

# The Living Church.

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

VOL. VI. No. 1.

CHICAGO, SATURDAY, NOVEMBER 3, 1883.

WHOLE No. 261.

## NOW READY.

The Best Tract.

### WHAT IS

## The Anglican Church?

TO WHICH IS ADDED

AN OPEN LETTER on the CATHOLIC MOVEMENT

To the Rt. Rev. F. D. HUNTINGTON, D.D.,  
Bishop of Central New York.

By the late Rev. F. C. EWER, S.T.D.

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THIRD EDITION.

Corrected and Revised.

WITH A

### MEMORIAL PREFACE

By the Rt. Rev. the Bishop of Springfield.

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## ALL SAINTS' DAY.

BY K. A. MATTHEW.

Our year wanes fast, and the rain-drops fall,  
As though Nature were tired and grieving;  
The pale sun shines through a golden mist  
On the scenes he will soon be leaving.  
Our hearts beat slowly, life's pulses chill,  
Looking back on the year departed,  
The year that we met in its Easter joy,  
Faithful and joyful-hearted.  
Now so wily and solemnly over our heads  
The All-Saints' bells are swinging;  
And our hands are folded for purer prayer,  
While the heavenward chime is ringing.  
Into her wide, kind, loving arms,  
The Church, our Mother, enfolding,  
Comforting bids us lift our eyes,  
New life, new joys beholding.  
"Let the dead Past be dead!" she breathes,  
"Child of my love unfading,  
Look on to the light of the Advent Morn:  
Faith is not unavailing."  
"Ah! but our souls are marred with sin  
For which there is no forgiving,  
Promises broken—neglected vows—  
And life's unworthiest living."  
"For ye, tired children, sorrowful ones,  
The message is ever given,  
Fardon and love, again and again,  
Till your sins' last chain is riven.  
Pray—for the Master will come full soon,  
Watch—for His reappearing,  
Trust—for His word is ever true,  
Hope—for the skies are clearing.  
"Into the glorious Advent light,  
Solemn and steadfast shining,  
Lift up your hearts—be strong, be true,  
Work, love, trust, unrepining;  
For the saints, whose glorious lives ye read,  
Sinned too—and were God-forgiven;  
Finished their work and kept the faith,  
And entered the joy of Heaven."

## News and Notes.

Early in January of the present year the compiler of this column felt it his duty publicly to express herein his affectionate sympathy with his dear and honored friend, the Rev. Dr. Leffingwell, in the terrible affliction which had befallen him—the total destruction of the building of St. Mary's School, with all its contents. Now *Deo gratias*, congratulations are in order. St. Mary's has arisen like a phoenix, more beautiful than ever, and a larger number of the fair daughters of the Church than at any time previous are sheltered beneath its roof. What cannot courage and faith accomplish!

Although the change of name of the Diocese of Illinois was consented to by the late General Convention, it is not yet legal, as it must be ratified by the Convention of 1886.

The next General Convention is to meet in Chicago. The citizens of the great Western Metropolis will certainly extend a right royal welcome to the bishops and deputies. The intervening three years will be years of progress for the Church in the great diocese of Chicago.

The Bishops at first declined to concur in the division of North Carolina, which had been consented to by the House of Deputies, but a conference between committees appointed by the two Houses, has brought about an agreement, and the diocese will be duly divided in accordance with the wishes of the people.

The Rev. Arthur W. Poole, the new English missionary bishop for Japan was consecrated in Lambeth Palace, on Thursday, October 18th. No difficulties as to jurisdiction will arise between the English bishop and our own, as all the disputed points have been amicably settled on the lines indicated by the last General Convention.

A few months ago the much used and abused word "Boycott" indicated the extreme effect of Irish hatred. Now, the well-known Captain, whose patronymic has become famous, is the most popular man in Ireland. He has been treating his tenants with fair-minded generosity. Cannot English statesmen learn from this fact the true remedy for Irish discontent?

On Thursday last week was celebrated at Newburgh, New York, the centennial of the final scene in the great war for freedom, the disbandment of the American army. The day was bright and clear, and it is estimated that 100,000 strangers joined with the 20,000 residents in commemorating the event. Unfortunately very

chilly weather prevailed, and it is probable that a greater number of persons who attended the celebration this year were attacked with colds and kindred affections, than were mustered out of service in the same town one hundred years ago. At least so thinks *Harper's Weekly*.

Mr. Matthew Arnold, who is at present in this country, is a son of the celebrated Dr. Arnold, head master of Rugby. If a Christian at all, he is a Broad Churchman of the extreme type. His *Literature and Dogma* is really an argument against the supernatural in religion. "Miracles," he says, "must go, as clericalism and tradition have already gone." And yet again, "the materialistic future state, the materialistic kingdom of God, of our popular religion, will dissolve, like some unsubstantial vision faded."

The opening of the Vatican Archives, under certain necessary restrictions, to students of all nations and creeds will prove of great value in throwing light upon many disputed points of history. The earliest document contained in the Vatican is of the time of Pope Gregory VII, better known as Hildebrand, (1073-1086). From this to the next there is a gap of 130 years, but from that time (1215) the series is complete. Amongst these documents are the letters that passed between Innocent III. and King John and the correspondence between Henry VIII. and Leo X. about his divorce, and communications through the successive centuries from every crowned head in Europe.

The will of the late Rev. William Shelton, D. D., has been admitted to probate. It is dated Dec. 9, 1881, and covers 17 pages of foolscap. There are large numbers of private bequests, including a liberal one to Bishop Cox. The public bequests include \$4,000 and his library to St. Paul's Church, Buffalo, of which he was for more than 50 years the Rector, the money to be expended under the direction of the rector, wardens, and vestry; \$2,000 to St. Paul's Church to have the chime of bells properly swung and chimed; \$2,000 to DeVeaux College; \$2,000 to Neshotah House; \$2,000 to Hobart College, Geneva, N. Y.; \$2,000 to Trinity Church, Southport, Conn., and \$1,500 to the Church Charity Foundation, of Buffalo. He also gives \$1,000 to erect a memorial to his wife in St. Paul's Church.

### The late Rev. Dr. Ewer.

BY THE BISHOP OF SPRINGFIELD.

The re-publication of these letters of the Rev. Dr. Ewer has a sad, almost a tragic interest, in the sudden death of the able, brilliant and noble-hearted author, in the brief interval between their second and third editions. It is well that providential circumstances of so remarkable a character should give weight and impressiveness to Dr. Ewer's words. Whatever view may be taken of details, the general purpose and teachings of these utterances must command the respect and sympathy, if not the unqualified approval, of all who read them. They display the learning with which the head was stored. They breathe the charity with which the heart was filled. They are not the self-chosen words with which Dr. Ewer would bid us farewell. God arranged, in Whose Hand the lives of all men are, that they should be his final message to the Church. The closing scene in Montreal, the superhuman effort to preach, the text, "Our Conversation is in Heaven," the unfinished sermon ending in unconsciousness, and the gradual withdrawal from things temporal to things eternal, give pathos, power and meaning to these noble utterances of the lamented author. "He being dead yet speaketh." Let us listen, and as we hear, let us remember that it is God Who bids him cease to speak, and makes these his last words to us.

They fitly sum up his labors and teachings as a Priest in the Church of God. Whether his methods were, right or wrong, we may leave out of account—his aim, the supreme desire of his heart was to promote the unity of Christendom. To this noble endeavor he gave himself with all the ardor of his impulsive, enthusiastic nature. It is not always allowed men to vindicate in life their sincerity and fidelity to truth. This was Dr. Ewer's privilege and he proved not unequal to the trial.

It is within the writer's knowledge that the late Dr. Ewer might, had he chosen to suppress what he believed to be truth, and accommodate himself to the ignorance and prejudice of the day, have enjoyed comfort, ease, and popularity; but instead, he preferred to suffer affliction, to bear reproach in the maintenance of principle and the discharge of duty. He suffered, indeed, for righteousness' sake. He has his reward, and we share in his reward in that Catholic truth has been promoted by his life and labors and trials, and glorious though tragic death.

Let us seek to advance what he nobly strove for: the gathering together in one, as far as may be, the scattered sheep of Christ's flock, on the historic basis of the Nicene Faith, and in the Spirit of the Good Shepherd Who ever liveth at the right hand of the Eternal Father, to pray that we all may be one in Him.

\*Preface to the third edition of "What is the Anglican Church," Chicago: THE LIVING CHURCH COMPANY Price 15 cents.

## The State of the Church.

The following is the very able report of the committee on the State of Church. It is understood to be from the pen of the Rev. Dr. G. M. Hills, rector of St. Mary's church, Burlington, N. J.

The Committee on the State of the Church cannot begin their final report on this centennial with out a retrospective glance at "the rock whence we are hewn, and the hole of the pit whence we are digged."

An hundred years ago the English branch of the historic Church of Christ in this land was wrenched from the mother country and the mother church and left in fragments on these shores. On the 11th of May, 1784, ten clergymen and six laymen, sitting in New Brunswick, N. J., as the "Corporation for the Relief of the Widows and Orphans of Deceased Clergymen," resolved themselves into a "Voluntary Convention," and took the preliminary steps which resulted in the October following in a representative assemblage from eight States, in the city of New York, who agreed as a "first principle" that "there shall be a General Convention of the Episcopal Church in the United States of America."

The next October that General Convention met in this city of Philadelphia. "A general ecclesiastical constitution" was agreed to; the Book of Common Prayer of the Church of England was revised to make it consistent with the American Revolution, and a plan was reported for obtaining the consecration of bishops in England.

It was the season of Michaelmas when these great things were done, and the collect for "All Angels" was signally answered. Here was a branch of the Apostolic Church, united and free, occupying a position unprecedented since the Christian era, neither patronized nor persecuted by the civil powers.

We have but to contrast that initial convention, less in number than any of the convocations of our rural deaneries, with the great legislative assembly here present—one of the largest representative religious bodies in the world—to exclaim: "What hath God wrought!"

We have now in this year of grace 1883, 48 confederated dioceses and 15 missionary jurisdictions, with 67 bishops, more than 3500 other clergy, 3000 organized parishes, not including missionary stations, and about 375,000 communicants, using the same liturgy and yielding obedience to the canons enacted by the General Convention.

One of the most noteworthy and gratifying facts connected with this council was the presence at its opening service to give the absolution and later in the session to pronounce the benediction, of that patriarchal man of God, the Right Rev. Benjamin B. Smith, D. D., LL. D., our presiding bishop, now in the ninetieth year of his age and the fifty-first of his episcopate, whose seniority in both respects antedates every bishop of the Anglican Communion throughout the world. The year of our Lord 1832, when, with three others—long since gone to their reward—was consecrated to his high office, will forever mark an epoch in the American Church.

Perhaps the most touching incident in the sessions of this body was the appearance in the House of Deputies, on the fifteenth day of its deliberations, of the Right Rev. Dr. William Mercer Green, the venerable Bishop of Mississippi, "whose praise is in all the churches," who came to say "farewell," and to tell us, with deep emotion, that he was the sole survivor, clerical or lay, of the General Convention of 1823, just sixty years ago, and that when he took Holy Orders there were but nine bishops in the United States of America.

Since the meeting of this body three years ago, four of our right reverend fathers have departed this life, viz.,

Thomas Atkinson, D. D., Bishop of North Carolina, January 4, 1881.

John Barrett Kerfoot, D. D., Bishop of Pittsburgh, July 10, 1881.

Joseph Cruikshank Talbot, D. D., LL. D., Bishop of Indiana, January 15, 1883, and William Pinkney, D. D., LL. D., Bishop of Maryland, July 4, 1883.

All these were men of faith and prayer and abundant labors. Their record is on high.

Two of our foreign missionary bishops have resigned their jurisdictions, viz.: Charles Clifton Penick, D. D., Missionary Bishop of Africa, and Joseph Samuel Isaac Schereschewsky, D. D., Missionary Bishop of Shanghai, China.

Thus princes die, and great leaders fall exhausted by the way, but the deathless Church of God moves on.

Eight have been elevated to the Episcopate, viz.: George Kelly Dunlop, D. D., Missionary Bishop of New Mexico and Arizona, consecrated November 21, 1880.

Leigh Richmond Brewer, D. D., Missionary Bishop of Montana, consecrated December 8, 1880.

John Adams Paddock, D. D., Missionary Bishop of Washington, consecrated December 15, 1880.

Cortlandt Whitehead, D. D., Bishop of Pittsburgh, consecrated on the Feast of the Conversion of St. Paul, January, 25, 1882.

Hugh Miller Thompson, D. D., Assistant Bishop of Mississippi, consecrated on the Feast of St. Matthias, February 24, 1883.

David Buel Knickerbacker, D. D., Bishop of Indiana, consecrated on the twenty-first Sunday after Trinity, October 14, 1883.

Henry Codman Potter, D. D., Assistant Bishop of New York, consecrated October 20, 1883, and Alfred Magill Randolph, D. D., Assistant Bishop of Virginia, consecrated on the twenty-second Sunday after Trinity, October 21, 1883.

The reports from the various dioceses and missionary jurisdictions show a vast amount of labor, coupled with great self-denial and a quenchless zeal. In some dioceses the results thus shown are remarkable; in the least favored, as statistics compute favor, the reports are hopeful. What must thus be here stated in general may be seen in detail in the tabulated reports herewith appended.

It is the conviction of your committee that in these reports Church membership should be computed on the basis of the baptized rather than on that of communicants. This basis would be more churchly and less misleading.

Our greatest deficiency, as in many years past, is the inadequate number of candidates for holy orders. This is a deficiency not confined to us, but is common to all religious bodies in this country who require an educated ministry. The same causes, we believe, obtain in all alike, God's inward call to the office and work of the ministry we are persuaded is at a far earlier period in life than most suppose. The child Samuel is a type of the character and age to whom the Lord speaks, but in too many American homes, the indication of such a call on the part of a child is considered unfortunate and to be deprecated.

