

The Living Church.

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

Vol. VIII. No. 35.

CHICAGO, SATURDAY, NOVEMBER 28, 1885.

Whole No. 369.

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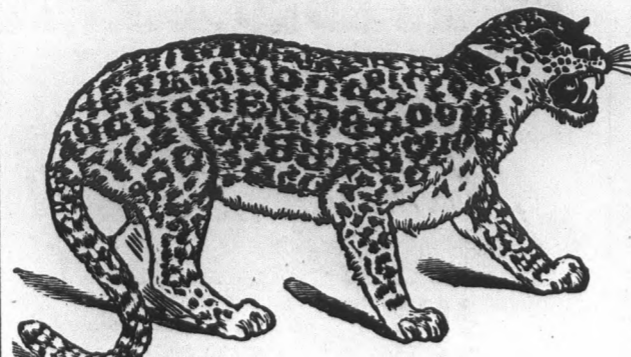
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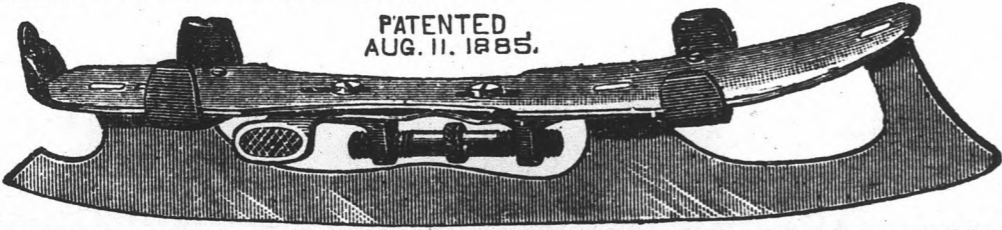
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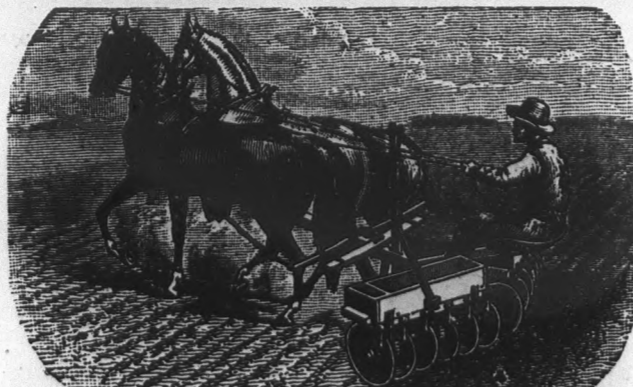
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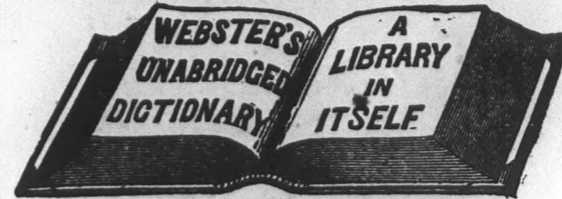
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A Geographical and Missionary Department will also be added, under the care of Rev. C. C. STARBUCK.

Educational discussions will be continued, notably that introduced by Professor Palmer, of Harvard, in the November number.

The Moral Aspects of Literary Topics will be considered in special papers.

A series of articles upon Church Architecture, by Professor Churchill, will begin in an early number.

The Editorial and other departments will be conducted as heretofore, with increased attention to Book Reviews.

N. B. After Jan. 1, 1886, the price of the Review will be \$4.00, until that date subscriptions will be received at the present rate, \$3.00, from old and new subscribers.

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The Living Church.

SATURDAY, NOV. 28, 1885.

ADVENT.

BY ABBIE F. JUDD.

Why tarriest thou, my Lord?
The shadows deepen early,
And the chill snowflakes pearly
Come sadly fluttering earthward through
the air;
The year grows old and weakens,
We see the distant beacons
Of the brave and young new year that
shineth fair,—
Why tarriest thou, O Lord?

Tarry no longer, Lord!
Our vision waxeth clearer
As Thine Advent draweth nearer;
And we wait Thy promised coming, day
by day;
Help us to rightly meet Thee
With loving faith to greet Thee,
Lift up all bruised hearts along Thy way!
Tarry no longer, Lord!

Thou tarriest not, O Lord!
But comest with the dawning
Of the clear Christmas morning,
And in a manger mak'st Thy natal bed—
Leaving the fair high places,
To gladden earthly faces.
Thou bendest mightily Thy kingly head,
And tarriest not, O Lord!

NEWS AND NOTES.

"He succeeds but does not resemble."
The new Earl of Shaftesbury is a pronounced High Churchman. It was he who lately presided at the presentation of a pastoral staff to the Bishop of Carlisle, and he has become an honorary member of that bugbear of "Evangelicals," the Church of England Workingmen's Society.

The *Churchman* has a new and very polite and expressive name for the sects. It speaks editorially in its last number of the (Methodist) Bishop of that "differentiation." Our esteemed contemporary, by the way, now starts out every week with a couple of pages of what might be called "News and Notes," instead of its former plan of weighty editorials.

At the special convention of the diocese of Easton held on Wednesday of last week, the Rev. Dr. George Williamson Smith, President of Trinity College, received a majority of the votes of both orders, and was duly declared Bishop-elect. Dr. Smith has asked for two weeks to consider the call. His energy and zeal are well-known, and would be of peculiar value in a diocese like Easton.

It is a curious thing and worth noting that in some official letters addressed by the two English Archbishops to the Presiding Bishop on the subject of official declarations which have to be signed in England by our bishops before they can be allowed to officiate, the Archbishop of Canterbury, who has the reputation of being a "High Churchman," addressed his letter to "The Presiding Bishop of the Protestant Episcopal Church in America," while the Archbishop of York, an extreme "Low Churchman," uses the expression "The Presiding Bishop of the American Church."

CANON LIDDON has returned to Oxford, and is living at his rooms in Christ church. He has derived great benefit from his tour in Germany, and is now in excellent health, and will certainly be able to take his residence at St. Paul's next month. Dr. Liddon is again

busy with his projected "Life" of Dr. Pusey; but the announcement that he is "preparing it for the press" is decidedly premature, as there is no prospect of the work appearing for at least a year to come. There is no need of hurry, as Dr. Pusey has only been dead three years, and more than six years elapsed after the death of Bishop Wilberforce before the first volume of his "Life" was published.

THE death of the Rev. Sir William Palmer leaves Cardinal Newman the sole survivor of the famous Oxford group which, under Providence, began the Catholic Revival. He, alas, has uncatholicized himself, but his early work still brings forth good fruit. Sir William Palmer's most important contribution to the movement, as matters have turned out, was his *Origines Liturgicæ*, which for the first time dealt adequately with the sources and character of the Book of Common Prayer, and thus led up directly to some of the doctrinal and yet more of the ceremonial restorations which have helped to quicken and beautify the Church. He was a scientific theologian, and his knowledge of ecclesiastical history and canon law gave him great influence. His "Treatise on the Church of Christ," published three years after *Origines Liturgicæ*, is the ablest book on its subject in English.

MUCH of the prejudice existing in many minds against the English Church arises from the compulsory payment of tithes. These although nominally ecclesiastical are in reality the property of laymen. Tithes in lay hands have come from the dissolution of the monasteries. Before the Reformation the monasteries received the great tithes of parishes on the ground of their being to a certain extent educational establishments. When the monasteries were given by Henry VIII. to the nobility, they insisted upon these great tithes being paid to them. Their so-called property in them is consequently based upon robbery, and as they obtained them through disendowment, and diverted them from the purposes for which they were intended, it is obvious that they ought to be deprived of them, and that without any more compensation than receivers and users of stolen goods habitually receive. In this robbery of the Church, as the trustees of the poor, Lord Salisbury's ancestors largely profited.

THE Rev. Dr. Nicholson, of Philadelphia, has been elected President of Nashotah House, but it is not as yet known whether he will accept the position. The friends of the seminary are hopeful that he will, and they predict a grand future for the noble institution they love so well, under his wise administration. In the report presented by the executive committee, it is shown that the total endowment of Nashotah House, exclusive of its real estate, improvements, and library, is \$67,016.15. This, however, does not include the legacy of \$2,500 left by James Jenkins, of Oshkosh, nor the devise of \$3,000 made by the Rev. David H. McCurdy, of Philadelphia. The committee also stated that they had been apprised of legacies of about \$30,000 in addition to the \$50,000 left by J. B. Howe, of Indiana, conditional upon certain other sub-

scriptions. It is curious to note that the "daily bread" receipts from October 21st to November 16th, the date of the report made, were \$400, to which was added an exceptional bounty of \$1,000 sent by a Wisconsin friend of the house. Next year the house has to meet a debt of nearly \$12,000, about one-third that amount the next year, and two-thirds the year following.

SEVERAL good names are mentioned in connection with vacant English bishoprics. For Manchester, the translation of Dr. How from the suffragan see of Bedford, is strongly advocated both by the secular and the religious press. This would, indeed, be an admirable choice. Dr. How is known as the "omnibus bishop," on account of his constant use of that plebeian mode of conveyance. He is essentially a working-man's bishop, and eminently suited for a great manufacturing city. Dr. Pusey-Cust, Dean of York is reported to be the royal choice. He is a very popular High Churchman. Ely, by prescriptive right, must have a Cambridge man on its episcopal throne. Canon Westcott, the well-known professor and author is to be the one according to popular rumor.

THE Archbishops of Canterbury and York have issued a joint pastoral to the people of England on the approaching General Election. The letter is full of sound advice to the electors, who are advised to think for themselves and not be led away by candidates who make promises which they may find it impossible to keep; to respect the secrecy of the ballot, and not to demand pledges from such as cannot well refuse them even at the cost of violating their political convictions; and not to allow political differences to interfere with the respect which is due from one man to another. The Primates do not touch upon any burning questions, not even upon that of disestablishment, which they regard as having scarcely passed into the domain of politics; but they wish to raise the tone of political life above the selfish interests of party triumphs, and to create in the minds of the electors a recognition of the responsibility which is laid upon them in the exercise of the franchise.

THE Pope having early this year entered into direct communication with the Emperor of China has now taken the same step with regard to the Mikado of Japan, in both cases with the happiest consequences, so far. It is plain that the policy of the Vatican in respect to Eastern missions has undergone a total change in the face of recent events. In place of trusting to the protection of the secular arm of France—which as far as such protection can go never failed them—the Pope intends apparently to trust for the safety of the missionaries, and their freedom to preach, to the innocence of their lives, the value of their teaching, and to his own personal influence with the rulers of Eastern nations. There can be no doubt of the wisdom of the new policy, for toleration rather than persecution is the normal attitude of the Asiatic toward new teachings; but a religion tainted with political aims, or used for political purposes, never had any mercy among them. For the first time for

half a century the Roman missionaries will now have a fair field for work in the East; and in the near future the Vatican will probably be represented in Peking and Tokio by Legates having the control of all ecclesiastical affairs.

THE Greeks and the Servians are alienating Liberal opinion from them throughout Europe by their monstrous pretension that the two Bulgarias have not a right to unite. The Servians are divided into simple-minded peasants and the so-called educated classes. Amongst the latter, it is almost impossible to find an honest man, and, unless he is strangely belied, King Milan has been bribed again and again for concessions. The Greeks are honest, but foolish. Within the limits of the Greek kingdom they have progressed wonderfully, but they are far too impulsive, and are wanting in common sense. They claim ethnologically a portion of Macedonia and Albania. What they should have done, instead of proffering their alliance to the Turks against the Bulgarians, would have been to enter into a treaty with Servia and with Bulgaria, in which the lots which would accrue to each of the allies, should the Turks be driven out of any portion of the European territory now subject to them, would be definitely arranged. It is not too late for these Balkan States to make this arrangement now, and, unless they wish to convince Europe that the Turk is a necessity in order to keep peace amongst them, they will enter at once into some such alliance. Greece has this advantage over other States that the islands of the Levant are Greek, and consequently she must eventually inherit those that still belong to Turkey.

PAROCHIAL MISSIONS IN ENGLAND.

BY THE REV. J. W. BONHAM.

"The Advent Mission" to be held in New York, has incited great interest among Churchmen and other Christians and various questions have been asked, respecting the adoption of "the Mission" mode of parochial work by the Church of England, and the nature of its results. During a convocation of the clergy in Oswego, at a special service in Christ church, the writer was set apart by Bishop Huntington to "do the work of an evangelist," became his diocesan missionary for a year and held various missions under his agreeable direction. When the London Pre-Lent General Mission was announced, the Rev. Dr. DeKoven, of Racine, advised the writer to cross the ocean to study its varied phases; and he acted on this advice. Some facts he there learned, and during two subsequent visits, he will embody in this paper, which will answer various questions, and give an outline of the history of the Parochial Mission movement.

Rocked in the cradle of royal patronage, during part of the present century, the Church of England slumbered and slept; and with but rare exceptions in cathedrals, abbeys, and parish churches, choirs were irreverent, services uninspiring, and even sermons our Lord's Resurrection would have been oratorically dull for "sermonettes" on an ordinary man's death. And while the Church dozed, and the dissen-

ters nodded, churches and chapels were almost deserted, Satan was awake and active, and irreverence and iniquity abounded. The apathy of the Church and resulting moral gloom invited the cry: "Awake! awake! Put on thy strength O Zion!" Persons sound asleep are not usually pleased with those who awake them; but the cry was reiterated and one awakened clergyman aroused another. The writer remembers when, to enkindle but a spark of parochial life and fervor, a clergyman itinerated from church to church to preach an awakening sermon in each on successive week evenings, and to induce people to attend the special service, notice was given, that there would be "no collection," "come in your working clothes." This prepared the way for a series of continuous services in the same church for several days as soon as missionaries were raised up to conduct them. The first mission that excited public attention was held in a church at Bedminster, a suburb of Bristol, and the Bishop of Gloucester, now the Archbishop of York, preached the opening sermon; but knew not into what degree of fervor this mission flame would glow. Moved by the soul condition of miners, who seldom see the daylight, some of the mission clergymen descended into an adjacent coal mine, to beam upon them the light of the gospel. This was soon noised abroad, removed the impression that clergymen cared to minister only to the wealthy and respectable; and numbers of those poor and despised crowded the church to hear the mission sermons. At this period, of the more than twenty-two thousand of the Church of England's clergymen, only seven of them labored as evangelists; but year after year other clergymen left their parishes, some for a season, and others permanently, to conduct missions wherever rectors desired them to do so. The Rev. Father Benson, of Cowley, Oxford, the Rev. Robert Aitken of Penzance, Cornwall, the Rev. George Body, the Rev. Knox-Little, and the Rev. W. Hay Aitken, vicar of Everton, and others, became prominent among the missionaries. The missions held were greatly blessed, but incited only local interest. But in the year 1869, general interest was aroused by the Twelve Days Simultaneous Mission in sixty of the London churches. The pews of the largest were filled, aisles and entrances were crowded, and thousands could not gain an entrance inside the church doors. The Divine blessing rested on the mission services, great good resulted; and the reports in newspapers caused readers to exclaim in a tone of wonder, "The Gospel is now earnestly, faithfully and affectionately preached by clergymen of the Church of England!" Year after year missions were held in other towns and cities of different dioceses. But as missionaries had to implore bishops to grant them permits to hold them, and missions promoted the welfare of the Church, some missionaries resolved that they would ask for no more licenses, and hold no more missions until their bishops became leaders as well as overseers.

