trunk of one of the larger trees, his chin buried in one hand, while his knees were drawn up—although he was not near sighted—in close proximity to his eyes. Bi-garr-eau, he spelled as Miss Grahame approached, and then, hearing her step, he jumped up in the most excited way.

"Oh! Miss Alice," he cried, "there's ever so many kinds that are here. I always knew those were Ox Hearts, and that's a Black Tartarin, and I'm almost sure this is a Bigarreau, and I guess this is a Richmond. Ain't it a splendid bunch?"

"It is splendid," said Miss Grahame clapping her hands, and quite disregarding the boy's pronunciation. Time enough to correct that; she could not spoil his enthusiasm now.

They picked first one fine cluster and then another until the basket was filled. When carried to the house, it elicited many expressions of admiration, followed by a sigh from Mrs. Grahame, whose practical turn of mind made her lament over anything that was being wasted.

"It does seem too bad," she said, "that such a quantity of cherries are being wasted on those trees doing nobody any good."

"Ask Alice what to do with them," said Mr. Grahame, who had caught an eager look in the girl's eyes and always wanted to know what his pet might be thinking.

"May I have as many as I can pick?" she asked.

"Yes," he answered, looking at her with an amused expression, and waiting for her to go on.

"May I have as many as I can pick by proxy?"

"Oh, ho! any boys in the case?"

"Only seven, and for one afternoon, the Fourth of July."

"What will you want to do next, I wonder?" he said trying to look stern, but Mrs. Grahame interposed: "That's a good idea, Alice! and it's not likely they have any at home, so tell them they may each have a basket full to carry to their mothers, if they pick them themselves."

"That seems to settle the case," said Mr. Grahame, "and all I can do now, I suppose, is to brush up the little surgical knowledge I once acquired under my father's tuition."

It occurred to Alice that it would be well to ask what Mrs. Hastings (Stanley's mother) would say to such a frolic, and she was soon at that lady's house, to consult her about it.

"I was wishing for you," was Mrs. Hastings's greeting, and after a little she said, "Can't you help me plan something for Stanley's Fourth of July? He told you, did he not, of his disappointment?"

"Yes, that his cousins are sick and cannot come; but I want to plan a Fourth of July pleasure for all of my class. What do you think of a cherry pick?"

"Charming!"

"Will you let Stanley come?"

"Certainly, with the greatest pleasure, and couldn't you have the fireworks afterward?"

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANNINGTON, BISHOP IN EQUATORIAL AFRICA.

(From the London Graphic.)

PART II.—CONTINUED.

In spite of the loaded gun in my hand, it seemed to me that I was lost. The boy knew more about lions than I did, and his fear knew no bounds. I began to realize that I was in a dangerous situation, for a lioness robbed of her whelp is not the most gentle creature to deal with. I retreated hastily. No, I will not with it, children, in plain language. I ran five or six steps, every step she gained on me, and the growls grew fiercer and louder. Do I say she gained?—they gained, for the lion was close behind her, and both were making straight for me. They will pause at the dead cub? No! They take no notice of it, they come at me. What is to be done? It now struck me that retreat was altogether wrong. Like a cat with a mouse, it induced them to follow. Escape in this manner was impossible. I halted, and just at that moment came a parting yell from my boy, "Hakuna! Kimbia!" I thought he had seen and heard the lion and lioness, and that speaking as he does bad Kiswahili, he had said "Hakuna Kimbia," which might be roughly, though wrongly, translated, "Don't run away," instead of which he meant to say, in fact did say, "No! Run away." I have no hesitation in saying that a stop wrongly read, but rightly made, saved my life. I had, in the second or two that had elapsed, determined to face it out, and now, strengthened as I thought by his advice, I made a full stop, and turned sharply on them. This new policy on my part caused them to check instantly. They now stood lashing their tails and growling, and displaying unfeigned wrath but a few paces from me.

I then had time to inspect them. They were a right royal pair of the pale sandy variety, a species which is noted for its fierceness, the knowledge of which by no means made my situation more pleasant. There we stood, children, both parties feeling that there was no direct solution to the matter in hand. I cannot tell you exactly what passed through their minds, but they evidently thought that it was unsafe to advance upon this new and strange being, the like of which they had never seen before. I cannot tell you, either, how long a time we stood face to face. Minutes seemed hours, and perhaps the minutes were only seconds, but this I know, my boy was out of hearing when the drama was concluded. And this is how it ended:—After an interval I decided not to fire at them, but to try instead what a little noise would do. So I suddenly threw up my arms in the air, set up a yell, and danced and shouted like a madman. Do you know, children, the lions were so astonished to see your sober old uncle acting in such a strange way that they both bounded into the bushes as if they had been shot, and I saw them no more! As the coast was now clear I thought I might as well secure my prize, a real little beauty. So I seized it by its hind leg and dragged it as quickly as I could along the ground, the bushes quite keeping it out of sight. When I had gone what I deemed a sufficient distance I took it up and swung it over my back, and beat a hasty retreat, keeping a sharp eye open in case the parents should lay claim to the body, for I should not have been dishonest enough not to let them have it had they really come to ask for it. I soon found the cub was

heavier than I bargained for, being about the size of a South Down sheep, so I shouted for my boy. It was a long time, however, before I could make him hear. I began to be afraid I must abandon my spoil. At length I saw him in the far distance. Fortunately for me he did not know his way back to the camp, otherwise his intention was to return to the camp, and ask the men to come and look for my remains. The arrival of the cub caused a tremendous sensation amongst the natives; dozens of men came to see it, nor would they believe until they had seen the skin that I had dared to kill a "child of the lioness," it being more dangerous than killing a lion itself. I do not think that I was wise in shooting; but the fact was it was done, and I was in the scrape before I knew where I was, and having got into trouble, of course the question then was how best to get out of it.

A few days after my adventure with the lions I again took my butterfly net and boy, and consented gladly to the suggestion of W— to accompany me for a walk. We had not gone far when we came to a beautiful flowering shrub, covered with insects, and here I should have probably remained for the rest of the morning, had I not been disturbed by an excited summons from the others to come in pursuit of a rhinoceros that they had just sighted. "Well," I replied, "rhino or no rhino, I have just sighted a new species of butterfly, and I cannot leave this spot until I have secured it."

Could anybody be so ignorant of my character as to think that I would give up the opportunity of capturing a new butterfly for a chance shot at a rhinoceros?—Preposterous! Well, there I remained until I had caught, killed, and boxed my fly; and then, with no slight feeling of exhilaration, I seized my gun and proceeded in the direction pointed out to me by my companions.

W— had never been face to face with big game before, and was in a great state of excitement, trembling with hope and fear combined. We marched on in single file under cover of a tree, and although W— thoroughly knows how to use his gun, he was in such a state of high pressure, that I momentarily expected the contents of his barrels to take up their residence in the neighborhood of my calves.

I took a hasty glance round the bush, and there, sure enough, I saw a magnificent rhino lazily eating some rich herbage, and taking no notice of our approach. Back I darted under cover, and whispered my instructions to my eager companions. There was another bush about twenty yards ahead; they were to crawl close behind me under cover of this, and then I was suddenly to emerge to the right hand, and they to the left, and all deliberately take aim and fire; and if this produced a savage charge, there was the bush to serve as cover.

