

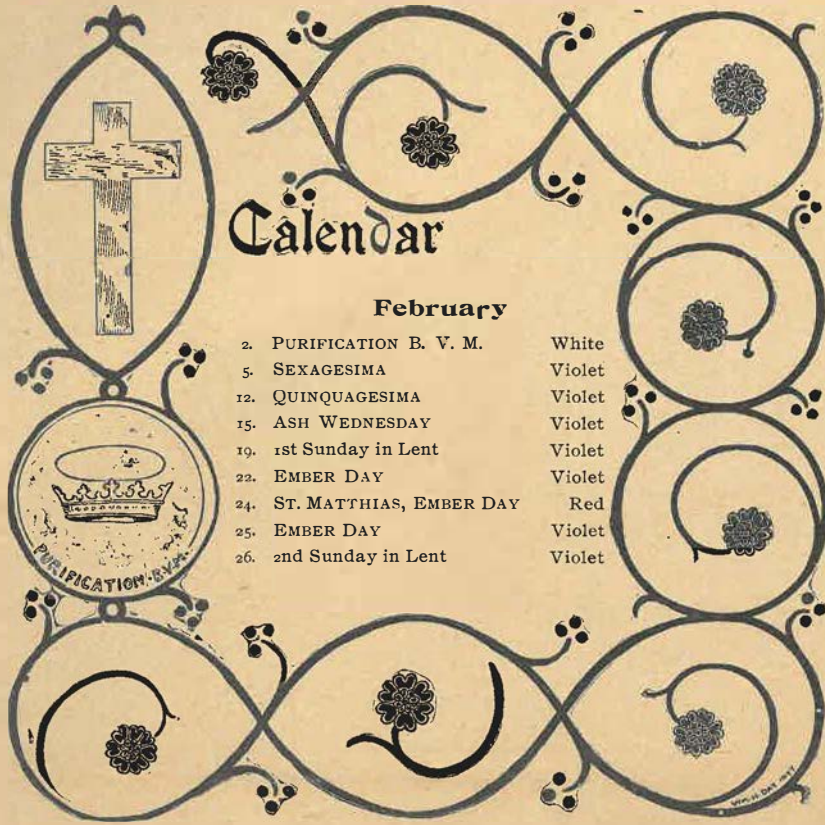
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 44

Chicago, Saturday, January 28, 1893

Whole No. 743



Calendar

February

2.	PURIFICATION B. V. M.	White
5.	SEXAGESIMA	Violet
12.	QUINQUAGESIMA	Violet
15.	ASH WEDNESDAY	Violet
19.	1st Sunday in Lent	Violet
22.	EMBER DAY	Violet
24.	ST. MATTHIAS, EMBER DAY	Red
25.	EMBER DAY	Violet
26.	2nd Sunday in Lent	Violet



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The Living Church

Saturday, January 28, 1893

News and Notes

THE BISHOPRIC of British Columbia has been offered by the Archbishop of Canterbury (to whom the choice was delegated by the Synod) to the Rev. W. W. Perrin, vicar of St. Luke's, Southampton, England, and Chairman of the Southampton School Board, and we understand he has accepted the position. The see is virtually Vancouver Island, as the two dioceses of New Westminster and Caledonia, upon the mainland, have been separated from it.

IT IS ANNOUNCED that the Rev. William John Burn, vicar since 1890 of Coniscliffe, near Darlington, England, has accepted the bishopric of Qu'Appelle, in succession to Bishop Anson. The new Bishop, who is a late foundation scholar of St. John's College, Cambridge, was ordained in 1874. His first curacy was Chesterton, Cambridgeshire. He afterwards was in succession curate of St. Paul's and vicar of St. Peter's, Jarrow.

WITH THE first issue in January, 1893, our venerable contemporary, *The Southern Churchman*, entered upon its sixtieth year, greatly improved in contents and "dress." Age is not always a guarantee of excellence, but we are pleased to note that our old friend grows more mellow and tolerant as the years go by. We hope that when he reaches his three-score and ten, he will be able to think as kindly and speak as charitably of High Churchmen as he has been accustomed to think and speak of those who repudiate the "Church of his choice."

IT MAY BE interesting to some of our readers, as it is to us, to note that the discussion of Prayer Book revision has been co-extensive with the life of this journal. It began in the General Convention of Boston, 1877, when Dr. Huntington made his famous speech on "Flexibility." In November, 1878, Drs. Harris and Fulton launched THE LIVING CHURCH. On the 1st of May, 1879, the present manager and editor chartered the vessel, took the helm, and changed the course. He is still on deck, and holding the course. "She is heading" due North, to the pole-star of the Faith, the Incarnation of the Son of God.

CANON CHALMERS was consecrated to the bishopric of Goulbourn on All Saints' Day, in his own cathedral, the first occasion on which an Australian bishop has been consecrated in his own diocese. The consecrating prelate was the Primate, assisted by the Bishops of Melbourne, Brisbane, Ballarat, Riverina, and Newcastle. Canon Vance, D. D., represented the Victorian clergy; Dr. Corlette, of Sydney, acted as precentor; the Rev. W. C. Pritchard was acting-chaplain to the Bishop-elect, while Dean Selwyn, of the diocese of Newcastle, and the Rev. Theodore Dowling, chaplain to Bishop Blyth, were also present among the clergy. The sermon was preached by Dr. Vance, who dwelt upon the importance of the episcopal office as a symbol of unity.

THE CHURCH of England, says *The Irish Gazette*, has also a troublesome religious education question. It would appear that under a professed undenominational scheme it is possible to instil into the infant mind the most noxious heretical teaching. The Bible is allowed to be taught in some of the Board schools, but without note or comment. A Mr. Coxhead, chairman of the committee on religious instruction in the London Board Schools, writing to *The Guardian*, describes a Bible lesson he had just heard given by the head mistress of an infant department. "I heard," he says, "these questions: What was the name of the mother of Jesus? What was the name of His father? Every child that the teacher called upon answered 'Joseph.' Not a word was said to imply the existence of our Lord's Divine nature." That is to say, Unitarianism was being taught in the school, in spite of the clause in the Act which forbids undenominational teaching. Mr. Matthew also writes to *The Guardian*, giving a sample of teaching conveyed in a Board school. The scene was an examination by the Board's inspector in religious knowl-

edge: "*Inspector*.—Why did Christ come on earth? *Boy*.—To die for us, sir. *Inspector*.—Nonsense, my boy; to set us an example."

THE ANNOUNCEMENT of the sudden death of Dr. Phillips Brooks, Bishop of Massachusetts, has come with a shock of surprise to every one. Widely known and loved, an eloquent preacher and a great-hearted humanitarian, his death comes as a personal loss to a multitude of people the world over. Even those who were not in sympathy with his Churchmanship admired and loved the man himself. Dr. Brooks was born Dec. 13, 1835, in the same city in which he died. He was one of six brothers, four of whom became clergymen of the Church. He received his early education at Phillips Academy, Exeter, N. H., graduated from Harvard University in 1855, and studied theology at Alexandria, Va. Ordained in 1859, he was called to the church of the Advent in Philadelphia, as assistant to the Rev. Dr. Vinton. In 1862 he became rector of the church of the Holy Trinity, Philadelphia. It was there that he preached with potent eloquence against slavery, and fanned the flame of patriotism in Pennsylvania's sons. In 1870 he accepted the rectorship of Trinity church in Boston, and entered upon his widest sphere of influence. In 1886 he was elected assistant Bishop of Pennsylvania, but declined the office, accepting that of Bishop of Massachusetts in 1891.

UNLESS REPORTS are greatly exaggerated, the demonstration against Dean Hart in Denver on last Sunday night was a very shocking and disgraceful affair. We hear of such things, sometimes, in heathen countries, but the mobbing of a minister in this Christian country is, happily, a thing heard of but once in a lifetime. The dean, it seems, has lately been preaching in his determined way against the opening of theatres and dance halls on Sunday. The city authorities took action to enforce the law, and last Sunday closed several places, turning the angry audiences into the street, whereupon a mob of five hundred proceeded to the dean's residence and began to wreck it with stones and clubs. The police had a desperate struggle with them, and only succeeded in clearing the ground by convincing the rioters that the dean had escaped. It is to the credit of the city that the uprising was speedily suppressed, but to the discredit of humanity that it should occur. It is to be hoped that the leaders in this murderous assault will be promptly and severely dealt with. The dean is charged with being an Englishman and boasting of it, and this is said to have intensified the anger of the hoodlums against him.

THE ANGLICAN chaplain at Madrid has written to protest against the action of the Archbishop of Dublin in trespassing within the diocese of Madrid. "The Spanish press," he writes, "has commented forcibly on what it deems the spirit of lawlessness on the part of these gentlemen, whose zeal to proselytise outruns their discretion. Judging from opinions expressed, these proceedings are bringing the Anglican Church into contempt in this country." The Archbishop of Dublin, when ordaining Senor Regaliza, said that he "did not think it necessary to consult the Bishop of the territorial diocese of Madrid, for I would not do so much injustice to his Christian charity and his common sense as to suppose that he would claim jurisdiction over those who are practically excommunicate from his fold;" and gave his hearers to understand that the concurrence of a majority of his brother bishops in Ireland armed him with full authority to act as he did. His Grace intimated that the time was probably close at hand when the difficulties in the way of Senor Cabrera's consecration as bishop would be removed. *The Guardian* learns, however, that the Old Catholic bishops, to whom the matter had been referred, have definitely declined to consecrate Senor Cabrera, clearly implying that they are not convinced of the truly Catholic character of the "Reformed Spanish Church." It is a significant fact that not one of the Old Catholic bishops assisted Archbishop Plunket, or was even present at the meeting at Madrid.

The Relations of the Church and the Country

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB, DEC. 8, 1892

BY WM. STEVENS PERRY, D.D., OXON, BISHOP OF IOWA

It is but a few weeks ago that the people of the United States were called upon by President and Pope to celebrate the discovery of America by Christopher Columbus, Oct. 12-21, A.D. 1492. It does not appear to have occurred to him who claims to sit in Peter's seat or to the Chief Magistrate of this English-speaking nation, that the people of the United States, to whom the allocation of the Pope and the proclamation of the President were addressed, owe absolutely nothing to Columbus, to Spain, or to Rome. The sighting of an insignificant West Indian island by the Genoese adventurer seeking the "land of Ind" and ignorant to his dying day that he had found anything else, was of comparatively little moment either to the world at large, which had long known of islands to the westward, or to us, the people of the United States. Our interest as a race and as a nation centres in the discovery of the North American continent on June 24th, St. John Baptist's Day, 1497, by Cabot, sailing under the authority of King Henry VII., of England. It is on the ground of this priority of discovery of the continent that, as Hakluyt, prebendary of Westminster, assures us in his "Western Planting," the English crown and commonwealth based their claim to occupy the West. Edmund Burke, in his "European Settlements," published a century and a half ago, reiterates this claim. It was in consequence of this discovery of the continent by Cabot, and in pursuance of this asserted right to people the land on which the cross of England's Church had been first planted and to which the arms of England had been affixed by Cabot, that the great historical fact—not to be forgotten in this year of grace, 1892, nor in this great city of Chicago, whither all the world will come, drawn by the vast splendor of the Columbian Exposition—is due that we, the people of the United States, are neither by discovery, by colonization, by civilization, by race, by institution, or by faith, Spanish or Roman. The Latin races and the Latin Church were granted by Divine Providence the opportunities of planting their colonies and attempting the conversion of the aborigines of the western hemisphere. God willed it that in this western world there should be witnessed the struggle between the two races, the two civilizations, the two ideas of liberty, the two faiths, the one of the English Church and State, and the other of the Latin peoples and belief. It is this struggle for a continent, extending through four centuries of our history, that has determined our origin as a people, the nature of our institutions, our civil and ecclesiastical liberties, our common laws, our forms and features, our very speech, our present standing and glory among the nations of the earth, our civilization, our culture, and our Christianity.

The supremacy secured in this struggle for a continent by English statesmen, soldiers, Churchmen, over Spanish and French adherents of the papacy, has not only glorified our annals, but has obtained for us our civil and ecclesiastical independence. Not a service said nor a sacrament celebrated, in connection with the first efforts of English discovery and settlement on the Pacific (1579) and Atlantic (1587) coasts, not an heroic deed at Jamestown, Virginia, or a noble death at Fort St. George at the mouth of the Sagadahoc on the shores of Maine; not an act of self-denial, of patient endurance, experienced by the frontiersmen pressing sturdily westward over the Alleghanies or along the turbid Ohio, but contributed to this great result. Washington, at the head of his Virginia regiment, forcing the French from their vantage ground along the Monongahela, or reading prayers to his soldiers at Fort Necessity; Wolfe dying at the moment of triumph on the Plains of Abraham; the sturdy New Englanders, attempting and accomplishing the reduction of well-nigh impregnable Louisburg, under the banner bearing the legend supplied by the great evangelistic priest of the Church of

England, George Whitefield, "*nil desperandum Christo duce*;" the settlers of the northern frontier towns and hamlets, fighting at fearful odds against the savages, urged to frenzy by their Jesuit teachers, and against the still more savage French—all these were actors, heroes, martyrs in the strife for the possession of a continent, in this struggle between the Latin civilization, supremacy, and faith, and that of England and England's Church. These are among the later chapters of the history of this struggle now going on for full four hundred years.

Francis Parkman, in his most recent volumes, the product of his riper years, his most exhaustive studies, tells the story of a "Half Century of Conflict," as he gives us in matchless prose the details of the antagonism of races and faiths which resulted in the English ascendancy within the limits of our national domain over French, Spanish, and Roman opposition. But for the full history of the earlier struggles for the guerdon of the new world, we must turn to the time-stained pages of Richard Hakluyt's "Collection of Voyages," that "great prose epic of the modern English nation," as Mr. Froude felicitously styles the loving record by an Anglican priest, of the details of American discovery and settlement. It is from the chronicle of these days of England's earliest protests against the papal line of "demarkation and partition" by which Alexander VI., of Borgia, attempted to give to Spain the western world to hold as a fief of Rome, that we learn the true philosophy of our history and the purpose of our planting and preservation as the dominant people of the western hemisphere. It is from Hakluyt and his compeers, and especially from that noblest of late contributions to our early American history, "The Genesis of the United States," by Prof. Alexander Brown of Virginia—a work which every intelligent Churchman as well as scholar should possess—that the claim I make of the close connection, the intimate relations in fact, of our American Church with our country in all its history and development from the first, is made good.

The Church of England, the "Holy Church" of *Magna Charta*, the Church which gave us our being and our nursing care through years of slow development, the Church whence we derive from the Apostles and from the Lord of the Apostles Himself, the Apostolic Succession—the only possible "Historic Episcopate"—our dear mother Church of England across the sea, was the moving cause, the true source and spring of American discovery and settlement. The great statesmen and Churchmen of England who planned and furthered the colonization of the New World, sought in their schemes of settlement and in their adventures on our shores, the enlargement of the domain of England's crown, indeed, but they labored equally for the conquest of new realms for Christ and His Church. It was Raleigh, well styled "the Father of American colonization," who, when impoverished by the charges of his effort for the settlement of the "Virgin's land," gave to the adventurers who took up the work he was forced to relinquish, the sum of £100 sterling—the first missionary gift on record—for the conversion of the aborigines of North America. Earlier, in accordance with his plans, Manteo, the first Indian convert to the Church, had been baptized at Roanoke, North Carolina, by an English priest and with the use of the baptismal office in our Book of Common Prayer. This was nearly half a century ere John Eliot became, in spite of Puritan opposition and distrust, and largely through the beneficence and support of the celebrated Robert Boyle, an English Churchman who provided the means for this work, the apostle to the New England Indians. The mission work of the Church among the aborigines thus not only ante-dated that of the Puritans, but it alone shows to-day, as its lasting results, a Christian people, the present representatives of the Mohawks of New York and Canada. While no one of this day and generation can even read the Indian Bible of John Eliot, the Mohawk Prayer Book, of which various editions were published between 1714 and 1787, is still in use, and doubtless will be for all time to come.

We often complain that African slavery was imposed upon us against our will by our motherland. Be this as it may, the first voice to be lifted up in Virginia, or in fact in all the land, in behalf of the enslaved, was that of a Virginian priest, and that, too, when the enslavement of Africans was advocated as a means of bringing them within Christianizing influences. Later, a bishop of the mother land, a bishop of the see of London, in which the American colonies were comprised, compelled the American masters of slaves to recognize the duty of instructing them and of having them baptized. An American priest holding the cure of souls in Maryland, prepared and printed sermons for the use of school masters and teachers in acquainting these Africans with religious truth. So admirable in their methods and so serviceable in their matter were these discourses, that they have been reprinted in our own day, more than a century after their original appearance. Schools for colored people were established in connection with Trinity, New York, and Christ church and St. Peter's, Philadelphia, and at other leading centres of population, north and south, a century and a half before other religious bodies entered upon this Christian work. The first African Church in the land was built in Philadelphia at the close of the last century largely through the exertions of a Churchman and patriot, Dr. Benjamin Rush, a signer of the Declaration of Independence; and Bishop White ordained an African to the

diaconate and priesthood nearly or quite a century before the Church of Rome gave holy orders to one of the Afro-American race. Is it a wonder that to-day the American branch of the Catholic Church numbers its priests and deacons of color by more than three scores, while but two priests of African lineage have yet said mass in the United States according to the Roman rite

It was for the Church in Virginia, and under the auspices and by the munificence of the bishops, clergy, and people of the mother Church that the first university, that of Henrico, Va., was established, years before Harvard was built at Cambridge.

Although this great educational enterprise in which the zeal and piety of England and America were united, came to naught through the great Indian massacre of 1619, William and Mary, its lineal successor, ranks in years second only to Harvard. It must not be forgotten that Harvard's first head, Nathaniel Eaton, and first graduate, Benjamin Woodbridge, became Churchmen. Yale owes its founding and its name to Gov. Elihu Yale, of the East India Company, a staunch and uncompromising Churchman; and Yale's first rector or president, the celebrated Timothy Cutler, D.D., *Oxon*, conformed to the Church, and with him the leading members of his faculty. The first college, that of Charles City, Virginia, was a part of the University of Henrico, and shared its fate. The first free school on the continent, also a part of this Virginia college and university, was destroyed almost at its birth. The first endowment for a free school in this country was that left by a noble Churchman, John Mason, who was among the first proprietors and settlers of New Hampshire. The first public free school in America was established at Annapolis, Maryland, nearly two hundred years ago, and, after a long and useful career as "King William's School," still exists as St. John's College. Churchmen have been among the most liberal benefactors of the colleges and universities of the land, and the records of both Harvard and Yale bear the names of bishops, priests, and laymen, who have built up by their willing gifts these noble schools of education and culture. King's College, now Columbia, New York, was founded and liberally endowed by Churchmen. The University of Pennsylvania was first established and has been from the start chiefly supported by the gifts of English and American Churchmen. William and Mary in Virginia was distinctively a Church institution, while Bethesda, Whitefield's Georgia College, was similarly under Church control. The toleration of Maryland was secured not by, but for, the Romanists, and was the gracious gift of King Charles I., who in view of the purity of his life and the historic fact that his execution was brought about because he would not betray the Church, has been regarded by many as both saint and martyr of England's Church.

It was the Church that built the first public orphan home, just outside of Savannah, Georgia, a century and a half ago. The Episcopal Charitable Society of Boston, is the oldest organized religious charity of the kind now existing in New England, dating back its origin as it does to 1724. The charitable corporations in New York, New Jersey, and Pennsylvania, established for the relief of the widows and orphans of the clergy, now upwards of a century and a quarter old, were the first charities of their kind in America and are still dispensing their blessed ministries of relief and love. It was a New Jersey missionary, the Rev. Thomas Thompson, a graduate of England's Cambridge, who in 1736 gave up his cure of souls in this country to go to the Gold Coast, the first missionary to Africa of the English-speaking peoples. The first ordained minister of any religious body in Maine, the Rev. Richard Seymour; the first in New Hampshire, the Rev. Richard Gibson; the first in Massachusetts, the Rev. William Morrell; the first in Rhode Island, the Rev. Wm. Blaxton; the first in Pennsylvania, the Rev. Thomas Crawford; the first in Maryland, the Rev. Richard James; the first in Virginia, the Rev. Robert Hunt; the first in North Carolina, the unknown priest of Roanoke in 1587; the first in South Carolina, the Rev. Morgan Jones, and after him the Rev. Atkin Williamson; and the first in Georgia, the Rev. Henry Herbert, D.D., was in each case a priest of the Church of England, and so far as can be ascertained, a well-born and bred university man. The first one in California of any faith or any race to minister in holy things, was a priest of England's Church, Francis Fletcher, the chaplain of Sir Francis Drake, and the chronicler of that navigator's circumnavigation of the world in the "Golden Hind," Drake's flag-ship. Two thousand priests and deacons in English orders ministered on this continent and on the adjacent islands before the beginning of the present century. John and Charles Wesley were mission priests, respectively at Savannah and Frederica, Georgia, and the only cure of souls the founder of Methodism ever held was that of Christ church, Savannah, where George Whitefield, the great evangelist, priest, and missionary of the last century, succeeded him in the same parish.

In these, as in countless other matters, the Church was thus the pioneer, and the country from the earliest period of her history finds her annals coeval and combined with those of the great ecclesiastical organization of the English-speaking race which we of to-day know and recognize as *par excellence* the American Church. And when we turn to matters of political or institutional history the

relations of the Church to the country and the priority and controlling influence of the Church in all that pertains to the founding, moulding, shaping or conserving of our institutions is even more remarkable. In the old charters of discovery and colonization dating back to Raleigh's ill-fated settlement at Roanoke in 1585-7, it had been provided by this statesman's forethought that those who left their homes and hearths in England to found a commonwealth and Church across the sea should not forfeit in their new abode their political birthright, the heritage of liberty which made each Englishman free-born. It was on this very issue that the struggle for their inalienable rights as free-born Englishmen was fought by the colonists at the South as well as the North nearly two centuries after this principle had been made a foundation truth of our country's life. It was but fitting, therefore, that the first representative body elected by the American people and in every sense the popular choice, ever convened on American soil, was the assembly of Burgesses held in 1669 in the choir of the little church at Jamestown, Virginia, where after reading of the Church's prayers by Parson Buck, the faithful priest of the colony, these elected representatives of the people deliberated concerning matters ecclesiastical and civil for the Virginia commonwealth and for the Virginia Church. This was a year before the "social compact" was signed in the cabin of the Mayflower, off the Massachusetts coast, by the Pilgrim Fathers, to whom so many erroneously attribute the source and spring of American freedom.