Not to imitate their predecessors in the days of Whitfield and the Wesleys, nor attempt to place an official hand of ice on lips of holy fervor, as regulated enthusiasm is an element of Church power, bishops concluded personally to inaugurate missions, and share the responsibility of their success or failure, by personal co-operation with the zealous and Church-loving missionaries. And in view of the multitudes within diocesan and parish boundaries sunk in

vice and ignorance or benumbed by indifference, and the thousands within sound of church bells who desecrate the Lord's day, the Bishops of London, Winchester and Rochester, heartily recommended that a simultaneous mission be held in the churches of their three connected dioceses, to commence February 8th, 1874, and to close on the eve of Ash Wednesday, that it might be followed by the Lenten services. And realizing the importance of due preparation, three months before the appointed time, they convened their clergy in St. Paul's cathedral, urged them to implore a personal baptism of the Holy Ghost, to prepare to benefit "all sorts and conditions of men," for whom the Church prays; and to remember that even criminal men and fallen women should no longer be left by the Church to the tender mercies of policemen, and to the sole care of chaplains of reformatories and of penal institutions. "Two weeks" before the mission began, a Retreat for missionaries and other clergy, was conducted by the Rev. Father Benson at the mission home of St. John the Evangelist, at Cowley, Oxford, and a large number were present. Throughout its continuance a holy quiet reigned; and through the daily devotional services, seasons for meditation and silent prayer, and the instructions given by the Rev. Fr. Benson, suggesting how the mission services should be conducted, and what the missionaries should avoid at the after-meetings, those who were present, through this blessed Retreat were more fully prepared for the solemn work in which they would soon engage. Another Retreat for the clergy only was held in St. Paul's cathedral during the day preceding the commencement of the mission; and all seemed so absorbed in communion with God, that the vibration of the rumbling wheels of the vehicles of commerce, outside of the cathedral, disturbed not their audible or silent devotions. On the following morning, the General Pre-Lent Mission commenced, and as due notice had in various ways been given, and public expectation awakened, the churches were filled. The Archbishops of Canterbury and of York, eminent bishops, learned doctors of divinity, and some of the most earnest and eloquent preachers of the Anglican Church took part in some of the numerous services. For the convenience of all classes of the people, various services were held at suitable hours, and at some churches ten services were held daily. Never before had the trumpet of the Gospel been so continuously sounded in England's metropolis, as during the concentrated services of the mission in two hundred and forty-eight of its large churches, and its two centres, St. Paul's cathedral and Westminster Abbey.

Midnight services to rescue fallen women were held in churches adjacent to the centres where they congregate to drink, carouse and revel. Special services were held for betrayed women who live luxuriously and keep their carriages; for those whose rich betrayers had forsaken them; and for those who had fallen still lower, whose faces and attire were repelling. Through the midnight mission, some were married to their wealthy betrayers; some went to a mansion in the country a Christian lady had given for their use; a number who were penitent were conveyed in close carriages to homes freely provided; some returned to their broken-hearted parents; and some said aloud: "Thank God that some of His servants are not afraid to use means to rescue

us!" The mission held for ten days to benefit "all sorts and conditions of men" was closed by a thanksgiving service in St. Paul's cathedral. The sermon, based on Psalm ciii: 2, 3, was preached by the Rev. G. H. Wilkinson, who is now Bishop of Truro, in which he exclaimed: "O, thank God, that bishops are leading us in the battle, the effect of which will last as long as London continues or England remains a country!" Having specified the benefits resulting from the mission, in tones of ringing eloquence he said: "The Lord Jesus will take our effort this morning and offer it up as the sacrifice of London. With all on earth and all in heaven, we lift up our hearts and voices, and praise and bless and glorify the Holy Trinity!" After a season of silence for mental and silent thanksgiving, the thousands present sang the *Te Deum*, and a wave of melodious harmony filled the vast cathedral.

Through the numerous communicants quickened, and the lost souls saved through the London missions, and who continue steadfast, the bishops of other dioceses have inaugurated general missions; and, as a result, as many as five hundred have been confirmed at the same time in the cathedral of a single city. And in addition to the numerous missions held by the Mission Brothers, of whom the Rev. Fr. Benson is the head, since the date of the London Pre-Lent Mission, "The Church of England Parochial Mission Society," of which the Rev. W. Hay Aitken is the superintendent, has supported a number of missionaries who have held twelve hundred missions in different parts of England. In the spring of 1884, another general mission was held in the churches at the "West End" of London; later an Advent Mission in churches at the "East End;" and during the two missions, services were daily held in about three hundred churches.

A current of holy activity now flows in reciprocal currents from diocesan centres through every parochial artery, for the missions have not been conducted to make feeble parishes weaker, and strong parishes stronger, at their expense. Cathedrals, abbeys, and parish churches, for a season almost deserted, are now filled with devout and zealous worshippers; and eminent divines of different religious bodies rejoice in the wondrous contrast. The Rev. Dr. Osborn, an aged and eminent Methodist minister, at a Methodist conference held in London, said: "Our harvest was when the Church was fast asleep and the Dissenters were all nodding; but now the Church is wide awake and covers the country, and has advantages which nobody else has and nobody can deprive them of. * * * I have been watching the religious condition of England with more or less advantage for more than half a century; and I have no hesitation in saying that I do not believe there ever was such a revival of religion as that of which the Established Church of this country has been the subject during the last half century. Looked at in its origin and effects, tendencies and results, there is nothing in ecclesiastical history that can be put side to side with it. * * * The clergy are patterns to all Christian ministers of every name and distinction, in zeal, in untiring labor, influencing the people to go to church by every variety of means, in one way or other giving up their whole time to their work, is it a wonder that the churches are crowded?"

Church of England clergy are coming to help us, and to take a prominent part in the "Advent Mission" to be com-

menced in New York City November 28th. Unusual interest has been awakened concerning it; many prayers are daily offered that God's blessing may rest upon it; and clergymen are diligently preparing themselves to take part in its numerous services. May the Church in America be soon able to sing: "Thou, O Lord, didst send a plenteous rain and refreshedst Thine inheritance when it was weary." Psalm lxxviii:9.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XIII.

THE SEVENTY WEEKS OF DANIEL.

History, it has been exquisitely said, is "the prophetic interpreter of that most sacred Epic, of which God is the Poet, and humanity the theme." Prophecy it may be added, is the prologue, in which the Divine Author summarizes the plot and assigns the parts. No study of the central "Act" of History, which is the Life of Christ, is complete, which leaves out the prologue of Daniel, known as "the Seventy Weeks." In our study of this divine horoscope, we take the Septuagint Version, the earliest and the best translation of the Old Text.

"Seventy weeks are allotted to thy people and to the holy city, to fill up the measure of their iniquity, and to seal it; to blot out their unrighteousness and to make atonement therefor; to bring in everlasting justice; to seal up vision and prophecy and to anoint the most Holy One. Know thou and understand that from the issuing of the decree for the separation and building of Jerusalem unto Christ, the Leader, shall be seven weeks and sixty-two weeks."

"The decree" was that of Artaxerxes Longimanus, recorded in Ezra, chap. vii. The time of its issuing will appear from Ezra vii: 8, 9. "On the first day of the first month, began he to go up from Babylon, in the seventh year of Artaxerxes." This was March 16, B. C. 459. (The canon of Ptolemy assigns the first year of Artaxerxes to B. C. 465. See Rawlinson's "Seven Great Monarchies," also Speaker's Comm. on Ezra). Quite a little delay occurred between the issuing of the decree and the departure of Ezra, as we learn from Josephus. An allowance of six months for this fixes the date of the decree at Sept. B. C. 460. From this time we reckon "sixty-nine weeks" or 483 years, and reach Sept. A. D. 24, as the appointed time of Christ, the Leader, the time, that is, when the Messiah should begin his work.

"And he shall return and shall build again the streets and wall, and the times shall be emptied out."

A prophecy this of the second coming when "time shall be no more," and the heavenly Jerusalem shall be built and finished. A message this of comfort and assurance from Him, who ever tempereth judgment with mercy, and whose goodness is over all his works. Straightway follows the sentence of Israel's doom.

"And after the sixty-two weeks the anointing oil shall be utterly wasted and there is no judgment in it."

"The anointing oil" is the priesthood of Aaron, which, from the beginning of Christ's ministry, began rapidly to fail, and soon vanished utterly beyond recognition or recall. "In it is no judgment," that is, it had no power to execute God's law. Therefore, was it removed, and gave place to Him, who

declared, "For judgment am I come into this world."

"And the city and the holy place shall he destroy, together with the leader that cometh."

"The leader that cometh" is the devil. "The Prince of this world cometh and hath nothing in me." "The tempter came to him." "Now is the judgment of this world: now shall the Prince of this world be cast out."

"They shall be cut off with an overwhelming destruction, and until the end of the war, which has been cut short, he shall prepare destructions."

At the close of the direful conflict between good and evil, Satan "shall be punished with an everlasting destruction from the presence of the Lord." This conflict "for the elect's sake shall be shortened," meanwhile, all along until the end, manifold discomfitures shall be prepared for the Evil One and his servants.

"He shall confirm the covenant with many for one week, and in the midst of the week, shall my sacrifice and offering be lifted up, and upon the temple shall fall the abomination of desolation, and until time shall be complete, fulness shall be granted unto the desolation."

For the space of seven years shall Christ maintain the old covenant with Israel, and many of them shall be converted. "The word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith" (Acts vi:7). In the midst of this seven years, three years and a half from the beginning of the ministry of Christ, shall the divine sacrifice be offered, and then shall there come upon the temple an awful desolation, which shall endure in all its fulness, until the times shall be fulfilled. Comp. Matt. xxiv:2, 15. Now forty years is the term which, ever in the Divine ordering, has elapsed between the passing of a sentence and its execution. And precisely forty years after Christ's death, Simon gained entrance into Jerusalem, and brought with him a desolation the most horrible and abominable, and enduring in human annals. This was the execution of the sentence. Its pronouncing took place when Stephen was stoned to death. As God's prosecutor, the awful charge was by him made, that the rulers of the Jews were murderers of the Just One, and had not kept the law which they had received by the disposition of angels. And then were the "heavens opened," as at the beginning of the week, and the Son of Man appeared, "standing at the right hand of God." And then did the cruel act of murder that ensued, and "the great persecution against the Church," that came after, annul, for all time, the covenant between God and His chosen people.

Such is the interpretation of Daniel's great prophecy. Its chronology is as follows: It dates from the decree of Artaxerxes, Sept., B. C. 460. For 49 years thereafter, or until B. C. 411, in the time of Nehemiah, the work of rebuilding Jerusalem continued. 483 years thereafter, in Sept. A. D. 24, Christ began His ministry. This lasted three and a half years, or until March, A. D. 28, when He was offered up as a sacrifice for the sins of the world. At the end of three and a half years more, or in Sept., A. D. 31, Stephen was slain, and the covenant was annulled. This is what the prophecy of Daniel declares of the times of our Lord's appearing. The date which it assigns to His death is precisely the same as the date to which all the evidence of history points.

A WORD FOR THE BOOK ANNEXED.

BY THE REV. F. W. HILLIARD.

The effect of time in moderating the opinion first formed on any question, is often most beneficial. But the manner in which this change is produced, although well attested by experience, is not always sufficiently considered.

Is it not agreed that the views of the people swing like the pendulum from one extreme to the other, so that he would be rash indeed who should conclude, because a second verdict had replaced a first, that it was necessarily a wiser or the final verdict? To think twice is often hardly enough, and it may well be believed, that during the year, which must elapse, before the next General Convention, the Church will have taken her third thought concerning the "Book Annexed," and will find herself more favorably inclined to the committee's report, as modified by the last convention.

Indeed it seems rather surprising, that even the first rebound should have carried her so far from the deliberate judgment of a large representative committee, ratified, not as a mere matter of form, but with what appeared to be genuine heartiness, by the almost unanimous vote of the Convention.

Consider who composed that committee, and whether it is becoming in the American Church, to permit herself to be so quickly drawn away from all serious attention to the recommendation of such bishops as Williams, Lay, Stevens, Coxe, Young, Doane and Huntington, such presbyters as Huntington, Goodwin, Harison, Dix, Harwood and Garrison, and such laymen as Fish, Coppee, Wilder, Andrews, Smith, Burgwin and Sheffey.

Then consider what it was, that the American Church wanted. Was not its purpose heartily in accord with the following resolution adopted by the committee at the outset of their labors?

Resolved, That this committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use, which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.

If this was and is the Church's object, how is it, that she seems now disposed to listen to suggestions, which tend to the alteration of the very plan of the Prayer Book, or of some important part thereof, because of its real or supposed variation from certain usages of the Church in primitive or later years?

But what did the Church want, not negatively but positively? She wanted elasticity and enrichment. Now the cry is, "By what you allow to be left out, and what you permit to be put in, you have well nigh destroyed the identity of the Prayer Book." It may be asserted with confidence, that not one liberty has been granted by way of omission, which was not quite generally demanded before the committee was appointed, while the new matter introduced must, of course, have been selected from a mass, which could only have been sifted by a committee, and which has been sifted by a committee, not only able and representative, but having by experience, a practical knowledge of what is needed, such as no mere expert could possibly have possessed.

Perhaps the passing currents of thought do not move us so much in our small rural diocese, as they move others elsewhere. But, at all events, the diocese of Easton is not ashamed to stand, to all appearance, somewhat alone, in expressing so far as her own commit-

tee's report can go, a general, though not unqualified acquiescence in the recommendations concerning the Prayer Book, of the last General Convention. She finds some ground for her position in the following words of her lately deceased and widely honored bishop, addressed to the Provincial Synod of Canada, in September 1883.

"The attention of the Church which deposes me and my brethren, to bear to you her message of good-will, has been specially directed to the matter of her public services.

"For the last three years a committee of twenty-one persons, seven of each order, has been engaged in the revision of the Liturgy. Their instructions, either explicit or implicit, were in substance, without disturbing the doctrinal status or the organic structure of the Prayer Book, to propose such changes as were needed for enrichment and flexibility of use.

"The work has just been completed, and without seeking to conciliate for it any favor in advance, we have submitted it to the Church as our very unanimous recommendation.

"We have not marred the old Prayer Book, but enriched it, partly by the restoration of treasures lost, such as the *Magnificat* and *Nunc Dimittis*, and partly by added treasures from the old mines to which we owe our formularies.

"We have made large provision for shortened services on week-days, and given large discretion for services in the woods and in the cottage, in Sunday-schools and the like.

"We have sought to differentiate the services, so that on a Christmas or an Easter Day, for instance, we strike the key-note of the Incarnation or the Resurrection, and hold it through all the office. We have sought to intensify the special character of many holy days by special anthems and psalms.

"We have sought to beautify the Evensong, and to give it a character, and secure for it a sweetness of its own.

"Not as antiquarians or as partizans, or as doctrinarians, but in the light of ascertained needs and deficiencies we seek to polish the old armor, and to sharpen the long-tried blade."

WASHINGTON NOTES.

SPECIAL CORRESPONDENCE.