It was an anxious moment. How would my companions conduct themselves? Would they dodge, if necessary? Would they stand firm, if firm it must be? "Now then; are you ready?"— "Yes; quite."— "Now for it—"

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SECOND SUNDAY IN ADVENT.

The note sounded by the Gospel of this Second Sunday is, "The Kingdom of God is nigh at hand." As the Kingdom of Grace it is in the midst of us, so that the signs of its summer beauty and strength are visible to every eye that will look for them: as the Kingdom of the Second Coming, it is nigh at hand to all, for all must soon pass out of the one into the other. And what though the latter be terrible to contemplate, "men's hearts failing them for fear?" One has arisen to reign even over the Gentiles, and in Him shall the Gentiles trust. The patience and comfort of God's Holy Word, the Personal and the written Word, give the Church sure faith to look up and lift up its head, knowing that its redemption draweth nigh. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." [Rev. iii. 10].

The continuity of the Church under the Old and New Dispensation, is strongly shown in both the Epistle and the Gospel for this Sunday. In the first, the Monarchy of Christ over each Dispensation is set forth: in the second, the Parable of our Lord points to the Summer, which was to begin at His passing away. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs. Arise, my love, my fair one, and come away" [Cant. ii: 11-13]. It looks, also, beyond to that time when the Tree of Life will give its fulness of fruit, and the Kingdom of God be known in that phase of its continuous existence in which His servants shall serve Him, and they shall see His face, Who has been their Redemption.

The offering of alms is connected with the most solemn part of the liturgy, being made a part of the appointed ceremonial of that spiritual sacrifice which is presented as a memorial before God, of the one oblation once offered. On the same holy table are placed the alms collected from the faithful and the sacred offerings about to be consecrated in the sublimest of all mysteries.

The alms are directed to be brought reverently to the priest, who is to humbly present and place them upon the holy table. A plain indication that the offertory is an act of worship through which we ought to look for the Divine presence and blessing, an occasion for the special interposition of angels to bear up the record of the pious devotions of the children of God.—Church Bells.

HINTS FOR HOUSEWIVES.

TO CLEAN ZINC.—Rub with clean lard, polish with flannel.

ROSE LEAVES, dried and steeped in water, make a cool and pleasant wash for the face and eyes.

FOR STAINED FLOORS, merely wiping with a damp cloth to remove the dust, is the best method, or washing with milk and water. Hot suds give in time a mottled, mouldy look.

FURNACE HEATED houses are an invitation to moths, and every housekeeper must be on the watch for them. Benzine is always effectual, and can be poured about buttons in furniture, etc., without staining or leaving any odor, as it quickly evaporates. If moths are found thickly in any article, put it in a warm oven over night, and the next morning beat it thoroughly.

THE REQUEST for grape wine should have had a response before this, but that we have been waiting to find one, which had been fairly tested and found good.

GRAPE WINE.—Bruise ripe grapes. To each gallon of juice add a gallon of water; let it remain a week without stirring, then strain or draw off carefully, and to each gallon, put three pounds of white sugar. Let it ferment in a temperate situation, when fermented, cork tightly. It will be ready for bottling after standing six months.

FRUIT CAKE that will keep two years and not dry out. One pound and one tablespoonful of browned sifted flour; one pound of brown sugar; one pound of butter; one teaspoonful of black molasses; one tablespoonful each of ground cloves, cinnamon, mace and nutmeg; two gills of brandy; ten eggs, whites and yolks beaten separately; four pounds of raisins stoned and chopped; four pounds of currants, washed and dried; one half pound almonds blanched and chopped fine; one pound of citron, cut in thin slips; one teaspoonful of soda, dissolved in a little warm water. Cream the butter, and add the sugar and yolks of eggs; add half the flour, then the whites and the remainder of the flour with the spice and molasses. Stir in the fruit, which should have been lightly dredged with flour left out for the purpose, and bake in deep pans, very slowly, for four hours. At least three layers of thick paper should be on the pans, and the top of the loaves must be kept covered, to prevent burning. This long, slow baking is the chief point on which depends the black effect desired. The flour should be prepared the day before; also the fruit must be watched closely while baking.

ONE of the best results of a summer vacation and a little trip away from home, is to enable one to see that the world is wide and that our part of it is only a part of it, and the advantage gained from this knowledge is that our charity and kindly feeling for our neighbor, who differs greatly from us, is increased. We find that the old adage is true; it does take all kinds of people to make a world. Then with what increased delight the usual routine commences in the home again. If any one doubts in regard to the good effects of a brief rest, and what physicians call a change of air and scene, let her try it. However hard it may seem to unclasp the baby's clinging hands, and to say good-bye to your restless little boys, it will be better for them in the end. From the ceaseless activity and the urgency of a mother's daily life, there must be periods of rest and change, and if no other member of the family can get away for a week that one should be the mother; for in the well-regulated life of a sensible man there is not the friction and the strain upon the nerves which the mother necessarily feels. But the ideal journey is when father and mother go together for a few days' outing, and if there is any power to make parents appreciate all that their children are to them, it is the power which separates them for a few days.

LADY'S KNITTED WOOLEN PETTICOAT.—This petticoat is knitted with double zephyr wool. It is worked in nine lengthwise pieces or breadths, which are crocheted together when finished, after which a knitted border is added at the bottom, and lastly a crochet edging. Cast on 28 stitches for each breadth, and work for the beginning 11 rows in plain knitting back and forth. 12th row.—Slip 1,* put the thread over, slip the next, but insert the needle as though to purl it, knit the following stitch; continue to repeat from * and knit the last stitch. 13th row.—Slip the first,* put the thread over, slip the next stitch knitted in the last row, knit the next stitch together as one stitch; continue to repeat from * and knit the last stitch. Work the 14th-26th rows like the preceding row, then repeat the 1st-26th rows 6 times; after that the 13th row 25 times; in the 11th row of the 2d-6th repetitions narrow on both sides of the breadth by knitting 2 stitches together at 2 stitches from each end. Cast on 32 stitches instead of 28 for the two back breadths, and for them narrow only in the last 2 repetitions instead of in 5; in that for the left side add an underlapping fly, for which cast on 10 new stitches just before working the first row of the 5th repetition of the 26 rows, and work these stitches in plain knitting in every following row. Join the breadths with a row in single crochet, with the exception of the slit, and work for the border at the bottom on a foundation of 24 stitches 23 repetitions of the pattern in the body of the skirt, join the ends, and crochet it to the lower edge of the breadths. For the fluted edging at the bottom crochet a chain foundation of 20 stitches, and work in rows as follows: 1st row.—Pass the first, 19 single crochet on the rest. 2nd row.—1 chain stitch, 16 single on the front veins or loops of the next 16 single; omit the last 3 stitches in this and in the following row. 3rd row.—1 chain, 16 single on the back veins or loops of the 16 single in the last row. 4th row.—1 chain, 16 single on the front veins of the 16 in the last row, 1 single around the first of the 3 stitches left aside previously. 2 single on the front veins of the following 2. 5th row.—1 chain 19 single on the front veins of the 19 single in the last row; repeat the 2d-5th rows 80 times, but the last time omit the 5th row, join the ends, and crochet the edging to the skirt. The band is added in single crochet at the top of the petticoat.

