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ARE YOU GOING INTO CONSUMPTION?
Do You Have Asthma?

By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere through which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application.

You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

Mr. ELBERT INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could fear of and doctoring with some of the best physicians in the city, without any benefit, I bought a PILLOW-INHALER. It gave him relief at once, and cured him in a few months."

Wm. C. CARTER, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."

Mr. R. D. McMANIGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured."

Mr. H. G. TRERK, 59 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded. —W. F. Flower, M. D., D. D. S., Greenville, Tenn.

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I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. —Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. —Lucia Cass, 360 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. —E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. —Mrs. Celia Nichols, 8 Albion St., Boston, Mass.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sarsaparilla, are speedy and permanent. It is the most economical blood purifier in the world. Sold by all Druggists. Price \$1; six bottles, \$5.

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The Living Church.

SATURDAY, JAN. 15, 1887.

To the Readers of the Living Church!

This announcement will be of interest.

One Thousand Beautiful Presents,

will be distributed among the readers of this journal, as fast as the conditions below are complied with. These are not cheap chromos or plated jewelry, but one thousand

Churchman's Centennial Kalendars.

as good as gold, and not to be had anywhere for less than 50 cents each. To any one sending the name of a new subscriber and One Dollar, a copy of this superb Kalendar (in a box)

Will be sent Post-paid.

This leaflet Kalendar is unquestionably the most attractive, artistic and useful that has yet been published. It is designed for the Vestry room, Study, Parlor and Office; in the shape of a Maltese Cross, beautifully printed in colors; arranged to stand up on the table or hang upon the wall. Size of Cross, 8x8 inches, with leaflet calendar in centre. To Clergymen and Choir Masters it will be a great convenience, as it contains all needed information for the services, on leaflets which may be detached for reference in Choir or Chancel. To all Churchmen it is of value as a means of information, for it contains a concise explanation of the Church Seasons, Festivals and Fasts; it also gives the Introits, proper Psalms and lessons for the day. Appropriate texts and beautiful quotations have been selected for each day.

Those who propose to make application for one of these beautiful Kalendars, should be prompt. Of the entire edition there are

Only One Thousand Left.

and it is estimated that they will all be distributed within thirty days, under this offer. Make all money orders, etc., payable to THE LIVING CHURCH, Chicago.

THE SAME!

BY MARIA BATTERHAM LINDSEY.

On Nazareth! On Nazareth!

The sun still shines to-day,
Upon its sunny hill-slopes
And on its dusty way,
Where once there dwelt a carpenter,
A Mother and her Son,
And daily toil was followed
Till thirty years had run.

On Zion's hill, on Zion's hill,

Where long the temple stood
Graced by a Presence visible,
Still pours a golden flood,
What though another faith and creed
The wants of man declare;
The Saviour in His manhood grand,
Oft taught His people there.

The breeze still murmurs o'er the hills,

Where many a night He prayed,
And moves the waters on the lake
Where He a tempest stayed.
What though the cities by its side
Their roofs no longer rear!
The Son of God in human garb
Was long a dweller there.

In many a lonely, dusty way,

His weary feet have trod,
To rest awhile in desert place
Or on the grassy sod,
Where thousands followed in His steps,
Strong men and women weak,
And children, all in eager cry
For Him to heal and speak.

On Calvary! On Calvary!

Still looms the midnight shade,
Where Heaven and earth in horror stood
To view the last debt paid!
Where Jesus hung upon the Cross,
Till noon-tide saw Him there
And darkened at the awful end
That shook the hills with fear.

O'er guarded tomb, where long, long hours

His pierced body slept,
Where the three women trembling drew
As beauteous dawning crept;
And on the road to Emmaus
The two will ne'er forget,
And on the hill from whence He rose
God's sunshine beameth yet.

NEWS AND NOTES.

Harper's Weekly (8th inst) contains very good likenesses of Bishops Horatio and H. C. Potter. The secular press of New York have generally paid just and appreciative tributes to the memory of the late Bishop.

At the last meeting of the Church Building Fund Commission the following loans were authorized: Fremont, Nebraska, \$3,000; Salina, Kansas \$1,000; Hoboken, N. J., \$500; Aspen, Colorado, \$300; Pine Bluff, Arkansas \$300; Girard, Kansas, \$300; Pembina, Dak., \$500; Gallatin, Tenn., \$250; Mecklenburg, N. C., \$350; Columbia, S. C., \$250.

PROFESSOR CHARLES SHORT, of Columbia College, died on Dec. 31st, at the age of sixty-five years. He was from 1863 to 1867 President of Kenyon College. Besides many important essays and a number of text books, the world of letters owes to him a large share of the work of revision of Andrew's Latin Dictionary. He was an active member of the American Company in the revision of the New Testament.

DURING the reign of Queen Victoria, there have been erected 6,000 buildings for worship in the National Church, as against 3,000 by all other religious communions put together. Seven new dioceses have been founded at home, and sixty-two in the colonies. Within the last half of her reign, £81,000,000 has been voluntarily subscribed for Church purposes, and £22,000,000 in elementary education in voluntary schools.

AMONG those who have shown their sympathy with the Bishop of South Carolina and his people under the disaster which has lately befallen them through the earthquake, says *The Church Messenger*, should be prominently mentioned Mr. Thomas Whittaker, the large-hearted and no less minded Church publisher of New York. Mr. Whittaker raised and gave together more than \$500.

ADDRESSING a great meeting at Blackburn, the Roman Catholic Bishop of Salford (Dr. Vaughan) said the moral condition of English society was far lower than was generally supposed. So far from our becoming a more moral, more religious, more pure, and a more temperate people, he feared we must admit that, with all our various sects at work, with all our temperance movements, and all our boasted education, very little if any improvement was taking place in the moral condition of society in England.

THE London correspondent of *The Manchester Guardian* says the statement that the Attorney-General sang a nautical song at a Primrose League gathering in the Isle of Wight will not surprise any of the congregation of St. Mary Abbots, Kensington. The learned gentleman may be seen in the choir in cassock and surplice any Sunday. The new Lord Mayor used to be a member of the church choir at Boundary-road, where he read the lessons in his university hood; and Colonel Makins, M. P., was long a member of Dr. West's choir at St. Mary Magdalene's, Paddington.

ON Dec. 15th, the Lord Mayor of London unveiled the replica of the statue of Queen Anne, which has been erected at the expense of the Corporation of the City of London in St. Paul's churchyard, in front of the cathedral. The statue was originally erected in the reign of Queen Anne to commemorate the rebuilding of St. Paul's. The present statue is of white marble, and represents Queen Anne in her robes,

with her right arm extended wielding the sceptre. At the foot of the pedestal are four allegorical figures representing England, Ireland, France, and America.

THE Bishop of Durham, in his visitation charge, declared, with characteristic liberality, that a scheme to reduce the income of the See of Durham for the benefit of the smaller livings in the diocese "would receive his most cordial support," and he added that "he considers himself to hold his large official income in trust for the benefit of the diocese," as it was held by his predecessor, Bishop Baring, who expended not merely the whole of his official income, but a considerable amount of his large private fortune on the diocese. As Dr. Lightfoot truly observed, "his boundless generosity was proverbial."

It has been proposed to celebrate, not as a matter of partisan vindication of her conduct, but of general concern for her unhappy fate, the three-hundredth anniversary of the execution of Mary Queen of Scots, which took place on February 8, 1587, by a stately commemoration; this is to include a procession, the apparel, *personnel*, accoutrements, and apparatus of which shall be representative of the Queen herself, of her friends and foes, and of the times in which her lot was cast. It is proposed that this procession shall march from Fotheringay, the scene of Queen Mary's execution, to Peterborough, in the cathedral of which her remains were deposited until James I., after his accession to the throne of England, had them removed to Henry VII.'s chapel in Westminster Abbey.

THE Liverpool clergy complain of the state which surrounds that sample of Apostolic simplicity, the Bishop of Liverpool. "When the clergyman wishes to see his Bishop on business he must wait until the appointed day and hour; and when he goes to the office as he would to the office of any man of business, he must write down his name and state the nature of the business he came to transact with the Bishop. This printed form being filled up, he hands it to the clerk; it is taken into the room of the Bishop's solicitor, who peruses the paper; it is then taken to the archdeacon, who also peruses it; and, finally, it is placed before his lordship. This is a most uncomfortable process to go through, but it is the new style of the new bishops in doing business with their clergy. They dare not go to the 'palace' to see his lordship on business matters, but they must go to his office!"

THE Board of Managers has issued a strong and stirring appeal to the Church on behalf of Foreign Missions. It is a most graphic presentation of the needs and opportunities of the work of the Church. It quotes from an address by Bishop Littlejohn as follows:

It is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship who within the present gener-

ation feasted on human flesh. Not twenty years ago Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000 who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave trade, and the Church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual Paganism, Persia and Hindoostan, Japan and China have their story to tell. In the last alone, missions have been established in 40 walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad.

ENGLAND.

The institution and installation of the Very Rev. Henry Donald Spence, M. A., late Vicar of St. Pancras, to the Deanery of Gloucester, which had become vacant by the transference of the Very Rev. Henry Montagu Butler, D.D. to the Mastership of Trinity College, Cambridge, took place on Saturday Dec. 18th, at Gloucester Cathedral. The Mayor (Mr. V. Vassar Smith) and Corporation attended in state. The ceremony was performed by the Bishop of the diocese with the usual formalities. After the service, which was fully choral, the dean, cathedral clergy, and the Mayor and Corporation, proceeded to the chapter-room, where the Mayor, as chief magistrate of the city, welcomed the new Dean. The Dean preached at the afternoon service on Sunday, and also at the special nave service in the evening.

The Archbishop of York has opened at Hull a large and commodious institute for seamen, which has been built by Mr. C. H. Wilson, M. P., and placed at the disposal of the Missions to Seamen Society, which is doing so much for sailors in the North of England. This makes the forty-second institute in the hands of the Society. The Mayor and Corporation and a number of influential residents supported the Archbishop. His Grace, Mr. H. C. Wilson, M. P., Canon McCormick, and others, spoke on the value and necessity of such places of recreation for sailors on shore.

The Bishop of Peterborough has conferred the Archdeaconry of Leicester, vacant by the death of Archdeacon Pownall, upon Bishop Mitchinson, rector of Sibstone, Leicestershire, and Assistant Bishop of the diocese of Peterborough.

The Bishop of Lincoln gave a lecture in Sheffield, under the auspices of the Church Lecture Society, the subject being "John Wesley." The lecture was given in the Music Hall (one of the largest rooms in the town), and was crowded to excess. The winning, loving manner of the Bishop so charmed his vast audience that at times the applause knew no bounds. At the close of the lecture a movement was set on foot to ask the Bishop's acceptance of some small *souvenir*, subscribers to which to be limited to persons who heard the lecture, and no one subscription to exceed 1s. The present has taken the form of a beautifully bound "History of Sheffield".

MISSIONS.

AUSTRALIA.—The diocese of Brisbane has been divided into rural deaneries, six in number. At a conference of his clergy the new Bishop has formed a branch of the "Pastoral Order of the Holy Ghost," originated by Bishop Maclagan of Lichfield.

At Sydney a scheme is framing, with the assistance of the Primate, for a college for the higher education of women, on the model of Girton and Newnham Hall, Cambridge, and Lady Margaret Hall, Oxford.

INDIA.—From Chota-Nagpur the Rev. A. Logsdail writes:—"Four of our deacons have been ordained to the priesthood at Ranchi, by the Bishop of Calcutta. The service was in Hindi. There were 487 Kohl communicants, and the elements were distributed by the bishop, assisted by seven Kohl priests and two European ones. There was not a white face in the congregation, with the exception of my wife. Some of the Europeans would doubtless have come to the service, but their own was only just over when the Ordination commenced, and with the prospect of an evening service too, at which the Bishop was to preach, more could not be expected or performed in India. On the Friday previous we had a native Confirmation, at which 350 Kohls were presented. Conferences, daily celebrations of the Holy Eucharist, etc., filled up the six days of his Lordship's visit to us."

CHICAGO.

CITY.—The members of the Cathedral choir gave their precentor, Mr. E. C. Lawton, a handsome gold watch on the Monday after New Year's. The gift was made more valuable because it was a spontaneous act on the part of the choir, and because it was arranged so carefully as to be a complete surprise. It is to Mr. Lawton's untiring efforts and admirable management that the choir owes its present high degree of efficiency, and their gift is a fitting recognition of his work in their behalf, and of the strong personal friendship that exists between all, precentor and choristers alike.