The recent visit of the distinguished Canon Farrar to our city has been the theme of many tongues. He lectured on Dante, lunched with a number of our prominent citizens, clerical and lay, lectured on Browning and preached at St. John's. His sermons are full of the love of the Saviour, and came to us as if the voice of St. John the Divine from the speaking past. His manner is quiet and unostentatious. He gesticulates but seldom, trusting to the wonderful depth and sweetness of his voice, rather than to any oratorical effort. None can hear him unmoved. He touches every heart. He argues and enforces at once. Those who have heard him in England say that his late sermons exceed himself. They are plain, simple, yet effective. A child could comprehend the most of what he selects to say and it all seems selected out of some vast store, the reserve force of which must be immense. Of his lectures, one on Dante and one on the poetry of Browning, opinions differ; but all agree that it is in the pulpit that he excels. His lectures are exhaustive in their cogent analogies of the sense of the author; and from the poetry of Dante, he took occasion to point to his moral teaching, and ranks

this poet very high in the scale of writers.

Houses have been full wherever he has been advertised to speak. He is dignified and even elegant in company; and withal, one of the highest type of Anglican clergy both in thought and delivery. The memory of his visit can never be effaced from the minds of those who were privileged to enjoy it.

And, now, we are to have a full-blown Roman Catholic university in this city. Sixty odd acres have just been purchased near the site of the Soldiers' Home, and within the limits of Rock Creek parish—a little intrusive, territorially, into the metes and bounds of a parish of the Catholic Church in this land; but as Roman Catholics do not yet quite respect, or even recognize the right of the Holy Catholics, we are not surprised at the event. Work on the building will begin almost at once. To educate the youth of this land (sooner or later) is the clear intention of that branch of the Church. If it had spent as much money and labor to educate the youth of other lands which have been under their full control, lo, these hundreds of years, perhaps those countries would not now be so full of banditti and boycotting, and not so low "as none to do them reverence" among the nations of the earth. Still, it may be that, now seeing their past error, these good fathers intend to make reparation for it and give us all the educational advantages which they have withheld from others. Never too late to mend, and if America be not Romanized, it will not be for want of R. C. institutions of learning—such as it is.

Yet, in every sort of way, is this foreign Church fortifying itself in this Capital city. In the meantime, we must do our duty; and I may take occasion in my next, or in some other letter, to point out in what manner we are doing it.

St. Paul's church is ready for occupancy; the enlargement has been expensive, but fortunately the zeal of the congregation has been equal to the emergency. The needed room for the choir and the growing congregations being now supplied, the energy of pastor and people will be renewed and redoubled, and though many things are still "things needed," these will come, no doubt, all in due time, and with its memorial gifts pledged, and some already ordered, the church will be one of the best equipped, as well as one of the most attractive in the city.

After all, St. John's is the loveliest spot of ecclesiastical architecture in Washington. There is a feeling of comfort and coziness which no other church here affords. All is in keeping; the windows are truly fine, rich yet not gaudy, and all (but two) relate to facts and events in the life of the Apostle for whom the church is named. The rector is active in season and out, and the congregations over-run the capacity of the structure. The revenue is large and increasing. The rector has in preparation, and nearly ready, a third edition of his valuable book—*The History of the Christian Church*. The previous editions proved that the work was useful and popular, and now the usefulness of the work is to be increased by an improved edition. It is adapted for Church schools, having questions, and topical answers, and is based on the plan, in this respect, of Bates's well-known College Lectures. It has been in use at the cathedral schools of Garden City, and in other places, and fully deserves the reputation which it enjoys.

In the diocese are many clergy who are authors—some twenty in all; not counting the mere authors of pamphletted sermons, of which latter class, from the Bishop down, are a still larger number. I may, in some other letter, enter more fully upon this last topic, but now close for fear of exceeding my limits.

The Household.

CALENDAR—NOVEMBER, 1885.

29. 1st Sunday in Advent. Violet.
30. ST. ANDREW, APOSTLE. Red.

WORK AND PRAYER.

BY L. D. S.

First Voice.

Now shineth the rising sun into thy bower,
Work! Day calleth loudly on thee for thy task;

Thy brain with its thought, thine arm with its power

Await but to do what thy spirit shall ask,
Fuse thought, power and love in the work of the hour.

Second Voice.

Ah! brighter is God than the sun in his might—

Pray! Souls are not living that breathe not in prayer,

Thy life is a vapor, swift passing from sight,
The soul never dieth, let *that* be thy care,
Lest, affrighted, thou hear thy Lord's voice at the night.

First Voice.

Time spent on the knees is time lost in the race—

Work! He loves not the idler, and bread must be got.

Thy children's low cry, the tears on the face

Of the wife who bemoaneth thy labor forgot—

Art thou deaf? Art thou blind? Seeking phantom-like grace?

Second Voice.

Harsher sound in thine ear will the dread wailing be

Of children thrust out from the Kingdom of heaven.

They who wait on the Lord, e'er they perish shall see

The ravens bring food, rocks by water-springs riven,

Love for children and wife! Did not Christ die for thee?

Third Voice.

Peace, ye wranglers! Why part ye what God hath made one,

For He that gave prayer is the same that gave toil,

Therefore pray from the morn till the light is no more,

Yet no moment from work let thy tired hand recoil

Till the task that was given, at even, is o'er.

Prayer is work, and no work without prayer shall be blest,

Work is prayer, if for Jesus our Saviour 'tis done,

Nerve thine arm with thy prayer, let thy work fire thy breast,

And when into thy bower, slants the slow setting sun

Thy soul and thy body shall find each its rest.

California, 1885.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

The old dame gave her orders in a very decided way, and was quite shocked at his insisting that Phoebe should sit down and have her tea at the same time that he had his, but he saw plainly that this was out of respect for him, not out of unkindness towards her granddaughter, for when the child said timidly, "It doesn't matter about me, Sir, Sister Alice gave me a cup o'tea at the Hospital and a beautiful piece o' thin bread and butter," the grandmother interposed, "What's thin bread and butter? nothing for a hungry maid that has had a long walk. There, sit own, child, since, Mr. Ross is so kind as to say you are to, sit down and eat your victuals, you look fit to drop, so you do."

The tired little girl sat down, nothing

loth, and really that was a very cosy tea-party, for after a bit the grandmother was prevailed on to take a cup herself. She had not enjoyed her own tea, she said, for thinking about the children, so she was ready for a little more, and really as she remarked, "it minded her of the days when she had a house of her own, and when her own passon—they called 'em passons in the country—used to honor her by takin' a cup if he happened to look in when 'twas on the table."

Mr. Ross stayed as long as he possibly could, but he was obliged to go away after a while, as he said he had to be in church at seven. Before he went, Phoebe told the story of the accident, and though her account of it was rather confused, it threw all possible credit upon Johnnie, and brought vividly before her hearers the image of the little toddling creature 'with curls all over its head,' whose life had been saved by his presence of mind.

The grandmother shed a few tears as she listened, and told the priest pathetically how sorely she should miss her 'grandboy,' but she did not say a word more of blame to Phoebe, nor attribute the accident to any one's fault, except that of the careless driver, and the mother who had let her child play on the doorstep alone.

When Phoebe ran down to open the door for Mr. Ross, the priest lingered a minute and said a few words to the old dame privately, and when the child came up again she found her saying to herself, "Oh, he's a blessed man, a blessed man he is! I wish I were more like him. Yes, the Almighty's been very good to us, and we mustn't fret at what He sends, no we mustn't, but take heart and comfort one another, and make the best of it that ever we can."

And so they comforted each other that evening, the old woman and her little granddaughter, and when the mother came home presently and brought a good report of Johnnie, they all went to bed with thankful hearts, and Phoebe knew for the first time how days of sorrow and anxiety bring with them sweet unlooked-for proofs of the exceeding tenderness and watchfulness of God's love.

When Monday came Phoebe was able to accompany her mother to the hospital, for her grandmother kindly said that she wouldn't have her miss seeing Johnnie on any account, and that she herself should do quite well alone for an hour or two, if Mrs. Styles—who occupied the downstairs rooms—would come and give her a look now and then.

The bright airy ward with about half-a-dozen cots in it looked very cheerful that afternoon, and though it seemed very odd to find Johnnie in bed in the daytime, there was no longer any alarming pallor on his face, and he was playing very contentedly with some tin soldiers, which were placed on a sort of nice little wooden tray that went from side to side of the cot and answered the purpose of a table. Of course he was very much delighted to see his mother and sister, and when they bent over him to kiss him he caught each of them so tightly round the neck and held them so fast with his little clinging arms, that they were obliged to cry out, though they knew it was all meant in love. He inquired eagerly for "Granny" and then for the cat, and when his mother said anxiously, "And how are you getting on yourself, my darling?" he rejoined in his brightest tones, "Oh, fine. It's rather a bother sometimes not to be

able to move my leg, but Sister Catharine says I mustn't mind that, and she and the nurse are so kind. Who do you think came to see me yesterday? The warden! That's the name they give the priest here. There was a children's service in the chapel in the afternoon, and all the children that were well enough went, but only one from this ward could go, that boy over by the window that's stomping about. He's got his boots on to-day for the first time for two months, and he's so pleased; his name's Charlie."

"It'll be a nice happy day when you have your boots on again, my boy," said Mrs. Ellis, tenderly, after giving a kind glance towards Charlie who was strutting about in the highest delight, though looking rather pale and delicate.

(To be continued.)

WHERE THE DANGER LIES.

BY FREDERICK H. KELSEY.

Surely nothing can be more unfair than for a man of intelligence and culture, who enjoys the protection, the liberty, and the thousand privileges of a Christian country, to go up and down the land railing at those principles and that institution to which these blessings are due. Of course, with honest and thoughtful men such a person, who must array himself against the plain facts of history and the developments of civilization which have been co-extensive with the Christian religion, will have but little influence. He may dwell eloquently upon the joys and delights of the home, but intelligent people know that it was Christianity which established the home; that before the coming of Christ, even in that nation which stood highest in civilization and power, marriage was almost a mockery, and the comfort and security of home—such as we enjoy at the present day—were hardly in the dreams of the sages. He may glory in the liberty of the present age, but history tells him that liberty is the child of Christianity; that the institution of slavery has been undermined and destroyed on Christian principles; and that labor has been ennobled and exalted since the Man Christ Jesus took upon Himself the form of a servant. He may admire above all things a noble, generous, tender heart, but before Christianity came men did not hesitate to tear the child from its mother, and offer it in sacrifice upon their bloody altars. He may eulogize the spirit of peace and contented industry, which leads indeed to happiness and prosperity, but when came that song of "peace, good will," to a world in which for centuries the highest glory of a man consisted in the enemies—the fellow creatures—that he had slain? He may scoff at the idea of human depravity, notwithstanding the fact that thousands all around him are eagerly treading in the paths that lead to destruction, but were it not for human depravity Christianity would need no defenders. If men were seeking their highest good—the good which Christianity offers—armies would flock around its standards, and multitudes would crowd its temples. He may amuse the populace with jests upon the Holy Bible, but when he attempts to set it aside he proposes to remove the foundation upon which are based the principles of civilized government and the courtesies of social life. In fact the arguments, the sneers, and the raileries of the infidel are wholly powerless in the face of stupendous miracles, holy lives and martyrdoms, and the onward, upward

march of Christian progress. The Bible and the Church must stand and will stand, and they who are truly upon the side of these are safe forever, even though the mountains should be removed.

But there are influences more dangerous than sworn and open foes, and the most efficient enemies of the Church to-day are not the sneering unbelievers, who glory in their infidelity, but those who call themselves Christians and do not the things which Christ commands. At this age the world has learned something of the character of the Baptismal promise, and it knows very well what results ought to appear in the lives of Christian men. It does not dare, in the presence of reason and intelligence, to deny the existence of God, nor does it withhold its admiration for the marvellous life and heavenly doctrine of the lowly Nazarene. It sees and appreciates the benefits which Christianity has brought, though it does not and cannot understand the meaning of humility and sacrifice, which are the first elements of true religion. It would fain appropriate to itself the glory of working out our present civilization, and it delights to believe that the virtues of a godly life as well as the grand results of the Christian ages bear no relation to the life and teachings, the death and resurrection of Jesus Christ. Hence it comes that the favorite excuse among worldly people for not embracing the Christian faith is found in the fact that many lives outside the Church are just as pure as those within. They do not choose to see that what is most pleasing to God is not the mere fact that the life is honorable and pure, though this, of course, is much, but the loving, obedient consecration of that honor and purity in His name and to His service. But while it is no point against religion and the Church to find an upright man who does not accept the Christian faith, it is like a blow at the vitals to find a Churchman unfaithful to his vows and recreant in his duty. If it is unfair to mock at Christianity while basking in its sunshine and enjoying its fruits, surely it is treacherous to bear the name of Christ while really in the service of Mammon. And yet, when we compare the ideal Church—the Church as it ought to be—composed of earnest, active, devoted men and women, whose every deed and word manifests their sincerity and zeal, with the Church as it actually is, to a large extent, how wide the difference that appears! We are led to believe that with very many religion is only a secondary matter. We find them giving to the affairs of business six long days of faithful toil, and but a few hours and feeble efforts in the service of Him who fires the brain with energy and supplies the arm with strength. At the font they renounced the service of the world, the flesh and the devil, and promised obediently to keep God's holy will and commandments, and to walk in the same all the days of their life. In after years we find them hotly pursuing the phantom pleasure, eager in the struggle for gold, and too often lacking the spirit which starts back abhorred at the thought of an unlawful deed, or the utterance of an unholy word. In Baptism they are exhorted always to remember that their profession is to follow the example of Christ and to be made like unto Him. God's minister prays that the life thus solemnly consecrated and renewed in the washing of regeneration may in the years of the future be according to

"this beginning," obedient to the commands of Christ, holding fast the faith of the ages, and not ashamed to confess allegiance to the Crucified One—is this the attitude of every Churchman? Even while we pray, morning and evening, for grace to live sober, righteous and godly lives, are not our interests rather with the world? our treasures laid up on earth—in lands and stocks and houses—and our hearts there also?

If this is so, the Advent season to us will sound alarm. It will call us to reflect upon the dreadful possibility that before another year has passed, the terrible event for which it bids us prepare may already have taken place. It will remind us that should we be called suddenly to lay down our lives, not the world which we have served, but the Church to which we have promised fidelity will commit our flesh to the ground, with prayers and blessings, in the hope of a joyful resurrection, and in that hour will long for good things to say concerning the departed spirit. Let us then "cast away the works of darkness and put upon us the armor of light." Let us give our hearts anew to God, remembering that we each have our part to act in bearing witness before an unbelieving world; in proving the truth and strength and reality of Christ's religion, and in making manifest to perplexed and longing hearts the beauties and excellences of the Church of God. Let us strive to employ well our talents, whether ten or five or two, that when our Lord shall at last return, He may find His own with usury. In view of the responsibilities that rest upon every Churchman, may it be the earnest resolve of each one to whom these words shall come, not only hereafter to "avoid even the appearance of evil" in word and deed, but also to help and save some tempted, fainting, dying soul, by pointing to Him in whom is life—the life that is the light of men.

A CURIOUS RABBIT.