Add to this, without alluding to any other obstruction, the vastly increased expense of securing a proper education for the ministry as contrasted with that expense a generation ago, and we have two leading causes for the scarcity of postulants. The unfavorable conditions of the ministry, which obtain in this country such an inadequate support, frequent parochial changes and lack of provision for old age, we purposely pass by, with the single remark that the "Clergymen's Retiring Fund Society" will, if expanded as it ought to be, amply supply the wants of the clergy when they deserve, if, indeed they do not need, to be placed on the retired list.

The introduction of the business of the Board of Missions into the daylight sessions of this body, begun three years ago, has enlarged among the representative laity of the Church the interest in missions, and given new impulse to that work. The crowded assemblages on those days, when both houses sat together in such deliberations, amply demonstrate this; but it is to be regretted that so striking a feature as having all the bishops on the platform together on the first day of such business, rather than scattered on the floor of this house, was not continued this year, to the wide-spread disappointment and lessened interest of some who cannot look upon our right reverend fathers in a body more than once or twice in a lifetime. It may seem to some a small omission, but your committee think it should not be continued.

The committee would call particular attention to the Church Temperance Society, an agency modeled after the Church of England Temperance Society, and inaugurated in this country since our last Triennial Council, which, it is believed, will command the indorsement of those who cannot accept the methods commonly employed for checking the ravages of that sin which, while not so general in America as in some localities abroad, has, it be averred without extravagance of speech, consigned more to premature graves than war, pestilence and famine combined.

Descending to particulars, as illustrating the present spirit of the Church, we can only allude to the fact that Cathedrals, Church schools and colleges, hospitals and homes have grown apace in number and efficiency. Dioceses have been subdivided into districts for more effective missionary work in their own borders, bringing clergy and laity of common centres into more frequent council as fellow helpers. Deaconesses and sisterhoods have been multiplied to do what only holy women with a distinctive dress and under diocesan direction can do.

Guides in many leading parishes have set all their membership to active parochial work.

Church music has made progress, so that what was ostentatious and unseemly in the house of God has given place to that which is classical, dignified and churchly. And whereas, only forty years ago, there was but a single parish in all the land which had the Eucharist weekly, there are now some three hundred parishes where it is celebrated as the central act of divine worship at least on every Lord's day. The enriched Book of Common Prayer, with the new lectionary, is hailed with general delight as not the least among the increased instrumentalities for pulling down the strongholds of sin, Satan and death, and as commending our branch of the kingdom of our Blessed Lord as pre-emi-

nently adapted to the composite character of the American people.

With all these advances has come more and more the gift of charity; the very bond of peace and of all virtues; a broader, more tolerant and Catholic spirit; which has pervaded the whole length and breadth of the Church, to a degree never before known in her national life. The day seems upon us of which it may be said: "Thy watchmen shall lift up the voice; with the voice together shall they sing for they shall see eye to eye when the Lord shall bring again Zion."

The reports of the several dioceses and missionary jurisdictions are herewith presented and form a part of this report. The committee recommend the adoption of the following resolution:

Resolved, that the view of the state of the Church here presented be transmitted to the House of Bishops, asking their prayers and benediction, and requesting them to prepare and cause to be published a pastoral letter, "To all the Flock over the which the Holy Ghost hath made them overseers."

## The Centennial Convention.

Special Correspondence.

MONDAY, October, 22.

The debates to-day have been exceedingly able and entertaining. The great debate this morning, on the question what shall be done with the Book Annexed, in regard to taking such action as would send down to the Church all of it, part of it, or none of it, was chiefly between the Rev. Dr. Huntington and Judge Sheffey. Both made characteristic speeches, the former eloquent, polished, skillful and pointed, the latter straightforward, forcible, and terribly in earnest, at times exceedingly incisive and sarcastic. It was a pity that the hour for lunch intervened and suspended the debate.

The Rev. Dr. Huntington enunciated a proposition which can be characterized as nothing short of audacious, viz: to send the whole of the Book Annexed down to the Church, when the Convention has not considered one third of it. Judge Wilder's proposal to adopt so much of Book Annexed as we have duly considered, and to send this much to the Church, so that the next Convention can take final action upon it in 1886, seemed to impress the House favorably. It was practically this line of action which the House proceeded to carry out in the afternoon, when the first three resolutions of the Report of the Enrichment Committee were taken up, considered, and with some modifications, adopted. It was a comfort to many that the collect for aid against perils was finally adopted as it stands in the report, and in the English Prayer Book, "Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy" etc.

By the way, while your correspondent was in New York, he was rejoiced to hear from many clergy of different parties, expressions of hearty satisfaction over the choice of the Rev. Dr. Potter as Assistant Bishop. At any rate, the mode in which the bishop began his holy work is most admirable and, one must believe, is also prophetic of the whole spirit of his future episcopate. For Assistant Bishop Potter's first confirmation was held on Saturday afternoon at the Rev. Dr. Houghton's midnight mission in Winthrop Place, Green St., where he confirmed five, I believe, from the humble classes of the great city. His second service was held on Sunday morning at the Penitentiary on Blackwell's Island, when he addressed the prisoners confined there.

The House held an evening session on Monday and went into committee of the whole on the Book Annexed, getting a little way into the litany.

TUESDAY, October 23.

On Tuesday afternoon at 2 o'clock the Mexican commission made their report, and a sad, sad report it was. The Grace House investigation in December last, resulted in a favorable report upon Bishop Riley's conduct in Mexico, only conceding that he had erred in matters of judgment. Later on, however, the commission became so dissatisfied with his actions, and the scantiness of the information coming from Mexico, that the chairman of the commission, Bishop Lee, addressed a letter to Bishop Riley, which was afterwards approved by the commission.

The special committee which went down to Mexico brought back full information of the state of affairs there. The letter of Bishop Lee to Bishop Riley did not fail to go to the point. Bishop Riley was informed that the commission was dissatisfied with the failure of the Church of Jesus to perfect the liturgy. Moreover, the Bishop of Mexico was charged with misappropriation and mal-administration of funds, in withholding the salaries of missionaries in Mexico, and distributing the money withheld to his own satellites. The synod which he held, in which a new bishop was elected, and those who were at issue with Bishop Riley were out off, was held to be illegal, in the judgment of the Mexican commission. The letter set forth that the commission was surprised and grieved to learn that a number of stations in the Valley of Mexico had never received any Episcopal visitation. It was further alleged that there was no need of another orphanage in the City of Mex-



ico, and that the manner in which this orphanage had been carried on was not at all satisfactory. Furthermore, the letter urged Bishop Riley to be frank, clear, and out spoken, to tell the whole truth about his affairs. To this letter no answer was returned until September 26, and this answer was not satisfactory. The commission, after getting all the information they could, had come to the conclusion that the work could no longer go on under the leadership of Bishop Riley. They had asked him to come to this city during the present session of the Convention, but he had not come. The commission had asked him to resign, and they believed he had resigned. The committee in conclusion, brought in two resolutions, one of which was merely to the effect that the House of Bishops had adopted the report of the commission. The second resolution expressed the hope that the work in Mexico would be continued under other than Bishop Riley's direction.

Such was, in substance, the report of the commission. It was very adroitly framed, and it was noticed that it did not contain the report made to the House of Bishops or to the Mexican commission, by Bishop Elliott and the Rev. Mr. Flichtner, who were sent down, into Mexico to investigate. As to information given to the House of Deputies, there was little of it. The bishops informed us what they had done, and they gave us to understand that Bishop Riley had done a great many bad things, but as to specific information about Mexico, there was very little of it. When Bishop Doane had finished reading the report, there was an awful silence for several seconds. Then, as was expected, the Rev. Dr. Fulton arose to open the debate. He made his chief point the violation of the constitution by the Mexican commission. He said that statements had been made that a covenant had been entered into with the Church of Jesus in Mexico. It was important to know with whom this covenant had been made. The General Convention is the only body that can authorize such a covenant. Those things touch faith, order and the sacraments. The report shows that such covenants cannot be safely made.

We are landed in this difficulty, that the Mexican commission, having the unanimous approbation of the House of Bishops, has requested the bishop of the Valley of Mexico to resign his commission. In whose hands is it to be placed? He is not within the jurisdiction of this Church. He is the head of a synod of his own Church, and, if he resigns, what then? We will have adrift on the world another detached bishop, responsible to no Church on earth, and liable to establish schismatic societies.

It has been asserted, continued Dr. Fulton, that Bishop Riley had endeavored to persuade the late Bishop Cummins, who had left the Protestant Episcopal for the Reformed Episcopal church, to become the bishop of the Valley of Mexico. The lesson which the whole Church must learn is that the law must be obeyed. The regular established order of this Church had not been obeyed. One of the lessons to be learned is not to assume that because in foreign countries there are a few people, earnest and sincere, they are prepared to be established as an independent branch of the Catholic Church. Inchoate and feeble parishes should not be established.

Bishop Doane, in reply, said he took his share of the castigation which had just been administered. But, at the time that Bishop Riley was consecrated, he was not on the commission, and, in any case, the bishops of the commission believed that they were acting in accordance with a proper interpretation of the constitution. Bishop Neely of Maine arose to put the resolution appended to the report, viz: "That the Mexican movement, such parts of it as were worth saving—should still be cared for by our Church." He said he put the resolution merely to bring the matter before the Board of Missions, not because he necessarily favored it. The Rev. Mr. Whittle of Georgia, said it would be an absurdity for us to attempt to carry on the work in Mexico without the co-operation of the bishop of that independent Church. True, the bishops had asked him to resign. But to whom should he resign? We have no authority to request his resignation, or to receive it when offered.

The Rev. Dr. Fulton moved to refer the whole matter to the board of managers. This brought the Rev. Dr. Schenck to his feet at once, who, representing the board, said the managers would be unwilling to act, as they were in no condition to act in the matter. They had pledged their faith to sustain certain missionaries in the field. The Board of managers were entirely in the dark relative to the work in Mexico. He did not think they wanted to have charge of it, and would not know what to do with it if they had it. (Laughter.) He moved the appointment of two bishops, two presbyters and two laymen, to consider what changes are necessary to be made in the missionary canons to enable the board to make appropriations to certain mission stations in foreign lands. The Rev. Dr. Hall of Brooklyn, followed in a speech that was earnest and severe, and was, as he afterwards expressed it, an unburdening of his mind after an oppression of years by this Mexican business. He said this was no new question. It involved not only the interests of the Church in Mexico, but also some churches in this country. He had endeavored again and again, but without effect, to ascertain what liturgy is in use in Mexico. An application from a foreign country to receive the Episcopate should have been referred to the House of Deputies. He contended that there was no authority for a commission of the House of Bishops to assist in the government of the Church in Mexico and Hayti. In all due respect he would say that by no theory are they the treaty-making power, and especially when that treaty implies taxation. In his opinion the

work of the Church had been impeded by every dollar sent to Mexico: it had been needed by the heathen. He referred to the Mexican league which is composed of ladies who are quite prepared to raise every dollar needed. He was not prepared to vote for a resolution to carry on the work. The ladies undertake to raise the money and the bishops guide the work; now what has the Foreign Committee to do. What can the committee do? He had sat in the foreign committee until recently, and he would say, that at every meeting of that committee, there was no trouble about Africa, or China, or Japan, but the one thing which took up all their time and exhausted all their patience, was Mexico. Let the House of Bishops, or the bishops in council, or the Mexican commission, once control Bishop Riley, if they could get hold of him. For himself he did not believe that another bishop for foreign countries would ever be consecrated.

These speeches of Dr. Fulton and Dr. Hall were received with intense satisfaction by the house and the majority of the bishops. The only ones who did not enjoy the prospect of a complete overthrow of the Mexican idol were those few bishops who have been foremost in carrying on this work. Upon vote being taken, there was not one voice in favor of Dr. Schenck's motion to refer to a special committee. The Rev. Mr. Moffett of Northern New Jersey moved that until satisfactory information is received relative to the work in the Valley of Mexico no financial aid be sent there. This brought to his feet Bishop Hare, of Southern Dakota, who said that it was manifest that the resolution could not pass. There was no evidence of a covenant with the House of Bishops, it was made with the bishops. The Board of Missions had voted money for the support of the work in Mexico, and to withhold it would be a want of honor in the treatment of the gallant women who had helped to raise the funds. Mr. Hay, of Pittsburgh, wanted to know if there was any necessity to pass any resolutions. Mr. Van Antwerp, of Iowa, moved to lay the whole matter on the table. This was agreed to by a vote of 154 yeas to 90 nays. There was no doubt in the minds of most of the deputies that the Rev. Mr. Moffett's resolution would have passed by a large majority had the vote been taken.

There is one thing particularly to be noticed in this matter, viz: the complete break-down of the Mexican commission. In the first place, the commission had no recommendations to make. They openly confessed that they didn't know what to do. As one person said to me, "they have an eel to handle in Bishop Riley, and the problem is how to keep him from slipping through their fingers when they get him." The board of managers of the Board of Missions don't want Mexico. In fact, they have been compelled to swallow too much Mexican soup already. The House of Deputies can't do anything in the premises, for their hands are tied by the past illegal action, and the present difficulties of the Mexican commission. The House of Deputies is in the position of the one-armed fellow who stood beside a big canal boat that was caught fast in a lock. The horses pulled and tugged, the rope strained, but the boat did not move. The poor one-armed fellow, moved by the sight, sang out, "I say, cap'n, I've only got one arm and can't help you much a pullin'; but I tell you what I'll do, you just go to pullin' again, and I'll stand here and swear." It was rumored to-day that "Bishop Riley, after having telegraphed the commission that he could not come here either by sea or land, is after all in New York for the purpose of getting married.

Nobody but the bishops can manage this matter, and one must be allowed to doubt whether they can manage it, with all their powers in council and out of council.

