

The Living Church.

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

Vol. X. No. 34

CHICAGO, SATURDAY, NOVEMBER 19, 1887.

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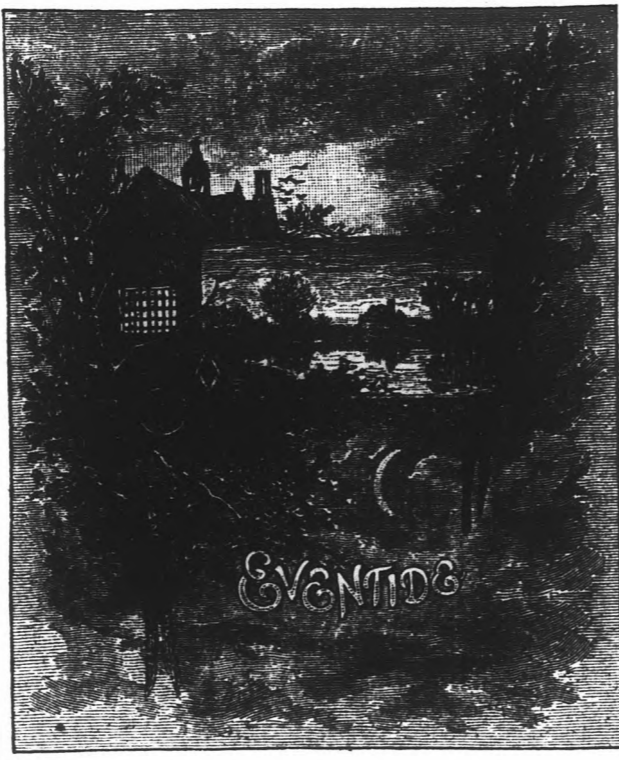
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The Living Church.

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NEWS AND NOTES.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

THE death is announced on the 11th ult., of Canon Garbett, a writer of considerable note in England. He is best known in America by his Bampton Lectures for 1867 on "The Dogmatic Faith."

THE Bishop of Capetown's health is so weak that he has been advised not to undertake a voyage to England at present, but to spend two or three months at some African health resort. There is, it is hoped, no serious cause for alarm.

IN our report of the Missionary Council, the Rev. Dr. Langford is named as the mover of the resolution to mature a scheme of diocesan support for missions. The mover was the Rev. Dr. Langdon, and the committee appointed consists of the Bishop of Maine, the Rev. Dr. Langdon, and Mr. W. G. Low.

AT the final sitting of the diocesan synod at Capetown it was resolved to inaugurate a jubilee cathedral Church fund, for the purpose of building a metropolitan cathedral to commemorate the celebration of the jubilee year of the Church of England in South Africa ten years hence, Bishop Jones heading the list with a yearly contribution of £100.

A MEETING for the purpose of organizing an association for the promotion of funeral and mourning reform is to be held in Grace chapel, East 14th St., New York, on Monday, Nov. 28th, at 2:30 P. M. The Rt. Rev. the Bishop of New York will preside. This is a timely subject, and we bespeak for the meeting a good attendance, and for the movement the encouragement and success which it deserves.

THE re-opening of the Cathedral school at Worcester is an event of considerable interest. It was an educational establishment from the very foundation of the monastery, A. D. 747. The Bishop takes pride in its 1,100 years of history, and says that if the school continues to be conducted with care it will rank as one of the best schools in England.

THE REV. EDWARD THRING, Headmaster of Uppingham School for thirty-four years, died recently at Uppingham, after a very short illness. The deceased gentleman was a Fellow of King's College, Cambridge, and took his M. A. degree in 1847. He was ordained deacon in 1846, and priest in 1847, was the author of several works on the principles of grammar as taught in English, on composition, on mood constructions, as also "Thoughts on Life Science," "The Borth Lyrics," and the "Theory and Practice of Teaching."

THE Bishop of Ely, at a Church Conference held at Cambridge, referred to the question of Dis-establishment and Dis-endowment, remarking that if they came before the country at all, the two must come together. Parliament would doubtless be employed with other questions next session, but, from present indications, Dis-establishment would be

talked about. The clergy could do much in the way of instructing the people on the historical aspect of the subject, but he urged them to avoid politics. On the other hand, he hoped laymen would go into the political question.

AT St. David's Diocesan Conference, Principal Ryle advocated the establishment of a see at Brecon. Prebendary Williams said that the idea had been mooted so long ago as 1852, and he now supported it, as the Priory Church was suitable for the cathedral. It had been restored, had a beautiful organ, and only lacked a bishop's throne. But the most convincing proof of the need for a division of the diocese is that it contains (according to one speaker) 600 parishes, some of which have not been visited by a bishop for a century. The bishop said that he was in favor of a division of his diocese so long as there was no actual division into Welsh and English portions.

THE Comedy of Convocation at Louisville continues to call forth much strong criticism. We have room for only a tithe of the letters which have been sent us. It has not only done no good to the Church in Kentucky, as *The Churchman* admits, but it has aroused the indignation of loyal Churchmen throughout the land. There is no place in the City of God for ecclesiastical anarchy. The troubles which have lately disturbed the State have arisen mainly from the fact that foreigners have been admitted to the rights of full citizenship before they have become trained as Americans to the principles of American institutions. So the Church has admitted men to her ministry, who while receiving Holy Orders have in the spirit of an alien attacked the principle of ministerial authority. *The Church Kalendar*, (W. N. Y.), well says: "Either their office or their theory is a lie; and the sooner the Bishops of the Church cease ordaining men who do not believe in ordination the better it will be for her and for the men themselves."

TRURO cathedral was consecrated on Nov. 3rd. The new cathedral is the first that has been erected in England since the Reformation, with the sole exception of St. Paul's, which of course followed an older building. The see of Truro was founded just ten years ago, and the present Archbishop of Canterbury (Dr. Benson) was nominated by the Crown to the bishopric on the recommendation of the late Earl of Beaconsfield, and was consecrated in St. Paul's cathedral. In December, 1882, Dr. Benson (who was appointed Archbishop of Canterbury on Mr. Gladstone's recommendation) was succeeded at Truro by the present Bishop, Dr. George Howard Wilkinson. The cathedral, which is from the designs of Mr. J. L. Pearson, has been erected by voluntary contributions. The Prince of Wales and the Archbishop of Canterbury were present. The foundation-stone of the cathedral was laid by the Prince in 1880.

THE Church Missionary Society has received a letter from Bishop Parker, of Eastern Equatorial Africa, giving interesting news received by him from Uganda. The news of Mr. Stanley's expedition reached Uganda from Zanzibar on June 26th. Great alarm was occasioned, notwithstanding the explana-

tions offered by Mr. Mackay, who had much trouble in convincing King Mwanga and his chiefs that Mr. Stanley was only going to the relief of Emin Pasha, and that his Congo route would keep him far away from Uganda. The hostile Arabs at the Court urged that if Mr. Stanley and Mr. Mackay met, they would together "eat up the country," and, to allay the panic, Mr. Mackay agreed to leave Uganda and go across the lake Victoria Nyanza to the south, the king promising to receive instead the Rev. E. C. Gordon, who has been waiting at the south end of the lake for an opportunity to enter Uganda. Mr. Gordon is a nephew of the late Bishop Hannington. His name being the same as Gordon Pasha's will make him acceptable. Mr. Mackay accordingly left Uganda on July 21st, and crossed the lake in the mission boat *Eleonor*, and on August 10th Mr. Gordon sailed in the same boat for Uganda.

IT was to be expected that the appeal to Governor Oglesby to commute the sentence of the anarchists would call out many expressions of unwise sentiment and misguided sympathy. It was an occasion which excited hysterical comment, and the press was inundated by speeches and letters, on both sides of the issue. A spiritualistic trance speaker, the professor of the Society for Ethical Culture, the warden of Racine College, one of the judges of the County Court, were to be found among the applicants for mercy. One of the professors of Racine replied to the warden's plea in a strong letter which did the writer honor, and put the case upon its merits. One engaged in educational work can appreciate the remark that "it does good to sustain law, even though the blow falls hard upon the offender." One in whose hands is the trust of discipline must see that a vicious offender is punished and even removed, for the very preservation of the school, or city, or society.

THE chiefs of the conspiracy which culminated in the "haymarket massacre" eighteen months ago, have suffered the extreme penalty of the law. They have had a long and patient hearing. The Supreme Court of the State reviewed the case, and affirmed the sentence. The Supreme Court of the United States could find no reason for interference. The Governor of Illinois, a man of tender heart and loving nature, could see no reason for the exercise of his prerogative of mercy in the case of five out of the seven condemned men, and the law took its course. Let it be borne in mind that these men were tried, sentenced and executed for murder. The attempt has been made to glorify them by saying that they died martyrs to the cause of free speech and the laboring man. It is not true. It was clearly proved that they were concerned in an atrocious crime. In their case, law and order were on trial, the safety of our homes, the preservation of society, the existence of government were at stake. Let no mistaken sympathy for the unfortunate men whose wickedness brought them to the gallows, obscure the real question which was at issue, and which has been settled now. Shall it be government or anarchy—the republic or the commune?

CHICAGO.

THE evening service in connection with the annual convocation of the North-eastern Deanery was held at the lately consecrated mission church of St. Philip. This is a most successful venture of Grace church, near Brighton Park, Chicago. The active agent in the work was the late Rev. Mr. Springer, whose loss is felt most keenly by the whole diocese, as well as his sorrowing congregation. The church wore the badges of mourning at the time of the convocation service, and the altar was still vested in black. After the shortened evening service, addresses were made by Dr. Locke of Grace church, Mr. Fleetwood of St. Mark's and Mr. Elmer. The service was heartily rendered by the vested choir, which was recruited recently from the adjoining neighborhood. The visiting clergy who numbered eleven, saw evident signs in this, our newest church, of firm foundation and bright prospects for active growth in the future.

UPON the following morning, the members of the deanery met for Holy Communion at Grace church. Before the business meeting, a well written essay was read by the Rev. C. C. Tate, of Englewood, upon the subject of "How shall we interest men in religion and the Church?" The Bishop was present at the convocation, besides 32 of the clergy. Most of the session was occupied in hearing reports of the various mission stations presented by the clergymen in charge, and pledges for the work were made, amounting to \$953. These pledges are entirely independent of diocesan missions, and are more in the nature of brotherly assistance. The members of the deanery were then entertained by Dr. and Mrs. Locke at Grace church rectory.

CITY.—ON the 23rd Sunday after Trinity a new pipe organ was used for the first time in St. Andrew's church, an office of consecration being said by the rector, the Rev. Thos. E. Green. The old organ which is thus replaced, has served a long term among the churches of Chicago. It was originally built for Trinity—was used for years in old St. John's, and came thence to St. Andrew's, where it has done good service for a number of years. The new organ is built upon a novel scale, and is directly suited to the present needs of St. Andrew's, being so arranged as to afford great power of tone in limited space. It is so constructed that in event of being removed to a new church, which is probable within a few years, it can be added to without in the least disturbing its present arrangement. It was built by the Moline Company, and is pronounced by Prof. Falk, who gave an opening recital on the Thursday evening previous, to be a first-class instrument.

THE ladies of the parish have covered the floors of choir and chancel with a suitable velvet carpet, and in its proper place, the Sir Knights of St. Bernard, Chicago, and Apollo Commanderies, K. T., have erected a brass eagle lectern, as a memorial of Ascension Day services, held for two successive years in St. Andrew's. The lectern is by the Gorham Mfg Co., and is in their usual excellent style of workmanship. It will be formally presented by the Sir

Knights and consecrated on the first Sunday in Advent.

NEW YORK

CITY.—On Monday afternoon, Nov. 7th, the trustees of the cathedral of St. John the Divine met in the diocesan house on Lafayette Place, and ratified the recent purchase by the executive committee of the grounds of the Leake and Watts Orphan Asylum. There were present, the Bishop, the Rev. Drs. Huntington, Houghton, and Donald, and Messrs. J. Pierrepont Morgan, S. D. Babcock, W. W. Astor, and Cornelius Vanderbilt. The executive committee were discharged with a vote of thanks, and the Bishop and Dr. Nevin were authorized to sign the contract. The latter has represented the Bishop in the undertaking, and sailed for Rome on Saturday, Nov. 12th. On account of his residence out of town, the resignation of Richard T. Auchmuty was given and accepted, and Mr. J. Pierrepont Morgan elected in his place. Mr. W. B. Duncan, not being able to attend to the duties assigned him, also resigned, and his place was left open. By the terms of the purchase, the Bishop and Dr. Nevin were authorized to pay \$350,000 in cash, while the balance, \$500,000, is to be paid in two years. The following gentlemen were appointed as permanent working committees:

Constitution and Canons, the Rev. Drs. Huntington and Houghton, and Messrs. Hamilton Fish, Stephen P. Nash, and George Macculough Miller.

On Finance, the Rev. Dr. E. W. Dorald, J. Pierrepont Morgan, Cornelius Vanderbilt, S. D. Babcock, and S. T. Auchmuty.

On Architecture, the Rev. Dr. Dix, the Rev. Dr. Cady, W. W. Astor, and J. R. Roosevelt.

The committee is to begin work at once, and may call to their aid any expert advice as they may desire. All the trustees will be called together in case of matters requiring general sanction. Mr. S. P. Nash was chosen counsel to the board of trustees. The amount of money collected is not known, and the trustees were to call in the eight books sent out for collections. Mr. William Astor has recently contributed \$100,000. The offices of the board are to be in the diocesan house.

NEWARK

On the evening of the 31st inst. about 60 young and middle-aged men, each wearing around his neck a red ribbon at the end of which hung a small Maltese cross, gathered at St. John's church, Woodside, and took seats near the chancel. They carried in their midst a large cross of iron of the same pattern. The vested choir of St. John's, some members of which also wore the red ribbon and cross, occupied the chancel, while the other part of the church was well filled by men and women not members of the society. Those who were decorated with the cross were members of the organization, and represented the House of Prayer, Grace church, Christ church, and St. John's. The Rev. Father Field, of Philadelphia, general chaplain of the guild and founder of the order, was seated in the chancel. The service was very impressive, and consisted of the guild office chorally rendered by the vested choir of St. John's. The Rev. R. C. Young, a tutor of Woodside, was received as an associate priest of the guild, the Rev. Father Field presenting him with the cross after the resolution to "strive against intemperance, profanity and impurity" had been taken.

Father Field later in the evening ad-

ressed the members of the guild in the chapel. "The organization is growing large," he said, "and its influence is beginning to be felt. We have now about 2,000 members, 40 branches, 133 priests, including the one admitted tonight, and ten bishops." The speaker dwelt on the advantages of a close society, and in response to questions said that it would be best to admit those of the denominations simply as associate members. Officers should only be selected from among communicants. The advantage of a system of by-laws by which members were graded was also spoken of. After a person has been a regular member a year and a quarter he may enter the grade of Christian workers. A year later he may enter a grade still higher, and after three years a member may join the misericordia grade—the Band of Mercy—when he will devote time to visiting the sick. In the next grade he may obtain from the Bishop license to preach, if he is sufficiently prepared. The speaker thought that there should be as large a band of lay preachers as there are in the Methodist Church. The guild would then have accomplished a great mission. Father Field spoke of the junior organization of the Iron Cross, composed of boys. The organization was in a flourishing condition and the habit of smoking among youths had been discarded in various places in consequence of the work of the organization.

QUINCY

WARSAW.—Johnson and Son, of Westfield, Mass., have just completed and placed in St. Paul's church an organ which for beauty and elegance of finish and sweetness of tone is excellent. The cost was \$1700, \$1,000 being given by a young lady communicant. The benediction of the organ took place on Wednesday, October 26. Prof. Bretherick of Quincy presided at the organ, and his masterly playing brought out all its beauties of tone, and the entire range of its capacity. The surpliced choirs of Keokuk and Warsaw took part in the service. The rector, the Rev. Wm. Bardens, made a short address and gave the benediction service.

LEWISTOWN.—Harvest Home services were held at St. James' church on the 22nd Sunday after Trinity. The church was tastefully decorated. The rector, the Rev. J. M. D. Davidson, celebrated the Eucharist, and conducted Evensong; the sermons at both services were by the Rev. John Benson, of Limestone Prairie, the beloved former rector of the parish. It was the occasion of a pleasant re-union of a number of former parishioners, who are here on a visit.

PENNSYLVANIA

PHILADELPHIA.—On the 20th Sunday after Trinity the chapel of the Divinity School was opened for services to those living in the neighborhood. The work is intended principally to reach the men and boys in the vicinity. The section in which it is located has been divided into six districts and placed in the care of 16 of the students who have made a thorough house-to-house visitation. There will be an early Celebration, a morning and afternoon service and Sunday school. At the first service 90 were present, showing that a Church service was much needed. The section is rapidly building up with a good class of residences.