Here is a story which beats the old dog stories. According to M. Laborde, a writer in the *Revue Scientifique*, a rabbit, one of the ordinary tame species, was bought for the purpose of experiment at the Physiological Laboratory in Paris, and after a portion of the facial nerve had been removed it was left to run about the laboratory. It very soon recovered from the effect of the operation, and was for four years M. Laborde's affectionate companion. It would await at the top of the stairs his arrival in the morning, and would sometimes run to meet him. Whenever it had the opportunity the rabbit would jump upon his knee, and was as fond of caresses as a cat. During the progress of an experiment it would sit on the operating table watching the proceedings with every appearance of interest. Bunny's chief delight, however, was in a microscopical examination. As soon as M. Laborde put his eye to the microscope the rabbit would perch on his shoulders and endeavor to take a peep. This wonderful animal lived on terms of the most affectionate friendship with two dogs belonging to the laboratory; but when a strange dog arrived he invariably turned it out, and sometimes chased it along the street. Nor did he show himself very friendly to unfamiliar biped visitors.

DENMARK has a new law which provides that a drunken person shall be taken home in a carriage at the expense of the man who sold the drunkard his last glass.

BRIEF MENTION.

"ROCHEFORT," says a correspondent of a London journal, "has a vast head, and the widest and deepest chest of any Frenchman that I know. The bulk of his frame diminishes (in appearance) his stature. The nerves are as excitable as the muscles are strong, and he vibrates as readily as an Æolian harp. He produces his best articles when he has put off work to the last moment and printers are clamoring for 'copy.' The brain then gets finely congested, and he covers page after page, without exactly knowing what runs from his pen, but is pretty sure that his readers will like it. In correcting the proofs he is in too great a hurry to exercise his critical powers, and merely accentuates what he has done to be very sure that it will tell."

THERE is progress in India. A native lady, a widow, calling herself Mrs. Radhabai, has established herself as a bookseller and stationer at Bombay. The significance of the event may be understood from the words of a correspondent according to whom "this is the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Manu were written, three thousand years ago."

IN the first generation a man reckons only two ancestors, his father and mother. In the second generation the two are changed into four, since he had two grandfathers and two grandmothers. Each of these four had two parents, and thus in the third generation there are found to be eight ancestors, that is, eight great grandparents. In the fourth generation the number of ancestors is 16, in the fifth 32, in the sixth 64, in the seventh 128, in the eighth 256, in the ninth 512, in the tenth 1,024, in the twentieth 1,048,576, in the thirtieth, 1,073,741,834. This may prove that all the world's akin.

BISHOP GREEN has finished his life of Bishop Otey, but finds that for a time so remote, and about a country so far off the beaten line of crowded life, there are not a great many interested in the subject. He has not yet therefore arranged for its publication. It ought to be rescued and published. The story of the life of one of the great pioneer characters of the West, told by a contemporary, should be preserved.

AN American missionary was laboring to convert a Chinaman, but found himself nonplussed when the listener retorted, "You think you know everything. Tell me, then, why you wear those two superfluous buttons on the back of your coat?" Though those buttons have now outlived their usefulness, they must have been sewed on at first with a purpose. The two buttons are generally supposed to be a relic of the days when every gentleman wore a sword. The buttons were used to support the sword-belt.

MRS. BAXTER, of London, a firm believer in faith cure, recently made the following curious statement: "On a certain Monday night I found my face all full of mosquito bites. Several friends kindly prayed that I should be freed of them by Tuesday morning. When I retired to my bed Jesus spoke to me and said: 'Would you not go among the people and speak for me with a swollen face?' I replied, 'If it is Thy will, I will be glad to,' and that is the reason I came here with the swelling in my face. It is the working out of a divine purpose."

SCIENTISTS claim that cigarette smoking leads to idiocy. The scientists are generally correct, but in this instance they seem to have mistaken effect for cause.—*Boston Transcript*.

THE Congregational church in Wiscasset, Maine, is 110 years old, and the inhabitants say the old bell on the edifice has tolled for the death of every President since Washington. According to an inscription on it, the bell was cast by the famous Paul Revere.

AN exchange would like to see the revised Bible put into the hands of Matthew Arnold and James Russell Lowell and John Tyndall—men not selected for their religious faith, but because they can write the English language—and to ask them to forget the remnants of their Hebrew and Greek, and, without changing an idea, to revise the English, eliminating unfamiliar and ugly Grecisms and Hebraisms, and make it, not modern and flippant, but serious, musical and idiomatic, excluding all "foot-stools of the feet," whether that is good Greek or not.

THE celebrated rocking stone at Buckstone, in the Wye Valley, England, was accidentally thrown over recently. Some performers in a variety company used too much force in rocking it, and the stone fell from its position on the summit of a hill into a wood below. This ancient druidical altar is the property of the Crown, and was an object of great interest to tourists.

THE word "gas" was invented by the Dutch chemist, Van Helmont (1644) at Brussels. He had discovered it in his laboratory and quickly written down the notice: "*Hunc spiritum, incognitum hactenus, novo nomine gas voco.*" But why did he take just that word? There exist two explanations for it. The one is, that Van Helmont shaped it after the Greek chaos, the other, that he thought of the German *gas*, the preterite of the old verb *jaesen*, to ferment. The latter is the more probable.

ONE of the highest officers in the German army is very particular that his soldiers are properly fed. He is in the habit of making unexpected visits to the barracks and inspecting the food in person. On the occasion of one of these visits he perceived two soldiers carrying a steaming boiler from the kitchen. "Put it down. Fetch a spoon," he commanded. The astonished soldiers looked at each other. One of them rushed off, but reappeared in a few moments with a spoon. The General dived into the boiler with the spoon, but as soon as he had tasted the contents he spat it out, exclaiming, "What sort of devil's broth is that? It tastes like dishwater. What is it, anyhow?" "That's just what it is, your Excellency," replied the soldier; "it's the water the dishes were washed in."

THERE is a story told about General Toombs illustrating his wit. One day a press telegram announced the death of Randolph Tucker, of Virginia, and the next day a correction was sent out by the Virginia statesman. Colonel John Stephens during the day, fell into the company of General Toombs, and in the course of conversation remarked: "Well, General, I see that Ran Tucker denies that he is dead." "Yes," said the General quickly, "I saw that, but he's such a liar I don't know whether to believe it or not!"

HINTS FOR HOUSEWIVES.

COLD sliced potatoes fry and taste better by sprinkling a tablespoonful of flour over them while frying.

CONSUMPTIVE night sweats may be arrested by sponging the body at night in salt and water.

TEETHING children may be relieved of convulsions by being immersed in a warm bath, and cold water applied to the head.

EMPTY salt bags are very convenient for straining starch, fruit jellies etc. Cut open, wash, and lay away for future use.

WHEN cured meats taste too strong of smoke or salt, they are greatly improved by soaking in sweet milk over night before cooking.

THE newest way of trimming serge tablecloths is to put a corner of plush (half a square) at each corner of the cloth; embroider on it a spray of flowers, and edge the whole with cord.

A SMALL barrel is a capital receptacle for dirty linen. Have it well cleaned and lined with chintz, and outside either paint it or cover it with Turkey red embroidered with sprays.

FOR croup or pneumonia bruise raw onions, lay on a cloth with powdered gum camphor sprinkled over it, and apply to chest and lungs, and cover with hot flannel. This is said to be a sure cure if taken in time.

PEPPERMINTS.—Two cups sugar, nearly one-half cup of water; boil seven minutes by the watch; thin, add one-half teaspoonful of oil of peppermint; when a little cool drop on buttered paper; do not put the oil in until you take it off the stove.

COCOANUT CAKES.—1 cup of sugar, $\frac{1}{2}$ cup of butter, 2 eggs, $\frac{1}{2}$ a cup of milk, 1 teaspoonful of cream tartar, $\frac{1}{2}$ teaspoonful of soda or 1 teaspoonful of baking powder sifted into $1\frac{1}{2}$ cups of flour. After the cake is mixed, stir in 1 cup of desiccated cocoanut. Take a teaspoonful and drop on a shallow pan; do not let them touch, nor spread them out, they will form themselves in the oven.

RACAHOUT, a drink for invalids, can be made at trifling cost by mixing half a pound of rice flour, half a pound of best chocolate, three-quarters of a pound of arrowroot, and half a pound of white sugar. The chocolate must be grated and all the ingredients reduced to powder and very thoroughly mixed. Prepare for drinking the same as cocoa.

APPLE TRIFLE.—Peel and quarter some tart apples, and stew them with a strip of orange peel and one of quince, sufficient water to cover the bottom of stew pan, and sugar in proportion of half a pound to one of fruit; when cooked press through a sieve, and when cold put in dish and cover with whipped cream flavored with lemon. Set in a cool place for two hours.

TAM O'SHANTER CAP.—Use German-town wool and bone crochet hook No. 8 to 10. The cap is worked throughout in double crochet into the stitch, not into the loop of the chain. When the 9th round has been reached it is a good plan to tie a piece of white thread into a stitch; it will be of great use in marking the beginning of each round. Make a chain of 6 and join. 1st round, work 10 stitches into this ring. 2d round, work round, increase by making 2 stitches in each stitch. 3d round, work round, 2 stitches in every 3d stitch. 4th to 7th round, work round, 2 stitches in every 4th stitch. 8th to 12th round, work round, 2 stitches in every 12th stitch. 13th to 23d round, work round, 2 stitches in every 16th stitch. 24th to 29th round, work round, 2 stitches in every 28th stitch. 30th round, work round without increasing. 31st to 36th round, work round, decrease by omitting every 28th stitch. 37th to 47th round, work round, decrease by omitting every 16th stitch. 48th round, work round, increase by working 2 in every 6th stitch. 49th to 56th round, work round without increasing or decreasing. These last seven rows should be worked tighter than the rest of the cap. To make the tuft for a boy's cap, wind a sufficient quantity of wool on a piece of pasteboard about 2 inches wide, withdraw the pasteboard, and wind 5 or 6 turns of carpet thread tightly round the centre of the wool, tie it, then cut the ends of each loop, and trim the tuft to shape.

The Living Church.

Chicago, Saturday, Nov. 28, 1885.

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WE are glad to note the appearance of *The Living Church Annual* for 1886. While we have absolutely no financial or editorial interest in that publication, we are naturally proud of the good looks and good behavior of one of our own children. We congratulate the Young Churchman Company on the handsome appearance of the work, on the valuable character of its contents, and on the ready sale with which it is meeting. Every reader of this journal, will, we trust, secure a copy. On payment of twenty-five cents, one not only receives the annual, but also, once every three months, a full clergy-list corrected to date of issue.

WE think it was Emerson who said: "No man has a prosperity so high and firm but two or three words can dishearten it. There is no calamity which right words will not begin to redress." So great is the influence of sympathy and censure. No man is so strong as to be indifferent to the former; none so independent as not to heed the latter. A word of praise may strengthen the weary toiler, a word of cheer may encourage the heart that knoweth its own bitterness; while a hasty and unfeeling rebuke may dishearten a struggling soul that is bearing the burdens of others and bravely battling with its own temptations. No man liveth to himself or by himself.

THE publishers of THE LIVING CHURCH take pleasure in announc-

ing the completion of arrangements for several new and interesting series, of articles which will appear during the coming winter. Miss Caroline F. Little, a well-known contributor to other Church periodicals, whose papers on Mediæval Hymns, published in THE LIVING CHURCH some months ago, attracted much attention, has prepared for these columns a series on "The Early Heroes of the Church;" the papers on "American Churchmen" will be continued; an original and valuable series on the finding of the Church, by one who was Presbyterian, will present a fitting sequel to Mr. Little's recent papers, "Reasons for being a Churchman." Other reading matter of greater variety and value than heretofore, will be given. In a word, no effort or expense will be spared to raise THE LIVING CHURCH to a still higher standard than that under which it has attained such wide popularity.

A WRITER in *The Southern Churchman* strikes at the root of a great evil, in his criticism upon the use of our Marriage service in joining together in Holy Matrimony persons who have run away from home or parish to be united. This is not to say that such use is frequent. Our clergy are seldom concerned in "run-away marriages," but it is a painful fact that they are sometimes involved in these discreditable performances. It may be sometimes the duty of a priest to officiate at the marriage of persons who have not the consent of parents. Of this the officiating clergyman must be the judge, but he should be well acquainted with all the facts, and be well assured that the marriage is justifiable before God as well as before the law. A certificate from the county clerk is not always conclusive upon this point. There is no power on earth that can compel a priest to solemnize Holy Matrimony, in any case. He acts of his own free will, and is responsible to God, not to man. He is bound to act with discretion, and he had better not act at all than to act unwisely. He is not bound to marry everybody who presents a certificate; and if he does, without enquiry or assurance as to the character and antecedents of those who present themselves, he may make grave mistakes and become partaker of the sins of others. The rubrics of the Office which he must use indicate that the Church intends to solemnize no secret or clandestine marriages. The persons to be married shall be in the church, or "in some proper house, with their friends and neighbors." This, or the equivalent of full consent, should be insisted on, by every clergyman of the Church who officiates at a marriage.

The Office in several places im-

plies this presence or consent. "We are gathered together here in the sight of God and in the presence of this company." What a mockery for the minister to say, "If any man can show just cause," etc., when the circumstances of the marriage are expressly contrived to exclude those who might show cause "why they may not lawfully be joined together." No minister has a right to bestow upon strangers the blessing of the Church in Holy Matrimony, unless he has good reason to believe that it is entered into "reverently, discreetly, advisedly, soberly, and in the fear of God." If he does so he does it at his own peril, sometimes to the peril of others, to the sorrow of parents, and to the disgrace of the Church.

ADVENT.

The spirit of the Advent awakening ought to extend to all the activities of our life. It should inspire with new zeal and interest all our work. It should arouse us to do with our might whatsoever our hands find to do. It should nerve the arm and quicken the brain, and stir the whole Christian world to a more faithful stewardship of all that is held in trust for God. Diligence in business, energy in secular work, if they have their main-spring and motive in the love of God, are a part of religion. They are necessary to the health of the soul, to the service of God. But if religion begins, continues and ends in secular work, it is very far from meeting the profoundest needs of the soul; it is very near to losing its hold upon spiritual things and is in danger of degenerating into "covetousness which is idolatry."

It is a very real danger which confronts every earnest and capable man upon whom business, society or government have laid responsibilities. It is a present danger this year and every year. Beginning with an eye single to duty, men become more and more absorbed in their calling. In misfortune they are consumed with anxieties; in prosperity they are occupied with plans for enlarging the scope of their operations. They gradually come to worship success or to live for what success may bring. There is a covetousness of place and power which is as idolatrous as the greed of gold. No earnest man is safe in giving himself up altogether to his business or his profession. He will be mastered by it in the end, enslaved, degraded, lost, if among the forces that correlate his life there be not some that have their source and supply in God. To these spiritual forces he must afford time and opportunity for action. To the influence of these spiritual forces he must surrender himself, submitting to strict rules, restraints, and appointments, in his religious life,

as he does in his business. He may no more presume that his religion will take care of itself than that his business will take care of itself. There is nothing that he needs to keep with greater diligence than his own heart.

Let every man take note, on Advent Sunday, of this fact, that he must give account of his soul, some day, and go to face the balance sheet drawn out of the Book of Life. Let him consider what a wise business man should do in the management of such an estate. Let him make rules for the training and the keeping of his soul, and let him adhere to those rules as strictly as he does to the rules of his secular business.

THE FAITH THAT OVERCOMETH.

