

The Living Church.

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

VOL. IX. No. 29.

CHICAGO, SATURDAY, OCTOBER 16, 1886.

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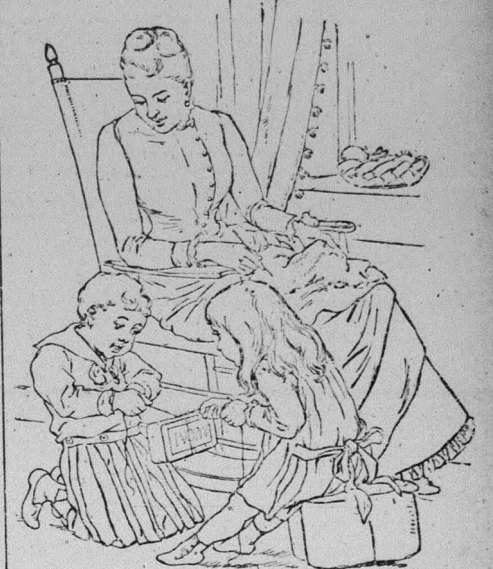
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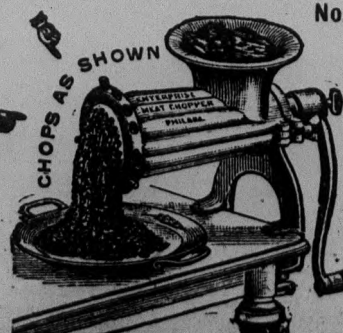
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The Living Church.

SATURDAY, OCT. 16, 1886.

NEWS AND NOTES.

THE deputies seem to be very well pleased with the arrangements made for the session. The local committee has worked hard, and the secretary, Mr. Rushton, has been indefatigable in his efforts.

A VIEW of the bishops in their robes brings to notice the fact that there are variations in the "magpie." In one or two instances the wasp back has disappeared and in its place we see some thing of the pattern of a spring overcoat without sleeves.

SOME of the Eastern bishops who feared to come to Chicago, are becoming re-assured as to danger from Indians. They still dread the dynamiters, but one of them finds comfort in the fact that the House of Bishops has the advantage of four stories over the Lower House, if they are blown up.

THE diocese of Easton has failed for the fifth time to secure a bishop. The Bishop of Northern California telegraphs that it is not possible for him to accept the honor. It is well known that Dr. Wingfield has invested his private means in the schools at Benicia, which fact, if duly considered, might have saved Easton some trouble.

WE call attention to the manifesto of Bishop Riley, published in this issue. It may prove a hard nut for the Mexican Commission to crack. Mr. Rodriguez is here on a definite mission, and repudiates the report which has been circulated that Bishop Riley had compromised the matter with him. Mr. R. appeared before the Commission on Saturday.

THE Central Committee of Organization, at Philadelphia, announce that, in view of the fact that from all the information they have obtained, it seems improbable that the million dollars desired has been raised, they now ask that the treasurers retain the amount they may have received in trust, for the present, and not transmit it as previously requested.

THE opening services of the General Convention were conducted with much more of dignity than has been the case hitherto, and very general satisfaction is expressed with the improvement. The office of Morning Prayer was conducted by one priest, with assistance in the lessons. When the bishops took up the service, however, it was evident that the ritual of rotation, though modified, was not entirely abandoned. But on the whole, the improvement was great, and something for which to be thankful.

THE music of the opening services at St. James's church, was of an excellent character. The vast congregation was able to join heartily in the chants as they were led by the well trained choir. Mr. Smedley, the accomplished choir-master, achieved the difficult task of exhibiting the advantages of a boy-choir without making a show of a musical performance, and so robbing the service of its congregational feature. The anthem, "I was glad" by Horsley, was exceedingly well rendered. There was a general expression of satisfaction with the music.

THE Rev. F. F. Goe, rector of St. George's, Bloomsbury, and formerly rector of Sunderland, has been appointed by the two Archbishops, the Bishop of Durham, and the two ex-bishops of Melbourne (Bishops Perry and Moorhouse), to whom the nomination was delegated by the synod of the diocese, as the Bishop of Melbourne.

ON St. Matthew's Day, the Rev. Dr. Dowden was consecrated Bishop of Edinburgh, in the beautiful St. Mary's cathedral, Edinburgh, in the presence of a large congregation. All the Scottish bishops were present, and also the Bishop of Durham. The Bishop of St. Andrews acted as Presiding Bishop. The consecration was an imposing function, and the sermon was preached by the Rev. Prof. Salmon, Dublin. At the evening service Bishop Dowden was formally installed and enthroned in the presence of the bishops and a large audience.

THE election of Dr. Dix gives general satisfaction. It speaks volumes of the advance of the Church not only in Churchmanship, but in that charity which is closely allied to good Churchmanship, that this distinguished and fearless champion of Church principles was elected by so large a vote to this high office. Dr. Dix said in his speech of acceptance, "I suppose all things in this world are possible;" he might have added "to him who waits." His high character and unflinching support of principles which are dearer to him than honors, have won deserved recognition, and men of all opinions in the Church honored themselves in doing him honor.

THE GENERAL CONVENTION.

THE great council of the American Church opened its triennial session at St. James's church, Chicago, on Wednesday, October 6th. It was a perfect autumnal day, and when the chimes of the mother church of Chicago rang out, the edifice was crowded with deputies, visitors from abroad, and a representative congregation of the Church people of Chicago. That every facility is afforded to the guests whom Chicago delights to honor is evidenced by the fact that of the 2,000 tickets of admission to the opening service, but 400 were distributed among the Chicago parishes.

At 10:40 A. M., the procession entered the west door of the church and advanced up the aisle headed by a crucifer bearing the processional cross, and the surpliced choir of St. James. The officiating priests and the long array of bishops followed, while the vast congregation joined with enthusiasm in the familiar processional hymn, "The Church's One Foundation." Matins were said by the Rev. Dr. Vibbert, rector of the parish, the Rev. Henry Anstice, D.D., assistant secretary of the House of Deputies, reading the lessons. The Litany was said by the Rev. M. Schuyler, D. D., of the diocese of Missouri. The Introit was Hymn 281. The Eucharistic office was begun by the Bishop of Northern Texas, the Bishop of Alabama reading the Epistle, and the Bishop of Nova Scotia, the Gospel. The Rev. Dr. Tatlock, the secretary of

the House of Bishops, announced that the offering for the Missionary Enrollment Fund would not be made at this time, and that the offering would be devoted to the relief of the churches in Charleston, S. C. After Hymn 277, the Bishop of Ohio ascended the pulpit and preached the Convention sermon from the text I Tim. iii: 15. As the sermon will be published and widely distributed, we give but a brief resumé:

THE theme, fathers and brethren, of the continuity of the Church of God is certainly appropriate to the centennial season of our Church, and more especially applicable at this time, when, leaving the more historic fields of labor, we have come thus far toward the setting sun, to this city, that in the first of the century had no place or name, but has now a population of over seven hundred thousand and a rank second to none among the great cities of this land. It is, moreover, the thought that lies at the very basis of that problem that is uppermost in the minds of all Christian people, and in the discussions of all religious bodies—the organic unity of all who call themselves Christians. And this is my theme: "The Continuity of the Church," one and continuous amid all the march of time and the growth of nations. And by the Church, I mean that which is wider than the single century of our own existence, or the eighteen centuries of Christian time. Truth is not created by any age. It is firm as the earth, strong as the pillars of heaven, and eternal as the being of God. It shall be my object to show, as the Apostle declares, that the Church of God is as old as truth itself; that it has existed always, always the same; a continuous life, unchanging and unchangeable; that God established and perpetuated it as his one changeless revelation to men, and gave it a being that is lasting as Himself. If this be so, what is the danger of those who neglect its authority and slight its offered salvation?

THE question with which we are concerned is an historical one, and deals with the mighty past of the nations of the world. And if we rightly interpret the voice of that history it will develop the fact that, while there have been three distinct forms, there has been in all ages one holy and Apostolic Church.

THE distinguishing marks of that Church are defined in the nineteenth article of the structure of the American Church. There are there specified four groups of facts that shall identify the existence of the Church. These are: first, a congregated body; second, a common theme of instruction; third, a sacramental bond of union; and fourth, a specific order of officers.

IF history shall display these marks as always existing in the world, the theme of our thought is established. There are three epochs that mark three dispensations of that Church: the Patriarchal, the Mosaic, and the Christian. In each of these appear the four-fold marks of the Church of God. There was ever the congregated body calling themselves "by the name of the Lord." Here was ever the one theme of instruction, whether by type or actual presenting, and that the hope or the fact of a Messiah come for the salvation of men. There were ever the two sacraments; the one initiatory, the other commemorative; and here is always the three-fold ministry, constituted by the command of Almighty God.