The Rev. Dr. James Stone has resumed in Grace church, of which he is rector, the course of very popular Bible readings on Wednesday afternoons.

The Sunday School Association of the diocese is using every effort to give the Sunday school teachers an opportunity to become thoroughly acquainted with the lessons they are to teach; to this end arrangements have been made to have the teachers instructed, on Tuesday evenings at the church of the Nativity, on Friday evening at the church of the Holy Apostles, beside the regular "study" on Saturday afternoons at the church of the Epiphany.

The Dedication festival of the Free Church of St. Jude, the Rev. Wm. H. Graff, rector, was held on St. Simon and St. Jude's Day. There was a Celebration of the Holy Communion at 7 A. M. At 8 P. M. there was a choral Evensong at which reports of the parish guilds were presented and Master Charles Knabe received the choir badge of merit. The Bishop of Indiana was present. The yearly Beneficial Society is in its fourth year and has 334 members, St. Agnes' Guild has 52 members.

A Church choral society was organized on Wednesday evening, Nov. 2nd, in St. Andrew's church. It is intended to have public rehearsals every Friday evening at which sacred and secular music will be studied. St. Andrew's church was crowded on that morning at a missionary meeting. For some time past the ladies of the parish have taken a great interest in missionary work and have sent a large quantity of clothing and fancy articles to various mission stations. At the meeting the Missionary Bishop of New Mexico and Arizona described his labors in his jurisdiction. Mrs. Buford spoke of the ignorance and superstition she finds so rife amongst those for whose moral and spiritual elevation she is laboring with such zeal and discretion. The Rev. John Hewitt of Fremont, Nebraska, gave an account of what he had accomplished during the two years and a half since he entered upon that immense tract of country in the State of Nebraska north of the Platte River, which is larger than the State of Pennsylvania. Then there was not a clergyman nor a place where Church service was held in the whole district. He has now a self-supporting stone church and a rectory at Fremont, he has located five other clergymen at points where he has built churches. He seeks for aid to put up three more at points where they are very much needed. This work was begun by him and has been carried on without any pledges or missionary aid. Such grand work deserves all needed pecuniary assistance.

The Church Unity Society of the diocese of Pennsylvania is earnest in doing all it can to bring about the much-to-be-desired result for which our Lord prayed. It requested the clergy to preach on Church unity on the 21st Sunday after Trinity, with which request many complied. On the evening of that day a public meeting was held in the church of the Epiphany under its auspices when the Bishop of Pittsburgh presided, and made the opening address, he was followed by the Rev. S. D. McConnell, D. D., and the Rev. S. Woolsey Hodge. This theme was the topic earnestly discussed by the Clerical Brotherhood on two Monday mornings.

CALIFORNIA

LOS ANGELES.—A new parish was organized in the third ward of the city on Oct. 31st, under the name of Christ church. The Rev. Thomas W. Haskins, who has been for some months the assistant at St. Paul's church, is to be the rector of the new parish.

Plans are formed for a school for boys

under the auspices of St. Paul's church. Many years ago a number of citizens of Los Angeles subscribed a sum of money for the purchase of lots between Seventh and Ward streets, west of Pearl street, for the purpose of establishing an educational institution. The title of the tract afterwards became vested in St. Paul's church, and part of the property was applied in building churches, school-houses, etc. Four of the lots were lately given to St. Paul's Hospital, and the remainder of the property, comprising eighteen acres, has been transferred to St. Paul's School corporation. The property is now being subdivided and will soon be thrown on the market. The trustees hope to realize \$100,000 net, which sum they propose to use at once in the establishment of a school, in accordance with the outlined plan submitted by the committee. Several tracts have been offered to the school for a building site, and lands for further endowment, but none have been as yet accepted, and the committee on sites, with Judge A. M. Stephens as chairman, are authorized to receive further offers. For the present the board will use the parish rooms occupied by Mr. Patton on Olive street.

SPRINGFIELD

DECATUR.—Appropriate services were held at St. John's church in observance of All Saints' Day. Holy Communion was celebrated at 7 and 9:30 A. M., and Evensong at 4:30 P. M. At 7 o'clock the members of the surpliced choir were formally inducted into office. The service was a beautiful one. Every seat in the church was occupied. The members of the choir are all young boys. During the opening lesson, the choristers, vested in cassocks, stood before the church door. At the time for their entrance they marched in procession up the aisle, two by two, and, as they arrived at the chancel, each, upon promising obedience in all things lawful to its rulers and officers, was admitted into the choir and clothed by the rector, the Rev. A. Kinney Hall, with the white garment of the surplice. The service closed with the singing of the *Te Deum*. A beautiful brass processional cross has been presented to the choir, a memorial to B. F. Guyton by his two children.

LOUISIANA

FRANKLIN.—On St. Denys' Day a memorial service was held in St. Mary's church for Homer H. Smith, a former warden. The rector, the Rev. J. W. Bleker, delivered a sermon on the text: "Precious in the sight of the Lord is the death of His saints." Mr. Smith was for many years a member of the vestry and by his love and care for the church, kept it alive under many distressing circumstances. At the close of the service a beautiful tablet of white Italian marble, in a black oak frame, bearing his name, age, and date of death inscribed in gilt, was unveiled. The inscription reads:

In memoriam of Homer Horatio Smith.—Entered into rest, March 23, 1886. "Blessed are the pure in heart for they shall see God."

BATON ROUGE.—The Rev. F. S. De Mattos, after a vacation of two months, has returned to his parish. During his one year's rectorship much has been accomplished. When he took charge, interest in the church was almost dead, the congregation scattered and the Sunday school at a very low ebb. A radical change in all respects has taken place, and large congregations prove the attractiveness and appropriateness of the return to primitive custom. A new high altar raised on three steps and with

two retables, is now within the sanctuary. At the back of the altar hangs the dosel which changes in color according to the season, and on the highest retable is a glittering cross, also brass vases and two handsome brass candlesticks with candles, the Eucharistic lights. The choir is under the direction of Prof. Clarke, an accomplished musician, and consists of twenty voices. There is a choral Celebration of the Holy Eucharist every Sunday morning at seven o'clock, and once a month at eleven; Sunday school and catechism by rector at 9:30 A.M., matins and sermon at 11 A.M., and Evensong and instruction at 7:30 P.M. The evening service is always intoned. There are week day services and services on all Holy Days. The parish has lately received a very handsome gift in the form of a baptismal font, carved out of a solid block of granite, and made in Italy. It is artistically carved. On one side is an "I. H. S." and "In Memoriam, Thomas Williams, Major 5th U. S. Artillery, Brigadier General U. S. Volunteers;" on another side, "Born, Albany, New York, January 16th, 1815;" on another side, "Died, Baton Rouge, Louisiana, August 5th, 1862" and on another side, "I give up my will to the will of God." The font is a gift from the relatives of the deceased in the North. In the parish there are some six or more guilds, all in fine working order and prospering. The rector contemplates enlarging the chancel in order to accommodate a vested choir in connection with the admirable choir he has at present. Church teaching, Church practice, Church ritual, have, as is always the case, built this parish up, and increased its influence wonderfully in all respects.

TENNESSEE.

The Convocation of Nashville met at Rossview, on the 25, 26 and 27th ult. During the session there was a daily celebration of the Holy Eucharist, with frequent services and sermons (including those specially provided for the colored people), and business meetings. The attendance at all of them was large, increasing from first to last, the music hearty and inspiring, and the hospitality of the good people overflowing. Many of the clergy were kept away by illness and other unavoidable causes, but notwithstanding this, the meeting was conspicuously a successful one, making, it might be said, an era in the history of this convocation, as for the first time, an effort was made toward having a "general missionary," whose duty it shall be to look after all the vacant missions, and "waste places" within the borders of the convocation. The dean appointed the Rev. C. M. Gray (to whom belongs the credit of initiating the movement), to bring up this interesting subject at the next meeting of the convocation, which will be held in February at the church of the Holy Trinity, Nashville. It should also be noted that the convocation endorsed a scheme set on foot at Rossview, to provide that mission with a glebe and permanent home for a priest, who, thus provided for, can the more easily and effectively prosecute his work, and turn his attention to the erection of a church building. The committee who have the matter in hand will report at the next meeting. The dean reported visits which he had made officially to Gallatin, Mt. Pleasant, Ashwood and Fayetteville, at the two former points holding Missions with the aid of the clergy who accompanied him. Arrangements were made for continued work at two

stations now without a settled pastor. At these and at others, there is an earnest cry for help, but at present the convocation being without the needed men and means, there is nothing to do but to ask priests, overburdened already, to assume this extra labor until other and more permanent arrangements can be made. Cheering intelligence was brought of new work inaugurated within the borders, and of fresh ventures of faith soon to be entered upon by the self-sacrificing clergy, who not content with their present labors, arduous as they assuredly are, would add to them others in the hope of seeing a yet more abundant harvest for Christ and His Church. This convocation is alive to its great responsibility. Priest and people are united and zealous in the good cause, and everything points to enlarged work and ever-increasing fruits in this portion of the Master's vineyard.

NASHVILLE.—The Hospital of the Good Shepherd is under the charge of the Sisters of the Good Shepherd who have in a quiet and unobtrusive way, been doing a great work for the sick, and wounded sufferers, who from time to time are brought under their care. On All Saints' Day, in the chapel of the Hospital, at the early Celebration of the Holy Eucharist, the Rev. W. C. May, D.D. being Celebrant, a most important advance step was taken when, just before the Celebration, six ladies knelt at the chancel rail and were, with an appropriate service, received as "associates" in the blessed work. A number of the friends of the Hospital were present and participated in the Sacred Feast of the Holy Communion.

MEMPHIS.—The services at Calvary church on All Saints' Day were full of beauty and touching sweetness. The Rev. Messrs. Klein, Patterson, and Logan, assisted the rector, the Rev. S. Burford. After the Gospel, Col. L. W. Finley made an eloquent address of donation for the congregation which filled nearly the whole of the large and beautiful church. The donation was a handsome and costly brass pulpit, manufactured by Mr. R. Geissler, of New York. It stands just outside of the choir, beyond the chancel arch, and is over six feet high, on a polished base of four beautifully carved columns surmounted by richly chased sermon-rest and gaslight with crown-hood. The centre panel has a finely executed head of our Lord, flanked by the Alpha and Omega, in a medallion. Underneath is the inscription:

To the glory of God, and in memory of the Rev. George White, D. D., Rector of Calvary church for more than a quarter of a century. Entered into rest, April 30th, A. D. 1885. *Ætas 85.* Erected by his friends and parishioners.

Clarum et venerabile nomen. Requiescat in Pace.

The whole is of solid polished brass, and reached by two steps from the choir. It is altogether most effective and adds much to the comeliness of a chancel which is full of beautiful memorials, lately erected. During the past three months nearly \$4,000 have been expended in these tokens of human love for those who have fallen asleep in Christ. The corona, from the parents, in memory of Benjamin Blount Barnes; an altar cross, 48 inches, presented by the Young Ladies' Guild, in memory of Miss Henrietta Winchester Smith, and the rich font cover and silver shell ewer and two hymn tables, are all the work of Mr. Geissler. The handsome Caen stone altar was decked in fragrant roses, lilies and chrysanthemums, in the forms of crowns, anchors, etc. The new pulpit was twined with smi-

lax, and on a table, in front, were many floral tributes of affection from the Rev. Dr. White's family and his former devoted parishioners.

After the consecration, by the rector, the two daughters, Mrs. Leath, Miss White, and a grand-daughter, Mrs. Cooper, advanced to the choir steps and were presented, by senior warden Murray, on behalf of the vestry, with an engrossed copy of the resolutions, bound in morocco, lined in purple satin, which were passed after the death of Dr. White. All three then knelt and received the blessing. The 447th hymn was sung, and the Rev. G. Patterson, D. D., rector of Grace church, and dean of the Memphis convocation then entered the pulpit to preach the first sermon therein, the text and subject Acts ix: 32, "What is a Saint?" The excellent discourse was listened to with close attention. After the sermon, the rector went to the altar and read the parish diptychs, the congregation standing, and bowing after all the names of the departed were read, and praying that "Light perpetual may shine upon them, and may they rest in peace. Amen." The Divine Service was then begun by the rector. Over 100 persons communicated. The 176th Hymn was sung as a retrocessional, and thus one of the most eventful services in the history of this old church ended, to the satisfaction and edification of the congregation. The flowers were removed and taken to the cemeteries and the homes of invalids.

In a short time the parish will enjoy a service dedicating the rectory, which has been so generously bought, paid for and fitted up for the comfort of the rector and his family. Since Mr. Burford began his rectorship here, in May last, nearly \$15,000 has been raised and expended in five months. It is expected that, in the next few days, an earnest and able assistant will be secured to aid in the work of this large parish, which embraces the chapel of the Good Shepherd in Chelsea, and missions now preparing.

MASSACHUSETTS.

The Rev. Jeremiah J. Cressey has received and accepted a unanimous call to the rectorship of Trinity church, Bridgewater. Mr. Cressey has for the past eight years been rector of the House of Prayer, Lowell, and had charge of the church at Chelmsford, three miles from Lowell. Much regret is felt at his going away from the House of Prayer, and it will not be easy to find one who will work as he has done there, with so little remuneration. The parish of Bridgewater to which Mr. Cressey goes has been vacant for some time, and has in consequence suffered, but the people are anxious to take hold now with their new rector, and make up for lost time.

The Rev. F. W. Merrill, the new rector of St. Luke's church, Chelsea, who came lately from Australia, is doing a good work. A choir-master has been secured, a surpliced choir is to be organized, and will be ready to sing their first service on Christmas Day. Surpliced choirs are becoming very numerous in this diocese.

The Rev. W. N. William, of Roxbury, who has been for several years in poor health, and unable to do active parish work, is now much better, and is in charge of St. Thomas' church, Methuen.

The Rev. Leighton Parks, rector of Emmanuel church, Boston, sailed last week for Europe, for a year's vacation. The Rev. Mr. J. F. Nichol, the assistant, will be in charge of the parish during the rector's absence.

The Rev. Canon Prescott, of Fond du Lac, has just concluded a ten days' retreat, which he gave for the Sisterhood of the Holy Nativity, Boston.

The Rev. H. F. Allen, rector of the church of the Messiah, has for several Sunday nights past, invited prominent clergymen to preach on subjects connected with the Church, her doctrines, ritual, etc. Dr. Gushee, of Cambridge, was criticised by the secular press for declaring that the great object of ritual was "to do honor to the Incarnate God-Man," and that the teaching and beauty of ritual were secondary objects. Among the list of those who have preached in this course are Dr. Gushee, of Cambridge, the Rev. Dr. Chambre of St. Ann's church, Lowell, and the Rev. Dr. Frank L. Norton, of St. Stephen's church, Lynn.

The Rev. Charles C. Grafton, rector of the church of the Advent, will take part in the general Mission to be held in St. Louis during Advent. He will be at St. John's church, and the Rev. Dr. Shackelford, of the church of the Redeemer, New York, will be associated with him. Father Grafton is well and favorably known in St. Louis. He once conducted a retreat in that city for the ministers of the different Protestant bodies.

The Bishop is now at his home in Boston. He will not start until the spring for Europe, by that time all will be arranged for, during his eight months' absence from the diocese.

The annual meeting of the Free Church Association was held in Boston, on Nov. 9th, Dr. Shattuck in the chair. The Rev. W. C. Winslow, LL. D., made the report, and Mr. I. W. Clark stated the balance in the treasury to be \$333.14. Fifty five per cent of the churches are free at all services.

LOWELL.—A large engraved brass tablet has just been placed upon the walls of St. Anne's church between the two east windows nearest the chancel. It is erected in memory of Charles Hovey, by the tender love of his widow and children. The order for the tablet was taken by a New York firm, but the engraving was done in England. The brass plate is 3 feet 8 inches wide, by 2 feet 6 inches high, and is set upon an oaken frame, projecting six inches upon every side. It makes an additional and worthy ornament to the beautiful church, being in perfect harmony with the furniture and coloring. The inscription is as follows:

In loving memory of Charles Hovey, who died May 4 A. D. 1846 aged 68. For forty years treasurer of this church. "But thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The workmanship is of the highest order, and the engraving of exquisite design and workmanship. On the left hand upper corner is an ecclesiastical shield, with the cross and the sacred characters, I. H. S. in monogram. The upper wreath is a vine with passion flowers, while the sides and lower border are wrought in lilies. It is a beautiful memorial offering and will enduringly perpetuate the name of one who devotedly loved the Church, and was for so many years its faithful member and officer.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—An important marble altar and reredos have recently been erected in the church of the Nativity. The reredos has an elaborate treatment in mosaic. In the central panel, against a gold background, is a life-size figure of our Lord standing with a chalice in His hands; and in the two smaller panels on either side, the

figures of the Evangelists, all treated in rich colors. Two shades of greenish grey marble have been used for the reredos; the steps which support the altar are of a darker shade; and the altar itself is pure white, and has the symbol of the I. H. S. carved as the central feature of ornamentation. On either side of the reredos, on a line with the altar, the following inscriptions are carved:

To the greater glory of Almighty God, and in loving memory of Lucy Packer Lindermann. Born, March 13, 1831. Died, July 22, 1873.

Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

The symbolism of the Alpha and Omega is carved above this. The entire work has been carried out with relation to the arrangement of the apsidal chancel in which it is placed, forming a very important feature in the church, and reflects great credit upon Messrs. J. & R. Lamb, of New York, from whose special designs it was carried out.

ALBANY.

SARATOGA SPRINGS.—An important memorial reredos and altar have recently been erected in Bethesda church. The reredos is of antique oak, elaborately carved, with three decorative panels, the central one of which represents the "Good Shepherd," and those at the sides, figures of adoring angels. Below is a long scroll of elaborate design on which is carved appropriate texts. On either side of the altar are intricately carved panels, one bearing a text and the other the memorial inscription as follows: "To the glory of God and in loving memory of Thomas J. Marvin, Harriet Marvin, Grace C. Marvin." The altar has been carried out in Echaillon marble, with elaborate mosaic treatment, the central symbolism being the *Chi Rho* with a palm branch. The memorial inscription reads as follows: "To the glory of God and in loving memory of Mary S. Wayland, by her daughter, Katharine Y. Ehninger, A. D. 1887." This work was executed by Messrs. J. & R. Lamb of New York, from the designs and under the supervision of Mr. A. Page Brown, architect. The altar rail, which was also furnished by Messrs. Lamb, is of antique brass, consisting of six standards, top rail and telescopic gate. In each of the standards is a specially modeled panel of lily design. The inscription on the rail reads as follows: "To the glory of God and in memory of my husband, Charles D. Slocum, A. D. 1887."

JOHNSTOWN.—The third anniversary service of the Guild of All Saints' of St. John's parish, the Rev. John B. Hubbs, rector, was held on the evening of All Saints' Day. The preacher this year was the Rev. J. Livingston Reese, D. D., rector of St. Paul's, Albany, who delivered an eloquent sermon to a large congregation on "Youth, its Duties and Blessings." This guild now numbers about 90 members, and is divided into two orders, a senior and a junior. It is an organization which has proved itself to be a strong moral factor in the carrying on of parochial and missionary work. The president in his report stated that the work this year amounted to \$823.43, which includes 13 boxes which have been sent to various missionaries and charitable institutions of the Church, and a pipe organ to a neighboring mission.

MICHIGAN.

Statistics of the diocese from the annual reports to the convention of 1887:

Clergy canonically resident—priests, 73, deacons, 6, total, 79; candidates for Holy Orders, 7; licensed lay readers, 60; parishes in union with the convention, 66; missions and stations, 63; Baptisms—infants, 1,150, adults, 286, total, 1,436; confirmed, 995; communicants—present number, 11,436; marriages, 475; burials, 704; families, 7,328; whole number of souls under the pastoral ministrations of the Church, 29,922; Sunday school teachers and officers, 1,183; scholars, 10,190; total contributions, \$207,566.55; value of Church property in the diocese, \$1,374,365; Episcopal Fund, \$88,297.28; the aggregate wealth of the Church in this diocese may be reported at \$1,534,699.06; indebtedness is reported to the amount of \$41,349.38; there are completed church edifices at 98 points; there are 41 rectories.

WESTERN MICHIGAN.

GRAND HAVEN.—The diocese has received from the Hon. H. C. Akeley, of Minneapolis, Minn., the gift of the handsome residence and grounds formerly occupied by him at this place. The property covers one-half square, and is valued at \$50,000. The building is to be used for a girls' school.

MINNESOTA.

We take the following summary of statistics from the journal of the 30th annual council: Bishops, 2; priests, 67; deacons, 14; families, 4,655; whole number souls, 18,712; Baptisms—infants 802, adults 214, 1,016; Confirmations (parishes reported) 717; communicants, 7,635; marriages, 380; burials, 485; Sunday-school teachers, 638; Sunday school scholars, 5,311; value church buildings and lots, \$813,700.00; value rectories, \$66,100.00; total disbursements as reported, \$155,053.22; total receipts as reported, \$155,269.75

On Friday afternoon, Oct. 7th, Assistant Bishop Gilbert preached at New York Mills and baptized two children. He met the Finnish Lutheran minister who has recently arrived and gave him Christian welcome. As no church has ever been built here, the Finns propose to unite with us in building one to be used for both languages. The Bishop preached the same evening at Perham and was pleased to find the church building so near completion; \$200 is still needed to fit the church even for rough use and much more to properly furnish it.

On Saturday, Oct. 8th, Bishop Gilbert preached in the school house at Lake Park, the western limit of the Rev. Mr. Peake's mission on the Northern Pacific Railway. Here a beautiful lot has been reserved for a church by Mr. Thos. Canfield of Vermont, the owner of the town site. A few earnest people are attending the service and looking with hope to the future.

CENTRAL NEW YORK.

NEW HARTFORD.—The many friends of the venerable parish of St. Stephen's will be glad to hear of the great increase of life and activity now manifested. Sunday, Oct. 23, marked the commencement of the second year of the rectorship of the present incumbent, the Rev. Benj. S. Sanderson. At the morning service the rector preached an anniversary sermon from the text, Ephes. iv: 16. In the course of the sermon the preacher described the temporal and spiritual advance made. Not only have all the expenses (larger than in many years) been met, but a large burden of debt has been lifted. Besides this the church has been thoroughly renovated inside and out. Many valuable

gifts have also been received. The parish now contemplates building a guild hall for the parochial societies. The rector also described the advance made in the way of more frequent Eucharists, and other services, and a general toning up of the ritual to a fuller accord with the general practice of the Church. Five of the "Six Points" are now in use. With the debt lifted, parochial societies at work, and a general interest manifested, the outlook for the future would seem of the best.

MILWAUKEE.

The Bishop has just returned from a visitation through the Madison and La Crosse convocations, where he found many marks of progress. At Monroe, an altar and robing-room has been put into the church, and the building greatly improved, just before the Rev. Mr. Lemon left; a rectory has been commenced at Darlington; a memorial window, tasty and Churchly, placed into the church at Mineral Point, in memory of the late George W. Cobb; the church at Watertown has been renovated and remodeled; work begun on the new church at Mauston: a memorial window to the late Mrs. Bostwick, and a bishop's chair, placed in the church at Tomah, by the Willing Workers; the church at Sparta shingled and painted, walls and ceilings kalsomined, and a furnace added; a transept chapel added to Christ church, La Crosse, and the church and rectory re-painted; a memorial church, to the late Col. Nichols, built at Onalaska, and consecrated by the Bishop on Oct. 27th; services commenced in the Norwegian chapel at North LaCrosse; the church painted, and a debt of \$1,200 cleared by subscription, at Eau Claire; while, last, but not least, a rectory is building at Chippewa Falls, which will be completed without incumbrance. The Rev. J. Oliver Peris becomes rector.

The fourth annual Choir Festival of the diocese was the most satisfactory ever held in Milwaukee. Eleven choirs, representing the cathedral and the parishes of Beloit, Delavan, Racine, Waukesha, Watertown, Nashotah, Trinity church, Janesville, St. Edmond's and Christ churches, Milwaukee, and St. John's Academy, Delafield, assembled at the cathedral on Saturday, the 5th inst. Four other surprised choirs in the diocese were unable to attend.

The processional hymn was Macfarren's "With Gladsome Feet we Press," sung in harmony. The stirring strains arising from the choirs, with the heavy organ accompaniment, produced a powerful effect, while the unusual spectacle of 218 white-robed choristers, interspersed with processional crosses and banners, combined to make the procession alone memorable. The service was matins, full choral, intoned by Dean Mallory, who acted as precentor. The *Venite* and Ninth Selection were set to Anglican chants, and rendered antiphonally. The *Te Deum* and *Benedictus* were by C. L. Williams in B flat. The cathedral choir rendered as an offertory anthem, Barnby's "Oh how Amiable are Thy Dwellings," in A flat. It is in Barnby's well known sympathetic style, and was well rendered. The opening address was delivered by Bishop Welles, in which he reviewed the marvellous increase in vested choirs, and the advantages of this primitive mode of worship. The Beloit choir rendered "But the Lord is mindful of His Own," from Mendelssohn's St. Paul, an appropriate selection, and one well executed. The address was then delivered by the Rev. Dr.

Royce, of Beloit. It was a review of worship in general. The speaker compared the 15 choirs of to-day, with the one existing 20 years ago, and the four only five years since. The hymns rendered were "Thee will I Love," to "Carey;" "Pleasant are Thy Courts Above," to "Maidstone;" and "The Spacious Firmament on High," that spirited theme of Haydn's "Creation." The last anthem was rendered by St. Luke's choir of Racine, being "In Jewry is God known." This choir was perhaps the finest, as it was also considerably the largest. The sopranos were well drilled, and sung easily and with precision. The lady auxiliaries to this choir were also of great assistance in the anthem. The retrocessional was, "On Our Way Rejoicing," from Hutchins' Hymnal.

Both in point of numbers, and in musical excellence, the Festival was the best ever held in the diocese. It is of course surrounded by many impediments. The want of previous rehearsal was clearly shown, though the time was more correct than in past years, and was much better than could have been expected.

The Bishop instituted the Rev. J. M. Francis as rector of Whitewater, on Sunday, Nov. 6th.

LONG ISLAND.

At a meeting held October 25th, the Constitution and By-Laws for the Choir Guild of the diocese, drawn up by the committee, appointed June 19th, were adopted, and the organization was completed by the election of officers. The membership of the Guild now includes 16 choirs, numbering between 350 and 450 choristers. Any vested choir of men and boys in the diocese may become a member of the Guild upon application to the Executive Council through the secretary of the Guild, Mr. E. H. Stroud, 172 Carroll St., Brooklyn, and it is hoped that all the vested choirs of the diocese will enter the association.

BROOKLYN.—The Brotherhood of St. Ann's church are to give a course of entertainments this winter.

Services were held on All Saints' Day at St. Ann's, Holy Trinity, Grace, Messiah, and St. Paul's. Special musical programmes were provided. The display of flowers in some of the churches was almost as elaborate as at Easter.

The Woman's Auxiliary to the Board of Missions for the diocese of Long Island, was held at St. John's church, on Thursday, Nov. 10. In the morning there was a celebration of the Holy Communion, the Bishop being assisted by various of the clergy. The Rev. Dr. Alsop then gave an outline of the work accomplished during the year, and in his report submitted the summary as follows: For diocesan purposes, 65 boxes valued at \$5,056.80, cash, \$389.83; for the Indians, four boxes valued at \$359.36 and \$198 in cash; for freedmen, 26 boxes valued at \$1,397.35 and cash, \$123.90; for foreign missions, one box valued at \$35.00 and cash, \$188. Increase in the value of boxes over last year, \$664.34. An address followed, by the Rev. Lucius Waterman, when the meeting adjourned for lunch which had been provided by the ladies of the parish. In the afternoon the first address was made by the Assistant Bishop of Minnesota, the Rev. Dr. Gilbert, on "Domestic Missions." He made a strong and urgent plea in behalf of the work and wished that the missionaries engaged in it might not be considered objects of compassion. The Rev. W. J. Cleveland, of the Rosebud Agency, D. T., spoke on "Indian Missions,"

the Rev. Dr. Porter of Charleston, on "Freedmen." The Rev. Dr. Darlington, spoke on "Diocesan Missions," but had a rather depressing story to tell concerning the work in Brooklyn. In the matter of churches it was the most poorly provided city in the country, nearly half the population, some 350,000, having little or nothing in the way of mission chapels. The Bishop thanked the parish for having entertained the auxiliary so handsomely, and closed with the benediction.

Archdeacon Stevens has taken steps to establish an Associate Mission for Brooklyn, to carry on Church extension work in the city. Three clergymen, a candidate for Holy Orders, and a lady missionary will form the nucleus of this missionary body, and aid will be given by the Diocesan Association of Lay Helpers. The Archdeacon re-opened St. Michael's church, in the eastern district of Brooklyn, Sunday, Nov. 6th. Services in English will be conducted there by the Associate Mission, and work will be undertaken in other needy portions of the city.

FLUSHING.—For forty years the Rev. Dr. J. Carpenter Smith, the beloved pastor of St. George's church, has gone in and out among the people of Flushing, sharing in their joys and pleasures, and participating in their sorrows. Through the changes and vicissitudes of two-score of years, he has been the same devoted, earnest and willing, worker, keeping together in the holy bonds of love and friendship the church and congregation to whose wants he has so long, so faithfully, and so successfully, ministered. By a whole community he has been respected, loved and honored. In view of these well-known facts it was not surprising that the rectory was, on November 7th, crowded to the doors by a gathering of citizens who had assembled to give expression to the love and esteem in which Dr. Smith is held not only by his parishioners, but by all the people of Flushing. The proceedings opened in the earlier part of the evening when the wardens and vestrymen of St. George's church met in the library of the rectory. After pleasant greetings, Dr. Barstow rose and addressed Dr. Smith on behalf of the vestry, expressing affectionate loyalty to him as their honored rector and their personal friend, and their most cordial congratulation on his having reached the 40th anniversary of his pastorate in this parish. Then was presented to the doctor a handsome surplice, hood and stole. Dr. Smith, who was unaware of the purpose of the meeting, returned his heartfelt thanks, and spoke feelingly of the affection which existed between his parish and himself. The brilliantly lighted parlors were then filled with congregation and friends come to offer their congratulations to the esteemed pastor. Dr. Barstow read a large number of letters and telegrams which had been received, extending their warmest congratulations and best wishes to Dr. Smith. Dr. Barstow also read a letter from Bishop Littlejohn.

Judge L. Bradford Prince then spoke of the pleasant relations which existed between the reverend doctor and St. George's Brotherhood, of which organization Dr. Smith is the esteemed head. On behalf of the Brotherhood, Judge Prince read resolutions passed by that body, which were presented to the doctor in a handsomely engrossed roll.

The Bowne family presented to Dr. Smith, through Mr. R. S. Bowne, a solid silver Communion service which was

presented to the late Walter and Eliza Bowne, by their children, at the celebration of their golden wedding, Nov. 22, 1876. This gift was presented as a token of esteem and in memory of the close friendship which existed between Dr. Smith and Mr. and Mrs. Bowne. Soon after this the pleasant occasion was brought to a close, and in every particular it was most interesting, delightful and successful.

CONNECTICUT.

WINDHAM.—The ladies of St. Paul's parish are, as in so many places, the main stay of the Church. They are not satisfied with work to be counted in on current expenses only. They have done much to improve the interior of the church. They provided a brass cross and vases which were placed upon the altar in time for morning service on All Saints' Day. Accompanying these were a re-table and prayer desk, the gifts of friends.

BOOK NOTICES.

MY CONFESSION AND THE SPIRIT OF CHRIST'S TEACHING. By Count Lyof N. Tolstoi. Translated from the Russian. New York: Thomas Y. Crowell & Co. Pp. 244. Price \$1.25.

This confession of Count Tolstoi is doubtless of more interest to his countrymen in Russia than to the people of this country, although the effort of any earnest seeker after the end and object of his life, is of universal interest. Departing from the belief of his childhood, which was only traditionally held, and disgusted with the inconsistent lives of the professors in the orthodox faith, he attempted to solve the problem of life by intellectual efforts, by the study of "progress," by the culture of art and poetry, by experimental science and metaphysics, by philosophy, etc., only to reach the conclusion of Solomon: "Vanity of vanities, all is vanity." Turning then from these unsatisfied, he began to understand that in the answers given by faith was to be found the true solution of the problem of life. But the faith of the orthodox Christians of the higher classes seemed to have little effect on their lives, and the belief of the common people was so mingled with superstition, that he thought himself justified in rejecting the doctrines and practices of Christianity as held by the orthodox Church, and took upon himself the bold task of separating what he regarded as truth in those doctrines from that which was false. The result, of course, is pure individualism, and hence the religion which resulted from this inquiry was "my religion," and can have the authority of "my religion" only. Still he succeeded in catching some of the true spirit of the Christian faith, and in his life of self-renunciation, and of labor for the welfare of others, he gave practical evidence of the sincerity of his attempt to attain the true end of life. In his endeavor to give the "Spirit of Christ's teaching," as he does not see in Christianity an exclusively divine revelation, but a teaching which gives a meaning to life, his view of it is necessarily one-sided and exceedingly incomplete. One must have unbounded faith in his own interpretation of Christ's teaching, when he can declare that it has undergone eighteen centuries of misinterpretation, and ignores the office and work of the Holy Ghost. After reading this "Spirit of Christ's Teaching" we are more than ever convinced of the weakness of free enquiry unsupported by the witness and authority of the whole counsel of God as held by the Church which is the pillar and ground of the truth.