"Faith is the substance of things hoped for, the evidence of things not seen." In its largest meaning, faith is the foundation of man's material as well as religious progress. Faith is the element of human character which has given to man the empire of the world. It is because men believe in what they do not see, because they believe in the reality of truth and of God, that they restrain their evil passions, deny themselves indulgence, and work on undaunted by opposition and undiscouraged by defeat. All society of human kind is founded on faith, and none could exist without it. St. Paul, in proclaiming faith as the victory that overcometh the world, was not a setter forth of strange gods. He only emphasized a truth which all history has taught, which all human enterprise is teaching to-day.

It is the men of large capacity of faith who are building cities, extending commerce, increasing knowledge in all departments of human thought. Faith fosters education and presides in the councils of nations. Faith tills the ground, works the mine, forges the anchor, launches the ship, lays the cable, builds the railroad, and pierces the everlasting hills. Faith holds the plough, guides the pen, wields the sword. By these three implements in the hand of faith the civilized world is fed, defended and directed. Without exaggeration it may be said that all beneficent work in the world has its motive and main spring in faith. It may not be "living faith," in its full Christian meaning, but in so far as it has reference to things unseen, inasmuch as it relates to duty and recognizes the claims of truth and righteousness, it is faith. Wherever in the world there is order, industry, intelligence, law, there faith has taken root, and these are its fruits. Wherever sensuality and violence abound, there faith is dead; and when it dies, civilization dies, the household fires go out, all that is brave and beautiful in human nature perishes. When

the tree of life fails at the root, the branches are blasted, the blossoms fail, the leaves wither, and there is no fruit.

The homes and hopes of men are everywhere built upon faith in the everlasting truth and law of God. Yet this foundation faith of man's social and civil life does not continue as an organizing principle among the kingdoms and communities of the world, where it is not vitalized by the inspiration of the Spirit of God. The history of the ancient world is a continuous record of the failures of men to establish and maintain empires without this foundation of faith in God. The demonstration of this need of faith was one element of the "fulness of time" for which the Incarnation waited. The Desire of all nations delayed His coming, as we may reverently believe, till all the intellectual and political forces of the world were exhausted in the vain effort to attain a perfect civilization without faith.

The faith that overcometh is Christian faith, faith in Him Who was born in Bethlehem and lifted up on Calvary. The world has made full trial of faith in science, faith in art, faith in politics, faith in ethical culture. It has tried all these and found them wanting. It is only faith in God through our Lord Jesus Christ, faith which sees and loves a personal Saviour, that overcometh the world.

MISSIONS, BEFORE AND AFTER.

A mission is supposed to be called for in any given church because of some absence of spiritual life and spiritual fruits. A church, indeed, need not be taken to be dead or lukewarm, or other than fairly stirring in various ways of Christly doing and serving. Nevertheless, in calling for extraneous methods and supplementary aids, it is presumably not doing and serving up to the height of its vocation. If otherwise, a mission would be superfluous. It would be like asking for a thunder shower when there is abundant and steady rain.

Suppose, now, as a supplementary force or agency, a mission has successfully accomplished all it aimed at. Suppose—what is hardly a supposable case—it has been altogether wise in its methods and happy in its results, bringing the church in which it was held up to the high watermark of spirituality, zeal and devotion, and attended with no effects to be set down to its disadvantage. Take, for example, the mission recently held in St. Luke's church, Brooklyn. The services connected with this mission are understood to have been deeply impressive and quickening in their character, while the result on the whole was highly

satisfactory. And while the church was raised to a higher plane of spiritual life; while those who were neither cold nor hot, and those, again, who had a name to live and even ready to die, have been stirred to activity, and have been made to feel the greatness of their calling—suppose there was nothing to make against all this. Suppose there was no undue departure from the Church's methods; suppose the methods and results were so ideal and undoubted, that nothing is to be said in the way of qualification—what is the next thing?

The next thing ought to be, of course, to hold things at this point. For the time being, the church is presumably a living church, as never before, and the question is to keep it so. But what if after two weeks of such spiritual tension, things begin to ease off? And what if after a year or two, the church finds itself essentially where it was when the mission began? Does that mean that it shall have another, and so live by missions as so many churches in the various denominations live by revivals? We trust not. If missions mean that, they are worse than nothing. If they have a tendency in that direction they are worse than nothing. A church which is to live by an annual or biennial stirring up of things in this way is living an unnatural life. It has been the curse of revivals and of that revival system which has burnt over whole districts, withering up and destroying so much that makes religion beautiful and winning or even makes it possible, as the result of a quiet and steady growth.

We doubt not that missions may do a very great good, and that whatever their abuses, their uses are far greater. This has proved to be the case in England, and we trust it will prove to be the case in the forthcoming mission to be held in New York City. But missions are the exception and not the rule. They may be necessary to stir up the stagnant elements, but the Church can no more depend on them than nature can depend on abnormal and unusual forces and effects of any kind. For a church to hold a mission once in five or six years is probably often enough, and even then, missions need a watchful eye and controlling hand by which to be of real and permanent benefit.

LETTERS TO THE EDITOR.

IMMERSION.

To the Editor of the Living Church:

In response to your request for records of Baptisms by immersion, I would say that in March, 1884, I baptized two young people by immersion in the font of the Second Baptist church of this city. The use of the font was cheerfully loaned by the pastor, Dr. Boyd, who most kindly did everything

in his power to further the convenience and comfort of the occasion.

The immersion was done while the parties were kneeling in the water nearly to the shoulders, and then by gently pressing the head forward beneath the water. The writer has seen a number of adults, probably a dozen, baptized in this manner by Dr. Breck at Nashotah.

During the writer's rectorship of Christ church, Indianapolis, a gentleman earnestly desired Baptism by immersion—the rector cheerfully consented and appointed a time and place on White River. But appointment after appointment was frustrated by sickness or a storm. At length the candidate coming to the rector said, "You have been so kindly ready to immerse, please give me any good reason for pouring"—the reasons were given, and he received Baptism by pouring.

J. P. T. INGRAHAM.

St. Louis, Mo.

To the Editor of the Living Church:

Since you are publishing the experience of clergymen in the matter of immersion, permit me to add my own.

I baptized my two sons, when infants a few days old, by trine immersion, in the way described by the First Prayer Book of Edward VI.—one in the church, the other at home.

About twenty years ago, when I was in charge of Emmanuel church, Newport, R. I., a young lady came to me for Baptism, from Dr. Malcom's congregation. Dr. Malcom (who was then a Baptist minister) was very anxious that she should receive Baptism by immersion, and I advised her to do so. But she said: "I have got enough of the Baptists, and I don't want any more of their ways!" So I baptized her by trine affusion.

About ten years ago, when I was rector of St. Peter's, Oxford, Conn., a rather ignorant woman came to me for Baptism, insisting on receiving immersion. I gladly consented and made all the preparations for that mode. But while instructing her, I convinced her that immersion was not absolutely necessary for the validity of the sacrament; and the result was that she changed her mind, and insisted stoutly that she would receive affusion!

It would be well if the ancient primitive mode of the trine immersion of infants could be restored.

J. ANKETELL.

28 W. 15th St., New York.

To the Editor of the Living Church:

I was baptized by immersion in Rock river, at Sterling, Ill., November 22d, 1874, the Rev. Herbert Root officiating.

SAMUEL F. MYERS.

Elkhart, Ind., Nov. 9, 1885.

THE CHURCH OF ENGLAND.

To the Editor of the Living Church:

A writer in a late number of the *Advance*, attempts to praise Canon Farrar without praising the Church or "artificial system" with which he is connected. He thinks that Canon Farrar does not owe much, if anything, to the Church. How this writer can thus conclude, is not plain, when we remember that from his youth up, Canon Farrar has been in and of the Church, and will be different from other well-informed Churchmen if willing to accept any praise of himself at the expense of a Church to which he and all other Churchmen owe a debt that can never be fully repaid. That Church needs no eulogy from any one. Her services to the cause of Christ are recognized fully by all who have an intelligent knowledge of the subject. Cardinal Newman has recently stated, that

"the English Church is the bulwark of England against atheism." Possibly, if the writer of the article in the *Advance* alluded to herein, would send his P. O. address to Cardinal Newman, the latter would have an opportunity to enlarge his knowledge, not of the subject, but of the narrowness of sectarianism. To hear those who manifestly know so little about the Church, speak so sneeringly of her and of her work, is trying to those who know how much she has done, and is doing for the spiritual good of "all sorts and conditions of men." It must be borne like other trials in the hope that sooner or later, full justice will be done. A LAYMAN.

DIOCESAN PAPERS.

To the Editor of the Living Church:

As the editor of the "monthly paper published in a missionary jurisdiction" mentioned in your editorial on diocesan papers, in the issue of October 31st, I beg leave to differ with you in the opinion you arrive at concerning such papers, for the following reasons: The diocesan paper, though small, contains much of interest to its local readers that would be burdensome in the general weekly. Imagine THE LIVING CHURCH with the local contents of all the diocesan papers! I think your subscription list would soon fall off. The diocesan paper is one of the best means for persuading the people to take general Church papers. That the clergy are deficient in this duty is a pity, but a fact. The bishop can reach a great many more of his people through his local paper than through the general papers. In the case you quote, such matter as there was in the paper was read by near 1,000 families, while I am confident that the same matter would not have been read by more than—say—the 92 who subscribed for the little paper last year. As for the bishop spending the money more profitably, he has said that it was the most profitable investment of money he has made. My own unpaid labor has been amply rewarded by the help it has been to me in my city mission work. The small paper does inform the people in the general principles of the Church just in those points where its readers most need instruction. The clergy being its editors, know just what is wanted and what is not wanted, just as a parish priest knows best how to instruct his people. I am glad to state in conclusion that now that the people are being stirred up on the point there will probably be no deficit for the bishop to meet the coming year. I also hope that there will be a larger number of subscriptions to "general Church weeklies."

F. B. TICKNOR.

OPINIONS OF THE PRESS.

The Churchman.

THE LATE BISHOP OF FLORIDA.—The Right Rev. John Freeman Young, S.T.D., died suddenly in this city on Sunday, November 15th, 1885. It was hardly known that he was ill of pneumonia before his death was reported. The second Bishop of Florida, he was consecrated to his high office in 1867, and had for eighteen years faithfully served his diocese and the Church. He had won his way to the episcopate by his missionary labor and zeal in several dioceses of the South, and as assistant-minister of Trinity church in this city. He was secretary of the Russo-Greek Committee, editing its papers and visiting Russia, and he did much to improve the music of the Church. His death is a serious loss to the episcopate, following so soon upon that of Bishop

REST.

BY E. P. D.

"My presence shall go with thee, and I will give thee rest."

The storm-clouds gather, Father! and to thee,
For comfort and for succor do I flee;
Trembling I stand, and wait—I fain would go
Filled with the peace Thou can'st alone bestow—
Be it as Thou hast promised, give me rest!
I am so weary, and so sore distress't,
Hear'st Thou Thy child? I can but cling
to Thee,
Chastened and scourged. Hide not Thy face from me.
Hold 'Thou me up! My eyes are dim with tears,
The way is dark, and I am full of fears;
Bless me, my Father! I am far from home,
Be with me all the way where'er I roam.
Then shall my heart be full of peace divine,
And rest, eternal rest, at last be mine.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

A MISSION FLOWER. An American Novel. By George H. Picard, author of "A Matter of Taste." New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1885. Pp. 342. Price \$1.00.

A story in which the principal participants are the founders and heads of one of the Indian Missions planted in the Far West by the French Jesuits, a young Mexican in love with the daughter—"The Mission Flower"—of a lawless adventurer whom he has murdered, and the son and daughter of a wealthy English *nouveau riche*. The characters of each are well brought out and their idiosyncracies give point and force to the story. The interest is well sustained to a strong climax. Perhaps the strongest feature of the story is the portrayal of the Jesuitical policy of self-aggrandizement.

TALKS ABOUT THE WEATHER. In its Relation to Plants and Animals. A book of observation for farmers, students and schools. By Charles Barnard. Boston: Chautauqua Press, 1885. Pp. 121.

This is the first of the Talks prepared by the excellent Chautauqua Society for the two years' course of the Town and Country Club. Its title is somewhat misleading, for it is not the weather, but the forces which produce both natural and artificial weather, to which these pages are devoted.

It is an excellent little book, however, and full of the best of teaching about farm and garden, greenhouse, graper, etc. The method of instruction pursued is the experimental and reductive, which is the only scientific one. We are sorry to notice some grammatical inaccuracies, and the use of poor English where better might be employed.

THE WORLD'S LUMBER ROOM. A gossip about some of its contents. By Selma Gaye. With fifty-seven illustrations. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 315. Price \$1.50.

The contents of the world's lumber room are the refuse and used-up material. In a very pleasing way the story is told how earth, air and water each contribute in forming the so-called dust. Books like this are the kind that ought to be popular. They are simple and straightforward, unincumbered by contradictory theories, and scientific enough, not only to give a fair knowledge of some of the more simple facts of science, but to create that thirst for more which is the forerunner of extended knowledge. An excellent book for school and family library.

ST PAUL'S EPISTLE TO THE PHILIPPIANS. By C. D. Vaughan, D. D. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 121. Price \$1.50.

Last autumn the Dean of Llandaff lost the use of his voice for a season. While shut out from preaching at the

Temple he employed his time in preparing this, his latest contribution to the study of Holy Scripture. It is a carefully rendered original translation of the epistle, together with copious notes and explanations; these are neither above the comprehension of the ordinary Bible student, nor beneath the notice of the scholar. The Greek text accompanies the translation on the opposite page, and an excellent introduction prefaces the book. While the author goes over ground often travelled before, his well-known scholarship and devout spirit entitle him to a place among the authorities on Biblical interpretation. To our mind a book like this carefully studied is worth the perusal of a whole library of the ordinary books upon homiletics.

WONDERS OF SCIENCE. The Phenomena and Laws of Heat. By Achille Cazin. Translated and edited by Elihu Rich. New edition, with an additional chapter, illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 273. Price \$1.00.

This is a new edition of the translation of Cazin's popular talks on Heat. It is on the same general plan as Tyndall's well-known "Heat as a Mode of Motion." While not as scientific it is yet more valuable for the general reader, for whom this series on the wonders of science is principally intended. The theory of which this book is a popular explanation, is that now generally accepted by the scientific world—that heat is simply molecular motion. In a series of ten chapters and a concluding one, the various manifestations of heat are examined, simply explained, and their relations to the great law of heat-motion pointed out. Ninety-two illustrations add to the beauty and usefulness of the book.

We are glad that Messrs. Scribner are re-publishing their series of "Wonders." For their scope no scientific books have been more successful.

CENTENNIAL COUNCIL OF THE DIOCESE OF VIRGINIA. 1885. New York: Thomas Whittaker. Clqth, octavo. Pp. 195.

This handsomely printed and well-bound volume comprises the addresses and historical papers which were delivered or read at the Centennial Council of the Church in Virginia, during its sessions in Richmond last May. The committee, who by resolution of the Council, took charge of the work of publication, express in a preface, their sense of obligation for the cordial interest and kind help of their publisher, and the proceeds of the book's sales are to be given to the Centennial Endowment Committee of the Virginia Theological Seminary. The contents are in seven parts. The opening address, by Dr. Randolph, Assistant Bishop; the Colonial Church of Virginia, the Rev. P. Slaughter, D.D.; history of the Church in Virginia, the Rev. T. G. Dashiell; Theological Seminary of Virginia, by the Bishop of West Virginia; and the same, by Dr. Julius E. Grammer; sketch of Virginia's first four bishops, by Dr. C. L. Gibson, and the "Centennial Sermon" by Dr. Kinsolving.