SYCAMORE.—The children's festival of Christmas-tide was deferred this year at St. Peter's, until the feast of the Epiphany. The two choirs of St. Peter's, and St. Paul's, De Kalb, in surplices, began the services with processional hymn, each choir going down the side aisles, and joining in the middle aisle. The Rev. J. S. Smith of Elgin was present, and delivered the address. About 45 in surplices crowded the space allotted to the choir. Part of Evensong was chorally rendered, and nine carols were beautifully sung, with orchestra and piano accompaniments. Master Warren Lott sang a solo most effectively, as did also Mr. Fred. Alden at the offertory. A Jacob's ladder laden with gifts for the children of the two churches, and a supper at the hall followed the services at the church. The rector a few days before had received a gold watch from the young men of the congregation, altogether making the Christmas-tide very happy and successful for both rector and people.

NEW YORK.

CITY.—On Monday morning, January 3d, as noted last week, the public learned with surprise and sorrow of the death of the venerable Bishop of the diocese. He had been troubled from time to time with pneumonia, and late in the week previous, was prostrated with a sudden at-

tack which proved fatal, and he expired early on Sunday morning. On Jan. 4th, the Standing Committee of the diocese sent out a letter to the clergy and laity of the diocese, announcing the Bishop's death. His age was eighty-four years, ten months, and twenty-three days. In the language of the letter, "the news of the death of our venerable and beloved Father in God will be received with deep emotion in all parts of the Church in the United States and throughout the Anglican Communion. He adorned the high office which he held for more than thirty-two years with every virtue of the Christian character; he administered his diocese with great ability and remarkable wisdom; his influence was widely felt; during his episcopate a wonderful growth appeared in every part of the field in which he labored; he left his charge a prosperous, peaceful and united household. His name will always be conspicuous among those of the most eminent-pastors of the flock of Christ." The letter gave notice of the funeral to be held at Trinity church, on Friday, January 7th, at 10 o'clock A. M. The request was also made that on the day of the funeral and for 30 days thereafter, the churches and chapels of the diocese be draped in mourning. The letter was signed by Francis Lobdell, secretary, and by Morgan Dix, president.

The funeral of the Bishop took place in Trinity church, at the hour appointed, the large edifice being completely filled. The seats adjoining the centre aisle were reserved for the clergy without surplices, and with the exception of the few seats reserved for the relatives, they were occupied by the clergy of New York, Brooklyn, etc., nearly to the doors; seats were also reserved for the Standing Committee. At 10 o'clock some fifty of the clergy in surplices, passing out of the vestry room, moved down the south, and up the central aisle, taking their seats in front. Soon after, the doors of the vestry room opened a second time, when the procession, preceded by the cross-bearer, moved down the aisle (as before, in the order of the choir and clergy of Trinity church, followed by Bishops Doane, Coxe, and Bedell. At the entrance from Broadway the body was met and borne up the central aisle, the choir and clergy preceding, and Dr. Dix reading the sentences. The coffin covered with a purple pall and borne on the shoulders of six porters, was followed by the friends of the deceased Bishop. On being placed in the chancel with head towards the altar, the choir chanted the Psalm, Dr. Swope, in charge of Trinity chapel, reading the lesson. It may be added here, that Dr. Swope has been the Bishop's spiritual attendant for a year or two, and that he accompanied the rector of Trinity church in the procession. Following the lesson, Dr. Dix announced Hymn 448, of the Hymnal, "Rise my soul and stretch thy wings," which was sung by the choir and congregation. This was followed by a selection by the choir, when the Bishops, Drs. Dix, Swope, and others, gathered about the coffin as it stood on a raised platform, also covered with purple. A cross-bearer standing at the foot, and Bishop Coxe at the head, the committal service was begun by the latter, Bishop Doane saying the prayers, and Bishop Bedell reading the prayer for persons in affliction, the prayer for All Saints' Day, and pronouncing the benediction. The choir, clergy, etc., singing as a recessional, "O Paradise, O Paradise," passed down the aisle,

when the remains were taken to the Grand Central, and thence to Poughkeepsie for interment, a special train having been placed at the disposal of the family by Mr. Cornelius Vanderbilt.

It may be added, the body was inclosed in a coffin of polished oak, on the lid of which was a raised oaken cross. It was dressed in the episcopal robes which the Bishop had worn of late years in the performance of his duties. The pulpit and parts of the chancel were draped in black, as befitted the occasion. Though the now Bishop, H. C. Potter, who is travelling in Spain was telegraphed to in regard to the death of his relative, he had not been heard from at the last accounts, and it is thought that he was beyond the reach of the telegraph. He was reported as being much improved in health.

On Sunday evening, Jan. 2nd, the Rev. E. F. Miles, M. D., the minister in charge of the church of the Reformation in Stanton street announced his resignation. He gave as a reason that a cross which an anonymous lady had given to the church, and which was placed on the altar on Christmas Day, the trustees had ordered to be removed. Dr. Miles has succeeded in gathering a congregation of some 500 or 600 people, as, also in building up a large Sunday school.

LONG ISLAND.

EAST NEW YORK.—Trinity church is rejoicing in its new edifice, recently taken possession of, and which is exceedingly neat and commodious. The congregations are good and cannot fail to be greater, the church being located in a rapidly growing section of the city. The vestry room is large and convenient and adorned with a picture of the Bishop as well as with pictures of four of the former rectors. On Christmas eve at a special meeting of the vestry, resolutions highly complimentary to the rector, the Rev. Nelson R. Boss, were read. In the resolutions a substantial increase of his salary was provided for, while he was presented with a purse of \$100 in gold. Connected with the parish are various guilds and associations, such as an organization of the ladies of the parish for the relief of the sick and destitute, a social organization of the young people, a guild of the male members to promote social intercourse, etc. The church is supported by voluntary contributions through the envelope system, the offerings already pledged exceeding over \$2,000. In the monthly *Trinity Parish Visitor* for January, which is sent to every family in the parish, it is stated that *The Living Church Annual* is the most complete and interesting of Church almanacs, and that *THE LIVING CHURCH* is one of the best Church papers for family use.

BROOKLYN.—The Christmas festival of the Sunday school of the church of the Redeemer, was held on the evening of Holy Innocent's Day. The church was nearly filled by the members of the school (nearly 600 in number), and every available space thronged with friends and parents of the children. The service consisted of hymns, carols, lesson, anthem, a greeting by the rector, the Rev. Chas. R. Treat, and a brief address by the associate-rector, the Rev. Wm. Bogert Walker. The tree was illuminated by different colored calcium lights, and then followed the distribution of gifts. On Wednesday afternoon, the tree was again brought into use, and illuminated for the children of the industrial school, some 200 in number. A

short service with carols, greeting and address was followed by presentation of boxes of candy and of work made by the children. In the evening the mothers who attend the mothers' meeting, were given an entertainment.

Since the introduction of the free church system, the congregations have steadily increased. Daily services are held, and the Holy Communion will be celebrated weekly throughout the year on Sundays at 7:30 A. M. There is also a Celebration on all holy days and saints days, and on Thursdays during Advent and Lent. Children's church on Sunday afternoons has been instituted with gratifying results. The parish with its many efficient organizations, is most earnestly at work. The vested choir is considered one of the best, if not the best, in the city, the special musical service on the first Sunday evenings of each month, eliciting the heartiest commendations.

QUINCY.

MACOMB.—St. George's church has been without a priest since June of last year. The Bishop has visited the congregation from time to time and fulfilled the offices of the ordinary pastor. He officiated on Sunday, Dec. 12, and completed the instruction and counsel to a number of persons desiring Confirmation. On Christmas Day he again officiated and on the first Sunday after Christmas, confirmed twelve. Macomb should be supplied with a rector. The church has possession of the Congregational place of worship, under lease for three years; a most substantial beginning and a foundation for a large work. The Sunday School had its tree, with carols and presents, on Christmas Eve. The Christmas celebration of the Holy Eucharist was the first ever held in this town.

LIMESTONE PRAIRIE.—The Bishop visited Christ church and parish, remaining from Dec. 30th to Jan. 3d, holding one or more services on each day. On Sunday evening, the second after Christmas, he confirmed four. Limestone is a township, without village, or hamlet. The people are farmers, and much scattered. The attendance at the church was very gratifying. They are about to add a tower to their small stone church and to procure a bell. The Dowager Queen Adelaide subscribed liberally to the building of this church, some forty years ago. The Rev. John Benson, senior priest of the diocese, has been for many years the rector.

MINNESOTA.

LAKE CITY.—The Rev. Wm. Gardam, of St. Mark's church, took possession of his new rectory on Saturday, Dec. 12th. The rectory had long been a necessity of the parish, but not until last May did any movement towards its realization take form. A very pretty lot next the church was secured some years ago, but no funds were in the treasury to begin the project. A committee, consisting of Messrs. W. E. Perkins and L. H. Buck, was appointed to ascertain the ability of the parish for this purpose. Their most sanguine hopes were more than realized. The testimony of the committee was that no money was ever subscribed so heartily and gladly. The contract was let in June, and the corner-stone was laid in August, an address on the occasion being given by the Rev. A. J. Graham, of Holy Trinity, Minneapolis. The corner-stone, bearing the inscription, "St. Mark's Rectory, 1886," was laid by Mrs. Euphemia M. Shatzell, mother of the Rev. J. W. Shatzell, the first rector of the parish. The rectory is a very pretty modern

house, the entire lower part being so constructed as to be easily thrown together. Its style may be defined by the indefinite term of "Queen Anne." The interior plan was drawn by the rector's wife, Mrs. Gardam, and an experience of two weeks' residence proves it to be entirely satisfactory to the occupants.

The parish took the house by storm, in the absence of the rector and his family, on Wednesday evening, Dec. 15th, and upon their return they found friends to the number of over 100 in complete possession. It was the first "house-warming" in the rector's experience, and, measured by the loving gifts of the people, was a very warm "housing" indeed.

The Rev. Wm. Gardam has been rector of St. Mark's for three years and a half, and in this time he has accomplished much good. The church is stronger in every way, the congregations are steadily increasing and a Sunday school of 150 scholars is in a most prosperous condition. Mr. Gardam is doing true missionary work at Frontenac where interest in a pretty little church was lagging when he volunteered and has kept closely together a goodly little flock.

CALIFORNIA.

LOS ANGELES.—St. Paul's church, the Rev. Elias Birdsall, rector, continues to maintain its precedent as one of the leading parishes in Southern California. Christmas Day, the spacious church was filled to overflowing. The service, which was mostly choral, was rendered by a surpliced choir of men and boys who would do credit to a European cathedral. The Rev. Dr. Fise of Cincinnati preached the sermon—a most appropriate one. A beautiful font has lately been presented to the church by Mr. J. M. Griffith, one of the vestrymen, as a memorial of his deceased wife. The material is Lake Champlain marble, and the design and workmanship by Lamb & Co., are most excellent. A commodious rectory costing, without the grounds, upward of \$6,000, has lately been built; a parish school is in successful operation; a guild and parish paper are maintained, and two missions are starting into vigorous life within the bounds of the parish.

ILLINOIS.

The feast of the Epiphany is always an occasion of great interest at St. Mary's School, Knoxville; the school not being in session at Christmas, this is really the school's celebration of the coming of Him whom the Wise Men came to worship. An added interest this year was afforded by the presentation of an altar cross and an altar desk, both memorials.

The celebration of the Holy Eucharist took the place of the usual matins, Bishop Burgess being the Celebrant. The processional was the Christmas hymn, no less appropriate at Epiphany, "O, Come ye to Bethlehem." The presentation of the gifts was made with the oblation, the bishop reading appropriate collects, after which the cross was reverently lifted to its place, and the service proceeded as usual. One of the prayers read was from the burial service, as was fitting when memorial gifts were offered. The recessional hymn was an old favorite: "As with gladness, men of old."

The cross is of polished brass, the work of Messrs. J. & R. Lamb of New York. It is three feet in height; the plain outline of the Latin cross is preserved, while the surface is richly chased and engraved with the passion vine, the *Chi Rho* being at the intersec-

tion of the arms. The following is the inscription:

A. M. D. G. IN MEMORIAM.
ADELPHINE BERTRAND BOUVET.
Born May 2, 1822; Graduated 1843.
Taught at St. Mary's School, 1875-1883.
Died August 16, 1886.

This cross is placed here by her fellow-workers at St. Mary's, feast of the Epiphany, 1887.

The altar desk is also of polished brass; the pelican is exquisitely engraved upon it. It is the gift of Mrs. Bradford of Cleveland, and bears the inscription:

HENRY ELLIOT PARKIN.
Born May 13, 1879; Died Feb. 10, 1883.

The rector made a few remarks expressing his pleasure and gratitude at the safe re-union of the large family so widely scattered during the holidays, and the Bishop added his greeting for the New Year.

PENNSYLVANIA.