IS THERE SALVATION AFTER DEATH? A Treatise on the Gospel in the Intermediate State. By E. D. Morris, D. D., LL. D., Lane Theological Seminary. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Pp. 252. Price \$1.25.

The recent mooted of this question in the New Andover theology seems to have inspired the issue of this volume, which aims to treat this subject from a practical rather than from a speculative point of view. After briefly describing the "spontaneous theory of the possibility of changes from a state of sinfulness into one of perfection during the intermediate life," "the disciplinary theory," and the "purgatorial theory," and setting them aside, the author proceeds to discuss the probationary theory in the light of Scripture testimony, the witness of Christian symbolism, the evidences drawn from Christian theology, and the tests of religious experience. The author's conclusion upon the whole matter is, that this dogma of probation after death is no organic part of evangelical Christianity, but that it is at variance with the clearest belief and the profoundest convictions of Christendom. Nay more, he declares that this dogma is "an opinion to which no countenance should be given, for whose propagation no provision should be made, in whose advocacy no Christian man should be engaged—an opinion not merely erroneous and illusive in itself, but also deleterious wherever carried into practice, and certain sooner or later to bring discord into the councils, and weakness and inefficiency into the practical activities of the Church of God." After this thoroughgoing conclusion, one can have no doubt where the author stands. Whether his argument will carry others not inclined to his way of looking at the matter to his conclusion may be a matter of question. From the standpoint of Calvinistic theology, the work is strongly written, and the argument conclusive. One or two mis-statements need to be corrected. The XXXIX Articles would hardly be allowed by either an Anglican or American Churchman to be "the authoritative confession" of his Church; nor can anybody find in Art. XXII, "the prohibition of prayers for the dead."

THE FIRE OF GOD'S ANGER, or Light from the Old Testament upon the New Testament Teaching Concerning Future Punishment. By L. C. Baker. Published at office of "Words of Reconciliation," 2022 Delancey Place, Phila. Pp. 282. Price 75c.

Reading this book (as we have done) immediately after laying down Dr. Morris' on a similar subject, we are struck by the diversity of opinion among Presbyterians on this burning topic. Mr. Baker thinks that his denomination "cannot long remain content with a view of Christ's redeeming work which makes death the limit of it." The key principle of the whole matter of human destiny and of the teaching of Holy Scripture on the subject of final retribution is, that resurrection is redemptive. The idea of the book is, that sinful men must first serve out their death-sentence, which will be longer or shorter, according to the degree of their guilt, then by the resurrection they are to be restored to the life and estate of manhood, and are to have another chance of salvation in a strictly human life under the law of change and corruption; but if they prove incorrigible under this new corrective discipline they incur the penalty of the second death. The souls of the righteous survive the death of the carnal body, and enter upon the future life at once; while the souls of the sinful, which survive the death of the body, are to suffer in hell till they are destroyed. The author's view is not

intended to give much comfort to one who goeth on still in his wickedness, but is rather meant to cover the case of the heathen, and to try to justify God's justice and to manifest His mercy. The sinner must expect his punishment, viz., the awful sentence of death, when that is worked out or endured, will have a second probation. And we are tempted to add: Why not a third or fourth? Why stop at the second? Various passages from the Old and New Testaments are adduced and interpreted in favor of the author's theory, but the passage in Rev. xx that militates against this view, stubbornly resists to be manipulated in its favor. So, as is said of an hypothesis of science which fails to cover all the points in the case, we must say "not proven" of this theory, although we commend this ingenious endeavor to escape from the terrible consequences of the Calvinistic creed, and this feeling after a foundation for a larger hope. Those who think as Mr. Baker does upon the subject of future retribution, will enjoy the calm and self-convinced method of his argument, which is expressed in no dogmatic or criticising spirit.

THE controversy on the Pentateuch still continues, and an article in the current number of *The Contemporary Review* by Robertson Smith, gives the archæological theory of the date of the books as not opposed to the opinions of modern critics. "Language and Literature," by Dr. Edward Freeman has many good points. We do agree with him that a great deal of literary talk now-a-days seems hardly to rise above personal gossip, sometimes personal scandal, about very modern personages. He instances the "Harriet Prouden" in the life of Shelley.

"PASCAL, the Sceptic," by W. L. Courtney in *The Fortnightly Review*, brings out the fact, if it be one, that the *Pensées* depended upon the sceptic Montaigne for some of its words and phrases and that Pascal was more versed in St. Augustine and Jansen than in Holy Scripture. Its provincial letters, the writer thinks, mark an era in the history of French prose and world literature.

THE Hon. Justice Stephen has made a sore thrust at Mr. Mivart's *Modern Catholicism in the Nineteenth Century*. It is the (R) Catholics, he says, "who halt between faith and reason, who are inconsistent, who daub with untempered mortar, who believe all sorts of things relating to both faith and morals. Moreover, this inconsistency is all the more marked and glaring, because it exists in a body which claims infallibility." It is a remarkable article and its logical power is keen and unanswerable.

(Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.)

In the November issue of the *New Princeton Review*, the Rev. George Woolsey Hodge outlines "A Scheme for Church Re-union," in a significant discussion of the celebrated proposals made by the House of Bishops of the Protestant Episcopal Church. In the department of "Criticisms, Notes, and Reviews," Church Union, is discussed from a standpoint opposite to that of Mr. Hodge. There is an admirable analytical index of the volume, which is completed with this number.

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

WE announced, last week, a special offer by which Little's "Reasons for Being a Churchman" and a year's subscription to THE LIVING CHURCH may be had for \$1.50. We hope that our intention will not be misunderstood. It is not designed to offer a premium to new subscribers, but to grant a favor to old subscribers who may interest themselves in extending the circulation of the paper. In all cases the book is sent to the person who sends the name, unless otherwise ordered. We make no discrimination in favor of new subscribers and against old friends, as many periodicals do. Whoever sends the name of a new subscriber and \$1.50, gets the book. An old subscriber (or a new one) sending ten new names and \$15. will receive ten copies of the book and ten yearly subscriptions as ordered. We ask all our subscribers to work for us and for the extension of Church principles, by making known this offer and securing books and subscriptions on the terms proposed.

BISHOP OR BOARD?

A writer in *The Standard of the Cross and The Church* of Oct. 8th takes issue with our editorial of some weeks ago in reference to the amended canon on Missions. We ventured to commend the canon as at last conceding to the missionary bishops the authority over their clergy and their work, which rightly belongs to the office of bishop, and without which they cannot discharge effectively the obligations laid upon them at their consecration. About a quarter of a century ago an agitation was commenced in favor of the principle that a bishop ought in each case to be sent out as the leader of missionary work. This position was vindicated upon primitive and catholic grounds, and it met with almost universal favor. The result was the rapid increase of missionary bishoprics. But at the very

outset the application of this principle of episcopal leadership came in to conflict with the established system through which the missionary work of the Church had been hitherto administered. Consequently the bishop was not allowed to become a leader in any real sense. He became simply an instrument of the Board of Missions. He could neither appoint nor dismiss his men, nor could he pay them or determine what they should receive, still less could he, in the field and seeing its needs, use any discretion whatever in putting the missionary funds where they would, in his judgment, do the most good. He was in all these points entirely subject to the Board. To gain any ends he might have in view he must use his influence with the Board and obtain their consent. His work and its methods must satisfy the Board, on which he depends for his own support, and which has the power to increase or to diminish the funds apportioned to his jurisdiction. It surely requires but little knowledge to make it evident that this is a very unenviable position, and that it is inconsistent with the fundamental principles of an Episcopal Church. But this is still more evident when we consider the constitution of the Board to whom the luckless bishop is subject. It consists not only of bishops, to whose authority he might consistently defer, but of presbyters and laymen as well. This is a violation not only of the fundamental principles of Church organization, but of principles expressly asserted and vindicated when the special constitution of this Protestant Episcopal Church was adopted. It is well known that Seabury and the Churchmen of New York and New England could not be brought to accede to the proposed constitution until it was made clear that a bishop could not be made amenable to any body of priests and laymen. Therefore we say that the new canon rectifies a glaring error and wrong by restoring to the missionary bishop something of his legitimate authority.

But the writer to whom we refer appeals to common-sense and "a clear view of human nature." He imagines that if the bishop has power to appoint and dismiss, and to disburse funds at his discretion, he will inevitably be a tyrant, and the missionary who takes work under him will be sent to a "servitude more absolute than any imposed upon the man-servants and maid-servants in our houses." This is not very flattering to the character of the men whom the Church selects for her highest offices, or else it implies an assertion which we repudiate, viz: that there is in the Episcopal office something which necessarily tends to tyranny. We admit that cases such as are de-

scribed may occur. Bishops may use their power arbitrarily and work great injustice in individual cases. But in the name of common sense and "a clear view of human nature," are Boards exempt from this temptation? We thought we had good reason to suppose that it was abuses of this very character often repeated, far more than any consideration of abstract principles, which led to the revision of the missionary canon. Human experience proves that the worst system of government in the world, the most liable to abuse, the most arbitrary, is an oligarchy. Now a body like our Board of Missions almost inevitably falls under the influence of an oligarchy, an inner circle of a few, probably most excellent and well-intentioned men, but unable to make such a system of government any better than it is in its very nature.

Admitting, however, for the sake of argument, that the liability to abuse of power is as great on the bishop's part as on that of a Board of Managers, under which system, after all, would a self-respecting man prefer to risk his service and reputation? If he is the servant of the Board he may be summarily dismissed, and a civil request to know the reason why, may be coolly ignored or he may receive the answer of some secretary to the effect that his letter has been received and contents noted. He is defenceless, no individual is responsible, to call the Board to account is too formidable a task. He retires from the contest with a cloud resting upon him which he cannot dispel. Suppose on the other hand that he has his bishop to deal with under similar circumstances. Can any one doubt that if he has justice on his side he will be able to extort a sufficient explanation to set him right before the world? He is dealing with an individual, man to man, and he can hold him responsible and compel redress to some extent with or without canons. But to deal with a corporation is to grope in darkness and strike the head at last against a wall.

We do not admit in fact that the bishop clothed with his proper authority and responsibility will be specially liable to abuse his power. In the first place we have some faith in the grace of orders. And there are special safe-guards. The bishop as an individual man stands out to the view of all; he cannot hide under a bushel. Then it is not to be forgotten that there are canons for the trial of a bishop. In fact under our system nothing else is so carefully and elaborately provided for as this very thing. Bishops have been and may be brought to trial for falsehood, tergiversation, and misuse of power, but we know of no canon for the trial of a Board of Managers.

THE LOUISVILLE CHURCH CONGRESS.

The grafting of Ohio journalism upon Philadelphia stock does not seem to have improved the fruit. Read the following from *The Standard and the Church*:

The Louisville Church Congress seems to have left a bitter taste in the mouth of some of the small-diocese people out West. They complain that it was not a Church Congress, because the polity and name of the Church were so freely discussed. The fact is, the strength of debate was against them. All who trust in the power of truth, however, should welcome the utmost freedom of speech on such an occasion. Many things are sure to be said on such a platform unpleasant to the individual listener; but there is no place where diversity of utterance can be more harmless.

The contemptuous fling at "small-diocese people out West," would be inexcusable even if they had been more critical than others in the matter referred to. They have not been. *The Church Press* of New York is outspoken in deprecating the tone of some of the speeches at the Church Congress. *The North East*, diocesan paper of Maine, says:

From the reports which have reached us of this Congress we feel much inclined to think that but little good to the Church can result from thus advertising to the world the conflicting opinions which are held by members of the same Church on matters of vital importance.

Quotations might be multiplied. The fact is, the public opinion of the Church in this country, East and West, is decidedly opposed to such performances as that in Louisville, and we hope we have seen the last of them.

Objection has not been made, so far as we know, to the discussion of the change of name, for that is an open question; though it afforded an opportunity to some speakers to assail the Episcopate, and was, we believe, a needless revival of a question which was ably and fully discussed a year ago in the General Convention. The objection to the late Congress, on the part of small-diocese people and large-diocese people, is that it was used as an opportunity for an organized onslaught upon Episcopacy. This appeared, not only in such speeches as those of the Rev. Drs. Brooks, Mackay, Kirkus, and Donald, but also in the circulation of a pamphlet in the Congress, entitled "The Church versus Christianity." There was an anti-episcopal whoop all along the line, and it has since been continued in periodicals opposed to Episcopacy, by some of the speakers referred to.

If this is what the Church Congress is for, this Church has had enough of it. If these brethren are conspiring to overthrow one of the Apostolic foundations of this Church, let them not be invited to do it in the name and on the platform of a

recognized Church assembly. If it is the small-diocese people alone who object to this sort of thing, let us have more of them! We do not fear "freedom of speech," but there are some things which a man should not say in the presence of his mother.

"The strength of debate," in the Congress, was not against "Historic Episcopacy," though critics will naturally decide in accordance with their sympathies. The virulence of the opposition, however, should be a warning to the managers. They know beforehand that the most radical extremists will improve the occasion to air their views. Their utterances are not "harmless." Those who speak against the established principles of the Church confirm prejudices and alarm the timid. Their philippics are published and read, and quoted for years afterwards. It is bad business for a "Church" Congress to give currency to their alien sentiments.

The Church Congress doubtless has a mission, and it is in the interest of that mission that we have spoken. So long, however, as it continues to be a Broad-Church propaganda, a show-place for smart speakers, an arena of strife, a place of competition for applause, a platform for opposition to established Church principle, it is a melancholy failure; and unless it can show some better reason for existence, it had better fold its tents and silently depart.

At the recent Church Congress at Wolverhampton, England, the Bishop of Lichfield, in his inaugural address, referring to the subjects chosen for discussion, said:

They have been chosen with a view to the special needs and interests of the present time. It may, perhaps, be said that we have avoided burning questions, but if so, it has only been because we felt that some of them had burned themselves out, and that others were sufficiently ablaze to dispense with any need of being fanned and fostered by discussion here. But in truth there are burning questions enough in the programme; only they are burning with a quiet, steadfast glow, which will do more to cherish and strengthen the life of the Church than others which might perhaps be distinguished as crackling rather than burning. The Congress has been spoken of as a Congress of novelties. I trust, however, that this is only true in the sense that the Church as a wise householder is ever bringing out of her treasures things new as well as old.

Such a policy we would commend to the managers of our own Congress. It would be a new departure, but we believe that it would be sustained. It might not call out so many war-whoops, nor elicit so many storms of applause from partisans in the audience, but it would advance the great work to which the Church Congress is ostensibly pledged. And the spirit in which such

meetings should be held can no better be stated than in the words of the same wise prelate, who presided on the occasion referred to:

We ought to pray to God, each in our own hearts, that no single word, or act, or sound, shall break in upon the peace of God. Congresses held in this spirit, with a determination to love each other, and to draw nearer and nearer to each other, are factors which cannot be neglected in the thought of the great history which Christ Himself is working out.

"PECUNIARILY."

BY THE REV. R. A. HOLLAND, D. D.

There is an article in *The Christian Union* of recent date by the Rev. E. Winchester Donald, on the recent Church Congress. The article, addressed as it is to Congregational readers, contains some queer passages, which Mr. Donald's position as rector of the church of the Ascension, New York City, makes representative of his school of ecclesiastical thought, since they chime with all his comrades have said in Church Congress or elsewhere, only ringing out their thought with a harsher clang. Hear this note:

The proposal to change the name of the Church, and the declaration of the House of Bishops concerning Church Unity, are important mainly as touching the nature of the ministry. Protestantism is essentially anti-sacerdotal, hence the stir caused by the proposal to get rid of it in the title of the Church. *The Declaration of the Bishops respecting the Historic Episcopate involves a doctrine of ordination; hence the kind of reception the Declaration has had.* The issue was distinctly joined at Louisville between the sacerdotalists and the anti-sacerdotalists. It is best that it was openly joined. For there can be no doubt that belief in the "priest" as against belief in the "minister" has spread widely and rooted itself deeply in the last few years in the Episcopal Church. Nor can it be denied that the men who hold saner and more liberal views of the Christian ministry—who, by the way, for some reason are men most in touch with the spirit of the age and interested in present day problems—have had their attention diverted from this growth and rooting by questions of criticism and sociology. While good men slept the tares have sprung up.

So it appears that the crusade of these protestant knights is against the doctrine of their bishops. They hold saner views than their bishops do of the Christian ministry. They are more in "touch with the spirit of the age" than are their bishops. And while they, the good men slept, somebody—the devil or the bishops—sowed tares that have sprung up and covered the field.