The Rev. C. E. Swope, D. D., of Trinity Chapel, New York, was nominated and elected to fill the vacancy in the board of managers, occasioned by the elevation to the Episcopate of Dr. Potter. The board of Missions then adjourned, and the house of deputies went into secret session on the nomination of the Rev. W. D. Walker, as Bishop of North Dakota. The house, by a unanimous vote, elected Rev. W. D. Walker as Bishop of North Dakota, after which they adjourned until next morning.

WEDNESDAY, October 24.

The house engaged upon the report of the committee on expenses, recommending that each diocese pay the expenses of its bishop and deputies attending the General Convention, and that the city in which the convention is held be not expected to bear the expenses of entertainment.

The question then came up on the disposition to be made of the Book Annexed, viz: whether it should be recommitted to the joint committee, or whether such parts as have been reviewed by both houses be proposed to the several dioceses for adoption at the next convention, and the rest of the book be referred to the joint committee, or left with the house as unfinished business. The discussion lasted far into the afternoon, with the following result; the house decided to propose for adoption such portions of the book as have been passed upon, and with regard to the remainder of it, the matter was left open because there seemed to be a likelihood that the house of bishops might pass upon the whole book, and that then the lower house would be called upon to concur in their action, or with the possibility of non-concurring. The house at 4.15 P. M. went into committee of the whole on the book annexed.

THURSDAY, October 25.

A large amount of the calendar was cleared off during the morning session, including several amendments to the canons, of not very great importance. There was an amendment

to the constitution proposed, however, and brought to the house for action, which provoked a long discussion and took up a good part of the morning. It was a proposal so to amend, as to allow a missionary bishop to become the bishop of a diocese formed out of his missionary jurisdiction, if he elect so to do. At present if a new diocese is so formed, the missionary bishop of the jurisdiction cannot become the bishop of the diocese, which in eight cases out of ten owes its prosperity to his work, unless the new diocese choose to elect him. The House of Deputies, by a vote by dioceses and order, sent down the proposed amendment to the dioceses, final action to be taken at the next General Convention.

The rest of the morning was taken up with the Prayer Book.

In the afternoon there was a long debate upon the matter of Courts of Appeal to be established by the authority of General Convention. Mr. Judd offered a resolution as a substitute for that offered by the committee. They had reported adversely, and Mr. Judd was resolved to get all he could out of the question. All he got, however, was just what has always been gotten out of this matter—nothing.

We shall not have an Appellate Court so long as the theory prevails that each diocese is an independent unit, and that the Church is a federation of such units. This is the states' rights idea of the Church, and without expressing any judgment upon this idea, one may say that from the debate it was plain that the idea is inconsistent with the establishment of any Appellate Courts by any central authority.

The committee on canons brought in a report favorable to letting down the requirements of candidates for priests' orders who have not the full literary qualifications, such as Hebrew, Greek and Latin. The debate was very unfavorable to any lessening of the requirements of candidates. This is very proper, no doubt, for a low grade of study means poor material in the ministry, and we don't want poor material.

The House of Bishops sent down a long message detailing their action upon the Prayer Book. They had passed the whole of it. There were a few important differences between their action and that of the House of Deputies, which will probably be adjusted by a Committee of Conference.

The bishops did not concur in our resolution to adjourn on Friday, and asked for a Committee of Conference, which was granted them forthwith. But in the evening the bishops agreed to adjourn on Friday at 9 P. M.

The House went into secret session on the nomination of the Rev. Dr. Worthington, of Detroit, as Missionary Bishop of Shanghai. He was duly and unanimously elected by the House. He is a most worthy choice, an able scholar, a good organizer, a man of brilliant reputation as a priest and pastor. It is to be hoped he will accept, although the field is a difficult one. But there is no doubt he has self-denial enough to shoulder the burden, if he feels that he is truly called to do so. In the evening the time was spent on the Book Annexed. It was slow work for a while, but at last when the House had become tired of voting down amendments, the Book went through very rapidly, because the clauses as amended by the bishops were read for the guidance of the lower House, which was protested against as contrary to the rights and privileges and dignity of this House.

The Rev. Dr. Fulton earnestly protested against rushing through the whole body of collects, epistles and gospels, and the sacramental and occasional offices, in the short space of time that remained to the Convention. It is certain enough that the Church would prefer that more time should have been given to the consideration of the Book Annexed. However, those who were troubled at this rapid review of the Book Annexed, could solace themselves with the reflection that the book will be submitted to the searching judgment and criticism of the whole Church, of the whole Anglican Communion—during the next three years. Even those who are not entirely pleased with the report and Book Annexed cannot help admiring the ability, skill, adroitness, acuteness and energy, with which the Rev. Dr. Huntington carries this business through the House.

At 10.30 o'clock P. M. the House voted down a motion to adjourn, and went on with the work. Your correspondent, however, did adjourn at that hour, and left the House to its fate.

FRIDAY, October 26.

A resolution of sympathy with Bishop Schereschewsky in his long continued illness, which has compelled him to resign his see, was carried, in concurrence with the House of Bishops. Bishop Penick's resignation is also accepted by the bishops, to take place at the end of the present session.

The House of Bishops pressed the matter of permitting a bishop to resign on account of advanced age and infirmity arising therefrom, and the lower House finally agreed to the report of a committee of conference on the subject. The House adopted, by a rising vote, a resolution of thanks to the rector, church warden, and vestry of Holy Trinity church, Philadelphia, for their courtesy and kindness in giving the use of the church for the session of the General Convention.

The House took up the Prayer Book. In the Communion office there was quite a debate over the rubric permitting the omission of the "Linger Exhortation." The good "Once a month" gentlemen fought for the privilege of tying up their more hard serving brethren to saying this Exhortation every time they celebrate. But they did not succeed. So much for good sense.

The Rev. Dr. Goodwin moved the adoption of a new rubric at the end of the Communion service, to read as follows: "And there shall be no celebration of the Holy Communion unless there

be a convenient number to communicate with the priest, according to his discretion. And even though there be not above twenty communicants in the parish, yet there shall be no celebration of the Lord's Supper, unless there be three, or at least two; to communicate with the priest." This was carried unanimously. There was no mistaking the temper of the house in discussing and passing this rubric. It was seconded by Mr. Judd of Illinois, and supported by Rev. Dr. Thrall. The former speaker pointed out that this was not to be considered as new matter so much as an assertion of what has always been the law of the Church.

The Prayer Book was hurried along during the afternoon, and nearly all the resolutions of the committee report were taken up—briefly, or else not at all, considered, and then passed. Nearly all amendments proposed were voted down.

The House, at 6 P. M., was ready to hear the report of the committee of conference of the two Houses on the Book Annexed, and so adjourned to meet at 7.30 P. M., to consider the report of that committee. During the afternoon a discussion arose upon the report of a committee of conference on the amendment of Title I., Canon 2, Sec. VI. [2], relative to the matter of dispensing with the usual branches of learning in the case of a postulant for admission as candidate for Priests Orders. The bishops insisted on their action modifying the language of the canon in the direction of relaxation in the interest of the work among colored people in the south. There was a lengthy debate, and much opposition developed to the proposed relaxation, for the reason that, as proposed, it would apply to white as well as colored candidates, and thus lower the grade of the ministry as a whole, in the future. The House refused to adopt the report of the committee of conference, being the third time this session that it has negatived this same proposition.

I should have mentioned that in the morning, a resolution was adopted thanking the Post Master of Philadelphia and his assistants for their courteous and efficient service to the General Convention.

While waiting for the report of the committee of conference on the Book Annexed, the two Houses met as Board of Missions, heard the Minutes read, and then the Board of Missions adjourned *sine die*.

Committee of Conference reported at 9 P. M. The report was not read in detail, with the agreement of the two Houses upon those points wherein they had decided differently. We thus voted for the report on trust. We could trust the conference committee, however, and many would have been glad if the influence of the bishops could have been more apparent in the earlier stages of the book's progress through the House. The call for vote by dioceses and orders was made by Virginia, and seconded by Massachusetts.

The immense congregation in the church was breathlessly silent while the long roll was called, and diocese after diocese voted *aye*. The vote stood, by dioceses, clerical, *aye* 42; no. 1; lay, *aye* 32; no. 2.

The report of the committee on liturgical enrichment as amended by the concurrent action of the two Houses, was thus adopted. I suppose the report of conference committee will be shortly published, but I learned incidentally that the bishops have agreed to August 6th as the date of the Feast of the Transfiguration, and also that the alternate clause, for "He descended into Hell," in the Apostles' Creed, which has so long stood in our Prayer Book, together with the permission to omit this article of the creed altogether, has been stricken out.

At 9.15 o'clock the Bishops entered the House and were received by the House of Deputies standing. The long line of Rt. Rev. Fathers in their robes filled the chancel. After a brief but impressive service, entirely congregational, and the singing of "The Church's One Foundation," the pastoral address was read by Bishop Huntington. The chief theme was the aspect of the Church, and the duty of setting forth the Catholic truth of the Incarnation, in respect to the broad and so-called liberal rationalism of the day. It was an excellent presentment of the theology of the Catholic Church, in her creeds and formularies, far above the average of the Pastoral Letters we have been familiar with in the days gone by. There was no "trimming" in the statements of the pastoral. It was, or is, an able argument against the tendencies, apparent even in our own Church, toward heterodox, speculative notions, the product of German criticism, a false science, and modern restlessness under the ancient Catholic formularies of the one faith. The need of more good works, works of charity, institutions, mission work, was dwelt upon. The influence of the Church upon the world, upon society, and the relations of the various degrees and classes of men to each other, was well stated. The letter contained a timely and direct section upon the subject of Marriage and Divorce, and the causes which lead to the horrible state of social crime in the looseness of the marriage tie, which now disgraces the nation. The letter sets forth other need of attending more carefully to the secular and religious instruction of the young. The evils inherent in the public school system were strongly indicated. How the Church is the centre of unity in a distracted Christendom was well described. The Pastoral Letter is a strong and very outspoken document, a pronouncement worthy the dogmatic positive teaching of the Church of the Living God. It breathes the spirit of St. John and St. Paul. It is very severe upon that weak and flabby and materialistic sort of Christianity which is only too common now-a-days. The conclusion of the letter was very beautiful.

After the reading of the Letter the organ played the first bar of *Gloria in Excelsis*. It was taken

up by the great congregation, and majestically sung with grand and thrilling effect. As the tones of the familiar Hymn died away, the voice of Bishop Lee was heard bidding us to prayer, after which he pronounced the benediction. The House of Bishops returned to their own room, the House of Deputies voted a hurried *Aye* upon the formal motion to adjourn, and then the session was ended.

In many important respects this Centennial Convention was the most remarkable ever held. It had in charge what no one, even so late as ten years ago, ever dreamed that it would have, the Revision and Enrichment of our Book of Common Prayer. The two preceding Conventions have been remarkable for their spirit of unanimity and harmony, but considering the work this Convention had in hand, the Spirit that pervaded this Convention was indeed wonderful, and was manifestly a token that the Church at large arrived at a most satisfactory degree of peace, and unity, and patience. I say patience, because there was a feeling, that in regard to the Book Annexed, the duty of this Convention was to get it before the Church. Let the Church scrutinize the work during the three next years, let the ablest scholars and the humblest sons of the Church see what it is, and pass judgment upon it. Then the next Convention will be able to pass judgment upon it intelligently.

The Death-knell of the Mexican Middle was struck with even more unanimity than that with which Book Annexed was passed. The Bishops are resolved to do all they can to suppress the ecclesiastical nuisance they have, by their Mexican Commission created.

The interest of the Church in the work of Evangelizing the colored race in the south will receive a stronger impetus than ever before. Above all, the peace, prosperity and progress of the Church will be more than ever insured by the work of this General Convention. As I write these words, the train is speeding us towards New York, with many of the Deputies aboard of it. By tonight nearly all will be gone. There were many hearty friendships cemented by the warm handshakings and adieus of last night, and the Centennial Convention now lives, and may it long live, in our hearts and memories. Your correspondent's face, too, is turned away from hospitable Philadelphia, but in spirit he turns again toward the city of Brotherly love, as he says *Vale, et Pax Domini semper vobiscum*. And the sweet response comes back and is carried to the whole Church, "*Et cum spiritu tuo*."

A Brotherly Greeting.

The following is the letter from His Grace, the Archbishop of Canterbury, read in the General Convention, sitting as the Board of Missions:

LAMBETH PALACE, July 25, 1888,

From the Archbishop of Canterbury, Primate of all England and Metropolitan, to the Senior Bishop and all the bishops of the Protestant Episcopal Church of America greeting.

My dear and right reverend brethren and fathers in Christ and in the unity of His most Holy Faith, and of His Church:

It is with feelings of living sympathy, thanksgiving and hope for the constant and unbroken increase of the knowledge of God through your labors and your mutual love, that we of the Church of England hail the approach of the centenary commemorative of that event which has been so fraught with blessings to the whole Church, the consecration of Doctor Samuel Seabury to be a Bishop of the Church of God and first prelate of the Protestant, Episcopal Church of America.

The intervening period has seen the continuous spreading of the organization, then made your own, and with that outspread a great deepening of religious life, as well as a vast multiplying of the Church's children. And now we labor side by side with you in the hearts of many of the most ancient civilizations, as well as among the most barbarous of tribes.

The blessing of God has, indeed, rested visibly on the humble acceptance and use of His own ordinances, and upon the earnest and definite announcement of the truths revealed to men and committed to the teaching of His Church for the salvation of the world.

We beseech the Father that the history of this century in the Church of your people may be but as the day of small things in comparison with that which He will both trust you and enable you to do in the great future.