The student of our history is well aware of the important part borne by what is known as the "Parson's cause" in Virginia in exciting in the popular mind the desire for freedom from foreign rule. It was in connection with this *cause celebre* that the eloquence of Patrick Henry, himself a Churchman and communicant at the Church's altar, in his maiden effort in defence of the people against the ecclesiastical decisions and precedents of the Mother Church and land awoke in every American breast the longing for liberty. The preliminary contests for independence were largely fought on ecclesiastical issues. The controversies between the royal governors and the commissaries of the Bishop of London, in whose see the colonies were considered to be included, and the vestries of the churches of Maryland, Virginia, and to the southward, with respect to the right of presentation and induction into the cure of souls—that is, the question whether the American vestries and people should choose their spiritual pastors and teachers themselves or accept unquestioned, and support without complaint, such as should be sent to them from abroad—preceded and presaged the strife for the winning of our civil independence. Nor was this impatience of foreign domination in ecclesiastical affairs confined to the choice of the incumbents of parishes in the colonies where the Church was in whole or in part established. So fully did the Churchmen of the colonial times enter into the liberty-seeking temper of the times, that leading clergymen and laymen of the established Church of Virginia, and elsewhere in the South, opposed the introduction of bishops in America. It was thus that this very scheme of the English Church and crown for the perfecting of our ecclesiastical regime became, as Samuel Adams asserts, a moving cause of the wish of the American people for severance from the rule and reign of the English hierarchy and the English monarchy. Churchmen united with the Puritans of New England and the Presbyterians of the middle and southern colonies in opposing the scheme of the settlement of bishops in America, though not for lack of respect for the apostolic office and power. These lovers of liberty, civil and ecclesiastical, preferred to wait for the perfecting of their own Church system and order, if bishops from abroad who were to be lords temporal as well as spiritual, supported at the public cost, and not those of their own choice, were to be forced upon them by the English crown. Virginia and Massachusetts united in opposing the introduction of these crown-appointed bishops into America just as, a little later, Virginia and Massachusetts went hand in hand in the effort to throw off the yoke of England's king, and were in their united action the strength of the opposition to English domination and despotism. In fact, so determined were the Churchmen of the southern colonies in their desire for independence of arbitrary power and foreign control all through their history, that the first blood shedding for freedom was not at Lexington or Concord, but in Bacon's rebellion in Virginia a hundred years before.

We claim for the Church the most intimate connection with the struggle for independence from the day when the Sons of Liberty, under the leadership of Robert B. Livingston, an ardent Churchman, and a warden of Trinity church, organized the opposition to the Stamp Act in New York, in 1764, to the day of Washington's inauguration as President of the United States, April 29, 1789, when the same Churchman and patriot, then Chancellor Livingston of New York, administered to the first president the oath of office, and with the members of Congress and the Father of his Country, attended service at St. Paul's chapel on Broadway, and joined in the Church's Evening Prayer, as read by the patriotic Provost, chaplain of Congress. The two lanterns hung out from old Christ church, Boston, by a patriot and a Churchman, lighting Paul Revere's famous ride to alarm

the country of the British movement on Lexington and Concord, were the Church's patriotic beacon-light, illuminating the long struggle for liberty; and its light faded not till the prize was won, and even now it shines brightly, and will shine on forever.

The first Congress that assembled in Carpenter's Hall, Philadelphia, in 1774, was opened by the patriot rector of Christ church and St. Peter's, "in full canonicals," as the Puritan Adams is careful to note, with the Church's prayers. Of this first Continental Congress, nearly, or quite, two-thirds of the deputies were Churchmen. The same proportion obtained in the Congress which declared our independence. Six signers of the Declaration of Independence were connected with the united parishes of Christ church and St. Peter's, Philadelphia, and were buried in the Church's burial grounds. Three of the signers were wardens or vestrymen of Trinity, New York. Four of the signers were at one time connected with St. Ann's, Annapolis, Md. It was by the casting vote of John Morton, of Chester, Pa., a devoted Churchman and vestryman, on July 2, 1776, that the vote of Pennsylvania was secured for independence. It was the recall by express of Cæsar Rodney, of Delaware, a life-long Churchman, that did the same service for Delaware. One "signer" from Massachusetts, Elbridge Gerry, afterward vice-president of the United States; all but one of the signers from New York; one signer from New Jersey, Francis Hopkins, a vestryman and warden; all the signers but one from Pennsylvania; all but one from Delaware; all but one from Maryland; all the signers from Virginia; all from North Carolina and all from South Carolina; and all but one from Georgia, were Churchmen as well as patriots. These facts, established by careful investigation, afford a sufficient answer to the charge of "Toryism" at the time of the Revolutionary War so often ignorantly or maliciously urged against the Church.

Of the fifty-five actual signers of the Declaration of Independence, thirty-four were Churchmen, while at least seven other Churchmen, eligible as signers by their actual votes in July, or by their membership of the Congress in August, were providentially hindered from giving their signatures, as they had recorded their votes, for the Declaration. Twelve of the signers were Congregationalists; four were Presbyterians; three were Quakers; one was a Baptist, and one was a Roman Catholic. The predominance of the Churchly element in the Congress of 1776, which declared our independence, is thus made clear. It is an interesting fact illustrating the close relations of Church and country at the period of our nation's birth, that six of the signers were sons or grandsons of clergymen of the Church, and others were connected by marriage with the clergy of our Communion. Francis Lewis, of New York, a vestryman of Trinity, was the son of a clergyman, the grandson of another, and a nephew of a dean of St. Paul's, London. William Hooper, of North Carolina, an earnest Churchman, was a son of the Rev. Wm. Hooper, formerly a rector of Trinity, Boston. Cæsar Rodney, of Delaware, was the grandson of the Rev. Thomas Crawford, one of the earliest clergymen of Pennsylvania. George Ross, of Delaware, was the son of the Rev. George Ross, for over half a century a missionary of the venerable Propagation Society of London, at New Castle, Delaware. Samuel Chase, of Maryland, was the son of the Rev. Thomas Chase, rector of St. Paul's, Baltimore. Of George Taylor, of Pennsylvania, little is known, save that he was a son of a clergyman of the Church of Ireland. George Reed, afterwards Chief Justice of Delaware, was a son-in-law of the Rev. George Ross; and Robert Morris, of Pennsylvania, "the financier of the Revolution," was the brother-in-law of William White, chaplain of Congress, and afterwards the first bishop of Pennsylvania. The resolution offered in the Continental Congress of 1776, declaring the thirteen colonies free and independent, was moved by Richard Henry Lee, of Virginia, a Churchman and a vestryman. The chairman of the Committee of Congress, to which this resolution was referred, and by whom the declaration was reported after its discussion and adoption in "committee of the whole," was Benjamin Harrison, of Virginia, a Churchman and a vestryman. The author of the Declaration itself, Thomas Jefferson, of Virginia, although in later life regarded as an infidel, and certainly holding and advocating views quite inconsistent with those accepted by any Christian body, had been baptized and was a vestryman of the Church in Virginia, and to the last of life was a regular attendant at church. In view of his Baptism, his family associations, and his office-bearing, Jefferson must be considered as at least a nominal Churchman. His Prayer Book, used in church in his later years, is still carefully preserved. The contributions of these three Virginians, each a vestryman of the Church, and all actual, or at least nominal, Churchmen, to the cause of American independence, can be paralleled by no other religious body in the land. The faith of the great body of the framers of the Federal Constitution in 1787, was that of our Church—two thirds of the convention being Churchmen.

The American Church in this land was organized as an independent branch of the Church Catholic of Christ, by the united action of clergymen who were patriots during the war, and laymen who were foremost both in the halls of Congress and on the fields of battle in winning our freedom. This organization was effected, as might be expected from

the very composition of our early State or diocesan and General Conventions on fundamental principles closely allied to those of the national government. The preface to our Book of Common Prayer reminds us that our ecclesiastical independence was secured by the same struggle through which our civil independence was attained. The organization of the American Church is autonomous—free from the control of an alien potentate or power, dates back to the birth-throes of the nation, and the connection between the heaven-guided statesmen who marked out for us the problem of our political freedom, and the efforts of the same master-spirits of the times in outlining a policy and in establishing principles that make our Church, freed from foreign oversight and rule by the war, distinctively American in the minutest details of its economy and organization, is an established fact of history. Of the two thirds of the framers of the Constitution who were by birth, by Baptism, by family, or by personal affiliation, Churchmen, nearly one fifth were deputies in actual attendance upon the early General or State Conventions of the Church. A dozen or more members of the Constitutional Convention of 1787, who did not sign its completed work, were also Churchmen, proving that the controlling religious spirit in this Convention was that of the Church. Washington lived and died in the communion of the American Church. Franklin was an attendant and a pew-holder at Christ church, Philadelphia, and his testimony as to the value of the Book of Common Prayer, and his only theological work, a revision of the Prayer Book, would attest his familiarity with, and approval of, the Church's worship, even had we not his direct testimony to this effect in a letter addressed to his daughter. Henry Laurens, the first president of Congress, and John Laurens, the soldier, well styled the "Bayard" of the American Revolution, were Churchmen. The chivalrous Montgomery, killed at Quebec; and the gallant Mercer, killed at Princeton, were Churchmen. The remains of the hero of Bunker Hill, Dr. Joseph Warren, whose latest public utterance ere his death was an attestation of American Churchmen's sympathy with the cause of liberty, rest with those of his brother, a devout Churchman, under St. Paul's church, Boston. Samuel Provoost, afterwards first bishop of New York; John Croes, afterwards first bishop of New Jersey; Robert Smith, afterwards first bishop of South Carolina, bore arms on the patriot side in the war. Of the Virginia clergy, over a score took part as chairmen in the preliminary committee meetings and assemblies in behalf of American liberty. Of the twenty clergymen of South Carolina, fifteen were patriots. In Maryland, the proportion was about the same. Bass, afterwards first bishop of Massachusetts, was dismissed from the service of the English Propagation Society on the ground of sympathy with the patriotic cause. Parker, second bishop of Massachusetts, was among the first to accommodate the Church's services to the altered situation of public affairs on the Declaration of Independence, and thus kept his church in Boston open throughout the war. Half of the Connecticut clergy remained at their posts throughout the struggle, and a number of them, if not a majority, were sympathizers with the popular side.

The first ecclesiastical response to the reading of the Declaration of Independence from the State House steps, Philadelphia, by brave John Nixon, a communicant of the Church at St. Peter's, was the action of the rector and vestry of the united parishes of Christ church and St. Peter's, taken on the evening of July 4, 1776, in adapting the Prayer Book to the altered conditions of civil affairs. With this record of the attitude of leading clergy, north and south, in favor of American freedom, the Church cannot be justly charged with "Toryism," because certain of her clergy and laity sympathized with the Crown. Large numbers of the Congregationalists of New England, both ministers and people, were open and avowed Tories. Presbyterians in numbers, both at the North and South, were opposed to the patriot proceedings. The Quakers were largely on the side of England. The Methodist connection was not represented either in Congress or among the prominent military leaders in the strife. The Roman Catholics, with a few exceptions, were Tories. The Churchmen of the Middle and Southern states, together with numbers of our Communion at the North, and the Congregationalists of New England, with a number of the Presbyterians of New York, New Jersey, Pennsylvania, and the Carolinas, made up the friends of American liberty; and in and through the struggle Churchmen bore the leading part. Of the twelve generals appointed by Washington early in the war, eight were Churchmen. General Sullivan, of New Hampshire; General Cobb, of Massachusetts; General Ward, of Rhode Island; Generals Morgan and Lewis, of New York; General Breatly, of New Jersey; Generals Ross, Cadwallader, and "Mad Anthony" Wayne, of Pennsylvania; General John Peter Gabriel Muhlenberg, of Virginia, who exchanged the priest's and preacher's garb for the soldier's uniform, and led his congregation from church to camp; Generals Sumpter, Marion, and Moultrie, of South Carolina; Generals Gwynnett, Wymberly Jones, and Walton, of Georgia—were all Churchmen. Not a field of battle from Bunker Hill to Yorktown but was moistened by Churchmen's willing offering of life-blood for country and freedom. John Jay, warden of Trinity, New York's first chief justice, and a Commissioner of Congress at the French court; Elbridge Gerry,

of Massachusetts, a "Signer" whose patriotic services were rewarded by the highest office but one in the people's gift; William Samuel Johnson, D.C.L. *Oxon*, to whose wisdom we owe the organization of the Senate as a separate body; Chief Justice Francis Hopkinson, of Pennsylvania, a "Signer," and a distinguished patriot and publicist; Robert Morris, a "Signer" and the financier of the Revolution; Chief Justice Read, of Delaware; the Johnsons, Chases, Pacas, Stones, of Maryland, the Lees, the Pendletons, the Randolphs, Chief Justice John Blair, Chief Justice Marshall, the friend and biographer of Washington, Chancellor Wythe, all of Virginia, all were Churchmen.

There is still a question as to the authenticity of the Mecklenburg resolutions of the North Carolina Presbyterians, said to have been adopted some time in May, 1775, but there is no question as to the action of the vestry of St. Paul's, Edenton, North Carolina, in which the patriotic vestrymen, after disclaiming the right of Great Britain "to impose taxes upon these colonies," and asserting that "all attempts" to "establish and exercise such claims" "ought to be resisted to the utmost," and professing allegiance to "the Continental Congress," proceeded to "solemnly and sincerely promise and engage under the sanction of virtue, honor, and the sacred love of liberty and our country, to maintain and support all the acts, resolutions, and regulations of the said continental and provincial congresses to the utmost of our power and ability." This was done June 19, 1776, anticipating the action of Congress a few weeks later. So completely did the Church influence and control the patriotic and popular sentiment of South Carolina that soon after the establishment of government at Philadelphia, choice was made by the diocesan convention of the entire representation of the States then in Congress, as the lay deputies to the General Convention appointed to meet at the capital. Charles Cotesworth Pinckney, author of the clause in the Federal Constitution that no religious test shall ever be required as a qualification for any office or public trust under the United States; and to whom we owe the phrase, "millions for defence but not a cent for tribute," was an earnest Churchman. It was in St. John's church, Richmond, Virginia, that Patrick Henry, a Churchman and a communicant, uttered in 1773 the key-note of the War of the Revolution as he cried: "Give me liberty or give me death." In the revolution the Church was patriotic; and but for the labors of Churchmen, as John Adams practically confesses, our nationality would never have had a being. Naturally the Church of patriots and freemen was in its organization in structural harmony with the national government, which was framed and fashioned by her sons. As a result the Church has been the mother of presidents: Washington, Jefferson, Madison, Monroe, Taylor, W. H. Harrison, Tyler, Buchanan, and Arthur; of Justices of the Supreme Court, from Marshall to Morrison Waite and our own Melville M. Fuller; of statesmen, from Alexander Hamilton to Clay Webster and Seward; of legislators, from Madison and Randolph to George G. Edmunds; and of publicists, from John Jay to Edward J. Phelps; and this has been the case to an extent equalled by no other American religious body. It is thus that our claim of adaptation to American institutions and American ideas is proved.

We may note briefly in passing the Church's connection with our literature and our national culture. The names of Washington Irving, ever writing in the purest English prose, with never a line or a word to cause a blush; of Fennimore Cooper, whose pen has thrown a glory over the Indians of our land, as well as illustrated so exquisitely the struggle for independence of Hamilton and Madison, who in "The Federalist" made politics and state-craft a study and a delight to all who can read; of Chancellor Kent and Mr. Justice Story, the masters of legal lore; of Hobart, the trenchant polemic; of Dehon, the peerless preacher; of Gulian C. VerPlanck, the first American Shakespearian student critic editor, and of Henry Norman Hudson, his latest commentator; of Richard Henry Dana, the inimitable narrator of life before the mast; of Muhlenberg, whose "I would not live away," struck a responsive note throughout the Christian world; of Cleveland Coxe, the Christian and Churchly balladist, in whose "Dreamland" all would wish to live and die; of George W. Doane, the poet preacher and great-hearted bishop of souls; of William Crosswell, the devoted priest and graceful versifier of Boston; of John Henry Hopkins, preacher, prelate, poet, polemic; of Francis Lister Hawks, the unrivalled orator and the faithful historian; of William Ingraham Kip, the controversialist, historian, and essayist; of Donald G. Mitchell, the "Ik Marvel" of student days whose "reveries" appealed to hearts young and old alike; of Henry Reed, scholar and professor, and master of all that had been well or worthily written in English prose; of Robert T. S. Lowell, the metaphysical novelist and analyst of character, ranking in his subtle insight with Hawthorne, and rivalling in verse and "English undefiled" his brother James Russell Lowell. All these and others scarcely less gifted, equally known and admired, are among the Church's contributors to literature. In the golden book of American authorship we have our countless entries, the names of the Church's gifted sons which "were not born to die." Is not this indeed the American Church, the relations of which to the country we have sought to trace? Is it not the Church of the future, the Church of the Nation, the Church of the English-speak-

ing race—this "American Church," as Bishop White so fondly styled it in its comparative feebleness a century and more ago. It may, it will be, if we Churchmen and patriots, rising above all mere party or partisan affiliations, arouse us to our duty to live and labor for the Church of our Lord Jesus Christ, for God and native land!

Canada

At the ordination service in St. Alban's cathedral, Toronto, in December, the Bishop of Toronto admitted five deacons to the priesthood and ordained two deacons. The employment of lay agency in Church work is exciting a good deal of attention in this diocese, and a committee of the clergy has been appointed to draft a scheme for general lay work. A beautiful memorial window was placed in St. John's church, Peterboro, before Christmas, in memory of the late E. Chamberlen, by his family. It was arranged that the usual missionary services should be held throughout the rural deanery of Durham and Northumberland, diocese of Toronto, on Jan. 22nd.

It is expected that Dr. Lewis, the acting Metropolitan, will be asked to give the annual charge at the Canadian convention of the St. Andrew's Brotherhood, to take place in February, in Kingston. The Bishop of Huron, the Bishop of Nova Scotia, and a bishop from the United States, are amongst those whom it is anticipated will be present. Improvements on the church at Smith's Falls, diocese of Ontario, to the amount of \$1,500, are to be commenced. Holy Trinity church, Ameliasburg, in the same diocese, was reopened lately, after having been closed for some years. It is hoped that the new church at Kazabazua will be ready by August next. The land has been given and plans are being prepared.

At a recent Confirmation service by the Bishop of Huron, most of the candidates, 19 in number, were married persons. A class of 73 was presented to the Bishop, at Christ church, Chatham, on the 18th. Church work in connection with St. James', Stratford, which boasts of possessing one of the finest church properties in the diocese, is progressing, although the debts to be paid off are large. Work on the cathedral buildings, London, is being pushed on as much as is possible at this season of the year. The prosperous condition of the Sunday school of St. James', South London, necessitates the erection of a larger building for the accommodation of the scholars, and steps are being taken for the purpose.

The Rev. Dr. Norman, dean of Quebec, has erected a very handsome memorial window on the west side of the cathedral, Quebec, to the memory of his sister.

A Deaconess' Home will shortly be established in Toronto, a house for the purpose having been given by the daughter of Sir Daniel Wilson. Miss Wilson is at present in England, taking a course of training in the Mildmay Deaconess Home, London, to fit her for the work in Canada.

The Bishop of Nova Scotia held an ordination service at St. John's church, Truro, N. S., on the 18th. The interior of St. John's church, Crapaud, P. E. I., has been completely renovated lately, and the old bell tower replaced by a new one. The new church at Coxheath, Sydney, Cape Breton, was opened on Dec. 18th. Except the stone-cutting and part of the plastering, all the work on this fine building was done by the parishioners themselves.

After a service held by the Bishop of Calgary, at Bowden, lately, a meeting for organization was held, at which it was decided to build a church without delay. The great influx of people by immigration during the past year into the Red Deer and Edmonton districts, in the diocese of Calgary, will necessitate increased church accommodation in many places. The largest place in the mission is Innisfail a town not more than 15 months old, and here a very good frame church has been built. The district, nearly 2,300 miles, has been in charge of one man, the Rev. Mr. Brashier, with very little assistance. The Bishop has lately visited the settlements in the mission, holding Confirmation and other services.

St. John's School, Qu' Appelle, will be continued, as sufficient funds have been raised for the purpose. Bishop Anson (late Bishop of Qu' Appelle resigned), has been appointed by the Bishop of Lichfield to the mastership of St. John's Hospital, Lichfield, England.

Funds have been provided for a font in memory of Dr. Anderson, first Bishop of Rupert's Land, in St. John's cathedral. Land has been bought, and a new mission will be organized in the spring, in connection with the cathedral. The church at Rat Portage will be finished in February; the basement has been completed for some time. The plan for raising \$6,000 for the Home Mission Fund during the coming year, in the diocese of Rupert's Land, is meeting with much success. Each parish is apportioned a certain amount, according to the number of families, and so far, the parishes have exceeded their assessment.

Arrangements have been made with the Bishop of New Westminster for the Domestic and Foreign Missionary Society of Canada, for a tour to be made by him in Canada, in February and March, to give missionary addresses in vari-

ous places, beginning with Toronto. There were present at the synod lately held at New Westminster, 17 clergy and 27 lay delegates. The advisability of a division of the diocese, and the appointment of a bishop for the new portion, was under consideration, and the executive committee was instructed to report upon the matter at the next synod. Holy Trinity church has been constituted his cathedral by the Bishop.

A large number of the clergy were present at the ordination service held in Trinity church, Montreal, on Dec. 18th, at which five candidates were ordained to the priesthood and five to the diaconate. The sermon on the occasion was preached by Dean Carmichael.

An interesting series of missionary services was held in the deanery of Clarendon, diocese of Montreal, lately. One of the speakers called attention to the good work done by the young men of St. George's church, Montreal, and the number of missions which they have been the means of establishing. Reference was made to the birth and wonderfully rapid growth and work of St. Andrew's Brotherhood, several chapters of which now exist in Montreal, in connection with the city churches. The Church Home, Montreal, held its annual meeting on Jan. 16th. Bright and hearty services were held on the first day of the year.

New York City

On Sunday, Jan. 22nd, there was an alarm of fire in the chapel of St. Luke's Hospital, which, but for the coolness of the officials, would have resulted disastrously.

The Rev. David H. Greer, D. D., of St. Bartholomew's, delivered an address at the 8th anniversary of the Young Men's Institute in the Bowery on Tuesday, Jan. 17th.

