

still in their robes for them, and the ived at the ceme- d walked to the d the concluding pronounced the rth. At the end of alem, my happy gave the Bene- icroh, both inside one of the largest rough, and silent ough the streets, s were closed as et. has for some time ted rector.

ved to Toronto to r. R. C. Caswell, ail matter to be

ED STATES.

espondent.)

nt, "little Lent," y, as it is in Eng- rease in devotion in the various ie great subjects ight of. In many the bishops in teaching to tend aditates for the and of the Holy ame reason the holding special now allotted to le for the parish as the majority their time that tions and study. e rule to find e rings" are not e Incarnation is relief, and the Christ "to judge made more of at many churches Holy Eucharist at which the the substitution o being sung or r to think why hangings also, estments of the help to remind se forget, that

needs special Domestic and erefore issued iphany appeal, han ever, now ell at home as ring and since on. The New are in forward- posed Mission offices of the ty. A chapel rary and read- iliary, as well n of missionary urning in the out in stores, ll bring in an tists who may ses or as stu- ly given up to eption rooms, e sixteen feet fixed as to be ly hall accom- sion of public Towards the ich has been on the East 1st and 22nd quite a large r. Cornelius n, while from Kansas City, outside New

st be pledged iful of earth

shall be disturbed till the assurance is given that there shall be no debt on the building. The design accepted is that of Mr. Edward J. N. Stent, who has throughout kept in mind the character of the edifice and the use to which it is to be put. The facade is Byzantine and is to be executed in Longmeadow stone, speckled Roman brick and reddish brown terra cotta. The effect produced is to be warmth in coloring and boldness in design. A distinctive character is given to the entire facade by the ecclesiastical treatment of the main entrance.

THE CHURCH IN CUBA

which used to be under the care of the Bishop of Florida, is now under the supervision of the Bishop of Pennsylvania, Bishop Weed, of Florida, having neither the time nor the money to undertake any longer the arduous work of visiting that by no means satisfactory field. The Rev. Mantell F. Morens, who has just been ordained priest by the Bishop of New York, and has likewise been appointed missionary to Cuba by the American Church Missionary Society, has sailed for that island. Mr. Morens, who studied in the General Theological Seminary, was speeded on his way at a special service of benediction held in Calvary Church, the choir (vested) being formed of students of the Seminary. The Rev. Dr. Huntington, of Grace Church, who was present, was careful to point out that the Church, in entering Roman Catholic districts, has no intention of contending with their ecclesiastical authorities, but only of bringing in the "larger liberty of a full Gospel." Bishop Whitaker gave an account of his former labors in Cuba, and of the golden opportunity now awaiting the Church in all parts of that island. Mr. Morens then made a touching address in Spanish to the congregation of the Church of Santiago, this city, where he had so long ministered as a catechist and deacon for five years. At his request they joined in singing one of their Spanish hymns. The majority wept bitterly at the separation. Mr. Morens has a very uphill task before him, as hitherto all endeavors to strengthen the cause of the Church in Cuba have hardly met with what might be called success. It is hoped the Mexican struggle will not be duplicated in this case.

ACCEPTING THE INEVITABLE

has been the duty, as it seems to have been the pleasurable task of all who were prominent debaters or revisionists at the late General Convention. Dr. Huntington congratulated Churchmen that the Convention has laid upon the Church only certain "necessary things." The Bishop of Albany would, of course, have been happier if his pet ideas had been carried out, but looks upon their rejection in the light of a dispensation of Providence, to which, as a good Christian, he must perforce submit and teach others to go and do likewise. At the same time he calls attention in the strongest possible manner to the action of the House of Bishops as the "most telling evidence of the tendency of the Church." He notes that their position was clear and strong by very large majorities. In good truth the bishops were the Progressives and the House of Deputies the ultra Conservatives,—the tables this year being utterly turned.