With this I send a brief, earnest resolution passed by the Society for the Propagation of the Gospel in Foreign Parts. If it should seem good to your convention in the coming year to depute one or more of your bishops, my brethren, to take part in the annual celebration of that venerable society, it would afford us the sincerest gratification to receive and welcome them for their own sake and for yours; and if, further you allow me, as president of the society, to invite one of those prelates to preach the sermon before the society in St. Paul's Cathedral, London, as such sermon has yearly been preached by one of the bishops of England, I should gladly do myself the honor of addressing a request to that effect to any bishop whom you may be pleased to name to me. It would be a happy event, a significant mark of unity, an encouragement to our labors in every land.

This will be delivered to you by the hand of our most dear brother, Anthony, Bishop of Rochester, the ninety-eighth direct successor of Melitius, companion of Augustine.

May the blessing of the Holy Trinity be with you in fullness.

I remain, ever dear and right reverend brethren, your devoted brother and faithful servant,

EDW. CANTUAR.

The best thing to brighten tin is whitening and kerosene. Wet a bit of flannel in the kerosene, then dip it into the powder, and rub with a will, and your tin will shine like a mirror.



Stories about the Wonderful Kingdom

And some of its Soldiers and Servants.

BY C. A. JONES.

CHAPTER V.—THE KING'S MESSENGERS.

In the Acts of the Holy Apostles we read that when the holy martyr, St. Stephen, was put to death, those who were taking part in that cruel deed, the witnesses as they are called, laid down their clothes at the feet of a young man whose name was Saul.

Do you know who this Saul was, dear children? I will tell you; he was the great Apostle, St. Paul, the Apostle of the Gentiles, as he is called.

After doing his best in Jerusalem to persecute the Christians, he asked the High Priest to give him letters to the rulers of Damascus, a city a great many miles off, so that he might go there and put a stop to this new religion.

He went. He had to travel for some days before he could reach Damascus, and one day when the sun was shining very brightly, there shone round him a light greater than the noonday sun, and a voice sweet and gentle, but very sorrowful, said to Saul, "Why persecutest thou Me?"

Saul was very frightened when he heard that voice, and he said, "Who art Thou, Lord?" And the answer came, "I am Jesus Whom thou persecutest."

Then Saul asked Jesus what He wanted him to do? And the Lord told him to go to Damascus and there he should be told what he was to do.

After this Jesus went away from Saul's sight, and the young man could not see, everything was dark around him now that the great and glorious light was gone; and his companions led him into the city of Damascus, and there he waited until he heard what work it was that God wanted him to do.

You can imagine, dear children, how sorry St. Paul, as we must now call him, was, when he thought of all the harm he had done the Christians, and now that God had been so good to him and sent him as one of His messengers to the Gentiles, he determined to do all he could to show his sorrow and repentance for the past.

You will read as you grow older all about the wonderful journeys which he took, and the trials he endured in bringing people to Christ, and by-and-by when I am telling the story of St. Peter, I will tell you about St. Paul's glorious death; there was another Apostle who worked with him, who was not one of those twelve chosen by our Blessed Lord, but who was made one of the holy band by the laying on of the hands of the other Apostles, his name was St. Barnabas, and this is a very beautiful name, it means the son of consolation, or the son of comfort.

After this holy Apostle had converted a great many Gentiles, and baptized them, he died a martyr's death at Salamis in the island of Cyprus, which was his birth-place.

CHAPTER VI.—THE KING'S MESSENGERS.

(Continued.)

I have told you that St. Stephen is the Proto-Martyr, that is the first Martyr; well, I am now going to tell you about another Proto-Martyr, the Proto-Martyr amongst the Apostles, the first amongst those who had been chosen by our Blessed Lord Himself, to give up his life for his Master's sake. It was to St. James, the brother of St. John, that this great honor was given.

I dare say, he had expected to see St. James looking pale and frightened, he saw him instead bright and joyous, like a conqueror who had won a great battle; the man knew then that the Saviour in whom

St. James believed must be the true God if He could give such strength as this, and he confessed Christ and asked his victim to forgive him. "Peace be with thee" was all St. James said, and he and his accuser were beheaded together, and the unbeliever became one of God's own martyrs.

In those early days of the Church there was a Council held at Jerusalem, that is, a meeting of the Apostles, to make laws for the Church, and to settle any disputes that might have arisen. Afterwards there were a great many of these Councils held at different times and in different places, you will read about them for yourselves in the History of the Church when you are old enough, and better able to understand the great questions that were decided there.

St. James the Less, as he is called, to distinguish him from the other St. James, of whom we have just been speaking; was the Bishop of Jerusalem at that time, and he was the president or head of this Council; we keep the festival of this holy Apostle with that of St. Philip, on the bright first of May, May-day, as it is called.

I cannot tell you all that there is to be told about these Messengers of the Great King, but I want you just to know how all the Apostles, chosen by our Blessed Lord, one after the other laid down their lives for Him, all but one, of that one I will tell you in another chapter.

St. Andrew, the first called by our dear Lord to follow Him, won his crown of martyrdom in Greece; he saw the cross upon which he was to die in the distance, and he raised his hands and ran forward to it, as though he were welcoming a dear friend, and that cross was indeed a friend to St. Andrew, for it took him to the Master Whom he had loved so truly.

It was not a cross like the one upon which Jesus was crucified; it was made in the shape of the letter X, and St. Andrew was tied to it by cords, and he hung there for three long days, suffering dreadful pain, and speaking to the people of the love of Jesus Christ.

The people as they listened to him believed his words, and they asked the Governor to let him be taken down from that cruel cross. He did not like to refuse them, he ordered the ropes to be cut, but God wanted St. Andrew in His own bright Paradise; when the thongs were severed, the body of the Apostle fell to the ground quite dead.

Then you remember hearing about St. Thomas who doubted his Lord's Resurrection; well, he went to Persia and to India and preached the Gospel there, and he was killed by the people he was trying to teach; they threw stones and darts at him, and he too gained the martyr's crown.

I wonder if you recollect the story of the holy Nathanael of whom our Lord said, when He saw him, "Behold an Israelite indeed, in whom is no guile;" well, that Nathanael was afterwards the Apostle St. Bartholomew, and he went as one of the King's Messengers to Armenia, and there he was crucified for Jesus' sake.

I will finish this chapter about the King's Messengers by telling you of the martyrdom of St. Simon and St. Jude. Do you know some old writers thought that St. Simon came to our own country of Britain, and that he was slain in half on our shores; we are not sure about this, but we are sure that somewhere or another St. Simon suffered and died because he loved Jesus better than his life.

St. Jude, whose festival we keep with that of St. Simon, gained the martyr's crown in Persia.

The Working Tools of Insects.

I wonder if you know that the smallest insects you see about you have tools given them to do their work with. There is a little fly called a saw-fly, because it has a saw to work with. It is really a very much nicer saw than you could make if you were ever so old.

The fly uses it to make places where the eggs will be safe. What is more strange, it has a sort of home-made glue which fastens them where they are laid. Some insects have cutting instruments that work just as your scissors do. The poppy-bee is one of them, whose work is wonderful. This bee has a boring tool, too. Its nest is usually made in old wood. This borer cleans out the nest ready for use. When all is ready the insect cuts out pieces of leaves to line the nest and to make the cells. These linings are cut in the shape of the cells. You would be surprised to see the care taken to have every piece of just the right size, so that it will fit. When they are fitted, the pieces are nicely fastened together and put into the nest.—Our Little Ones.

The Midget Sheep.

The very smallest of all the kinds of sheep is the tiny Breton sheep. It is too small to be very profitable to raise; for, of course, it can not have much wool, and as for eating, why, a hungry man could almost eat a whole one at a meal. It is so small when full-grown that it can hide behind a good sized bucket. It takes its name from the particular part of France where it is most raised.

But if not a profitable sheep, it is a dear little creature for a pet, for it is very gentle and loving, and, because it is so small, is not such a nuisance about the house as was the celebrated lamb which belonged to a little girl named Mary. It would need to be a very large little girl—a giant girl, indeed—who could take an ordinary sheep in her lap and cuddle it there; but any little girl could find room in her lap for a Breton sheep quite as easily as for one of those very ugly little dogs called by the name of pug.

One of this little creature's peculiarities is its extreme sympathy with the feelings of its human friends, when it has been brought up as a pet in the house, and has learned to distinguish between happiness and unhappiness. If any person whom it likes a great deal is very much pleased about anything, and shows it by laughing, the little sheep will frisk about with every sign of joy; but if, on the contrary, the person sheds tears, the sympathetic friend will evince its sorrow in an equally unmistakable way. A kind word and a loving caress will also fill it with happiness, while a cross word or harsh gesture will cause it evident distress.—St. Nicholas.

THISTLES IN THE HEART.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds. A few years ago a little boy told his first falsehood. It was a little solitary thistle seed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up, oh, how quickly! and in a little time another and another seed dropped from it to the ground, each in its turn bearing more seed and more thistles. And now his heart is overgrown with this bad habit. It is as difficult for him to speak the truth as it is for the gardener to clear his land of the ugly thistle, after it has once gained a footing in the soil. "Lying lips are an abomination to the Lord, but they that deal truly are His delight."

HUMOR IN THE STOMACH.

Much of the distress and sickness attributed to dyspepsia, chronic diarrhea, and other causes, is occasioned by humor in the stomach. Several cases, with all the characteristics of these complaints, have been cured by Hood's Sarsaparilla. Other cures effected by this medicine are so wonderful that the simplest statement of them affords the best proof that it combines rare curative agents, and when once used secures the confidence of the people. "My daughter has taken the medicine faithfully according to directions, and her health and spirits are now perfect. The humor is all gone from her. I wish every anxious mother might know what a blessing Ayer's Sarsaparilla is in such cases."

SCROFULA

Probably no form of disease is so generally distributed among our whole population as Scrofula. Almost every individual has this latent poison coursing in his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and the intensity of their gratitude when they find a remedy that cures them, astonishes a well person. We refer by permission to Miss Sarah C. Whittier, of Warner, N. H., who was cured by Hood's Sarsaparilla of 13 Scrofula Sores the severity of which confined her to the house for two years. Six months previous to taking Hood's Sarsaparilla she could not get about her room without crutches. Her friend says: "I did not think it possible for her to live many months; she was reduced to a mere skeleton. Her cure is hardly less than a miracle." More wonderful cures than this have been effected by this medicine. There is no doubt that in Hood's Sarsaparilla we have the most remarkable medicine that has ever been produced, and a positive cure for Scrofula in its numerous forms. Price \$1.00, six for \$5.00. Prepared only by C. I. HOOD & CO., Lowell, Mass. Sold by Druggists.

Hood's Sarsaparilla

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A Correction.

To the Editor of the Living Church: In the article by Mr. Wharton Dickinson on "An old time layman," I notice one mistake. It represents Bishop Delancy at one time a rector of St. James' Church. St. James' Church never had two rectors, Rt. Rev. Bishop White, and the present rector the Rev. N. J. Morton, D. D., who succeeded him. In all other details the statement is accurate. I get this information from the present rector. T. R. S.

Bishop Seabury's Portraits.

To the Editor of the Living Church. I saw in a late number of your paper an inquiry as to where pictures of Bishop Seabury could be procured. The engraving of the bishop, by Sharpe, London, 1786, has been copied by the Albotype process, and copies are sold for \$1.15 each, including postage. Apply to Miss A. E. Beckwith, New London, Conn. The picture is sold for the benefit of the Bishop Seabury Mission, Groton, Ct. H. T. G.

Dignity in Worship.

By the Rev. Berdmore Compton.

There are two practical points to which I desire to direct your attention.

One has been already adverted to—the divorce of the morning sermon on Sunday from the Communion office, and its combination with matins. Having had some experience of this arrangement, I can strongly advocate it.

The matins, as far as the end of the third collect, with a sermon, makes a service of about an hour and a quarter, which meets the needs of those who have already communicated at an earlier hour, and shortens to reasonable limits the mid-day choral Communion office.

The second point is the adaptation of a celebration about nine o'clock on Sundays to a children's service. I did not introduce this in my own church of All Saints; and, indeed, should have regarded it a priori as of very doubtful prudence. But I found it already established, and did not discontinue it. It consists of what is called a *missa cantata*, with very simple ritual, several hymns sung by the children, and a short address of less than ten minutes' duration. After ten years' experience, I am in a position to be able to recommend it strongly, and it is useful for a class for whom it was not primarily intended—viz., the working men; who prefer it to the earlier and absolutely plain celebration, and also to the matins, and to the elaborate mid-day celebration.

I venture to suggest this as an illustration of an important principle—viz., that our Eucharistic service is not of so high a type as our matins and evensong. I mean that our order of Holy Communion does not rise to so high an expression and exhibition of Eucharistic truth, as our matins and evensong do of morning and evening devotion. Our Communion services therefore are more suited than our matins and evensong to the popular and more superficial apprehension of children and working men.

I now pass to the more general subject of the principles of using our prayer-book as a manual of Divine worship. Let me insist on the primary importance of dignity in the Church's worship. Worship is to please God, not to please man. The popularity of a system of worship is therefore wholly beside the mark. If anything, it is a bad symptom. The Church is at enmity with the world, and is never popular unless unworthily conformed to the world.

If our worship is to be dignified, it must not be vulgar. No doubt vulgar people must be provided for, but they ought not to be accommodated and gratified by concession to their vulgarity. On the contrary, they should be raised out of it, in their worship.

Therefore let us be dignified—dignified in gesture, both clergy and laity. It is not dignified in the clergy to recline in chairs at each end of the altar, presenting to the church below the appearance of a figure mainly composed of legs. It is not dignified in a priest to genuflect or curtsy like a woman, instead of humbly kneeling or reverently bowing like a man and an Englishman, as he was directed to do in the old English use. It is not dignified in a layman to go down on all-fours as an expression of adoration.

Let us aim at dignity in our music. We properly like "hearty" singing in our congregational services; but services are often too hearty, while many a choir would be greatly improved by expurgating at least half its members, whose harsh voices, even if they sing in tune, spoil the effect of the rest. Especially let me plead for dignity in the music of our choral celebrations. Haydn, Beethoven, Mozart, Weber provide plenty of material in their splendid masses without having recourse to certain recent compositions, which contain passages more proper as accompaniments to the "alarms and excursions" of Shakespeare's stage directions than to the exalted mysteries of Eucharistic truth.