The Living Church.

Chicago, December 6, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.
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C. W. LEFFINGWELL, ARTHUR P. SEYMOUR.
Address THE LIVING CHURCH CO.,
162 Washington St.

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

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NOTICE must again be given that Messrs. S. A. Maxwell & Co. have nothing to do with the preparation of The Living Church Annual, or with The Living Church. They are simply the purchasers of the first edition of the Annual. The Living Church Company have the entire control of it as well as of the paper, and communications relating to either (except orders for the Annual) should be addressed to them as heretofore, at 162 Washington St., Chicago.

In answer to some criticism, it may be stated here that the re-prints of English books published by THE LIVING CHURCH COMPANY, are issued with the consent of the English publishers to whom a royalty of ten per cent is voluntarily paid by THE LIVING CHURCH COMPANY.

With this issue we begin a series of sketches of American Churchmen which we hope to continue from time to time, as they may be furnished by competent writers. It is the purpose of these sketches to give some account of the personal characteristics, life and work of some of the distinguished leaders of the thought and work of the American Church. We cannot promise them with regularity, but may be able to give one or more a month. It is fitting that the series should begin with the respected prelate in whose see-city THE LIVING CHURCH is published.

A NEW title greets us on opening the wrapper of what was formerly *The Episcopal Register*. The new name is *The Church*, shorter and better than the old. With new type and nice paper our Philadelphia brother makes an attractive appearance. The Rev. A. A. Marple, heads the editorial list, the Rev. W. F. C. Morsell continuing on the staff. Four doctors of divinity are associated "in organizing and guiding" the paper, the Rev. Drs. Goodwin, Watson, Garrison, and McVickar. No assurance is needed that it will maintain "the principles of the English Reformation."

THE Protestant organ that ridicules the opening of churches for prayer on week-days is now weeping and gnashing its teeth because so few attend church on Sunday to hear "the most superior Gospel preachers." It is "the superstitious people" that attend prayer and sacrament on week-days who are always found in church on Sundays. What wonder is it that a system which teaches men to disregard and despise the Church and to exalt individualism should result in emptying the churches on Sundays? If every man can be his own Church he has no need to go to meeting.

"He is too religious." But why should another Christian fault him for that? Perhaps, through grace, he is less blinded by the world, and sees more clearly the solemnities of eternal things than you. Or perhaps he is more alive to the wants of perishing souls, and the need of a more absorbing interest and effort in their behalf. Or, perhaps, knowing his own nature better, and feeling that with him, religion must be everything or nothing, he is only taking the stronger ground, lest he should fail of standing steadfast

on any ground at all. May it not then be a wiser and more Christian thing to do, to bid him God-speed in his earnestness and devotion? Were all alike easy and unconcerned, where would there be for any, an inciting example and an inspiring call to that higher Christian life which is the glory of the Church and the hope of a perishing world?

BETWEEN Christianity and civilization, men make the mistake of giving both false credit. On the side of progress they attribute to civilization what is really the work of Christianity; and on the side of religion they ascribe certain proprieties and practices to Christianity, which are simply due to their civilized culture. Hence, it results that progress on the one hand, becomes self-conceited and Godless, full of the "great Babylon which I have built;" and on the other, personal religion contents itself with being generally moral and piously well-mannered; "having a form of Godliness but denying the power thereof." What is wanted to truth and honesty in the one, is that it should see and confess that it is nowhere where Christian influence and enlightenment are not; and that in those only has it found "life and breath and being." What is wanted to righteousness and peace in the other, is that in the depth of a true humility, it should say, "in every good word and work, I am nothing except as, for the love of Christ which constraineth me, and by the grace of God given me by Jesus Christ, I am what I am."

As a specimen of the smart and snattering, the following is quoted from *The Christian at Work*, a very good paper, old enough and big enough to know better:

While the Protestant Episcopal Church Congress at Detroit was considering the setting up of Confessional whispering boxes in the churches, the Church Congress at Carlisle, England, was earnestly discussing the over-crowding of the dwellings of the poor, for which the various remedies were suggested, and the aspect of popular literature with reference to infidelity and public morality. There are not wanting those who will hold to the opinion that the latter were working quite as effectively in the line of the Master's teaching as the former, and doing considerable more for humanity.

Now the fact is this, the question of setting up confessional boxes in the churches was not discussed at the Church Congress, nor did the subject of private Confession occupy any great portion of the time given to debate; whereas, much time was given to questions affecting the welfare of the masses and public morality and education. The English Church Congress doubtless deserves commendation and praise far above ours, but the comparison instituted above reveals a very spiteful spirit or a very superficial knowledge of the facts of the case. We have followed the lead of the English Church Congress in discussing such questions as Confession, a subject which some of the wisest and best men that have ever lived have not thought beneath their consideration. The sneer of *The Christian at Work* is as inconsistent with its usual tone as with its name.

ONE of the strangest perversions of truth among those who consider themselves enlightened thinkers and the possessors of a purer Christianity, is the persistence with which they put the Christian Scriptures before the living Church, both as to its constitution and authority. We commend to their attention the thoughtful study of the following table which, of itself, ought to convince anything short of an invincible ignorance or self-willed perversity, of its folly:

- A. D. 30. Pentecost and the organization of the One, Visible, Apostolic Church.
- A. D. 62. The Church in full operation in Judea, Asia Minor and Rome.
- A. D. 67. The Gospel according to St. Matthew—the Church existed for twelve years without a single gospel or epistle.
- A. D. 52. The 1st Epistle to the Thessalonians—the Church in operation twenty-two years without a single epistle.
- A. D. 53. 2d Thessalonians written. The Church 23 years without.
- A. D. 57. 1st and 2d Corinthians, and Galatians. The Church 27 years without.
- A. D. 58. Romans. The Church 28 years without.
- A. D. 62. St. Luke, Philippians, Colossians, Ephesians, and Philemon. The Church 32 years without.
- A. D. 63. Acts (2) and Hebrews. The Church 33 years without.
- A. D. 66. 1st St. Peter, St. James. The Church 36 years without.
- A. D. 67. 1st St. Timothy, St. Titus, and St. Jude. The Church 37 years without.
- A. D. 68. 2d St. Timothy, 2d St. Peter, and 1st, 2d, and 3d St. John. The Church 38 years without.
- A. D. 90. St. John (Gospel), and Apocalypse. The Church 60 years without.

This is to say that the Church which, according to this latter-day wisdom, was guided and governed in its organization

and action, by an infallible Bible, started off on its organic career without waiting for a line of the Christian Scriptures, and grew and made conquests, after a fashion unknown in these days, for sixty years, before either the Gospels or the Apostolic writings were completed. If the popular theory is correct, this is much like a full-grown tree and ample fruit, before either roots or soil have made an appearance.

Add to this the fact that it was not for some centuries fully decided that even these books were all canonical, or possessed of divine authority, and that this decision was rendered by this very Church, sitting in judgment on their merits, as itself the proper expounder and arbiter of Holy Writ; and it appears that, instead of the Church resting on an infallible Bible, the Bible depends for its authority on the infallible Church.