The motive of the publication is to give an expression of the spirit as well as to contribute to the exact history of "the oldest Episcopal community in America." It will be a welcome addition to the history shelf of most clerical libraries. In one part of his "Sketch, &c.," Dr. Gibson gives a most delicate and interesting view of the Christian spirit and work of the saintly Johns during the convulsions of the civil strife.

EIGHT STUDIES OF THE LORD'S DAY. Boston: Houghton, Mifflin & Co. 1885. Pp. 292. Price \$1.50.

We heartily welcome these studies.

The author (who withholds his name) has treated a difficult, often a dry subject, with such freshness and thoughtfulness, and has built his argument upon such broad and deep foundations, that he has given us a valuable as well as an interesting monograph upon the Lord's Day as an institution and the nature of its obligations upon us. As an institution, the Lord's Day is at once associated with loyalty to our Lord and King, which is expressed by the public worship of Him as the Incarnate Son of God, and by Sacramental Communion with Him. The few but pregnant notices of the Lord's Day in the N. T., are carefully reviewed, and the significance of its association with the Resurrection and the several manifestations of the Risen Lord form a basis for the great argument for the observance of the First Day of the week, instead of the Seventh, which observance rests upon the unanimous testimony of the Church. This leads to the consideration of the week as a measure of time. It is shown that such a measure is arbitrary, *i. e.*, must rest upon authority, and that in fact all who have worshipped Jehovah have acknowledged this arbitrary measure with its one day in seven set apart as a sacred day. This observance is traced through the Patriarchal age. The Mosaic legislation of the Sabbath system follows. The treatment of this portion of the subject, comprising studies v.—vii. is lucid and suggestive. The spiritual, moral, and economic purposes of the Sabbath system, its incompleteness without the change to the First Day by the Incarnate Law-Giver, and the prophecy of that change which the Law of Moses itself contained in its Pentecost, Greater Sabbaths, and the Jubilee, are admirably elucidated in the course of the argument. In the last study the bearing of the fourth commandment upon the observance of the Lord's Day is shown. The commandment is as binding as the rest of the Decalogue, which is an immediate revelation to all mankind. Not the seventh day, but one day in seven is enjoined to be observed. The Church derives her inheritance, not simply from the Jewish system, but from the Primeval Institution, and entirely fulfills the commandment to sanctify one day in seven by her observance of the Lord's Day, to such an extent as was impossible to the Israelite. This observance has been from the beginning a sign and seal of the Covenant between God and believers. The prohibition of servile work is not an end, but a means to an end. The end sought is the assembling of the Church together, the expression of loyalty to her Risen Lord, the public confession of His Divinity, and the experience of Communion with Him in the sacrament of His love. The Day is moreover a witness to the complete and final fulfillment of God's Covenant with man, in the Second Advent of our Lord, and the establishment of His reign in righteousness over His Church, and with His Church over the universe. We feel called upon to criticise one statement (p. 39) of the author's: "But, contrary to all human experience, Easter, as a Christian festival in honor of the resurrection, was not heard of for centuries." This must be a slip of the writer's memory, for nearly the oldest controversy in the Church was the Quartodeciman, upon which St. Polycarp differed from Pope Anicetus of Rome, A. D., 160, and which was not settled until the Council of Nicaea, A. D., 325.

CHRIST AND CHRISTIANITY, STUDIES ON CHRISTOLOGY, CREEDS AND CONFESSIONS, PROTESTANTISM AND ROMANISM, REFORMATION PRINCIPLES, SUNDAY OBSERVANCES, RELIGIOUS FREEDOM AND CHRISTIAN UNION. By Philip Schaff. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 310. Price, \$2.50.

Dr. Schaff has written this book in a hopeful spirit as regards Christian Union. He may rightly feel encouraged, for there is undoubtedly a strong undercurrent in the direction of union among Christians of every name. He approaches the subject from the standpoint of modern Protestantism, and treats at large of the differences and agreements of the Protestant denominations, among which he includes the Anglican Communion. Organic, or Ecclesiastical union is not deemed either necessary or in itself desirable. As far as Rome and the Orientals are concerned, the case for union of any kind does not seem to be very promising. The clearly defined and widely published basis of union acknowledged by the entire Anglican Church through its Episcopate at the first Lambeth Conference is not even alluded to, and the Catholic, as distinguished from Roman and Protestant, position of the Anglican Communion is ignored. The author distinguishes Catholicism from Romanism, but with him Catholic means the recognition of every denomination as a lawful particular Church, all agreeing to disagree, and yet to be in communion with one another. It is the union of the Evangelical Alliance *versus* that of the Lambeth Conference; the justification and defense of an ever-increasing denominationalism as opposed to unity in the faith of the undivided Primitive Church, upon the decisions of the undisputed General Councils, in the Apostolic fellowship of the Catholic Episcopate and in the participation of the life-giving Word and Sacraments. But although the writer has left the Anglican position altogether out of account, there is in his book much that is valuable to those who work and pray for the unity of the Church (and they are many), and not the least valuable is the spirit of earnest love in which these studies are written. It is Dr. Schaff's favorite conclusion, that Christian love will be the bond to draw all believers at last together, and we may go farther and say that love will also enlighten the intellect and quicken true faith, until as at the beginning, we shall be united "in the Apostles' doctrine and fellowship, in the breaking of the bread and in the prayers."

THE MESSRS. HARPER have secured the services of Mr. W. D. Howells. Mr. Howells is also to contribute monthly to Harper's Magazine, beginning with the January number, an editorial department having a relation to literature corresponding to that which the "Editor's Easy Chair" has to society. The new department will probably be styled the "Editor's Study." It will not be a review of books, but a discussion of literary topics suggested by the salient features of current literature in America and Europe.

Our Little Ones began its sixth volume with the November issue. Nothing could be more admirable for young children. In illustrations, typography, and paper it is as finely gotten up as our best monthlies. (Price \$1.50 a year, The Russell Publishing Co., 36 Bromfield St., Boston.)

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

OUR NEW YORK LETTER.

A Retreat for the clergy of Northern New Jersey was held in St. Paul's chapel, Newark, on Monday, Tuesday and Wednesday of this week, by the English missionary, the Rev. Mr. Aitken. By some misunderstanding, many of the clergy supposed it to be intended for Newark only, and the attendance was therefore smaller than would otherwise have been the case. Those who were present—among whom were some from outside the diocese—were deeply impressed with Mr. Aitken's addresses. All expressed themselves as desirous of the establishment of Retreats as a regular institution among us—the opinion coming from men of every party shade. This particular Retreat had some connection with the mission which the English missionaries have been holding this week at Trinity church, the old Low Church parish of Newark; so I suppose it might be called a Low Church Retreat. But extreme men were there, and men of all schools. There was nothing to indicate divisions in the Church, and all felt themselves to have been personally brought nearer together.

There was a celebration of the Eucharist daily at 8 A. M., prayers, addresses and meditations, morning and afternoon. The rule of silence was observed, and the clergy dined together. Mr. Aitken's addresses were remarkable for earnestness and good sense combined. He is a man of full size, with a large finely-shaped head, closely-cut iron-gray hair, deep-set eyes under dark eyebrows, slightly Roman nose, and a long patriarchal beard. His expression is singularly frank and simple-hearted, but thoughtful and earnest. When speaking, every shade of thought is strongly marked in his face. His manner is, in prayers, exceedingly reverential; in speaking, simple, direct, deliberate and unconventional. Occasionally he rises to eloquence, but for the most part is quiet and conversational, presenting his subject with great distinctness and force, and yet without any tricks of rhetoric or mere appeals to feeling. His strength seems to lie in the fact that he means what he says, and says it so clearly and simply that its truth is grasped and felt in its application to the individual. He uses anecdote occasionally to point his thought, and can be witty when wit will serve a good purpose without detracting from the solemnity of the theme. He is a man of great spiritual grasp and of strong convictions, but there is a manly ring in all he says, and though he can be tender and pathetic, there is nothing of morbidity about him. His addresses on the occasion of the Newark Retreat were partly aimed to stimulate the devout life of the priests present, and partly to promote greater effectiveness and definite directness in their public ministrations. Here is a rough and imperfect intimation of the tone of one of them. In both preaching and private contact with the parishioners, he urged the necessity of faith in God's blessing upon ministrations, and distinct aims in adapting them to distinct individual wants. Preaching without personal and private contact was, he said, not enough. The clergy should keep clearly before their eyes what they aimed to accomplish in each case, and should go at it as if they "meant business." Too many clergymen seemed to consider that it was a duty to prepare two sermons a week about something, and they performed it as a duty merely, making the sermons an end and not a means to an end. Sermons that were to accom-

plish work, must be prepared for work, definite work; and with faith that God would co-operate in that definite work whatever it was. Distinct results must be aimed at, and looked for in faith that they would come—and then they would come.

The Mission at St. Luke's, Brooklyn, called out some opposition from two of the city clergy, and a layman addressed a letter to one of the papers criticising the hymns of the Mission Hymnal. I suppose this is to be expected. The objections of the clergy I do not understand. Those of the layman seem to be of small foundation. Mr. Van De Water is too good a Churchman to tolerate anything unseemly, and Bishop Littlejohn, who was present at the closing services, took particular occasion to commend the Mission and the Mission methods. I see that the Rev. Dr. Darlington has persuaded several of the parishes in his own neighborhood in the eastern district of Brooklyn, to unite in a mission to be shortly held, and that the parish of the Reformation, of which the Rev. Mr. Bacchus is the indefatigable rector, has secured Archdeacon Kirkby for something of the same character. Dr. Darlington preached to his people last Sunday, two sermons on "What is a Mission?" and "Why you should come to it?"

Referring to Brooklyn matters, I hear that St. Paul's church in the eastern district, of which the Rev. Dr. Maynard is rector, has been sold under foreclosure to satisfy a long standing debt of \$22,000. The whole property is probably not worth, land included, more than \$25,000. I understand that the mortgage was put on when prices were high, after the war. It has been a crushing burden to the parish ever since. Possibly they may be allowed to retain the use of the building, though that is doubtful. The only grain of comfort is in the fact, commonly and I suppose correctly reported, that the church was never consecrated.

A pleasanter bit of news, is the opening of the new chapel of St. Mark's church in that city, last week, the result of the energy and perseverance of the Rev. S. S. Roche. The Bishop and Drs. Hall and Snively made congratulatory addresses. The chapel cost \$11,500, and, I hear, is about paid for. Last Sunday, Calvary church welcomed its new rector, the Rev. C. S. Twing, son of the late Dr. Twing of the Board of Missions—whose entire ministry of about ten years has been passed in charge of St. Thomas's mission, Cooper avenue. Calvary is a struggling parish, but may now look for better days.

Church improvements are going on in several parts of Brooklyn. Atonement, under Dr. Bunn, of foreign missionary fame, is enlarging its sitting capacity, and lately received the gift of a brass memorial lectern. The communicants there, have been more than doubled within a few years. The church of the Redeemer is altering its chancel arrangements in order to prepare for a new surpliced choir, which is to appear in service for the first time on Christmas Day. St. John's, a Low Church parish, which has been closed since July for enlargement, will re-open on Thanksgiving Day, and is also to have a boy choir. The new boy choir at another Low Church parish, St. Ann's, the late Dr. Schenck's, is gaining in favor steadily.

The great event of the week here in New York, has been the annual convention of the Church Temperance Society, lasting two days, Monday and Tuesday, and held jointly in Grace chapel and

Steinway Hall. The anniversary proper came off on Monday morning, with reports and addresses. The receipts for the year were stated to have been \$8,712.40, and expenditures within that amount. Monday afternoon, addresses were made by the Rev. E. W. Donald, of Ascension, Dr. Howard Crosby, the well-known Presbyterian preacher, Dr. Lyman Abbott of *The Christian Union*, Hon. Theodore Roosevelt, and Mr. Graham, the secretary. The point of that session was made by Dr. Crosby, in strongly urging the new bill for high license, which the Church Temperance Society, with influential backing, will present to the next New York Legislature. Its provisions which may interest readers of *THE LIVING CHURCH* are as follows: The mayor is to appoint and remove the Excise Commissioners, and be held responsible to the city for their efficiency; advertising for one week all applications for licenses is required; liquor licenses are raised to \$1,000, a sum so high that it will drive out of business the less responsible and more objectionable sellers; beer license is fixed at \$100; the hour for closing is changed from 1 A. M. to midnight; liquor shops are to close entirely on election days; screens are to be removed from windows, so that the public can know whether the closing law is observed; it is made obligatory on district attorneys to forthwith try men charged with violation of excise laws—these officials have shown a marked tendency heretofore to permanently pigeon-hole such cases, so that conviction has been almost impossible even after cases were begun; excursion boats, places of amusement and tenement houses are forbidden to have bars, and no liquor shop can be located within 200 feet of a church or school. The very next door neighbor to Grace chapel is one of the largest liquor "palaces" in New York. On Tuesday, Bishop Littlejohn presided at the morning session, and in the evening a very animated debate took place between advocates of the proposed high license bill, and prominent members of the Prohibition party. Ex-Governor Chamberlain was in the chair. The policy of the Church Temperance Society is not favorable to the Prohibitionists; but the debate was fairly conducted, one of the speakers being a Methodist minister, who has figured as a Prohibition candidate for office. The sessions were marked by very decided interest throughout—the closing session perhaps the most so of any. I am inclined to think that good results will flow from allowing members of "other religious bodies" to take part in this movement, under the lead of the Church. No canon is violated. Influence in the community is gained for a cause that needs it, and the Church is not a loser, but holds an ascendancy which is recognized. Is it not well for the Church to take this position of leader?

Bishop Young's sad death at the Clarendon Hotel was a shock to Churchmen here, few of whom knew that he was in the city, though he has been a frequent visitor in recent years. He was greatly respected among us. His liturgical scholarship was especially appreciated, and it has been of usefulness to the whole Church on more than one definite occasion. He was one of the most episcopal members in bearing and ingenuity, of the House of Bishops. The first time I ever met him was at the session of the General Convention in this city a few years back. He was busy at his desk in the upper house—the session of the day being just over—with a

biretta on his head, which he had evidently worn throughout. I remember his strong kindly face and fatherly manner, on this and other occasions, with special kindness of recollection.

A rumor got about this week, that Dr. Morgan, of St. Thomas's, was about to resign. There is, I have cause to know, no truth in it whatever, although the venerable rector has for some time past suffered with a severe catarrhal difficulty, making public service impossible. He is rather improved of late, and has officiated once or twice. The Assistant Bishop will preach occasionally at St. Thomas's for the present—when he can get opportunity—and the parish is talking of making provision for a second assistant minister. It is anticipated that Dr. Morgan will, before long, be in possession of his accustomed vigor. In no eventuality will he be permitted to altogether sever his connection with the parish.

New York, Nov. 24, 1885.

WESTERN THEOLOGICAL SEMINARY, CHICAGO.