Let us have dignity in sermons. There is a rage for anecdotes in the pulpit, which are very difficult to tell with proper pulpit dignity. No doubt-sermons should be refreshing as well as deep; but the necessary refreshment may be obtained in a better way than by anecdote—viz., by so handling the subject as to make you see plainly a foot lower down than you ever saw before. I may venture to quote, as a signal example of this excellent refreshing preaching, the sermons of the present Dean of St. Paul's.

Let our reading the lessons be dignified. Not exhibiting, as an orator, much less as an actor, but narrating at second-hand. In reading, for example, St. Paul's speech at Antioch it should be remembered that we are not taking St. Paul's words into our mouths, but St. Luke's. The words are the same, but we are giving our

people not our own report of them but St. Luke's, and this involves a very different treatment of voice.

Above all, let our praying be dignified, in its unfeigned humility. If it is to be dignified it must be real and deep. Too often reality is lost by mannerism, such as the affectation of a voice broken with emotion, or whispered so as to sink almost into a continuous hissing. And depth is as certainly lost when the sentences are gabbled at railroad speed, unfailingly suggesting a superficial perfunctoriness, which is not respectful to our Master, and most undignified in His servant. One often wonders, when hearing very good men pray aloud in this manner in leading our services, what amount of attention they are giving to individual ideas, so rapidly despatched.

This element of dignity is pre-eminently necessary to the newer forms of services which all of us desire.

If the churches are to be used for them, as I heartily hope, we must have dignity in special children's services, dignity in guild or confraternity services, in mission services, in prayer-meetings, in missionary services (for which our present prayer-book gives us absolutely no help,) in services of intercession for weather or in time of sickness.

The late Dr. Pusey.

One of the largest congregations that have assembled at any special service in Philadelphia, since the morning when the opening services of the General Convention were held in Christ church, gathered on Monday evening, October 22, in St. Mark's church, to hear Bishop Doane's sermon on the late Dr. Pusey. Long before the hour for the services to begin had arrived, the church was crowded in every part, chairs were placed part way down the aisle, and in the rear the crowd blocked up the passage-way and extended half way up the centre aisle. The demand for seats was so great that two belated bishops were accommodated with difficulty.

Promptly at eight o'clock the choir entered and took their seats within the nave, followed by the rector, the Rev. Isaac L. Nicholson, D. D., and Bishop Doane. Evening prayer was read by Dr. Nicholson, and at its conclusion he announced that the proceeds of the collection would be handed over to the committee having in charge the memorial fund to Dr. Pusey. Bishop Doane then began his sermon.

When God moves by the instrumentality of man, said the bishop, the movement partakes in some degree of the nature of the man. The first impulse of the leader of a movement is more in the spirit of inspiration than his later thoughts, or the vagaries of his disciples. In Edward Bouverie Pusey, God placed determination and an inspiration that has roused the Church. It is not irreverent to say that by the inspiration of the Holy Ghost the word of revelation is clothed in human language, and takes a form from the character of the writer.

Dr. Pusey's first appearance as a theological writer was in 1828, when he was chosen professor of Hebrew at Oxford, a position he filled for fifty years. He spent two years in Germany watching the struggles between the rationalists and the supernaturalists. The Oxford tracts which Dr. Pusey sent forth form a great barrier against Romanist tendencies and also against Protestant negation. His lecture on the Book of Daniel covers the whole line of argument critics consider most assailable.

He threw into his work years of study and acquaintance with the language, and the preface to his book is the best tract on the subject that could be written. There are those who think that Dr. Pusey's position in regard to confession led many in England to go to the Church of Rome, but where one has crossed the line voluntarily one hundred have been driven to Rome by the mistiness of Protestant doctrine and a denial of those doctrines which the soul seeks after when bowed down. Dr. Pusey's great ability for counsel and advice led him to recommend the confessional, but the same power in other hands might not be so well used.

Dr. Potter's Consecration.

N. Y. Times.

The consecration of Dr. Potter to be Assistant Bishop of New York was probably the most impressive ecclesiastical pageant ever seen in any Protestant church in this City. The session of the General Convention of the Church in Philadelphia made it possible to assemble at the consecration more bishops than there are States in the Union, and the impressiveness of the spectacle was deepened by the fact that it was held in Dr. Potter's own church, which before his rectorship was known merely as a fashionable church, and has since become known as a hard-working church. Perhaps the consecration was the most noteworthy demonstration which has been given in New York of the strength of the Episcopal Church in this country, the increase of which has been much in advance of the increase of population, and has, indeed, been one of the most remarkable phenomena of the religious condition of the country. At the close of the Revolution it was heavily handicapped, everywhere north of Virginia, by being a branch of the Church of England, and thus under suspicion of Toryism. It has not only outgrown this prejudice but has thriven at the expense of other denominations in the states in which they were strongest. The rapidity of its growth, speaking in a secular sense, has probably been due more than to any other cause, to its liturgical mode of worship. The English liturgy is not only one of the literary monuments of the English language. It has the great advantage of providing "a form of sound words" not only for public worship but for those occasions in life when crudity or bad taste jar most violently on human feelings, and

when the improvised remarks of zealous persons are most liable to be marked by crudity or bad taste. The partial adoption of offices more or less in imitation of those set forth in the English Prayer-Book by other denominations is, in effect, an acknowledgement of this. Emerson, in his famous chapter on the Church of England, declares that its creed is, "By taste ye shall be saved;" and the decorum of its rites and usages at least furnishes an explanation why its popularity should increase with the progress of refinement.

There is another explanation, partly connected with this one, which may also be offered, why the Episcopal Church has tended to become, and is visibly tending still more to become, what members of other communions call, somewhat in mockery, the "fashionable" church. It is, to use a word which has been much degraded, the most "aesthetic" of Protestant churches. Much more than any other Protestant church it welcomes the assistance of arts to impress the imagination through the senses. Without dispute, it has done more for church architecture and more for church music than any other Protestant church; and church architecture and church music have done more for it. Its seemingly impressive ritual is, indeed, one of these artistic adjuncts to its work. At a time when the conviction is growing that beliefs which were formerly held dogmatically can now only be held as mythically and emotionally true, it is not to be wondered at that a Church which employs artistic appeals to the emotions as part of its cultus should be increasing at the expense of churches which recognize no other method of enforcing their beliefs than a bald intellectual demonstration of propositions which so large a proportion of their hearers believe to be intellectually undemonstrable.

It would, for example, be out of the question for any other Protestant church to present so impressive an ecclesiastical pageant as the consecration of Dr. Potter; and this ceremony was not only a demonstration of the success of the Episcopal Church, but also a demonstration in part at least, of the methods by which that success has been achieved.

Personal Mention.

The Rev. Charles A. Spooner died in Norwich, Conn., on the 11th inst., at an advanced age.

The Rev. L. S. Osborne, rector of Grace Church, Sandusky, O., has accepted the rectorship of Trinity Church, Chicago.

The Rev. J. P. Lytton's address after November 1, will be 154 S. Spruce St., Nashville Tenn. He having accepted a call to Trinity Church in that city.

The address of the Rev. Charles C. Cuy is now Wadesboro, N. C.

The Rev. Daniel Flack has assumed charge of Trinity church, Clavacack, and the Missions at Chatham and Philmont, Columbia county, N. Y. P. O. address, Philmont.

The Rev. Robert Howland Neide, late of the Church of the Good Shepherd, Canajoharie, N. Y., has accepted the call of the Parish of the Cross and Crown, Erie, Pa., and has entered on the duties of the parish. Address, Erie, Pa.

Obituary.

FRENCH.—At North Ferrisburgh, on October 21st Frederick Elvery, son of Frederick and Ellen French aged 3 years and 8 months.

RUST.—Entered into the rest of Paradise, Saturday, Oct. 20, 1883. Capt. Elijah S. Rust, of Honeyey Falls, N. Y., formerly warden of St. John's church in that place. He was born Jan. 26, 1796.

HAWKINS.—Gone to Paradise, October 20th, 1883. Daniel Mc Dougall Hawkins, aged two years, son of W. E. and Mrs. N. McD. Hawkins, of Winona, Miss.

THE LATE DR. EWER.

Minute of the Committee appointed to prepare the same by the Assistant Bishop-elect, the Rev. Henry C. Potter, D. D., LL. D., at a meeting of the clergy held at St. Ignatius' Church after the funeral of the Rev. Dr. Ewer, Saturday, October 13th, 1883: "I having pleased Almighty God, in His wise providence, to take to Himself in the rest of Paradise, where no torment can touch it, the soul of our dear brother, the Rev. Ferdinand C. Ewer, S. T. D., late rector of St. Ignatius' Church in the city of New York, we, his brethren of the clergy, while bowing submissively to the ever-blessed will of God our Heavenly Father, and giving thanks to His most holy Name for the joy and felicity into which we trust that He has brought our brother departed—do hereby mourn for our present loss in that we shall see his face and hear his voice again no more on earth.

We desire to bear witness to his many excellent natural gifts; to his good and noble bearing; to his power in word and deed exercised for the glory of God; that he was a man of large and tender heart, who loved the Church of Jesus and the souls of men; who knew whereof he affirmed, and whose was always the courage of his convictions; that he was a faithful pastor and priest, diligent in preaching the Word of God and in administering the Sacraments of the Gospel, keeping the faith which he taught; who, though dead, yet speaketh in that which he hath left for our learning.

We would offer to his family and to his flock our tender and respectful sympathy, and bid them find consolation with ourselves in the sweet and comforting remembrance that, living while here as one who believed in the resurrection, he had departed to de part hence and to go into his own country, he was found in his place and ready, with his limbs girded and his light burning.

The Lord Jesus cherish him in the pleasant land of Paradise, and daily renew and strengthen us in all boldness of living.

Blessed are the dead who die in the Lord: for they rest from their labors."

GEORGE H. HOUGHTON, Moderator, D. D., CHARLES W. MORRILL, R. S. HOWAN, WM. J. SEABRY, FRANCIS HARRISON, Committee.

THE LATE A. W. KELLEY.

At an informal meeting of the vestry of St. Peter's parish, Port Chester, held Octob. 14th, 1883, Messrs. H. M. Henderson, John F. Mills, and H. L. Marshall were appointed a committee to draft resolutions in relation to the death of Mr. A. W. Kelley, late junior warden of the church. At an adjourned meeting of the vestry, held October 17th, 1883, the committee submitted the following minute and resolutions, which were unanimously adopted: "Forasmuch as it hath pleased Almighty God in His wise providence to remove from amongst us all our dearly loved friend and associate, Augustus Wilkins Kelley, Junior warden of this parish, we, the vestrymen of St. Peter's church, desire to place on record this humble tribute to his memory, to his grieving over the great loss which has befallen us, not only as a church corporation but as warm and loving friends—Mr. Kelley was a man in every sense of the word, wedded to duty, to the fellowship of the Church of his love, and to every good work, the Church of this parish was one of gentleness, forbearance and faithfulness to all of his trusts. He drew us near to him constantly by his loving smile, and without ostentation wound the influence of his life around us, and to his memory we are bound therefore, that both in the relation of personal friendship and of Church fellowship we are called upon to mourn the loss of one deeply loved and highly appreciated, and yet to rejoice and thank God for the noble example that a copy of this minute and resolution be sent to the family of the deceased, and that copies for publication be sent to the LIVING CHURCH and Port Chester Journal. Rev. Edward Kenney, Rector, John F. Mills, Cleric.

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THE RAVEN. By Edgar Allan Poe. Illustrated by Gustave Doré. With comment by E. M. C. Stedman. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.00

THE COTTAGE KITCHEN. By Marion Harland; New York: Charles Scribner's Sons. Price \$1. This is a practical cookery book, aiming to advise young housekeepers how best to use slender means in serving wholesome and palatable fare.

HEART CHORDS. My Body. By William G. Blake D. D., LL. D., My Aspirations. By the Rev. George Matheson, D. D. London and New York: Cassell, Petter, Galpin and Co.; Chicago: Jansen, McClurg & Co. Price 40 cts., each.

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THE CHURCHMAN'S FAMILY BIBLE. Part II. The Gospels according to St. Mark and St. Luke. With Commentary by the Right Rev. W. Walsham How, D. D., Bishop of Bedford. Published under the direction of the Tract Committee. New York: E. and J. B. Young & Co. Price 20 cts.

This good and inexpensive commentary is issued by the S. P. C. K. It is in convenient form for binding, and will make a handsome volume when completed. The illustrations are taken from noted works of art, and the notes, written in a reverent spirit, are abundant and interesting.

GOLDEN SANDS.—A collection of little counsels for the sanctification and happiness of daily life. Illustrated by C. E. Wentworth. Translated from the French, by Ella McMahon. New York: G. P. Putnam's Son's; Chicago: S. A. Maxwell & Co. Price \$1.50.

This is a charming book. The illustrations and typography are bright and clear. It is a collection of wise counsels, in simple phrases, sometimes in the form of dialogue, suitable for the reading and edification of every member of the family. Its influence must be for good, aiding to overcome faults, to bear burdens, and to perform with cheerfulness, all daily duties.

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ENGLISH CHURCH HISTORY. By Charlotte M. Yonge. London: National Society's Depository; New York: James Pott. Price 50 cts.

Miss Yonge is too well known as a writer, to need any commendation. The present generation of Churchmen, old and young, is indebted to her pen for much instruction and entertainment. In the brief history here given, the continuity of the Church and the origin of the Prayer Book, have been made special subjects. Difficult questions are treated with candor and fairness, and the various periods of growth and conflict in the English Church, are sketched with an impartial pen. It is a book that should be in all our Sunday Schools, and at the price advertised is within the reach of all.