A new gift has been added to Grace church in the shape of a handsomely carved mediæval chair for the chancel. It is a thank offering from a lady of the congregation.

Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, is on the point of starting a club for men on the basis of the boys' club which has proved such an extraordinary success.

The Year Book of St. Ann's church has just been issued, and indicates vigorous work. Among the parochial societies are St. Ann's Guild, the Woman's Missionary Society, the Mothers' Meeting, St. Andrew's Brotherhood, and Girls' Friendly Society. The parish has 1,220 communicants, 525 families, and three clergymen. Its income last year amounted to \$41,051.87. There is an endowment fund of \$22,857. All seats are free.

The chapel of the Messiah, one of the mission stations under the City Mission Society, holding services in temporary quarters until the new edifice, already described in these columns, is completed, has lately come under the pastoral charge of the Rev. Hugh Maguire. Mr. Maguire is a very earnest and active worker. He comes to his new work from the rectorship of the church of the Saviour, Brooklyn.

At St. Mary's church, Mott Haven, in the upper part of the city, earnest work is doing under the energetic leadership of the rector, the Rev. Joseph Reynolds, Jr. Much of the work of the parish is concentrated in St. Mary's Guild, which during the winter season holds frequent meetings. The Sunday school of the parish has grown so large that it is accommodated in its present quarters with difficulty.

At Grace church, the Rev. Wm. R. Huntington, D. D., D. C. L., rector, several pews have been donated by their holders to the vestry, with a view to the church eventually becoming "free." The latest donation of this kind is from Mr. Walter H. Burns, who for some time past has resided abroad. He "inherited" the family pew, and has presented it to the corporation, with a financial gift added, in memory of his parents. The condition is attached that the pew shall never be sold or rented.

Beginning with the first Sunday in February, there will be a change in the morning service of Trinity church, the Rev. Dr. Morgan Dix, rector. For many years the full service, with sermon and celebration of the Holy Communion, has been held every Sunday. This has made the service extremely long. Hereafter, on the first Sunday in the month, only the High Celebration will be at 10:30 a. m., Morning Prayer being read at 9. Mozart's First Mass will be sung on the first Sunday in February.

The quartet singers at Grace church, the Rev. Wm. R. Huntington, D. D., rector, have been asked to resign. The resignations will take effect on May 1st. Whether the remaining chorus will conduct the music, or a new boy choir be substituted, has not yet been decided, though, as already intimated in these columns, there is a considerable movement for the latter. The matter rests with a committee. For more than 20 years, Dr. Samuel P. Warner has been the organist of this church, in which relation he has won deserved fame. It is understood that he will remain.

The congregation of St. Matthew's church, the Rev. Henry Chamberlaine, rector, has been worshipping for some time past in a temporary wooden structure. It has now been decided to erect a permanent and handsome church near the present site, in order to meet the growing needs of the parish. The estimated cost of the building is \$40,000, and effort is being made to raise this sum, an effort to which Bishop Pot-

ter has given his practical encouragement, being the first contributor.

At St. Mark's church, the Rev. Dr. Rylance, rector, a special service was held on the evening of Sunday, Jan. 15th, under the auspices of the Working Girls' Guild. There was a large attendance. The rector preached an anniversary sermon. The guild, which numbers 140 members, is actively working to secure funds for the erection of a much-needed parish house. Already a considerable sum has been collected. A site near the church will probably be selected, and a building put up, which will accommodate the various parish societies, and form a fitting centre for week-day work.

The Church Temperance Society held public meetings on Monday and Tuesday at its headquarters at Annex Hall. Matters of routine business were discussed with much earnestness, among them the expediency of a new movement in New York in connection with the Woman's Temperance Auxiliary. This plan involves the sending of lunch wagons at night into the parts of the city where men toil all through the night hours. Many saloons remain open all night for the accommodation of such persons, and a provision for the supply of wholesome food at low prices will prove a good temperance work. Experiment has already been tried with a wagon sent every night to the region where the printers are at work on the great newspapers, and it is found that the plan can probably be maintained on a self-supporting basis. Mr. Robert Graham, the general secretary, has made an earnest appeal for the funds needed to start off with. On Tuesday night a meeting was held at Chickering Hall, with addresses from a number of public speakers.

The Astor memorial doors for Trinity church will soon be placed in position. The south door shows a series of historical scenes from designs by Mr. Chas. N. Niehaus, the rector, the Rev. Dr. Morgan Dix, having selected the themes. The six panels are arranged as follows, beginning at the base: 1. The discovery of Manhattan Island by Hendrick Hudson, representing the discoverer looking from the deck of the "Half Moon," the costumes of the seamen being in the picturesque fashion of that period; 2. Bishop Berkeley, the philosopher, preaching to the Indians; 3. George Washington entering St. Paul's chapel of Trinity parish, as his first act after his inauguration as first President of the nation. He is being received at the church door by the clergy in their vestments; 4. the consecration of the four bishops in the same chapel, showing the chancel exactly as it appears at present; 5. The consecration of Trinity church, in which it must be confessed the artist has given a scene more German than Anglican in its features; and 6. The dedication of the Astor rector, showing the interior of Trinity church. The tympanum of the door is to be chiseled in stone of the same kind as that used in the church walls. It will have a very artistic and beautiful figure of an angel seated, holding a scroll on which is inscribed the words, "King of Kings and Lord of Lords." Armorial shields are on either side, and floral emblems and branches of palms. In large lettering is a dedication of the whole work to the memory of the late John Jacob Astor.

At Old Epiphany House, a relief guild is to be composed of those willing to contribute either monthly or annually to the carrying on of this work. The department of charity at the house is carefully managed. It is open every morning for the purpose of receiving applications for assistance of any kind, and a hearty invitation to this end has been extended to the whole mission congregation. Each case is quickly and thoroughly investigated before relief is given. Especially are young men in trouble of any kind, urged to come for advice and help, and in this way the direct influence of the Church is brought to bear upon them. Work has been found for many men and boys, and also for several women and girls. A system of visiting is carried on, the main object of which is to convey the Gospel message into the homes of the people. For more than a year past many hundreds of families have thus been visited. Fully one quarter of them were found to be suffering from poverty, sickness, or grief. A physician has given most valuable help. But the healing chiefly needed is of a kind that only the Great Physician can give. So the mission is to both bodies and souls. It is desired to institute a system of night visiting, in order that those men who are indifferent or actually throwing themselves away, may be sought out in places that seem to attract them more than church or home can do. Men are now helped who cannot help themselves. The charity is sorely in need of money. The aggregate of pledged contributions from friends is less than \$30, and does not cover absolute necessities. The mission house pays no salaries, the work of the noble band of workers being voluntary.

A meeting of the Federal Council, held at call of the bishops of the dioceses of this State, at the Diocesan House, has just taken important action on several matters affecting civil legislation. An effort made some time since to modify the existing law for incorporation of our parishes, is objected to by Churchmen, as the old law rests not only upon our canonical usage, but also upon the civil laws in use in New York before the Revolution, and affecting the Church of England, as the Church here was then called. The Federal Council has appointed a committee, of which the Bishop of

Albany is chairman, for the purpose of opposing the proposed changes, or any change, until "the dioceses in the State, or a majority of them, shall memorialize the legislature for a change." If this is granted, the effect will be to keep the law in our own hands; if it is not granted the Church will be in danger of being interfered with. Meanwhile, a committee composed of all the bishops, and of clerical and lay delegates from each diocese, will examine the existing law, with a view of ascertaining what amendments, if any, are desired in it, in order to be able to act as a unit in dealing with the legislature on the subject. The council appointed another committee to consider the advisability of petitioning the legislature to make the marriage laws more restrictive, by requiring a license to be taken out by all persons seeking marriage. On Bishop Potter's suggestion an effort will be made to secure reduced travelling rates for clergy travelling on railways in the State. The council will meet again, at call of a majority of the bishops, to receive and act on reports of the committees now appointed. Within recent years the council has gradually become a real factor in the Church life of the State, and is commonly felt to be a needed approachment to provincial system.

At Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, the committee on Domestic Missions has sent out during the season just closed, 21 boxes, and checks, having a total valuation of \$2,339. All parts of the domestic field were represented in this sending. A kindergarten has been newly established in this parish, and after a number of obstacles, has reached an unusual basis of success. A goodly number of children have been secured as regular attendants. Calvary chapter of the Brotherhood of St. Andrew, which has a record of 4 years' growth, has 30 active members on its roll, including the clergy of the parish. Recently the rector admitted 8 new members, with a service in the church. Besides these, 14 men have been proposed for membership. This chapter grew out of a Bible class. It has a working committee on hospitality, on the boys' club, and for active co-operation with work at the Galilee mission. The Galilee mission continues its good work more vigorously than ever, this winter. The services are well attended, and a large number of helpers from the parish church, are co-operating. Material aid is given only after close investigation as to the worthiness of the applicant. A conference is held weekly at the parish house on Saturday afternoons for the parishioners. The Rev. Scott M. Cook, the assistant clergyman in charge of the work, under Dr. Satterlee, is always present at these conferences, and methods of work are informally discussed. In this way a general view of the work of the Galilee mission can at all times be obtained by the congregation of Calvary church, with consequent appeal to their sympathy and support. An effort is making by the rector to gradually endow Calvary church, so that it may become free. The growth of the great city is slowly but surely surrounding it with a business population, and families long associated are moving further uptown. The pews now rent for \$22,000 per annum. Systematic offerings amount to about \$28,000, part of which, however, goes to objects out of the parish. The district already reached by Calvary covers one of the most spiritually needy, and with the chapel and the Galilee missions, and its many working agencies, the parish is a model of Christian activity on the noblest lines. Guarantee of support in the long future is a practical necessity that is realized, though there is no lack in the present under Dr. Satterlee's successful administration. On St. Paul's Day, the annual meeting of the general missionary department of this parish, was held in the Sunday school, immediately after the Eucharistic Celebration in the church. What is known as the Missionary Association also held its annual meeting on the evening of Monday, Jan. 23rd, in the choir room. The pews in the church are well filled, and free services are held Sunday nights. Six services, besides that of the Sunday school, are held every Sunday, and service twice daily on week days. The church is always open for private prayer. At the chapel, under the charge of the Rev. Wm. Stanley Emery, there are two Sunday schools, one of them for the Chinese. The Woman's Benevolent Society of the parish provides work for the deserving poor, and takes orders for a great variety of garments, paying for the making of them. The Summer Home has received a gift lately of a much-needed horse, from one of the lady parishioners. The 10th of the series of musical services was held on the evening of Tuesday, Jan. 24th, when Barnby's "Rebekah," and Bridge's "The Lord's Prayer," were finely rendered. The amount of systematic offerings in the parish for the year just closed was \$35,817.44.

Philadelphia

From the estate of Elizabeth F. Wharton, who died in November, 1891, there was paid on the 12th inst., to the minister in charge of Christ church chapel, \$100 for the sick poor; and a like sum to the City Mission.

The Philadelphia Alumni of St. Paul's School, Concord, N. H., held their annual re-union on the evening of the 4th inst., at the Bellevue. Among those present was F. Marion Crawford, the novelist, who was at one time a student of St. Paul's.

A reception was tendered the new rector of the church of

the Nativity, the Rev. Llewellyn Caley, on the evening of the 20th inst. A large number of the parishioners were present in the lecture room of the church, and greeted him cordially.

The annual meeting of the contributors to the Home for the Homeless was held at the Home, 708 Lombard st., on the 16th inst. The treasurer stated that the total receipts from all sources in 1892, were \$2,335.14; and that the total of unpaid bills, for which she had no funds on hand at present, amounted to \$287.18. Eleven trustees, including the Rev. Henry L. Phillips, were elected for the current year.

The contributors to the Women's Boarding-Home Association, held their annual meeting on the 16th inst., at 915 Clinton st., when officers were elected for the ensuing year. The board of managers, in their report, said that they "are glad to express feelings of encouragement at the success which has attended this effort, and that they are more than ever convinced of the need of establishing these homes in other quarters of the city." The treasurer's report placed the receipts for 1892 at \$11,732.81, and expenditures, \$10,796.66.

Prof. J. McC. Murray, choirmaster of Christ church, Germantown, is organizing a children's "Messiah Association," which will probably be worked under the auspices of the Peoples' Institute of that suburb. The intention is to familiarize the children with Handel's great oratorio, so that they may be able, with the assistance of the "Philadelphia chorus," to render the "Messiah" in a grand and impressive manner.

The contributors to the House of Rest met on the 16th inst., in the hall of the American S. S. Union, Bishop Whitaker presiding. The treasurer's report showed that the receipts for the past year, including the balance from 1891, were \$5,291.89; present balance, \$49. It was stated that the number of inmates of the House of Rest is 14. A board of 60 women managers, representing 33 parishes, was elected to serve the ensuing year. An election subsequently took place for officers of the board, when Mrs. Wm. Bacon Stevens was chosen president; Mrs. T. S. Rumney, treasurer; Miss Gertrude Houston, corresponding secretary.

The North-west Convocation held its quarterly session on the afternoon of the 17th inst., at the church of the Epiphany. From the report of the Rev. T. W. Davidson, secretary, the mission chapel of St. John the Divine is favorably progressing, while the Rev. Joseph Sherlock, in charge of the mission of St. John Chrysostom, states that the basement of the new church has been completed, with the exception of lighting and heating, both of which will be by electricity. Services are held there regularly. The Sunday school also has increased.

The annual meeting of the Corporation of the Church Training and Deaconesses House of the diocese, was held on the 17th inst., at the House, 708 Spruce st. Bishop Whitaker presided, and offered prayer. It appeared from the treasurer's report that the current expenses during the year had been a little over \$3,200, all of which had been provided for, with a small balance on hand. The indebtedness upon the House had been paid in full, and extensive improvements have been made in the building, all of which have been paid for. The number of resident students in the House had been 12, five of whom were set apart as deaconesses on the 6th inst. Two new students have since been admitted. Bishop Whitaker re-appointed the Rev. Dr. T. S. Rumney, warden, and Miss Caroline H. Sanford, deaconess, House Mother.

Diocesan News

Milwaukee

Isaac L. Nicholson, D. D., Bishop

The semi-annual meeting of the trustees of Racine College was recently held, the attendance being larger than for several years past. The improvements, made under the warden's directions last year, were heartily approved. One of the buildings, sufficient for the present needs of the school, has been entirely transformed. The dormitories are spacious, airy, and light, handsomely finished in Georgia pine, and heated by steam. New plumbing has also been put in. The entire expense has been \$7,000, which is \$2,000 in excess of the sum appropriated by the trustees. This excess, it is earnestly hoped, may be met by the friends of the school, that no debt may be incurred. Bishop Nicholson has already made a beginning of an endowment fund. Now seems to be a favorable time for a forward movement, not for re-opening the college proper, but for putting the grammar school on a paying basis. All that is needed now, besides paying the arrearage above, for immediate success, is an increase of attendance. Twenty more boys would be a great encouragement to Dr. Piper, the self-sacrificing warden, and Mr. Robinson, the faithful and efficient headmaster.

BELOIT.—On the 3rd Sunday in Advent, St. Paul's church was opened for services. It had been closed five months, undergoing enlargement and improvements. An extension of 12 feet of stone, hexagonal in form, at the chancel end, gives spacious room now for both the recess chancel and the choir; 32 choristers can now be comfortably seated instead

of 24, as heretofore. The seating capacity of the church has been increased from 52 pews to 63. The gallery has been fitted up and arranged with pews, 10 in number, that will conveniently furnish sittings for 50 adults. The centre aisle through the church has been widened to six feet. An additional furnace, large and new, has been put in. The old floor foundation has been removed and a new one put in, and on it laid a floor of Georgia pine. The old pews have been replaced by modern ones made of oak. New stained glass windows have taken the place of the old, among which is a most elegant one over the chancel, as a memorial to Bishop Welles, furnished by the Daughters of the King. A new altar, and retables, and reredos and steps, all of solid oak, have been made by two skilled mechanics in Beloit. There is also a new credence of oak, supported by brass brackets; a new chancel rail of oak, upheld by elegant brass posts; a new brass pulpit, the gift of a parishioner as a memorial; a new brass lectern; a new prayer desk and stall, of oak; new doors of gothic pattern; electric lights; and last, but not least, an immense wall of red sandstone, built in front of the church and extending the whole length of the lot on the east side, eight feet in length. This wall was built to shut off the church from the depot, and thus exclude too much publicity; but it has also been found that it deadens the sound of a passing train by at least one-half. The rector and vestry of St. Paul's are to be congratulated on what they have undertaken and accomplished. They have now a very pleasant and attractive church to worship in, and a congregation, too, that fills it.

Chicago

Wm. E. McLaren, D. D., D. C. L., Bishop

MOMENCE.—A mission was held from Jan. 4th to 12th by the Rev. Floyd Tomkins of Chicago. Much interest was manifested, and on Jan. 6th all the stores, including five saloons, closed business at 7 P. M. in order to permit their employees to attend the service. There were two services each day, Holy Communion at 10 A. M. and service and sermon at 7 P. M. The meeting for men Sunday was well attended; there were 100 present.

MAYWOOD.—The Bishop visited the church of the Holy Communion, the Rev. C. Campbell Tate, priest in charge, on the 1st Sunday after Epiphany, in the morning, and confirmed a class of 12. The Bishop preached from the text from the Gospel for the day: "Wist ye not that I must be about My Father's business?"

CENTRAL PARK.—In the evening of the same day, the Bishop went with Mr. Tate to St. Barnabas' church, near West 40th st., and confirmed three. The little church felt the effect of the terrible wind and storm of that night, which prevented many from attending.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop

The Rev. Chas. A. Bragdon, dean of the Buffalo deanery, visited Christ church, Lockport, Monday evening, Jan. 9th. Notwithstanding the severity of the weather, there was a large congregation present at Evensong. After the service the dean met the vestry, to consider the affairs of the parish. Steps were at once taken towards increasing the income, by extending the pledge system, and also towards meeting the existing deficiency of \$350. Towards this deficiency Mrs. Washington Hunt, of New York, a former parishioner, pledges \$100 conditional on the balance being secured.

From Lockport, the dean went next day to Trinity church, Middleport, the Rev. G. W. S. Ayres, rector. In this parish there was found no deficiency anywhere of a financial character, which reflects greatly to the credit of priest and people. Everything about the property seems complete. The basement of the church has been neatly fitted up for Sunday school purposes at an expense of \$400, all paid for.

Hartland is a mission station nine miles from Middleport, and in charge of the rector of that parish. The people have taken a vacant store and fitted it up for Church services. On the occasion of the visit of Dean Bragdon and the missionary, Jan. 11th, the people assembled in the afternoon, some of them coming from long distances, and brought provisions with them. Tables were spread in a room contiguous to the chapel, and supper partaken of. The dean was thus enabled to meet the people informally. Later, Evensong was said. There were 37 people present, a goodly number when all the conditions are considered: the recent organization of the mission, a week night service, the scattered population, and the really unfavorable condition of the weather. But a low temperature fails to chill the Churchly spirit of the good people of this whole region.

The Rev. Chas. W. Hayes, D. D., has resigned St. Peter's parish, Westfield, to accept a professorship in the De Lancey Divinity School, Geneva. Dr. Hayes will also have charge of the parish at Phelps.

SUSPENSION BRIDGE.—De Veaux College is in a most prosperous condition. The membership in the classes is full, and a large addition to the buildings for dormitory and school room purposes is about to be erected. The president of the college, Prof. R. J. Coe, A. M., was united in holy matrimony to Miss Amelia C. Pickering, of Buffalo, at St. Mary's-

on-the-Hill, Jan. 3rd, the Rev. C. F. Wrigley, brother-in-law of the bride, officiating. At a meeting of the trustees held Jan. 12th, the Rev. Wm. A. Hitchcock, D. D., of Buffalo, was elected president of the Board, and J. S. Mackle, Esq., of Niagara Falls, secretary and treasurer. James H. Fisher, of Rochester, was elected to fill a vacancy caused by the death of the Hon. John H. Buck, of Lockport.

Ohio

Wm. Andrew Leonard, D. D., Bishop

FINDLAY.—Trinity parish has a second time within two years and a half suffered the loss of its church by fire. The church and contents, including furniture, clerical and choir vestments, library, etc., are by this second conflagration totally destroyed. A new church should be erected at the earliest possible moment if the good and hopeful work which has been carried on is not to receive a serious check. The financial means of the congregation are small, but will be strained to the utmost limit. An appeal is made for aid and Bishop Leonard heartily endorses it. Contributions should be sent to the rector, the Rev. James G. Lewis.

Florida

Edwin Gardner Weed, D. D., Bishop

An episcopal residence is very much needed for the Bishop at Jacksonville. About \$110,000 is required for this purpose and it is earnestly hoped that each parish and mission in the diocese will help in this work. Two fine lots have been purchased as the future site in Riverside, Jacksonville, at a cost of \$5,250. St. John's parish, the Rev. V. W. Shields, rector, has recently given towards this object \$3,000.

Bishop Weed visited St. John's church, Jacksonville, Dec. 18th, and confirmed a class of 12 persons.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

On Tuesday, Jan. 10th, a Mission was begun in St. Paul's church, Weston, conducted by the Rev. Dr. Forrest, of Clarksburg.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

DRESBACH.—St. James' church has been finished and is now used for worship.

ST-VINCENT.—The Rev. W. J. Wharton, of Iron Mountain, Mich., has been appointed rector of Christ church and surrounding missions.

ST. PETER.—The Rev. R. H. Cotton, for the past three years rector of the church of the Holy Communion, has decided to resign at the end of May.

WELLS.—The chancel in Nativity church has been enlarged, thereby giving it a more dignified appearance and increasing convenience. The Woman's Auxiliary cleared \$135 through their Christmas sale. A memorial of the late Dr. Straw has been erected in the church, consisting of an altar and reredos, credence shelf, lectern, and prayer desk, and a chancel carpet. The general design of the altar and reredos is Gothic, the total height being nine feet eight inches. The altar bears on the lower edge in front a carved inscription: "In memory of Daniel Straw, M.D., the beloved physician."

NORTHFIELD.—All Saints' has secured the Rev. W. P. Ten Broeck as its rector. He will reside at Faribault, but spend Sunday at Northfield.

STILLWATER.—A memorial litany desk of brass and oak has been placed in Ascension church; \$150 was realized from the Christmas sale.

AUSTIN.—Christ church rectory has just been completed and the rector, the Rev. C. M. Pullen, and family have moved in. The Sunday school is growing, and the rector and parish have already raised \$200 toward a new organ.