This is not to claim infallibility for any branch of the Church, in any age. It simply affirms that our trust in the Holy Scriptures as the word of God must rest upon the witness of the Catholic Church, and in the agreement and universality of that witness in all ages we have the assurance of infallible truth. If not, the gates of hell have prevailed against the Church in this most vital issue as to what is the word of God.

CHURCH LIFE EAST AND WEST.

The points of interest in our Church life in all parts of the country are common to a remarkable degree. What concerns the West concerns the East also. The religious questions of the North are also the questions of the South. This is true in regard to the general drift and purpose of our ecclesiastical life, though the local work in different sections may require widely varied methods of treatment. It is important to look at the progress of the Church in this twofold light. The active circulation of thought in our day makes one community very much like another. What is not known by rural people today will be known to-morrow, and the life of one section of the country is, on its intellectual and spiritual side, much like any other. Essentially our people hold beliefs and convictions in common. When you go beyond the general statement of purpose and conviction, however, the special questions of each section come forward for discussion. The relation of these two points is the relation of the universal to the particular. The wisdom of rightly directing our religious development consists largely in maintaining the right proportions between the two. The work at the West, for instance, is chiefly constructive, while that at the East is more and more reconstructive. The West has laid extensive foundations in educational institutions, in organizing parishes at the centres of population, and in training clergy and laity with special reference to that field. The organization of the Church upon the working basis that is best for a free people like our own, is already better realized at the West than at the East. The obstacles of the colonial period that have been transmitted at the East do not exist; the way is open for the free action of the Church as a divine institution; Church principles can be rooted in a virgin soil; the Church is starting right at the beginning. At the East, the Bishops not less than the clergy are hampered by the restrictions of a hostile system. The end is the same in either case, but at the East it is reached by less direct means. What is to be hoped is that the common bond of religious sympathy between the different sections shall continually draw our people nearer together so that, while the special work of each section is duly attended to, the larger work which lies before the whole Church shall not be neglected. There has been heretofore a liberal recognition of the needs of the West at the East, and the strength thus given is already felt all through the Northwest. The time has not yet come when these aids can be dispensed with, but the day is at hand when the West begins to give back a voice in the direction of our affairs, that is neither uncertain nor insignificant, a voice that is at once Catholic and American in its tone, a voice that is heard and listened

to more and more in our legislative councils. The North and the South are hardly yet related to one another in the religious development as the East and West are, but as the political basis of society becomes better settled the Church will be able to follow in the wake of the West, in the creation of the institutions through which it becomes one of the leading factors of society. This is to come in the near future. The thing most needed to-day is the realization of a common purpose in our schools, in our parishes, in the aim of our clergy, and in the animating spirit of our people. A large and comprehensive view of the situation needs to be taken by the Episcopate, and should be made to filter down till it becomes the prevailing thought and feeling among all Churchmen.

BRIEF MENTION.

The Rev. Dr. Saul, of Philadelphia, has given \$5,000 towards the "centennial endowment" of the Virginia Theological Seminary.—The patients of Bellevue Hospital recently enjoyed a dinner given by Mrs. Astor in honor of the marriage of her daughter. It was served in the wards as usual at noon, and consisted of chicken, turkey and everything that it was considered advisable for sick people to eat. Ice cream and wine jelly were given to those very sick who were unable to eat more solid food. Mrs. Astor is a constant visitor to the hospital, and gave dinners to the inmates when her other daughters were married. By these graceful charities she fulfills the words of our blessed Lord: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—We regret to see the following in a diocesan paper: "Hallowe'en was duly observed by an informal fancy-dress party, in which the pupils displayed great ingenuity and constructive power, and gave to a few friends who gathered to the impromptu entertainment a great pleasure." A little reflection will show the inconsistency of social pranks and amusements with the hallowed associations of the eve of All Saints.—It is said that the waiters at summer resorts have been so hard pushed by competition with students that they are now applying to divinity schools and medical colleges for membership in order to qualify themselves for the next summer campaign.—A correspondent of the *New York Times* illustrates the idea of domestic economy that some men have. He quotes the head of a family as saying: "I can't afford to waste my money buying eggs at four cents apiece when I can get one hundred very passable cigars for one dollar. I don't think it would be right."—The lavish display of flowers at funerals is sometimes as inappropriate as it is extravagant. The *Hartford Post* describes a flower funeral where a spectator said, regarding the floral tributes for one who had led a life that would not have met the approval of the angels: "Why, the designs were elegant, and among the rest was a beautiful gate ajar that was very graceful." A modest old lady, who had heard the eulogium of the flowers and knew the person honored, replied, "Which gate?"—A friend sends us the following:

When philosophers say, 'neath the sky
There is nothing they do not deny,
'Tis a question quite hard to find out
Why such doubters doubt not that they doubt.

—The New York correspondent of *The Southern Churchman* tells this story of the Rev. W. S. Rainsford, rector of St. George's, who is a very tall man. He has a mission for the street boys, and as he and his assistant were taking a walk the other day they fell in with a young "Arab," when the assistant asked him to come round that night to the mission, the rector was going to be there. "What's that?" asked the little heathen. "This man," said the assistant, pointing to Mr. Rainsford. Looking him up and down with a kind of wonderment, the little wretch observed, "When he gets grown, what a help he'll be to his mother?"—A Western court, says a contemporary, has decided that the value of one Chinaman killed by a railroad company is \$1,000, but where ten are killed they are only worth \$300 each. Carry

out this system of arithmetical retrogression far enough, and you can bring the damage-value to any desired point.—Mr. Gladstone during his past and present Premiership has disposed of the English Primacy and of sixteen English bishoprics, as well as of eighteen English deaneries, besides many canopies and livings.—Benjamin Franklin, it is said, left \$5,000 to Boston, to be loaned in small sums to young married mechanics under twenty-five. The fund now amounts to more than \$290,000, and is increasing at the rate of \$10,000 a year. Either the Boston mechanics do not marry young, or they do not care for money, or they do not read the papers, or there are no Boston mechanics.—The way they use the Prayer Wheel in all parts of Tibet, believing that with each revolution there is jotted down a score of acts of merit, may well illustrate how a worthy old Scotch minister applied the "turning of the Wheel of the Law" to his own preaching. He had a large selection of old manuscript sermons which he stored in a cask. Every time he had occasion to preach, he avoided the responsibility of exercising human judgment in his selection, by giving the cask a twirl, and whichever sermon first skipped out was deemed the Heaven-selected discourse most appropriate to the occasion.

LETTERS TO THE EDITOR.

"SERMONETTES."
To the Editor of The Living Church:
A correspondent in your columns, objecting to some advocate of more thorough sermonizing in the Church pulpit, frankly goes in for "Sermonettes." I am not going to sit upon him for that. I do not mean to pronounce dogmatically for either sermons or sermonettes. But I do wish to urge, that we owe it to both the Church's agencies and our own profession, to deal with all such practical matters, in a more careful, candid, and thorough way. Something of the kind was needed in the recent discussion of the subject of reading versus saying the service. Is a mere surface view, a mere sweeping dogmatic dictum, enough?