Then hear another, the key-note of the anti-sacerdotal, I mean the anti-episcopal, programme since the last General Convention and until the next. It refers to Bishop Seymour's speech on the Change of Name.

The Bishop's closing sentence: "Few are insane enough to wish for the change at a cost of a schism," is noteworthy. *Pecuniarity*, at least, a schism would be costly, and we know who would suffer most heavily.

The words might be thought a mere rhetorical flourish if their author had not uttered the same sentiment in his speech before the Congress; seriously spoken, they are insolent. On the lips of a purse-proud upstart grown suddenly rich by stock gambling or railroad wrecking, they would sound natural enough, though we should still wonder how shrewdness which could get money, could not get sufficient understanding with it to see the vulgarity of fancying that it meant as much to priests, scholars, gentlemen, as to a creature who had nothing else; but uttered by a gentleman, a scholar, a priest, they betray a moral plague which must have become widespread and malignant indeed to break out on so clean a soul.

What must be the state of a parish whose rector reasons of temperance, righteousness and judgment to come, "pecuniarily!" What the spirit of a

party, one of whose chief spokesmen argues its principles "pecuniarily!" What the humiliation of a Church which is warned by one of its leading ministers that the assembled wisdom of its bishops, clergy and laity, acting with prayer for God's guidance, and in holy love of souls, may yet be stupid ignorance "pecuniarily."

Do you understand? Bishop Boone does—does Bishop Seymour? If China can be convinced "pecuniarily," why may not Springfield? why not Colorado, Dakota, Wyoming, New Mexico, Tennessee, Alabama, Texas, Wisconsin—all the missionary dioceses and dioceses that receive missionary stipends? At last there is the prospect of unanimity. A new elenchus has been invented. Ecclesiology is to be as certain as the *Pons Asinorum*. Questions of polity will be put in equations. We shall henceforth keep the unity of the spirit in the coupons of peace. So far, little of the new logic is known. Doctors of sacred theology have not reflected in its categories, nor priests persuaded one another or their congregations by its syllogisms. But the *Novissimum Organon* will make itself known—will bring a renaissance of wisdom to the Church. To ontology, soteriology, eschatology, add the chair of pecuniology, and your seminarians will not care for ribbons, ante-pendiums, cottas, chasubles, names, rites, orders; they will have common sense, business sense; they will be "in touch with the spirit of the age"—aye, feel its very finger in the palms of their hands. For know you that St. Augustine's city of God is in ruins, and in its stead a modern city stands whose main avenue is Wall Street; here chants are no longer Gregorian but Jay-Gouldian; and on the throne sits no successor of the Apostles but a lay Pope who, having bought municipalities, courts of justice, legislatures, cabinets, thinks he might as well own the Church also, and gives liberal gifts which are not gifts but purchases claiming an equivalent of control. And the Rev. E. Winchester Donald, chaplain, has announced the pleasure of His Blessed Pecuniariness concerning the Change of Name. Presuming that all priests are like himself, the chaplain's announcement is final. It would silence his opposition, it must silence theirs.

He is not alone. Two thousand people in Louisville heard the sneer of the great Boston preacher at the bishops and their insistence on the "Historic Episcopate." Said the same great preacher to a western bishop: "No money for the western dioceses from my parish until I know how they stand towards the Change of Name." Again, he wrote—so I hear—to the secretary of the Church Building Society: "Not a dollar for your society until this question of Change of Name is settled!" And the Board of Missions has spoken too; its speech was a whisper, but the whispered meanness has been heard round the world. Money is the watchword. Others may have the traditions of the Church, the consensus of its thought, the spirit of its devotions, its earnestness, its zeal, its power of propagating holy life, so that they grow within twenty years from a handful to an army that is about to overwhelm us, but we, we have the money, and as a last resort, intend to pit it against the power that has beaten our "criticism and sociology."

Hearken, O Bishop of Springfield, and be wise betimes! You wish to carry the Gospel of Jesus Christ through

Southern Illinois. You are a faithful bishop, a bishop of the whole Church, the whole Church has elected you and sent you to your diocese. You have gathered about you a band of faithful priests, priests of the whole Church, whom its bishops of various dioceses have deemed worthy of the priestly rank and office, and who have proved their worthiness by winning the people's trust and love. But the people are poor, and the priests are poor, and the diocese is poor, and you want money and we are rich; humph! we are rich. How will you vote on the Change of Name? For it? Not a dollar. Against it? Here's a thousand. In politics this might be called bribery, but our religion christens it charity, magnanimity, breadth—for Broad Churchmen are we, cultivating the pleasantness of dwelling together with sects in unity, in oily intertwinement as hairs of one and the same wide-flowing un-Aaronic beard. Broad! When saw the Church ever anything narrower—a more hollowed-jawed hectic sham, a wretcheder cramp of soul grunting out sectarian cant in the name of the spirit of the age? Hitherto, Broad Churchmanship has meant sympathy with the thought of Maurice, founder and chief prophet of the school, seer of the deepest religious insight our century has known. He was not a Protestant, but said "the purely Protestant system was Calvinism"—the very ism whose infallible book, and mad God-and-Shylock atonement, and no probation beyond the grave these pecuniary preachers so bitterly hate and preach against. He believed in Apostolical Succession not only as a fact, a cunning hit of priestcraft, but as the Church's divine unchangeable law, "preserving the idea of Christ's episcopacy and priesthood among men who would lose it in losing this the divine method for its preservation." He was a "sacerdotalist," and declared that "whatever system teaches that a minister is not publicly and openly, and once for all endowed with certain powers and faculties for his work, these powers being sustained within him by the constant presence of Him who bestows them; whatever system conveys the notion, that the minister being such by virtue of his inward call is either invested with the requisite gifts, or receives them afterwards, from time to time by sudden movements and inspirations . . . is essentially an Old Testament system." The sect spirit he abhorred, and called it a "vile, accursed, devilish spirit." His idea of the Church was that it should be catholic enough to contain all sects, and unsect them by free intercourse within its large but firm enclosure. He saw that each school of thought within the Church emphasized some necessary note—the High Churchman, the Church itself, its ordinances and sacraments; the Evangelical, that conscious life of God in the soul without which the fair body of the Church is dead; the Rationalist, the supremacy of reason as the test of Truth, which appears to faith in emotional and ritual forms, but when doubted, must be because it can be demonstrated. And forasmuch as he and those who thought with him wished the Church to be thus whole, comprehensive, catholic, they were called Broad Churchmen.

Until the last General Convention I imagined there was a like school in America. The men who seemed to represent it were rectors of large parishes in centres of trade and learning—some of them famous preachers, and one the greatest preacher of our time,

Linking his genius with that of Maurice, by writing an introduction to a volume of extracts from the latter's works. To these men I looked as the hope of the American Church—they would widen its view, give it the reason of its faith and make that faith rational, bring it out from amid the crowd of uncongenial sects where it was lost—sects bound to die with the obsolete definitions of God and man that created them and gave them their sole right to exist, and be buried in the grave which the growing wisdom of the world digs for all dead ideas. I said these men have a philosophy in their religion; they can think, they are not afraid to think, they trust in the power, the eternal power and Godhood of thought, and they are willing and glad, therefore, that conflicting opinions should have free play and clash together, confident that the strongest will win, and the strongest be truth.

The dream is broken. My heroes contradict the very principles they inscribe on their banners, and fight against them. Preaching Catholic theology, they cling to the name that belies it. Instead of separating themselves from moribund sects that men may know there is an eternal Church in the world which can breathe the world's freshest air and grow strong by it, they creep about sectarian tombs and dote on corpses. Having no philosophy, they do not see clearly the straight way of the future, and must keep "in touch with the spirit of the age" to walk at all, and led by the "touch," they wander with its wanderings. They boast of possessing the roomiest of churches, and yet would shut one-half of its own household from its board. Loud for tolerance in public lectures, they gibe at bishops, and bluster about schism if the Church should take her true name, the name that signifies universal toleration. They have lost faith in thought, and fled for a surer standard of truth and right to money. Money is the god of the day. Love of money is the spirit of the age, in touch with which they will go forward and grow valiant and tough. "Pecuniarily" is their motto; "pecuniarily" in the newspaper, "pecuniarily" in the Church Congress, "pecuniarily" in the Building Society, "pecuniarily" with the Western bishops, "pecuniarily" in the Missionary Board, henceforth a Protestant Episcopal inquisition. Is it not provocation enough for the Church to say as Peter said to one Simon who supposed the Holy Ghost could be controlled "pecuniarily": "Your money perish with you?" Still the tolerant Church, tolerant because Catholic, forbears. Men of the world answer threats with defiance, and spurn bribes with contempt, but in the motherly heart of the Church, which beats in the breasts of all her loyal sons, defiance becomes patience, and contempt pity.

FAIR PLAY.

With reference to the China Mission the following letter has been addressed to the Secretary of the General Board of Missions:

BOSTON, Sept. 20, 1887.

My Dear Dr. Langford:— You know that I have done my best to collect contributions for the Board of Missions, and to spread interest in its work. And you know that I have taken care that a large portion of the contributions over which I had control should be given to the General Fund—Foreign and Domestic—not appropriated to special works. This course I have advocated

on principle, because the General Board, as a representative and responsible body, has a wider view and can judge better than any individual of the comparative needs of different parts of the mission field.

I think it right now to tell you that in future, or until there is some assurance of a change of policy at the Bible House, I shall direct as large a portion of contributions as I can to special missions, and shall endeavor moreover to do this, as far as possible, by sending the offerings direct, so as not to lessen any appropriation which may be voted by the Board.

You will probably suspect and rightly that this decision is made in consequence of the late action of the Board and of Bishop Boone with regard to the China Mission.

We do not expect the Board to show special favor to High Church missions or missionaries. But neither do we expect its funds to be administered in accordance with an intolerant Low Church policy.

I have positive knowledge both from Bishop Boone's own lips and from letters written home by members of the mission before the controversy began, that the Bishop himself favored and encouraged the practices which now, under the pressure of the Board's intimation that appropriations might be stopped, he has prohibited and declared himself to have no sympathy with.

The practices in question may perhaps be regarded as insignificant—conceivably as ill advised. But the determination to narrow the liberty allowed elsewhere in the Church evinced by the action of the Board, and its practical interference with matters that belong to the legitimate jurisdiction of the bishop, have caused, as you are probably aware, wide-spread dissatisfaction and a disinclination on the part of many to subscribe to a fund which may be so administered as to make bishops and clergy dependent on a papal conclave at the Bible House.

Very Faithfully Yours,
ARTHUR C. A. HALL

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. Geo. H. Yarnall, rector of the church of the Ascension, St. Paul, Minn. has accepted a call to the rectorship of the church of the Good Shepherd, Quincy and will enter upon his duties the 3rd Sunday in Advent.
The address of the Rev. John Scott is changed from Lake Landing, N. C. to Onondaga Castle, N. Y.
The Rev. Thos. W. Haskins has accepted a call to Christ church, Los Angeles, Cal. Address accordingly.
The address of the Rev. John C. S. Wells has

been changed from Lithgow, Dutchess Co., N. Y. to Manitou Springs, Colo.

The Rev. Wm. Elmer has taken temporary charge of St. Phillip's chapel, Chicago. Address 2232 Wabash Ave.

The Rev. W. W. Walker has resigned the rectorship of Trinity church, Washington, Penn. to take effect Dec. 1st, when he goes to Oxford, N. C.

The Rev. J. J. Cressey has resigned the rectorship of the House of Prayer, Lowell, and All Saints' church, Chelmsford, Mass., to take effect the Sunday next before Advent. He has accepted an unanimous call to the rectorship of Trinity church, Bridgewater, Mass., entering upon his duties the first Sunday in Advent.

The Rev. F. W. Tomkins, Jr., minister-in-charge of Calvary chapel, New York, has accepted a call to Christ church, Hartford, Conn., and will enter upon his new duties January 1st.

The Rev. H. J. Broadwell, M. D., has accepted a call to the rectorship of St. Stephen's church, Milledgeville, Ga., and expects to enter on his duties there early in December. Please address accordingly.

ORDINATIONS.

November 2, in Christ cathedral, Reading, (C. P.), Bishop Howe advanced to the priesthood, the Rev. Mr. Koehler, a deaf-mute. The sermon was preached by the Rev. J. P. Cameron, rector of Trinity church, Easton, Penn., from the text; Romans x:14, "And how shall they hear without a preacher?" The candidate was presented by the Rev. L. F. Baker, of Harrisburgh.

TO CORRESPONDENTS.

ANGLICAN.—You mistake in assuming that "intention" as used by Anglican Churchmen means "making a Communion" for a specific purpose other than reception. You will see from the structure of the office itself, that the Church improves every occasion of Holy Eucharist for the offering of intercessory prayer, as well as for offering of the sacrifice of praise and thanksgiving. She teaches us to plead the death and sacrifice of Christ, "shown forth" in that Sacrament for all men, and especially for the whole state of Christ's Church. As we join in that great act of intercession we may bring our individual wants and plead our special intentions.

G. Y. C.—For plans for small church, address the Rev. Cuthbert Willis, Petiscoadiac, N. B.

C. E.—See above. For patterns of vestments write to the Sisters of St. John Baptist, 233 East 17th St., New York. We cannot answer your other questions.
J. W. S.—1. Sisters of St. Mary, Peekskill, N. Y. 2. Write to the Rev. F. W. Taylor, Springfield, Ill. 3. It is.

S. R.—The communication has not been rejected. Pressure upon our columns causes delay.

J. SIMONDS.—The provision referred to in the *Church Times* is doubtless the permission given in connection with the use of the hyphen to use apostrophes in the words of Scripture. A rubric is proposed in "Schedule B," which is to be acted upon by the next General Convention.

MERTON.—Your communication was not declined because of any error in it. Your views are correct as we remember them. Our columns are so crowded that we are obliged to select from a large mass of material only that which we think would be of interest to the largest number of readers.

OFFICIAL.

The Bishop of Quincy earnestly commends the following resolution of the House of Bishops to the attention of the clergy and congregations of his diocese:

Resolved, That the Bishops of this Church be urged at once to address the clergy and congregations committed to their care, as to the importance of observing the Eve of St. Andrew's Day, already set apart as a day of Intercession for Missions, and to ask the clergy to give their people, on the Sunday before, instruction and information as to the present needs and condition of the missionary field both of this Church and throughout the world.

OBITUARY.

COOKE.—Entered into the blessed life of Paradise, Sunday morning, November 6, Madeline Amelia, wife of the Rev. Hobart Cooke, Little Falls, N. Y. "Grant her eternal rest, O Lord, and let perpetual light shine upon her."

STICKNEY.—Died, near Greensboro, Ala., October 13, 1887, Charles L. Stickney, aged 65 years. Faithful unto death.

MAY.—Passed away November 4, 1887, after a short illness of diphtheritic-croup, Ione Lester infant daughter of Norman L. and Cornelia E. Lester May, aged 15 months.

BURNETT.—The Rev. C. Compton Burnett died at his home at Spokane Falls, Wash. Ter., Nov. 3, 1887, of heart disease, aged 52 years.

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

THE SEABURY DIVINITY SCHOOL.

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22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

MISCELLANEOUS.

A RECTOR, for several years in the same parish desires to change the scene of his labors. A very decided, but not partisan, Churchman. Satisfactory references given as to qualifications, etc. Ad-

dress L. H., care of Mr. T. Whittaker, Bible House, N. Y., or at this office.

LOCUM TENENS, Diocese of Fredericton.—Wanted for six months, from November 1st, a clergyman to take charge of Christ church, (Town) parish, St. Stephen. Earnest Churchman desired. Unexceptionable testimonials required. Salary promptly paid by rector. Rector's house not available. Address the CHURCH WARDEN of Christ church, St. Stephen, New Brunswick, Canada.

WANTED.—A young unmarried priest for Trinity church, Groton, Dakota. Good church building. Address W. J. BREWSTER, Groton, Dakota.

BOZMAN INSTITUTE, Easton, Md. offers home training and thorough instruction to a limited number of girls. Climate beneficial to weaknesses of throat and lungs. \$200 per annum. Address Mrs. H. K. BURROUGH.

UNLEAVENED BREAD for the Holy Communion, pure flour and water, warranted to keep fresh in any climate for several months. Put up in wooden boxes, 100 sheets, 6 1/2 x 3 inches, \$1.50; 50 sheets, 6 1/2 x 3 inches, 80c; postpaid; used in many Episcopal churches. Address Mrs. Marg. Wolf, widow, 2703 Geyer Avenue, St. Louis, Mo. Refer to the Rev. S. H. Green, 1217 Dolman St., St. Louis.

WANTED.—Priest (C); growing Louisiana parish. Starting salary \$800. References. Address the Rev. E. W. HUNTER, Box 1784, New Orleans, La.