HUNTLEY.—A new mission has been opened in this town; services one Sunday each month. The outlook is very encouraging. Mr. H. U. Gibbs is lay-reader.

SUNRISE.—Through the will of the late J. S. Van Rensselaer the mission here receives an endowment which assures it Church services for all time.

NEW PAYNESVILLE.—The debt on St. Stephen's parish has been reduced \$248. A baptismal font costing \$25 has been donated to the church, also new seats for the choir.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

LEBANON.—The Rev. Chandler Hare, rector of St. Luke's church, and one of the best known clergymen in this diocese, died of hemorrhage of the lungs, Jan. 19th, after an illness of some time, aged about 55 years. Mr. Hare had been rector of St. Luke's 10 years. At one time he resided in Pittsburg, then in Minnesota, afterwards spending some time in Europe. He was the son of the late Rev. Dr. George Emlen Hare, formerly professor in the Philadelphia Divinity School. His mother was a daughter of Bishop Hobart, of New York, and Bishop Hare, of South Dakota, is one of his brothers.

Maine

Henry Adams Neely, D.D., Bishop

PORTLAND.—In December the new parish building of St. Luke's Cathedral was opened for the general work of the parish. The building is of brick with stone facing, and is admirably adapted for the purposes for which it is intended. When completed it will contain eight rooms including two large halls about 40x45 feet. Immediately on the right of the entrance, which fronts on Park street, is a good-sized kitchen and suitable closets. Opposite these rooms is a room for the use of the young men of the cathedral. The rooms on the second floor are intended for the Woman's Guild rooms, and those above them for any purpose for which they may be required. The large hall on the upper floor is for the use of the Sunday-school and other such gatherings. It is connected with the present chapel by a brick passage way opening into the chapel and thence into the cathedral. At present the lower or ground floor is the only part finished. The wood-work used in the finishing is cypress, the floors being of hard wood. The work so far has been done in a very thorough and satisfactory manner, and the parish has the satisfaction of knowing that as far as completed, the building is entirely free of debt. The cost has been a very little over \$5,000. It is calculated that about \$2,000 more will complete the building, the heating and furnishing being of course extra. The architect who has also kindly superintended the erection of the building is Mr. F. H. Fassett, of this city.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

A handsome memorial pulpit was placed in Trinity Cathedral on Christmas eve, which bears the following inscription: "To the glory of God and in loving memory of Anna Francis Thomas. Born March 18, 1839; Died November 2, 1892." The pulpit was the gift of the lady's father, General Richard Thomas, cashier of the Easton National Bank. The memorial was designed and built by Mr. R. Geissler, of New York, and is of brass and antique oak. It is pronounced by all who have seen it a very handsome piece of workmanship, and a beautiful and appropriate memorial of one who will long be remembered for her many good deeds.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The 6th annual convention of the Church Students' Missionary Association of the Theological Seminary of Virginia was held in the seminary at Alexandria on Wednesday, Thursday, and Friday, Jan. 11, 12, 13. It was well attended by delegates from colleges and divinity schools from all parts of the country, also by three representatives from Japan. The session was opened with an address by A. C. Thomson, of the Virginia seminary. The Rev. F. L. Hawkes Pott, St. John's college, Shanghai, China, spoke on "The China Mission." "The work of the Home Ministry for Foreign Missions" was earnestly advocated by Rt. Rev. G. W. Peterkin, D. D., of West Virginia, and Bishop Randolph, of Southern Virginia, made a most eloquent closing address. A special offertory was taken for missions and an address on "Education in Japan" by Mr. Gardiner, one of the representatives from Japan, was listened to with intense interest.

The fifth annual meeting of the Richmond Missionary Society was held in St. Paul's church, Richmond, Sunday evening, Jan. 8. The services which were the shortened form of evening service were conducted by the Rev. R. P. Williams, assistant minister of St. Paul's, and the Rev. P. G. Nash, rector of Christ church. The Rev. L. W. Burton, rector of St. John's, presided. The first speaker was Bishop Peterkin, of West Virginia, who presented the cause of the Brazil Mission. Dr. Arthur Brookes, rector of the church of the Incarnation, New York City, made a forcible address on missions in general as a never-ending feature of the Church's work. He was followed by Mr. Burton, who spoke on Diocesan Missions with his well-known earnestness and eloquence. No services were held in any of the city churches, thus enabling their congregations to be present, and St. Paul's was filled to its utmost capacity by an exceedingly attentive congregation. The eloquent and interesting addresses together with the beautiful music rendered by the admirable choir of this church, made a delightful service. All the city clergy with one or two exceptions were present.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—Christmas Day was observed by three Eucharistic Celebrations in St. Anna's church: at midnight, 7:30, and 11 A. M. At midnight and at 11 A. M. a large choir, assisted by organ, violin, and cornet, sang the *Cantique de Noel*, *Kyrie Eleison*, *Nicene Creed*, *Adeste Fideles*, *Sursum Corda*, *Sanctus*, *Benedictus*, *Agnus Dei*, *Gloria in Excelsis*, etc. Notwithstanding cold and rain, the church was crowded at the midnight Celebration, this being the only church in the city holding service at midnight. The rector, the Rev. E. W. Hunter, on entering the robing room, was agreeably surprised at finding a handsome lace surplice waiting for him, the gift of St. Mary's Guild.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

EPISCOPAL APPOINTMENTS

JANUARY

29. St. Mary's.
30. 9 A. M.: Bridge Hammock; 11 A. M.: Ways; 7:30 P. M.: Lower Mills.
31. 7 A. M.: Lower Mills; 11 A. M.: Satilla Bluff; 3 P. M.: Owen's Ferry; 8 P. M.: Bailey's Mills.

FEBRUARY

1. 11 A. M.: Sand Hills; 8 P. M.: Bailey's Mills.
2. 7 A. M.: Bailey's Mills; Jekyll Island.
5. Thomasville.

MARCH

5. Columbus.
19. Savannah.
12. Americus.
12. Savannah.
26. Augusta.

APRIL

2. Atlanta.
14-16. Hawkinsville.
9-13. Macon.

During the past year St. Luke's cathedral, Atlanta, has been made a free church; the rector's, the Rev. R. S. Barrett salary increased; church fairs, etc., have been abolished; subscriptions to diocesan missions doubled, and many other evidences of spiritual growth have encouraged the hope that this growth is permanent.

There are in the diocese about 5,000 children in the Sunday Schools. Bishop Nelson has proposed to the superintendents and clergy to form an organization among the children to be called the Bishop's Advance Guard, and that by this means \$5,000 or more be raised to devote to work in the diocese. With this fund it is proposed to build or aid in building churches at points where they are most needed, and for the first year or two support them.

Bishop Nelson wants \$10,000 for work among the colored people of Georgia, and says he is confident of getting it. During his short episcopate in this diocese he has proved a worker indeed, among these people, and grand results for the future for them are expected through his zeal and energy.

Over 40 years ago St. Philip's parish, Atlanta, acquired almost an entire city square which has since become exceedingly valuable. A meeting of the congregation was recently held which resulted in a committee being appointed to wait on the Bishop and offer to deliver to him on certain conditions this property on a portion of which now stands St. Philip's church, chapel, and rectory. This proposition includes the making St. Philip's the cathedral church.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

LEWES.—Christmas festivities began in St. Peter's church with the first vespers at 4:20 on the Eve. At 11:30 the bell rang out for the midnight Celebration, which was preceded by the festival procession with cross, banners, and tape bearers. The music was chiefly from the *Missa de Angelis*. Every available place about the reredos was filled with tapers large and small, and the altar was brilliant with light, and elegant with hangings, exotics, and superb holly. The other Celebrations of the festival were low Celebration at 7 A. M., and *Missa Cantata* at 10:30. Solemn vespers was sung at 7:30 P. M. At Epiphany, on the eve, the choir was entertained at the rectory with a supper. Miss Orr, the indefatigable and accomplished organist, was presented with Mrs. Oliphant's "Makers of Florence and Venice," *edition de luxe*. The new rectory has added unspeakably to the comfort of the priest, especially since the heater went in. At the sale for the rectory fund, held at Christmas, \$130 was realized.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop

BROOKLYN.—A special service under the auspices of the Church Association for the Advancement of the Interests of Labor, was held at St. Luke's church, on the evening of the 2nd Sunday after Epiphany. The sermon was preached by the Rev. J. O. S. Huntington, O. H. C.

A new arrangement has been begun by which the Brooklyn Clerical League will meet hereafter every month at the fine building of the Montauk Club, near Prospect Park. A large number of clergymen of the city and vicinity are members of this society, of which the Rev. Chas. R. Baker is the president. Papers of current interest are discussed at the meetings, and sociability promoted.

The retirement of the Rev. Dr. H. B. Cornwell from the active rectorship of the church of the Good Shepherd, will take place on Feb. 1st, when he becomes rector *emeritus*. When Dr. Cornwell went to the parish 22 years ago, it was a mission of the church of the Holy Trinity, founded by the then rector of that church, the Rev. Dr. Littlejohn, now Bishop of the diocese. The services were originally held in a store, and only about 100 assembled. Dr. Cornwell built and twice enlarged the present church, and has put the parish in a strong position. Meanwhile he has held many positions of trust in the diocese. He resigns solely on account of his advancing years. The Rev. Mr. Underhill, his successor in the rectorship, was formerly a professor in the Polytechnic Institute of Brooklyn, and has of late been assistant minister of the church.

At St. Mary's church, the Rev. W. W. Bellinger has begun a series of Friday evening studies in the first Epistle General of St. John.

At the church of the Messiah, the Rev. Chas. R. Baker, rector, special missionary services were held on the 1st Sunday after Epiphany. In the morning an address was delivered by Bishop Walker of North Dakota, and at night by the Rev. J. T. Cole, on the theme "Christian work in Japan."

The 8th monthly musical festival was held in St. Luke's church, the Rev. Henry C. Swentzel, rector, on the evening of the 1st Sunday after Epiphany. Gaul's "Holy City" was rendered by the combined choirs of the parish and the cathedral of the Incarnation, Garden City. Dr. Woodcock, organist and choir-master, was in charge. The sum of \$2,000 has been raised toward paying off the floating indebtedness of this parish.

Christ church, the Rev. Arthur B. Kinsolving, rector, is to have a new organ erected beside the chancel. The instrument will cost \$6,000 and is a gift from Mrs. Margaret B. Edson, in memorial of her late husband, Marmont B. Edson. For many years the music in this church has been conducted by a mixed choir in a rear gallery. The Rev. L. N. Caley, assistant minister of this church, received a present of a purse of gold before leaving to enter upon his new duties as rector of the church of the Nativity, Philadelphia. He made himself much beloved during his stay. The rector also has lately received a testimonial of regard in the shape of a watch and chain, presented by the young people of the church.

GARDEN CITY.—The Bishop of the diocese has gone for a visit to Jamaica, West Indies, and will return in time for the Lenten Confirmations.

AMITYVILLE.—St. Mary's church has been able to purchase a very handsome bell weighing over 500 pounds, a large sum of money being given by a gentleman from New York who attends St. Mary's during the summer, as a memorial. But owing to the weather it will not be hung for some weeks yet. The bell is from the McShane Foundry of Baltimore, Md. A choral Evensong at 4 P. M. has been introduced in St. Mary's, and the congregation enters very heartily into this new service. The choir has been thoroughly organized and placed under the care of Mr. Wm. T. Lovell, and it has already received much praise for its excellent music.

Massachusetts

Phillips Brooks, D.D., Bishop

BOSTON.—At the monthly meeting of the City Board of Missions, it was shown that more than 1,000 children, 100 mothers, 230 patients in hospitals, and 800 seamen, had received gifts at Christmas; 672 visits were made by the women missionaries; 125 exploring calls, 57 visits upon the sick; 12 children brought to Sunday school; 8 steamers met; 3 children baptized; 60 steamers visited; 100 sailing vessels visited; immigrants befriended, 32; meals given, 677; Bibles and Testaments given, 56; Prayer Books, 25.

SOUTHBOROUGH.—A new organ has been placed in the Sunday school room of St. Mark's church. It is the gift of one of the old boys of St. Mark's School.

HUDSON.—The Rev. George S. Pine, of Marlborough, has begun occasional services in the Unitarian place of worship. The next service will be held there, the first Sunday in Lent, by the general missionary of the diocese.

HOPKINTON.—A hall has been rented in Bridge's Block, on the main street, and services will be held there twice every month. The Rev. Waldo Burnett has been elected rector. The parish has been without a rector and a church building for nearly 30 years. The Bishop will make his annual visitation April 25th.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

The Rev. W. M. Jackson, colored deacon in charge of the mission at Henderson, was ordained priest at the church of Our Merciful Saviour, Louisville, on the 2nd Sunday after the Epiphany, by the Rt. Rev. T. U. Dudley, assisted by the rector, the Rev. A. C. Brown, and the Rev. W. H. Gardner, who preached the ordination sermon. The congregation was very large, and the service throughout choral, by the vested choir. This is the first colored man ever ordained in this diocese. The Rev. W. M. Jackson will return to the mission at Henderson, where he will continue to officiate.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The Bishop's Guild was organized on Friday, Jan. 6th, by Bishop Paret and a large number of ladies, at a meeting held in St. Paul's House. The guild's object is to aid the Bishop in supporting diocesan missions, and will be under his direction. The Bishop will set apart a certain work for the guild to do, and has decided that their first effort shall be to raise funds to support one of the "silent churches" of the diocese for the coming year. The guild is an outgrowth of the Junior Missionary Society, which was recently dissolved. Baltimore is to be the centre of the guild, with branches in Washington, Annapolis, Hagers-

town, Towson, and other places. Its officers are: Miss Paret, president; Miss Bailey, secretary; and Miss Ijams, treasurer.

The Rev. Dr. I. Hillhouse Buel, principal of Ravenscroft Theological Seminary, Asheville, N. C., died at the Church Home in this city on Friday, Jan. 13. His remains were taken to Troy, N. Y., on Sunday, Jan. 15th, for burial. A memorial service was held in the chapel at the Home at 5 o'clock in the afternoon by Bishop Paret, assisted by the Rev. Dr. J. S. B. Hodges, and the Rev. J. B. Harding. The deceased was born in Troy, N. Y., 75 years ago. He was ordained minister by Bishop Whittingham in Baltimore, and for many years was rector of parishes at Burlington, Vt., Cooperstown, N. Y., Cumberland, Md., and other places. For the past 20 years he was principal of the Diocesan Theological School at Asheville, N. C., and in conjunction with his work at the school, he organized more than a dozen missions in the wildest mountain country of North Carolina. One of Dr. Buel's brothers, the Rev. Samuel Buel, died recently in New York. Another brother, the Rev. Clarence Buel, is rector of Emanuel church, Cumberland, Md. The three brothers held, at different times, the rectorship of Emanuel church at Cumberland. The interment was in Oakwood Cemetery, Troy, on Tuesday, Jan. 17th.

The Rev. S. H. Hilliard, secretary of the New England department of the Church Temperance Society, preached on Sunday, Jan. 15, in Henshaw Memorial church, the Rev. Charles Gauss, rector. His subject was the scope and work of the society, and his object was to start a branch in Baltimore. The rector also urged upon his congregation the importance of the movement. There was no branch of the society in Maryland, when one was started after the service, with a membership of 15. The society has two sections; section A is for total abstainers, and section B for partial abstainers. The section started was for total abstainers.

PIKESVILLE.—The Rev. E. T. Lawrence, rector of St. Mark's church-on-the-Hill, who was badly bruised in an accident recently, has recovered.

WASHINGTON.—In speaking of the proposed great cathedral in Washington, Bishop Paret said: "The project, which has hitherto been an unorganized movement, will now take definite shape, as President Harrison has just signed the charter of incorporation. The fund until this time has been in the hands of trustees, as there was no organized body of incorporators. The charter now places the work in the hands of the incorporators, of whom I am president. A meeting will be called early in February, and the incorporators will then take definite action in the matter, and make plans to push the movement forward as rapidly as possible. The funds now in hand consist of about \$240,000 in landed property and money. This amount includes the gift from Miss Mann, of Washington, of \$80,000, which was the original endowment which started the project, nearly \$30,000 in money subscribed by different persons in the diocese, and landed property valued at \$130,000."

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Bishop Gillespie has been appointed a member of the "Advisory Council of the Department of Religion of the World's Congress Auxiliary of the Exposition," vice-president of the recently formed "Michigan Political Science Association," member and honorary vice-president of the "Church Association for the Advancement of the Interests of Labor."

The Bishop spent the Sunday before Christmas at the State School for the Deaf at Flint. On Christmas Day he helped to make the day pleasant for the girls of the Industrial Home at Adrian.

A beautiful chapel has recently been completed in the new school building of Akeley Institute, and is adorned with many memorials.

Central Lake is a new town on the C. & N. Michigan R. R., 30 miles from Petoskey. The Rev. C. T. Stout visited this place Dec. 13th, and held service in the Congregational building recently erected; 75 to 80 people were present, only a few of whom had ever attended our service. But through the activity of Dr. A. W. Foy, Prayer Books and hymnals had been borrowed, the music well provided, and the service heartily rendered. Eight Church people were found, and all, our own as well as others, anxious for services. One of our members had not had the privilege of attending his own Church service for five years. Central Lake is only about eight months old, but seems destined to be the liveliest town between Traverse City and Petoskey. The missionary at Petoskey will give this place services as often as possible.

The Rev. Dr. Fair, of St. Mark's church, Grand Rapids, is very helpful to his brethren in the rural parishes. On Monday, Jan. 2nd, he preached to a congregation of men assembled at noon in a vacant store at Allegan. Beginning Jan. 19th, he is to conduct a Mission for the Rev. C. T. Stout at Petoskey. Through the generosity of the Helping Hand Society, and by the permission of the vestry of St. Mark's church, the organ is being removed from the west gallery to the east chancel.

LUDINGTON.—The congregation of Grace church has been

rendered homeless by fire. It is supposed the fire caught from an over-heated radiator. The walls and ceiling are marred and damaged by smoke and water, the floor of the chancel burned through, two windows, and the chancel window demolished, also the font. All the furniture is saved. The agent places the damage at somewhere about \$600 or \$700. The insurance policy is for \$2,200.

New York

Henry C. Potter, D.D., LL.D., Bishop

WEST HAVERSTRAW.—Bishop Potter preached and confirmed a class of 24 in Trinity church, the Rev. John W. H. Weibel, rector, on the 1st Sunday after Epiphany. Four adults and 35 children have been baptized during the year. The parish is at work, and a most excellent spirit prevails.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop

Henry Melville Jackson, D.D., Ass't Bishop

The Huntsville convocation met at Florence, from Dec. 15th to 17th. There were present: Bishop Jackson, the Ven. H. Stringfellow, D. D., archdeacon; the Rev. Dr. Bannister, of Huntsville, dean; the Rev. Dr. Spaulding of Decatur; the Rev. W. E. Evans, D. D., of Florence; and the Rev. Thomas Burry, of Tusculumbia. The verbal reports as given by the clergy during the business session on Thursday morning at the rectory, all showed a marked improvement in the condition of the parishes and missions. If we remember that for a long time the dean was almost alone in North Alabama, and that now the convocation numbers five clergy, this increase of itself should be cause for devout thankfulness, and awaken an earnest hope that it may prove a precursor of future prosperity, and cause North Alabama to keep pace in Church growth with other, and heretofore more prosperous, sections of the diocese.

On Friday, after Morning Prayer, Bishop Jackson ordered to the diaconate the Rev. W. E. Evans, D. D., formerly one of the most prominent Methodist ministers in Virginia. Dr. Evans was presented by the dean, the archdeacon preaching the sermon.

At the three night services, sermons were preached by Dr. Spaulding, Dr. Bannister, and the Rev. Mr. Burry. The holding of Missions at various points embraced in this convocation, was ordered by the Assistant-Bishop. The following gives date, place, and by whom to be conducted: Jan. 31st to Feb. 4th, at Sheffield; missionaries: the Rev. W. E. Evans, D. D., the Rev. Thomas Burry. Jan. 31st to Feb. 4th, at Scottsboro; missionaries: the Rev. J. M. Bannister, D. D., the Rev. E. W. Spaulding, D. D. April 26th to 30th, at Athens; missionaries: the Rev. E. W. Spaulding, D. D., the Rev. W. E. Evans, D. D. June 28th to July 2nd, at Tusculumbia; missionaries: the Rev. E. W. Spaulding, D. D., the Rev. J. M. Bannister, D. D.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

Bishop Lyman visited St. Paul's church, Winston, and confirmed 5 persons.

For some time past there has been a project on foot looking towards a summer retreat for those of our clergy who cannot afford the more expensive summer resorts. To procure this about \$1,000 will be needed, and a strong effort, which is fully endorsed by Bishop Howe, is being made to secure this amount. The Rev. Wm. S. Barrows, of Asheville, N. C., Dr. F. L. Frost, of Charleston, S. C., E. B. Golet, of Saluda, N. C., and Rev. E. N. Joyner, of Columbia, S. C., have been appointed trustees. The place which has been selected is Saluda, N. C.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

Calvary church, Front Royal, the Rev. J. R. Jones, rector, has been built during the past year at a cost of \$5,000. It is a beautiful stone building finished in oak, with steam-heating apparatus, and lighted by electricity.

Bishop Randolph desires all communications to him for the next two months to be addressed to 813 E. Grace Street, Richmond, as he has not yet decided where he will locate.

It is a matter of much regret that Miss Mildred N. Page, who was sent from Virginia as missionary to Japan, has been obliged to return on account of ill health caused by too arduous labor.

The 22nd anniversary celebration of the St. Paul's Industrial School for girls, Lynchburg, was held on the morning of Dec. 28th; 33 children and 15 teachers are connected with this institution. Gifts of clothing, shoes, toys, and confectionery were given each child. The rector is the Rev. T. M. Carson.

Onancock church, Accomac county, has had its interior beautifully frescoed, a new carpet laid covering the entire floor, and a new heater of the most improved pattern put in the basement. No prettier church is to be found in the diocese. Bishop Randolph expects to visit it on the 3rd of February to consecrate it and to administer the rite of Confirmation.