Now look at this writer's plea for sermonettes. How positive is he, yet how indefinite. A dozen questions start up in his track. What is a sermonette, any way? Is it merely a thing of from fifteen to twenty minutes? Or is it a matter of pleasant pointlessness of style? Or does it depend on the attenuation of the theme? Or does it permit of the thorough and earnest handling of at least a single sub-head under a proper analytical or textual theme, irrespective of the popular likes or dislikes, or of arbitrary limitation to a thimbleful of time; or of the common tendency to over-ride the sermon with luxurious "enrichments" of the music of the service? Who can tell?

Then as to the writer's "Give us the gist of it," as applied by the popular hearer to the sermon. Who is to determine what is the gist of it; or is the hearer's "like," the measure of its attainments? Can the gist of any Church truth be, in any creditable and effective way, compressed, like yeast, into these minute homiletic cakes? Or, if the gist of it is all, what more is needed than to cite a few verses of Scripture, and end there? Take, for example, a sermon on repentance and reformation of life; what more can you give as the gist of it, than Isaiah I. 16 to 17? Or will the "gist of it" given in the preacher's own words, a la sermonette,—so get and hold the hearer's attention as to produce results?

This "gist of it" business also seems to me of doubtful justice unless carried beyond the sermon. Why not just as properly insist on the gist of the Grand *Te Deum* of the quartette, as all sufficient? In fact, why not even, instead of a long, tiresome, three-pley service, give us poor weary sitters in the pews, the simple "gist of it"? Or take even the Holy Communion; why not cut out our modern additions, and give us the mere essentials,—"the gist of it"? But who would consent to this? SERMON.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

To the Editor of The Living Church:
In all the articles written on the subject of clerical support, I have seen no allusion whatever to the provision offered to the clergy for old age by the above named Society. It is conceded on all sides that one of the saddest things connected with this whole matter, is the outlook for old age. To many a clergyman there comes, especially as he gets on in years, the picture of an old age of poverty, if not actual destitution. After he has spent his best days in the service of Christ and His Church, he sees no provision for him and his family, when the infirmities of age come, or when pushed aside, (even though these have not come), by younger men. Now insurance companies have what they call "endowment policies," which, at a certain age, secure to the person insured a competence, and they urge men who are in what they call the "productive age" to make this provision—the

BOOK NOTICES.

SOME HERETICS OF YESTERDAY. By S. E. Herrick, D.D.

Dr. Herrick tells us in his preface that the several chapters of this book contain his Sunday evening lectures of last winter in the Mount Vernon church, Boston.

His writing may be termed fine, nervous and picturesque. But for reliable accuracy in his statement, or rather his use of the facts of history "the young men and women of the congregation whom he is trying to train" have our unaffected pity.

Orthodox truth is in Dr. Herrick's view both an uncertain and a moveable quantity. His conviction is strong that the great Protestants of the past have gained but little for the world if they have not established for all succeeding ages the indefectible right to question even their authority and the perpetual privilege of intellectual readjustment.

As a versifier Dr. Hartzell, an honored priest of the Church, shows no inconsiderable skill; and in teeming fancy, his work exhibits the genius of a poet born.

Mr. Rae has formerly contributed about a third of his subject-matter in the present book to the Contemporary Review and the British Quarterly. In the extended work now before us, he confines himself to the broader phases of Contemporary Socialism.

Without describing in detail the petty groups and coteries among revolutionary socialists, which differ only on minor points of either future government or present policy, he confines his treatise to the two main types of existing social democracy—that which, under various shades, is commonly termed Communism, and the further Communism, which, proceeding to the extent of anarchy, receives usually the designation of Nihilism.

Speaking of the Socialistic movement in general, Mr. Rae well says that it would be foolish to disparage it. Haxthausen thought Russia was protected from Socialism by her rural commune. Professor Von Stein thought Germany was protected from it by her want of manufacturing industries.

Text and Verse FOR EVERY DAY IN THE YEAR. Scripture Passages and Parallel Selections. From the writings of John Greenleaf Whittier. Arranged by Gertrude W. Cardland. Boston: Houghton, Mifflin & Co. Pp. 145. Price 75 cents.

Text books have outlasted more than one generation; each year brings a new compilation. The Whittier text and verse book is rich in comforting and strength-giving words.

AS UNSSENTIMENTAL JOURNEY THROUGH CORNWALL. By the Author of "John Halifax, Gentleman." With Illustrations by C. Napier Hemy. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell and Co. Price \$1.00.

This is a very handsome quarto reprint of a chatty and graceful series of articles, describing a saunter through Western England by the gifted authoress, contributed by her to The English Illustrated Magazine.

THE COMMON TRADITION OF THE SYNOPSIS GOSPELS. In the Text of the Revised Version. By Edwin A. Abbott, D.D., and W. G. Rushbrooke, M.L. London: Macmillan & Co.; Chicago: Janssen, McClurg & Co. Pp. 156. Price \$1.25.

Turning over the pages of this Harmony of the Synoptic Gospels, the reader notices a number of words in each of the three columns that are in heavy, or "black type."

some parts of the original narrative from which our Gospels are derived. It forms a very important book for any student of the Gospel to possess; its importance arising from the fact that it is the tradition from which each of the three Evangelists borrowed independently of each other.

THE REALITY OF FAITH. By Newman Smythe. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 315. Price, \$1.50.

Mr. Newman Smythe has for some years been a prominent figure among the agitators for a new theology not founded on Protestant traditions and expressed in professional phrases; yet, as he says, it is not so much a new theology that they need, but a real theology. The artificial system of Calvinism has in form and symbol long outlived its spirit and power.

ANCIENT CANTICLES OF THE CHURCH. Compiled by S. Lassar. Chicago: Biglow and Main. This is an admirable book, especially for churches where parts of services are sung, or which do not have access to the large stocks of city music shops from which to select. All the canticles of the Prayer Book, the Magnificat and Nunc Dimittis, in anthem form, and in great variety and by the best composers may be found in this one volume, and we can safely say that there is not one piece of poor music, while a great many are of the highest order of excellence.

The book is beautifully printed and sold at such a moderate price as to make it available for most choirs in which such music can be sung.

WANDERINGS ON PARANASUS. Poems by J. Hazard Hartzell. New York: Thomas Whitaker. Pp. 228. Price \$1.00.

As a versifier Dr. Hartzell, an honored priest of the Church, shows no inconsiderable skill; and in teeming fancy, his work exhibits the genius of a poet born. This book contains a hundred poems of varied length and diversified subjects. His "Ode to the Sea," and "Alone in the Forest" are truly fine; indeed it is in descriptions of nature and reflections inspired by it that he especially excels.

ARE YOU GOING WEST?—Hon. H. W. Dana, Lincoln, Ill., is making up a colony of well-to-do people for Swift County, Minn., (the Banner County of the Corn-growing and Dairying region of Southern Minnesota). Farmers, mechanics and business men who want good schools, churches and society wanted. Particulars on application.

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JAMES PYLE'S PEARLINE. THE BEST THING KNOWN FOR Washing and Bleaching. In Hard or Soft, Hot or Cold Water.

OUR OWN SET. A Novel. By Ossip Schubin. From the German by Clara Bell. Revised and corrected in the United States. New York: William S. Gottsberger; Chicago: S. A. Maxwell & Co. Pp. 280. Price 50 cents.