FOR the translation of that Church from one dispensation to another, Providence ordered in a way for which no human logic can account, the varied circumstances of nation and language. Oftentimes the dispensations overlapped, but speedily, by the survival of the fittest, the new pressed its way to universal acceptance. But from the first generation down through all the speeding centuries, there is in the world, ordained and kept of God, this four-marked Church, one in nature and in theme in all ages. Of that Church we are part, as we manifest still the marks of the truth of God. Forms have changed and must change. And this may be the

closing and most important lesson for today. Forms are not of the substance of faith. This must be the creed of the hour, and it must be a creed that shall pass beyond the lips and embody in action. It must go before any dream of organic unity. Forms must change; substance never. The forms of Sacraments have changed. The circumcision of the Jewish Church is identical in its substance with the new birth of the Christian Church; the passover feast with the commemorative Sacrament of the Church of Christ. But the substance underlying all forms is the same in all ages, and marks the continuity of the house of God, which is the Church of the living God, the pillar and ground of truth.

THE Bishop of Chicago received the offerings; the Bishop of Kansas read the Exhortation, the Presiding Bishop consecrated, and the Bishop of Arkansas said the Post-Communion. After the benediction by Bishop Lee the elements were reverently consumed while the choir sang the *Nunc Dimittis*. The recessional was "Coronation."

AFTER the service, the House of Bishops met at St. James's and after organizing, adjourned to Thursday morning.

AT 3:30 P. M. the House of Deputies met at Central Music Hall. The secretary, the Rev. Chas. L. Hutchins, called the deputies to order, when 161 clerical and 117 lay deputies answered to their names. The roll being completed, the Convention proceeded to the election of a president. There were nominated the Rev. Morgan Dix, D. D., of New York; the Rev. John Elliott, D. D., of Maryland; the Rev. C. H. Hall, D. D., of Brooklyn; and the Rev. E. A. Bradley, D. D., of Indianapolis. The ballots being taken, the vote was declared as follows: Whole number of votes cast, 278; necessary to a choice, 140, of which Dr. Dix received 187; Dr. Elliott, 48, Dr. Hall, 49; Dr. Bradley, 8; scattering, 2. The Rev. Dr. Dix was declared elected, and Dr. Perkins, of Kentucky, and Hon. H. P. Baldwin, of Michigan, were appointed to escort him to the chair. Dr. Dix was received with general applause, and said:

I suppose all things in this world are possible, but there are many things not to be considered probable. I never deemed it probable that this highest honor of my life would be conferred upon me. I am hence entirely unable to fittingly respond. It had been the height of presumption had I come prepared for this honor, against which I have unavailingly protested. I had hoped that my reverend brother, the last president of this house, had been re-elected. But it were folly did I not express my gratification at this dignity conferred upon me. I accept it, therefore, thankfully, asking your consideration and sympathy. The science of parliamentary rule is not a familiar one to me. I shall make many mistakes, but for them all I trust to your forbearance. Above all, I invoke upon this body the blessing of heaven, that we may be directed in what we do and in what we leave undone; that the things done, may be well done, and things undone may be wisely omitted.

THE convention then proceeded to the election of a secretary, the Rev. Dr. Hutchins receiving 245 votes, and the Rev. Dr. Anstice 40.

THE Rev. Dr. Huntington of New York offered the following resolution, which was made the order of the day for Thursday at 11 o'clock.

Resolved, The House of Bishops concurring, that a joint committee to consist of — bishops on the part of the House of Bishops, and of — clerical — and lay deputies on the part of the House of Deputies, be appointed, to whom shall be referred all memorials

and resolutions presented to either house by individual members or in behalf of dioceses with reference to the subject of liturgical revision; and it shall be the duty of said joint committee to consider the same, and to report (not later than the tenth day of the session) what action, if any, ought to be taken by the General Convention touching the resolutions contained in the book entitled "Notification to the Dioceses," etc., and such report shall be acted upon by the House of Bishops, in the first place, and be proceeded with to a final determination, as if the matter contained therein had originated in that house.

The Rev. Dr. Swope, of New York, gave notice that he would offer the following amendment to Dr. Huntington's resolution:

Resolved, (the House of Bishops concurring,) That a joint committee, consisting of five bishops and five presbyters, and five laymen of this Church, be appointed, to whom the Book Annexed, as modified by the General Convention of 1883, with all the proposed alterations and additions to the Book of Common Prayer contained in the said Book Annexed, and all matter heretofore presented to the General Convention of this Church, or hereafter to be presented, relating to the revision of the Book of Common Prayer, be referred to said Convention; the said committee to report the results of its labors to the next General Convention.

The president appointed the Rev. Dr. Hall, of Long Island, and H. W. Sheffey, of Virginia, a committee to announce the organization of the House of Deputies to the House of Bishops.

At 6 P. M. the House adjourned to 9 A. M. Thursday.

SECOND DAY—THURSDAY.

The office of Morning Prayer was said, and at 10 o'clock, Dr. Dix took the chair. The following assistant secretaries were appointed: The Rev. Dr. Anstice, the Rev. Messrs. A. C. Stilson, E. Worthington, A. J. Miller. The President announced the Standing Committees:

ON THE STATE OF THE CHURCH.—One from each diocese.

ON THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—The Rev. Dr. Greer, of Rhode Island, Chairman.

ON THE GENERAL THEOLOGICAL SEMINARY.—The Rev. Dr. Farrington, of Northern New Jersey, Chairman.

ADMISSION OF NEW DIOCESES.—The Rev. Dr. Hanckel, of Virginia, Chairman.

CONSECRATION OF BISHOPS.—The Rev. Dr. Scott, of Florida, Chairman.

AMENDMENTS TO THE CONSTITUTION.—The Rev. Dr. Hall of Long Island, Chairman.

ON CANONS.—The Rev. Dr. Goodwin of Pennsylvania, Chairman.

EXPENSES.—Geo. C. Shattuck of Massachusetts, Chairman.

UNFINISHED BUSINESS.—The Rev. Dr. Beatty of Kansas, Chairman.

ELECTIONS.—The Rev. Dr. Locke of Chicago, Chairman.

THE PRAYER BOOK.—The Rev. Dr. Payne of Albany, Chairman.

EDUCATION.—The Rev. Dr. Coit of New Hampshire, Chairman.

MEMORIALS OF DECEASED MEMBERS.—The Rev. Mr. Clark of Michigan, Chairman.

RULES OF ORDER.—Mr. Woolworth of Nebraska, Chairman.

The order for the day, the resolutions of the Rev. Dr. Huntington upon the Book Annexed, was then taken up and a spirited debate ensued which lasted nearly the whole day, the event of which was for a long time doubtful until the message from the House of Bishops announcing that they had adopted the resolutions turned the tide, and by this timely aid Dr. Huntington scored a victory.

The Rev. Dr. Huntington said that

the resolution was offered in the interest of peace. They came together to war against a common enemy and not each other. This committee will need leave of absence, requiring seven hours session each day on this special subject. Its report would first go to the House of Bishops, who, by hereditary right, have the primary consideration. It would come down to this House for final action. The probable action of this Convention had been canvassed in advance. It is estimated that ten years will be exhausted according to some authorities, before the committee is able to report. What are these ten years? They are the concluding years of this century. If twenty are thus consumed they are the important years of the age. He wished no departure from the present high standard. Even if the contemplated changes were classed under the head of "Americanism" he did not see that good results could not be assured.

Dr. Swope said he did not wish to be considered as an obstructionist or an enemy to the proper revision of the Book of Prayer. He desired a lasting peace. Ample time should be given to the consideration of the subject. They had not yet arrived at the time when these changes should be made. There are objections from all parts of the country. The amendment he offered was introduced in the interest of an enduring peace, that would not be disturbed in the next hundred years. He did not think the whole wisdom of the Church was concentrated in the assembly, and therefore he wished a commission appointed which could obtain assistance from outside.