The corner stone of the new church of St. Mary, Ardmore, was laid by the Rt. Rev. O. W. Whitaker on Friday, December 31, 1886. Owing to the inclemency of the weather the services, other than the laying of the corner stone, were held in the hall where the Rev. Lawrence Buckley Thomas, who is minister in charge of the parish of the church of the Redeemer, Bryn Mawr, of which the mission at Ardmore is an important part, has been holding services for some time back. It is expected that the new church will be finished in the early spring. It is to be at present 40 by 50 feet, but so constructed that the western end may be extended. The material to be used is a gray sandstone quarried in the neighborhood and donated by one interested. It is to be stone faced in the interior. The interior will have nave and aisles, with unplastered timbers which will have the effect of a clere-story church. The chancel will be 25 by 30 feet. The height of the roof is to be 30 feet and main entrance by a stone tower 50 feet high. The mission at Ardmore was started during the rectorship of the Rev. Edward L. Lycett, but was fostered and brought into strong life by the Rev. Edward Shippen Watson, D.D. at great personal labor and danger to his impaired sight. It will probably soon become an independent and important parish for which end those most interested are laboring earnestly. Already enough pews and sittings are rented to assure success. The vacancy which for some months has existed in the rectorship of the church of the Redeemer, Bryn Mawr has been filled by the call of the Rev. James Haughton, rector of St. John's church, Yonkers, N. Y. Mr. Haughton has signified his intention of accepting.

The venerable Henry J. Morton, D.D. who for 56 years has been connected with St. James' church, Philadelphia, as assistant minister under Bishop White, and as rector, has tendered his resignation on account of his failing eyesight, much to the regret of all who know him. What action will be taken is not yet decided and is not likely to be other than that will permit of his maintaining his connection with the parish which he has served so faithfully during his whole ministry, save the first few months.

The Rev. Dr. James W. Robins, Head Master of the Episcopal Academy, tendered a reception to the Rt. Rev. O. W. Whitaker on Thursday evening, December 30, to which all the clergy of the diocese were invited, most of whom availed themselves of this opportunity to meet the new Assistant Bishop.

The 25th anniversary of the consecration of Bishop Stevens falling on Sunday, January 2, it was appropriately

observed on the following morning at St. Andrew's church by a celebration of the Holy Communion. It was of this church that he was rector before the consecration and at the chancel was advanced to his high office. In the address which he delivered he dwelt principally upon the growth of the Church in the state and diocese, referring in particular to his consecration, the labors and death of Bishop Alonzo Potter, the division of the diocese, the Church institutions of the diocese, his visits to Europe and his attendance upon the Second Lambeth Conference, the work which had been done during the twenty-five years, the growth in strength, the Sunday School system, the noble body of clergy and lay people who have been his helpers, the new Assistant Bishop, the honors and burdens of the Episcopate. At the close of the address the Bishop being seated in his chair, the Rev. Dr. Daniel R. Goodwin, as president of the Standing Committee replied in a most fitting manner on behalf of the clergy and laity of the diocese.

At a meeting of the laity of the diocese to take steps to present to Bishop Stevens a fitting testimonial of their appreciation of his services, a committee was appointed, the members of which called at the residence of the Bishop on Wednesday, Jan. 5, and presented him with a certificate of deposit for \$7,000, and a letter in which they ask his acceptance and say: "We should fail to adequately represent our constituents in this matter, if we did not on their behalf and in their names express to you their gratitude for the signal services you have rendered to your diocese, their affection for you and their earnest hope that God may long spare you to do Him service in the Church."

The Bishop presided at the formal opening of the parish building of St. Barnabas, Kensington, on the evening of the feast of the Epiphany, when he made an address. Other addresses were delivered by the minister-in-charge, the Rev. Charles E. Betticher, the Rev. R. N. Thomas, and Mr. James S. Biddie. The building is of Pennsylvania gray stone, two stories in height, and will afford full accommodations for the 900 connected with the Sunday Schools, Bible classes and guilds. The large room on the second floor is constructed with clere-story, and recessed chancel, and may be used for church services.

The committee on the Centennial of the Conveyance of the Episcopate to the American Church by the Church of England, have decided that the celebration in February should be confined to one day. In the morning the Holy Communion and a sermon by the Bishop, in the evening addresses by the Bishop and others in attendance; that the Bishops and Standing Committees of the other dioceses of the Province be invited to be present and participate; that similar invitations be extended to the dioceses of New York and Connecticut. All arrangements as to the services are left to the Bishop.

A most enjoyable occasion was the reception which the Rev. Henry J. Morton, D. D., tendered to Bishop Whitaker, and the members of the Northwest Convocation of Philadelphia. Both the Bishop and the Assistant-Bishop with nearly all the clergy and lay members of the convocation were present. It was a social event which cannot fail to be productive of good results in bringing the members into closer relations and a truer earnestness in the missionary work committed to their care.

The King Parish Library, at Torres-

dale, in the parish of All Saints, Lower Dublin, which is a gift of Dr. Charles R. King, was opened on Wednesday after Christmas with appropriate exercises, on which occasion Bishop Stevens and Bishop Whitaker made addresses.

Sunday school and public service will be held on Sundays, under the direction of the Convocation of Germantown, in the building at the corner of Victoria and Bath Sts., Philadelphia. Sunday school every Sunday at 2:30 P. M. and public worship at 7:30 P. M. Plans are formed to build as soon as practicable a chapel in this neighborhood. A valuable lot of ground has been donated for the purpose. For the present, the building above named will be used to gather a Sunday school and congregation. The school will be superintended by Mr. John Totty, lay reader. The evening services will be conducted with his assistance, by ministers of the Church.

KANSAS.

FORT LEAVENWORTH.—The post chapel was crowded on Christmas Eve on the occasion of the Christmas tree and Sunday School Festival. A feature of the occasion was a visit from a veritable Santa Claus. After the presents were distributed, and before the singing of the last carol, Santa Claus, on behalf of the officers and ladies of the chapel congregation, presented Chaplain Barry with "a Christmas remembrance" in the shape of a certificate of deposit at the bank for a large sum. This is a token of the love and esteem entertained by the people for the chaplain. Mr. Barry has succeeded in building up a large Sunday School and congregation. On Sunday evenings the post chapel is crowded with worshipers, one-third of whom are enlisted men. The singing is entirely congregational, and is very hearty. The chapel is very handsomely decorated this year with evergreens.

SOUTH CAROLINA.

The effort to build up a mission school for the colored people by the rector and vestry of the church of Our Saviour, Rock Hill, has the approval and encouragement of the Bishop of the diocese. The plan proposed for providing the salary of a teacher, which should not be less than \$400, is by annual scholarships of \$20 each, to be subscribed by parishes and individuals. All the conditions are favorable to the fruitful success of such a school.

Regular services and a Sunday school have been for nearly two years in successful operation, and the mission owns property, ample and eligible, furnished within the parish, for a church and school room, which it is hoped will soon be built. At present a room is rented for the purposes of the mission. Those who desire to help in this should write to the Rev. E. N. Joyner, rector.

TENNESSEE.

The rector of the church of the Advent, Nashville, was taken completely by surprise last week, by the succession of Christmas and New Year favors, which were showered upon him. It seems that the "Ladies' Aid Society," "St. Faith's Guild," "The Willing Workers," and indeed, all the members of the parish, have been quietly at work for some time past, to make this blessed season one of "great joy" to him and his family. The parlor rejoices in a new carpet, handsome and comfortable chairs, sofa, tables, mantel cabinet, curtains and fixtures for hanging, with various and daintily wrought tidies, covers, and table scarfs, rich velvet

covering for the piano, and curtains for "what-not" etc., while the kitchen has received a new cooking stove with all the fixtures, and turkeys, hams, roasts, cakes, candies, etc., crowd into the well-filled larder.

FOND DU LAC.

The Rev. R. Vilatte, pastor of the old Catholic mission at Little Sturgeon has been appointed general missionary to the French speaking people in the diocese. His headquarters will continue to be at Little Sturgeon. Pere Vilatte has gone East to solicit funds for his interesting work. He bears with him a letter of warm commendation from the Bishop of the diocese. After eighteen months of work he has now three hundred souls in his charge, ninety of whom are communicants. A glebe of forty acres has been purchased, and a chapel and presbytery erected at a cost of \$3,700., \$2,200 of this sum has been paid. The Bishop recommends that Mr. Vilatte should seek to raise \$5,000 to pay the debt upon the present building and erect a school building in which may be trained youths who will in time receive Holy Orders, and extend this work. Bishop Brown heartily commends Mr. Vilatte to the confidence and support of Churchmen.

INDIANA.

THE BISHOP'S APPOINTMENTS.

JANUARY.

16. Evansville, morning, St. Paul's; afternoon, Good Shepherd; evening, Holy Innocents.
18. New Harmony.
19. Bloomington.
23. Greencastle, benediction of new church.
- 25-26. Northern Convocation at Plymouth.
30. Fort Wayne.

FEBRUARY.

1. Decatur.
2. Bluffton.
3. Angola.
4. Columbia City.

CENTRAL PENNSYLVANIA.

The Christmas services in St. Paul's church, Lock Haven, the Rev. Chas. J. Wood, rector, were very interesting and impressive. The church was tastefully though not elaborately trimmed with greens, a rood screen being erected at the entrance to the chancel. Two celebrations of the Holy Communion were had, one at 8 o'clock, and the second, following Morning Prayer, at 10:30 A. M. As usual on Christmas Day, the music was made a special feature of the service. The children's festival was held on Epiphany. During the year the parish guilds, of which there are five, have been active in good work. A beautiful stained glass window, representing the angel of the Nativity, has been placed in the church. A parish paper called *The Guild's Calendar* is issued every two weeks by the boys' guild, assisted by the rector, and quite an amount has been added to the Parish Building Fund. The parish also takes pride in the fact that it has contributed \$263.05 to the million-dollar enrollment fund.

BETHLEHEM.—Trinity church, the Rev. Geo. Pomeroy Allen, rector, has received a superb cut glass flagon for the Communion service. It is the gift of Mrs. Charles M. Dodson and is very beautiful.

The church will very shortly receive a magnificent brass lectern from Mrs. Henrietta Dodson, widow of the late Adams Dodson, and her son James. It is presented as a memorial of the late Adams Dodson, and will be one of the finest lecterns ever made by Geissler, of New York. The design is very elaborate and the work will be rich and massive. The Bible will rest on a spread wings of an eagle perched on a richly carved column of brass, which is supported by four couchant lambs. The lectern takes the place of an oak one now in service.

On the first Sunday of this year the

Rev. G. P. Allen entered upon the 8th year of his rectorship of Trinity church. During the seven years just passed he has built up Trinity from a young and weak parish to one of the most firmly established and best working parishes in the diocese. Mr. Allen is warmly loved by all his people and he is doing a good work in Bethlehem.

SOUTH BETHLEHEM.—The new church of the Nativity is being completed rapidly. The plastering has been finished and the floor and ornamental work are now being put in place. On Feb. 1st the organ builders, Johnson & Son, of Westfield, Mass., will begin the erection of the grand organ, which is to be a particularly fine instrument. The parish is in a remarkably healthy and flourishing condition under the faithful care of the Rev. C. K. Nelson and his assistant, the Rev. C. E. Taylor.

READING.—The mission conducted at Christ chapel, Hamden, is in a very flourishing condition. Sunday school and services are held every Sunday, the Sunday school, especially, being very well attended. In November, Wm. Wirt Mills of Bethlehem, a lay reader, who had had charge of the mission, relinquished the work, and E. P. Wynn of Reading has conducted the Sunday school since then. Mr. Du Hamel, a student at the West Philadelphia Divinity School, and a son of the Rev. Dr. J. P. Du Hamel of Church Hill, Maryland, has now taken charge of the station.

COLORADO.

THE BISHOP'S APPOINTMENTS.

JANUARY.

16. Morning, Fort Lupton; evening, Emmanuel, Denver.
23. St. Mark's, Denver.
25. Longmont, Confirmation.
30. All Saints', Denver.

FEBRUARY.

6. Morning, St. Peter's, Pueblo; evening, Trinity, S. Pueblo.
- 8-9. Southern Convocation.
13. Georgetown and Idaho Springs.
- 16-17. Pre-Lenten Retreat for the clergy at Matthew's Hall.
20. Trinity church, Greeley.
23. Ash Wednesday, St. Mark's, Denver.
24. St. Matthias, St. Mark's.
27. Golden.

COLORADO SPRINGS.—On Advent Sunday a handsome mural tablet, in memory of the late Jason W. Walker, in charge from October, 1876, to October, 1879, was placed in the church. The design is a Greek cross of brass set in black marble. This adds much to the beauty of the church, and is the gift of some of Mr. Walker's friends, who will never forget his untiring zeal and faithfulness, suffering constantly as he did from serious bodily ailments.

LEADVILLE.—A branch of the Woman's Auxiliary has been organized and \$50 a year already pledged.