At this institution the internal work has gone forward systematically and regularly since the opening day in September last.

The Holy Communion is celebrated each morning at 7 o'clock. At a quarter before 10 P. M., a Compline service is said. On Wednesday and Friday the Litany is sung at 12 M., after which on Friday a short meditation or instruction is given by the Dean. These are the services of obligation. A short morning office is also said at 9 A. M., at which attendance is voluntary.

The hours from 9 A. M. to 1 P. M. are occupied by lectures and recitations. For the present the work is as follows:

Systematic Theology: three times a week, by Bishop McLaren, lectures and recitations, with theses by the students upon subjects assigned.

Ecclesiastical History: twice or three times a week, by Bishop Seymour, lectures and direction in private reading.

Exegesis: by Prof. Gold; junior students, in the Gospels, three times a week; advanced students in the Epistle to the Hebrews, twice a week.

Liturgics: twice a week, one lecture and one recitation, an historical series.

Sacred Rhetoric: twice a week, lecture and recitation.

Hebrew: junior and advanced students each two recitations a week.

Practice in the composition and delivery of sermons takes place once a week.

It is the design of the seminary, next to instruction in Theology, the subject-matter of the Truth, to give particular attention to the art of preaching, the presentation of the Truth.

The junior students declaim selected pieces; those more advanced are required to make analyses of standard sermons previously assigned, and to deliver the substance in their own words. They are also required to draw up original outlines of sermons on texts or subjects designated by the professor.

It is intended to give careful attention to the various branches of preaching, as the sermon proper, the instruction, the homily, etc.

In speaking, the use of a manuscript is not permitted.

In addition to the ordinary sermon practice a special course of instruction in elocution will be provided.

During the months of November and December, there will be one lecture each week in Sacred Rhetoric, while two hours a week will be devoted to the subject of "Holy Orders."

Moral Theology and Apologetics will be taken up later in the year.

It may be mentioned that a good working library of about 2,000 volumes has already been provided.

The aim of this seminary will be to afford every opportunity to theological students to prepare themselves for the examinations required by the canons of the Church for admission to the priesthood, and also to fit them for the priestly work and life. Postulants and candidates for Orders who have a proper sense of their high vocation, will not need the application of methods of compulsion or exaction, to force them to fulfil faithfully the work of preparation, or to obey the rules of religious observance necessary to deepen the spiritual life and develop a high and earnest tone.

In addition to the regular work of the school as above described, the aid of special lecturers has been obtained. The Rev. J. H. Knowles will deliver a course of lectures on Church music and choirs, beginning in November. The Rev. Clinton Locke, D. D., will lecture on the Art of Preaching, beginning in December.

In January will commence a course of lectures in Pastoral Theology, by the Rev. T. N. Morrison, Jr.

The "Pierre Jay Prize" of \$100, for the best paper on Foreign Missions, will be awarded in January.

The regular corps of instructors at the seminary is as follows: The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., Dean, and Prof. of Systematic Theology; The Rt. Rev. Geo. F. Seymour, S.T.D., LL. D., Prof. of Ecclesiastical History; The Rev. Wm. J. Gold, S.T.D., Prof. of Exegesis and Liturgics, residing in the seminary buildings; The Rev. Francis J. Hall, M. A., Tutor in Hebrew.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The cathedral of St. Alban the Martyr, which has been for some years the pet scheme of the Bishop of Toronto, has now taken definite shape and is making gratifying headway. At a meeting of the chapter, recently held in Toronto, it was announced that the walls of the building had already reached nine feet in height. It was decided, upon the request of the neighboring residents, to roof in the crypt for divine service during the approaching winter. The See House, which is situated in close proximity to the cathedral, is also approaching completion, and will be large and commodious.

The P. E. Synod which lately met in Montreal adopted a new revision of the Book of Common Prayer, and decided to remain independent of the American sect. The attendance of delegates was small. The mystery is where they came from, as there are not more than six organized congregations in the Dominion. But then, talk is cheap, and it is just as easy to call a vestry meeting a "Synod" when you're about it as to talk about "primates" and "dioceses" and "bishops!" Let those laugh who win.

Bishop Anson, of Qu'Appelle, is at present forming a Brotherhood of Labor in connection with his "Church Farm." The rules of the Order are simple, and there will be a probation of three years, after which a profession may be made. Eight new churches have been erected in the diocese this year.

The squabble in Christ church cathedral, Montreal, over the question of choral services, has at last culminated in the formal withdrawal of the malcontents. The overwhelming majority

of the congregation adhere to the rector who is greatly beloved by all classes. The seceders have advertised the sale of their pew freeholds.

The Rev. John Langtry, of Toronto, is delivering a series of lectures entitled "Catholic vs. Roman," in answer to Archbishop Lynch who recently made an attack upon Protestantism in general, and the Church of England in particular. The lectures, which are distinguished by that profound scholarship, close logical reasoning, and clear incisive language, for which the priest of St. Luke's is deservedly famous, are being very largely attended, and no doubt will have an excellent effect in defining the position of the Church and removing many popular errors.

The Western University of London, diocese of Huron, originated by Bishop Hellmuth and duly chartered by act of the Provincial Legislature, seems to be approaching a premature dissolution, Huron Divinity College which some two years ago affiliated with it having formally withdrawn. The general impression seems to be that nothing can save the university from collapse. The institution has never stood upon a sound financial basis, and although possessing a flourishing medical school can scarcely ever have been said to have fairly got upon its legs.

A society under the name of the Ministering Children's League has been formed in the city of Toronto by Lady Brabazon, who with her husband, Lord Brabazon, is on a visit to America. The objects of the society are the promotion of the habits of kindness, unselfishness and usefulness among each other and towards their parents and friends, a rule being to let no day pass without some act of kindness. The society is likely to become very popular.

An endeavor to perpetuate the memory of the late Rev. G. W. Hodgson of Charlottetown, Prince Edward Island, by the founding of a lectureship in King's College, Nova Scotia, is being made. A very influential committee of clergymen and laymen in Canada and England have the matter in hand.

The Metropolitan whose vigor and power of endurance seem perennial, has been holding a visitation in his diocese unaccompanied by the coadjutor.

The Rev. J. Eames, deacon in charge of South Clement Mission, has been visiting the Church people scattered along the coast of Labrador. He baptized thirty-two children. The cod-fishery has been a failure, and much suffering throughout the winter is anticipated.

The Sisters of St. Margaret recently located in Montreal with the sanction of the large-hearted Bishop (Bond) are doing a noble work amongst the small-pox patients. The Sisters of St. John, in Toronto, are also progressing, and recently realized a large sum at a bazaar.

Printed petitions have been circulated throughout the diocese of Huron praying the Bishop to convene a special synod for the amicable settlement of the Wright lawsuit, the Bishop having intimated his intention of adopting this course should a majority of the synod express such a desire. As no intimation of such a course has been given, the project has presumably failed, which is to be regretted. Whatever might be the upshot of a special synod, the moral effect upon the public would be good, as evidencing a desire on the part of the Church to settle the matter in a Christian manner.

The Board of Management of the Domestic and Foreign Missionary Society met last week in Kingston and trans-

acted some routine business. Subsequently a Woman's Auxiliary was formed.

Bishop Hamilton, of Niagara, is still engaged in visiting his diocese and is being very heartily received. The diocese seems to be waking into new life under his vigorous administration.

Canon McKay, whose services in the late North-west rebellion received the hearty commendation of the military authorities, has been appointed Archdeacon of Alberta. The new Archdeacon is a Cree extraction, and is a cousin to Archdeacon McKay of Saskatchewan, who has been appointed by C. M. S. to the pastorate of Battleford, which suffered so severely at the hands of hostile Indians.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

NEW YORK

ROSENDALE—All Saints's Church.—For the first time in the Church history of this locality, attempt has been made to teach the parishioners their duty to return thanks as a parish for the blessing of a bountiful harvest. On Friday, October 30th, the church was decorated English fashion with great artistic taste and at no small cost of time and trouble.

The altar with its richly embroidered white frontal, its towering Eucharistic candles, its triple branched Vesper lights and its galaxy of rich flowers, was the cynosure of every eye, and when fully lit up, stood out, as was right, the conspicuous object. The Rev. Edw. Ransford, the priest-in-charge, pleaded earnestly for the religious education and Churchly training of the children.

WHITEPORT.—Round this locality are the villages of Bloomingdale, Hickory Bush, and several straggling hamlets, whose population is made up almost entirely of quarrymen and cement workers. Of these the majority are Roman Catholics, the rest being nominally members of the Dutch Reformed and Methodist bodies, who seem to be thrown overboard in things spiritual by the ministers of each sect. The Church is now stepping in and has provided for them a week-day service once a fortnight, with the prospect of an occasional Sunday morning Celebration. The services which are evangelistic, are at present placed under the charge of the Rev. Edward Ransford, of the mission of All Saints', Rosendale. To the kindness of Mr. E. Doremus of Whiteport, is due the use of the hall in which the services are held.

EASTON.

EASTON—Election of a Bishop.—The convention of this diocese met at Christ church, Easton, Md., at 10:30 A. M. Previous to convention being called to order a memorial service of the late Bishop Henry Chapman Lay was held; the clergy in vestments forming at the rectory and marching into the church in the following order: First, the younger clergymen, and last the standing committee of the diocese—and when all were in, the line was opened and the Right Rev. H. C. Potter, Assistant-Bishop of New York passed through, preceded by the Rev. C. S. Gassner bearing the deceased Bishop's crozier. The services were very impressive, and the sermon by Bishop Potter was a glowing tribute to the worth of Bishop Lay. He reviewed his life, and showed the influence exerted upon him by Bishop Meade of Virginia. His scholarship, intellectual qualities, Christian life and fine poetic fancy combined to make his preaching like a well built wall. He fed his flock with a faithful and true heart and was its ruler and guide. He governed this diocese on right lines, not according to caprice, but to fixed rules. With his equipoise and discernment he was never narrow or uncertain in action, but he was possessed of a grave dignity and prudent reserve. His fine historical instinct saved him from forgetting lessons of the past. He was not often deceived by the outside of things, for his penetration was wonderful. His sympathy was exhaustless,

and with patience and gentleness he aided his brethren, helped them in trouble, and shared their care and sorrows. This was his idea of rulership and episcopacy. He impressed all by the harmony of his official and personal life. Benevolence, sobriety, prudence, simplicity, fidelity, patience, humility, charity, what are these attributes but his, and around them all was that spirit of sanctity which convinced people of the power of the Holy Ghost. After discussing Bishop Lay's position and influence in the General Convention of 1865, Bishop Potter said he was a reconciler, and his power was supremely that of moral rectitude and steadfast faithfulness—and we take up the strain which fell from his dying lips, and which were the last words he ever uttered.—Praise God.

After the Holy Eucharist, at which Bishop Potter was the celebrant, assisted by Drs. Barber, Dashiell, Buck, and Gassner, the convention was called to order by Dr. Barber, president of the standing committee. He was also elected president, and the Rev. Jas. A. Mitchell secretary, and organization being perfected and every parish in the diocese being represented the convention adjourned until 7 P. M. A call was made for an informal meeting of clergy and laity at 4 P. M., at which meeting the names of many clergymen were mentioned for the episcopate but adjourned without any one being agreed upon. At 7 P. M. the convention being called again, the names of the Rev. Dr. Barber, the Rev. Dr. Dashiell, the Rev. Dr. Smith, the Rev. Dr. Nicholson, the Rev. Campbell Fair, the Rev. Warren Hubbard, Dr. Henry A. Coit, were put in nomination on third ballot. The Rev. Dr. George Williamson Smith was elected, having received 19 clerical votes out of a possible 29, 18 lay votes out of a possible 32; on motion the election was made unanimous; all united in singing the *Gloria in Excelsis*, and if Dr. Smith could have heard the hearty manner in which all united in singing, he could not for a moment hesitate about casting his lot among them.

The convention met at 10:30; a telegram was received from Dr. Smith asking time for consideration, and thanking them for the great honor. Telegram was also received from Bishop H. C. Potter, congratulating them upon their choice.

CENTRAL NEW YORK.

GENEVA—Fire in Hobart College.—At 5 o'clock on the morning of November 19; flames were discovered issuing from the upper story of the old library building of Hobart College. The building is between the two dormitories, and there was a wild scene as the students and professors, almost panic stricken, rushed from their rooms. The college bell was on the roof of the library, and a student had to run to the engine houses a mile away, to give an alarm. The flames spread rapidly, and when the fire companies arrived the two upper stories were burning fiercely, and it was feared that all the college buildings would be destroyed. The students, led by President Potter, rushed into the building and saved many valuable books and papers, but in the upper rooms thousands of old and valuable books that cannot be duplicated were burned. A marble bust of Dr. Hall, formerly president of the college, was also destroyed. Many of the college papers were removed from the library a few days ago. The total loss is \$25,000. There is a partial insurance. The building, which was almost entirely ruined, was the oldest in the group. It was built in 1836 and was used for a medical college until 1841. From that time until 1880 it was used for recitation purposes and was then transformed into a library. The loss of the books and papers is a serious blow to the college. A new fire-proof stone building, that is to be used as a library, is about completed. It is supposed the fire caught from a kerosene lamp.

PULASKI—Convocation.—There was a large attendance of clergymen at the autumn meeting of the Convocation of the Fourth Missionary District held in St. James's church, the Rev. Robert Paul rector, on Tuesday and Wednesday, November 3 and 4. Besides the Bishop twenty-two clergymen were present. The convocation began with a bright and effective missionary service on Tuesday evening. At an early hour on Wednesday morning, the Bishop met

the clergy for devotions, apart from the public. At 9:30, the Bishop and clergy entered the church in vestments for the celebration of the Holy Communion. The rest of the day was given to the discussion of four topics selected by the Bishop, and introduced by appointed writers and speakers. In the midst of the discussion, the regular business meeting of the convocation was held, the new president, the Rev. William L. Parker of Oswego, taking the chair. At the annual election of officers, the Rev. J. Everist Cathell was re-elected secretary and treasurer, and Messrs. Geo. J. Gardner and G. C. McWhorter were re-elected lay members of the diocesan board of missions. The convocation was adjourned with prayers and benediction by the Bishop.

SPRINGFIELD.

ALTON.—On Wednesday, the 14th inst., the corner-stone of a rectory for St. Paul's parish was laid with appropriate ceremonies. It was an occasion of much interest, and mutual congratulation, as the building will be a handsome one in every respect. It is to be of brick and stone, three stories high, of a style corresponding somewhat to the Gothic order of architecture, to which the church belongs, and next which the rectory stands, while in the general plan provision is made for all the modern improvements and conveniences.

There will be built also, in connection with the rectory, a guild-room, chapel-of-ease and choir room, which will make St. Paul's parish, one of the best equipped in the State, but the rector, Archdeacon Taylor, and the parishioners find most satisfaction perhaps in the fact that it is all on a firm financial basis.

NEW JERSEY.