"NOT MY WAY," OR GOOD OUT OF EVIL. A tale by T. M. Browne; New York: Thomas Whitaker. Pp. 215. Price \$1.00.

this is. For motive it has the friendship between two young men, one the squire of the parish of Longmoore, the other the son of its deceased rector; its centre point, the heroic effort of the young squire to serve the latter to his best good, in a way, however, that seems to him only a breach of friendship's rightful dues—denying him the presentation to his father's former living. The severe and trying result of this is the separation that ensues between John Carruthers (the squire) and young Barrington's sister, Sybil. All comes right in the end, good out of seeming evil. The story is natural, of absorbing interest, and extremely well written. The New Timothy. A Novel. By Rev. William M. Baker. Price 25 cents.

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Hearts. A Novel. By David Christie Murray. Price 20 cents.

A Book of Sibyls. By Miss Thackeray. Price 15 cents.

An Autobiography. By Anthony Trollope. Price 20 cents.

The above are the latest issues of the "Franklin Square Library," which has deservedly become so very popular. The Autobiography of Anthony Trollope is the 340th volume of the series, published at a very low price but in very readable type.

The American Church Review, for October contains a striking portrait of the late Rev. Dr. Richardson, and the following articles: Nathaniel Smith Richardson, by the Rev. Henry Mason Baum; Modern Missions and Experimental Methods, by the Rev. Edward W. Syle, D. D.; An Apology for the Thirty-Nine Articles, by the Rev. Thomas Richey, D. D.; The Declaration of the Bishops, by the Rev. Edward J. Stearns, D. D.; A Reminiscence Apropos of Assistant Bishops, by the Rev. Edward J. Stearns, D. D.; The Training of Church Choirs, by Richard Ball Dodson; Reform in Church Finance, by the Rev. William Chauncey Langdon, D. D.; Assistant Bishops, a Rejoinder, by the Rev. William P. Orrick, D. D.; Recent Literature: Report of the Joint Committee on the Book of Common Prayer, with the Book Annexed.

THE MAGAZINE OF ART, for November, has a beautiful and delicate frontispiece, "Cupid's Hunting Ground," by E. Burne Jones; and also the following letter-press: The Lower Thames, by Aaron Watson, with six engravings; American Pictures at the Salon, by W. C. Brownell, six engravings; Pictures of the Ring, by David Hannay; Fashions for the Feet, by R. Heath, three engravings; Calais Gate, by Austin Dobson with a copy of Hogarth's etching; A Sculptor's Home (Mr. Thornycroft's), by Helen Zimmern, six engravings; The Story of a Phenician Bowl, by Jane E. Harrison, five; Comedy at Court, by W. E. H., four illustrations.

Besides all these, there is the usual Chronicle of Art, and the monthly American Art Notes. New York: Cassell & Co. Limited. Price 35 cents.

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**The English Church Congress.**

We gave last week a report of the proceedings of the first two days of this important gathering. The session terminated on Friday, October 5; all the meetings were well attended and there was throughout an absence of the controversial heat which has sometimes intruded itself into former meetings.

The topics of the last two days were of unusual interest. On Thursday the Congress was asked to consider the important subject of the relations of the Church and the Universities. The assembly might well have been expected to condemn the wholesale emancipation of the Universities from Church control which has taken place of recent years. Yet the liberal paper of the Rev. R. Appleton seemed to meet with the approval of the majority present. Mr. Appleton spoke to the point when he remarked that the Universities had been confronted with two alternatives. They had to choose between reforming their constitution and seeing their titles as national homes of learning pass to the younger foundations, such as London and Victoria. There can hardly be two serious opinions as to the expediency of allowing Oxford and Cambridge to degenerate into Church seminaries. That, however, is apparently the fate to which they would be consigned by the Rev. J. Wordsworth, whose picture of Oxford before the reform is inspiring, but purely ideal. For "colleges of priests and Churchmen, bound by no vows, but with a deep unity of purpose underlying their different aims," this speaker declared that there had been substituted "conglomerates of individuals who were little more than partners in a common business." To the topic of the relations between the Church and the Universities there succeeded in natural sequence that of "The Church and the Public Schools." The discussions on this subject were not so fruitful as might have been expected, principally because many of the speakers appeared to be more concerned with the maintenance of the East London and other missions, with which several of the public schools are connected, than with the best methods of raising the moral tone of the schools themselves by pervading them with religious influence.

Of rather a different complexion to this discussion was that upon "Sunday Observance." The subject elicited some sensible remarks from the Bishop of Bedford, who commented upon the want of elasticity in Church services. It is perfectly true that the peculiar habits and tastes of the population in the neighborhood of the Church are the first element to be considered in settling the externals of a Church service, and not the leanings of the clergy to whom it is intrusted. But something has been done of late years to diminish the length and rigidity of the Anglican Liturgy.

Nearly the whole of Friday was consumed in discussing the burning subject of the Ecclesiastical Courts. The recommendations of the Ecclesiastical Commission, as might have been anticipated, met with severe criticism from a large section of the Congress and approbation in another quarter. Much learning and historical research were exhibited by the different speakers. The composition of the final Court of Appeal, as it appears in the report of the Commission, was, of course, the chief bone of contention. All parties have already expressed a very general approval of the principle embodied in those recommendations, which seem to have been couched in a spirit designed as far as possible to conciliate both parties in the Church. Those speakers who displayed bitterness in denouncing *in toto* the constitution of the proposed Court of Appeals forget that the whole scheme is essentially a compromise. The ultimate supremacy of the temporal power is a fact which cannot be got rid of, and would never be surrendered to the High Church party. It follows that there must be some point of contact or fusion, where the dual authorities meet and overlap. Those who claim that the Church should be independent of the state in all save in rendering a nominal allegiance to the monarch ask that they should have the substance and that the other party should be content with the shadow. Every possible concession has been made to the advocates of unrestrained spiritual authority. The courts below are exclusively spiritual courts. Even the Court of Appeal speaks only by the mouth of the supreme dignitaries of the Church. For the High Church party to be "dissatisfied" with this qualified assertion of temporal supremacy is to ignore that the recommendations of the Commission are in the nature of a compromise between two logically incompatible claims.

The question whether the masters in a public school should be wholly or mainly clergymen is one which can hardly be solved by *a priori* arguments. A master, especially if he keeps a boarding-house, must stand *in loco parentis* to his pupils; and most parents would prefer that a person in this position should be under the additional obligation to attend to the moral and religious instruction of his children which the office of a clergyman implies. But the parental relation is itself a priestly one; and if the person who stands in that assumed relation to his pupils is qualified to hold it, there is no reason why its duties should not be as well fulfilled by a layman as by a clergyman. Doubtless in a large school a mixture of both is best. An exception must be made in the case of the head master, as to whom public opinion still seems to require that he should be a clergyman. It is true that two young laymen, both of great promise, have been recently appointed to the head masterships of important London schools; but in one case, if not in both, it is understood that, in obedience to the desire of the electors and the parents of the boys and to his own promptings, the new master is preparing to take Orders.

It seems, however, that a good leaving of laymen among the assistant masters will always tend to the advantage of the whole body.

The debate upon Elementary Education reproduced those claims which Churchmen have not ceased to urge in favor of voluntary schools to be allowed a larger subsidy from the State. It is difficult not to sympathize with the position of the speakers. It must be remembered that all owe a debt of gratitude to these Church schools, which, before the era of compulsory education, constituted an educational system necessarily far from complete, but still performing a national service that cannot be over-estimated. Looking back upon the obligations under which the English people labor towards these schools, most unprejudiced people will be of opinion that they ought to be dealt with generously, and not regarded as the natural enemies of the securely established Board schools.

**Widows and Orphans.**

**Of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen.**

The Board of Trustees of the fund for the relief of the widows and orphans of deceased and disabled clergymen presented their fourth triennial report to the General Convention as follows:

The review of the operations of the board for the last three years is not without encouragement. The efforts made at the General Convention of 1880 have given an impulse to the cause, and lead us to believe that this most important and deserving work is becoming better known and appreciated. There has been a marked increase of parochial and individual contributions, indicating that the heart of the Church is becoming interested, and the duty of sustaining this branch of charitable aid more widely felt. And yet we must confess that the response to the urgent recommendations of both houses of the General Convention has not been what might have been expected.

The board still finds its usefulness greatly cramped and hindered by inefficient means. The demands are pressing; the applicants just the class of persons whose claims are indubitable. No outlay of the same amount is more needed or does more real good, and yet the aid our board can give is sadly meagre and inadequate. What are our few leaves and fishes among so many? The good Lord is not now here to multiply the scanty provision, but he has given a sufficiency into the hands of His servants and stewards, and has said, "Inasmuch as ye did unto one of the least of these my brethren, ye did it unto me." Where is our faith?

It appears from the report of the treasurer that during the three years past receipts have been:

From royalty on hymnals	\$6,692.56
From church offerings and individual donations	17,826.83
Income from investments	2,570.01
<b>Total</b>	<b>\$27,089.40</b>

COMPARISON WITH PRECEDING STATEMENTS.	
1877	\$13,909.86
1880	14,709.42
1883	26,889.26
<b>Total</b>	<b>\$55,698.54</b>

RELIEF EXTENDED.			
To Disabled Widows and Clergymen	Orphans	Total	Disburse.
1877	59	80	31
1880	71	103	37
1883	104	139	38

It thus appears that during the last three years the receipts from the royalty on hymnals have fallen off \$517.27 from the immediately preceding period, and \$2625.30 from the amount accrued 1874-1877.

The receipts from donations exceed those reported in 1880, \$12,737.24; ditto reported in 1877, 17,214.83. Nothing has been received since the last report on account of legacies.

The average income at our disposal is therefore from \$9,000 to \$10,000. At the annual meeting in December, 1882, the board authorized the executive committee to appropriate \$10,000 for the ensuing year. The urgent nature of the applications caused the committee to go rather beyond this amount. Simple division shows that \$10,000 divided among 139 beneficiaries gives an average of but \$72 each. Is this all that can be spared for broken, exhausted laborers and suffering widows and orphans, by a Church whose magnificent temples are the ornaments of our great cities, and in whose worshipping assemblies may be found so much of the wealth and enterprise of this prosperous nation?

Looking more closely into the table of our receipts, we reckon that about two hundred churches have responded to the late appeal—possibly two hundred and fifty, for in some instances our accounts show only the aggregates of several contributions. These are, in the far larger proportion, churches in the country or in small towns. Very few of our city churches have remembered this object. Indian congregations in Niobrara do their diligence gladly to give of their little. From New Mexico, Colorado, Oregon and Texas contributions reach our treasury. We are greatly enriched by the widow's mite. Our treasurer's account acknowledges such remittances as these: "Widow of a clergyman, one dollar;" "a clergyman's wife, five dollars;" "a minister's daughter, five dollars;" "wife of a missionary (whose salary is four hundred per annum), two dollars." But few of our metropolitan churches can spare us anything. We are well aware that calls upon our large city congregations are numerous and importunate, and would indulge no unreasonable expectations. But we take the liberty of saying that not unfrequently we have appeals for aid from destitute ministers and families in our principal cities, and from dioceses reporting large invested diocesan funds. In the dioceses comprised within the States of New York, New Jersey and Pennsylvania we have, during the last three years, extended relief to thirty seven

cases. In expressing our gratitude to those who have gladdened our hearts and who have, through this instrumentality, visited the fatherless and widows in their affliction, we desire specially to thank one of our cheerful givers, the Church of the Good Centurion, Fortress Monroe, Va., which has sent us five donations, amounting to the sum of \$403.

To show that the aid extended, scanty as it was, has been most acceptable and timely, we append a few extracts, as specimens, from letters received from beneficiaries:

1. "My heart is overflowing with gratitude for this most timely and sorely needed help."
2. "I am still confined to my bed, and have been perfectly helpless for more than two years."
3. "Can hardly imagine how I value the money, for I was so ill during the fall and winter I got into debt, and it took nearly, if not quite all, of my appropriation to pay the debts, leaving me nothing to live upon if I should live, or buy provisions."
4. "Myself and children are in need of the necessities of life."
5. "Through the aid of the fund we have rented a small house and are enjoying the comforts of a home, which we could not have done if we had not received the check."
6. "It was particularly acceptable, as this is a hard winter; cold so very severe; wood and coal very expensive."
7. "Which is my only income."
8. "This winter, more than ever, the money has lightened my anxiety, for two of our dear boys, one after the other, have been ill with fever ever since the beginning of December." (Letter dated March 15.)
9. "For the many who have been benefited by your noble charity, and to whom, like myself, it has proved a God-send."
10. "For this most timely gift, it is such a great help to me."
11. "I cannot tell you how much good this appropriation has done me."
12. "Indeed I should have suffered sorely without it, having been sick and unable to work."
13. "For which please accept my heartfelt thanks. It is, indeed, a very great help to me, as my health continues very feeble."
14. "It is with feelings of deepest gratitude that I here acknowledge your great kindness. Never has it come to me in a time of greater need—a need increased by sickness and sorrow."
15. "The fund has never come in a more appropriate or needy time than this, and never have I felt more grateful to know that the families of ministers, whose labor is done, are not left friendless and helpless."
16. "I can assure you it is the means of the beginning of a bright year for us."
17. "I know there must be many deeply grateful hearts who thank God for what your society has done for them, and of those no one is more grateful than I."
18. "I have five little boys to support, the eldest of whom is only eight years old, and the youngest is only seventeen months old; so you can imagine what a welcome visitor this semi-annual appropriation is."

[The above eighteen extracts are from letters received during the present year (1883) from the widows of clergymen.]