A Rectory Committee has begun to devise ways and means to buy or build a rectory, which will probably be secured by spring. About \$600 has been pledged. The parish is rapidly improving, and is working harmoniously.

NEW JERSEY.

On the evening of the Feast of the Epiphany there assembled in St. Mary's church, Burlington, a large congregation to enjoy a festival service of the united choirs of Christ church, Bordentown, and St. Mary's church, Burlington, the occasion being the tenth anniversary of the organization of St. Mary's choir. Promptly at 7 p. m. the processional hymn, "Brightly gleams our banner," was started, and the clergy and choristers came slowly up the middle aisle. There were fifty choristers and seven clergy, the clergy wearing their academic hoods. The service was entirely choral, being beautifully intoned by the Rev. G. Heathcote Hills,

assistant rector of St. Mary's, every word being distinctly heard throughout the crowded church. After the first lesson, Stainer's *Magnificat* was nicely rendered by the choirs, the volume of voice being effective and inspiring. The Rev. John D. Hills, of Mt. Holly, read the lessons with great earnestness; then followed the *Nunc Dimittis*, and the hymn, "Watchman! Tell us of the night," in which the congregation heartily joined. The sermon was preached by the Rev. C. W. Knauff, the subject being church music, strongly advising a simple, choral service, in which the congregation should unite, and the use of anthem music by the choir. This able discourse was followed by an anthem, "O praise the Lord, all ye heathen," which was exquisitely rendered. The offertory sentence and benediction were pronounced by the Rev. George Morgan Hills, D.D., and then the recessional hymn "Angel voices ever singing," filled the church, dying sweetly away as the clergy and choristers passed down the aisle and out the west door. The clergy present were the Rev. Dr. Hills, the Rev. Messrs. C. W. Knauff, J. L. McKim, R. L. Goldsborough, Edw. Ritchie, J. D. Hills, and G. Heathcote Hills.

MICHIGAN.

SAGINAW.—St. John's church was handsomely decorated with Club moss festooning, and with wreaths, crosses, and stars of Southern holly. The Sunday school held its celebration at the Opera House, Christmas Eve—300 children present. The congregation provided a bountiful supper and a large tree. After the children had received their presents, they loaded the tree with all manner of gifts for the poor children of the parish. The Sunday school made the superintendent, the Rev. Geo. D. Wright, a present of \$60—in gold. Carols were sung, and addresses made by the rector and superintendent.

Christmas Day was ushered in by a Celebration of the Eucharist at midnight; second Celebration at 7 A. M.; third Celebration at Calvary chapel at 8 A. M. The grand Celebration was at 10 A. M., at which time full Morning Prayer and the fourth Celebration of the Holy Eucharist was chorally rendered by the regular vested choir of 50 boys and young men, the assistant, the Rev. Mr. Wright, singing the priests part, and intoning the prayers. A very large number communicated at the different celebrations, and the congregations at all the services were also very large. Offerings were taken at each service for the Aged and Infirm Clergy Fund of the diocese. This was the first full choral service ever rendered in the Saginaw Valley, and was enthusiastically received. The rector and Mrs. Matrau were munificently remembered by the parishioners, and prominent among the gifts was a large purse, well filled with \$20 gold pieces. The Sunday school of Calvary chapel held its celebration on the evening of Holy Innocents' Day, which was largely attended, over 100 children of the school receiving presents from the tree.

The present rector took charge of the parish four years ago. At that time the congregation was worshipping in an old dilapidated frame building, just ready to fall down. The communicant list numbered 193. During these four years many improvements have taken place. A handsome brick church has been built and paid for, having a seating capacity of 500, and well equipped with pipe organ, steam heat, etc. A

pretty chapel "Calvary" has been built at North Saginaw, with a seating capacity of 200; the rectory has been re-built. One of the largest and finest vested choirs in the West was trained and brought out two years ago, and the communicant list now numbers 490. During the four years there have been 195 Confirmations, and 296 Baptisms. The Holy Eucharist is celebrated every Sunday and on all holy days. The parish is out of debt, happy, and prosperous, and large improvements are contemplated for the coming season. Outside of Detroit, this is the largest parish in the State.

VIRGINIA.

RICHMOND.—The Rev. Dr. Charles Minnegerode, rector of St. Paul's church, has resigned on account of old age and feeble health, and has been made rector *emeritus*. He is 73 years old. He was rector of St. Paul's church when Jefferson Davis attended services there, and was reading service when a messenger entered the church and informed Mr. Davis that Lee had evacuated the city.

SPRINGFIELD.

CAIRO.—Owing to the very inclement weather the ceremony of laying the corner stone of the new church of the Redeemer was postponed from Saturday, Dec. 4th, until Tuesday, Dec. 7th. The Bishop, who came to conduct the services, and during the interim made a visit to St. Maur's Hall, at Mt. Carmel, Ill., returned on Monday evening.

At 10 o'clock the choir of the church of the Redeemer, assisted by those of the other churches of the city, sang, as a processional the hymn, "The Church's One Foundation," while Bishop Seymour, the rector, the Rev. F. P. Davenport, and the Rev. Nelson Ayres, ascended to the platform and commenced the solemn order of services appointed for the occasion. The massive corner stone smoothed and polished, bore the appropriate inscription:—

AD MAJOREM + DEI GLORIAM,
ECCLESIA REDEMPTORIS,
1886.

After the special and fitting service prepared for the occasion, and the sweet strains of "Jerusalem the Golden," the rector's warden, Mr. H. H. Candee, placed in the receptacle prepared for it in the stone, the sealed copper box containing the following articles: The Holy Bible, a prayer book and hymnal, Journal of the Diocese of Springfield, Journals of Province of Illinois, *The Parish*, Advent number, *THE LIVING CHURCH* of Nov. 27th and Dec. 4th, 1886, the order for laying the corner stone, the order for Morning and Evening Prayer, and the Litany as finally adopted in the general convention of 1886; alterations and additions in the book of Common Prayer, adopted in the general convention of 1886; a *Citizen* of Dec. 2, 1886; an *Argus* of Dec. 6, 1886; a *Bulletin* of Dec. 7, 1886, and a note (cancelled) of date of May 20, 1880, held by a member of the vestry against the parish, and which had been the first donation towards the new church. This list being read, and the corner stone lifted to its place and securely fastened by the deft stroke of the master mason, the Bishop struck the stone three times with a hammer and finished the solemn office, after which came the addresses of the day.

The Rev. Mr. Ayres spoke first in a feeling and appropriate manner, congratulating the parish upon the great work successfully inaugurated, and was followed by the rector in an eloquent and graceful tribute to the faithfulness and energy of his people and his confi-

dence in the completion of the beautiful and substantial structure which should stand for years as a noble monument of devotion and faith on the part of this parish. The address of the Bishop, like all others of this gifted and scholarly divine, was full of inspiration and grandeur. At the close of the prayers and benediction which followed, the grand old hymn of praise and thanksgiving, "All hail the power of Jesus' name" was sung as a recessional.

On Dec. 7th, the Bishop, assisted by the Rev. Mr. Ayres, priest in charge of St. Michael's Mission, and the Rev. Mr. Davenport of the church of the Redeemer, held a Benediction service for the new school house recently erected for the use of the mission under the able supervision of the Rev. Mr. Ayres. The service was very interesting, and was well attended, and the Bishop gave a cordial and fatherly greeting to the members of the mission. Services are held in the hall of the school house which has been tastefully fitted up as a temporary chapel in a very Churchly manner, and under the Rev. Mr. Ayres' faithful management, good and effective work is being done. The Sunday school is largely attended, and the mission is growing steadily in number and influence.

NEW HAMPSHIRE.

New and useful Church institutions have been constantly developing themselves for the last twenty-five or thirty years. The oldest and the most prominent of them is the St. Paul's School at Concord. It has been under the superintendence of the Rev. Henry A. Coit, D. D. from its commencement to the present day, has at the present time a membership of about 300, and has a fund of \$100,000 at the disposal of a Board of trustees, three-fourths of which is to be used in the erection of a chapel, and the income of the balance to go towards its expenses. The corner stone of this chapel was laid a few weeks ago, and work on its foundation has been going on ever since. It is expected it will require about two years to complete the structure and when completed it will be one of the most thoroughly built houses of worship in this diocese.

CENTRAL NEW YORK.

EPISCOPAL APPOINTMENTS.

- JANUARY.
19. Evening, Marcellus.
30. A. M., East Syracuse; evening, Fayetteville.
- FEBRUARY.
5. Evening, Aurora.
6. A. M., Union Springs; P. M., Cayuga.
8. P. M., Chittenango; evening, Canastota.
10. P. M., McLean; evening, Cortland.
12. Evening, Binghamton, Trinity.
13. A. M., Binghamton, Christ church; evening, Binghamton, Good Shepherd.
16. Joint Committee of General Convention on the work of Evangelists, Syracuse.

THE APOSTLE'S WARNING.*

BY THE REV. J. ANKETELL.

How! unjustly rich, with weeping;
Hear the Apostle's cry!
Heaven's sure vengeance is not sleeping,
Justice shall not die.

Cankered is your golden treasure,
Moths your garments eat;
Ye have lived on earth in pleasure,
God your doom shall mete.

Ye have reaped the fields of others,
Kept by fraud their hire;
Greed of gold your pity smothers,
When the poor expire.

Crushed beneath your power victorious,
Rose their prayer and oath;
Now their cries have reached the glorious
Lord of Sabaoth.

Hope still cheers each stricken city,
Justice shall not wait;
Lo! the Judge of truth and pity
Standeth at the gate.

* St. James v.

BOOK NOTICES.

THE BEECHER BOOK OF DAYS. Edited by Eleanor Kirk and Caroline B. Le Row. New York: Cassell & Co., Limited.

Would make a nice birthday gift. It is strongly made, the cover is handsomely adorned, and the edges are colored. Good judgment is shown by the editors in their selections for each day in the year and for the birthdays of distinguished persons. Blank pages, ruled and dated, are interspersed for original entries.

EMERSON'S ROYAL SINGER. A Collection of new music, consisting of duets, quartets, hymn tunes, anthems etc., together with a full and complete course in Elementary Instruction. Designed for singing schools, musical institutes, conventions etc. By L. O. Emerson. Boston: Oliver Ditson & Co.; Chicago: Lyon & Healy. Price, 60 cents.

The veteran compiler of singing-books, here gives 56 pages of easy and sensible instruction with exercises and illustrations, followed by 64 pages of four-part secular songs, 61, of hymn-tunes, anthems, etc., closing with a few pages of instruction in voice culture for chorus with examples in method.

MANNERS MAKETH MAN. By the author of "How to be Happy Though Married." New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.25.

These thoughtful essays, somewhat in the style of the Gentle Life series, though less brilliant, seem to be better adapted to the unlearned. They present a noble and true ideal of life, and abound in practical wisdom. Some of the titles are: Mind Whom You Marry, Family Government, Keeping up Appearances, Conversation, Tippling, Misapplied Virtues, Success in Life, What is Religion, The Wise Man's Conclusion, etc. We cannot have too many of such books, written as this is in a style to hold the attention and awaken thought.

THE MAKING OF NEW ENGLAND, 1580-1643. By Samuel Adams Drake. With many Illustrations and Maps. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

The author's aim is that this little volume shall fill the place between the larger and lesser histories, and to so condense the exhaustive narrative as to give it greater vitality. Emphasis has been given to all that went to make up the home-life of the pioneer settlers. "To know how these men lived is to know the secret process by which the New England character was so moulded as to become a national force, as well as a type." The story is clearly and concisely told, and with the numerous illustrations, maps and notes, makes an attractive as well as useful book.

ANCIENT CITIES FROM THE DAWN TO THE DAYLIGHT. By William Burnet Wright. Boston and New York: Houghton, Mifflin & Co. 1886. \$1.25.

The discovery during the last few years of the ruins of ancient cities has roused popular interest in subjects before left to students of ancient history and chronology. The Rev. Wm. Wright, of the Berkeley St. church, Boston, has published an admirable series of lectures originally delivered to his congregation. They are much above the ordinary level. Thirteen cities are made the subject of study, beginning with Ur of the Chaldees, through Babylon, Alexandria, Rome, Jerusalem, to the New Jerusalem the City of God. Mr. Wright has done his work well, showing that these discoveries reconcile many of the apparent discrepancies between sacred and profane history.

OUTLINES OF AESTHETICS. Dictated portions of the Lectures of Hermann Lotze. Translated and edited by George T. Ladd. Boston: Ginn & Co. Pp. 238. Price \$1.