THE St. Agnes' Guild of Calvary church, Chicago, is prepared to furnish cassocks, cottas, vestments, stoles, embroideries, fringes for stoles, etc. For estimates, address the Rev. W. H. MOORE, 1022 Washington Boulevard.

MISSSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

CHURCH BUILDING and things to be considered done, or avoided in connection therewith. By Francis J. Parker. 1 vol., 12mo., with illustrations. Price, \$1.25. DAMRELL & UPHAM, 283 Washington St., Boston.

OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.—Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y., D. & F. Missionary Society, 156 McNab St. North, Hamilton, Ont.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound.

READY AT ADVENT.

The Living Church Annual
AND
CLERGY LIST QUARTERLY

for the ensuing year, will maintain its high character, and will be enriched with new departments of value. *Accuracies* will be the main feature of the Diocesan and General Clergy Lists, and will be maintained at any cost. Thanks to the Bishops and Secretaries of the several Dioceses in the United States and Canada, we are enabled to promise the nearest approach to accuracy possible.

In addition to the usual full and complete Table of Contents, which includes detailed information in regard to the several Dioceses in the United States and Canada, we have prepared for the ANNUAL of 1888,

Three Special Articles

of interest and value. These, with their subdivisions, are as follows:

- "Of Certain Catholic Practices,"
 - Prefatory Colors.
 - Free and Open Churches. Altar Cross.
 - Frequent Celebrations. Altar Flowers.
 - Eastward Position. Processional Cross.
 - Lights. Banners.
 - Vestments. The Invocation and
 - Water Bread. Ascription.
 - The Mixed Chalice. The Sign of the Cross.
 - Incense. Bowing.
- "American Church Law."
 - General Legislation. How to become a
 - Organization of Dioceses. Priest.
 - New Bishops. Ordination of Ministers
 - Postulants for Orders. from the Denominations.
 - Candidates for Orders. Elections.
 - How to become a Deacon. Election of Bishop.
 - Powers of Deacons. Ecclesiastical Discipline.
 - Marriage and Divorce. line.
 - Miscellaneous Provisions.
- "Literary Review of the Year."
 - Being a review of the leading Church Works by English and American authors, which have appeared during the year.

We should like, also, to enumerate the many departments of value which enrich the publication. Some were mentioned in the QUARTERLY for September, on the second page of cover. Suffice it to say that the ANNUAL proper, being the December number of THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is a magazine of over 300 pages, and is followed by three QUARTERLY corrected Clergy Lists of the United States and Canada. Subscription for the four numbers, aggregating nearly or quite 500 pages, 25 CENTS. Please send subscriptions at once to insure promptness.

The Young Churchman Co.,
434 Milwaukee St., Milwaukee, Wis.

The Household.

CALENDAR—NOVEMBER, 1887.

20. Sunday next before Advent. Green.
27. 1st Sunday in Advent. Violet.
30. ST. ANDREW, Apostle. Red.

HE CARETH.

BY R. L. ARGENT.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care

—J. G. Whittier.

Far, far from all we love, from all who
love us,
One blessed thought can cheer: there's One
above us
From whose dominion nothing can remove
us.

In whate'er distant lands our footsteps
wander,
One sweet reflection still 'tis ours to ponder;
The dark road here but leads to glory yonder.

Moonless and sunless seem the dim ways
oping,
Nor see we how right up to God they're
sloping,
And all shall soon be ours was worth the
hoping.

O constant One! forgetful not nor sleeping,
Still have us in Thy hallowed, gracious
keeping,
The while we walk in desert-places weeping.

Saviour and Friend! our Refuge be forever;
From Thy firm clasp release our weak
hands never;
May naught of earth this sacred kinship
sever.

ISAAC SALKINSON'S Hebrew translation of the New Testament has been reprinted at Vienna, in a second edition of 120,000 copies.

MAX MULLER is sixty-four years old and his recent work, "Science of Thought," is a summary of his life's labors in the study of words.

OVER 85,000 English books of all classes were imported to Japan last year, against 40,000 in 1885. American books increased there from 50,000 in 1885, to 119,000 in 1886.

It is said that Father Burke had complete in his memory the framework of at least 200 sermons, one of which after a few moments' meditation, he could clothe with passionate energy and life.

DURING the demolition of the parish church of Wincanton a stone has been discovered, which is a puzzle to the local antiquaries. There is some excellent carving, in which appears a smith's forge, water-trough, anvil and tools, a bishop holding a crozier, and some laymen kneeling at his feet; on the other side of the forge an ass with an attendant. An expert is being sought to decipher the meaning of the delineations.

RECENTLY there was held in Philadelphia a celebration of the Centenary of the Adoption of the Constitution. In view of that celebration, the following figures may be interesting: When the Constitution was framed there were thirteen States in the Union. Now there are thirty-eight. The population of the United States in 1790, when the first census was taken, was 3,929,274. It is now over 60,000,000. There were then about 1,500 Federal office holders in the country. There are now more than 100,000. The total net ordinary receipts in 1792 were \$2,661,000. In 1886 they were \$385,439,000. The total net ordinary expendi-

tures in 1792 were \$869,000. In 1886 they were \$242,483,000.

ST. THOMAS' church, Mamaroneck, N. Y., is not alone in the use of a flag, the church of the Redeemer, Philadelphia, has hoisted its flag every Sunday since December, 1848. It has, besides the name of the church, a cross, an anchor, and a dove and olive branch emblazoned thereon. On the parish building, west of Gloria Dei church, in the same city, on high festival days, the Swedish and American flags are hoisted; the former was the gift of Prince Oscar, of Sweden, while on his visit to the "Centennial city" in July, 1876.

MR. FRITH, the painter, in his charming volume of autobiography and reminiscences just published, adds another good story to the inexhaustible "ana" of Bishop Wilberforce. "When the Lord Chancellor sat for me," says Mr. Frith, "his eye caught the form of the Bishop of Oxford, and he said: 'Ah! Sam of Oxford. I should have thought it impossible to produce a tolerably agreeable face, and yet preserve any resemblance to the Bishop of Oxford.' And when the Bishop saw my portrait of Westbury he said: 'Like him? Yes; but not wicked enough.'"

It is related of the excellent Bishop Andrewes of Winchester, so well-known from his "Devotions," that from the hour he rose (his private devotions finished) to the time he dined, which was not till twelve at noon, he continued at his studies, and would not be interrupted on any account (public prayer excepted); "insomuch that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say, he doubted they were no true scholars that came to speak with him before noon;" and yet the good Bishop showed himself so generous, and at the same time so gravely facetious, that it was said of him, from the profusion that always appeared at his table, that "His Lordship kept Christmas all the year, in respect of the plenty they ever found there."

THE ringing of the curfew or 8 o'clock bell at the parish church, Wokingham, has been commenced for the winter term. The old custom is in accordance with the will of Richard Palmer, Esq., of Wokingham, dated April 11, 1664. It states that a piece of land in the parish of Eversleigh is set apart, the profits of which are to go to the sexton of the parish church for ringing the greatest bell of that church for half an hour every evening at 8 o'clock, and every morning at 4 o'clock, or as near these hours as might be, from the 10th of September to the 11th of March for ever. The reasons stated for the bequest are: "That those living within sound may be thereby induced to a timely going to rest in the evenings and early arising in the mornings to the labors and duties of the day; that strangers and others who should happen in winter nights within hearing of the bell to lose their way in the country might be informed of the time of night and receive some guidance into their right way; also to the better end, that those whose care of being mindful of their latter end should incline them thereunto, might take occasion to think of their own passing bell and day of death, and at the ringing of said morning bell might also think of their resurrection and call to their last judgment." The bell is not now rung in the morning, and but for a few minutes in the evening.

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
CANON RESIDENTIARY OF WORCESTER, AND
VICAR OF HOAR CROSS, STAFFORDSHIRE.

V.—CONTINUED.

The room I was in, was such indeed as to lend itself to ghostly inspirations. It was very large and very lofty. To the left of the door was a recess, and in this stood the bed, three sides of which were thus near to the walls, the fourth open to the room.

The bedstead was a very beautiful frame-work of carefully wrought oak; at the head was a carved scroll, with a family inscription, *Avant Ravensthorpe, jamais derriere*. The curtains were of—now faded—crimson damask, embroidered with really exquisite needle-work. About the middle of the room was a deep, high fire-place, with a towering mantel-piece in wood above it, carved elaborately after the fashion of the time of the Charleses, and above this, in the framework, which rose almost as high as the ceiling, was a picture of the Bridge of St. Angelo, with the Basilica of St. Peter's, and the upper stories of the Vatican; in the foreground was the river, and on it a gay barge, with two noble ladies seated astern, and a rower in bright costume rowing—in Italian fashion—in a standing attitude in the prow, and a barge moored at the side of the river, with busy workmen in it, engaged at their craftsmen's toil. At the apex of the framework was a ducal coronet overhanging all, with its strawberry leaves quite distinct. At either side of the fireplace were strips of antique tapestry with ducal coronets, and monograms of the Duchess' first husband's family.

The whole length of the opposite wall was covered also with tapestry, with all manner of pictures worked upon it, of hounds and horses and huntsmen, in the finest work of the old French looms. Not on the whole length of the wall, for the tapestry was cut asunder in the midst by a narrow space where the oak-panelling appeared, and above in this space was a really glorious Vandyke—a portrait of a lady. I must tell you something of this picture, and you may check my description by examining the original, which hangs in the same spot to this very day.

It was a half-length portrait. On her head she wore a broad-brimmed dark hat, with an abundant feather. Escaping from the hat was a wealth of golden hair. The figure was habited in black velvet, open in front and showing the neck, and trimmed with point lace; deep lace cuffs were turned up over the velvet round the wrists, and round the neck was a stiff, deep ruff, also of lace. The hands were long and delicate, and the fingers rich in rings. As to the face, certainly it was beautiful. The features were delicately cut and regular, the eyebrows dark and finely pencilled, the mouth small and firm and the lips red; the eyes were of the deepest hazel and the complexion exquisitely fair. It was beautiful, but not attractive. The brown eyes were clear and piercing, and meditative, but in them and in the pose of the lips was an expression of *recueillement* and individuality, certainly proud and almost cruel.

It was the portrait of my great-great-grandmother. Of her I must say something before I go on. She had been Countess of Beckford in her own right, and had afterwards married the Duke of Dartmouth. By this marriage she had no children, and titles and proper-

ty had descended to younger branches of the family. In early life she had been much about the court. She had been a great beauty, as indeed Vandyke had borne good witness; and, if tradition spoke the truth, she had not been, as I discovered afterwards, the best of women. The Duke had died early, and his widow, still young and attractive, had married later the then Sir Everard Holt of Ravensthorpe. In our family records she always bore the name of the Duchess-Countess. She had carried the Ducal honors which belonged to her into her new home at Ravensthorpe, and had made her young husband feel her pride and force of character. Sir Everard Holt, my great-great-grandfather, was her only son. And—at this time I did not know why—she was said to have made his life unhappy and to have quarrelled with him irreparably some time before he died. The cause of the quarrel you shall presently learn, but it was so bitter that the mother and son had parted company, rather more than a year before his death, and it was only after that event that she returned to Ravensthorpe where, during the minority of her grandson, this chamber had been hers, and in it, in fact, she had died. It was said that—what ever the cause of the quarrel—she had bitterly repented her part in it, and had ended her days a broken-hearted woman at an advanced age.

Opposite the wall in which was the door and the bed, which I have described, was a deep bay window of mulioned stone. In this stood my dressing-table. Heavy curtains were drawn across between it and the window, and to the left of it, in the corner, was a door.

I confess that when McQuoid's receding footsteps had died into silence, I surveyed the room, candle in hand, and long did I stand contemplating the Duchess-Countess, and I came to the conclusion that she was exceedingly beautiful, but that I did not like her, and liked her none the more because the picture impressed me with its likeness—dim and uncertain, but still there—to the cruel haughty face I had noticed in the ghostly procession at the Kantlin. When I reached the door in the corner I was weak enough to try it. I knew that it led to a little landing, from which two doors opened beyond, one on a narrow staircase leading down to the lower part of the house, the other on to the grand staircase which descended to the great hall of this wing.

The door was locked, and locked from the outside. Now I do think that a second door to a room which is locked and the key of which is not in evidence, is a source of involuntary uneasiness to any one whose nerves are even slightly in tension at a late hour of the night. I think, to be honest, I did feel such uneasiness in some measure, and felt ashamed in another moment of so feeling.

This all happened, as I said, in the early days of September. The weather had been beautiful, and there was a glorious moon, but to-night the wind was rising, and the gusts came so fitfully that there was an uneasy feeling about the tapestry which was not entirely reassuring.

I drew the curtains away with a good swish behind the dressing-table, and threw the window open and looked out into the night.

It was quite beautiful, the moonlight was clear, but the sky was flecked with flying clouds, showing the force of the

wind in the upper atmosphere, and round the house the trees were bending with that low melancholy moaning that presages a coming storm. I saw the deer huddled together in groups under the wide stretching oaks; branches of ivy and honeysuckle waved backwards and forwards against my face as I leant my elbows on the broad window-seat and looked out into the moonlight.

Though the wind was rising the air was balmy, and I leant out enjoying its freshness, and wandering into a land of dreams.

I began by thinking of the Duchess-Countess, and wondering what she had done which had made such a breach with her son. Then somehow I thought of Walter—you shall hear of him by-and-by—and remembered how I had rushed to the window to watch for his coming when last he had visited us at Ravensthorpe. Then I remembered how he had waved his hand to me as he rode across the green, and a pleasant sense of peace and joy came over me when I thought that in a day or two he would be here again. If I were a little disturbed by all McQuoid's nonsense, and by remembering the really solemn sight which I had seen some nights before at the Kantlin, somehow—I don't know why—the pleasant thought of Walter and his coming quieted me entirely, and after dreaming away for a time in view of the misty distance, and the bright clear moonlight on the stretches of the park, and in calm enjoyment of the distant sounding of the sea, I closed the window and said my prayers and got quietly into bed.

I very soon fell asleep. I know I went on thinking a good deal about Walter's visit, I don't know why, and the Duchess-Countess and all her faults and failings went entirely out of my head. I wish one could always dream of the pleasant things one thinks of in falling asleep, but one can't, as everybody knows, and I did not dream at all.

I don't know how long I slept, but I had slept some time, when—why I know not—I awoke with a start. Certainly it must have been towards morning, for the fire was almost out, and it had been a good one when I went to bed. The moonlight was streaming into the room, but somehow I felt as if a brighter light had fallen upon my eyelids, and I was sure I had heard the door in the corner open. I didn't like that door, as I have said, and I was not very happy that it seemed to open. Then I had a mysterious sense of some presence in the room besides myself, and I thought I heard a sound like the sweeping of a heavy dress across the floor, and Cogser who always slept on a rug beside my bed was fidgetting about and moaning uneasily. And first I said, "Lie down, Cogsie;" and then I listened and listened, now wide-awake, and at last I said, "Who is there?" quick but loud. There was no answer, but after a minute I was quite sure I heard a heavy sigh.

You can't mistake a sigh. It sends a thrill of pity and sorrow through you. And pity and sorrow are just such feelings as will not let you rest.

"If it is you, Duchess," I said out loud, "why do you sigh? why don't you speak?" Then there came another sigh, and then I got out of bed and looked. No, there was nothing, literally nothing. The wind was sighing round the house, and growing louder in the trees, than when I lay down to sleep and the moonlight was clear.

It never seemed to me unnatural for the dead to visit one. When I came to think of it, I could not see why the

Duchess-Countess should wish to see me, still I thought she might wish it,—I suppose because I had been thinking of her so much. "But if you won't speak, how can I know?" I said quite out loud again, and then I thought how silly I was if it was all nothing, and only McQuoid's Scottish nonsense, and so I said over the twenty-third Psalm to myself, as my habit was, and turned on my side and fell asleep.

To be continued.

THE SUNDAY NEXT BEFORE ADVENT.

BY E. O. P.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Excita, quæsumus, Domine, tuorum fidelium voluntates; ut divine operis fructum propensius exsequentes, pietatis tue remedia majora percipiant. Per Dominum.—*Greg. Sac.—Miss. Sar.*

Our collect is from the Latin of St. Gregory's Sacramentary, and the English translation of 1549 is unchanged in our present Prayer Book.

The prayer that we bring forth the "fruit of good works" has Scriptural foundations, and in offering it to God, His faithful people pledge themselves anew to practical effort. "Good works" of ours however, is not a correct rendering of St. Gregory's own writing of our collect petition, as looking into the original text at once discloses. Underlying it perhaps, is the Apostle's prayer for God's working in you that which is well pleasing in His sight, for the Latin of our collect puts before us the "fruit of the divine operation" in the soul, rather than thought of our own works. The teaching is that God Himself works in the soul, and that correspondence with His grace will result in the fruits of the Spirit. Also, that as we act in accordance with the Spirit's workings, we may look for increased help of Him Who ever "giveth more grace" and "grace for grace."