The Living Church

Chicago, January 28, 1893

Rev. C. W. Leffingwell, Editor

WE have noted with thankfulness every movement and organization designed to encourage the laity to a larger participation in Church work. There has been a great revival in this way of late, and we hope and believe that it is not spasmodic and transient. It has come to stay, we trust, and to be a great power for good. Yet let us not lose sight of the fact that, with all the aid that the laity may render, the Gospel cannot be "duly" preached, and the Church be extended, organized, and administered, without an adequate supply of efficient clergy. By the appointment of our Lord and in the very nature of things, we must have leaders, duly prepared and set apart, who may give themselves to the ministry of the Word. We know that "this Church" is very inadequately equipped in this respect. The need of more ministers and of well-prepared ministers, is felt all over the land. Half the candidates that we have, perhaps, are hurried more or less to get through, that the bishops may have more men to meet the pressing need. There is very little enthusiasm among young men about Holy Orders, and probably that may be accounted for by the fact that there is very little enthusiasm in that regard among the people at large.

It is encouraging to note indications of an awakening to the pressing need for more clergy. We desire to call especial attention at this time to a movement recently inaugurated by the students of the Theological School of the University of the South. Assisted by the faculty, they have organized the St. Luke's Brotherhood for the Increase of the Ministry. While in its inception and preliminary work it is a students' movement, it aims to become a general society, to enlarge its membership by accessions of men and women all over the country, through whose prayers and efforts, the cause may be promoted. Each member is pledged to say a special prayer once a week, and to make one offering a year for the expenses of the society. For the first year, the students are bearing all the expenses for printing, postage, etc. Several of the bishops have signified their hearty approval of the plan and many members have been enrolled. Further information will be given to all who are interested, on application to the secretary, care of the Rev. Dr. Gailor, University of the South, Sewanee, Tenn.

Wise Words

Among the wise words of the Committee on the State of the Church, at the recent Convention, is a reminder of the provision in the Prayer Book that children are to be brought to Confirmation.

The idea that Confirmation is not for children at all, is very deep-seated and dies very hard. There is no calculating how many have been lost to the Church and to religion altogether, through this mischievous idea. It is a notion which, borrowing from a system of things outside the Church and foreign to its teachings, identifies Confirmation with a "profession of religion" and "joining the Church." Frequently, it is associated with the pernicious idea that parents or guardians are in no way responsible for the religion of a child, that it ought to be left to choose for itself what religion it will adopt, or whether it will adopt any religion at all.

Far different from this is the mind of the Church. She assumes that those who have the charge of children will teach them "so soon as they shall be able to learn," the significance of the Baptismal vow and the elements of the Catholic religion, and

that on this basis, not as something merely tentative, but as a foundation fixed and indisputable, the children of the Church shall be "virtuously brought up to live a godly and a Christian life." Moreover, Confirmation is not simply left to the possible choice of the subject of Baptism to decide whether the Church or some other religion is preferable; but those who have the charge of the infant baptized are commanded "to take care that this child be brought to the bishop to be confirmed;" not that he shall be persuaded or otherwise induced to go, still less left entirely to his own choice.

It is assumed that Confirmation shall take place while the child is still young enough to be "brought." Nothing could be plainer, yet nothing could be further from the common practice. The principle upon which the Church proceeds in this matter is easily seen, it is this: that the Catholic religion is true, as true as the facts of nature, as certain as the difference between right and wrong; consequently, that the baptized child has no choice, except as he has the power to elect evil instead of good. He is by supernatural birth a citizen of the Kingdom of Heaven, and is bound to assume the obligations of that kingdom, just as, being by natural birth a citizen of an earthly state, he is bound to assume the obligations which belong to that condition.

The Committee estimate the number of baptized members of the Church at 2,746,250. This is obtained by multiplying the number reported as "communicants" by five. This brings up the old unsettled question: Who are communicants? Are they all persons who, having been confirmed are entitled to receive the Sacrament, or those who have made a first Communion, or simply those who continue to receive with some regularity, at least once a year? It is highly probable that if our statistics included all who are commonly included in the returns of other religious bodies, the whole number would amount to considerably more than 3,000,000. Even that is far from being a number to be proud of, in a population of over 60,000,000. In the whole length and breadth of the Church, new activity, greater energy, more intense conviction of duty to perishing souls, more entire consecration to the work which Christ has called us to, are imperatively demanded. In the face of the old sneering reproach that the Episcopal Church does not meddle with either "politics or religion," it must be evident to every thoughtful person who seriously considers the significance of the Prayer Book revision and its results, who takes account of the tenacity with which, during twelve years of agitation, the Church has resisted every movement which might deprave her doctrine or ritual, and has not only kept her formularies unaffected by the influences of the religious atmosphere of the day, but has even strengthened and emphasized their distinctive features, that now more certainly than ever before, the growth of the Episcopal Church means the extension of all that has ever been known as orthodox Christianity. We believe that this is well understood in the religious world, and that, accordingly the grandest opportunity now lies before this Church that has ever been seen in all her history. Those who have her destinies in their charge have but to realize this and rise to the occasion to ensure truly great results in the next quarter of a century.

The Committee speaks in no uncertain language upon a most important subject: "Your Committee have had their attention called to various utterances in different quarters, manifesting great indistinctness of grasp on the part of those who utter them, of some of the fundamental articles of the Christian Faith. They believe that there has never been a time when the Church should be more carefully guarded against such utterances than the present. Sound theology as the Church has received it, is, it

should never be forgotten, an exact science; nay, the mother of all sciences, and a science in which all who are admitted to priest's orders should be thoroughly instructed. Your Committee would, therefore, respectfully suggest to the Right Reverend the Bishops of the Church, that mention of the importance of the subject should be made in the pastoral letter."

We cannot be too thankful for words like these. Most assuredly, the times demand that the clergy should come to understand better than they have too often done, that "theology, as the Church has received it, is an exact science." As a master in this science has said: When we speak of theology, we are not merging belief, opinion, persuasion, of whatever kind, into a shapeless aggregate, by the help of ambiguous words, and dignifying this medley by the name of theology. Theology is not a thing of preferences, of fancies, of emotions, nor is it a platform of compromise devised to include what the parties to it choose to believe, and exclude what some one or other of them will not to accept. It is a science, the science of God, or "the truths we know about God, put into system, just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology." It is time we had scientific theology scientifically taught in our theological schools, more generally than has hitherto been the case. Many subsidiary branches are taught, Hebrew and Greek, apologetics and exegesis, Church history and law; but too often it cannot be said that theology itself, the science, is taught at all. Some portions of its field are expounded, no doubt, but very often the student comes out with a better knowledge of the defence of theology than he has of the thing to be defended. If this paramount branch of knowledge were taught as other sciences are, beginning with exact, technical instruction in its definitions and distinctions, and going on to the fuller exposition of its several parts and their relations, men of ability and force in the ranks of the clergy would not be so readily fascinated by the latest dazzling theory, by old heresies revamped and announced as new discoveries, by an anti-Christian philosophy professing to take Christianity up into itself and to give it a grander interpretation. The well-trained theologian would be furnished with a ready test by which to try these various "spirits," his training would have provided him with a quickness of perception almost amounting to an instinct, by means of which he could at once avoid the snares in which the unlearned and unstable are so easily involved.

A Portentous Movement

The doctrinal conflicts now going on in the Presbyterian Church are very significant. Yet their real bearing is not uncommonly obscured. In the newspapers the struggle is treated as one between two parties, each determined to force its views upon the other. The primary fact is lost sight of, that the Presbyterian body is a society based upon certain formularies to which all its office bearers are solemnly pledged. The real point at issue just now is simply this, whether or not these formularies are in future to be taken seriously, or whether the pledge of conformity is to be regarded as a mere formality, a survival of the past, and soon destined to fall into disuse and oblivion.

It is for this reason that the revision movement and the recent trials at Cincinnati and New York have been regarded by thoughtful people who have the good of religion at heart, with very keen interest and with much misgiving. There are still many Christian people left with old-fashioned views of truth and honor, who cannot help feeling that men are bound by their promises, that they are not at liberty to take solemn pledges upon their lips with the settled intention of explaining them away or making them mean the opposite of what they were

intended to mean, by some process of "interpretation," and that there is something very wrong in the matter when an eminent man admits that he has twice in his life formally assented to propositions which he did not believe.

It is not, as is so easily assumed, a question whether the views of such a man are true or not, but whether, holding them, he is at liberty to declare his assent before the world to statements of quite an opposite character; whether, for instance, being an Arminian he can rightly sign Calvinistic documents. By whatever ingenious arguments such a course may be justified, there will still be those to whom it must seem subversive of the first principles of morality.

At the present day, it is true, phenomena of this kind present themselves at every turn. We ourselves have to deal with men who cannot be brought to see the inconsistency of their position with their vows of adherence to the doctrines of the Church, and cannot understand the harm they do to the cause of morality to say nothing of faith. And undoubtedly we are sufficiently influenced by the compromising tendencies of the times to make it extremely difficult to deal with such cases. But a merciful Providence has so far preserved us from any official action involving a tendency to play fast and loose with our authoritative documents.

So far as the action of the Church in its legislative capacity is concerned, as judged for example, by the course of the recent General Convention, the tendency is to re-affirm and emphasize the dogmatic Faith of the Church in its ancient sense. But the portentous character of the present movements in the Presbyterian Church is due to the fact that they threaten to affect not simply individuals, but the body as a whole. Thus the appeal of the minority in the synod of New York to the General Assembly, (if such an appeal is made), will be regarded with the gravest interest by all who have the good of Christianity at heart. This interest will be irrespective of the theoretical truth or error of the Presbyterian Confession, but will centre about the question whether that great body, hitherto so conservative, will admit methods of interpretation which must render it impossible to express anything in human words so precisely that it cannot be explained away. Already it is evident that the tendency to laxity in this respect has spread far and affected a large number of prominent and influential men. The acquittal of Dr. Briggs in New York and the results of the trial in Cincinnati are a sufficient proof of this.

The Editor's Table

THERE are some good things in Sir William Fraser's new book, "Disraeli and His Day". Here is one: "Soon after Disraeli had obtained a seat in the House of Commons he was standing at the bar of the House of Lords. The Prime Minister, Lord Melbourne, was passing out. A friend good-naturedly said, 'Lord Melbourne, I must ask you to permit me to present to you one of our last recruits, Mr. Disraeli.' Lord Melbourne shook hands with him, and, laying his hand upon his shoulder, said, 'Well, young gentleman, and what do you intend to be?' Disraeli, appreciating the situation, the man, and his half-sneer, looked at Lord Melbourne, and said quietly, 'Prime Minister.'"

A STORY is told of a curate who, though not naturally idle, neglected parochial visitation because he was too shy and nervous to meet strangers. One day his vicar told him that a new row of houses in the parish was just occupied, and he would be glad if the curate would visit all the newcomers. He was met with the assurance that the curate would do his best, but he dreaded encountering fresh faces. "I never know what to say to them, or how to break the ice," was his apology. "Oh, any common-place topic will do for that," said the vicar. "Ask for a glass of water, for instance." A week or so afterwards he asked the curate if he had seen all the people in the new cottages. "Some of them," was the reply.

"But, my dear fellow, I should like all of them to be visited." "Well, I went into seven houses, and by the time that I had drunk seven glasses of water I found that I could not drink any more!"

ALL over England, in towns not two hours apart, are found great cathedrals with their corps of clergymen and choirs, with daily service heralded by softly-chiming bells, uttered by divinest music and invested with the solemn usages of long ages. There is no interruption of this service, no vacation, no break from pestilence or war or political change. Here is a mighty fact tremendously asserted; it forces a sort of inevitable reverence; it becomes the conservator of that faith, and is the only way in which it can be conserved—through the reverend sentiment and poetry of our nature. Hence, it has reduced the entire service to chant and song. The prayers and creeds are not said, but sung. Translated thus into sentiment, etherealized into poetry, the hard and outworn part of them vanishes away, and their real spirit lays hold of the spirit, and is sent up into the spiritual heavens on the wings of song; for a creed is not made to read as prose, but to be sung as poetry; and it is all the truer and more truly confessed because so rendered.—*T. T. Munger.*

WE can't say who is referred to as "Bishop Hooker," in the following, nor where we found it; the verses are certainly entertaining:

Bishop Hooker is fond of fishing. After he had had a few days of this sport in Scotland a certain journal made some remark that it was highly improper for a man like him to join in such sport. A local paper likewise contained something of the same kind, which, being shown to him, he sat down one day and wrote the following lines:

"If bishops when they cast their lines,
From care and duties freed,
Must lose their credit as divines,
Their lines are hard indeed.

"Ye clergy count it not a crime,
In our good overlooker,
If he should prove in this our time
A most judicious Hooker.

"'Twere better that the rod be plied
To catch the fish of Spey,
Than kept in pickle to be tried
On clerks who disobey.

"But if 'twere best, as seems to you,
Such pastime to resign,
Take the same course as he, and to
His lordship drop a line."

BISHOP NELSON, in his diocesan paper, *The Church in Georgia*, has the following, which we are glad to quote:

The diocesan paper ought to, and will, assist the general Church papers in their rightful province: the dissemination of information upon subjects which belong to all dioceses and parishes alike, Church progress, missionary enterprises, corporate endeavor, Church legislation, and fair and open discussion. And we promise to assist these journals weekly and monthly by securing subscribers, by urging people to read them and keep abreast of a living thought and stirring action, and by minding our own business, which lies here in the diocese of Georgia. There ought not to be, and need not be any conflict between the diocesan and the general Church papers; they should on the contrary help each other, and will do so unless pretentiousness in the one and petty jealousy in the other produce an issue.

The Diocese of Chicago, official organ of the Bishop, in a very cordial notice of THE LIVING CHURCH, says:

It had some years since a larger circulation in New York than in Chicago, and probably such is still the case. It would no doubt be a good business venture to remove it to New York, and bring it into immediate competition with Eastern papers; although its removal would result in another Chicago paper at once, which might not do as well as THE LIVING CHURCH. The truth is, there ought to be a well-supported Church weekly in this metropolis, and if all our clergy and laity who have the spirit of, and pride in, the West would exert themselves, THE LIVING CHURCH would have as large a local patronage as it has general. We have been led to these remarks by perceiving the recent notable improvement in the appearance and make-up of the paper, making it very attractive to the eye. Its contents are newsy, bright, and always true to the truth. We commend it heartily to our readers.

To our thanks for the above, we have only to add, that THE LIVING CHURCH will "hold the fort" in Chicago, as long as the present journalistic lamp "holds out to burn;" not only because it is "rooted" here, but

also because it can at this point best serve the interests of its constituency, north, south, east, and west.

From the Bishop of Ballarat

TO THE EDITOR OF THE LIVING CHURCH:—Professor Rentoul of Melbourne, Australia, in his address at the Pan Presbyterian Council held in Toronto last year, unwittingly did an injustice to the members of the Church of England in the Colony of Victoria. As his statements were very widely circulated at the time, please insert in your paper the accompanying correction kindly furnished me by the Bishop of Ballarat.

JOHN FLETCHER.

Palmerston, Ont., Jan., 1893.

BISHOPSCOURT, BALLARAT,
VICTORIA, AUSTRALIA
Nov. 12th, 1892.

REV. J. FLETCHER:

Rev. and Dear Sir:—Yours of Sept. 30th last, only came into my hands this afternoon.

You tell me that Professor Rentoul, of Melbourne, is reported to have stated in Toronto, that in this Colony the Anglicans numbered 300,000, of whom only 50,000 attended church; while out of 132,000 Presbyterians, 69,000 were regular attendants; and you ask whether these statements are correct.

They are, in my belief, untrustworthy, and I will give my reasons for that belief.

A Victorian "Year Book" is issued annually by the government. The numbers of adherents of each denomination in this book may be thoroughly depended upon for they are taken from official census records.

The latest issue gives these numbers for 1891, as follows: Church of England, population, 400,664; Presbyterians, 166,741. (*Vide* Hayters Victorian Year Book, Vol. 11., published 1892, p. 497.) So that Prof. Rentoul has mis-stated the Church of England and the Presbyterian population by 135,405.

The numbers of actual attendants at church are most difficult to arrive at accurately in the "year book." These are taken from representations of different denominations, and, for the purposes of comparison, are notoriously worthless, as they are not registered by all with equal accuracy, or on the same principles. Often the figures returned are impossible on the face of them; *e. g.*, in Vol. I., p. 388, the following returns are made for 1891: Methodists—churches as compared with 1890, 5 less; accommodation compared with 1890, 38,820 less; number of individuals attending church, 47,023 more; which is absurd.

Again: Roman Catholics—churches as compared with 1890, 12 more; church accommodation as compared with 1890, 8,719 more; persons attending church, 16,485 more.

No sensible person places the least confidence in the value, for purposes of comparison, of this part of the statist's returns. Yet I have little doubt that Prof. Rentoul is quoting from it, for the numbers he gives of attendants in the Church of England and Presbyterians, respectively, roughly correspond to the returns in the book, *viz.*, 50,000 and 70,000 (precisely 58,981 and 70,480; one may fairly state them as 59,000 and 70,000, in closely approximate round numbers.)

Now the Church of England returns are made to the statist with the most careful modesty and as accurately as possible from the average of distinct individuals attending the principal Sunday service. I accept 60,000 as probably representing that figure, at the present time. It is not a satisfactory one, but it by no means represents the number of Church of England people who attend church with more or less regularity. This would be a very much larger number, but it is impossible to give it accurately and I prefer not to volunteer a guess.

I am perfectly certain that some of the returns of the other denominations are not a correct statement of the average of distinct individuals at the principal service and therefore absolutely decline to accept a comparison based on those returns.

I have no means of knowing how the Presbyterian figure is reached, and cannot say, therefore, whether it is correct or not. Prof. Rentoul's statement of the number of Anglicans and Presbyterians in the colony I have shown to be considerably—and his return of Anglican attendants appreciably—below the truth.

Had he confined himself to the general statements that Church attendance in proportion to membership is lamentably low in Victoria, I should entirely have concurred with him.

Yours faithfully,
SAMUEL BALLARAT.

Letters to the Editor

"SURROUNDED BY RITUAL."

To the Editor of *The Living Church*

In your issue of Jan. 14th, I was particularly struck by the language of an article it contained, and taken by you from *The Philadelphia Ledger*, concerning the laying of the corner-stone of the cathedral of St. John the Divine. After referring to the Bishop of New York in most eulogistic, and certainly well-deserved terms, the article states: "The cathedral of St. John is not to be a servile imitation of foreign institutions, it is not destined to be surrounded by the pomp and circumstance of ancient rituals." Well! We may, perhaps, safely admit that, barring processions, etc., the cathedral will not be *surrounded* by ancient ritual, but to know that there would be no such time-honored services inside, which, to me, seems to be the writer's opinion, would be sad news indeed. As we read further, we are told that the cathedral is to be "free and open to all, the common property of all Christians." Most certainly it will be "free and open to all." The prince and the pauper, the baron and the beggar, high and low, rich and poor, all will be welcome. But, the sacred edifice, we learn, is to be "the common property of all Christians," and "not destined" for "ancient rituals." What does the writer mean? Does he infer that we are to have, in this magnificent edifice, built for a Catholic service, a gigantic union house of worship, open for the services and teachings of all sorts of sects and isms? That seems to be the meaning, as I read the words.

Of course I believe there is no possible danger of anything of the sort, but I do think that if these ideas are seriously held by any, their minds should be disabused of such strange notions at once. Certainly, all Christians of every name, and heathen, too, will be ever welcome to join with the loyal Catholic in the prayer and praise of Holy Church, but that there will be such a thing as a denominational service permitted inside those walls, such a thought ought not, for one moment, to be seriously entertained by any one; certainly not by our good brethren without the Church, if they expect to see loyalty within it.

B.

A SHOCKING REPORT

To the Editor of *The Living Church*

The spirit of the "Pilgrim Fathers" yet walks the earth, and persecutes Churchmen. There is a female college, situated towards one of the points of the compass in this land of ours in which freedom to worship God according to the dictates of one's conscience is supposed to be an inalienable right, where that right is not allowed. It is under Congregational influence. A young parishioner of mine, who is studying there, came to me on her visit home for the Christmas holidays, with a most extraordinary story of an outrageous spiritual wrong which had been perpetrated upon her. She tells me that she and other Church girls there, are compelled to partake of the Holy Communion from the hands of the Congregational minister, officiating in the town where the college is situated, against the dictates of their conscience in the matter; they appealed to the principal of the college, but without any effect. They must receive the Holy Communion under those conditions, whether they desired to do so or not. My young parishioner yielded to the requirement for once; but she did it under protest, and said that she should appeal to me as her pastor for protection from such a violation of her doctrinal principles and religious rights. I have written to the principal and told her that the girl is under my spiritual care, and that I have not transferred her to that of any other man or woman whatever, and have requested that she be, in future, not compelled to violate her conscience and profane the sacred mystery of our holy religion. I trust that the request may be successful, and that the outrage, for it is no less, upon the religious convictions of any young parishioner may not be repeated.

As she was telling her story I naturally said to her, that if she had gone to a Church school, this could not have happened to her. She replied that with her limited means, she could find no Church school to which she could afford to go for her education. If this be the case, and I fear it is, it is hardly to the credit of our Church that poor girls are excluded from them by their high terms of tuition, and are thus obliged to attend the schools of religious bodies whose "tender mercies" towards their convictions as young Churchwomen, are "cruel."

W. N. Y.

The Board of Managers of Missions

At its meeting, Tuesday, January 10th, 1893, there were present six bishops, nine presbyters, and six laymen.

The General Secretary announced the death of the Hon. Henry P. Baldwin, at his residence in Detroit, Michigan, on the 31st of December. A special committee was appointed, consisting of the Rt. Rev. Dr. Worthington, the Rev. Dr. George Williamson Smith, and the Hon. John A. King, who prepared a minute which was adopted by a rising vote and spread upon the minutes of the meeting, and sent to the family.

The Presiding Bishop notified the Board that he had called

a meeting of the House of Bishops to be held in New York on March 1st, "to take action with regard to the vacancies in the missionary episcopates in China and Japan, and—since Dr. Thomas has declined Northern Michigan—the vacancy in that jurisdiction; a majority of the bishops having promised to attend." The Presiding Bishop also informed the Board that he had appointed the Bishop of Colorado to the temporary charge of the missionary jurisdiction of Western Colorado, and the Bishop of Michigan to take charge of the missionary jurisdiction of Northern Michigan.

A delegation consisting of the Rev. Drs. Greer and Satterlee, the associate secretary and the assistant treasurer, was appointed to attend a general conference of the secretaries and other officers and delegates of the different missionary societies in this country and Canada, to be held in the city of New York January 12th, for the purpose of discussing practical questions of missionary policy.

The usual appropriation was made for the salary and travelling expenses of the newly elected missionary bishops, to take effect from date of consecration.