Students of metaphysics will welcome anything from the pen of this genial and reverent philosopher. While he has left no completed system, the notes of his lectures have furnished most valuable aid for the interpretation, or

rather reconstruction of the idealism of the German school. Exactly what is to be the philosophy of the future, the profoundest scholars may not be able to conjecture; but to that philosophy we believe Lotze has contributed most valuable material. The present work is fragmentary; it is only suggestive. It treats of the theory of the beautiful and of its realization in objective form. While there is vagueness of definition, there is compass of thought and penetration into the hidden meaning of "things"; with abounding discrimination, and reflections replete with the wisdom of a mind trained in philosophy.

AMERICAN LITERATURE, 1697-1885. Volume I—The Development of American Thought. By Charles T. Richardson. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1887. Pp. 535. Price, \$3.00.

The author believes that the time has come for the student to consider American literature as calmly as he would consider the literature of any other country. "Let us," he says, "no longer praise an author because he is an American, or because his booklet was printed in Boston or New York rather than in London or Paris." Some of these questions now to be asked are, he believes: What have American writers thus far done worthy to be mentioned besides the great writers of this and past centuries? Which of our books are world-books and why? How and why have American writers succeeded and failed? To aid readers in answering this question is the author's endeavor. Turning to the chapter on "Religion and Philosophy in Later Years," we find a statement which is obviously true: "To frame a systematic theology, demanded a thoroughness of theological scholarship which neither Willard, Edwards nor Hopkins possessed." To those worthies it never seems to have occurred to look to the councils of the Fathers in their strait. The author naively adds: "Other old churches" [than the Congregationalists] "in the United States—the Protestant Episcopal, the Reformed, the Lutheran, the Moravian, the Roman Catholic—have depended upon foreign authorities (sic) in this line of work." A wise plan surely. What else was to be done? The aborigines were not theologically exact; St. Paul may have visited London, but he never stood on Beacon Hill. As to mapping out a "scheme of salvation," we are reminded of the little girl, the daughter of a Presbyterian minister, who answering a knock at the door, informed the caller that her papa was out; "but," she added with airy cheerfulness, "if you came about the plan of salvation, step right in; I can tell you all about it."

THE DIVINE ORIGIN OF CHRISTIANITY INDICATED BY ITS HISTORICAL EFFECTS. By Richard S. Storrs, D.D. New York: Anson D. F. Randolph & Co. Pp. 674. Price, \$2.00; by mail \$2.15.

We find it hard to express our sense of obligation to Dr. Storrs for this most admirable work. We have long felt the want of a book which should cover the ground, or at least answer the end sought to be answered, by treatises on the Evidences of Christianity, but which should be relieved of the logical formality and consequent dryness which as a rule characterize such works. When we first saw these lectures we felt that this great want was met; while the eloquence and learning of the author, were, in advance, a sufficient warrant that the work would be well done. Christianity is a many-sided theme, and the usual round of proof from miracles and prophecy, internal and external evidence, the credibility and authenticity of the Sacred Books, had, to say the

least, grown a little thread-bare. There was manifestly room for an original thinker to enter upon a new and unwrought field. Dr. Storrs has done this. The reader is led along upon a line of investigation and proof which is as true as it is new. We do not say that no part of the same line has ever been pursued before, but it certainly has never been pursued with the same fulness and power. The topic of one or another of these lectures has doubtless occupied the pens and the tongues of many men. But here the attention is sustained upon a plan which groups a series of views of the same class, the impression heightening until at last the divinity of the wondrous subject becomes overwhelmingly apparent.

The reading of the lectures has fully justified our expectation in one respect. They are surpassingly eloquent, and the learning, at once ample and minute, is what might be expected from the fame of the pastor of the church of the Pilgrims. If there is room for criticism, it is in the very direction of their eloquence. The style is so rich, it is so lavish in adornment, the skill of the orator is so conspicuous, that we have feared a barrier was thrown up right here in the direction of the persons whom we most desire to see benefited. We say it with the utmost diffidence, and as if we were finding fault with the sun because it has spots, but we do say it, that we fear the young people who need simple and forcible and interesting instruction upon what Christianity really is and what it has done for the world, will not be attracted by Dr. Storrs' lectures. There are places where his mind seems to be under the dominion of his own eloquence, and the tropes and rhythm of the verbal artist become oppressive. We cannot help feeling that this is a serious defect in a work which in other respects is of the greatest possible value. Fully one-half of the volume is devoted to a most copious selection of passages from the world's greatest writers, bearing upon and illustrating the text. This is an invaluable compend of testimony, contributed sometimes by the friends, and sometimes by the enemies of the Faith, and giving quick views of the greatness of the changes effected by Christianity.

WITH the new year *The Current* (Chicago), turns over a new leaf—or all its leaves in a new form. It has reduced the size and increased the number of its pages, a change which cannot fail to be approved by its readers. *The Current* is a weekly magazine, made up of short sketches and stories of high merit. It deserves liberal support, and has all the signs of a vigorous vitality.

MR. WHITTAKER will issue this week Canon Luckock's new book, entitled "The Bishops in the Tower, a record of stirring events affecting the Church and Nonconformists from the Restoration to the Rebellion." He will also have ready the second edition of the Symposium on Future Probation, the first having been exhausted the week after publication.

PROF. THORNTON contributes the first article in *The Church Magazine* for January. His subject is "The old English of the Psalter." A serial story by Caroline F. Little is commenced under the title "The Three Vocations." Dr. Coleman gives his usual interesting notes from England.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

The publishers of THE LIVING CHURCH are gratified and encouraged by the reception of many lists of new subscribers from all parts of the country. Without any travelling agents in the field, its circulation is increasing. Another gratifying sign of the times, is the number and heartiness of the commendations which are received, both from clergy and laity. The firm stand of THE LIVING CHURCH for Church principles and evangelical truth, is generally appreciated. This position will be maintained with courtesy and vigor.

WE call attention to the announcement in another column, in which THE LIVING CHURCH offers a copy of "The Churchman's Centennial Kalendar" to any one sending one dollar for a new subscription. This offer is made, not only to interest our readers in extending the circulation of the paper, but also to aid the worthy enterprise of the Kalendar. The distribution of a thousand of these artistic and useful presents will cost THE LIVING CHURCH several hundred dollars.

IN "Confessions of a Methodist," in the December issue of *The Forum*, the writer says that the Methodist Church in this country "is from first to last despotic in form, if not in spirit, from the lowest to the highest places of power. * * * Not in Romanism itself, nor in the government of an army, is there a more thorough organization or a more perfect equipment, with all the essentials for a strict surveillance over every individual and every department, and with power to enforce its rules, than is found in the Methodist Church of America." Admitting that those in power have generally been conscientious men, he says: "But the vast machinery for injustice and oppression exists, and more than once have good men felt its crushing weight."

THE LATE BISHOP OF NEW YORK.

The death of Dr. Horatio Potter, the venerable Bishop of the diocese of New York, at length came as a surprise. He was supposed to be in as good health as his age and infirmities would admit of, when the tidings came of his departure. Thus the aged Bishop, whose long life has been filled up with abundant labors and rare usefulness, has suddenly and peacefully entered upon his reward. What are some of the lessons which as gathered from his example, may well be remembered?

First, he was a man of toil. In summer and winter, in sunshine and storm, as he said in about the last of his convention addresses, he had tried to do the duties of his office. Those duties were enough to appall the strongest of men—how much more a man whose health was comparatively feeble and uncertain. Nevertheless, when his diocese included half of the State of New York, he resolutely entered upon his task, and for nearly thirty years his toil was abundant and unceasing. Of the two hundred and ninety clergy under him when he entered upon his bishopric in 1854, he was, perhaps, the hardest worked of all, and so continued to the end because of what came upon him daily, in the care of all the churches.

In the next place, he was a man of genuine sincerity and zeal. He was chosen to his great trust without seeking it, and he administered that trust without seeking his own. If he magnified his office, it was not for the sake of the man, but for the sake of the trust which that office conferred. Himself shrinking, perhaps, and certainly retiring to a degree, he never shrank from any call of duty. He sincerely loved the Church of which he was made a bishop, believed in it heartily, and served it faithfully. His zeal never took the form of a vain-glorious ambition, but rather of a modesty and retirement which was all the more constant and consuming, because devoid of show. From first to last, he was with unflagging interest, faithful to his trust.

In the third place, he was a man of peace. As bishop of the most difficult diocese to manage in the whole Church, and including the most diverse and contradictory elements, it would have been easy enough to have been in continual collision and strife. He was a man to reconcile and pacify, and not to antagonize. He believed in taking men as he found them, and making the best of them. Hence, though himself a pronounced and thorough-going Churchman; he allowed large liberty of opinion and of practice, was in his method of administration, inclusive instead of exclusive, pressed into the Church's service what-

ever was available, and so far as the law permitted, let each contribute to her prosperity in his own way. The results of this pacific policy are seen in a long and singularly successful episcopate, in a harmony rarely broken or disturbed for thirty years, in a continuous growth of the diocese, though divided and subdivided, in a multiplication of churches and of charitable institutions which for their extent, number, and efficiency, have made the Church to be respected far and wide, and which leaves it in the hands of his successor a noble and united heritage, full of promise for the future. This was a great thing to do and to be truly grateful for; and especially, when it is remembered how easy from mistaken zeal, to have done the contrary.

Another thing to be noted is the late Bishop's unsullied character and purity of life. Throughout his long episcopate he was not only above the accusation of any unseemly act, but he was above suspicion. Any scandalous story set afloat concerning him, would have died of its inherent absurdity. He kept himself unspotted from the world, and walked in the light. His was pure religion and undefiled before God and the Father—the religion of a pure example and blameless life.

Surely, these are some of the lessons which may well be remembered by bishops and other clergy. The late Bishop of New York could have ill endured fulsome eulogy and extravagant praise. But to say that the days of his years which far exceeded three-score-years and ten, abounded in Christian labors; that his was a zeal for Christ and the Church which knew no stay or diminution; that in the great trust committed to him he studied for the things which made for peace, and saw the results in a great and harmonious diocese; and finally, that his was a life and character above reproach, and, as such, borne witness to by all men—this so far from being extravagant praise, is that real and well-earned Christian character and name which the late Bishop left to his diocese and to the Church at large, and which will surely perpetuate their influence in the years to come.

ALTERATIONS IN THE PRAYER BOOK.

Many inquiries have been made in various quarters as to the date when the recent changes in the Prayer Book take effect. There is also a further question, viz.: How do the clergy become certified of these changes?

One or two enterprising booksellers have issued pamphlets which purport to contain the alterations; but it need not be said that these are entirely without authority, even if they are accurate.

Next we have a pamphlet entitled "Alterations and Additions in the Book of Common Prayer" marked "Official" and certified by William Tatlock, secretary of the House of Bishops, and Chas. L. Hutchins, secretary of the House of Deputies. This is said to be "ordered by the House of Deputies," from which it would appear that the House of Deputies acting alone, undertakes to set forth these "Alterations and Additions" and presses the secretary of the House of Bishops into its service.

Along with this, another little book has been issued with the following title, "The Order for Morning and Evening Prayer and the Litany." This is said to be copyrighted, A. D. 1886, "by the secretary of the Convention." We confess to a good deal of curiosity to know who this official is. We know that there is a secretary of the House of Bishops, and also a secretary of the House of Deputies, but who is the secretary of the Convention? And what right has he to copyright the Prayer Book or any part thereof?

After a careful examination of Title I. Canon 19, of Publishing Editions of the Book of Common Prayer, we fail to find that that function belongs to the House of Deputies, still less to any official entitled "the secretary of the Convention."

At last, however, we have another publication, which bears the marks of official regularity and accuracy. This is an "Appendix" containing "Alterations and Additions in the Book of Common Prayer, finally adopted by the General Convention in the year of our Lord 1886." This has the certificate of the custodian of the Standard Prayer Book, approved by the proper committee of the House of Bishops, in accordance with Section IV., Canon 19, Title I, of the Digest.

Here then we have undoubtedly a properly authenticated statement of the alterations which have been finally ratified; but the question still remains, whether the clergy require any further authorization than the knowledge derived from the newspapers and from pamphlets sent out by officers of the General Convention, to warrant them in introducing changes in the public worship of the Church.

There is an evident distinction between actual knowledge and official knowledge. The private in the ranks may be actually aware that orders have issued from headquarters to execute a certain movement, but he has no right to change his own position until orders come to him from his immediate superior. Likewise in the Church, provision is made for doing all things decently and in order. It may be interesting to have information from the "sec-

retary of the Convention." In fact, such information, if accurate, may be of considerable assistance to the liturgical student and critic, and may instruct too the faithful laity, who wish to know the results of legislative action. But the clergy are not under canonical relations to any secretary or other official of the General Convention. Even the "Appendix," undoubtedly correct and regular as it is, has, of itself, no binding force upon any clergyman of the Church, and it may even be seriously questioned whether he has any right to regulate his performance of divine service by such a document, without further authorization.