The Rev. Dr. Gold, of Chicago—The amendment of the Rev. Dr. Swope, of New York, I still prefer to that offered as a substitute, and will briefly state two reasons. The first of these reasons will be drawn from a consideration of the effect of the passage of the resolutions first offered. Under that resolution, the Book Annexed with all other memorials and propositions, go to this proposed committee, who are to report in not more than ten days; then it goes to the House of Bishops, to be returned to this House during the closing days of the session. Such action will postpone the most important business which can come before us to the closing days of the Convention, when it must be rejected or rushed through. The second reason is this: I am not prepared to agree with the deputies from Pittsburgh or New Jersey in their assertion that the longer this discussion continues, the further we are from reaching a harmonious result. I have endeavored to keep a careful watch of the discussion on this subject during the last three years, or, I should say, during the last eighteen months, since the notification of these proceedings was issued to the dioceses, and in the course of that discussion I have observed that almost all the important reports and essays upon this subject, while not in favor of the Book Annexed as a whole, do yet exhibit a gradual approach to a common platform, and the same thing is true if we consider the reports of the committees from the various dioceses and the resolutions passed by those dioceses. So far as they formulate a platform, I believe there has been a gradual approach to a common agreement on this subject instead of a wider divergence. In conclusion I wish to say one word with regard to the reference which has been made to the diocese of Chicago. The deputy from New York, in presenting his resolution, referred to a telegram, dated Chicago, which indicated

that the policy of the General Convention was to be that of obstruction upon this subject. He thought he saw in that telegram signs of inspiration. I desire, not only on my own behalf, but on behalf of my colleagues, and I may say of the diocese of Chicago, to repudiate the policy thus attributed to us. In rejecting the Book Annexed, we are not calculating upon indefinite delay; but we believe that the mind of the Church is so nearly made up as to the most desirable changes, that it would now be easily possible for a commission of "experts" if you will (for what is an "expert," properly defined, but one who has special knowledge of the subject with which he undertakes to deal)—such a commission I say, appointed for the very purpose of amending the Prayer Book, and not simply to tell us whether such action is expedient, which was all that was contained in the resolution under which the former Joint Committee was formed—such a commission would be able to give us and would give us a book of public devotions of which the Church might be proud, a possession forever.

The debate continued in the afternoon, the course of which indicated that the House was gravitating towards the adoption of Dr. Swope's amendment when the message of the House of Bishops changed the current and the House soon after reached a vote of concurrence. The subject of revision now goes to a joint committee of the two Houses which is instructed to report on the tenth day of the session. It is understood that the resolutions were championed in the House of Bishops by the Bishop of Albany.

Mr. S. Corning Judd, of Chicago, introduced the following resolution, which was placed upon the calendar:

WHEREAS, the name "Protestant Episcopal" is too narrow and exclusive as a designation of a branch (as ours is) of the "One, Holy, Catholic and Apostolic Church" of Christ, in which we express our belief in solemn Creed; and

WHEREAS, such designation is not only thus incomprehensive in its significance, but misleading to the uninformed, and to that extent pernicious and harmful, therefore,

Resolved, as the sense of this House, That such name should be expunged from the present designation of this Church in her laws and formularies, and that proper legislative action should be taken to that end.

The Rev. Dr. Hopkins moved the following resolution, which was referred to the committee on the state of the Church:

While this Church is responsible for only her own students, which she has herself sent forth, yet she is willing to receive into union any congregation using any liturgy that ever has been used in any branch of the One, Holy, Catholic Church in any age.

This Church is also willing to receive into union any congregation of Christian people, who will give satisfactory pledges touching these four points, to-wit:

1st, That they accept the definitions of the Faith, as set forth by the undisputed general councils.

2d, That they will have, and continue to have, a ministry of Apostolic Succession, given either hypothetically or absolutely.

3d, That their members will receive Confirmation at the hands of a bishop, and

4th, That they will use only valid forms in the administration of the two great sacraments of Baptism and the Holy Eucharist.

Mr. S. P. Nash of New York offered the following resolution, which was referred to the committee on constitutional amendments:

Resolved, (the House of Bishops concurring,) That the following alteration be made in Article VI of the Constitution; to-wit: At the end of the sec-

ond paragraph the words "until a mode be provided by the General Convention" so that said paragraph will read as follows: "In every diocese the mode of trying presbyters or deacons may be instituted by the convention of the diocese, until a mode be provided by the General Convention."

The Rev. Dr. Hopkins offered a resolution upon Provinces which was referred to the same committee.

All the dioceses at any time erected within the bounds of that which was originally one fully organized diocese, shall collectively form a province, bearing the name of the original diocese. The synod of every such province, consisting of the three orders of bishops, clergy and laity, shall have all the legislative and judicial power belonging to the original diocese, and such other powers as may at any time be confided to it by the General Convention.

Mr. Stotsenberg of Indiana, offered a resolution looking towards the appointment of a bishop for colored people, which was referred to the committee on canons.

The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable colored person or persons, to be a bishop or bishops of the Church, to exercise episcopal functions in any missionary station or stations of the Church within the territory of the United States, embracing two of the present dioceses, which the House of Bishops, with the concurrence of the House of Deputies may have designated, the consent of the bishops and conventions of the dioceses so joined being first obtained. The evidence of such election shall be a certificate subscribed as prescribed in Clause 8 of Section 8 of the same Canon and Title concerning Foreign Missionary Bishops. The bishop or bishops so selected shall exercise episcopal functions as to all persons of the colored race within their respective jurisdictions, in conformity with the Constitution and Canons of the Church, under such regulations and instructions not inconsistent therewith as the House of Bishops may prescribe; but the jurisdiction of such missionary bishop over the clergy of his diocese, shall be limited to those of the colored race assigned to him.

The House then adjourned.

THIRD DAY—FRIDAY.

On Friday morning, the president appointed as the special committee on the supplementary Hymnal called for by a resolution adopted on Thursday, the Rev. Dr. Benedict of Southern Ohio, the Rev. Dr. Gray of Wisconsin, the Rev. Dr. Courtney of Massachusetts, Mr. Thomas of Pennsylvania, Mr. Coppee of Central Pennsylvania. A large number of memorials and resolutions were presented, which were referred to the proper committees. Among them was a resolution by the Rev. Dr. Gray of Tennessee, as follows:

WHEREAS, The course of liturgical criticism upon the proposed revision of the Prayer Book has taken so wide a range, and has worked so many and various expressions of opinion from different scholars, that the joint committee from this body and the House of Bishops will find great difficulty in bringing order out of this chaos.

Resolved, That in order to meet the demand for "flexibility and enrichment," the permissive use for the next three years be authorized (the House of Bishops concurring), of the first book of Edward VI., with such verbal alterations as the changed political and social conditions of our time may require.

The president appointed as the Joint Committee on the part of the House upon Prayer Book Revision, the Rev. Drs. Huntington, of New York; Egar, of Central New York; Gold, of Chicago; Hale, of Iowa; Hart, of Connecticut; Mr. Sheffey, of Virginia; Mr. Nash, of New York; Dr. Shattuck, of Massachusetts; Judge Gilbert, of Long Island; Mr. Joseph Packard, of Maryland.

This is regarded as a strong committee, and much satisfaction is expressed

as to its composition. The committee on the part of the House of Bishops is the Bishops of Connecticut, Ohio, Albany, North Carolina, and the assistant of New York. This is not regarded with equal satisfaction. The whole matter has been adroitly managed, and the opportune message of the House of Bishops announcing its adoption of the resolutions is regarded as something more than a coincidence.

At 11 o'clock the bishops entered the House, and the convention resolved itself into the Board of Missions.

The secretary, the Rev. Dr. Langford, read the triennial report, which need not be reproduced here, as it will be widely distributed in the Church. The features of this session were the addresses of the missionary bishops. The public interest was manifested by the throngs in attendance in the balconies and upon the floor of the house. Some of the addresses, notably those of Bishops Garrett and Elliott, held the attention of the great audience and were worthy of the occasion. But as successive speakers harangued, the attention flagged, and an inconsequential speaker soon "lost his grip," and to put it plainly, bored the house.

The first speaker was Bishop Tuttle, now the Bishop of Missouri. He said that it was with no little sadness that he stood there to say a few words. He came to say a word about his beloved Utah. In this bustling metropolis of the West time was everything, and therefore he would not delay them with detail. The work that had been done in Utah and Idaho had been reported in *The Spirit of Missions*. To a large extent their work was done in the schools and that was the only way to counteract the un-American and most debasing spirit of Mormonism. Debasing, because it trailed womanhood and motherhood in the dust, and un-American because if polygamy was done away with there would still be the theocratic system, which made the people vote exactly as their spiritual leaders dictate. There was no healthy difference of opinion. The only way to keep up an honest republican form of government was for the two parties to fight honestly. There were no Republicans and Democrats in Utah; there was only the Church and the anti-Church party there, and he belonged to the anti-Church party. The work, therefore, among the Mormons was largely school work. As regarded Idaho, they would read the report.