Information was at hand from the China mission that the indemnity for the damage done by rioters at I-chang in September, 1891, had been made by the Chinese government, both to the Rev. Mr. Sowerby personally, and to the mission. The amount awarded to the mission was not quite as much as Bishop Boone's estimate called for, but with the advice of the American Minister and others the amount was accepted. The Rev. Mr. Ingle, who was left by Mr. Locke in charge of the evangelistic work in Hankow, had had temporary assistance from Mr. Sowerby, and felt confident that with the aid of the native deacons he could carry it on without further assistance. A letter from Mr. Yen intimated his intention to accept the invitation to attend the Parliament of Religions and Congress of Christian Missions at Chicago, as one of the appointed speakers.

Through Bishop Hare \$250 was received from the Connecticut branch of the Woman's Auxiliary towards a new church building for the Rev. Mr. Tai at Tokyo, which the Bishop says is very necessary, adding: "Mr. Tai's congregation are raising funds for a new building, and they ought to be met with encouragement from the Church at home." The gift from Connecticut was accompanied by the expression of a hope that liberal contributions would be added by others.

A letter was received from Bishop Ferguson, conveying the information that tribal wars had broken out between Cape Palmas and Cavalla, expressing the opinion that now that the first gun had been fired, there might be fighting at any time or place. These disturbances had compelled several of the missionary teachers at the outposts to come in to Harper.

Personal Mention

The Rev. John B. Harding, rector of the church of Our Saviour, Baltimore, Md., has accepted a call to the rectorship of St. Mark's church, at Frankford, Philadelphia, Pa.

The Rev. T. S. Childs, D.D., has resigned as assistant rector of Trinity parish, Washington, D.C.

The Rev. L. J. Sothoron, of Charles county, Md., has accepted a call to the rectorship of Christ church, Rock Spring, and the church of the Holy Cross, Rocks of Deer Creek, Harford county, Maryland.

The address of the Rev. J. C. S. Weills in the future will be Sing Sing, New York.

The address of the Rev. J.B.C. Beaubien is now Trinity church, Natchez, Miss.

The degree of D.D. has been conferred upon Rev. W.M. Barker, Missionary Bishop-elect of Western Colorado, by Seabury Divinity School.

The Rev. Wm. M. Walton, Archdeacon of Atlanta, Ga., has decided to make that city his home and may be addressed at 171 Jackson St., Atlanta.

Bishop Randolph desires to be addressed at 813 E. Grace St., Richmond, Va., for the next two months.

The Rev. Edwin B. Russell has resigned St. Mark's church, Hammonton, N. J., and returns to Ascension church, Atlantic City, to assist in the work there.

To Correspondents

J. M. T.—Address the Rev. Dr. Winslow, secretary of the Egypt Exploration Fund, 525 Beacon St., Boston, Mass.

PRESBYTER.—We have no definite information regarding the New Windsor College, but presume that there can be no question that its degree would be recognized, as are those of any actual college in good standing.

B. T. B.—We know of no such Prayer Book. Send 25 cents to the Rev. Chas. L. Hutchins, Concord, Mass., for "Alterations and Additions to the Prayer Book," and you can note the dates in the margin of your own Prayer Book. You can get a fine edition of the Standard of 1892 at any Church book store.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

HOOPER—HOLT.—On Thursday, Jan. 19th, at the church of the Heavenly Rest, New York, the Rev. D. Parker Morgan officiat-

ing, Miss Nora Newlin Holt, of New York City, to Mr. Alfred Hooper, of Detroit, Mich.

Died

KNAPP.—At Paterson, N. J., on Friday, Jan. 20th, 1893, Hulda Gaston, widow of Albert Knapp, in her 79th year.

GARDNER.—In Rochester, N. Y., January 11, 1893, at the residence of her daughter, Mrs. I. F. Quinby, 44 Prince St., Caroline Gardner, widow of the late Gen'l I. L. Gardner, U. S. A., aged 89 years. Interment took place in Emanuel church-yard, Newcastle, Delaware.

BOYLE.—At St. Gabriel's, Peekskill, N. Y., suddenly, on Tuesday, Jan. 10th, Sister Adah Miriam (Ada Maud Boyle), a Novice of the Community of St. Mary.

MYERS.—Entered into life eternal, Anna Louise, daughter of S. F. and Hedda E. Myers, Dec. 7th, 1893, aged 7 years, 1 month, and 21 days. For of such is the kingdom of heaven.

Acknowledgements

For "G. F. S. Cot or Hospital Fund:" Chicago: St. James' branch, \$27; Trinity branch, \$25; Union service Cathedral, \$7.40; Calvary branch, \$2.05; Cathedral branch, collected by Alice D. Fischer, \$21; proceeds of entertainment by "St. Margaret's chapter" of the branch, \$11.10; collected by Annie Hock, \$5; accrued interest, \$72.52; amount previously acknowledged, \$2,380.34; total amount to date, \$2,551.41.

FANNY GROESBECK, Treasurer.

413 Washington Boulevard, Jan. 13, 1893.

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. \$600,000 are asked for this year, relying upon the generous offerings of men, women, and children in all parts of the Church. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to M. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Church and Parish

ASSISTANT, unmarried preferred, for Mission Work in New York City. \$1,500. Address "ENERGETIC," care Messrs. Todd, 261 Broadway, New York.

PRIEST.—Cambridge, musical, married, aged 31; about to resign present charge desires charge or curacy. Address ALPHA, LIVING CHURCH.

FOR SALE.—Bishop's chair, chancel chairs, sedilia, carved black walnut. Also stained windows, very cheap. Address, "FURNITURE," care of THE LIVING CHURCH office.

ORGANIST and choirmaster of one of the most prominent churches in New York State, desires re-engagement. Educated in, and for 5 years solo boy in Magdalen College, Oxford, under Sir Walter Parratt, now organist of St. George's, Windsor; 12 years' experience in all details of choral service. Training of boys' voices a specialty. Highest testimonials. GREGORIAN care of THE LIVING CHURCH.

Wants

WANTED.—A position to take charge of a household by a lady of experience. Address, P. W. L., Philadelphia, Station G.

EXPERIENCED lady teacher of Higher English, Art-history, French, and mathematics, would like room and board in Chicago school or family, where evening lessons or lectures would be an equivalent. References. Address TEACHER, care LIVING CHURCH.

DIOCESAN JOURNALS WANTED

The Registrar of Quincy (address given above) would be glad to furnish, to any who forward postage, duplicates as follows: Central New York, '87.

N. Mexico and Arizona, '84, '85.
Newark, '87.
Northern California, '86.
Ohio, '75.
Pittsburgh, '74.
Pennsylvania, '90.
Rupert's Land, '80, '81.
Southern Ohio, '75, '85.
South Carolina, '65.
Springfield, '87.
Tennessee, '76.
Vermont, '90, '91, '92.
Wisconsin, '57, '73, '78.
Western New York, '84, '91.
Mississippi, special '82 and '83.

Choir and Study

Lux Benigna

A TRANSLATION OF "LEAD, KINDLY LIGHT," BY THE REV.
WM. B. CORBYN, D. D.

Benigna Lux, per iter tenebrosum,
Supporta me!
Est domus longa, coelum nebulosum,
Supporta me!
Præsentem gradum rege, non videri,
Prospectus opto, sat hæc me doceri,
Non talis ego semper, nec optabam
"Supporta me!"
Via me lecta mala delectabam;
Supporta me!
Noxalis lux, superbum me timorum
Oblitum fecit, oblita sis illorum!
O Alma Lux, jam dux præteritorum,
Supporta me!
Per saxa, silvas, nocte dubiorum
Licturo me!
Et Nova Lux, aspectus angelorum
Reddas, quos misi turba sæculorum.

There is, unquestionably, a moral responsibility in the making and reading of books, under which no Christian man can engage therein without violence to both the moral and spiritual order of Divine Providence. That there is such a propaganda of sin and uncleanness, energetic, tireless, and insatiable, all the world knows full well. The most startling narratives abounding in swollen statistics, the reports of vigilant societies for the suppression and extermination of obscene literature and art. leave the half untold. These propagandists work in the dark as well as the day, and while their shops and agencies may be encountered in the public places of all our principal cities, there is, besides all this, a mining underground, out of sight, constantly going forward, which menaces not only the safety but even the existence of the social order. Against all these, it still is possible for Christian civilization to protect itself. The truth is invincible and must prevail so long as Christian people are vigilant, fearless, and faithful.

But the pending crisis is just here. For there is a correlative responsibility resting upon all Christians that goes far beyond the mere suppression and extirpation of an immoral trade in literature, and it lies in the exceeding sinfulness of sinful reading. The mere announcement of such an axiomatic truth should be in fact, as it is in theory, altogether superfluous. Christians should ignore and stun evil literature under an intuition of baptismal grace and the urgency of Christian fidelity. An evil, unclean, or misleading book should be shunned as eagerly and swiftly as an infected house or a notorious pestilence.

We shall find the touch-stone of this evil when we enquire what Christian deliberately reads a bad, dangerous book and then lends and circulates it. What pastor of souls has not stumbled over it painfully, sorrowfully, and well-nigh despairingly—this headlong, precipitant, unholy curiosity concerning "bad", and dangerous, and even equivocal books? Every professional man has *per force* his "hidden shelf," his "dark closet," wherein the necessary, scientific literature of sin and the wages of sin which is death, are disclosed for the better administration of cases of conscience, the safer treatment of disease, and the alleviation of suffering, and each and all bewail the dire necessity which compels research in these noisome, death-breeding plague-spots of life. But this indispensable yet perilous wisdom of the professional man becomes the bane and poison of presumptuous fools who hanker after the forbidden fruit of the tree of the knowledge of good and evil. The freedom of thought, and life, and experience, for one and all of us, lies within and under the yoke of the bondage of the Christ-life, wherein every thought, word, and action are to be subdued to the perfect obedience of our divine Lord and Master.

Every parish and church should be vigilantly and prayerfully quarantined, and much more every Christian school and family—yes, quarantined is exactly the word and the thing demanded under existing exigencies. The man of faith is to grow in grace, to be edified, that is, be built up, into the stature of a perfect (complete) manhood in Christ Jesus, and in such a manhood there is no place for unclean thoughts, inordinate desires, and fleshly lusts, which war against the soul. But how shall he accomplish all this in the secret society of prurient, un-

clean, or apostate literature? We may read the shocking story of A Catholicus, who at the end of a long series of struggles, mostly of his own seeking, found himself without Christ or God in this world, and without hope or care for the next, and rejoices in his spiritual nakedness and bankruptcy. A Catholicus has grown enamored of his depraved estate and relishes his daily diet of husks with his swinish fellows who have come to gloat under their Circean bondage. But who can touch the story without peril! Who needs or has right to lay hand upon it save some one on whom, as for physician of souls, is laid the stern duty of studying for the refuting of it!

The man who deliberately and voluntarily, and without a duty-call, takes and reads a story of Christian apostasy, at once endangers his own soul while he places his Lord and Saviour on trial again, as he himself unconsciously slips into the seat of Pilate. Who is strong enough in faith, and virtue, and purity, to administer to himself gratuitous temptations? What woman who cherishes the grace of purity can consort with the brood of French novelists without cheapening her own safeguards and lending a hand for her own spiritual loss! The Christian life is a constant work and war. The Christian is a soldier, and he is an artificer, fighting all spiritual foes while putting on and building up the new man in Christ Jesus. This is not an ideal or theologic speculation. It is a fundamental truth and fact underlying and comprehending the whole Christian life. And this is a warfare to the end, and not a truce with fascinating sins and sinners.

The gray-haired saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love.

What have books and the reading thereof to do with this? Everything. Books are bread, food, good or evil, each after its kind. They enter into the moral circulation and abide among the spiritual vitalities of the unending life. What you read cleaves to and holds the memory; and what the memory compasses, you can in no wise dislodge or cast out. The memory is the store-house of the life that is and that which is to come. What honest Christian has not pondered, and very likely grieved, over the supplication of the Psalmist: "O remember not the sins and offences of my youth," while making that prayer his own! Evil knowledges that have assailed the Faith, unholy thoughts which have haunted and smirched the fountain of life, who is suicidal enough to parley with them and give them hospitality? Disavow and "stamp out" all this wicked curiosity in evil living and wrong thinking, and thank God if none of them lie in your own pathway of duty. The helpful, refreshing, nutritive books that you need and would rejoice in, are more in number than the hairs of your head; and the longest life of literary leisure must leave you almost at the beginning of them.

Emerson said that while a man is trifling his years away over the frivolities and gossip of the newspapers, he might have mastered Plato. And we are bartering the Holy Scriptures and the precious mintages of the world's master Christian minds, for a mess of pottage at the best. If you are sore let and hindered with cares and toils, and are necessarily in the dark, take no risks; in choosing your books, exercise that same kind of wholesome wisdom that provides medicines of healing instead of deadly poisons; wholesome food, and honest title-deed for your estate. If, unhappily you own a book that your wife, and children, and neighbor ought not to read, burn it, and keep clear of such perilous things as you would of poisons or vipers.

The Bureau of Music of the World's Columbian Exposition, and the "Lady Managers" of the World's Columbian Commission, are desirous of making a complete exhibition of the Woman's Amateur Musical Clubs (societies?) of America. In furtherance thereof, six conventions have been appointed to be held in the Woman's Building, each to continue four days, and for which delegates from the best musical societies have been invited, including presidents and principal members; while brief papers will be read, and musical programmes be executed, followed by awards of honor and diplomas for special proficiency. These measures, it is hoped, will reach and interest all the leading women's music-societies and associations, and elicit co-operative interest. Dates and further particulars will be seasonably published.

We learn from another circular-letter that June 7th, 8th, and 9th are appointed for the Choral Festival at the Exposition, by representatives of eastern oratorio societies. The following programme has been selected: June 7th, *Festo Ascensionis Christi*, Bach; "Israel in Egypt" (selections), Handel. June 8th, "Elijah," Mendelssohn. June 9th, "Hallelujah," a cantata, opus 52, A. Becker; selections, "Moses," Rubinstein; Vorspiel, Quintel, chorus from Third Act of "Die Meistersinger," Wagner. These concerts will be given in Festival Hall, having a seating capacity of 6,500, and in association with the Exposition orchestra, numbering 200 players, with organ and eminent soloists.

Recent attendance at the new St. Agnes chapel, of Trinity parish, New York, one—and an important one—in the new series of magnificent churches which have sprung up within two or three years along the new "West-side" plateau that overlooks the Hudson river on one side, and the wide-sweeping plains of Harlem on the east, gave us fresh food for thought. Here for miles, reaching from the lower limit of the great Central Park, as far north as the Spuyten Duyvil Creek, lies the future "Mayfair" and "West End" of the metropolis. We count St. Timothy and Zion, the new Christ church, 71st st.; All Angels', 81st st.; St. Agnes, 92nd st.; St. Michael's, 99th st.; the coming Cathedral of St. John the Divine, 112-114th sts; and St. Luke's church, 141st st.—all complete but the Cathedral, as among the most costly, inviting, and interesting architectural contributions on Manhattan Island. At St. Agnes, the rector-assistant, the Rev. Dr. Bradley, has gathered more than 400 communicants since the opening in September. Most of the activities that enter into modern parish work are already in successful operation, including a Sunday school of more than 400, a boys' school, and guilds and associations for the edification of both sexes and all ages. The congregations are large and heartily adapting themselves to their sumptuous and grandly-appointed house of the Lord.

Another very valuable lesson is to be learned at St. Agnes besides the lesson of a judicious and successful pastorate. And this is a much needed lesson in choral liturgies. For the service at St. Agnes altogether disarms the critical spirit because of its completeness and sufficiency. Indeed, it promotes the worshipful spirit so heartily and steadily that there is neither opportunity nor motive for criticism, and this is a better thing than disarming criticism. The service advances steadily, with quiet, majestic pace; without haste, excitement, or sensationalism. The dominant suggestion is worshipful, and so absorbing is it that one hardly notes the finely-proportioned elements that perfect and harmonize it. The choir-master and organist, Mr. George Edward Stubbs, is no stranger to our readers. The results we have recognized, are attributed to his well-matured conclusions in conjunction with an appreciative and musically intelligent rector. The choir of St. Agnes is not yet half a year old. There are about twenty boys, and only two of these ever before sang in a church choir. It seems scarcely credible that the creation and education of such a choir of neophytes within this brief period is among the possibilities. Even the reading of plain psalmody would seem a sufficient achievement. But here was a complete, beautifully-ordered, musical service, in its anthem enrichments generous enough to satisfy an exacting culture, and rendered with that tranquil, sustained, intelligent *esprit du corps* usually associated with long-established choirs. The processional was sung unaccompanied, with perfect intonation, careful, intelligible musical delivery, and decided impressiveness, as if its singing was an act of delight and reverence. The chanting to single Anglicans was deliberate, distinct, and in "good English," a very rare consummation. The canticles, *Magnificat* and *Nunc Dimittis* were the favorite Dr. Mann in A flat, and among the most melodious and delightful of the type.

There is little room for such comment as the remarkable voice-qualities of that young choir merit. Mr. Stubbs is a resolute thinker, and has the courage of his convictions because he builds them upon a purely scientific basis. While accepting the oft-times valuable results of empirical methods, Mr. Stubbs has not rested satisfied until reaching a demonstrably scientific basis in his analysis of vocal culture for the boy voice, and has undoubtedly found his desideratum; and what he has found is worth knowing and precious enough to

warrant its dissemination. Mr. Stubbs has realized abundantly that quality of tone with its volume and charm, which fascinates the worshippers in King's chapel, Cambridge, and St. Paul's cathedral, London. The choir also sang at this lovely service for the anthem, "Behold the Lord," Thorne, and for the offertory, "Arise, shine," a masterpiece by Dr. Elvey; the "Seven and Amen," by Dr. Stainer, was also given with a refined and well-considered beauty, closely approaching its delivery in St. Paul's cathedral, where it was first sung, and is yet often sung, by Dr. Martin's splendid choir.

New Music

FROM ARTHUR P. SCHMIDT, Boston and Leipzig.

It should be noted by way of prelude, that Mr. Schmidt, from his double establishment in Leipzig, where the majority of American students congregate for a musical education, and Boston, where so many of them return and embark on their professional career, has the rare opportunity, and what is yet more rare, the disposition to select young and promising writers, and secure them a hearing both abroad and at home, at the crucial period of their career. Most of the young Americans who deserve success and are attaining it are therefore beholden to Mr. Schmidt's artistic discernment as well as his judicious offices as publisher.

Religious music, Organ: Three arrangements for the organ by Edwin M. Lott, *Mus. Doc.* organist of St. Sepulchre's church, London. No. 1, *Adagio Cantabile*, from Haydn's quartette in D; No. 2, *Romanza*, (Mozart), from D minor, *Concerto*; and No. 3, *Laudati Pueri*, Rossi. Dr. Lott enjoys a leading reputation in London, not only as a master of the organ, but for his scholarly adaptations from great orchestral and instrumental scores for the organ.

For the Piano, four-hands. Souvenir de Sorrento, by Ernest Gillet, (from Guido Papine), a saltarello, (also for four hands), not difficult, sparkling and charming. By Templeton Strong, I, *Marche Militaire*; II, *Cortege Oriental*, more richly colored, original in treatment, and admirable for school musicales. A series of four "National Dance" compositions by Joseph Loer, (German waltz, French gavotte, Russian Cossack dance, Spanish madrilenia.) An interesting group for parlor practice, easy, graceful and characteristic.

For two-hands. Six character studies, by Heinrich Hoffman, No. 1, novellette; No. 2, melody; No. 3, Alruchs; No. 4, in the Forge; No. 5, on the Lagoon; No. 6, Epilogue. The titles forecast the form and spirit of these well-considered tone-pictures; for they are idyllic, imaginative, and distinctly artistic, requiring refined and careful interpretation. *Trois Morceaux, for Piano*, Arthur Bird: No. 1, Menuet; No. 2, Mazurka; No. 3, Etude, interesting, unconventional, beautifully written, and within reach of "medium" players. Six special Etudes, by Cornelius Gurlitt, octaves, thirds and sixths, arpeggio, left-hand, trill and staccato. Mr. Gurlitt has rare aptitude in developing technical studies, and reaching obscure and difficult points in a persuasive and helpful way. These studies are unmistakably "work", but it is made cheerful, encouraging, and effective, while the student is interested in playing. By F. Kirchner: *Fantasia Impromptu*, a brilliant, picturesque composition for intelligent, well-schooled players and listeners. *Andante Cantabile Religioso*, less difficult, but effective and interesting. *Zwei Kleine Capricen*, Von Arthur Foote, whose well-matured and well-merited reputation establishes the artistic value of whatever he writes. The first is in effect, a capital study in "thirds," and the second, while something in the same way, develops a brilliant episode in "sixths." *Five Studies* by E. A. Mac Dowell: *Romanze-Arabeske*, *Waldfahrt-Idylle*, and *Schattentang*. Under these titles the brilliant and gifted composer has produced exquisite song-studies, which have the special value of carefully adapted *etudes* for the higher graces of piano playing. Third *Tarantella* by Franz Bernstein, an important, very brilliant parlor or concert piece, for advanced players; the difficulty lying in the speed rather than structural intricacies. Easy octave studies by Albert Biehl, in which both hands receive due and searching attention, very valuable for conservatory or private study.

Songs. Four songs by Margaret Ruthven Lane, "Heliotrope," "Spinning Song," "The Sky-ship," and "Betrayed," also by the same composer, "Three Songs of the East," "Oriental Serenade," Christmas Lullaby, "A Poet gazes on the Moon." The themes selected cover a wide range and have excellent lyric capabilities, which the composer has developed with excellent invention and much poetic feeling. She has warmth and singular grace in the quality of her accompaniments, which would often serve acceptably as "songs without words." By Frank Lynes, "The Greek Girl's Song," a beautiful motive, very beautifully treated for both piano and voice, *mezzo soprano* range, worth careful study; also "The Ideal," less elaborate in form, but equally interesting. By Otto Canter, "A Rose and a Thorn," a very graceful melody, richly varied, and very effective. By Gerald Lane, words and music, "The Crown of Life," may be properly classed with that just noticed. "A Song Album," by G. W. Marston, four for soprano or tenor, and five for alto or baritone, classic German songs with singable English versions,

quite in the spirit of Robert Franz and Schubert, very interesting and desirable. Three songs, "Shall a smile or guileful glance," "Come, ah come, my life's delight," "Philyon, while that the sun," by Templeton Strong, one of the most gifted among the young eastern composers, master of lyric and dramatic expression, strikingly original, and requiring artistic interpretation, in both singer and accompanist, very valuable. A series of new "Songs for Medium Voices," German and English words, by Martin Roeder, fairly "gems" of no uncertain lustre and beauty, poetic, spirited, and desirable for well-skilled vocalist and accompanist.