ELIZABETH.—*Choir Festival.*—The fifth annual festival of the Choir Guild of the diocese was held at Christ church, on Tuesday, November 10th. The choirs which took part in the music were the vested choirs of Burlington, Princeton, Bordentown, Elizabeth, Long Branch and South Amboy, numbering in all, 115 voices. The services during the day were largely attended by devout congregations. The music was unusually well rendered, the choirs singing together with precision, and with more feeling and artistic expression than usual. This was particularly noticeable in the morning, when Monk's service in C was given, and the *Agnus* especially was sung with a reverent fervor that was remarkable in choirs who never have the opportunity of practising together. The admirable manner in which the organ was played by the young organist, Mr. C. W. Walker, gave the voices confidence, and seconded their efforts. The Precursor of the Guild, the Rev. H. H. Oberly, celebrated. The Bishop was present, with about twenty other clergy. In the afternoon, the Rev. Morgan Dix, D. D. preached an admirable sermon, and Evensong was sung to Gregorian tones, with *Magnificat* and *Nunc Dimittis* as the Anthem Canticles, and *Te Deum* as the Offertory. The ritual throughout the day was dignified and reverent, and the smoothness of the services was remarkable. Between the services, the choirs were bountifully entertained at luncheon by the ladies of the parish, and the utmost interest and enthusiasm were manifested.

MASSACHUSETTS.

SOUTH FRAMINGHAM.—A large and favorably situated lot of land has been given for a church in this place, where services have been held for some time by the Rev. F. S. Harraden, rector of St. John's church, Framingham Centre, and St. Paul's, Natick. South Framingham is a thriving place with an increasing population, an important railroad centre, and promises to be an important manufacturing and business town.

NATICK.—The Rev. W. D. P. Bliss, pastor of the John Eliot Congregational church, South Natick, has recently resigned his pastorate, with the intention of entering the ministry of the Church.

BOSTON.—*Massachusetts Branch of the Woman's Auxiliary.*—The eighth annual meeting of the Massachusetts Branch of the Woman's Auxiliary, held here November 18th, was an occasion of much pleasure, and encouragement to the friends of missionary enterprise. There were present as honored guests, the Right Rev. Dr. Brewer, Bishop of

Montana; Miss Emery, secretary of the Woman's Auxiliary; Mrs. A. T. Twing, honorary secretary; Miss Helen Beach, of the Niobrara League, New York and representatives of the Connecticut, Virginia and Ohio Branches. Delegates from sixty parishes, and members of parochial missionary societies filled the chapel of St. Paul's church to its utmost seating capacity. The reports of the diocesan treasurer and secretary, and secretaries of the several departments, indicated vigor and growth in our diocesan branch, and bear kindly testimony to the increasing confidence and co-operation of the rectors of the diocese. Addresses from Miss Emery and Miss Beach, full of sympathy, Christian fellowship and practical suggestion, were followed by words of congratulation and gratitude from the Missionary Bishop of Montana. With brief allusion to his own field of labor, he illustrated the power of faith and earnest effort, and greatly strengthened every heart for the beginning of another year of consecrated labor. The total offerings of the year in money, boxes, etc., fall little short of \$19,000; and the secretary reported among "specials," the Sunday-school Penny Collection, the Lucy Lee Chickering Fund, the payment of insurance dues of four foreign missionaries, the support of five free hospital beds, two or three missionaries, and forty-seven scholarships.

MISSOURI.

ST. LOUIS.—*Trinity Church.*—This parish was founded A. D. 1855, the first incumbent being the Rev. E. C. Hutchinson. When the present rector—the Rev. George C. Betts—took charge, at Easter, 1876, the church-building was situated on the corner of Eleventh St. and Washington Ave., in a neighborhood from which the resident population has year by year drifted westward, being displaced by business interests. This circumstance led to the abandonment of the original church-edifice (which was only leased by the parish); and a site was selected as much as two miles west of the old location. Upon this site a brick church has been built, upon the occupation of which the congregation first entered on Christmas Day, 1884. The building was designed by Mr. Kivas Tully, formerly of Chicago, and reflects no slight credit upon his skill and taste as an architect. Its extreme length is 115 feet, and it is 36 feet wide. The chancel measures 27 feet square. The seats, organ and font were brought from the old church. The altar-lights, sanctuary lamp, credence, alms-bason, censer, ewer for font, pulpit, Litany-desk, and bell, are every one of them memorials, the altar being a thank-offering. The choir is altogether a voluntary one, and does not cost the parish so much as a dollar a year.

The choir-room is admirably arranged, opening into a cloister by which the procession enters and leaves the nave. Off of the cloister opens a small chamber in which the priest vests for a Celebration. Corresponding to the cloister, on the opposite side, is the sacristan's room, into which an aperture opens into the chancel, just above the credence.

The services in Trinity church are choral, and are well and reverently rendered. The beauty of the services, and the well-known eloquence of the rector, combine to attract large congregations, and the parish is a strong and united one. The beautiful Sunday evening Compline-service, it must be confessed, fills a great want in our public offices of devotion.

ALBANY.

MECHANICSVILLE AND STILLWATER.—The Bishop of the diocese has just made a visitation of the two parish churches in this mission (the Rev. Richmond Shreve, minister-in-charge), confirming two persons in Stillwater and six in Mechanicsville, and speaking earnest words of warm encouragement to priest and people because of his pleasure in observing the manifest signs of continued and revived activity and life in the congregations.

Something of the missionary's five months' work reads thus: 62 services; 10 celebrations of the Holy Communion; 11 Holy Baptisms; 3 Marriages; 8 Confirmations; and 451 parish calls.

DELAWARE.

WILMINGTON.—*St. John's Parish.*—The 27th anniversary of the consecration of this church was observed on

Tuesday evening, November 3d, by choral Evensong and several addresses. The Rev. J. L. McKim, of New Jersey, sang the first part of the office, and the Rev. R. H. Wright, the prayers. The choir-master, Wm. J. Fisher, then read his annual report of the choir, this being the first anniversary of the choir, and also the opening of its new choir room. The rector then introduced the Rev. Chas. Breck, D. D., sometime rector of Trinity parish and the first rector of St. John's. He made a lengthy and interesting address, giving a sketch of the founder of the parish, the late Alexis I. Du Pont, and the many good works he engaged in. The rector, the Rev. T. G. Littell, D. D., gave a brief sketch of the parish, and the Rev. Mr. Innis, of St. Mary's, West Philadelphia, made the closing address, moving his hearers "constantly to call upon God for help in all their works." The singing by the surpliced choir was excellent and very heartily rendered, concluding with the recessional hymn, "Hark! Hark! the organ loudly peals." Before the service, the members of the choir presented the rector with a set of fine linen vestments, for use at the Holy Eucharist.

The new parish building is now completed, and is being furnished by the ladies. The chapel is under roof and will be completed before Christmas.

TENNESSEE.

CLEVELAND.—*Convocation.*—The convocation of Knoxville met for organization in St. Luke's Memorial church on October 20th, there being present the Rev. Dr. Humes, dean of the convocation, and the Rev. Dr. Morrell, of Knoxville, the Rev. G. W. Dumbell, of St. Paul's, Chattanooga, and the Rev. G. D. Flagler, of St. Luke's, of this city.

The Holy Eucharist was celebrated at 6.30 and 10.30 A. M. on the 20th, and thereafter, during the session, daily at the former hour.

After the organization was perfected action was taken for the establishment of mission churches at various points in East Tennessee, among which are Athens, Loudon, and Greenville, these being at present without pastors, although, in each, we believe there is a Church building, and a fund was raised by the congregation of St. Luke's for their assistance.

Eloquent addresses were delivered at the missionary meeting by the clergymen in attendance.

The Cleveland Female Institute, founded by Col. Craigmiles, our senior warden, was visited, and the efforts of the young ladies in attendance were highly appreciated and warmly applauded by the visitors.

The meeting of the convocation was not only successful, but highly enjoyable, and in every respect beneficial to the interests of the Church, and the honor of holding the first convocation of East Tennessee in St. Luke's was duly appreciated.

During the session greetings were refrom the convocation of Nashville then assembled at Cedar Hill, Tennessee, and promptly acknowledged.

CHICAGO.

HINSDALE.—Mr. Livermore is getting on nicely at this point, and is devoting himself most assiduously to the edification of the Church, both there and at East Grove, two miles westward, on the C. B. & Q. railroad. At the latter place he has taken up the work of Mr. Averill, of Naperville, who has hitherto served Trinity mission on frequent occasions very acceptably. Mr. Livermore has officiated at East Grove for the past three Sundays. It is his intention to hold divine service at that point every Sunday afternoon, except that on one Sunday in each month he will have Morning Prayer and celebrate the Holy Eucharist. The prospects there are quite encouraging. In the meantime, Mr. Averill has broken ground at Downer's Grove, a short distance to the west again from East Grove. He has Evening Prayer there every alternate Sunday, with a congregation averaging a hundred souls. Bishop McLaren has expressed his intention of visiting this new and promising mission at an early period.

ENGLEWOOD.—The prospects here, under the administration of the new incumbent—Mr. Cook—are excellent. He has held the charge since October 1st. His congregations are good and in-

creasing. Morning and Evening Prayer are said every Sunday, and the Holy Eucharist is celebrated twice a month, and it is Mr. Cook's intention to celebrate it also on all holy days. The Sunday school teachers gather for instruction every Friday evening, after which Evening Prayer is said, followed by a lecture on the Prayer Book. The mission-priest is taking steps for the organization of a "Young People's Literary Society," for the furtherance of which object two or three meetings have been already held at the houses of some of the more prominent members. A reception was recently given in honor of the new incumbent and his family, at the residence of the junior warden, Mr. Porter.

WHITE RIVER, W. T., Oct. 21, 1881.
Dr. J. C. Ayer & Co.—Gentlemen: My wife suffered for over twenty years with rheumatism in her hips and legs. On reading your almanac she positively believed that your Sarsaparilla would cure her. She has taken four bottles and is now as well as ever she was in her life. I feel it my duty to send you my sincere thanks. C. ENGBLOM.

THE most stubborn cases of dyspepsia and sick headache yield to the regulating and toning influences of Hood's Sarsaparilla. Try it.
CLARA LOUISE KELLOGG, the celebrated singer, is among the many accessions to the YOUTH'S COMPANION announced to its list of contributors. All who are studying or teaching music will be interested in the articles she has written for it on musical education.

CAPTAIN MITCHELL, of the bark Antoine Sala, New York and Havana trade, came home in May, entirely helpless with rheumatism. He went to the mountains, but receiving no benefit, at his wife's request he began to take Hood's Sarsaparilla. He immediately began to improve; in two months his rheumatism was all gone, and he sailed in command of his vessel a well man. Hood's Sarsaparilla will help you. Sold by all druggists.

Happiness

results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla. E. M. Howard, Newport, N. H., writes: "I suffered for years with Scrofulous humors. After using two bottles of Ayer's Sarsaparilla, I

Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

AYER'S Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

CONTRA  COSTA
"CALIFORNIA COMPANY,"
130 La Salle St., Chicago.
Pure "Altar" and Family Wines exclusively from California grapes. Samples on application.

THE BEST PORTRAIT OF GEN. GRANT.—Parties writing to Col. Fred. Grant as to where they can obtain the best portrait of his father, Gen. U. S. Grant are always referred to Messrs. Currier & Jones, New York, N. J., who are the publishers of Marshall's New Steel lined Engraving, reproduced on celluloid. This is a rare work of art, and agents are making large sales.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.


Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

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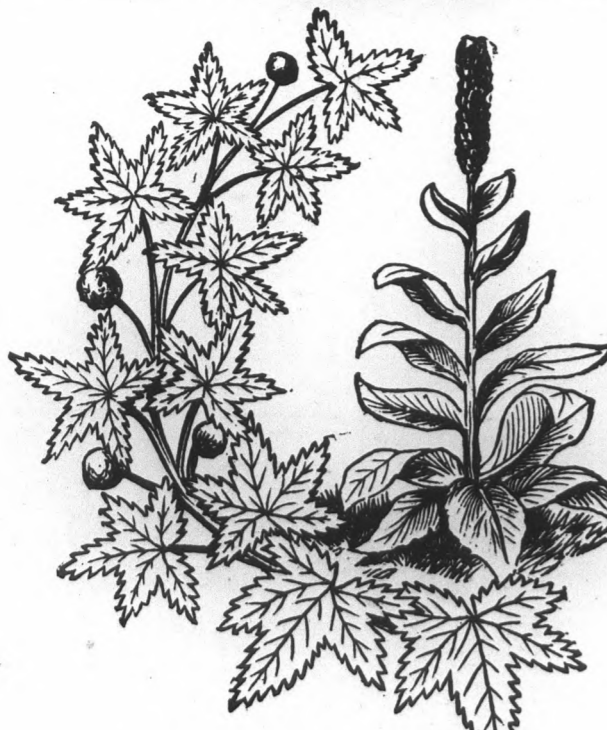
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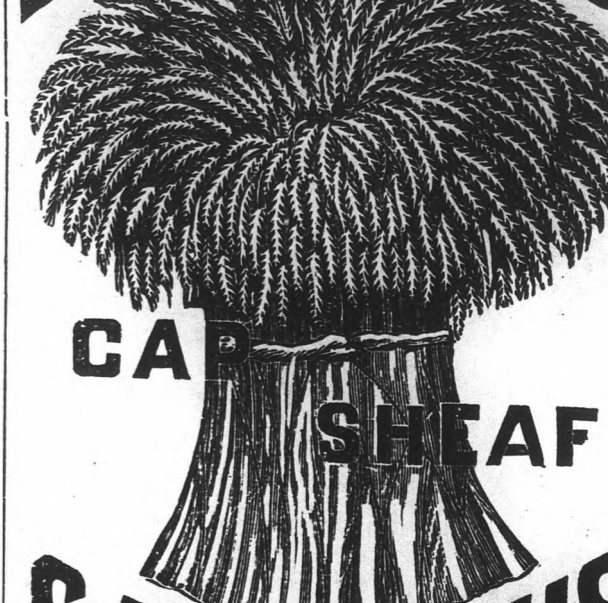
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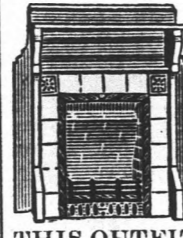
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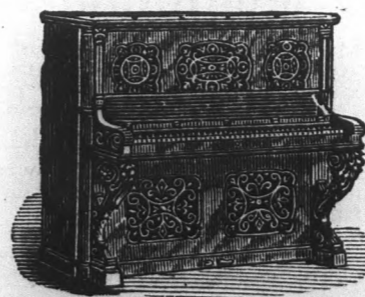
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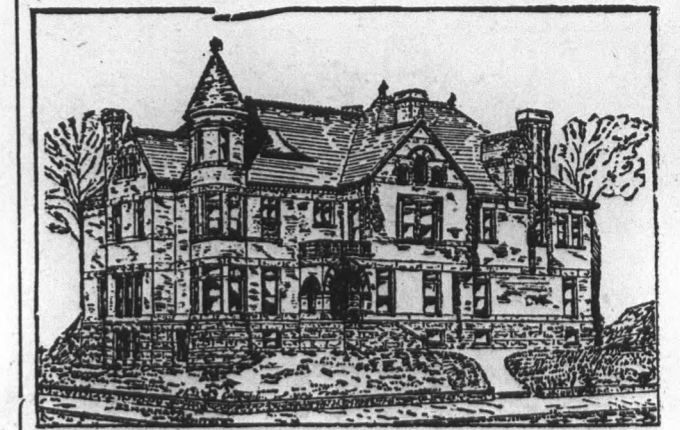


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