The Rt. Rev. Dr. Morris, Bishop of Oregon, said: The work in Oregon shows increasing favorable results. In three years there have been increases in baptisms and communicants. The importance of bringing the schools within reach of the masses of the people cannot be overestimated. A class, growing larger, is composed of those who come to the country to redeem broken fortunes. Their children need education. "We are trying to do something in cheap schooling, especially in eastern Oregon. Our requests are modest, but we want a hundred scholarships at \$50 each to aid in founding institutions. I am well persuaded that our course thus far is the correct one. Not a single missionary episcopate has been endowed through the general Church. We are far behind the Mother Church of England in our financial educational allowances.

Bishop Whitaker of Nevada, expressed regrets at ceasing his twenty years of missionary labor in Nevada. By the loss of population the membership of the Church had been decreased. The state is not yet depopulated, although but 50,000 people remain. In many places there are no churches or schools, yet a few faithful Christian women are moulding the minds of the inhabitants. The \$2,500 asked for at a previous meeting was cheerfully and promptly raised for one of these schools which had been weighed down by indebtedness. The result is a prosperity which repays tenfold the small sum provided for its continuance. What is wanted is a half-dozen scholarships of \$150 each. The recipients of its benefits are likely to

become missionaries for the cause. The plans as carried out in the past were commended as the most judicious for future continuance.

Bishop Spalding, of Colorado, said that three years ago the territory of Wyoming was set off from his missionary jurisdiction, and made a jurisdiction of itself. Thus several of the clergy, a large number of communicants and a due proportion of the wealth and resources, were separated from Colorado proper. They had also had three years of unprecedentedly hard times, especially in the mining districts, and Colorado was largely a mining country. Colorado was in reality two districts, separated by the continental divide. There should be a diocese east of the mountains and a missionary jurisdiction west of the m

Bishop Elliott, of Western Texas, referred to the disastrous drouth and storms which had devastated his jurisdiction. They were in great distress. Still, taking the three years together they had made fair progress. Seven churches and five rectories had been erected, one for every three months, costing \$43,000. \$28,000 was contributed by residents. Even where gifts are received, care has been taken that the people shall not be pauperized. In many cases the attendants have raised two-thirds of the funds.

Bishop Garrett, of Northern Texas, reported fifteen parishes where a minister could be sustained; twenty churches, two chapels, ten rectories; the Church property being worth one hundred thousand dollars. He wanted five young men "of good appearance, good health, and good sense, who can speak their mother tongue without having to ask how to pronounce their words." The great need of his work was the building of a school for girls.

Addresses were made also by Bishops Hare and Pierce, and the report of Bishop Holly was read.

FOURTH DAY—SATURDAY.

The House of Bishops debated the subject of the judicial system of the Church, with the result that the following message was sent to the House of Deputies:

The House of Bishops informs the House of Deputies that it concurs in message No. 3 of the House of Deputies in relation to the judicial system of the Church, and appointed as members of the joint committee proposed, on the part of this House, the Bishops of Minnesota, Long Island, Chicago, Michigan, and the Assistant-Bishop of Mississippi.

In the House of Deputies, the first hour of the session was occupied by routine business. At 11 o'clock the Board of Missions convened when addresses upon the work of their respective fields were made by the Bishops of New Mexico, Montana, Washington Territory, and North Dakota. The Presiding Bishop appointed a committee of fifteen to nominate a Board of Managers for the ensuing three years.

MONDAY—FIFTH DAY.

The committee on canons reported adversely to allowing two or more dioceses to establish a joint court of appeal, and expressed the opinion that any diocese may establish a court of appeal and any other diocese may adopt the same court as its court.

An animated discussion was begun on Message No. 4, of the House of Bishops, introduced, which reads:

Resolved, (the House of Deputies concurring) That the committee on canons of the two Houses have leave to sit together as a joint committee, whenever, in the judgment of the two chairmen, the business of the committees can be furthered by such joint session.

On its introduction last Saturday, Dr. Thrall made a vigorous and convincing speech against it, citing the late Dr. Mead and other high authorities against it. To-day the Rev. Dr. Hopkins made a furious attack upon the proposition embodied in this message. He handled it without gloves, and showed the dan-

ger to the independence of the Lower House in this movement to create a third house by this combination committee.

The Convention at 11 o'clock resumed its work as a Board of Missions. Bishop Dudley made a grand speech on work among the colored people. He was opposed to setting them off under colored bishops, opposed to any distinctions or divisions in the Church. They had a right to belong to the Church just the same as we had. "As I am the Bishop of Kentucky," said the speaker, "I am bishop of all classes in Kentucky, and I am not willing to have another bishop come in my diocese and take care of any class of my people. I am going to be a bishop to the poor and ignorant as well as to the rich. We have a Protestant Episcopal and a Reformed Episcopal, and now do we want an African Episcopal? In the name of God I answer, No!" Referring to the prejudice in the South against movements to elevate the colored race, he said: "Give us time; don't be impatient with us. A hundred years ago it was just as bad in New York."

Bishop Dudley did not think we needed any more legislation to meet the needs of this work. We need money and men and wise counsels. He spoke with praise and admiration of the Rev. Calbraith Perry, who was devoting his life to the colored people (applause), and favored his idea of giving the direction of the work to a special committee to be located in Washington.

Bishop Peterkin spoke on behalf of weak dioceses, and told some wholesome truths, which ought to be more impressed upon our Board of Managers than they seem to be. In referring to this subject it occurs to us to remark that fifteen minutes is quite time enough for episcopal speeches. About one-half the time so far devoted to this exercise might have been more profitably employed. Who cares to know the number of square miles of sage brush and sand hills there are in a jurisdiction, or how many children have been baptized? Better save time and call out other bishops who would be glad of an opportunity. Bishop Peterkin gave good reasons for helping the weak dioceses, though the work might not be so romantic.

The delegation from the Provincial Synod of the Church in Canada here were introduced. Bishop Lee and Dr. Dix made speeches of welcome, and the visitors gracefully replied. It was good to see there the venerable Lord Bishop of Nova Scotia, in his apron and gaiters and black gloves, and to listen to his kind voice; but he spoke altogether too long for the nineteenth century. He got in a wise word about the Prayer Book and hoped we would not tamper with it. It was a bond of union, as it stood, and if we change it at all let it be by concerted action with England.

The Lord Bishop of Toronto made a nice speech and the Rev. Dr. John Langry, Prolocutor of the Lower House of the Canadian Synod, followed. The Rev. Dr. Carmichael, Dean of Montreal, in a most winning manner and with a few well chosen words, conveyed the congratulations and sympathy of the Canadian Church. He was enthusiastically applauded. Two representative laymen, the Hon. B. R. Stevenson and Mr. E. Baynes Reed, spoke to the great delight of the audience.

Upon the subject of referring the Enrollment Plan to a committee, some good talking was done, notably the speech of the Rev. Dr. Phillips Brooks.

He hoped the plan would go through. It appealed to the poor. A great mistake is made in our Church work by appealing to the few rich men instead of to the great mass of the people. The money collected on this plan is about \$78,000. In the diocese of Pennsylvania alone, \$32,000 has been raised. The prominent speakers on this subject were the Bishops of Ohio, Maryland, Michigan, China, Central Pennsylvania, Oregon, New Hampshire; the Rev. Drs. Davis, Gray, Jencks, McVickar, Richards, Spalding, Vibbert, Vaulx, Dumbell, and several laymen not named by the chair. Dr. Gray touched the real spring of the failure, when he brought up the proposed distribution, and showed how it had affected the popularity of the plan. The weak dioceses had been left out in the cold. The discussion turned principally on the question as to whether the plan should be taken out of the exclusive management of the laity. Hearty endorsement was given by a rousing "Aye" from the whole house, to the following resolutions:

Resolved, That the Board has heard with entire satisfaction the statement of the deputies from the diocese of Pennsylvania in regard to the Missionary Enrollment Plan; that the Board hereby agrees that what has hitherto been done has been well done, and that the Board bids the laymen who have it in hand to go forward in the full conviction that their great object can and will be accomplished.

Resolved, That the whole subject of the Enrollment Fund be referred, with power, to a committee consisting of Messrs. Fuller, Coffin, Brown, Crease, Thomas, and Buckley, of the diocese of Pennsylvania, and such others as they may add to their number.

Resolved, That the lay deputies of each diocese shall be a special committee for that diocese, to be in communication with the central committee. They shall appoint their own treasurer and prosecute the work to the end.