Nothing connected with the Prayer Book and the conduct of worship can become officially known to any minister of the Church or regulate his action except through his own bishop. This is provided for in Canon 19, Title I, wherein it is provided that the Prayer Book must have the certificate of "one or more presbyters of the diocese" appointed by the bishop to examine it, before it can be circulated as authorized, and if any edition be published without this certificate, it is made the duty of the bishop "to give public notice that such edition is not authorized by the Church."

Of course, what applies to the Book as a whole must apply to any particular part thereof, and we think the Bishop of Maryland deserves the thanks of the Church for calling attention, by his action, to these principles of order. He first, by circular dated Dec. 16, warned his clergy against the pamphlets of the "secretary of the Convention," as lacking proper authority, and even as being inconsistent with the action of the General Convention.

Subsequently he gave his formal imprimatur to the "Appendix," issued by the custodian of the Standard Prayer Book. We are convinced that it would contribute greatly to the establishment of a higher respect for the authority of the Church if its explicit laws were always, as in this case, punctually carried out.

PRAYER BOOK REVISION.

V.—THE BENEDICTUS.

It ought to be well known by this time that the services of the Church are not accidental or fanciful compositions. They are not hap-hazard compilations of Hymns, Psalms, Lessons and Prayers, with no history and no law regulating their substance and arrangement. A gentleman of great learning and eminence, in one of the most respectable Christian bodies of this country, undertook a few years ago to compose a "liturgy," *i. e.*, a set of devotional forms for public worship. He spent much time and pains upon this work and was himself well satisfied with

the result. There was only one trouble with it, and that was the fact that nobody could be prevailed on to use it. There is no doubt that it was thoroughly "American," and that it reflected faithfully the religious sentiment of the day. Why then was it that at a time when there is certainly a very general inclination toward liturgical forms an experiment of this kind was so completely unsuccessful? Moreover, it does not stand alone—there have been numberless similar attempts, and all alike have fallen dead.

The fact is, nobody can "compose" a Prayer Book or a liturgy which shall express the worship and devotion of the body of God's people. It never has been done and it cannot be done. The difference between such a production and a true and catholic system of worship is as the difference between an image of clay and a living organism.

The Daily Offices of Morning and Evening Prayer were not composed or invented at the Reformation, but are "aggregations" of the ancient Offices of the Canonical Hours. It is not correct to say that the hour services were abolished. It is well known that in the Roman Church at this time, while the recitation of the Daily Offices is obligatory on every priest, they are commonly combined and said as two services. Our own Offices have grown out of that arrangement. An eminent Roman Catholic authority, the Marquis of Bute, makes the following remark: "Sometimes Matins, Lauds and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the Morning Prayer of the Anglican Prayer Book is derived." Again, he says that Compline "is very frequently recited along with Vespers, thus forming the complete evening service of the Church, and it is from this aggregation that the Evening Prayer of the Anglican Prayer Book is derived." These are admissions which we should not have from such a source unless they were uncontroversial, and they serve to show that this origin and character of our Offices are perfectly understood among liturgical scholars.

The English Daily Offices and Psalter, in short, constitute a compendious breviary admirably adapted to the changed conditions of modern life and to the peculiar demands made by his position upon the time and activity of the Anglican priest. At the same time they preserve their historical and essential character. The great distinguishing features are such as these: First, as the central and primary element, an arrangement of the Psalter for recitation by course; second, the Lessons, formerly almost con-

finied to Matins, but now extended to the Evening Office for greater edification; third, the Canticles, among which the *Venite* and *Te Deum* were distinguishing marks of Matins; the *Benedicite* and *Jubilate* marked Lauds, at the close of which also the *Benedictus* was invariably sung, hailing the coming of the Sun of righteousness, of which the dawn of morning and the rising of the orb of day might remind the expectant worshippers. Next, in Prime, came, with other elements, the Creed, the Lord's Prayer, versicles and responses, called the Preces, the whole ending with appropriate collects. In the *Venite*, therefore, in the Psalter, the *Te Deum*, *Benedicite* and *Benedictus*, and even by the order in which they come; also in Creed, versicles and collects, we are carrying on the old worship of Christian ages past. [Wisconsin Report on the Revision of the Prayer Book.]

One of the injuries inflicted upon the Morning Office at the American Revision of 1789, was the striking out of two-thirds of the *Benedictus*, leaving only the first four verses. And the restoration of this Cantic is one of the most commendable features of the Revision of 1886, though accompanied by the unfortunate permission to omit eight verses of it, except for four Sundays in the year.

It is hard to explain the extraordinary dislike of the Gospel Canticles which swept two of them out of the Prayer Book and left only a fragment of the third. Probably it was part of the attempt to level down everything to the comprehension of the most commonplace and untrained minds, which shows itself first as we have seen in the case of the *Venite*. There seems to have been a special aversion at that period to the symbolical meanings by which the Church had adapted Psalms and Canticles for many ages to the uses of public worship, and an extreme literalness prevailed which came near destroying irrevocably some of the essential characteristics of the devotional system.

This hymn of Zacharias was first uttered, as a thanksgiving for the birth of John the Baptist and a prophecy of his destiny. The words: "Thou child shalt be called the Prophet of the Highest," etc., were directly addressed to the infant Forerunner. Consequently our reverend Fathers of the Revolution could not see the propriety of these expressions upon the lips of the Christian worshipper.

The same tone of mind shows itself in the unfortunate rubric with which the present restoration is saddled. We have the whole Cantic again, but at the same time "the latter portion" may be omitted save on the Sundays in Advent. This is of course because literally taken, the

song had reference to the prophet of the first Advent.

The same literalness shows itself in the case of those who propose that the *Benedictus* and the *Te Deum* shall change places. It is because the former is conceived of as referring exclusively to the preparation for the first coming. But surely it is equally applicable to the preparation of the world for the second coming, and every Christian is properly a prophet going "before the face of the Lord to prepare His ways."

The truth is that the use of the *Benedictus* in this part of the service always had a double force. Coming at the end of Lauds it pointed to the dawn of day and rising of the sun, and turned them into symbols of Christ in His Advent to the world, while on the other hand, it holds up before the mind of every child of God his mission in the world, or better still declares the mission of the Church as a whole.

To desire the restoration of the *Benedictus* in its integrity and without qualification, on the ground that it is a great landmark, distinguishing one of the ancient divisions of the service and connected originally with the dawn of day and its ever recurring lessons, has been stigmatized as a "liturgical technicality," a piece of mere antiquarianism, etc.; but be this as it may, the essential significance of this inspired cantic, as a memorial of the Incarnation, and an exposition of the true meaning of the Christian life—based upon that Incarnation and ever looking forward and preparing for the second appearance of the "Day Spring from on High"—is one which never can become time-worn or obsolete. Moreover it is so obvious that the merest hint or suggestion would seem sufficient to enable any devout soul to embrace it at once.

We are thankful to see this great Gospel hymn printed once more in full upon the pages of the Prayer Book, but let us sincerely hope that the sweeping license of the rubric before it will in practice be ignored.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE CHURCH IN ENGLAND.

Almost from the very beginning of the apostolic era, there has been a Church in England. It is a popular notion that cannot too often be denied, that this Church was ever the Roman Church, and that it became the English Church in 1534 at the time of the Reformation. It has always been the "Ecclesia Anglicana," and although the Roman pontiff, by that skillful political manipulation which was so potent during the Middle Ages, succeeded often and again in gaining an influence and supremacy in England, it was not a lasting authority nor was it ever universally acknowledged. The limits of these sketches preclude any consecutive study of the growth and development

The Household.

CALENDAR—JANUARY, 1887.

16. 2nd Sunday after Epiphany. Green.
23. 3rd Sunday after Epiphany. Green.
25. CONVERSION OF ST. PAUL. White.
30. 4th Sunday after Epiphany. Green.

DELIVERANCE.

BY HARRIET NEWELL SWANWICK.

"Once I was bound,"
Chained to a withered tree I stand,
My feet upon the shifting sand.
Forsaken, lonely, and bereft
Of all I loved, I here am left,
But will not weep,
And dare not sleep.
My ships I've sent, some near, some far,
Some with a tear, all with a prayer,
That they might bring the magic key—
My bonds to loose—and set me free.
Yet summer's suns upon me beat,
And winter's snows fall at my feet
While helpless here I wait,
Looking for coming fate.
Mocking my moan,
With monotone,
The ceaseless tides do ebb and flow,
Unmindful of a prisoner's woe.
The fierce winds rock the giant old tree,
That falling must my ruin be.
No human voice at eve or morn,
I hear—nor ever look upon
The face of friend or foe.
Hunger would end my woe,
But food is given,
By birds of Heaven.
They seem at once both friend and foe.
Since life to me is lengthened woe.
To barren land, and stormy sea
I look and plead for liberty.
Help cometh not, from land or sea,
My ships come empty back to me.
Slow drifting with the tide,
They lifeless reach my side.
I yield at last,
My strength all past.
Upward I turn my tearful eyes,
Subdued, and humble, are my cries.
White doves of peace above me soar,
I call—they come—my strife is o'er.
"Now I am free."
Fall'n to the ground my fetters lie.
Sin did enthral—now my glad cry
Rings clear and far, and full,
Sweet peace brings liberty.
To this give heed:
Our utmost need,
E'en while rebellion fills the breast,
God's hand supplied; His will is best;
Boundless His love and mercy; ere
We call aloud, He bends to hear.
'Neath covering woven by fancy bold
Herein clear eyes may well behold,
A page of human lore—
Deep truths to ponder o'er.
If thou art bound,
Look not around
For aid, thy cords to break in twain,
All mortal help will fail—and vain
Thy struggles under chastening rod,
Thy weakness own—and look to God,
Thou shalt indeed be free.
This is true liberty.

Chicago, 1886.

AN old gentleman being asked what he wished for dinner, replied: "An appetite, good company, something to eat, and a napkin."

If in instructing a child you are vexed with it for want of adroitness, try, if you have never tried before, to write with your left hand, and remember that a child is all left hand.

A SMALL river of true ink, with which letters have been written, is one of the natural curiosities of Algeria. It is formed by the union of two rivulets, one of which is very strongly impregnated with iron, while the other has imbibed gallic acid from a great marsh through which it passes.

RUBENSTEIN, when in Leipsic, was one day visited by a very pretty girl,

who asked permission to play for him. After her somewhat doubtful performance, she rose and asked the great master who was smiling ironically: "What shall I do?" "Get married," was Rubenstein's laconic answer, given in a tone of conviction.

THE following story is told at the expense of a New York clergyman who went to Boston and visited a colored church. "How are you prospering?" he asked the sexton. "Tings ain't so good as dey was, boss," was the reply, "we got a new minister, and he ain't so good as de old one." "What's the matter with him?" "Well, boss, you see he's kind of illiterate—comes from New York."

"MORE labor troubles," sighed Costigan, putting on his coat, "more labor troubles; when will the laboring man in this land have peace and his honest rights?"

"What's the matter," asked his wife, "another lockout?"

"No," said the laborer wearily; "the boss has yielded, and I've got to go to work again."

"LIBERTY Lighting the World" is not the tallest statue. The Afghan boundary commission have discovered on the road between Cabul and Balkh, in a gorge bordered by high escarpments of conglomerate, a number of statues of Buddha cut from the solid rock; two of these are standing and the tallest is 173 feet high. But this is not "70 feet higher than the New York figure," as the London News says, it is only about 30 feet higher.

A LONDON journal recently offered a prize of £2.2s. for a reasonable solution of "What becomes of the pins?" The following reply captured the prize: "A surface ten miles square contains 310,000,000 square yards. Assume this as the area of London. To include the area of floor surface in houses, it may safely be trebled—say 1,000,000,000 square yards. If every five square yards contained one stray pin, who would be aware of it? Here, then, we have in London alone a receptacle for 200,000,000 of stray pins unperceived by anybody. The answer, therefore, is that thousands of millions of lost pins can be, and are, scattered about the land unnoticed. Half of these being out of doors are gradually destroyed by rust; the other half pass out of doors by degrees."

THE New York Tribune on the pride of working-women: "One reason why the working-women, who half starve on from three to five dollars a week, do not go out as domestic servants, and so improve their condition, undoubtedly is that many of them hold domestic service to be in some mysterious and incomprehensible way degrading. Poor creatures, who are more in bonds than ever the Southern negro was, and who have no liberty save that to vegetate in the narrowest indigence, really think that they are more independent than the well-fed, lightly-worked, warmly-housed servant, whose high wages enable her to keep an account at the savings bank, if she is at all thrifty. The real independence of the servants is apparently known to everybody but the working-girls, who in too many cases are reconciled to their miserable lot by the fallacious idea that they are more free than if in service. To dress well, to eat and drink well, to sleep warm, to work only eight or nine hours a day, to have money in the purse, to be able to share the amusements and enjoyments of life—this is to be a decent,

self-respecting servant. Surely, if the working-women knew just what and how much they are sacrificing this higher and in all ways better life, they would change their minds."