It is in good works that the fruits of the Spirit are manifested. To weep with them that weep, and rejoice with them that do rejoice, to speak a word to the erring, to say the word of encouragement which shall gladden some humble worker in a quiet corner—these are works from which none, even upon the bed of pain, are laid aside, and all such works are precious in His sight Who "measures life by love."

To-day's Gospel miracle gives forcible illustration of how our small offerings, of themselves wholly inadequate, under divine blessing become all-sufficient for whatever purpose God wills them to effect. And is there not help in this for hearts which are oppressed by regrets over the little they seem to accomplish by honest effort though with sincere intention and earnest prayer. Let us not doubt that at each day's beginning our Lord Himself "knew what He would do," and that all deficiencies in that which one has striven to do, are filled up of our dear Lord Himself.

Perhaps too, "there is a lad here," has a lesson for us all. Like the man "bearing a pitcher of water," lowly as was his part in the day's drama, evidently the lad was counted upon by the Divine Master for his homely duty in a certain place at a certain time. In the countless calls by which unto all gentle ministries God would stir up the souls of His people, are we always ready, each with the five barley loaves which are the hour's appointed task?

How has it been during the now closing year? Have we been always ready like Samuel to hear, like the blessed Mary to obey? It is a great master in

spiritual things who tells us perfection consists not in doing extraordinary things, but in doing each moment's duties extraordinarily well. Some one however has said too, that perhaps the reason we are not called to higher duties, greater sacrifices, is because we do the tasks already set us so indifferently, yield ourselves so grudgingly in those acts which really are of small cost to us.

With thought of what the past has been, we cannot afford to lose the prayer that our heavenly Father absolve us from our offences; of His bountiful goodness deliver us from the bands of those sins which by our frailty we have committed. Looking towards the coming year in the light of the past we will indeed ask of God to stir up His strength in us. And let us each say fervently: "Give me, O my God, that love of Thee that for Thy love I may love all which Thou appointest for me, that I may shrink from no heat and burden of the day, which Thou wouldst have me bear. Bless and accept me, O Lord, and bring me to the everlasting joy of Thy Presence, for the worthiness of Thy Son, Jesus Christ our Lord."

The writer of the series now closed—upon the Sundays of the Christian Year—hereby acknowledges indebtedness to Dean Goulburn for history and Latin forms; to the Rev. J. Williams' Epistles and Gospels; Bishop Coxe's "Thoughts on the Services;" an English compilation on the Divine Office; Dr. Ewer; and perhaps most of all to the Treasury of the Psalter, and indirectly to Drs. Pusey and Newman. Also to the Rev. poets Keble and Faber, and to "In Memoriam."

LACORDAIRE ON PROBATION.

[The following passages from one of Lacordaire's Conferences express very clearly and sufficiently, as it seems to me, the Catholic doctrine concerning the probation of mankind, the discussion of which is causing no small stir in New England. G. C. W.]

The conditions necessary to salvation are three in number. We must practise truth to the extent to which it is known to us; we must embrace and practise truth superior to the truth which is engendered within us as soon as it is possible for us to take cognizance of it; we must die loving God above all things.

In the first place we must practise truth to the extent to which it is known to us, for he who does not practise the truth which he knows, hates or despises God Who is truth itself; he is condemned by his own conscience. He, on the contrary, who with his heart and mind and strength, cleaves to all the truth which is known to him, is safe and sound before God, according to the express doctrine of St. Paul: "Glory and honor and peace to every one that worketh good, to the Jew first, and also to the Greek, for there is no respect of persons with God. . . For when the Gentiles who have not the law," etc. (Rom. ii: v. 10 et seq.)

Secondly, we must embrace and practise truth superior to that which is engendered within us, as soon as it is possible for us to take cognizance of it. He who rejects the higher truth which he might know, is as guilty as he who does not practise the inferior truth born within him. In his heart he abhors truth, because a closer acquaintance with it requires greater sacrifices from him. . . What! you wish God to impart to you more enlightenment, and you do not even perform the duties which the lesser light imposes upon you! You ask for a mountain, and you are unable to carry a grain of sand! . . . Whoever you may be assembled here, whether you first saw the day among Polytheists, Jews, Mahomedans, Protestants or Catholics, the Light of

God has shone upon you more or less; do you follow that Light? Do you perform that which tradition and conscience require of you? If you do not, to what purpose should God give you more light? He would only add to your guilt.

The third condition of salvation, is, to die loving God above all things; for such is the end of Christianity. It is in order to love God that we should know Him; He sent His own Son that we might be brought to love Him; he who loves Him is saved. Now one of two things must happen. Either the man who dies has advanced sufficiently near to the Light, that is to say, to Christianity, to have possessed during his life all the means of loving God as He ought to be loved; or after having known and practised truth as much as he was able, he has not attained to sufficient light to have possessed the means of loving God sufficiently. In the first case, the man is saved by the ordinary means of Providence; in the second, he may receive at the hour of his death, (here is an important point; we have no warrant for saying, after death), that which was wanting to him without his fault, and he is saved by the extraordinary means of Providence, by that infusion of grace and love which the Church calls "Baptism by fire." But observe well, no one is saved by extraordinary means, if the ordinary means were not wanting to him. See, then, why every man is bound to embrace higher truth than that which he first knew, because it is that higher truth which should naturally lead him to the love which saves.

Every man is born then in Light and in God to a certain degree. If he desire to be saved, he must practise truth to the degree to which he knows it, must rise to the higher degree, and towards perfect truth as much as he can; and in that way he will attain the love which brings salvation, by the ordinary ways of Providence, should he have known and practised perfect truth, (that is, the truth as it is in Jesus), or by the extraordinary ways of Providence, should he in spite of himself, have been hindered from knowing and practising perfect truth. That being the case, your destiny is in your own hands; God has not been wanting toward men, man has failed in his duty to God.

LETTERS TO THE EDITOR.

THE CHURCH CONGRESS.

To the Editor of *The Living Church*:

We have just read your record of the proceedings of the Church Congress recently held at Louisville, Ky., containing discussions about the "Historic Episcopate and Apostolic Succession." To the able gentlemen advancing their arguments on this subject, we wonder if they ever think of the effect their different theories may have on the average layman. For them to take up a principle that has been taught to us from childhood, and which we have been led to believe was as established as the Church itself, and tossing it back and forth, finally put it aside as not of much importance after all, is to an ordinary member of the Church, utterly bewildering, and leaves us in such a dazed and confused state of mind, as to be ready to doubt anything and everything.

Take for example, the discussion on Apostolic Succession. The first reverend speaker tells us that "the whole theory is a fiction;" the next, that "it is a necessary element of Christ's Kingdom on earth;" the third implies there

is no historic ground for such a doctrine; and the last that it was founded by the Apostles.

Now we ask in despair: What *are* we to believe. Does the Church teach Apostolic Succession, or not? if it does, is it founded on the authority of the Apostles' teaching, and if so, are we to hold to it?

These are simple questions, and which we thought at one time admitted of but one answer, but it appears there are grave doubts on these points now, and even a Church Congress is unable to solve them.

It is impossible, we suppose, that both sides taken by the debaters could be right, and if our clergy take such diametrically opposite positions on such important teachings, what will become of the Church, and who will be able to explain what we are to believe to the

CONFUSED LAYMAN.

Wilmington, Del., Oct. 31st, 1887.

[We would advise our correspondent to read the preface to the ordination service in the Prayer Book. There is no confusion in that statement.—ED. L. C.]

To the Editor of The Living Church:

I have just received the enclosed letter. I think it expresses the sentiments of multitudes of honest men both in the ministry and outside of it.

THE RECTORY, — Oct. 29, 1887.

My dear —

On reading the reports of the (so called) Church Congress on the "Historic Episcopate," I was first shocked, then indignant, then depressed in spirit. Under the pressure of this last feeling I open my heart to you. Truly the most grievous wounds our dear Lord has ever received have been at the hands of His *professed* friends. What do those men mean? They remind me of nothing else so much as of the man pruning his tree, who for convenience of work sat on the limb and deliberately sawed it off between himself and the tree; or of that other wise man who, as the most convenient mode of draining his boat, bored a hole in the bottom. Is there nothing sacred in the eyes of these vandals. Why did they not discuss the validity of the Holy Scriptures, the Creed, and the Sacraments, thus making a clean sweep while they were about it? Is it not time to call a halt, and see where we are going? I think that respectable Churchmen should cut the "Church Congress" (save the mark), and let those rattlebrains spend their strength upon each other. They are greater obstacles to Christian Unity than any outside the Church.

To hear a man who solemnly promises to reverently obey his bishop, flippanantly allude to his ordination * * makes my blood boil. If I should ever come to believe such monstrous things, I would send my surplice to a hospital for old linen, lay my stole away as the sad relic of a sad failure, and betake myself to the school-master's desk, thankful to find something to teach about which there is no question. * *

Yours sincerely,

I will only add, Mr. Editor, a remark which is not without appropriateness at many an assembly, Church Congresses included—that there are entirely too many "idle words"—unprofitable, destructive, unpractical, for which the speakers "must give account in the day of judgment." A fearful reckoning shall there be for all of us, if by our words we shall be justified, and by our words condemned. C.

QUESTIONS FOR THE CHURCH CONGRESS.

To the Editor of The Living Church:

Will the Rev. Messrs. Mackay, Brooks,

Dr. Donald and others, who so ably argued against the Apostolic Succession at the Church Congress lately held at Louisville in the Protestant Episcopal Church, please enlighten me, a recent convert from sectarianism, who thought he was leaving a human institution for a divine Church?

1. Does the Protestant Episcopal Church as a Church claim to have, and assert the necessity for, valid orders, the Apostolic Succession in the Order of Bishops?

2. Why does the Protestant Episcopal Church recognize the orders of the Greek and Roman Catholic Churches, and deny the validity of the orders of the Methodist Church which has bishops, and the other Protestant Churches which have not? Why does she accept converts from the clergy of the Roman Church as priests *without re-ordination*, and insist upon the re-ordination of all converts entering her ministry from the Methodist, Baptist, Presbyterian, and other Protestant Churches?

3. If the Protestant Episcopal Church claims to have the Apostolic Succession, why do some of her clergy deny her teaching on the subject, for have they not sworn to abide by "Doctrine, Sacraments and Discipline, and to so teach as this Church has received the same," and if the Apostolic Succession is not held by the P. E. Church as a Church, why force Methodist, Baptist, Presbyterian, etc., ministers, coming into her body as clergymen, to be *re-ordained*, and not re-ordain those from the Roman Church. THOMAS P. REYNOLDS.

New Orleans, La.

THE HISTORIC EPISCOPATE ONCE MORE.

To the Editor of The Living Church:

The irony of events is surely finding "this Church" out. On our shelves are two volumes that tell of a controversy which we had begun to believe was closed—"Hobart's Apology for Apostolic Order," and Bishop Otey's "Three Sermons on the Church and her Ministry." Fierce and bitter waxed the conflicts of a generation past around this theme; but we had come to feel that Dissent had at last wasted its powers here, and, though sullenly, had retired hopelessly and finally from the field. These books we had begun to look on as curious relics.

But what do we now behold! The venue has been changed suddenly from the arena of the adversary without to the house of its friends. Looking at the vaporings of some speakers at the last General Convention, and notably so at the recent Church Congress in Louisville, we find an assault on the Historic Episcopate that positively affords no parallel outside the polemics of that doughty champion of Parity, the Rev. Albert Barnes. Sectarianism need not longer trouble itself about the controversy. We have enough priests (!) in the Church to see that the ugly question shall not down for some days to come.

We say this is a trifle ironical, and are lead to second that excellent hint of THE LIVING CHURCH, to abolish these Church (?) Congresses altogether, unless the subject matter of debate be restricted to themes less "open" than that of the Historic Episcopate.

Because, if this is a question still in dispute, may we not be prepared next to find that of Baptismal Regeneration among the discussions of the Congress as similarly unsettled? And is not this but a step from questioning the necessity of the Sacrament altogether? And this one being freely ventilated by the Congress, and pronounced unessential, who shall say that violent hands may

not be laid upon the other Sacrament? For loose, if not positively heretical, views concerning the doctrinal and sacramental system of the Church are but a corollary of that of all negative views about the Historic Episcopate. Again all honor to THE LIVING CHURCH for its manly protest against such unblushing denial, *not to say ridicule*, of what the Church Catholic has always esteemed one of her essential "notes," her Apostolic Orders. An overwhelming host of both clergy and laity are with you. J. D.

Hannibal, Mo.

PRIESTLY FUNCTIONS.

To the Editor of The Living Church:

It is interesting, after reading the tirades of some of the brethren at Louisville declaiming against the sacerdotal theory, and denying their own priesthood, to turn to what some of our Congregational brethren write of these things.

In Dr. Austin Phelps' lectures on preaching, he writes concerning the benediction, deprecating the use of it as a mere rhetorical ending of a sermon. He writes: "It is the only act of clerical prerogative, *except the administration of the ordinances*, in which the idea of clerical mediatorship is retained. The sacerdotal theory of it does no harm to either preacher or people. Looking at it with no bias derived from the history of the sacerdotal theory of the clerical office, in other respects, I find in it a *reality*, which, call it what we may, meets a certain *natural craving* in the hearts of a worshipping assembly.

"It is an act in which the preacher is not as other men. He is an intercessor by divine appointment, and by popular choice. Has it not been a joy to bow the head and receive a benediction from one whose office has given a unique significance to the act? The popular nomenclature by which the clergy have been designated from time immemorial also indicates the genuineness of this view of them in the popular conception. Why is a minister of religion called a divine? a man of God? Why is the title Rev. prefixed to his name? Why does the very dwelling in which he lives receive a name—parsonage, manse, rectory—not given to the dwellings of other dignitaries? Why does the popular taste, when not sophisticated by the ultraisms of democracy, always feel the propriety of some simple badge of dress, which shall make a clergyman *always known as such*? The idea of the separateness of the clergy from the rest of the world, and in *some sense* their *mediatorship* between God and man, is expressed by these incidents. Are these things *relics of Romish corruption*? Why then has not Protestant iconoclasm, admitted to have been extreme in some things, succeeded in uprooting these tastes from the popular mind? Time has indeed brought revolutionary changes in the ancient theory of worship; but it has not destroyed, nor essentially impaired, that instinct of human nature which exalts a teacher of religion above other men, and often invests his service with a *mediatorial* significance.

"The one thing in the public worship of the sanctuary in which our Congregational severity recognizes that instinct, and in which the people, if left alone, to follow their *religious intuitions*, will cordially obey it, is this act of pastoral benediction. We are in no danger of abuse of it, in the direction of sacerdotal arrogance. We cannot afford to spare it. It is not wise to sacrifice it to ecclesiastical theory. Hu-

man nature *craves* it, and in some form *will have it*. For the want of it, and some things kindred to it, Congregational and Presbyterian Churches are *losing their hold* upon certain material in the constituency of Churches which by hereditary affinities belong to them."

I have emphasized a few words, which show that even in Congregationalism there is a sacerdotal theory, and that in the estimation of this teacher of Congregational preachers, the idea of clerical mediatorship is retained in the *benediction* and in the *administration of the ordinances*; that the preacher is an intercessor by *divine* appointment, as well as by popular choice; and that some badge of dress which shall make a clergyman *always known as such*, is most appropriate.

What must our brethren, who maintain that "there is no warrant for the word or idea of priest in the New Testament," and that the sacerdotal theory is the cause of all our trouble, think of this doctrine of the evangelical Congregationalist? Has not the evangelical Congregationalist a surer grasp of Catholic truth than the man who receives ordination as a priest, and then denies his priesthood? C. T. S.

Portage, Wis., Oct. 29.

LAY CO-OPERATION.

To the Editor of The Living Church:

The statement of the Rev. Messrs. Duncan, Jenckes, Bird, Seabreeze, and McVickar in your issue of Oct. 29, requires a brief reply. It appears on reference to the journal of the last General Convention that there were four memorials on the subject of readers from Kentucky, Colorado, Oregon and Washington Territory. (See appendix xxii, Sec. 3, pp 844—847). Those from Kentucky and Colorado were more explicit in detail than the others. But it is scarcely fair to Oregon and Washington to say that they asked vaguely for "the establishment of some order of laymen;" because they prayed the convention "to take measures for the more general revival of the order or function of readers," and this function or minor order was well known to the early Church, and is well known in Anglican Christendom to-day. Unfortunately, the General Convention gave little heed to the petition, being occupied largely with other questions. There are whole dioceses west of the Mississippi, which have not one licensed reader; and when a mission is without a priest, it is no uncommon thing to lock up the church. Why cannot we take a lesson from the Church of England in this matter? It has already been shown that the supply of clergy is inadequate, especially outside the great centres of population. Those who reject the proposition of extending the scope of lay agency, ought to furnish some other solution of the problem, if they can. I believe it can only be solved by the systematic employment of readers, or by the revival of the subdiaconate; and as "this Church" does not greatly care for readers, the latter plan seems the better.