Resolved, That in the opinion of the Board of Missions it is desirable that this fund should be collected upon the same conditions and by the same general methods heretofore proposed.

A letter from the warden of Racine College was read, inviting the entire Convention to visit the College on Saturday next, by special train, free of expense. Accepted with thanks.

WOMAN'S AUXILIARY.

On Thursday, the day after the opening of the General Convention, Grace church was filled by the members and friends of the Woman's Auxiliary to the Board of Missions. The Holy Eucharist was celebrated by the Rev. Dr. Langford, assisted by the Rev. Joshua Kimber. The Bishop of Chicago made an address of welcome to the delegates. After the services the ladies were entertained at lunch at the Woodruff House. The business meeting was held in the afternoon when addresses were made by Mrs. Vibbert, Mrs. Tuttle, Miss Emery, and others. Forty-three dioceses were represented.

On Friday a large and enthusiastic meeting of the diocesan branch was held at St. Mark's church.

BISHOP RILEY'S MANIFESTO.

Bishop Riley has published the following letter to the "Church of Jesus," in Mexico:

NEW YORK, Aug. 10th, 1886.
To the Diocesan Synod of the Valley of Mexico, through its Standing Committee:
It is with great pleasure that I have received and noted the contents of your last communication, by which I see that the diocese enjoys perfect peace. I read yesterday an official note from Bishop Lee written on the 6th inst., ac-

knowledging that the efforts to make of the Church of Jesus in Mexico a mission of the Episcopal Church in the United States, having entirely failed, our church continues being as hitherto, Mexican, National, and Independent.

You have no idea of the battles I had to fight here in order to defend the independent and patriotic Mexican character of that Church.

Through a special blessing of our God Triune and One, the Mexican Church of Jesus has been saved from the perilous intrigue that menaced her. To God alone, therefore, be the glory ascribed for this triumph, and I would recommend that the faithful in the city of Mexico hold a solemn thanksgiving service for this special blessing.

For those who were timid in the presence of the intrigues that threatened the Church, I ask as great benevolence and charity as possible. I wish that all efforts be made so that perfect peace may reign in the Mexican Church.

It is very important that the different organized bodies in our Church continue to act; and to that effect I would suggest that if the vestries have not been elected in the capital, they be so without delay. Likewise, that the said vestries may elect a diocesan synod for that centre, which should act in harmony with that of the Valley of Mexico.

I hope that the synod of Hidalgo duly reorganized may co-operate with the other two synods. If these three synods work with true zeal and vigor, the organization of our Church, with the help of God, will receive an impulse and scatter good in that republic.

Only those bodies which are organized in conformity with the constitution of our Church have authority in it.

I must here consign (remark) the fact that our constitution does not call for the existence of any body under the name of "Cuerpo Ecclesiastico" and therefore the said body has no authority in our Church and should therefore dissolve at once.

The third article of the covenant which this sister Church made with us, provides that seven of its bishops, together with the bishop of the Mexican Church, will constitute a temporary committee to protect the Mexican Church, in the understanding that this is absolutely an independent and national Church. It should be noticed, therefore, that only when those bishops are associated with the writer, they constitute the temporary commission, in behalf of the Church in Mexico, and that under no circumstances, the said bishops, in view of that covenant, can take part in our affairs; so that, by themselves, and without the writer, they cannot lawfully have any part in our affairs.

The stupid effort to make of our Church in Mexico an American Mission, was absolutely unlawful.

I beg my brethren in that Church to do all they can to consecrate themselves to the good of the Church in Mexico.

With great desire I wish to return to work among you; but as there are some pending affairs which demand my attention here, and as I hope also to establish some harmony between the two Churches, I may have to delay my return for some time yet.

In my absence let all the faithful do their best to sustain the true Christian peace that should reign among them.

That God Triune and One preserve you in His holy love and grant you His richest blessings, is the desire of your brother in our Lord Jesus Christ.

ENRIQUE C. RILEY.

* A Standing Committee which is constituted upon the vacancy of the Episcopal Office.

CHICAGO.

CITY.—The first Sunday of the General Convention was full of interest to the Church people of Chicago. In all the city churches and most of the suburban, the officiating clergy were members of the Convention. The churches were filled by large congregations. Missionary services were held in the morning, and in the evening a general missionary meeting was held at St. James's church which was addressed by Bishop Rulison, of Central Pennsylvania, the Rev. T. S. Tyng, of the Japan Mission, and the Hon. L. Bradford Prince, of New Mexico. Bishop Williams preached the sermon at the morn-

ing service. Dr. Dix preached at St. Clement's and Dean Carmichael at Grace. Bishop Seymour preached at the church of the Ascension in the morning, and at the Epiphany in the evening. At Calvary church Bishop Tuttle preached a grand missionary sermon in the morning. In the evening Bishop Garrett enchaind a large congregation by his eloquence. At the cathedral Bishop Doane preached in the morning and Bishop Dudley in the evening. In the afternoon, services for young men were held in each division of the city, under the auspices of the St. Andrew's Brotherhood. At St. James's church, Father Osborne preached a telling sermon from the text "Art thou for us or our adversaries?" At Grace church the Rev. Phillips Brooks, D. D., preached upon the subject of Purity. The church of the Epiphany was crowded at the same hour, while Dr. Courtney preached a powerful sermon on "The Power of Righteousness." These services are to be held each Sunday during the Convention.

ROCKFORD.—The chapter meeting of the Northern Deanery was held in Emmanuel church, beginning Tuesday evening, September 21st, and continuing through Thursday. After Evening Prayer, Tuesday, the Rev. Dean Wilkinson delivered an able sermon from Gen. xv: 1, "I am thy shield and exceeding great reward."

Wednesday morning, there was a celebration of the Holy Communion and the Bishop gave an excellent address or "fatherly talk," taking as a foundation for his remarks the words: "For the perfecting of the saints," showing, first, the need of a ministry in the Church, and secondly, the necessity of co-operation with the ministry, by those "called to be saints," in attaining that perfection set forth as our standard in Holy Scripture.

Wednesday afternoon, Dean Royce of Wisconsin read a paper on choirs, giving as the result of a long and varied experience, the preference to a choir of boys and men in rendering and leading the music of the Church.

Wednesday evening, after brief devotions, addresses were made by the Rev. Messrs. Joss, De Witt and Wilkinson, on Repentance, Baptism, and the Gift of the Holy Ghost.

Thursday morning there was a celebration of the Holy Communion when Dean Royce preached an excellent and interesting sermon, his subject being "Is life worth living?" In the afternoon the ladies of the parish met at the church to organize a branch of the Woman's Auxiliary. They were assisted by the welcome presence and counsel of Miss Stahl and Miss Drummond, the two vice-presidents of the Northern and Northeastern Deaneries. Evening Prayer was said at 5 o'clock both Wednesday and Thursday, and the meeting closed Thursday evening with a brief service and addresses by the Rev. Mr. Joss, the Rev. Mr. Peabody, the rector of the parish, the Rev. Mr. Whitney and the Rev. Mr. Ellingham.

The congregation of Emmanuel church begins to realize that they have a great work to do for Christ and His Church, and are showing it by increased attendance and interest in the services, and co-operation with their rector in all his plans.

NEW YORK.

CITY.—The Metropolitan Temperance Board now embraces 25 of the leading churches in the city. Each church is represented by the rector and four lay-

men. General Wager Swayne, an influential lawyer and a most devoted Christian, is president. At the meeting in September, he made an address which was full of interest and encouragement. On the same evening, Dr. W. R. Huntington, the Rev. Mr. Mottet, and Judge Arnoux submitted reports having to do with the Society's work. The Board though independent, works in conjunction with the Church Temperance Society, and bids fair to bring to bear a powerful influence. The Board is to meet on the third Thursday evening of each month.

KINGSTON.—The Assistant-Bishop of New York visited St. John's parish on the evening of the fourteenth Sunday after Trinity, September 26. Evening Prayer was said by the Rev. Lewis T. Wattson, rector, assisted by the Rev. Messrs. J. N. Wattson and Francis Washburne. The musical parts of the service were rendered by the quartet and chorus choirs. The Bishop delivered an instructive sermon, concluding with his address to the Confirmation class, the candidates standing up in their places to receive his instruction. During the singing of a hymn the candidates went forward to the chancel and the Bishop laid his hands upon 27, 13 being boys and men, one of them a member of the vestry.

This class, the first presented by Mr. Wattson in this parish, witnesses to his faithful and efficient work since Advent Sunday, 1885.