It would seem superfluous to add anything to these few simple outpourings of full hearts in the way of commending the object of this trust to the sympathies of the Church. In conclusion be it noted:

1. That this is the only general relief fund open to the classes specified, in all parts of the Church, to the frontier missionary, to the incumbent of the small rural parish in his decrepitude and poverty, and to the families of brave men who have fallen in posts of privation and exposure.
  2. That it demands no payment in the way of life insurance premium, etc.
  3. That it is conducted without charge or expense, much financial and clerical work being done gratuitously.
  4. That the receipts from royalty on the hymnal are diminishing from year to year, and the deficiency must be supplemented if the charity is to be sustained.
  5. We beg to call attention to the resolution adopted by the house of clerical and lay deputies, at the last General Convention (Journal, page 143):  
*Resolved*, That every minister in charge of a congregation be requested to reserve, from this time forth, out of "the alms and other devotions of the people collected upon each and every occasion of the administration of the Lord's Supper, percentage of the whole amount, not less than one nor more than ten per cent, at the discretion of the minister, the same to be forwarded and paid over to the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen.
- A general compliance with these requests will go very far to place the relief fund upon a sure foundation. The appropriation of a percentage of the Communion alms would also bring this cause more forcibly before the minds of our people, and thus tend to increase the number and amount of individual donations. This trust would thus become a credit to the Church, and a substantial permanent blessing. Let us not be satisfied with saying to our needy brothers and sisters, "Be ye warmed and filled," while we give them not the things needful for the body.
- Six clergymen, four widows and two orphans, have departed this life during the three years.

**"Protestant Episcopal."**

The following is the report presented in the House of Bishops relative to omitting the words "Protestant Episcopal" from the title page of the Book of Common Prayer:

The Committee on the Prayer Book respectfully report that the motion to omit the words *Protestant Episcopal* from the title page of the Book of Common Prayer, has been considered with due respect.

Your committee doubt not that it reflects the views and wishes of some of the best and most intelligent members of the Church, but have not been able to recommend the adoption of the same as expedient, or called for by the present attitude of the Church.

This name, "Protestant Episcopal," it is true, was forced upon us by external pressure of circumstances and by the laws of the land. We were known as "the Church of England," but that name was no longer appropriate, and was, moreover, opprobrious in a time of animosities and revenges. The necessity of taking the place

which the law assigned to us, and of consenting to be, in the eyes of the law, only one of many Christian denominations, was the more obvious, because, having been associated with the royal government and with a Church whose bishops had seats in the House of Lords, the slightest token of arrogance or assumption would have proved an additional obstacle in the way of the Church's work and mission. We were called "Episcopalians;" popular prejudice confounded us with Romanism. The term "Protestant Episcopal" was supposed to assert at once our orthodoxy and our apostolicity, the two adjectives creating a composite epithet of which the force was this: If we are "Protestants" we are still "Episcopal" (that is Apostolic and Catholic) Protestants, if we are "Episcopalians," we do not, therefore, any less, but rather more earnestly, protest against the pretensions of the Roman hierarchy. The Greeks have always done this more effectually than many who have neither presbyters nor bishops. Such, then, was the external name imposed upon us and accepted under the new civil constitution. It indicated a cordial assent to the laws of the land; but it did not impair our essential Catholicity nor diminish the force of our perpetual recitation of the creed which identifies us with the Holy Catholic and Apostolic Church of Christ. Among ourselves we are the American Church. Even Bishop White constantly employed this term, and understood as it is, *esoterically*, it should give offense to nobody. In the opinion of your committee there is a higher view of the matter. The signal tokens of Divine Providence which have marked the whole course of this apostolic seed in America forbid us to believe that the Hand Divine is not to be discerned in the award of a name which is, temporarily, a trial to faith and patience, but not less a note of the Kingdom which "cometh not with observation." It reminds us of Him Who, for thirty years, was content to be known as the carpenter's son, and whose obscurity was entailed upon His mystical body, so long identified with him as "the sect of the Nazarenes." Let us remember that it was not till a comparatively late period that the Catholic formula of the Creed obliterated the names of local churches. The Orientals to this day call themselves *Orthodox* rather than *Catholic*, when they mean to particularize the churches which adhere to Nicene constitutions. Not less does the Papal Communion recognize local names as consistent with Catholicity. She has adopted the sectarian, if not heretical, church of the Maronites into full communion, with that name retained and authorized and perpetuated. The divers sects called *Unitas* are part and parcel of her particularized, pseudo-Catholic system. She perpetuates the name of the *Melchites* among her Oriental subjects, for the very purpose of asserting a superior antiquity and orthodoxy. The *Gallican Church* has often made that local and national title a patent and distinctive attribute of her qualified acceptance of the Papal sovereignty. De Maistre regards this assertion of a distinctive name essential Anglicanism. No impeachment of our Catholicity can be fairly based, therefore, upon the mere label of our Prayer Book, provided the book itself is Catholic in all its component parts. Your committee believes the book to be Catholic essentially, and so does every candid and competent judge; and objections to its title-page must come with ill grace from the rival communion in America, which adulterates the name of the whole Catholic Church by the prefix Roman, even in her distinctive creed. Better far an outside misnomer than an internal canker which eats out the very core of Catholic unity, and substitutes a system of fables for the ancient constitution.

That Providence on which we rely for the future, will, doubtless, create some epoch when truth will naturally assert itself, and when the interior work in which we are now engaged will develop all the external notes of Catholicity which are our rightful heritage. The whole chaos of American Christianity awaits a future shaping into unity and beauty, and even now the Spirit of God is moving upon the waters. Meantime let "quietness and confidence be our strength."

Your committee have felt it a duty to make these suggestions as due to scrupulous consciences disturbed by the apparent conflict between our local name and our Catholic integrity, but are constrained to offer the following resolution:

*Resolved*, That apart from such changes as may be adopted under the recommendation of the Joint Committee on the Prayer Book, it is inexpedient to alter the title page of the Book of Common Prayer.

(Signed)  
A. CLEVELAND COXE, W. New York.  
J. W. BECKWITH, Georgia.  
WM. CROSWELL DOANE, Albany.  
SAMUEL S. HARRIS, Michigan.

**The Priestly Office.**

(From Bishop Brown's Annual Address.)  
Preaching, no doubt has its peculiar and most important uses. To reach men's hearts we must, somehow, reach their ears. But the formation of christian character needs more than the voice of the preacher. Sermons alone will not educate the soul. Each child needs the close study of a loving pastor, the spiritual ministrations of a devout priest, the steady guiding, checking, encouragement and holy example that are possible only by years of familiar intercourse. Two or three years residence in a parish can merely begin to bring the pastor into proper relations with his people, especially if the conditions of social life have elements in them so strange as those of which I have spoken. I desire to have the Institution office, as provided in the prayer book, used on the entrance of a rector into a parish, so that the people throughout the diocese may understand the Church's mind in this matter. The relation of pastor and people is not of an or-

inary business character. There is nothing of *quid pro quo* in it, not so many prayers and so many sermons for so many dollars. The priest that assumes the care of souls, is bound before God to care for them to the very best of his ability, according to the mind of God, and without the slightest regard to pecuniary considerations. He is bound to minister the sacraments as soundly, as conformed in every respect to the mind of Christ, in a hovel or in a prison, as in a church or a palace. He must preach the truth as fully and as persuasively in a school house or cottage as in the pulpit of the Cathedral. He must love the laborer's children as the children of those at ease—must baptize them, prepare them for confirmation and Holy Communion, and must enter heartily into their joys and sorrows. Any negligence in pastoral work, is negligence in God's work. It is failure in duty to God—not to man merely. The Christian pastor may not say: It will put me to great trouble to visit that poor sick man, I will get no moneyed reward for it—perhaps expose myself to contagion. He must remember that he is to do what the Great Shepherd would do if He were yet on earth. No man without the heart for all these things, has any right to seek the holy priest hood. And even above and beyond this, the Church, in the solemn monition which she bids the Bishop make to every candidate for the priesthood, enforces the truth that he must not limit his love and labors to the dutiful flock that may undertake in orderly ways to provide for his support and comfort, but must "seek for Christ's sheep that are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved." He belongs to Christ always and everywhere. His time and strength cannot be bought for any price by any congregation. This is the high ideal that the Church puts before all her pastors. This is the office which she insists that they shall carry with them into all parishes and missionary fields. She makes them priests, and puts them under stringent vows to do all these things before she allows them to become rectors, missionaries and pastors, and they can accept special duties and ministrations only as subject to the conditions, and obligations of their priesthood.

**Church Work.**

**Pennsylvania.**—A large audience, composed mostly of Sunday-school teachers in the various Church Sunday-schools of Philadelphia, assembled on Monday evening, October 22, in Holy Trinity Memorial Church. It was the day of intercession for Sunday schools, appointed by the Philadelphia Sunday school Association, in connection with the Church of England Sunday school Institute. Evening prayer was read by the Rev. Mr. Bugbee, rector of the church. Assistant Bishop Dudley, of Kentucky, occupied the chair, and addresses were made by the Rev. H. L. Duhring, of the city; Bishop Paddock, of Washington Territory; Bishop Whitaker, of Nevada; and Bishop Dudley. They were all in the direction of Sunday-school work. At the conclusion of the addresses the congregation was dismissed with the benediction by Bishop Dudley.

The corner-stone of the new building of the church of the Crucifixion, on Bainbridge street, above Eighth, Philadelphia, was laid on Monday, October 22, with appropriate ceremonies. The bishop of the diocese, officiated in the special services, the choir and the following named clergy joining in the responses: The Revs. J. K. Murphy, George A. Latimer, Alfred Elwyn, J. B. Falkner, D. D., Joseph R. Moore, William Bull, and Dr. Crummett, of Washington, D. C. As they entered upon the ground the OXXII Psalm was sung. The stone being laid, the choir rendered a translation of the ancient hymn, "Angulars Fundamentum," after which the bishop pronounced the benediction.

The procession then returned to the old church building, where Bishop Stevens delivered a brief address. Thomas Litzner, one of the founders of the mission from which the church sprang, gave a humorous account of the services which were commenced on February 15, 1846, in old Temperance Hall. Addresses were also made by the Rev. Messrs. Crummel, Paddock, Falkner and others. The new church will be built of brick, and will have a frontage on Bainbridge street of 43 feet 8 inches and will be 74 feet 4 inches deep. The front will be of gray stone seven feet high, the remainder being of pressed brick, laid in red mortar, trimmed with ornamental terra-cotta work.

It is expected that the building will be completed by Easter, and will cost about \$25,000. The old church on Eighth street will be removed and a Sunday-school house erected in its place. The communicant members of the church number 250, with four hundred children in the Sunday school classes. The Rev. Henry L. Phillips is the rector.

**Indiana.**—On Monday evening, November 5th, the parishes of Indianapolis will give a reception to Bishop Knickerbacker, at the New-Denison Hotel.

**Iowa.**—Under the name of the People's Guild, a society was recently organized in connection with St. Paul's Mission, Grinnell. The following preamble to the constitution shows the object of the guild:

"The object of the society shall be, 'to aid in the extension of Christ's Kingdom; to extend Christian courtesy to the stranger; to assist and comfort the poor, the sick and the afflicted; to cultivate social feeling among the people of the city; to improve the mental, moral and spiritual powers of its members.'"

Any person sending one dollar, or more for the erection of a church at Grinnell, may become an honorary member of this guild.

**Southern Ohio.**—The ladies of St. John's church at Lancaster, opened a *cafe* in a vacant room on Main street, where meals were served at all hours during the county fair, and their receipts were \$391. This places the church in a prosperous condition financially.

**South Dakota.**—Bishop Hare has published the following letter:

"By action of 'the House of Bishops,' taken October 15th, all that part of Dakota lying south of the Forty-sixth parallel, together with the Santee Indian Reservation in Nebraska, was set apart as the Missionary District of South Dakota, and placed under my Episcopal charge."

"This change of bounds is altogether a change for the better."  
1st. The Indian missions under my Episcopal care have heretofore been to a degree diffused and unconnected, a part within and a part without my jurisdiction. This action consolid-



dates them all in one missionary district. None are left without it. Hope School and the Missions in Springfield, the Sisseton and the Flan-drean Missions, which have been outside of my district, are now within it.

2d. The interests of the Indians of Niobrara are inseparably linked with those of the white population of South Dakota, an enterprising, intelligent people, numbering 200,000. The work of the Church among these two populations has been heretofore divided between two different Bishops. It is now united under one and the same Bishop, and thus made more manageable.

3d. Territory on the north, remote and to me difficult of access, has been detached from my district, and country on the east, near at hand and on the line of railroads has been added, thus making it possible for me to do twice the amount of work with no increase of travel or of labor.

4th. The change of title is from 'Missionary Bishop of Niobrara' to 'Missionary Bishop of South Dakota.' Dear as the name Niobrara has become to me, I think this change of title is desirable. My former missionary district was named Niobrara from the Niobrara river which bounded it on the south. That river is now generally called the Running Water, and the word Niobrara is the name of a town which is outside of my jurisdiction. The name 'Missionary Bishop of Niobrara' has thus become a misnomer. As the Territory in which I am placed is Dakota, and as our twenty-two congregations of Indians are all 'Dakotas,' it is eminently proper that the word 'Dakota' should appear in my title, as in the new nomenclature it does.

I pray I may have grace to discharge the new responsibilities which are laid upon me, and that the sense which I have of how unworthy I am to take up the work of my predecessor in the Episcopate of Dakota, may help me to imitate his tact, his zeal, and cordial love of men.

And I trust that the Church will remember, that while not one iota of my responsibilities as missionary bishop to Indians is removed from my shoulders, there have been added to my care the interests of the Church in an additional territory which comprises 40,000 square miles, among a noble population, rapidly augmenting, which numbers now 200,000 souls.

Chicago.—Sunday, October 21st was a memorable day for Grace parish, Galena. The occasion was the re-opening of the church, which has of late, been undergoing internal repairs and improvements.