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the Beast, by Sarah Tytler; The Lover's Creed, by Mrs. Cashel Hoey; Sir Moses Montefiore, by Lucien Wolf; Memoirs of a Man of the World, by Edmund Yates, vols. I. and II.; Mistletoe Bough, edited by M. E. Braddon. The price of each of the foregoing is 20 cents, except Froude's "Carlyle" which is only 15 cents a number.

The Rev. Hobart B. Whitney, Rector of St. John's Church, Clyde, New York, is the author and composer of two bright and beautiful Christmas carols, which are already very favorably known in many parishes throughout the land.

MESSRS. HOUGHTON, MIFFLIN & Co., still continue to issue Authors' Calendars with selections for every day in the year, and still the demand increases. Before the present year had begun the edition for 1884 was exhausted.

THE sermon on the death of the wife of the Rev. Alonzo G. Shears, M.D., preached at St. Thomas' church, New Haven, Conn., September 6, 1884, by the Rev. Horatio N. Powers, D.D., rector of Christ church, Bridgeport, has been published in a neat form, with several poems appended.

UNDER the title of "The Seabury Centenary," the sermon preached in the cathedral church of St. Mary, Edinburgh, on Sunday, October 5, 1884, by the Rt. Rev. the Bishop of Albany, has been published in a very neat form by the St. Giles' Printing Company, Edinburgh. It is sold for two-pence (four cents).

MESSRS. D. LOTHROP & Co., of Boston, publish "The Triple E" by Mrs. S. P. G. Clark, the October number of The Young Folk's Library, a monthly Publication of Choice Literature. Price in paper covers 25 cents.

THE George Macdonald Calendar, 1885, gives extracts from his works for each day of the year. Published by White, Stokes and Allen, of New York, for sale in Chicago by Janssen, McClurg & Co. Price, 50 cents.

WE have received from Messrs. Brentano Bros., of 101 State Street, Chicago, copies of English Annals for 1885. This firm has always on hand the latest foreign and domestic publications of all kinds.

WITH the heading, "A Plea For Unity," an admirable sermon preached by the Rev. H. I. Bodley, rector of St. John's church, North Adams, Mass., has been published by a member of the vestry.

ARE YOU GOING WEST?—Hon. H. W. Dana, Lincoln, Ill., is making up a colony of well-to-do people for Swift County, Minn., (the Banner County of the Corn-growing and Dairying region of Southern Minnesota). Farmers, mechanics and business men who want good schools, churches and society wanted. Particulars on application.

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Calendar—December, 1884.

Table with 2 columns: Date and Color. Includes entries for Advent, Christmas, and Holy Innocents.

DAYS IN THE HOLY LAND.

BY THE REV. J. W. GREENWOOD.

IV.—CONTINUED.

THE PEARL OF THE EAST.

Passing along the ancient walls in whose shade knelt the camels of Bagdad just freed from their burdens of rich carpets and tumbak, we found in another graveyard the tombs of Mahomet's wives and daughters beneath a plain and ugly dome of brown plaster.

The last systematic excursion which we made in Damascus under the guidance of our local cicero, was that to the great mosque. This, like most other great temples of Islam, was once a Christian church built by the Empress Helena.

THE GREEK CHURCH IN NEW ORLEANS. The Greek church of the Holy Trinity, on Dolhonde street, near Esplanade, New Orleans, is, I believe, the only representative of the Oriental branch of the Catholic Church, now in successful operation in the United States.

Followed by our juvenile friends who, to our annoyance, still clattered over the stones behind us, we walked beyond the plashing fountain in the centre of the area, and ascended the western minaret for a view of the mosque and city.

In a city like Damascus the Moslem religion appears at its best. It is a faith and worship, indeed, which shows to little advantage in rural districts where the mosques are poor and infrequent and the hours of prayer irregularly observed.

forth from the crescent-tipped minaret five times daily, from dawn till sunset. There is much that is impressive in the dignity and solemnity of their worship, in the zeal with which the Koran is memorized and the courage with which prayer is offered when the time comes, regardless of persons and circumstances, and just where the worshiper happens to be.

During the last hours of our short stay in Damascus we paid a shopping visit to the bazars and came away with considerably less money than we carried in. Nowhere else are the shops more tempting, if it is also true that nowhere else are the shop-keepers surlier.

THE GREEK CHURCH IN NEW ORLEANS.

There is a beautiful little cathedral here, close to the Bishop's residence; and after service it was a great privilege to address the congregation on Temperance. Every one on the American continent has a deep and personal interest in the subject.

After service the men, some of them with scarred and weather worn features, gathered outside the porch for cigarettes and the interchange of a pinch of Attic salt.

terest about the church and its support. The effect of the Greek language, as spoken, is very similar to that of French, possibly more sibilant. It is spoken with great rapidity.

Not the least experience of absorbing interest to be had in curious New Orleans was that of mine this day, in passing from the Greek Church to the Roman rites at the Cathedral of St. Louis, and thence to our own Catholic services at Trinity, Jackson St., where I was so fortunate as to hear Bishop Galleher.

IN MINNESOTA.

BY THE BISHOP OF ROCHESTER.

For the third time I found myself crossing the Mississippi, and indeed presently was to be within fifty miles of its source. At St. Louis it is a vast and somewhat (in autumn at least) shallow current, with huge sand-banks; at Davenport it is full, deep, and very impressive; at St. Paul it flows under lofty bluffs well wooded and dotted with houses; while at Minneapolis, a dozen miles off, the well-known falls of St. Antony have been not quite ignobly used by the government as a water-power for the greatest system of saw-mills in the Northwest.

There is a beautiful little cathedral here, close to the Bishop's residence; and after service it was a great privilege to address the congregation on Temperance. Every one on the American continent has a deep and personal interest in the subject.

PROFESSOR HALL is the State Geologist of New York, and one of the greatest living authorities on fossils. Upon hearing Professor Williams declare in a lecture, that the spirifer disjuncta and spirifer messorialis—two kinds of fossils, existed side by side in the same rocks, Professor Hall replied: "If any one will show me the two spirifers side by side in the same rock, I will sacrifice my life's work."

spirifer disjuncta and spirifer messorialis side by side. You have it. Please eat your hat, and send me your coat and boots by express."

All this was exceedingly funny—it is more than funny; it points to a moral, viz, that the advocate of science is quite as apt to be overconfident as the theologian, and that it is the part of wise caution often times to refuse to accept hastily new conclusions, or at least, to hold the judgment in suspense until knowledge has had time to ripen into substantial fruits.

ONE of the greatest losses which Protestantism sustained by overzealousness after the Reformation was picture-teaching in churches. The idea that paintings became objects of idolatrous worship was possibly correct in some countries. It is not worth while to dispute it.

THE Chinese have adopted Darwin's theory concerning the origin of the race, as applied to Europeans at least. A recent pamphlet circulated at Hong Kong against Christian mission work, affirms that "Europeans do not belong to the human race, but are descended from monkeys."

CHURCH WORK.

LOUISIANA.

MORGAN CITY.—The Rev. E. W. Hunter, of New Orleans, lately visited Trinity parish and held the first service in this church since over two years. His sermon was an able one, enforcing the necessity of continual watching and praying, watching, viz., working for the Catholic and Apostolic Church as the body of Christ, and praying, viz., worshipping in the manner appointed by God, and in the Church founded by Jesus Christ.