The large Sunday school and full congregations, especially on Sunday nights, are further evidences of his success, beyond the most ardent hope of the older members of the parish.

PITTSBURGH.

The Bishop accompanied by the general missionary, has just completed his last visitation previous to the General Convention. On Saturday evening, 25th ult., an interesting service was held at the church of the Intercessor, Sugar Hill, Jefferson county, one of the remote inland rural parishes. The Rev. Joseph Barber assisted in the service. Sunday morning the Bishop preached and then met personally the members of the different families in the parish, after which he met the vestry for conference. At two o'clock Evening Prayer, Baptism and addresses by the Bishop and the general missionary.

In the afternoon, through a rain storm, he drove four miles to Brockwayville, where service was held in the evening, a large congregation being in attendance.

On Monday, proceeding down the Low Grade Division of the A. V. R. R., the Bishop and Mr. Barber stopped at Fairmount, a station just established, held service and preached. The general missionary went on to Lawsonham and held service in a school house, and the next morning, (Tuesday), administered the Holy Communion. Hereafter regular service will be maintained at the above points in connection with the Reynoldsville mission.

On Tuesday the Bishop proceeded to Franklin, where he presided at the session of the Northern Convocation of the diocese in St. John's church, the Rev. Harry L. Yewens, rector. At the missionary meeting in the evening, Dr. Ryan and Mr. Herron read prayers, and the general missionary spoke on "The Diocese," Dr. Cruickshank "The Nation," and Mr. Lay "The World." On the feast of St. Michael and All Angels the Holy Communion was administered by the Bishop at nine, followed by an

exegesis on II. Cor. v: 1-4, by Dr. Ryan and Mr. Herron, which brought out a lively and interesting discussion. The Bishop then delivered a charge to the clergy which was well timed, and strong, and listened to with deep attention. His subject was "Responsibility" from the text, "Ye shall know them by their fruits."

At the afternoon session after the election of officers and routine business, reports from the field were in order. The Rev. Mr. Raikes reported renewed interest at Townville, and the establishment of a new mission at Spartansburg with much promise. Four services have been held, and at three of them during heavy storms, over 70 people were out at each service. There is no other regular worship in the town. At the Cross and Crown mission at Erie, the chapel has been renovated and the chancel carpeted. On account of the repairs the church was closed only one Sunday and this in the heated term, but the minister, deacon Moir, unlike his wealthier brethren, did not take a vacation, but held three services in private houses on the outskirts of his parish in a section called Kingtown, where he baptized 15 children. The congregation is growing rapidly. At Youngsville, Warren county, ground has been broken for a chapel which is to cost \$1400. Regular services are maintained here and at Clarendon, and occasionally at Kinzua. Lay services are held regularly at Grand Valley. At Greenville the full amount for the last payment on the purchase of the German Evangelical church building has been subscribed, and the transfer of the property will at once be made to the trustees of the diocese. In McKean county, new Sunday schools at East Smethport and Claremont have been started and are successfully carried on by the rector of St. Luke's, Smethport, and Eldred is now supplied with Sunday services once a month from Emporium. At Foxbury the church of Our Father was never in a more prosperous condition. A handsome alms basin has been presented, the property improved, and the congregations are larger than ever before. A series of special services will be held the week before Advent.

After the report an able paper was read by the Rev. Mr. Irvine, editor of the *Church News*, on Textual, Topical, and Expository Preaching, which was discussed at length by the clergy. After Evening Prayer at 4:30 by the Rev. Messrs. Irvine and Fleming, a sermon appropriate to the festival was preached by the Rev. Dr. Purdon. At the evening session after Evening Prayer addresses on Personal Religion were delivered.

On Thursday morning after the Holy Communion, there was a conference of the clergy, and one of the most interesting and helpful convocations ever held in this section of the diocese closed.

UTAH.

The Rev. G. D. B. Miller, head master of St. Mark's school thus writes to the friends of the mission:

We have entered upon the twentieth year of our work, and we desire to tell you some of the results of your kind and continued sympathy and assistance. The school has opened with an attendance of 326 pupils, more than the usual number. Probably 100 more will enter during the next two months. Twelve teachers are employed, all but three of whom received their education at St. Mark's. Since its origin, 2,700 pupils have been connected with the school.

Of these about 2,000 were of Mormon parentage. Two-hundred and seventy-nine have been confirmed in the Church, and about 500 have become communicants here or elsewhere. The school has trained for their work 39 teachers. Two clergymen, two lawyers, four editors, and a large number of successful business men have gone forth from St. Mark's. Five candidates for Holy Orders are studying at the East, two in St. Stephen's College, two at the General Theological Seminary, and one at the Philadelphia Divinity School. Four of our boys are at St. Paul's, Concord, two at Columbia College, and two went on this fall to St. Stephen's. The work in the school is similar to that of graded public schools, beginning with children of six years, and ending with the High School, where the pupils are taken through Algebra and Geometry, History and English Literature, with the elements of the Natural Sciences. Drawing is taught in all the grades, and the girls are instructed in plain sewing. The religious instruction consists in a daily choral service in the school chapel, where part of the Morning Prayer is said, with a steady and emphatic teaching and enforcement of the Christian Year of the Church, together with systematic instruction in the Bible and Church History adapted to the age of the pupils; while it is the earnest endeavor to keep uppermost the constant idea that St. Mark's is a Christian school, and to make the children feel that all work and duty are penetrated with the Spirit of Christ, and embraced in the loving care of His Church.

Teachers and pupils are now with saddened hearts over the loss of their bishop, whom duty has called away, whose face they will see no more, whose cheery voice will no longer inspire them, and whose personal interest they have so long experienced.

But the work must go on. A work whose value and blessings outreach the measure of figures or results visible to human eye. God will send us another bishop; meanwhile we trust our long-tried and faithful friends will continue their gracious benefactions and loving prayers.

CENTRAL PENNSYLVANIA.

The 163rd session of the Convocation of Scranton began in Grace church, Honesdale, on Monday evening, Sept. 20, lasting until Wednesday evening the 22nd.

On Monday evening the Rev. H. L. Jones, (dean), preached an earnest and practical sermon to a large and attentive congregation from the text, Phil. iii: 13, 14.

On Tuesday morning the proceedings for the day began at 9 A. M., with a business meeting, which was opened with prayers. The officers elected were: Dean, the Rev. H. C. Swentzel, of Scranton; Secretary, the Rev. W. H. Platt, of Carbondale; Treasurer, the Rev. Geo. C. Hall, of Honesdale. At 10:30 A. M., a large congregation assembled for the celebration of the Holy Communion. The Rev. W. H. Platt preached the sermon, Bishop Rulison celebrated, being assisted by the Rev. Messrs. Swentzel and Hall. At 2:30 P. M., the clergy and some of the laity again assembled to hear the reports from the different missions in the convocation. The convocation took opportunity to express its pleasure at the good work the Rev. B. H. Abbott, of Carbondale, was doing at Oakland, Susquehanna Depot.

At 7:30 P. M., a missionary meeting was held at which addresses were made by the Rev. Chas. M. Carr, the Rev.

Wm. B. Wright and the Rt. Rev. N. S. Rulison, D. D. After this service a delightful reception was given at the rectory by the Rev. and Mrs. Geo. C. Hall.

The last day of the session began at 9:15 A. M., with a charge to the clergy by Bishop Rulison. This charge dealt largely with the inner life of the clergyman, and urged the necessity of constant watchfulness and prayer. Morning Prayer followed at which stirring addresses were made by the Rev. Messrs. Angell, Taylor and Cross.

At 3 P. M., there was a discussion on the subject, "Relation of the Church to Socialism." The leaders were the Rev. Messrs. Warriner and Watkins. All the clergy participated.

The session closed with a service for the children of the Sunday school, at which interesting and instructive brief talks were given by the Rev. Messrs. Hayden, Coxe and Platt.

The Rev. F. M. Bird, M. A., has resigned his position as chaplain of the Lehigh University, South Bethlehem, and professor of psychology, Christian evidences and rhetoric. Prof. Bird has been connected with the university since 1881 and has made a faithful and valuable member of the faculty, and his loss will be much felt. As professor of one of the most important branches taught in the university—the English language—Prof. Bird did especially excellent service, and the university will find it very hard to secure a man so thoroughly versed in the subject and so faithful and competent as an instructor. Owing to his remarkable working powers, Prof. Bird has been able to conduct the entire work of the department of English in addition to his work in logic and psychology and his lectures on Christian Evidences. Outside of his work as chaplain and professor, Prof. Bird's learning as an hymnologist and his brilliant articles in the *Independent* redounded to the credit of the professor and the university. The clergy of the parish of the Nativity are conducting the religious services until Prof. Bird's place shall have been filled.