Magazine Reviews

The Cosmopolitan, beginning with an edition of 20,000, under its present proprietor, in its rapid strides toward success, opens the year with an edition of 150,000 copies. The initial paper, on "The Making of an Illustrated Magazine," is full of surprising statistics, while its numerous cuts are a pictorial record of its authors and makers, who have contributed to its literary success and typographical completeness. More than 6,000 unsolicited manuscripts reach the editors yearly, and each and all receive careful scrutiny. Where a dozen or fourteen articles make up a single number, the enormous amount of fruitless literary work may be seen at a glance. And this is the literary experience of all the great illustrated monthlies. The editor does not hesitate to avow that success in publication ultimately depends on the favor of advertisers, and it follows that a successful editor is one who manages to achieve such a popular success as shall tempt advertisers by an enormous edition. How far such a policy militates against the higher interests of literature, each one may determine for himself. "Four Famous Artists" gives spirited sketches of Sir Frederick Leighton, Sir John Millais, Hubert Herkomer, and George Frederick Watts, with well-selected reproductions from their productions.

St. Nicholas for January has a long list of agreeable miscellany for young and old, with a generous budget of pleasures and recreations.

The Review of Reviews contains several elaborate papers, which, covering as they do, large subjects in an intelligent and comprehensive way, have a permanent value. Among these are "President Diaz and the Mexico of To-day"—neighbors of whom we are inexcusably ignorant—and "University Extension in America," with numerous of its active promoters, field of literary enterprise in which every educated man should find himself personally interested. The statistics indicate an active advance of work over a rapidly increasing territory. Charles D. Lanier, one of the *Cosmopolitan* editors, and a son of the poet, Sidney Lanier, contributes an appreciative study of the popular novelist, F. Marion Crawford, who is just now "at home." As a prosperous St. Paul's, Concord, boy, his career will interest a wide circle of contemporaries. The condensations from current reviews are, as usual, pithy and to the point. Mr. Stead, the editor-in-chief, notwithstanding certain remarkable idiosyncrasies, succeeds in producing a monthly that serves a vast number of readers.

The Arena, which has of late produced some valuable articles in the defence of the old and true traditions of authorship as to the Shakespearean dramas, has a significant paper on the topic, "Are We a Prosperous People?" And first as to urban life, the writer, who is the editor, gathers from official records such data as warrant this startling paragraph: "It was shown that while the number of evictions in Ireland during the year 1890 was a little over 5,000, the eviction warrants in New York City during the same period reached the total of 23,800, while the eviction warrants for one judicial district in the tenement house region of New York last year reached the enormous figure of 6,100, or about 1,000 in excess of the entire evictions in Ireland in 1890." The writer, after large allowances, reaches the result of about 100,000 beggared, houseless individuals, young and old. From the tables published by Jacob Riis in "How the Other Half Lives," he finds that in 1889 over 7,000 persons in New York died in the work-houses, insane asylums, and hospitals, and that 3,115 persons, or almost one in every ten who died in New York City during the year, was interred in "Potter's Field." He also gathers from the latest report of the Census Bureau, that while there are over 12,000,000 families in the republic, there are abstracts of more than 9,000,000 mortgages now on file in Washington, while the number of mortgages is rapidly increasing year by year.

Book Notices

Essays and Addresses. By H. B. Liddon, D.D., LL.D., D.C.L. New York: Longmans, Green & Co. Price, \$1.50.

This volume is bound uniform with the series which the publishers are issuing. It contains four lectures, delivered on Tuesday evenings in St. Paul's cathedral: two on Buddhism and two on the Life of St. Paul; and three papers on Dante, read to the Oxford Dante Society. Two of these papers relate to the Dominican, Thomas Aquinas, and the influence of his theological thought upon Dante's mind in shaping the *Divina Commedia*. The third paper shows his indebtedness to Duns Scotus and the Franciscans. It is needless to say that these papers, though claiming to be only "fragmentary," are full of suggestive thought and felicitous expression.

Lady Silverdale's Sweetheart and Other Tales. By William Black. New and revised edition. New York: Harper & Brothers. Price, 90 cents.

This is the latest volume of the attractive edition of Black's novels now issuing from the press of Harper & Brothers. These short tales are not as well known, we believe, as are his longer novels, but they will be found worthy of his pen, and deserve to rank high in the form of writing now so popular, the short story. But we miss Mr. Black's salmon. Is a twenty pounder too big for a short story?

History of the United States of America from the Compromise of 1850. By James Ford Rhodes. Vol. I. 1850-54. Vol. II. 1854-1860. New York: Harper & Brothers. Price of 2 vols., \$5.00.

These two large and elegant volumes give us the history of our country only for the space of a single decade. The author announces his intention to carry on the history to the inauguration of Mr. Cleveland, thirty-five years from the "compromise" of 1850. This is but one generation, yet it is a period "big with fate." As preliminary to the thorough discussion of the events of this period a sketch is given of the history of slavery from its beginning in the Virginia colony, showing how that which, in the earliest days, had been regarded as an anomalous and unfortunate condition, finally came to be looked upon as a necessity and regarded as a blessing in the South. In the description of public measures and public men the author shows a keen insight and a candor deserving of praise. "A leaning towards centralism," our critic alleges, has interfered with the impartiality which the author desired to exhibit. Some bias is inevitable; for while the two tendencies still exist (to exaggerate either State or Federal prerogatives), though not now in violent antagonism, it is impossible not to show preference for one or the other. A political history of the last generation must have a point of view, either North or South. With Mr. Rhodes, however, this does not mean violent partisanship or sectional rancour. This work will stand among our best productions, we venture to say, both for excellence of style and for historic value.

John Wyclif: Last of the Schoolmen and First of the English Reformers. New York: G. P. Putnam's Sons. 1893. Pp. 377. Price, \$1.50.

It is perhaps time now, when for the first time all the main contemporary documents can be brought together that enable us to trace the true bearings of the age of this moulder of men and shaper of history, that the life of Wyclif should be written. It is the aim of the author by collecting all that is accurately ascertained or felicitously surmised, to make an attempt to estimate Wyclif's true position in history, and to develop and illustrate his character. He seizes the opportunity, "to popularize the picture of John Wyclif as an Oxford schoolman and the picture of the schoolmen in general as pioneers of the reformation of religion and the revival of learning." As the background for this portrait of the great reformer he sets out the seething condition of Europe in the thirteenth and fourteenth centuries, the internal condition of England, the attitude of the friars and monks, and the phases of life and thought at Oxford. Wyclif is presented to us as a man of secular as well as priestly sympathies, a man of affairs, a patriot, and a man of letters, the leading spirit of his time. We see how in the field of ideas and spiritual activity imbibed in the study of the schoolmen he originated the movement which reached its culmination in the sixteenth century. Working with the English monarchs and statesmen, and with men of thought, and logic, and awakened consciences, he wrought successfully to undermine the Roman tyranny over the English Church and people. By his translation of the Bible he exercised a notable influence on the history of English letters. The author manifests a thorough grasp of his subject and makes a clear and readable book out of the abundant materials ready at his hand. Although he writes chiefly of Wyclif, he writes, and writes well, of many other things beside, which naturally are associated with his hero. Not the least valuable part of his work is the tabulated "chronology of events connected with Wyclif," covering twelve pages. Numerous illustrations ornament the volume, and no less than six different portraits of the reformer are given.

A Tour Around New York, and My Summer Acre. Being the Recollections of Mr. Felix Oldboy. By John Flavel Mines, LL.D. Illustrated. New York: Harper & Bros. Price, \$3.

"Ingenious and instructive papers," Mr. Learned calls them, in his short preface. We should be disposed to use even stronger adjectives of admiration in expressing our estimate of the book. The author, the late Col. Mines, as he explains in the first chapter, was a foundation scholar of Trinity School, and was present at the consecration of Trinity church nearly half a century ago. His "Tour" is not a mere description of localities, such as one might get in a guide book. Sketches, indeed, are numerous, but they serve mostly as the background for reminiscences of events and people of a not very remote past. It is a past, however, which is fast slipping away from us, carrying with it much good that the succeeding generation, with all its advantages and improvements, cannot afford to lose. "Everybody went to church in those days," that is, all of the respectable class. But we are changing that now. Everybody (nearly) stays at home and reads the Sunday paper. "Everybody walked to and from business." Now we all ride, breathing the foul air of street cars, or spending money on cab fares, which might better be used some other way. The sturdy simplicity of city life in the days of our grandfathers, is a thing of the past, though

it is to be hoped that such charming accounts of it as are given in these papers of Mr. Mines, will do much to encourage the revival of the spirit among our influential citizens. The same charm of style, of wise and witty observation, of chatty gossip and delicate appreciation, pervades "My Summer Acre." The latter was first given to the public in the form of letters to *The Commercial Advertiser*; the "Tour around New York" first appeared in *The Evening Post*. The book is richly illustrated and very handsomely gotten up.

The Ideal Humanity, and Other Parish Sermons by the Rev. William T. Wilson, late rector of the church of the Mediator, Kingsbridge, N.Y. With Some Words Commemorative by the Rt. Rev. Henry C. Potter, D.D. A memorial volume edited by his wife. New York: Thomas Whittaker. Pp. 362. Price, \$2.

Taking this volume in hand, we who knew the rare man, priest, and pastor, of whose pulpit work it is designed to be, in some sense, commemorative in the Church, cannot but feel that it were best to make presentation of both by quoting the introductory words of the Bishop of New York concerning them, for none knew the Rev. Mr. Wilson better than did he, nor could any other feel an equal title to show forth to the American Church the remarkable qualities of his personal and priestly life, and of his ministry in the Word.

Who that ever knew him will forget the rare spell of his original and acute mind, and the still rarer charm of his transparent and really heroic nature? After a brief ministry in Albany, his frail health constrained him to retire to a less exacting charge, and for twenty-three years (with the exception of a single year's absence) he ministered to the people of the church of the Mediator, South Yonkers. His sight became impaired, and during his later years he was indebted to the beautiful devotion of another for almost everything that made his ministry effectual. But though he had to read with another's eyes and write with another's hand, his great soul—for his, verily, was one of the few really great souls that are given to a generation—glowed within him, and as he mused once and again, "the fire burned and he spoke." He preached like one who had seen a vision—as, indeed, he had; and an exquisite command of speech, "most apt and fit," was matched by an elevation and grasp of thought that made men know that there was a prophet among them—hidden away, it is true, from the eyes of the great multitude, but sensitive alike to all that was best and worst in his generation, and welcoming the one and rebuking the other with equal discernment and courage. His partial blindness made it somehow possible for him to see better than from the glare of day-light, and much of his parish visiting was done on dark and stormy nights, when the belated wayfarer would meet him feeling his way along the lonely highways with his cane as he returned from some home of penury or sorrow. It was after such an almost midnight ministry to a bereaved household that he came home, well-high breathless and exhausted, to die. In an instant the end came—while he was on his feet and never dreaming that it was so near—and then the white soul passed on to be forever with its Lord. But the rare and winning presence, the steadfast and uncomplaining ministry, the gifted mind and soul, made, as others believed, for great tasks and rightful pre-eminence, and yet tarrying patiently in the shadow till the end—these remain, a glorious and inspiring memory at once to cheer and rebuke less noble natures, and to make them forever grateful that so true a servant and saint of God has lived, and wrought, and suffered, steadfast and unspotted till the end.

Bernard of Clairvaux. The Times, The Man, and His Work. An historical study in eight lectures. By Richard S. Storrs. New York: Chas. Scribner's Sons. 1892. Pp. 598. Price, \$2.50.

We rise from the perusal of these brilliant lectures with the feeling that this life of one of the great men of ecclesiastical history has been told better than it has ever been by any English writer. Evidently the subject of this book is a hero to his biographer, and although this may affect the impartiality of his judgment, yet the hero-worship gives a vigor, a vitality, and an interest to the story, which we could ill afford to lose. As the man is emphatically the product of the times, the one in whom the past and the present concentrated all their powers and influence, in two of the preliminary chapters, which are (in our judgment) the best part of the book, Dr. Storrs graphically describes the extreme depression and fear of the tenth century, and the reviving life and promise of the eleventh. St. Bernard then is presented to us in his personal characteristics, in his monastic life, as a theologian, a preacher, in his controversy with Abelard, and in his relation to general European affairs. Each of these subjects is treated of in a lecture by itself, so that in turn we are able to grasp the great monk at his best in each of these various functions and offices of his life. The sketch of the highest monastic life of the age is most interesting, and in the lecture on St. Bernard as a preacher, although the picture is far from satisfactory, yet as a lecture on preachers and preaching it is thoughtful and suggestive. The monk of Clairvaux was not a great thinker, but rather a practical mystic, so that any attempt to make him a theologian is almost bound to be unsuccessful. In his relation to the affairs of Europe, although his influence and genius were undoubtedly great, yet the influence of the broad and genial Peter of Cluny almost rivals them; and in his relation to Abelard, his treatment of that intellectual scholar stands in favorable contrast to that of Bernard. But although we may now and then dissent from the author's views of the saint and of the times in which he lived, and preached, and wrought, we have greatly enjoyed reading this charming volume which is marked by all the clearness of diction and felicity of style for which this silver-tongued author—one of the great preachers of our own time—is so justly famed. As

the life of St. Bernard in our English tongue, we believe it easily holds the first rank. It is clearly printed, and is furnished with a full index.

The Memories of Dean Hole. New York: Macmillan & Co. Pp. 377. Price, \$4.

This volume of memories of a many-sided man comprises many humorous sayings and anecdotes gathered from a wide acquaintance with many men of many minds. As a sportsman and cricketer, a gardener and rosarian, a poet, preacher, and musician, a platform speaker and a dean of a cathedral, he seems to be the friend of all sorts and conditions of men. He enjoyed the society of such men as Leech, and Thackeray, and Dickens, etc., and not the least fascinating pages of this interesting book are those in which he tells of these early friends of his. Some sketches of Leech and one of Thackeray enhance the value of the book, and we learn a great deal more of them and other genial authors from the dean's account of them than we do from their works. Naturally the book is full of stories, many of them fresh and capital, about archers, artists, authors, cricketers, ecclesiastics, gamblers, gardeners, hunters, shooters, Oxonians, preachers, and working men, so that the book appeals to all sorts of readers. The temptation to quote is strong, but if we begin we fear we should not know when to stop. The dean discusses the question whether a clergyman ought to hunt or play cricket. As to the latter there is no question, only it must not be allowed to interfere with his clerical duties. As to hunting, if he can afford it and can indulge in it without detriment to any duty, the author, who is a good huntsman himself, would allow it, provided the parson "ride straight to the hounds." But one must not get the idea that this pleasant work is made up only of racy and humorous stories. There is a due admixture of sound sense, serious advice, clear thinking on practical matters, and a manly, healthy way of looking at things. Even when speaking of those who are separated from him both politically and religiously, there is not a tinge of bitterness, nothing but kindness and charity. For the old Evangelicals he has something pleasant and commendable to write, and while Mr. Gladstone has long been to him "a broken idol," he deprecates the abuse that has been poured upon that "Christian gentleman, sincere in his convictions." As one looks upon the kindly countenance of the author that faces the title page, one is sure that what he has to say will be genial, humorous, and suggestive. His religious tone is manly, generous-hearted, and outspoken, with a strong contempt for priggishness and pedantry, and a thorough sympathy with a Christianity that is muscular as well as Christian. There is not a man with a strong man's heart in him that will not delight in these pages so full of vitality and freshness. Grave and serious as the author is at times, his seriousness will commend itself to many for the gayety which heightens and enlivens his talk. A book of memories so wide in their scope and varied in their contents is bound to be one of the most popular of the season. If one wants to enjoy a truly delightful and charming work, we advise him by all means to purchase a copy of these "Memories," which we assure him will amply repay the reading. The print is large and clear, and one will lay it down with Sam Weller's wish that "there was more of it."

Those who are familiar with the "*Liturgia Britannica*," by the Rev. William Keeling, will, it is thought, be glad to aid in the publication of a similar work, to be known as that "*Liturgia Americana*," intended to show the difference between the Prayer Book of the Church of England and the of the Episcopal Church in the United States, and also the changes which have been made during the past century. The Rev. William McGarvey, so well known for his liturgical skill, has kindly undertaken the work. In it he will be aided by the Rev. Frederick Gibson, M.A., of Baltimore, *facile princeps* in all matters pertaining to the text of the American Prayer Book.

It is intended to place in four parallel columns (two columns being on each page) the "Proposed Book" of 1786, the English book of 1662, with the manuscript alterations made to adapt it to the change of government in 1776, the first American Standard Prayer Book of 1790, with the additions subsequently made, and the new Standard of 1892. The volume will be provided with an introduction on the previous standard editions of the American Prayer Book by Mr. Gibson, and with an historical sketch of the recent revision by the editor. An appendix will contain an excursus by Mr. Gibson upon the text of the Psalter, and a critical examination of the text of the Standard of 1892.

The value of such a work is evident, but the cost of publication is very considerable, and therefore those interested have determined not to proceed unless a sufficient number of subscribers (a complete list of whom will be found at the end of the volume when it is issued) can be secured to protect them from loss. The edition will be limited to 1,000 copies, and each copy will be numbered. The subscriptions will be limited to 500, and no one will be allowed to subscribe for more than ten copies.

After all expenses have been paid, the proceeds will be handed to the Bishop White Prayer Book Society. All subscriptions should be sent immediately to Andrew Wheeler, Esq., Jr., 1608 Market st. Philadelphia, U. S. A. The price to subscribers will be \$3.00, or 12 shillings; to non-subscribers, \$5.00, or 20 shillings.

"Early Maryland, Civil, Social, and Ecclesiastical," by Theodore C. Gambrell, D.D., of Baltimore, will be published shortly by Thomas Whittaker, New York. The same publisher also announces "The Private Life of the Great Composers," by John Frederick Rowbotham, with portraits of the fifteen subjects.

THE BOOK OF COMMON PRAYER, "after the Standard of 1892," General Convention issue, to which reference has already been made in our columns, is one that will become a landmark of history, and every volume of the limited edition will be prized by posterity. Excellent taste and good judgment, as well as liberality, have been shown in the "make-up" of the volume; for the latter, at least, (the liberality) and possibly for all, we are indebted to Mr. J. Pierrepont Morgan, of New York. There is no attempt at display or "sumptuousness" about the book, but everything is as good and substantial as modern skill can make it. The size is large enough (octavo) to be dignified but not pretentious. In typography, as in many other things, "tastes differ." Some might prefer a broader margin and a slightly smaller type with more lavish "leading," and we confess to such a preference. In the responsive portions, especially, a wider separation of versicles would be pleasant to the eye. The rubrics and captions are printed in red and of a fine quality of color, uniformity of which is not easily maintained throughout a large volume. The paper is heavy and highly "calendered," white and clear, perfect of its kind. Whether a duller surface would not be a better choice for a book which is to be so carefully and long preserved, may be a question. We should choose the latter. The only departure from strict simplicity in "composition" is the use of a little, unobtrusive trefoil ornament under the captions and at the foot of pages.

This rare edition of the Prayer Book comprises only about a thousand copies; of these, 548 were sent to the bishops and deputies, 16 to certain historic parishes, 18 to libraries, 13 to the press (America and England), 45 *honoris causa*, 9 to members of the Joint Committee, 1 to the corner-stone of St. John's cathedral, total, 650. We could wish that more copies could be spared for libraries of the higher class, where they would be treasured among rare and remarkable volumes.

Here endeth the chapter of Prayer book revision, the most important event in the experience of our American Church during a hundred years. We are not sorry to write the "last word," nor are we sorry for anything that we have written during the progress of the work. If THE LIVING CHURCH has been in the least helpful, by way of suggestion or repression, during the discussions of the last fifteen years, we are devoutly thankful.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

LONGMANS, GREEN & CO.

Nicholas Ferrar, his Household and his Friends. Edited by the Rev. T. T. Carter, M.A. \$1.75.

JOHN D. WATTLES, Philadelphia.

National Hymn-Book of the American Churches, comprising the hymns which are common to the hymnaries of the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians, and Reformed, with the most usual tunes. Edited by Robert E. Thompson, S.T.D.

PAMPHLETS

The Wheel and the Spirit. The sermon preached at the opening of the annual Convention of the diocese of New York, Sept. 28, 1892, by the Rev. Alford A. Butler.

Journal of the Hundred and Ninth Convention of the diocese of New York. A. D. 1892. J. J. Little & Co., New York.

Burial Reform, its Meaning and its Methods, with the Constitution of the Burial Reform Association. G. P. Putnam's Sons. N. Y.

Christ or the World? By the Rev. J. B. Funsten. 5 cents. Thomas Whittaker, N. Y.

Cathedral Churches. Two sermons by the Rev. J. J. Norton, D. D.

The Duties of Man. By Jos. Mazzine. Funk & Wagnalls Co.

Love in Wrath or the Perfection of God's Judgments. By Arthur T. Pierson. New York: The Baker & Taylor Co.

The City without a Church. By Henry Drummond, F.R.S.E., F.C.S. New York: James Pott & Co.

Confirmation; its Privileges, its Responsibilities. By the Rev. E. B. Boggs, D.D. New York: Thomas Whittaker.

Catalogue of Hobart College for 1892-93. Geneva, N. Y.

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Fridays: Hear the Church! By the Rev. Melville M. Moore Milwaukee: Young Churchman Co.

The Household

Her Face

BY DWIGHT GALLAUPE

Her face,
As pure, as sweet,
As Mary's did the angel greet
One morn,
Long ago, long ago.

Her face,
As pale, as fair,
As yon' far mystic evening star
That gleams
This night, this night.

Her face,
Oh love! oh pain!
Ye have not left one line, one stain
To mar;
Not one, not one.

Her face,
So cold, so still,
Yet bears the impress of God's will
E'en now
In death, in death.

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(Copyright, 1893)

CHAPTER III.

If amendment of the weak as well as of the strong, be God's great purpose for us, who shall say that the ruggedness of the narrow road is not often smoothed for stumbling feet.

"Well, child, it's near upon two months since there's been one word wrote from your ma, and I'm thinkin' as how she and Tom has likely enough got shot, and like enough Kathie don't know her way back; and I s'pose them rebs, if they shot 'em, took all the money and shackels they had."