CHICAGO.

PULLMAN.—An interesting service was held in the chapel of All Saints, on Friday evening. The Rev. J. Rushton, priest in charge, has been engaged for the last month in training a choir of men and boys, and on Friday evening the Service of admittance was used.

PITTSBURGH.

MCKEESPORT.—The Bishop presided at a missionary meeting held in St. Stephen's church, on November 23. He made the opening address, congratulating the rector and people upon the progress and success of the Church in McKeesport, and bade them continue in the work so well begun.

of his love for the people and bade them God speed in their work. The closing address was made by the Rev. George Hodges. Mr. Hodges related the story of Theodosia's building a church for her own glory and from her own means, and how in the end the credit was given to a poor widow, who had done but a little. The church was filled with an attentive congregation.

NEBRASKA.

GRAND ISLAND.—The Rev. A. J. Graham having resigned the rectorship of St. Stephen's church, has accepted a call from Holy Trinity church, Minneapolis, Minn. Just before his final departure for his new field, the ladies of St. Stephen's church presented him with a valuable gold watch as a testimonial of their high appreciation of his faithfulness and exemplary work during his ministry among them.

IOWA.

COUNCIL BLUFFS.—St. Paul's.—Thanksgiving Day was observed by this church as a Harvest Home Festival, the chancel being beautifully decorated with sheaves of wheat, bunches of corn, grasses and choice fruits and flowers.

QUINCY.

WARSAW.—At the close of the Church Year, the rector, the Rev. Wm. Bardens, made a statement of the financial condition of St. Paul's parish, which shows a better state of money matters than ever known here.

OHIO.

NORTH-EASTERN CONVOCAION.—An active missionary work is now being carried on in this part of the diocese. The long dormant parish of Salem is showing signs of a healthy awakening under the Rev. C. S. Witherspoon (late of Nebraska), who has also carried the Church's message to Leetonia, a place hitherto abandoned to the "dissidence of dissent."

There is as much room for vigorous missionary work in parts of this State, as in the far West, and even more so, the field having so long lain fallow.

TOLEDO.—Trinity Church.—The wardens and vestry of this parish have recently sent a moving appeal to fellow parishioners urging a more regular attendance at public worship. This parish is probably not behind others in this respect, but the wardens and vestry are alive to their responsibility.

TOLEDO.—Grace Church.—This parish began this year a similar effort, and surprised its friends in the goodly amount of contributions. Fourteen families received the gifts.

TOLEDO.—St. John's Church.—The parishioners are now reading another Kalendrar issued by their devoted rector, the Rev. C. H. De Garmo. Full of Church zeal, it deserves quotation in other papers.

NEW YORK.

NEW YORK.—Ordination in Zion Church.—On Sunday, November 16, the Assistant Bishop admitted to Deacon's Orders, Mr. Dean Richmond Babbitt, head-master of Trinity School, Tivoli-on-the-Hudson. The candidate was presented by the Rev. H. L. Ziegenfuss, and the sermon was preached by the rector of the church, the Rev. Dr. Tiffany.

NEW YORK.—Free Church Home for Incurables.—The Assistant Bishop confirmed five candidates in the chapel of the Home (18 E. 11th street) on Friday, November 21, making a total of over 30 confirmed since the Home was opened by Sister Louise five years ago.

This noble charity, unobtrusively but zealously carried on in a spirit of entire self-devotion by all engaged in it, calls for contributions from all who would comfort and relieve the suffering. It is purely a "Faith-work," having no endowment, and depending for its support from day to day on the alms and offerings of such as seek the blessing of "the man that provideth for the sick and needy." Thus far it has been wonderfully sustained, but without a home of its own it cannot carry on as it ought its beneficent, but trying work; and the petition, "Give us this day our daily bread," made morning and evening in chapel and ward by its 36 helpless ones, is offered with a fervor and intensity which only those can feel who "wait upon God, that He may give them meat in due season."

and generous aid in offerings, gifts and prayers from all Church people.

NEW YORK—Report of St. Luke's Hospital. The twenty-sixth annual report of this Hospital has just been published. It covers the work for the year ending October 18, 1884, which has been uninterrupted and successful. The institution has an enviable position among the hospitals of New York, and the Board of Managers say that steady insistence on the rule that "the greatest charity to each individual patient must always be paramount to every other consideration" has done much to achieve this desirable result and to secure the present unity and effectiveness in the hospital service.

The maximum of growth in the present accommodations has been reached, and a new building is thought of. The number of patients in the hospital October 18, 1883, was 149. There were admitted during the year 1,348, making the total number treated 1,497. Six hundred and one were discharged as cured, 453 as improved, and 123 as unimproved. One hundred and twenty-nine died, leaving 158 in the hospital when the report was made. Of the 56,691 days of hospital care 47,000 were entirely gratuitous. The average cost per day capita, including all expenses, was \$1.21.

WYOMING.

INDIAN MISSIONS.—A correspondent writes: "In the midst of a beautiful valley, surrounded by hills and mountains, down whose steep and rugged slopes many streams of clear and cooling water flow, lies an Indian reservation, on which two tribes are living, the Shoshones and the Arapahoes. In the aggregate, they number about two thousand, the Arapahoes being numerically slightly in excess of the Shoshones. Religiously, there is but little, if any, difference between them, both tribes being in utter heathenism. They, as nearly all Indians do, believe in a Great Spirit, which the Shoshones call 'The Great Father,' and the Arapahoes, 'The High White Man.' Their manner of worship is peculiar, and is calculated to impress one with their deep earnestness. Probably, their most important religious ceremony is what is generally termed a 'Sun Dance'—though the sun is not the object of worship. Usually before a dance takes place, an Indian professes to have had a vision and that the 'Great Father' or 'High White Man' told him to give a dance; immediately several of them start in search of a buffalo, and having killed one, decapitate it, and bring the head to camp, after which they place it on the top of a high pole and around it erect a circus-shaped structure of poles and branches, in which those who are to dance take a position. The ceremony usually lasts four days without intermission, and during that time the dancers neither eat, drink nor sleep, and take very little rest, and that only by permission. They are supposed to keep their whole attention fixed on the 'Great Father'—represented by the buffalo head—thanking him for past blessings and praying for a continuance of them. Many, while dancing, insert pieces of sticks through their flesh, which they attach, by means of cords, to the buffalo's head, and then commence jumping from side to side till their flesh is literally torn from the body. By such acts they hope to propitiate the 'Great Father.'

"Seeing so much devotion, earnestness and fortitude exhibited by them, leads one to exclaim, 'Oh that these men, capable of exercising such strong faith, though centred in a wrong object, and of enduring so much pain and hunger, to please their God, had a knowledge of the true and only God, whose service is perfect freedom!'"

"Our hopes of accomplishing any good are centred principally in the young, as the adults are very conservative, and much attached to their time-honored manners and customs. Government has recently built a large school at the agency, and has given the Church charge of it; and we shall henceforth be responsible for the work done here. We have about seventy Indian children in school (boarders). A regular course of secular and religious instruction is prepared for them, and they also receive a thorough industrial training. If we are successful in teaching them English, a great difficulty will have been overcome, as there are but few words in their language suitable to explain religious matters. They are affectionate, and, as a rule, very obedient; are moderately intelligent, and while young, are capable of being moulded for good or evil."