PENNSYLVANIA.

The Rev. Edward Shippen Watson, D.D., rector of the church of the Redeemer, Bryn Mawr, has resigned on account of the feebleness of his sight. The vestry regretfully accepted it. During the eight years of Dr. Watson's incumbency the whole character of the parish has changed. A complete set of buildings is now in its possession. The church, school building, and sexton's house are monuments of his untiring energy and his complete knowledge of the true in Church architecture. They are of early English Gothic, built of Fairmount stone, the church being finished in the interior with brick. There are many fine memorials in the church, chief of which is a metal rood screen, far grander than anything in this country, and by competent judges, pronounced infinitely superior to those of Hereford and Lichfield. In each of his other parishes, St. James the Less, Philadelphia, and St. James, Lancaster, Pa., he has left behind him marks of his earnest work in raising churches to a higher standard. He does not purpose again engaging regularly in parish work.

On Tuesday, September 28th, at his residence, the venerable rector *emeritus* of St. Luke's church, Germantown, the Rev. John Rodney, quietly fell asleep in his 91st year. He was the son of the Hon. Daniel Rodney, at one time Governor of the State of Delaware, who lived

to the advanced age of between 80 and 90 years. Mr. Rodney was born August 26, 1796; he graduated at Princeton College in 1816; he was at the time of his death the oldest graduate of that institution, and he was the oldest priest of the Church. He was ordained to the diaconate in 1819 by Bishop White and soon after took charge of the church at Easton. In 1825 he became rector of St. Luke's church, Germantown, with which he was connected till the last. About twenty years ago he retired from the active duties of the parish, though he occasionally officiated until within a few years, when he has been prevented by his increasing years. He has seen Germantown grow from a small village, largely German in its character, until it has become a good-sized city, and his church, then a small building, give place to one of the largest and most important in the diocese, and became the mother church of about six others. In his address in 1879, Bishop Stevens called attention that it was 60 years since the Rev. John Rodney had become a member of the diocesan convention, having done so on May 4, 1819, as the rector of Trinity church, Easton, Pa. A congratulatory resolution was that year, 1879, passed concerning him and a lay deputy from Trinity church, Oxford, who entered the convention at the same time and who still survives him.

The new addition to the church of the Messiah, Philadelphia, was opened with appropriate exercises on Sunday, September 26. It is intended to use it at present as a Sunday school room, but it will ultimately form the nave of the church, while the present church will be the transept. The improvement is a part of the original plan. The Rev. F. H. Bushnell has been able during the years of his rectorate to rescue the property, when it was almost certain that it could not be saved, and to make this large addition upon which very little if any indebtedness remains.

On Sunday, September 26, the chapel of the Holy Communion, the new mission of the South-West Convocation, under the care of the Church of the Holy Apostles, was opened by the organization of a Sunday school at 2:30 and a service at 4 P. M. when the Rev. Charles D. Cooper, D.D., rector, officiated. A hall will be used until suitable buildings can be erected. There will be two services and Sunday school each Sunday. Mr. W. F. Ayer of the Philadelphia Divinity School will have charge of the work.

CENTRAL NEW YORK.

The French church of St. Sauveur in Philadelphia, is a work of wide influence and will soon be co-terminous with our nation. During the last summer the rector, the Rev. Dr. C. F. B. Miel, having been offered the opportunity to hold a series of services in connection with the Sauveur Summer College of Languages at Oswego, New York, availed himself of the opportunity; the chapel of Christ church was placed at his disposal. Its 300 sittings were found inadequate from the first. He began on the second Sunday in July. For the following six Sundays hearty services were held in the church, having three times the accommodations. These were attended by the professors, pupils, and visitors from all parts of the country. Dr. Miel has been asked to continue the same each summer at Oswego, to which he has consented; thus is started a promising summer French mission. Arrangements are now in progress with Bishop McLaren for a mission of the same kind in Chicago.

The Rev. B. W. Maturin, rector of St. Clement's church, has been granted a vacation of a year, during which he will visit his father and brother, priests of the Irish and English Churches. He will also visit France, Italy, Palestine, and Constantinople. He preached his last sermon, previous to his departure, on Sunday, September 19. The parish will be under the care of the Rev. C. N. Field during his absence.

ALBANY.

The annual meeting of the convocation of Troy was held in Trinity church, Lansingburgh, on the 27th and 28th of September. On Monday evening, missionary addresses were made by the Rev. C. P. A. Burnett, of Gloversville; the Rev. C. L. Twing, of Brooklyn; and the Rev. T. A. Snively, of Troy.

At the business meeting, on Tuesday morning, the Rev. Joseph Cary, S.T.D., of Saratoga, was unanimously re-elected archdeacon; the secretary, the Rev. Richmond Shreve, Stillwater, and the treasurer, C. W. Tillinghast, Troy, were re-elected.

At the literary gathering in the afternoon the Rev. W. B. Bolmer, of Schaghticoke, delivered, without notes, an able and comprehensive review of Delitzsch's "Job."

On Tuesday evening a second missionary service was held. Addresses were made, the first, impressive and eloquent, by Bishop Doane; the second by the Rev. E. W. Maxcy, of Christ church, Troy; and the third by the Rev. Byron J. Hall, a former rector of Trinity church, now of Danbury, Conn. The chief interest and pleasure of this convocation centred in the consecration of the church on Tuesday morning. Before the service, the members of the convocation, while engaged at their business meeting, had the pleasure of cordially welcoming their own bishop, and also Bishop Scarborough of New Jersey. The bishops and other clergy, some 24 in number, and representing three dioceses, robed in the chapel, and walked in procession to the west door of the church. The rector, the Rev. C. M. Nickerson, read the request to consecrate, and the Bishop of the diocese recited responsively with the clergy, the 24th Psalm, as the procession moved up the nave, and into the chancel. The Rev. Archdeacon Cary read the sentence of consecration. The sermon was preached by the Rt. Rev. Bishop Scarborough. He reminded the congregation how all through history God had moved devout men to dedicate special places in His honor, and to consecrate their substance to His glory. He congratulated rector and people that they had, in that beautiful and now consecrated building, obeyed the injunction of his text, Psalm xcvi, verse 9, "O worship the Lord in the beauty of holiness." In closing he recalled some tender memories connecting his own life with the past of the parish; mentioning also with respect the names of others who, in Lansingburgh and vicinity, had labored so successfully for the cause of God—some of whose honored lives were done, while others, both in chancel and in pew, to-day were with them still.

At the celebration of the Holy Communion which followed, the Bishop of the diocese was Celebrant, and there were large numbers of worshippers. The meeting of the convocation was a most happy one, and many were the expressions of congratulations for success in the past, and of hope for its continuance and increase in the future.

The Living Church.

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

The popular series entitled "The Call of the Mother Church," which has been running in our columns, must be interrupted to make room for report of General Convention. It will be resumed in November.

It seems that there is already lively work in the Joint Committee on the Prayer Book. A constitutional question has been raised at the outset; this has been reported to both Houses, and by the Lower House referred again to the Committee on the Constitution. The bishops have concluded there is no constitutional hindrance to the proposed action on the Book Annexed.

The editor and proprietor of THE LIVING CHURCH weekly newspaper begs leave to say that he is not in any way connected with or responsible for the daily paper published by the Rev. L. W. Applegate during the session of the Convention. He makes this announcement to avoid confusion of business that is likely to arise, and to avoid as far as possible sharing the blame of some shortcomings on the part of the daily which could hardly be avoided. Mr. Applegate has met with obstacles enough to defeat almost any man, but is struggling heroically to overcome them. It is hoped that all will soon be right.

The opening service of the General Convention was dignified and impressive, and less "parcelled out" than usual on such occasions. Still, the altar service was badly cut up, no one bishop taking the part of Celebrant throughout. When the gospeller emerged from the crowd of bishops on the epistle side and wandered across the chancel to his place, one could not help noticing the appearance of disorder in the sanctuary. The proper arrangement of the altar service is not, as some sup-

pose, a device to increase ritual. It is a return to simplicity, and tends to avoid the fuss and flurry of the disorderly method which has had its day.

A DESPATCH from New York lately contained the statement that Methodist voters are to be instructed "that they cannot, without disobeying the Discipline, longer belong to any political party that does not commit itself to prohibition unequivocally." We believe that among Methodist preachers a favorite theme is the dangerous tendency of the episcopate to "lord it over God's heritage," and slavery to the Prayer Book is another subject upon which they delight to dwell. If report is to be credited, the Methodist Discipline must be a code of petty tyranny altogether intolerable to grown men, and quite incompatible with American institutions.