At the reopening the services were Holy Communion at 7:30 A. M., morning prayer, sermon, and second Celebration at 10:30. Sunday school 2 P. M., evening prayer and sermon 7:30 P. M. The preacher of the day, the Rev. March Chase of Mineral Point, Wis., admirably fulfilled all expectations. Among the improvements in the church, which may be mentioned, are, replas-tering throughout, polychroming by W. Schubert of Chicago, removal of the organ from the west end to an addition built off the chancel, remodeling of the pews, and the opening up of a wide middle aisle, new carpets, cushions, Communion rail and credence table; also an elegant eagle lectern in black walnut, presented by that grand old layman Dr. Kittoe, in memory of a beloved daughter. The repairs, which have occupied over three months, have been under the personal direction and supervision of the rector, the Rev. W. H. Knowlton, to whose practical knowledge, untiring energy, and unflinching zeal too much praise cannot be given. He has devoted his entire time to the attainment of the end which was had in view, and faithfully and well has he discharged the onerous, self-imposed duty. Nor have the members of the parish Aid and St. Agnes guild been idle. According to their usual custom, they have labored diligently and untriflingly. In fact the whole congregation, old and young, great and small, have done all in their power to bring the work to a successful completion, and well may they be satisfied with their labors. A more fit and beautiful church, dedicated to the Service of God, cannot be found in Western Illinois. The total cost of the improvements is about \$2,000, nearly all of which has been paid. This, for a parish composed entirely of people not abundantly blessed in this world's goods, bespeaks the great power of their faith.

Surely they have shown their faith by their works.

A very pleasant social affair came off at the Tremont House, Chicago, on Tuesday, October 23rd, being a farewell entertainment given by the North Eastern Deanery of the diocese, in honor of four of their brethren about to leave for other fields of labor, viz: The Revs. Dr. Holland, rector of Trinity church, Chicago; J. P. Lytton, of Highland Park; Stephen H. Green, of Elgin; and Edward Ritchie, of Dundee. The entertainment took the form of a handsome collation, to which at one P. M., twenty-seven of the clergy sat down. As was to be expected from the caterer of the Tremont House, an abundant and elegant repast had been provided, of which the clergy, as was also to be expected, evinced a thorough appreciation. The chair was taken by the Rev. Dr. Morrison, and the Rev. Arthur Ritchie presided at the other end of the table. The chairman after referring in a few well chosen words, to the object of the gathering, called upon Mr. Ritchie, who paid a handsome and well merited tribute to the talents and eloquence of Dr. Holland, eliciting from the latter gentleman an exceedingly felicitous response, in the course of which he referred with much humor and ingenuity, to one after another of the brethren before him and whom he was about to leave. Upon the Rev. C. H. Bibby devolved the duty of expressing on behalf of the clergy of the deanery, the sincere regret which all felt at losing from their midst the Rev. Edward Ritchie. Mr. Fleetwood, rector of St. Marks', Chicago, in like manner, toasted the Rev. J. P. Lytton, and Mr. T. N. Morrison, Jr., of the church of the Epiphany, the Rev. Stephen H. Greene. Each of the guests made an appropriate response to the compliment tendered to him; and the proceedings were brought to a close by the Rev. W. J. Petrie, in a feeling and eloquent valedictory address, after which the gathering broke up, all gratefully recognizing the genial and fraternal spirit which had characterized their pleasant re-union.

Much regret was felt at the unavoidable absence of some of the brethren, of whom three would undoubtedly have been present, but for the necessity of being at their post of duty at the General Convention.

On the 23rd Sunday after Trinity great improvement was to be seen in the chancel arrangements of Christ Church, Waukegan. A dossal of rich crimson cloth being already suspended from a brass pole; the altar having a re-table, with brass vases placed thereon, the gift of Mrs. C. R. Steele; the beautiful ceremony of formally presenting an altar Cross to the Church took place immediately on the close of morning service, and at the convening of the Sunday School, a large portion of the congregation remaining.

This offering is the gift of the children of the parish in affectionate remembrance of Martha E. De Castro, who, till called to go up higher, was found ever faithful to the work of her Divine Master here. In a few fitting words the Junior Warden presented the Cross in the name of the

Sunday School, showing, at the same time, honor was being bestowed upon one to whom honor was due. The rector receiving the symbol of our redemption, forthwith placed it upon the altar in memory of the departed, and to the glory of the triune God, Father, Son, and Holy Ghost.

The service was closed with the collect for All Saints' Day, a prayer for the benediction of a Cross from the priests' Prayer Book, and the benediction.

Delaware.—The Rev. Arthur C. Stilson rector of St. Mary's church, Ottumwa, Iowa, and fourth assistant secretary of the General Convention lately in session in Philadelphia, officiated for the congregation of St. Mark's church, Wilmington on Sunday, October 14th, delivering a very interesting extempore address in the evening on mission work, in which he has been engaged in the West. The Rt. Rev. the Bishop of Kansas (Dr. Vail), preached in St. John's church in the morning of the same day, and in St. Andrew's in the evening.

The Rt. Rev., the Bishop of Springfield (Dr. Seymour), on the same day delighted the congregation of the church of the Ascension, Claymont, by preaching to them with his usual vigor and power. On Sunday, October 21st, the Rev. S. M. Bird, of Galveston, Texas, and the Rev. W. H. Moffett, of Northern New Jersey, assisted at St. John's church, the latter preaching a Catholic sermon on the duty of Christians, and Churchmen in particular, attending to the material wants of all members of the brotherhood of humanity as well as to their spiritual wants. The sermon was much appreciated. The Rev. Jesse Higgins, late of the Diocese of Springfield, has undertaken work in Wilmington, as the assistant priest of Trinity parish, in charge of Holy Trinity (Old Swedes) church.

Mr. C. H. Card, senior warden of St. Mark's church has recently presented to the parish a lectern of his own workmanship, which was first used a few Sundays ago. Messrs. J. & N. Harmon, furniture dealers, also presented a *Prie Dieu*, which was first used on the same occasion. Mr. Chas. E. Smith, marble worker, has also presented a consecration slab of marble, 21 inches square, and marked with five red crosses, symbolizing the sacred Wounds of the redeemer, for insertion in the mensa of the altar, when the latter shall be made. It is expected to secure a rector for this parish at an early date, and as shortly after as possible, to proceed with the purchase of a lot and the erection of a house of worship.

North Dakota.—With the division of the Territory and the election of a Bishop comes the question of the See City. Fargo, Valley City, Jamestown and Bismarck will be in the field for this great prize, for with the location of the cathedral will follow diocesan schools and various other educational and eleemosynary institutions, which will accomplish very much towards building up the city which is so fortunate as to secure them. Faribault, owes her present enviable position almost exclusively to the location of the diocesan schools of Minnesota at that point in an early day by Bishop Whipple and Dr. Breck.

Massachusetts.—The eighth anniversary of the rector of All Saints' Church, Dorchester, the Rev. George S. Bennett, was observed on Sunday, October 21. The church was beautifully dressed with flowers. The sermon was preached from the text (St. Jude. 20 and 21) used eight years ago when he took charge of the parish, and has used on each succeeding year for his anniversary text. During eight years the parish has pushed steadily forward, increasing in numbers and pecuniary strength every year. A year ago the parish secured land for future needs in a more central and desirable location, and placed the present church thereon, so that it may be used as a chapel when a new church shall be built. As the result of this, the past year has been the most remarkable in the history of the parish. The rector stated; that there are nearly as many communicants as there are individual sittings in the church, and more than three families for every pew. The seats are free, and all filled on pleasant Sundays, so that some have turned away. Increased accommodations for the congregation is the next step demanding the attention of the parish.

In the afternoon the Sunday school presented the rector with a beautiful Book of Common Prayer, as an expression of their affection and best wishes. In replying to this surprise, the rector stated, that sixteen years had passed since the first steps were taken in organizing a Sunday school, which grew into the parish of All Saints. Half that time he had been with them. He trusted God would bless them in the future, as he has in the past.

The Annual Meeting of the Free Church Association (Massachusetts Branch) to receive the report of the Executive Committee, elect officers, consider the proposed constitutional amendments, and to "transact all other necessary business," will be held at the Episcopal Church Rooms, 5 Hamilton Place, Boston, on Monday, November 5, 1883, at 3 P. M.

New York.—The Rev. Joseph B. Jennings, assistant minister at All Saints church, New York City, has accepted a call to St. Mark's (Washington Irving Memorial) church, North Tarry town, township of Mount Pleasant, Westchester county, and will assume the rectorship November first, on which day or shortly after, Rev. John T. Herrlich, the present incumbent will enter upon a more extensive field of Church work to which he has been called. Mr. Jennings assumes the duties with zeal commensurate with the undertaking, and with large experience and ability. His new parish has no debt, the church building is wholly paid for and completed except the tower, and is one of the fine ecclesiastical buildings on the Hudson River.

On Sunday the 28th ult, William Rollins Webb was ordained in Grace Church. He comes from another diocese having been transferred to New York.

At the Seventh Annual commencement of the Training School for nurses in Charity Hospital, a telegram from Bishop Henry Potter in Philadelphia, expressing regrets that he could not be present as was anticipated, and including kind words for the graduates, was highly appreciated.

In his absence, the Rev. J. B. Morse of the Penitentiary was called upon for the opening prayer.

The Rev. W. G. French and others connected with city missions were present, all deeply interested in listening to the essay and valedictory, and witnessing the presentation of diplomas and prizes to the 17 graduates. The day was one of October's brightest, and the occasion was made the more enjoyable by the happy remarks and witty speeches of Ex-Mayor Wickham, Judge Brady, Hon. Isaac H. Bailey, Commissioner H. H. Porter of St. Thomas' Church, and Drs. McDonald and Seaman.

The chief of staff and the supervising nurse, received the congratulations of many appreciative friends, who rejoice in the great reform brought about by this well organized and faithfully conducted school.

On last Tuesday evening the Rev. Dr. Dix gave a reception to the Assistant Bishop of New York, at Trinity Rectory.

Calendar.

November, 1883.

- 1. All Saints. White.
4. 24th Sunday after Trinity. Green.
11. 5th Sunday after Trinity. Green.
18. 23rd Sunday after Trinity. Green.
25. Sunday next before Advent. Green.
30. St. Andrew. Red.

"ALL SAINTS."

A wayside shrine, alone it stands. Close by the winding road, A silent monitor, and true, Of duty and of God.

Surmounts its roof, a gable-cross, With arms extended wide, In peaceful token of the love Of Him, the Crucified.

Oh, traveller, as thou goest by, And liftest up thy prayer, Ask for thyself and thine, and then, For those who worship there:—

That they who swell its songs of praise, And bend the prayerful knee, As he who named this House of God, May all as saintly be:—

Until, with her, and all the saints, Within our Father's Home, Forgiven children thro' His love, We—least and great—shall come.

All Saints, 1883. R. W. L.

Acknowledgements

Table with 2 columns: Name and Amount. Includes entries for Springfield, F. M. Ellis, E. B. Strator, Mrs. F. C. ...

The building is now nearly completed and the last payment must be made before the middle of November. The amount needed exceeds ten thousand dollars. They give twice who give quickly. C. W. LEFFINGWELL, Rector, Knoxville, Ill.

Official.

The annual meeting of the North Eastern Deanery will be held in Grace Church chapel at 10 a. m. on Monday, November 5, commencing with a celebration of the Holy Communion. A paper will be read by the Rev. W. J. Petrie, on the thirty-nine articles with reference to Mr. Leavitt's recent article in the Church Review. After the conclusion of the session, the clergy will adjourn for luncheon to Grace Church Rectory. H. F. FLEETWOOD, Secretary.

Miscellaneous.

Why use a gritty, muddy, disagreeable article, when Hood's Sarsaparilla, so pure, so clear, so delightful, can be obtained for 100 doses \$1.00.

"BROWN'S JAMAICA GINGER." The purest, strongest, cheapest and best in the world. 50 cts. N. K. Brown's, Ess. Jamaica Ginger. "A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

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HIGH SCHOOL IN DELAND.

On the 5th of November, the Rev. J. H. Griffith, D. D., of Troy, N. Y., will open a High Grade School in Deland, Fla., which will be second to none in the U. S. of the kind. It will be a first-class academy, where by taking a full course any pupil will be thoroughly prepared for any college.

Dr. Griffith has had a large experience in teaching and is a first-rate scholar. A school of this class will be a boon to those in the North who have invalid children that require a warm climate, and will enable many who come to spend their winters in Florida to educate their children while giving them the beneficial effect of the climate. For the education of our children it will be invaluable.—The Agriculturalist, Sept. 10.

WARNING TO THE CLERGY.

A man by the name of the Rev. F. Van Badenfield, D. D., with letters from prominent Clergymen in New York and vicinity, has swindled several persons here and at Iliou. He is an elderly man of respectable appearance and is canvassing books for D. Appleton & Co. On the strength of the letters he showed, which seemed to be authentic, I added my own. Wm. N. Baisii.

REMITTANCES AND APPLICATIONS should be addressed to the Rev. Eliza Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

CLERGYMAN'S RETIRING FUND SOCIETY. The Annual Meeting will be held in St. Matthew's Rectory, Jersey City, N. J., on Thursday, Oct. 18th, 1883, at 3 o'clock, P. M. WM WELLES HOLLEY, Sec'y.

Hackensack, N. J., Sept. 24, 1883. A Rector, who can give highest references as to qualification for general parish work, reading and preaching, desires another position as Rector or assistant. Address C. Office of the "Living Church" Co.

An adjourned meeting of the Clergymen's Retiring Fund Society will be held in St. Matthew's Rectory, Jersey City, N. J., on Thursday, Nov. 8, 1883, at 3 o'clock, p. m. Wm. Welles Holley, Secretary.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1883. Editor: The Rev. C. Mel, Rector of St. Saviour; address 2339 Sanson Street, Philadelphia, Pa.

The Vestry of St. Luke's Church, Cleveland, Tennessee wish to correspond with Clergymen who will consider a call. J. H. Craigmiles, Sr. Warden.

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