A VERY interesting account is given of the shipping of the great double lens made by Clark and Sons, of Cambridge, for the Lick telescope in California. This is the largest lens in the world, and the difficulties and dangers of its manufacture have been immense. It would probably be impossible to duplicate it, for many years, as the man who cast it and the one who ground it, are both old men, and the only men in the world who are competent to carry such a work to completion. The cost of the lens is \$51,000, and it is insured, before shipment, for its full value. As illustrating the fineness of finish required, it may be stated that the final corrections in the surface were made by a gentle rubbing with the thumb. In packing for shipment, the least friction must be avoided, and the most precious piece of glass that the world has ever produced, must be guarded from the slightest jar. After careful wrapping in the softest material it is placed in a wooden box, the cover of which is secured by glue, so that no nail is driven. This wooden box is packed in a steel box with curled hair. This steel box is again enclosed in a fire proof box, the interior surface of which is lined with spiral springs. Both boxes are made air-tight and water-proof. The whole is suspended in a strong wooden frame, and transported in a Pullman coach, in charge of a trustworthy agent, across the continent. The chest is to be turned one-quarter around during each day of its progress to California. Magnificent results are expected of this greatest lens of the world.

A DISCOVERY of the highest importance has just taken place at Laurium. In the ancient silver mines from the possession of which Athens dates her grandeur, the wealth derived therefrom having enabled Themistocles to build her fleet and Pericles to adorn her Acropolis with the gems of architecture and sculpture, many objects have been found belonging to the Grecian workmen, but nothing hitherto denoting the presence of Christians, except a few workmen's terra cotta lamps having in relief upon them the cross or other Christian symbols. Some members of the French school, at Athens, when engaged recently in exploring the narrow galleries near the surface, at a place called Pozzo Anemone, between the two great workings of the French company at Camaresa and Sureza, suddenly came upon some short inscriptions cut in the rock, which, to their great surprise, proved to be undoubtedly of Christian origin. Whether these were records left by the persecuted Christians condemned to these mines by the Romans, as we know they were sent to work in the mines of Sardinia, Egypt, and the Caucasus, cannot now, perhaps, be ascertained. The extreme difficulty of deciphering these inscriptions may be judged from the narrow and almost impassable nature of the galleries of the ancient mines. Of these inscriptions, five or six were identified by M. M. Diehl and Radel as clearly Christian, very like those found in the Roman catacombs. Crosses appear frequently upon them, and they consist of Christian phrases or maxims and invocations of God. They will be published shortly, with illustrations, in the Bulletin de Correspondence Hellenique.

THE ROCK OF DISCOURTESY

SENSIBLE WORDS OF WARNING TO YOUNG MARRIED PEOPLE.

Of all social failings discourtesy is the most fatal and most common. Husbands speak roughly to their wives, and wives "nag" their husbands; brothers are rude; sisters are tyrannical; all oppose, contradict, annoy one another, and no one thinks it incumbent upon him or on her to keep that check on the temper and that padlock on the lips which would be a matter of obligation if a stranger were present. Though there would be infinite distress—mourning and lamentation unspeakable—should one of the cross-grained brood die, there is a general atmosphere of storm, threatened or broken loose, which makes living in such a home damaging to the character and distressful to the sensibilities. Here comes in the advantage of discipline and the value of wise authority. Here comes in, contrariwise, the evils of this modern laxity—this abrogation of authority—when parents have let the reins drop from their hands, and discipline—not tyranny, not undue coercion, but the moral pressure which is the result of experience and knowledge—is as effete as the dodo. We shall not do better in the next generation; and we shall have to wait now for the time when some great religious passion or national emotion shall knit society together again and restore the essential spirit of discipline by the coherent force of a cause—an idea—a faith. Here is where religion, when sincere and personally applied, is so valuable. It supplies the motive for self-control, the obligation for that patience and forbearance with each other which create sweetness of temper and courtesy of manner. And here it is that irreligion is so hurtful when people have not enough moral force to supply by self-respect and consideration for others that absolute control over their baser nature which has been lost by abjuration of authority. Those who have taken to heart the sweet and tender precepts of Christianity would necessarily be courteous, gentle, of patient temper, of complying ways. And if, unfortunately, a great deal of what is called piety exhales itself in formalism here and barren dogmas there, the residuum turns its precepts into practice, and that divine peace which reigns within has its expression without, and the radiance of the home matches the sunshine of the heart.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition, and, above all, that most disastrous amusement of "nagging" and creating a row. Hundreds of households have gone wrong for the mere want of checking in time the habit of annoying as a relief to a momentary feeling of irritation or discomfort. The wife who gets into the way of contradicting, of "checking" her husband, of opposing him in small things and standing out in large ones; the husband who is sneering, contemptuous, tyrannical, fault-finding; perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day poor, pale, fainting little love will fall into it, stark and plumeless, and will never rise to life again. In the beginning these little tiffs and

discomforts are made up with a kiss from him and a few tears from her to add cement to the reconciliation. By time the tiffs are more acrid and the reconciliation is less warm. By still further time this never comes at all, and things get into that chronic state when there is never an open breach and never a formal healing, but an ever-widening rift and a never-ending coldness. Then the two lives jar and grind like rusty hinges—locks which misfit the slots; wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which, for want of care to keep the adjustment exact (perhaps for want of oil to the joints), creak and chafe and hang and do not fit, to the annoyance, and more, of all the bystanders.—*Home Journal.*

THE SECOND SUNDAY AFTER THE EPIPHANY.

BY E. O. P.

The ark of Christ's Church rides troubled waters and the night is dark. By angry swelling waves it is pitched and tossed, or by furious winds fiercely driven now this way and now that. No wonder from the rowers of the Church's galley ascends a cry as of distress to the heavenly Pilot. "Peace, be still!" The waves are stilled, the winds sleep, the ark is no longer madly rocked. Once more has the "Spirit of God moved upon the face of the waters," again at God's Word is light. It was in a most tempestuous season that St. Gregory's wearied yet trustful soul wrote for the Church her collect, which in the free translation that comes to us we still use on this day. But never will she have in this world so secure a calm that she may cease to pray for peace. The world's winds will ever cruelly toss, and the waters gather into swelling floods about Christ's Church, but wind, or wave, or tide do only God's bidding, and often they rise high, just that souls shall thereby learn to call upon Him "Who dost govern all things in heaven and earth." Christ abides in that ark which yet receives "such as should be saved," and with Him on board the ship cannot go down. Every seemingly adverse wind, every rough billow does but carry her nearer the haven where she would be. The story of flood and tempest repeats itself in the life of every human soul, but who has Christ within has peace, though its quiet and calm lie far down beneath the upper sea, and the din of worldly things cannot really disturb it. Well for that soul which has learned so to love and know, and to listen for the still small voice that it can always say:

Above the raging of the gale
I hear my Lord!

Well for the vexed soul if in all storms it holds Him Who is Peace, seeing it is by this blessed gift of Himself that any shall hope to rise again.

Our prayer is to the "God of peace Who brought again from the dead our Lord Jesus Christ through the Blood of the everlasting covenant." So, in the precious Blood, cleansing, pardon, renewal, are all to be sought by the individual soul as conditions of its receiving the gift of God's peace.

Not having within His adorable Presence Who is our peace, surely it were well to weep for it as did the blessed Magdalene, or having it, still to weep that it be more than ever one's very own. If falls like the Psalmist's, or denials like St. Peter's, hinder this indwelling of peace in the heart, let these too, be penitently mourned. May each

breathing of this day's special altar prayer be coupled with the resolve to henceforth keep back nothing from God that we may offer Him, to count nothing too dear to give up at His call Who counted not His own life dear that through the Blood of the Cross we might have peace. The Church in loving adoration prays: "O Lamb of God who takest away the sins of the world, grant us Thy peace!" Thus He Whom in the Blessed Sacrament we receive, taking away our sins gives us Himself Who is our Peace. As His stature increases in the soul we must trust that all His gifts may become more deeply and fully its own; but not until the final epiphany reserved for the spiritual city shall any heavenly promise be perfectly fulfilled. There shall yet be a glorious Marriage Feast, when the simple offerings of our poor lives here shall be owned by the heavenly Bridegroom, and every cup of water here given in His name, shall become the wine He wills to have it. But this shall not be until in the "land that is very far off," where bloom "pure lilies of eternal peace."

BISHOP MCILVAINE ON THE APOSTOLIC SUCCESSION.

FROM SERMON ON THE ORIGIN AND DESIGN OF THE CHRISTIAN MINISTRY.

The fundamental principle, as to authority in the ministry is contained in the declaration of St. Paul: "No man taketh this honor unto himself but he that is called of God as was Aaron." The plain meaning of which is, that the honor of God's ministry cannot be assumed on our own right, nor conferred by any mere human authority; but he only can be God's minister who is called of God, as Aaron was called. Then if we enquire how Aaron was called, we shall understand how men at the present day are to be called.

In the call of Aaron there was first his being chosen of God for the office of the priesthood. This occurred and was made known to Aaron, long before his entrance on the duties of the priesthood. But to be chosen of God was not to be authorized of God. A second step was necessary to complete the call. Aaron must be visibly ordained by some one commissioned of God for that purpose; so that although he knew himself to be divinely chosen, yet because of having not been ordained, he esteemed not himself to be a priest, nor attempted to minister in holy things, knowing that to do so would have been a high offence against God. But in process of time he was visibly ordained by the agency of Moses, whom Jehovah had specially authorized to perform that service. And thus was his call completed, and the full honor and authority of the priesthood were upon him.

Now this union of divine choosing to the ministry and divine ordaining to the ministry, is a standing and perpetual requirement in the Church of Christ. It is required now, just as much as in the days of Christ's ministry on earth, that no man shall take the honor of the Christian priesthood, but he whom Christ, as Head of the Church, hath chosen and ordained to that office. His call, to be perfect must contain, like the sacraments which he is to minister, these two parts, the outward and visible, the inward and spiritual; the latter being the secret influence of the Holy Ghost upon his heart, whereby he is chosen of God to the ministry; the former being that outward and ministerial act, by which when done by an

agent whom Christ hath authorized, the candidate is solemnly set apart, commissioned, and ordained to the work.

Precisely on this basis is the Ordination Office of our Church constructed. In the solemn examination of the candidate by the bishop, before the latter proceeds to the laying on of hands, the first question is the following: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry" etc. This, you perceive, refers to the inward operation of God upon the mind of the candidate choosing him to the ministry.

The next question refers to the agency of the Church in completing the call: "Do you think that you are truly called according to the will of our Lord Jesus Christ and according to the canons of this Church, to the ministry of the same?" wherein the concurrence of the Church with the inward motions of God's Spirit, is recognized as necessary to all rightful approach to her ministry. This concurrence being secured, ordination ensues; and thus the call is ratified, and the candidate becomes a "minister of Christ and a steward of the mysteries of God."

Now we say that, whenever, in any man, such ordination administered by rightful authority, is joined with such choosing on the part of God, it may be said of that man, with quite as much truth as of the Apostles, that Christ hath chosen him and ordained him and that he is "called of God as was Aaron."

But how is this? Is not ordination always now performed by man? True, and therein it differs circumstantially from that of the Apostles, which was performed immediately by the hands of Christ Himself. But the presbyters of Ephesus, whom Paul addressed at Miletus, were ordained by only human hands, quite as much as are presbyters now; and yet St. Paul declared that the Holy Ghost had made them overseers of the flock of God. So that under the laying on only of human hands, men may receive their ministry from God, if they who ordain them minister in the name and by the authority of God. Give us then the case of an ordination performed in that name and by virtue of that authority, and it matters not by how long a line of descent the commission has descended, by how long a chain of communication it is connected with the personal ministry of Christ, if no link be wanting, the last link is as truly fastened upon the throne of God as the first, and he who receives his ministry by such succession is ordained of Christ and called of God as was Aaron.

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age—the line of succession—I shall go no farther in this discourse than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church, that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly rest it upon the Word of inspiration? What stress does she lay upon that succession, as to the lawfulness of a ministry that cannot claim it? And how far does she expect the opinions of her ministers to be conformed in this matter? These questions may be briefly answered.

As to *imparity*, or in other words, "divers orders of ministers," the doctrine

of the Church is, that this feature of the ministry is of *divine appointment*. You need no stronger evidence of this than the declaration, in so many words, contained in the collect in the Office for the Ordination of Priests:—"Almighty God, Who by Thy Holy Spirit, hast appointed divers orders of ministers in Thy Church." This declaration the Church has taken pains to insert also in the collect for the ordination of deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers and so express their belief. Then as to when this *imparity* began, and on what evidence the belief of it is based, the Preface to the Office for the Ordination of Deacons, speaks explicitly:—"It is evident unto all men, diligently reading Holy Scriptures and Ancient Authors, that from the Apostles' times there have been Three Orders of ministers in Christ's Church—Bishops, Priests, and Deacons."