"On and adjacent to the reservation are many whites, and to meet their spiritual needs, the Church has established missions at various places in the vicinity, which are under the direction and control of the Rev. J. Roberts, who is a faithful and efficient laborer. Besides its mission to the Indians and whites at the Agency, it has an interesting one at Fort Washakie military post, and also one at North Fork (twelve miles distant), which we hope will grow as time advances. At Lander quite an important mission has been established, and although several denominations are represented there, they all seem willing to unite with and support the Church. The contract to erect a church has been let (a school house having been used as a substitute heretofore), and all Protestants have contributed towards its erection. A more thorough acquaintance with the ancient and beautiful service of the Church has led many that were formerly prejudiced against it, to become attached to it. This mission, if supported, will doubtless eventually be an important branch of the Church in Wyoming."

Indians witnessed the ceremonies, which were afterwards explained to them with the aid of an interpreter.

"There is a church under construction close by the schools, which we would like to occupy by Christmas day, if possible, but fear we cannot, owing to a lack of about \$480, which are needed to provide it with seats and other church furniture. The Bishop has funds enough on hand to pay for all else, which amounts to about \$2,000. We would like to give each one of our seventy-two scholars some little gift at Christmas, in order more clearly to explain to them the great gift that was given to all men by the coming of Him Whose birth is celebrated at that time.

"Little is needed to convince any man of thoughtful mind of the great importance of this work, and the vast amount of responsibility the Church has assumed in undertaking it. Let us do for others what has been done for us, and that cheerfully. Even if the present generation of Indians be not much improved by the efforts put forth on its behalf, future ones may rise and call us blessed."

"Of course, all cannot be missionaries, but that does not exclude those who cannot, from their share of the responsibility, or exempt them from the curse that must necessarily fall on those who wilfully neglect our Lord's command: 'Go, ye, therefore, and teach all nations.'"

PENNSYLVANIA.

PHILADELPHIA—The Theatre Service.—On Sunday evening, November 23, the Rev. J. Edgar Johnson preached to a large congregation assembled in spite of a storm at the Arch street Opera House. He delivered a Thanksgiving sermon from Isaiah ix: 3, and at its close took occasion to test practically a question which had been raised as to the services being attended mainly by religious people, and drawing worshippers away from their own churches, instead of attracting non-church goers. Mr. Johnson, accordingly, after a brief explanatory address, asked all present who were in the habit of going to church to stand up. In the galleries, occupied by some five hundred men, with but one woman among them, three persons only stood up, and in a crowded parquet, where half the audience were ladies, only thirty-two persons rose, a total of thirty-five in a congregation of not less than a thousand. The Rev. Dr. McVieker preached in the same place last Sunday.

VERMONT.

BRATTLEBORO—St. Michael's Church.—On Sunday, November 16, the Rev. W. H. Collins, preached an appropriate sermon, it being the tenth anniversary of his assumption of the rectorship of this parish. When Mr. Collins took charge of the parish the church was about \$6,000 in debt, all of which has been paid in addition to current expenses. The entire church property, consisting of church and rectory, is now free from incumbrance and it has been transferred to the trustees of the diocese of Vermont. The chancel and sanctuary have been furnished with fine carpets, an eagle lectern, chancel rail, pulpit desk and corona have been placed in the church as memorials. In addition to these gifts expensive church furniture has been added. The women of the parish have contributed \$6,400. Besides this the Woman's Auxiliary in their work for missions for the negroes in the South, have distributed articles valued at over \$600. The parish has suffered materially from financial reverses during this period, and from deaths and removals. There have been 96 baptisms, 68 candidates for Confirmation, 4 marriages and 65 funerals. In addition to his local work, Mr. Collins has had charge of Christ church at Guilford, and has held missionary services in several adjoining towns. A number of parishioners called at the rectory and gave Mr. and Mrs. Collins some handsome presents, including about \$100 in gold.

MAINE.

CALAIS.—St. Anne's church, after a vacancy of almost a year, has again the services of a resident clergyman. In September Mr. Wyllys Rede, formerly a candidate in New York, was ordained by Bishop Neely, and sent to work in the parish. Since that time the Church's services have been kept up, the Sunday school re-organized, and the scattered people gathered together. Systematic preaching and work will be done in Advent, and it is hoped that a new era of parish life and activity may then be begun. As the year goes on, it is hoped that services may be multiplied, and the Church may begin to take her true position in this sect-ridden community. Thorough Church teaching will be given, and the efficacy of the Sacraments strongly insisted upon. Efforts will be made to improve the church property, and to introduce greater reverence and reality into the services. The work calls for the sympathy and help of Christian people throughout the Church.

MINNESOTA.

FERGUS FALLS—Convocation.—The Northern Convocation met here on November 19, in St. James' church, the Rev. B. F. Nash, rector. Fourteen clergymen were present. Laymen attended from the parish and joined by request in the discussions. Chief Majegzchik came with the Chippewa preachers from Leech Lake and Wild Rice River, and addresses were made by the three in their native language, the Rev. J. A. Gillilan interpreting.

Dean Hawley of Brainerd, presided. The Rev. R. M. Johnson was re-elected secretary and the Rev. T. E. Dickey, treasurer. The Rev. Messrs. Poole of Duluth, Currie of Crookston, Root of Valley City, Trenaman of Wabpeton, and Peake of Detroit, with others above named, contributed papers or addresses. Great interest was added to the occasion by the attendance of the Rev. E. S. Thomas, and the Rev. M. N. Gilbert of St. Paul, the latter giving the opening address ad clerum, and both aiding largely in the discussions. The address to the clergy impressed upon them the idea that consecration and sacrifice underlie all their successful work. The question of what the laity can do to hinder or advance the great work of the Church in this land was ably treated, the speeches of the laymen present being especially interesting. The session continued through November 20 and 21. The subjects of Clerical Support, Church Revenue, and Church Endowment, were discussed on the second day and continued on the third together with the best method of dealing with agnosticism or modern forms of unbelief. The following resolution was passed and ordered sent to the Bishop, now absent in England.

The Northern Convocation assembled at Fergus Falls, Minnesota, begs to renew its expression of warm love and devoted loyalty to the Bishop of the diocese, and assures him that the best wishes and earnest prayers of its members for him and his family are with him always.

The Rev. Mr. Nash conveyed to the convocation a message of affection from the Rev. Dr. Knickerbacker, and regret for his inability to be present with his old friends. A suitable resolution was passed.

The Rev. T. E. Dickey, of Moorhead, gave an interesting statement of the work projected, and being accomplished by Bishop Whipple, and resolutions were passed highly commending it to public patronage.

A missionary meeting was held in the evening and stirring addresses were made. The rector and people of Fergus Falls entertained their guests right royally. The next session will be at Detroit Lake, on the Sunday after Easter.

"GENTLE AS THE BREEZE OF EVENING."—This line of analgesic is quite appropriate when applied to "Pleasant Purgative" pills, like the pills I can avoid it," we often hear persons say, "because they constitute me so. Now the 'Pellies' never do this. They are so gentle and mild that their effect is almost precisely similar to a natural movement of the bowels, and no unpleasant effects are left behind."

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