RICHARD H. THORNTON.

Portland, Oregon, Nov. 1, 1887.

READING THE SERVICE.

To the Editor of The Living Church:

Permit a subscriber to thank you for your remarks about some clergymen reading the services in an uninteresting manner, and to express the hope that you will use your influence in a similar direction as to checking interest namely, about clergymen forcing their flocks to preserve silence during the time the Church has given them for re-

sponses, or to read them in an indelicately fast, unedifying way. This is a very great obstacle to our Church's becoming popular. It is one of the rules of good manners not to interrupt any one when speaking. This is constantly done by the clergy, certain feelings of delicacy probably prevent the lay element in our conventions noticing this, more especially, as a spiritual mind may pray mentally, and be instructed, under all disadvantages; outsiders, however, are not attracted, but even, perhaps, scandalized or amused. The psalms can not be appreciated, nor the prayers seem solemn, and the laity can not be said to have the Liturgy at all, in the manner that was intended. If too long let it be shortened. H.

BOYS' GUILDS.

To the Editor of The Living Church: Can you give me any information (either through your paper or pamphlet), in regard to "Boys' Guilds?" What can be done to secure the best results? I have a class of boys about 12 years of age on an average. Would like to interest them in doing something for the Church. M. A. W.

Owatonna, Steele Co., Minn.

OPINIONS OF THE PRESS.

Trinity Church Messenger.

THE CHURCH CONGRESS.—It is every year becoming more doubtful whether the Church Congress will prove an agency for good, either by building up the distinctive faith of the Church or impressing the general public with the value of her system. Some of our wisest bishops, at the very start regarded the organization with a suspicious eye, and would have nothing to do with it. Did they fear that it would afford a wider field for the sectarian spirit in the Church to hold up her time-honored institutions to ridicule? Did they anticipate that it would erect a platform from which rationalistic doubts of Inspiration and Holy Orders and Sacraments might be enunciated with the apparent sanction of the Church and to the evident delight of those who do not love her? Did they think it a doubtful method of instructing the masses in the claims of the Church to go to them with a divided message? If so, they were indeed wise, for their fears are being realized.

The (Halfway) Presbyterian Witness.

THE BROOKLYN TABERNACLE.—There is in Brooklyn another church which is now calling forth much comment for its phenomenal unfruitfulness namely, Talmage's Tabernacle. Year after year its contributions to the seven schemes of the Presbyterian Church have been nothing, and for a few years there have been very small sums to a few objects. The Brooklyn Tabernacle claims to be the largest church in America, with a membership of 4,020. Dr. Talmage is a famous orator. His sermons are singularly racy and pungent. Yet the fruit for the common good yielded by his 4,020 church members is simply shocking in its minuteness. In the last seven years, all that those members gave for home missions, foreign missions, education, etc., was about \$2,500. There must be something desperately wrong. It is time for Dr. Talmage to rise and explain. When our own synods and presbyteries meet, they claim the right, if they see cause, to ask for reasons for blanks in the returns. The presbytery of Brooklyn might profitably propose a few questions to the pastor and elders of the Tabernacle. Suppose all the other congregations gave nothing to the cause of missions. Suppose they neglected colleges. Suppose they forgot about home missions, augmentation. Brother Talmage, you are prancing on a lofty platform, and setting a pretty shabby example from a very high place. What do you say about it? Why not hurl some of your fierce invectives against a selfish and illiberal congregation?

The Observer.

THE ANDOVER CONTROVERSY.—Though the result has been a substantial victory for the Board, as it represents the conservative sentiment of the churches, the fact that such a conflict as this is possible and necessary, is enough to prevent the slightest feeling of personal congratulation on the part of those who have been sustained. It

seems to be a sad day for the work of any missionary organization when its most learned and distinguished supporters are quarrelling among themselves about what message they are to take to the heathen. It seems impossible that its special work should not suffer from such a strife as this. Those who have been defeated cannot fail to lose their interest in a work which does not represent their views as to the condition of humanity, or what is provided for its relief. This is no fault of the American Board. All this trouble from first to last is in the Congregational churches. They are divided. Their leading clergy do not think alike on matters of the intensest religious interest. Their differences involve directly opposite and antagonistic interpretations of the plainest statements of the New Testament Scriptures. How much the Board will suffer in its work depends entirely upon how much these new, but at the same time old, views as to the nature of Christ's work and mission are likely to prevail. All attempts to deny or disguise this defection by calling it "a phase of theology," or a "broader view," are utterly foolish if not wicked. To represent it as a mere "theological dispute" over an abstraction is trifling with the most solemn and important statements ever revealed to man for his deliverance from evil and restoration to the favor of his Heavenly Father.

The Church Times.

THE ENGLISH CHURCH CONGRESS.—Talking of the Church Congress, we may mention here a most remarkable fact—the absolute disappearance of antagonism between High Churchmen and Low. It used to be the humor of editors and of Dissenting orators to speak of the Church Congress as a sort of ecclesiastical Donnybrook Fair. Possibly there may once have been some ground for the notion: but if so, that ground has long been getting less and less, until it has disappeared altogether. We do not believe that any Congress, of any sort or kind whatever, has been held where there was more appearance—and we believe more reality—of brotherly kindness and unanimity. Canon Hoare, whose chief contribution to the discussion of the Congress was a not very valuable criticism of St. Paul's words: "We have an altar," really seemed like the last rose of the Protestant summer, whose blooming companions had left him alone; and the speeches of the new Evangelicals like Mr. Chevasse were as Catholic as anyone need desire. In fact, if anyone wanted to find the Protestantism, say, of the Liverpool Congress, he would have had to go into the street to look for it. An energetic person did erect a stall outside the Drill Hall, and did his best to push his wares, but he did not seem to find much encouragement. With the disappearance of the polemical spirit came in a remarkable elevation of tone. The leading feature of this year's Congress has been the earnestness with which speaker after speaker insisted upon the necessity of cultivating personal holiness, especially in the case of Churchworkers.

CAFFAREL'S AUCTION

BY THE REV. JOHN ANKETELL.

Going, my friends, at auction!

There are mitres for sale in France— One needs but a little money His sordid hopes to advance; Less than three thousand dollars Your Lordship a Bishop will dub, But four times that sum is needed To sit in the Jockey Club!

Oh! by the shades of Tetzal, Could Talleyrand worse have done, When he mocked his Lord and his Master In the ancient see of Autun? Or that triple-crowned blasphemer, Whose sins the whole world have shamed, Sire of assassins and harlots, Alexander Borgia named!

Omnia Romæ venalia—

Wrote Sallust in days of yore, When the pagan tree of corruption Its apples of Sodom bore; But this in a Christian country Is the saddest of sins to tell, And we blush in our shame and sorrow At the auctions of Caffarel!

THE power of money is apt to be overrated. Rightly used, it is an instrument of untold good, but the best and noblest giver is the man who gives himself, his time, his life. Personal sympathy is one of the most powerful magnets attracting man to man, and will be effectual to soften and lift up from sin, sorrow, or despair, when stern justice or strictly merited reproach will only harden the victim and press him or her further into the slough. How many an embittered, saddened, and mistaken life might have been made bright, useful, and honorable, by a few words or a little action of sympathy at the right moment! The power of these when practically and personally applied is instanced by the vast good effected by the work of Miss Octavia Hill and others. An open purse or an elaborate organization are not all in all. Surely the spirit and the principles of the New Testament, in spite of what some "men of light and leading" may say, are not yet quite obsolete or unworkable. The more self-sacrifice and personal sympathy are infused into our schemes of charity or of reformation, the more welcome will our efforts be to the objects of them, the more ennobling to ourselves, and the more enduring in their results. Moreover, shall we not thus be learning one of the lessons taught us by the great example of Him who in order to lift men up, gave—Himself?

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GEN. LORD WOLSELEY.

Who took part in the siege and relief of Lucknow, and was severely wounded at Sebastopol, and who has been at the head of the British army in Ashantee and Zululand, has written a paper on "Young Men in Battle" for the *Youth's Companion*, giving instances of daring and fidelity which he has seen among youthful soldiers in his various campaigns. The article is full of thrilling incidents.

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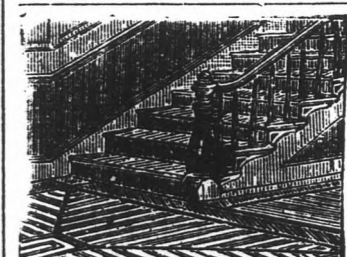
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Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. D., 181 P. arl St., New York.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these disease are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

LITTLE'S LIVING AGE FOR 1888. This standard weekly magazine soon enters upon its forty-fifth year. It is the only satisfactorily fresh and complete compilation of the best periodical literature of the world, and hence its long continued success. In the multiplicity of periodicals it is well nigh indispensable to the American reader, as it alone enables him, with a small outlay of time and money, to keep pace with the best literature of the day, and to breast with the work of the most eminent living writers. Its prospectus for 1888 is well worth attention in selecting one's reading matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers remitting now for the year 1888 the intervening numbers are sent gratis. Littell & Co., Boston are the publisher.

A Great Newspaper.

THE AMERICAN RURAL HOME, Rochester, N. Y., is now regarded as the leading farmer's newspaper of America. It covers every state and territory, and is an 8-page, 17-year-old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks, for 75c. only. Regular price \$1.00. The reports of over ten thousand correspondents, by mail and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000—the largest of any like weekly in the world. No wide-awake, money-making farmer can afford to be without it. Samples. We may also add that it is one of the best all round family papers published. For from \$1.00 to \$1.25 it allows one free choice of over 250 cloth bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—PUB.

FASHION NOTE.

The Adjustable Duplex Corset.

A well-fitting corset only supports and should never bind the form. It should be flexible, so well made that the bones neither break nor protrude to rub holes in the clothing, and short enough to allow the wearer to sit or stoop with comfort. The admirable and valuable features of the adjustable Duplex combine every requisite of health, ease, style and durability. Its bones diverging from a point under the arm avoid undue pressure on the hips. The straps and buckles admit of perfect and ready adaptation to the form. Double seams, bones and steels, together with many other valuable features, have caused the corset to grow in popular favor every succeeding year, until it is now in the hands of all first-class jobbers, and early 12,000 retail dealers in the states and territories. In view of the length of time the Duplex has been on the market, its low price considering the excellence of materials and workmanship, and its sustained popularity through a test of twelve years, the manufacturers think they may justly claim for it first place as the standard corset of the country. The Duplex received first award at the great Adelaide exposition of 1877, in Australia.

HINTS FOR HOUSEWIVES.

LAYERS of blotting-paper, having on each one a small figure or view done in water-colors, and tied together with a ribbon, are a bright and pleasing addition to a friend's desk.

CHRISTMAS PRESENTS.—In this column, during the next few weeks, we shall give directions how to make gifts useful as well as ornamental, at small expense.

BOOK-MARKS made as follows are attractive and useful: Fringe one end of a piece of heavy ribbon, and sew up the other so as to form a point; the side of the point on which the seam is should be ornamented with a spray of flowers, which may be either painted or embroidered. The corners of heavy tinted envelopes cut to slip over the leaves of the book, and decorated with a pen sketch, make serviceable book-marks.

CHILD'S BALL IN SECTIONS.—Use zephyr worsted or Saxony yarn. Cast on 30 stitches. Knit 20, turn, knit the 10 centre stitches, turn, knit 11, turn, knit 12, turn, knit 13, turn, knit 14, turn, knit 15; continue turning and knitting 1 each time back and forth, until the 30 stitches are all knit, then join on another color, knit in the same manner. When you have 4 of each color (8 in all), bind off, fill with cotton, and sew up. They can be made to rattle by putting a small box inside with beans in it.

A PRETTY housewife may be made from the unsoiled upper part of handsome party gloves that have had a season's careful wear. The length is amply sufficient, and the width can be managed by binding the strips with narrow ribbon and joining with fancy stitches, as in crazy work, or button-holing each edge and then joining. One pretty affair was of light ecru kid, joined with the pretty colored cigar ribbons. These housewives are made in various ways and sizes. Pretty light-colored leathers—not chamois, which soils too easily—birch bark in large sheets, or even bright-colored satins, are desirable for covers.

SELECT bottles square or flat, with as short necks as can be found; about four inches in height is a convenient size. Commencing at the top, crochet a cover in single crochet stitch to fit over the bottle snugly; when the bottom is reached, the bottle will have to be inserted and the work finished over it. Straw-colored cord for the crochet is effective. If white cord is used, the cover should be painted or gilded. The cork must fit tightly. Bottles of this kind are very convenient for the travelling bag or trunk, as there is very little danger of their breaking. They look well on a toilet-table too, in which case a fancy stopper can be used.

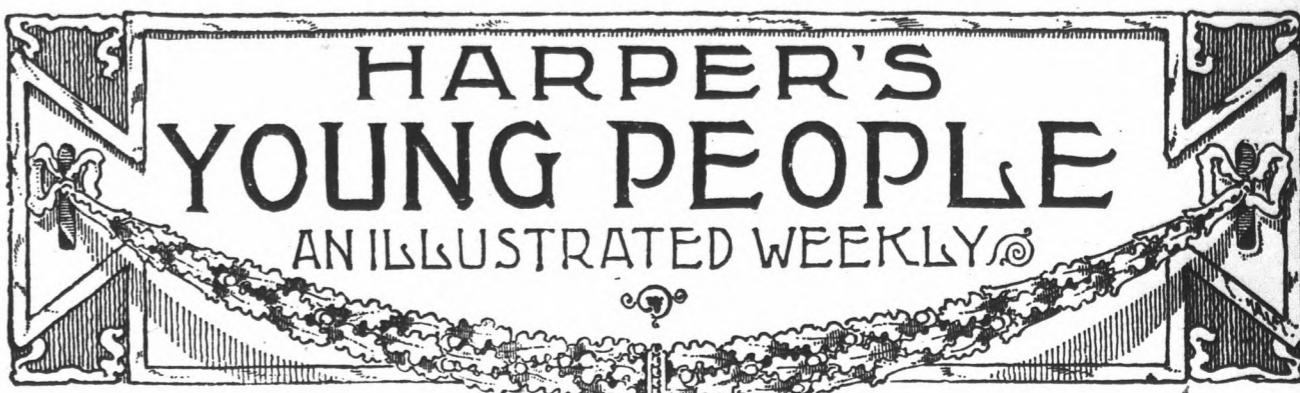
GENTLEMAN'S NECKTIE CASE.—Buy 14 inches of plush 18 inches wide, and $\frac{3}{4}$ of a yard of surah silk of contrasting color. Take two pieces of pasteboard 18 inches long and 6 inches wide; cover them with cotton wadding. These are put between the outside and lining; leave a space between them an inch and a quarter in the centre, so the case will fold easily. The plush is plain, finished with a large ribbon bow, same color as the lining. Shirr the surah at top and bottom, leaving a little frill. Then put three bands of ribbon (one inch and a quarter in width, same color as lining), one in the centre "across," and the other two about two inches from each end. The bands are caught down three times across.

CRASH APRONS.—Take a piece of linen crash, necessary length for apron, pull out threads about half an inch from each selvage, making an inch in width. Then, with a needle and thread (as in drawn work), catch several threads together in the centre, passing the sewing thread from threads to threads the entire length. Then draw out threads across the bottom in the same way, about four inches from the edge, in two rows, one and one-fourth inches in width, with an inch plain between. Run in ribbon or velvet of any color desired, weaving it under and over the threads, having bows at the ends. Fringe two inches at the bottom, hem the top, run a ribbon through to tie around the waist, and you will have a pretty apron, with little work.

CROCHETED PURSE.—Use heavy silk twist and steel beads—begin by threading the beads on the silk. Make a chain 16 inches long. 1st row. 1 dc in each stitch of chain, break off thread. 2d row. Begin at the same end as the first row; work one treble in each stitch of the preceding row, taking up the back loop. In every third stitch draw a bead up to your work so that it will be at the front and centre of the stitch; break off thread at the end of every row.

Proceed in this way until you have 25 rows of beaded trebles, remembering that the beaded rows alternate with the plain. Then sew up on the wrong side about 6 inches from each end, leaving 3 inches open in the centre. Draw the ends up close and fasten securely. Slip on two rings, attach a bead tassel at each end, and the purse is completed.

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