From this declaration it is clearly the doctrine of the Church, that not only ancient authors, but the Holy Scriptures teach the Apostolic Origin of an Episcopal Ministry, in the three orders just named. And since it is by none pretended, that there were of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind, it is evidently the doctrine of the Church, that from the Apostles' times, and by the evidence of Scripture, there was no other Ministry than that which subsisted under the several gradations of bishop, presbyter and deacon.

And then in evidence of the great stress laid by the Church on the necessity of Episcopal ordination, the Preface to the Ordination Office proceeds: "To the intent that these Orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereto, according to the form hereafter following or hath had Episcopal consecration or ordination." These words require no comment to make them plainer.

Thus far speaks the Church and no farther. How the belief of those views should affect our opinions as to the validity of any non-Episcopal orders; whether, whilst we must consider them irregular, because wanting Apostolic precedent, we should consider them also as in all respects invalid, the Church speaks not; but leaves the question for private judgment; and alike nourishes in her bosom those who affirm and those who deny. This is wisdom. It is according to the procedure of the Church in all similar cases. There is room here for difference of opinion, and the Church leaves it to be occupied as each may be persuaded in his own mind. Such is the moderation displayed in her articles. I fully concur in a passage of one of the charges of the late venerable Bishop White, whose cautions to the Church have a long time to live, and are full of wisdom. Speaking of possible causes of disunion in the Church, he thus speaks: "In connection with a determination to sustain the episcopate, it is not impossible that in the different grounds on which it may be rested by different advocates, there may ensue a cause of disunion. We shall be safe in this matter, in proportion as we contend on the ground taken for us by the reformers of the Church of England. They unequivocally affirmed the Apostolic Origin of Episcopacy as a fact; and then

as a suitable consequence, they ordained that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this it is *private judgment*, and cannot be acted on in proceedings regulated by the rubrics and canons." * * *

According to this, as well as what was said before, when a candidate for Orders professes attachment to the doctrine as well as discipline and worship of the Protestant Episcopal Church, he is considered as professing fully to believe in the *Apostolic Origin of Episcopacy*—to believe also that such origin is apparent from the Scriptures as well as from ancient authors; and as a necessary consequence that *Episcopacy is the only form of Church order contained in the Scriptures and manifest from ancient authors*; and consequently whether a Church should be now Episcopal or not, is a question to be settled upon considerations, not of mere expediency, but of deference to the model of the *Primitive Church*, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted "a lawful minister in this Church, or suffered to execute any functions of the ministry, unless he hath had Episcopal ordination." But after this, precisely what is the legitimate inference from such premises as to the ministry of the Churches in which there is no Episcopal ordination, however this or that conclusion may seem to any person to be inevitable, the Church as a witness of the truth, deposeth no further. The rest is for private judgment.

To return now to our position. Wherever there is a regularly authorized ministry, its ordination is from Christ, and its calling is of God. It is just the continuance of that chain of communication, by which the Lord having first invested His Apostles with authority to ordain successors in the ministry, has through them, transmitted the same in *unbroken descent*, through all ages, to the present, and will transmit it from hence to the end of the world.

CHRIST IN SONG.

BY A. E. S. BEARD.

I.

The mystical song of songs in which human love is so wonderfully used as the symbol of the love of Christ for His Church is but the initial one of many which have made a stepping stone of the lower to the higher. As the Incarnation of Divine Love to man, Christ has ever been the theme of song, and the contemplation of His life, and character has broken out into bursts of rapturous song and fervid voicings of praise and devotion. The three inspired songs which graced the manifestation of Immanuel, the *Magnificat* of Mary, the *Benedictus* of Zacharias, and the *Nunc Dimittis* of Simeon, alike give welcome to the long-expected Christ, and show forth the work He was to accomplish, while they are so full of the Old Testament spirit and style that they show how close is the connection of theme between the Old and the New, even as the song sung "over Egypt's dark sea" merges at last into the "Song of Moses and the Lamb." It is all Christ—the full recollection of glory making stronger the dim light of the foreshadowings.

There are many anonymous Greek hymns dwelling principally on the Nativity of Christ, for in the early days there seemed to be a tendency to make the manger rather than the cross, the

centre of faith—whence probably arose the first misapprehensions of the position of the Virgin Mary. We find, however, at least five hymns relating to Christ's crucifixion, resurrection, and ascension.

The earliest Christian hymn writer, whose name has come down to us is Clement of Alexandria. We know nothing of this man's early home—"he is to us rather as a voice than a man," yet we cannot but feel Christian kinship with one in that heathen land, who utters such words as these: "Prayer is intercourse with God. Even if we do but lisp, even though we silently address God without opening our lips, yet we cry to Him in the inmost recesses of the heart, for God always listens to the sincere direction of the heart to Him." What better could we hear to-day? Truly, as Emerson says, history repeats itself and we, to-day, are but thinking the thoughts of long ago. All we know of Clement's subsequent history is that he was obliged to flee for his life from Alexandria, and finally suffered martyrdom. Only one hymn of his remains to us, and it is chiefly to be valued "as the poetic tribute of one who disappointed elsewhere, found the all in Christ."

Ephraem Syrus, monk of Mesopotamia, "that land beyond the flood," who died about A. D. 378, wrote hymns on "The Triumphal Entry of Christ into Jerusalem," the Nativity and the Epiphany. Gregory of Nazianzum has left hymns of which Christ is the theme. Two lines will give an idea of their character:

But Thou, O Christ my King, art father-land to me,
Strength, wealth, eternal rest, yea, all I find in Thee.

Turning from these Oriental writers, we find St. Ambrose, Bishop of Milan, first amongst Latin writers. His Advent Hymn—"Redeemer of the Nations, come"—is best known. The three great hymns of the Christian Church, the *Ter-Sanctus*, the *Gloria in Excelsis* and the *Te Deum*, belong to this period. The strictest research, it is said, cannot trace their beginning—only finds them in the earliest records. Tradition says the *Te Deum* gushed forth in sudden inspiration from the lips of Ambrose as he baptized Augustine, or that both, touched at the same moment by the same sacred fire, sang it together in responses; while by many, it is believed to have sprung from an earlier Oriental morning hymn—perhaps grown out of the fragments of many such hymns. The *Te Deum* and the *Gloria*, more especially than the "Thrice Holy," are addressed to Christ, and are full of the greatness and glory of His work of redemption. But the three cannot be separated in thought—they are the first songs of the Church, and Christ is the inspiration and the theme. Listening to the grand strains of the *Te Deum*, one feels compelled to yield true heart worship unto such a Christ.

St. Anatolius of the 5th century wrote a hymn "in which the Scripture account of Christ stilling the waves is most vividly pictured and skillfully applied to the spiritual life." St. John of Damascus, who died about 780 A. D., wrote the celebrated "Hymn of Victory," commencing "Tis the Day of Resurrection," which in the Eastern Church is sung immediately after midnight on Easter morning; while his contemporary, St. Cosmos of Jerusalem, wrote a carol for Christmas day—"Christ is born, exalt His name." One of the grandest outbursts of sacred song is by

Stephen, of the Monastery of St. Sabas, a nephew of John of Damascus. The translation of Dr. Mason Neale is a favorite hymn in our collection:

Art thou weary, art thou languid, art thou sore distressed,
"Come to Me," saith One, "and coming, be at rest."

Theoclistus, a member of the Studium, of the 9th century, is author of some beautiful lines commencing—

Jesu, name all names above, Jesu, best and dearest,
Jesu, fount of perfect love, holiest, tenderest, nearest,
Jesu, source of grace completest, Jesu purest, Jesu sweetest,
Jesu, well of power Divine, make me, keep me, seal me Thine.

In 1091, was born the great Bernard, Abbot of Clairvaux. He is known to us as the author of the hymns, "O Jesus, King most wonderful," "Jesus, Thou Joy of loving hearts," and "Hail, Thou Head so bruised and wounded," but perhaps the most beautiful is the one beginning:

Jesus, the very thought of Thee
With sweetness fills my breast,
But sweeter far Thy face to see
And in Thy presence rest.

Pre-eminently did he make Christ the theme of his song. With a heart overflowing with love to God and man, he was indeed a second St. John, the beloved Apostle. This, the 12th century, was rich in the songs of praise of which Christ and Heaven were the inspiring themes. Then there was a brief hush in the great choral service of the Universal Church—the voice of song ceased temporarily—until the majestic tones of that grand mediæval hymn, the *Dies Iræ*, broke on the waiting ear. It is the cry of a prodigal son longing to be taken back to the Father's love, and though it can scarcely be said that Christ is its theme, yet the address to Jesus which it contains, and the reference to the sufferings of Christ, entitle it to mention here. It was written by a Franciscan monk, Thomas of Celano, a Neapolitan village, early in the 13th century. Even the sturdy Dr. Johnson confessed that he could not read it without tears, and Mozart, who made it the basis of his celebrated Requiem, was so intensely excited by it, that it hastened his death. The Second Coming of Christ is beautifully portrayed in a sequel to this hymn, entitled *Dies Illa, Dies Vitæ*. The author is unknown.

One of the latest of the mediæval hymn writers was John Manburn, Abbot of Livry, who wrote a Christmas hymn on the Birth of Christ. There are several anonymous hymns on the Cross and Passion which belong to this period.

(To be continued.)

LETTERS TO THE EDITOR.

ANOTHER MUDDLE.

To the Editor of *The Living Church*:

I am in receipt of several documents bearing upon the recent revision of the Prayer Book: 1st, there is a pamphlet sent by the secretary of the House of Deputies of the General Convention—entitled—"Alterations and Additions in the Book of Common Prayer, (Official)" and attested by himself and the secretary of the House of Bishops. It furthermore sets forth that it was ordered by the House of Deputies. 2nd, A pamphlet bearing the imprint of Messrs. E. and J. B. Young & Co., also purporting to be an official statement of said changes and additions, and containing a certificate signed by the custodian of the Standard Prayer Book, and

approved by the Bishops of Delaware, Connecticut and Long Island—the two latter as a committee of the House of Bishops. It does not specify what the duties of this committee are. 3d, I have also received a circular letter from the secretary of the House of Deputies addressed to the clergy of Maryland, explaining and defending his action. I need only quote a very small portion of this. He says: "This 'official notice' was sent you in accordance with a resolution of the House of Deputies, instructing the secretary of that House 'to send a copy of the alterations and additions made in the Book of Common Prayer, duly authenticated by the secretaries of both houses, to every clergyman in this Church, at as early a date as possible.'" Now it might not be of much practical importance which of these "official" notifications, is of authority if they were alike in their enumeration of changes, but unfortunately they are far from being so. So the question comes up: Has any one blundered or exceeded his authority? So far as Mr. Hutchins' action is concerned it would seem that he was simply bound to obey the mandate of the House of Deputies, whose servant he is. This he has done. The question arises, however, whether the House of Deputies had any right to give such orders, independently of the House of Bishops. This question I will not venture to answer. As to the other notification it is, as the certificate of the custodian of the Standard Prayer Book sets forth, issued "in accordance with Section iv, of Canon 19, of Title I, of the Digest." Unfortunately we have not the Digest of 1886 in our hands as yet; so I am not in the position to say whether the Canon in question was amended; but in the Digest of 1883 it contains only two sections, and the second sets forth the duties of the custodian, which refer altogether to the stereotype plates of the Standard edition; and if the recent changes are not to be incorporated into the Standard Prayer Book until further action be taken by the General Convention, it is difficult to see how Canon 19 can be construed to give the custodian any control at all over the matter. Indeed it would seem that the resolution under which Mr. Hutchins has acted, was passed by the House of Deputies, for the simple reason that there did not exist any method of making the changes known, and without some action of the Convention, they could not become legally known. However, I am not disposed to set up as the champion of either "official" notification, and simply state the matter as I see it, in hopes of prompting some one to give an explanation. There is, however, as it seems to me, a more serious aspect to the matter—the wide difference between the two documents in question. For instance in the order for Morning Prayer, Mr. Hutchins has three changes and in Evening Prayer six changes that are not mentioned at all by Mr. Hart. I have not had time to go through the whole, and have simply selected these as illustrating the difference. Which is right and which wrong? or are both wrong? for both cannot be right. Here in Maryland, the clergy have been relieved of any trouble by the declaration of the Bishop that the "appendix" issued by the custodian of the Standard Prayer Book is to be received and used as the duly authorized publication. What action other bishops may have taken I know not. But while we are relieved from any personal responsibility—the question will not down: "What changes did the Convention make?"