It was Mrs. Miller who made this kind, considerate remark to Mysie, who was sitting, as usual, curled up in the basement window, watching for the postman.

"Well," said the little girl, "if somethin's happened to all of 'em, I s'pose if I wait long enough somethin'll happen to me."

"Yes, I s'pose it will, child, but look! the postman's comin', and he's got a letter too! Run quick and get it."

Mysie brought the letter in, and watched it opened.

"Well, whoever'd have thought of such a thing?" was Mrs. Miller's wise remark, when she had read the page down for the third time. "Who'd ever have thought it? And what'll be done with you, child, I'd jest like to know that."

"Is the letter from ma?" Mysie ventured to ask.

"Oh! dear, no, it's from Cousin Si. You know he's livin' in your old place; and he says his wife, Marthy Ann, has fell down the cellar steps and broke her leg so bad she can't walk, the doctor says, for quite a good while, and he wants me to come down there and look after him, for he finds it hard to run the farm and keep the house agoin', without no women folks that's able to walk about. I could go jest as well as not and take Maria 'long with me, but I don't know what I could do with you. You see, your ma hain't sent no money, and your board warn't paid but for three weeks, and like as not she's dead and can't never send no more money. I don't know as I could be 'spected to give up go'in to my cousin's wife for you; and I don't know of anybody as 'uld be willin' to board you for nothin', and you see these wars makes money scarce and times hard."

Then, as Mysie turned to leave the room and limped feebly across the floor, she added, as if a bright thought had struck her: "Why, child, you orter go

to a hospital and have that foot attended to, I never thought of that before; I'm sure it would be a real kindness to you, and when your ma comes back, think how glad she'll be to see you able to skip around on your two foots, like Maria or any other child. And if she don't come back, well then, child, sure you'll need both your feet. So jest git your things on, and we'll go over to Twenty-sixth st. and see if they'll take you to the Bellevue Hospital; and if they will, why, I can answer Cousin Si's letter when I git back."

Mysie put on her hat and cape, and waited patiently in the hall for Mrs. Miller to complete her elaborate toilet. If war had killed father and mother, she wished it might kill her, too.

There are times in our lives, especially during our childhood, when the minor details about us make indelible impressions upon our memories, details which in themselves are absolutely of no importance, and yet throughout our lives they will be associated with great events. I suppose when the tension becomes so great by the force of overwhelming circumstances that our nerves and senses are taxed to their utmost capacity, then we become thoroughly alive to all that is about us, even to the trivial minutiae of the things we come in contact with, while we are oblivious and almost unconscious of the sorrow and pain gnawing at our hearts.

And so, it was in a half-stunned, stupefied way little Mysie passed with Mrs. Miller through the great city. She did not think of father, mother, Tom, or Kathie, or even of her own poor little desolate self. All feelings seemed dead, and the senses keenly alive to the scenes about them. She puzzled her brain till her head ached over the baker's wagon, where the green letters had run into the white covering, and where the letters would be gone to when the rain had washed them all into a dirty daub. Would the letters with the man's name be gone? If so, wouldn't it be nice if the rain could wash out lots of people in this world; if a great storm should come, and the rain should pour down so fast and so hard that all the cruel, wicked rebel soldiers would be washed out?

Mysie never seemed to think that the Northern soldiers were capable of anything so gross and cruel as even defending themselves. She even fancied they stood in meek rows waiting to be shot. When they reached the hospital her busy little brain wondered how many people had passed through that door, and if they had all thought it was as ugly a color as she did. And when she sat on the long wooden settle waiting to be called, she found ample time to notice the others, who were sitting, waiting their turn, like herself.

Why did that woman in front of her wear those roses in her bonnet? Did she think such crumpled things were pretty? And could that horrible-looking old man, with the shade over his eye, be anybody's father? And had the girl sitting next her ever washed her hands? Was it because her hands were so black that she wore a red glass ring? And the woman behind her, did she make the poor child, whose eyes were tightly bandaged, and whom she had brought to be treated, suffer less by telling him, when he cried with pain and weariness—for the benches were very hard, and what might be seen of the child's face was very white and thin—that if he made any noise, the doctor would certainly come and cut him in little pieces! This same mother informed Mrs. Miller that he was the only child she had, and

that he was dearer to her than her own life.

At last the doctor called "Next!" which meant Mysie, and Mrs. Miller lead her down the long room, and right before the great ogre, the doctor, who was, in fact, scarcely more than a boy, and Mrs. Miller tried to relate the family history of the O'Donagh's, but as the doctor had more than a dozen patients waiting for him, he interrupted her. "Yes, I'm sorry, but what do you want of me, what is the matter?" Then, seeing Mysie on one foot, as she usually was when standing, he lifted up the child and set her on the table, and before Mrs. Miller had got half way through her explanation of why she had come, he had drawn the shoe and stocking off, and was looking at the little foot.

The life of this young doctor was too full of active work and careful thought to have many words to waste upon his patients, but he had a great heart, as true as gold and throbbing with sympathy, such a heart, thank God, as many men in his profession have. And though he scarcely spoke, his very touch seemed to bring comfort to her poor, aching heart. Even the voice was kind that asked: "Is the child to be an indoor patient?"

"Well, I s'pose," Mrs. Miller began, "as there ain't nobody belongin' to her, and she's in a kind of a bad way, p'rhaps she'd"—

The doctor interrupted, "The name, please?"

Mrs. Miller meekly gave Mysie's name, age, birthplace, etc., and the doctor wrote them down about as quickly; and before she had really finished speaking, he tapped a bell and a neatly-dressed woman answered it. He lifted the little girl down from the table, and said, with a bright smile: "Be patient, little woman, and we'll make that foot all right," and then added to the nurse: "This child is for Ward F, it's a surgical case; you can put her on my list."

"Yes, Dr. White," was the reply.

Mysie heard the name, and from that very moment, Dr. White became a hero, the one bright spot in the dreary hospital life.

Is there in this wide world a more heart-rending sight than the child's ward, which is open to the very poorest and most desolate, in any large city? In faces that should be full of sweet, innocent, childish beauty, we see the mark, the effect of sin; and we realize the truth of sins of the fathers being visited upon the children, even to the third and fourth generation. The poor, weak bodies and wretchedly diseased brains, the result of sin which they have never known. Poor children! poor children!

Among such afflicted little ones, Mysie soon found herself, in a long ward, and one of the many white beds had been appropriated to her use. At its head was a long window from which Mysie could see the grounds and a low building at the water's edge, which was, had she but known it, the saddest place in that great city of New York which abounds in sad places—it was the morgue; and beyond the morgue, the broad, rapid river ran, grey and dirty; and beyond the river, the spires and chimneys, the dust and smoke of Brooklyn. Even this desolate place soon became familiar, but the one thing to be looked forward to in the monotonous life was Dr. White's daily visit. Often he would not speak to her, and sometimes he would not even look at her; but she could always look at him, and she did with all the power of those great blue eyes. Not a movement, not a change of expression, did the little girl lose; and

when the doctor was gone, she thought over and over what she had seen. Or, if he had said anything to her, even the most commonplace remark, she treasured it in her heart. I think it must have been this hero-worship that kept the love warm in little Mysie's heart, through all the dreary waiting, as month after month slipped by, and mother did not come.

(To be continued)

Archbishop Odo

III.—EARLY CHURCH HISTORY

BY M. F. J.

The date of Odo's birth is uncertain but it must have been towards the end of the ninth century. His father was a Danish nobleman who had settled in East Anglia, but though England was the country of his adoption, the religion of the English was abhorrent to him. It was a scandal therefore when his young son announced the fact that he had been converted to Christianity, and more than that, begged his parents to listen to the teachings of the missionary who had led him to the true Light. Indignantly the father protested against this base desertion of the gods of their ancestors, and refusing utterly to listen to the arguments and entreaties of his son, tried by severe punishment to induce Odo to give up his newly-acquired faith. But persecution only confirmed this youthful confessor in his convictions. He bore each fresh torture without a reproach or murmur, and his patience and submission to parental authority might have won the respect of the hard-hearted old heathen both for the boy and for the religion which inspired him with such courage.

But after a long struggle the father disinherited his son and sent him out into the world penniless. But he was not friendless; the same missionaries who had saved his soul, now cared for his body. They received the brave boy with kind and encouraging words, and placed him under the protection of a Saxon nobleman, named Athelm.

It is pleasant to think of the lad who had been brought up among the wild Danes, and in the fierce religion of Thor and Odin, transplanted into a Saxon home where courteous manners, intellectual pursuits, and above all, Christian love and charity prevailed. Odo was provided with tutors in Greek, Latin, and other studies, and he seems to have earned their approbation in each department. He is compared by one of his biographers to a rose springing from a thorn, and to a precious odor from an earthen vessel. Dean Hook remarks here: "To make the comparison correct we must admit that to the plucked rose some thorns adhered to the last, and that however precious the odor some savor of the earthen vessel was never lost."

A very tender attachment grew up between Odo and his patron, and on a journey which they made together to Rome, the younger man gave proof of his gratitude and love. Athelm was the bearer of certain royal gifts to the Pope, so he took with him a numerous retinue. As they journeyed he was attacked by a very dangerous disease, and had to take to his bed, but distressed at the delay of the king's commission, he begged his followers to go on to Rome without him. But Odo would not leave his dear master in such straits. Day and night he watched and prayed for the sick man who grew rapidly worse, until his faithful nurse was almost in despair. At last one night Athelm seemed almost beyond hope, but all through the hours of darkness Odo prayed with ever-increasing fervor as he saw his patient

...ry moment weaker. Then rising on his knees, Odo gave the dying king a long stimulant which seemed to revive him exactly the right moment, and revived the sinking spirit. From that moment Athelm began to recover, and was soon entirely restored to health, feeling that it was Odo's love and faith under God, that he owed his life. Odo always felt that the prayers rather than the medicine was the cause of his friend's recovery, and his faith in God was accordingly strengthened.

Very likely it was at this time that Odo received Holy Orders, but there is no definite record of this event by his biographers. He was rather more of a military than a clerical turn of mind, at least in his youth, and it is said that he did not really desire to take orders, and only did so to please his dearly-loved patron. At all events he indulged his warlike tastes for a time, for we hear of him as serving in the wars of Edward the Elder. Odo's first field of labor in the Church was well suited to his taste, as he was appointed to what we would now call a naval chaplaincy. Dean Hook says: "Never, perhaps, was he in a situation better suited to his abilities and his tastes, and his biographer is careful to inform us that while engaged in this character he was careful himself to attend the daily service of the Church, and that he prevailed upon many of the laity to follow his example. We are not surprised to find that a man who united the virtues of an ecclesiastic and scholar with those of a soldier, was popular with the nobles of the court."

We next hear of Odo as being made Bishop of Ramsbury in the year 926, and eleven years later as being by King Athelstan's side in the thickest of the fight at the battle of Brunanburgh. It is said that he miraculously replaced the King's broken sword with a new one at the most critical moment of the fight, taking the opportunity to make quite a long presentation address which apparently was patiently listened to and faithfully reported, and his deed of wonder reviving the spirits of king and soldiers, changed the fortunes of the fight and won the day.

When we brush away the rubbish of the monkish legends which have accumulated around the story of Odo, we see his figure standing out distinctly from the gloom, at the same time martial and ecclesiastical, his wild Danish blood asserting itself from time to time through the covering of Saxon education and Christian discipline, but always brave, bold, faithful, devout, earnest. However mistaken some of his after actions may have been, we cannot but admire the man and feel sure that he erred, not through wanton cruelty, but from a perverted idea of duty. Certainly he won the admiration and confidence of his contemporaries, for he was chosen by Dunstan, who never made a mistake in his estimate of character, for the position of Archbishop of Canterbury. Odo was sincerely averse to accepting this dignity. Perhaps he felt that it involved a radical change in his habits of thought as well as in his mode of life; at all events such a change actually took place immediately after his reluctant acceptance. He felt that the eyes of all England were upon him and that his responsibilities were very much greater than when he was bishop of the little diocese of Ramsbury.

Odo's first step must have astonished many, though no doubt the far-seeing Dunstan was prepared for it. "Forsaking the party of the secular clergy, to which he had hitherto belonged, he declared that he was fit to be an archbishop unless

he had first become a monk." As at that time, there was no monastery in England professing the rule of St. Benedict, and as Odo declared no one worthy the name of monk who did not belong to that order, he had to repair, previous to his enthronement, to the convent of Fleury in France, where he was duly professed. Then Odo set to work in earnest, and with characteristic energy and system took in turn each department of his jurisdiction, and reformed it, and set it in order. He first restored the cathedral which had suffered greatly in the Danish wars, then he prepared a set of canons for the regulation of ecclesiastical discipline throughout the Province; then declared the immunity of Church property from taxes, the dependence of the royal on the ecclesiastical authority, the necessity of bishops and priests leading holy lives and instructing their people thoroughly in their duties and belief, the obligation of monks to live in their monasteries and by their rules, denounced marriages among near kindred, and enjoined the careful observance of feast days and fasts, and the payment of tithes. "The palace assumed the severe air of a monastery. Everywhere the monasteries were encouraged to adopt the Benedictine rule, and the married clergy were discountenanced." This is the great blot on Odo's name. He believed that the Church would never prosper while what he considered the great evil of a secular priesthood continued. No doubt he was perfectly sincere in his conviction that it was his duty to uproot this noxious weed at all costs, but the uncompromising expulsion of these clergy brought untold misery upon them and their families, and created a party of opposition which grew every day stronger, as they brooded over their great and bitter wrongs. Odo and Dunstan in the Church, and Edred on the throne, encouraged and strengthened each other in this work, and it was not until the death of the king and the accession to the throne of his nephew Edwy in the year 955, that any real opposition was made to their rule.

We have now come to one of those pages of history where right and wrong seem almost hopelessly involved. On one side are the champions of Odo and Dunstan, who denounced Edwy as a weak, unprincipled, pleasure-loving youth, with no respect for Church or nobles, for God's laws or common decency of behavior, and the fair Elgira as either no wife at all, or else married privately because within the proscribed limits of consanguinity. From the other side comes a piteous tale of love and sorrow ending in one of the saddest tragedies of history. We see Dunstan and Odo, fierce, uncompromising and cruel, tearing Elgira by force and with brutal taunts from her royal husband's arms, branding her with hot irons and selling her into slavery, and when at last she had managed to escape and had nearly reached her husband, again they seized her, and this time tortured her to death. No wonder, if this be true, that the names of Odo and Dunstan were for centuries covered with obloquy. But a change has gradually taken place in the opinion of historians in this matter, and the greater number, and on the whole the best modern authorities, have decided that the ecclesiastics have been much maligned, and that Odo only did his duty, as did St. John the Baptist under similar circumstances, in rebuking Edwy from an unholy marriage, and the story of the persecution and torture of Elgira is by them believed to be untrue. But the question is by no means settled, and there are still weighty names on the other side, so we cannot pretend to

pass judgment on Odo's actions in this affair, except so far as it shows us his stern unflinching adherence to what he considered his duty in spite of the royal displeasure.

These events end all that we know authentically of Odo's life. He died in 958, a few months before the unhappy young king, and was buried in Canterbury cathedral, and though his remains have been several times removed, they still lie within its walls near the high altar.

The Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour

The Golden Rule

Away in the Flowery Kingdom,*
The boys had learned in school
That if they would please the Saviour
They must keep His Golden Rule.

In the spelling class the youngest,
Ah Fun, the head had won;
By studying hard, he kept it
So long that it seemed his own.

Grown too secure, he stumbled,
And missed his word one day;
The next, with a smile of triumph,
Spelled it without delay.

Yet still he stood unmoving,
Though joy shone in his face;
Said the missionary teacher,
"It's right! Now take your place."

Yet still he stood unmoving;
"Ah, no! me like not go—
Me not make Ah Fun solly!
Me stand here—better so!"

A murmur broke the silence,
Thus spake the boys in school:
"He do all right! All same as
By Jesus' Golden Rule?"

—Selected.

*China, you know.

The Faithful Dog

WRITTEN FOR THE "CHILDREN'S HOUR" BY A
LITTLE GIRL OF FOURTEEN

There lived once a wood cutter and his little boy in a hut on the border of a wood. The father would sometimes take a holiday and go off with his gun for the day, leaving the boy to cut wood and take care of the hut. Roy was the boy's name, and generally he was very obedient, but now and then he seemed to forget all but what he wanted to do, and never seemed to remember anything else until it was too late and he was suffering from his own disobedience.

One bright morning his father started out as usual on one of his hunting expeditions, telling Roy not to go away from the hut, but to play with his dog "Wolf" and take care of everything until he should return.

He played and romped with Wolf for some time, then getting tired, he cried, "Come, Wolf, we will go hunting too." He ran into the house and was out again with one of his father's old guns in his hands; then off they started. All his

father had said to him about keeping guard during his absence seemed to have entirely gone from his mind. After they had gone a little way Roy saw a bird in a tree on a bough quite near him; he pulled the trigger, then came a bang, and he fell to the ground with a cry. Instead of killing the bird the gun had burst. Seeing something was wrong, ran up to his little master and touched him with his paw, and seeing that he did not move he licked his hand; still seeing that this did not arouse him he made up his mind he was asleep. So finding some hay which had been dropped by the wayside he covered Roy over carefully; still not satisfied he trotted off until he came to a cottage; stopping before the gate he barked and barked until a woman came out to see what was the matter. As soon as Wolf saw her he caught her by the dress, and never let go of her until he had dragged her to where Roy was lying. As soon as the woman looked at him and the broken gun at his side, she saw that he had injured his wrist and had fainted from loss of blood. Being a large, strong woman she took him up in her arms and carried him to her house, Wolf following slowly behind, but seemingly satisfied now that he had done all that he could for his little master.

The father coming home and finding his little boy gone, became frightened and started out at once in search of him. After walking and walking he finally came upon the cottage where Roy lay. Wolf was lying outside of the gate, watching. As soon as he saw the wood cutter he jumped the gate and flew to him, barking, licking his hand, and pulling him on by his coat, until he had brought him to where Roy was lying on the bed in the woman's home. As we said before, she had bandaged up his wrist herself and was sitting by his side. Roy by this time had come to himself and was feeling very lonely and very sorrowful, realizing now what he had done and knowing he was only suffering for his own disobedience. Looking up he saw his father coming into the room, and then everything was forgotten but the happiness of being with his father once more. The story then was told of his disobedience and its consequences. His father was so thankful that he had escaped with so little injury and so happy to find him once more, that he forgave him and could not be too hard upon him just then, but told him that he hoped after such an escape that he would never be disobedient any more, and let this be a life-long lesson to him. Fond as they had always been of Wolf he now became like one of themselves, and neither father or boy were ever happy without faithful Wolf at their side. When after a good old age Wolf died, Roy put a little wooden cross over his grave with a few words on it, telling of his faithfulness and devotion to his little master, who from that day became a different boy, and was as faithful as Wolf had been, forever afterwards.

L. C. M.

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Opinions of Press

The Interior (Presbyterian).

THE CHICAGO UNIVERSITY.—It is to the last degree uncandid for Chicago University to claim that it is unsectarian. By its constitution two-thirds of its directory must always be Baptists. We not only do not object to it, but we believe in it. We believe that every voluntarily organized and managed educational institution ought to be in the control of an organized body of Christians. What we object to is the claim of non-sectarianism made by a close corporation of Baptists—and meaning no disrespect, but only a recognition of their denominational zeal—a close corporation of the most rigidly sectarian and zealously propagandist of all the evangelical denominations. These brethren who control Chicago University would not break bread at the Lord's Table with the most saintly soul out of their circle. How can they, with any approach to candor, claim to be non-sectarian and obtain endowments on that plea? What would be thought of the honesty of Princeton should it make such professions.

Frank Leslie's Weekly

THE CHURCH AND THE PEOPLE.—It is a most helpful sign of the times that the wise men in all denominations are awakening to the conviction that the methods now employed are not adequate to the existing conditions of city populations, and that if the Church is to maintain and strengthen its influence in the great centres it must put itself much more closely in touch with those whom it has so long neglected. A recent statement by a prominent clergyman of this city is to the effect that "the Christian forces at work below Fourteenth st. are not so large as they were twenty years ago," and he illustrates the statement by showing that while 200,000 people have been added to the population below Fourteenth st., there are but fifteen less churches than there were at the beginning of these decades. . . . Thus in two wards of the city there are 70,000 people, with only seven Protestant churches and chapels. Another ward with 47,000 souls, has just two churches and one chapel. Obviously, a policy like this, if persisted in, must result in the decadence of the Church. We often hear of the failure of Protestantism in the metropolis, and the reason is found in just the facts stated. The Church which fails to minister to the physical as well as the spiritual necessities of the vicious and abandoned, seeking in the exercise of the largest charity to elevate even the worst and the poorest, has no excuse at all for living, and, in the best and truest sense, is not alive.

The Churchman.

CHURCH UNITY.—The Rev. Thomas Price Hughes, an English Wesleyan minister, of no small reputation among all estates of men in his own country, who also added to his reputation by the stand he took at the Grindelwald Conference, is reported as saying that the true way to settle the divisions of Christendom for England, is for the Nonconformists to conform, and take the Church of England in hand and make it what they thought it ought to be. Well! why not? It is their Church, nobody's more truly. The Church of England has suffered only loss by every

secession and separation from her visible fellowship, and is suffering to-day for the lack of the use of her own proper members. There is absolutely nothing to prevent Mr. Hughes, and others in his position, from entering into every parish church in the kingdom, every vestry and school board, and exercising their franchise as citizens of the heavenly kingdom. We wish they would do it. They will, some day. We have no dread of results. The Lord reigneth, and He orders and governs His Church, immediately of Himself by His Spirit. The theory of this American Church is identical with that of the Church of England in this matter. For ourselves, we hold that all baptized people in this country are members of the Church, and have only to recognize and take up their duties to get all their rights. We believe that when men once thoroughly perceive and understand that this Church is their house and their home, and that they are simply—not shut out, but—shutting themselves out from her privileges, they will fly to her like doves to their windows.

The Lutheran World

PREACHING.—The preacher who can see and preach only the love, to the exclusion of the justice, of God, is a lop-sided preacher. In like manner the call "Come to Jesus," unaccompanied by the true doctrine concerning the person and work of Jesus, is a lop-sided call. The preaching which sets forth both the love and justice of God, and which judiciously mingles the doctrinal and practical, showing their relation as basis and superstructure, is well-poised, popular, and effective preaching. The love of God is most radiant when beheld in the light of his justice; and practical preaching carries the greatest and most abiding force when plainly seen to rest upon sound doctrine.

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