THE CATHEDRAL TRUSTEES,

taking into consideration the fact that the lots bought for the erection of the new cathedral, are very much needed by the World's Fair—in the by no means certain event of this city being selected by Congress as the only proper place in which to hold it, and not unmoved by the money offered as rent, have resolved to accept the terms. These grounds immediately overlook the plain, eastward, overlooking New York, being from 75 to 100 feet above it, and are specially picturesque. The sub-committee which has charge of the four cathedral plans reported progress, and the decision as to that which should finally be accepted will doubtless soon be rendered. The probabilities seem to favor the selection of Mr. Halseywood's designs. He is a Newark architect and a very thorough-going Churchman.

THE SPOILS SYSTEM IN POLITICS

was most scathingly reprobated by the Rev. Dr. Dix in his Thanksgiving Day sermon. He said:—"Why should the public good be sacrificed to a selfish system which makes such offices the reward of political ability? Of these there are, it is said, something near 125,000. Put all these offices at the disposal of a new Administration every four years; announce 125,000 prizes to be given for partisan work before and on election day; display what amounts to a bribery fund of \$60,000,000 to ravenous office seekers, and you have the desperate struggle for the emoluments of place, the deterioration of conscience, the demoralization of character, of which the signs are everywhere about us."

CHURCH NOTES.

St. Andrew's Day was observed as a day of intercession for missions by a joint service in St. Bartholomew's church.

The chapters of the Brotherhood of St. Andrew, in this city, of which there are over twenty, solemnly observed St. Andrew's Day. The order's office is now at 47 Lafayette place, the *Chhrehman* building, where also is published their monthly publication hitherto issued from Chicago.

Holy Trinity Church on 42nd street, of which the Rev. Stephen Tyng was rector, will probably move up-town—at least the congregation will. The noise from the adjoining Grand Central depot, and the too near proximity of St. Bartholomew's interfere with it.

St. Clement's Church, Philadelphia, duly and grandly observed its festival day, the feast of St. Clements, November 23rd. The procession of six guilds in the evening, with the Bishop of Delaware as preacher, was a conspicuous feature.

The Sisterhood of the Good Shepherd, New York, are now in their new quarters on West 19th street, close to the General Theological Seminary. Two large houses have been thrown into one at a cost of \$25,000. These contain a school room, play room, chapel, dormitories for the children, and bed rooms for the sisters, &c. The girls receive a good common school and industrial education, and are turned out fit for domestic service.

The Woman's Auxiliary sent away boxes last year valued at \$7,912 57.

In South Dakota the parishes have increased in three years from 75 to 80, the communicants from 1,628 to 2,279, the baptisms from 598 to 1,001, the confirmations from 199 to 398, and the offerings from \$12,308 to \$21,883.

Bishop Whipple, of Minnesota, and his wife, on their way to Florida, were very much shaken up by the overturning of their sleeping car, near Albany, Ga. Their escape was miraculous, and providentially neither was much hurt.

The new Diocese in Missouri is to be called the diocese of Ozark, after the chain of mountains in the State.

The Bishop of Delaware and his clergy have formed themselves into the Clerical Brotherhood of Delaware.

Correspondence.

All Letters containing personal allusions will appear only the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents

THE EUCHARISTIC SACRIFICE.

SIR,—It appears to me that your correspondent D. H. in disputing that the Holy Communion is a 'sacrifice' probably attributes a meaning to the word 'sacrifice' which is altogether different from the sense in which it is understood by those who maintain the opposite view.

D. H. probably considers that by the word 'sacrifice' is meant what the Roman Catholics assert, or are generally supposed to assert, concerning the mass, viz., that it is an offering of something to God, which of its own self is of a meritorious and propitiatory character. But then members of the Church of England who assert that the Holy Communion is a 'sacrifice,' do not intend to assert that it is a 'sacrifice' in that sense, on the contrary he would entirely agree with D. H. that it derives none of its efficacy from itself, but that all its efficacy is derived from the one Great Sacrifice made once, and once only, on the Cross, and of which it is a showing forth. But every thing offered to God is a 'sacrifice,' though it may not be a "propitiatory sacrifice," and in the Holy Communion the elements are solemnly offered to God, and in the prayer for the Church militant we beseech him to receive "our oblations," and in the post communion we offer ourselves, our souls and bodies as a 'sacrifice,' but no one supposes we offer them as a "propitiatory sacrifice."

The sacrifices of the Jewish Church had no more proper efficacy in themselves than our offerings of bread and wine, but were mere types of the one great sacrifice to be made upon the Cross, and yet, nevertheless, they were called 'sacrifices,' so it seems equally appropriate in this sense to call the Holy Sacrament of the Lord's Supper a 'sacrifice.'

Cranmer says in his *Book of the Sacrament*, ch. xiii., that the Master of the Sentences (*Peter Lombard*), "judged truly in this point, saying that which is offered and consecrated of the priests is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holy oblation made on the Altar of the Cross," and what Cranmer gave his assent to, I doubt not D. H. would also be willing to admit.

With regard to D. H.'s quotation from Hooker, Waterland observes, "Mr. Hooker feared not to say that 'sacrifice' is now no part of the Church ministry, and that we have properly no 'sacrifice,' I presume he meant by "proper sacrifice," propitiatory, according to the sense of the Trent Council (Sess. xii. case 1, 3), or of the new definitions. In such a sense as that he might justly say that sacrifice is no part of the Church ministry, or that the Church has no sacrifice. But I commend not the use of such new language be the meaning ever so right, the fathers never used it, (Waterland's Works, Vol. viii. 168, Ox, 1823).

There is a passage in the notes to Hooker (6v. clxvi. 6), in which he judiciously observes, "It is matter of faith to believe that sacraments are instruments whereby God worketh grace in the souls of men, but the manner how he doth it is not a matter of faith." Are we not apt to express too much energy in discussing the 'manner,' which after all is a matter of speculation and opinion, and not of faith! The same words are used whether the officiating priest regards the Eucharist as a 'sacrifice,' or whether he does not; how, therefore, can the mere private opinions of the officiating priest or of the assembled worshippers alter the nature of the rite? If it is rightly regarded as a 'sacrifice' D. H. cannot make it no 'sacrifice' merely by his private opinion, and if it is no 'sacrifice' the mere private opinion of the priest that it is a 'sacrifice' cannot make it one. Such considerations it seems to me might lead us to take more charitable views regarding that holy rite, and the conflicting opinions of our fellow Churchmen regarding it. In conclusion, let me remind D. H. that many respectable divines have found in the Holy Eucharist the fulfilment of that remarkable prophecy of Malachi i. 10, 11, "Oh that there were one among you that would shut the doors that ye might not kindle fire on mine altar in vain! I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my Name and a pure offering; for my Name is great among the Gentiles saith the Lord of hosts."

G.S.H.

A PROTEST.

SIR,—As a layman of the Church allow me to offer my protest to the growing evils of opposing the appointments and decisions of the Bishop of the Diocese. The evil is greatly due to the democratic feeling throughout the country. Democracy, as Mr. Goldwin Smith pointed out, is apt to think too much of the popular will and too little of duty. Are we loyal and dutiful members of the Church when we oppose the shepherd appointed to rule over the Church and guard its interests! Is it an example of Christian unity, love, and self-sacrifice, before the world to insist on having our own way and on having our passing fancies pleased? The Church of Christ is not a democracy,—it is a kingdom, and its government should be that of a kingdom. The choice of the subordinate rulers by the people is quite compatible with monarchical rule, but the ruler, once chosen and appointed to office, should be obeyed in matters relating to his official capacity. Loyal obedience, even in opposition to our personal wishes, is a powerful means of forming the character and elevating it above earthly things. Loyal obedience is duty, and duty should be the Christian watchword. If we thought more of our duty and less of the gratification of our wishes, the Church of England would be free from those scandals which are but too rife and do the Church harm both inwardly and outwardly. In some cases the laity are not alone to blame. If the clergy themselves stood more loyally by their Bishop, and if they themselves refused to gratify the popular cry to accept any particular appointment in the place of the Bishop's choice, who may not be popularly approved of, we should hear a good deal less about congregations determining to have a certain minister at all costs. The "certain minister" is the one who should back the Bishop up and bring the congregation to a sense of their duty to the Church. But how many have acted in this way?

Yours, etc.,

C. B. MAYNE.

—Dr. Hodge, alluding to St. Paul's characterization of Satan as "the god of this world," says, "Not to serve God is to serve Satan. There is no help for it. If Jehovah be not our God Satan is."