THERE is no doubt that one great drawback to the success of the Enrollment Fund scheme has been dissatisfaction with the proposed distribution. The explanation that it was only a suggestion, was not enough to allay the prevalent suspicion that most of the money would go as suggested in the announcement. THE LIVING CHURCH is in a position to know public opinion in this matter, and will not conceal facts from fear that some deputy on the floor of the House will allude to the "carping criticisms" of the papers. It has given the truth in this and in some other things, even where some in high position were not pleased. THE LIVING CHURCH will keep on telling Churchmen what they need to know for the good of the Church, in the interests of which it is conducted. It will give to bishops and boards such information as will aid them in guarding those interests. It has done so more than once. It speaks now advisedly when it says that no committee or array of committees can raise a million of dollars to be used by the Board of Managers without instructions. We think that it is essential to the success of the enterprise that a decision should be reached and announced at an early day. The plan should promise a fair distribution in all our missions, whether diocesan, domestic, or in the foreign field. There is a growing dissatisfaction with the policy of the managers in spending so much money on square miles and so little on souls; on territory where "town after town has been depopulated," where "many branches of industry have been abandoned," where one self-sustaining parish marks the increase of three years and the expenditure of many thousand dollars. It may be well enough to endow dioceses, but Churchmen generally do

not believe in endowing missionary jurisdictions. We are not in favor of using a million of dollars to endow anything. It should be spent at once in building churches, rectories, hospitals, schools, and in paying arrearages. If any one can suggest a better way to use it, he may have the floor.

We are glad to know that the motive of Senor Rodriguez's mission to the General Convention, given in THE LIVING CHURCH last week, has attracted attention and secured for him the sympathy and good will of a large number of bishops and deputies. There is little doubt that the result of his visit will be the defeat of Bishop Riley's bold scheme to re-assume episcopal functions in Mexico, in disregard of the decision of the House of Bishops and in defiance of the Mexican Commission. His manifesto, published in this issue, is an amazing assumption, and ought to be met with the indignant repudiation of our episcopate. Bishop Riley has resigned the episcopate irregularly conferred upon him. His resignation has been accepted, and he has no right to enter upon episcopal charge in Mexico or anywhere else. The Mexican Commission ought to see now that we were right, when years ago we raised our voice in protest against their ill-advised and uncanonical consecration of a bishop for a church which gave no guarantees of Catholicity in doctrine, discipline, or worship. It is only a matter of money, to-day, as to whether the bishop of their making goes back to a charge from which they have deposed him, to continue the oppression of the clergy and lay-readers who are determined to use the Prayer Book. The Mexican League, we understand, is supporting his scheme and using the money of the faithful to keep up this Mexican wrangle. What have our Board of Managers got to say in excuse for allowing this league a representative in *The Spirit of Missions*?

The great work before the General Convention is now in the hands of a joint committee, and cannot come before the Lower House until acted upon by the committee, and then by the House of Bishops. Unless the committee practically abolish the Book Annexed and the bishops agree thereto, there is every prospect that the "hugger-mugger" of '83 will be repeated. There will be a scramble at the last, and the House of Deputies will jump to a conclusion in haste and repent at leisure. They cannot afford to make any more mistakes in this important matter. They have handicapped themselves by accepting a proposition which cuts off debate for the entire session if the bishops are slow

in their action.

In this event, the only way open for the Lower House, consistent with its duty to its constituency, will be to adopt Dr. Swope's resolution, which practically amounts to beginning *de novo*. But they will begin with vast advantage over their former beginning, and will be able to do their work in such a way that the whole Church applaud it.

A CORRESPONDENT asks several questions relating to the burial of those who die unbaptized. The bishop is, of course, the authority to be consulted in such a matter. It may not be out of place, however, to make here some suggestions that may help a young clergyman to decide, in case of emergency, when he cannot consult his bishop.

1. While the rubric before the Office for the Burial of the Dead is evidently intended to restrict the use of the Office, in its integrity, to infants and baptized adults, it need not be held to forbid a clergyman from burying the unbaptized with due solemnity, using such portions of Bible and Prayer Book as may be appropriate to the occasion.

2. He may doubtless use portions of the Burial Service, omitting such portions as have distinct reference to the covenant relation. In such a burial there is nothing inconsistent in the opening sentences and the anthem. The lesson in the Office is not suited for the burial of the unbaptized adult. Some selection designed to impress the living, and not referring to the glories of the resurrection, is to be preferred in this case. A hymn may be sung, such as "Abide with me," "Nearer my God, to Thee," "Jesus, Saviour of my Soul." The lesser Litany, or the Litany prayer, beginning, "We humbly beseech Thee, O Lord," may be used, with prayers for the afflicted, or prayers for the family, from the *Vade Mecum*. At the grave, the Sentences would be appropriate, and the committal, so far as "Dust to dust." There might be added the Lord's Prayer and the collect from the Visitation of the Sick, beginning, "O God, whose days are without end," with "The grace of our Lord Jesus Christ." We do not think that any bishop would object to such a service for the unbaptized; and relatives, though Church people, would be satisfied with such a modification of the Office appointed for the baptized.

3. A charitable construction of the rubric would not, in our opinion, regard as "excommunicated" those baptized persons who have been debarred from Confirmation and Communion by ignorance or circumstance.

4. In the cases referred to it seems to be preferable that the burial should be from the house, not from the church; though few would

object to the use of the church if it were desired.

5. We know of no work that "throws light on the subject." It must be considered in the light of common sense and Christian charity.

THE PAPAL REACTION.

It appears to be agreed, outside of the Church of Rome, that the true hope of that Communion was in going forward. Churchmen, at least, so conceive the matter, and beyond question many Romanists are in the same way of thinking. Accordingly it was cause for rejoicing that the present Pope was understood to be more scholarly, more large-minded, and more progressive than his predecessor.

It is deeply to be regretted, therefore, that the occupant of the papal chair has all of a sudden wheeled about. He has not only succumbed to the Jesuits, apparently, but seems to have taken them under his special protection. He has issued a bull granting them all rights, privileges, immunities, etc., while as a counter-movement, word comes that the Italian Government has ordered their banishment from Italy. The Jesuits, of course, are the extremists and the irreconcilables in the Papal Church. They stand for its most extravagant claims as touching the supremacy of the Church in both the spiritual and temporal order. What is worse, they are greatly belied if they have not sometimes resorted to very questionable methods to have those claims established. Indeed, rumor has it that the late illness of the Pope was caused by poisoning at their hands, a rumor of sufficient moment to call forth an editorial in *The London Times*. It is certain that within three days after recovery he issued a bull in their interest, and came heartily and resolutely to their rescue.

Most serious of all, the Pope seems inclined to enforce the doctrine in its most pronounced form, that the Church is above the State and that it may dictate and control in civil affairs. He has issued a decree forbidding his subjects in Italy to take part in politics, while other decrees, issued with reference to judges, may seriously hinder political action and the course of justice in any and every country in which the decrees may be carried out. Certain it is, that by means of these decrees the Vatican and the Quirinal will be more estranged than ever, and that a *modus vivendi* is now out of the question.

That the Pope has made a great mistake in trying to dictate in civil affairs, there can be no doubt whatever. Let the Roman Church stand to its theory, if it must, that the State is subordinate to the Church, and that sovereignty belongs of right to the spiritual power. Time was

when in some sort it could carry out that theory, yet at what a terrible sacrifice. On the other hand, no such theory is believed in by that part of Christendom which is outside of the Church of Rome, while it is not at all acted on or acknowledged by modern States. No monarch in these times is going to stand three days in cold and snow suing for papal absolution and for the privilege of wearing his crown by the Pope's permission. Even if it were acknowledged that the spiritual power is to the temporal, as the sun to the moon, it is by no means acknowledged that the Church of Rome is that privileged and exclusive luminary which shines for all, and is divinely appointed to give light to all commonwealths and kingdoms.

It is a pity that Leo XIII, even if he held to the papal theory, did not accommodate himself to facts. It is indeed a pity that he did not follow up his instincts and let the Jesuits do their best or their worst, for that matter. The Church of Rome, like all other Churches, should be content to attend to spiritual affairs and render to Cæsar the things that are his. True, Cæsar will make much bad work of it, but there is a better way to reach and influence him than for any Church to try to dethrone him or to set him up. Even so powerful a body as the Church of Rome has enough to do, without trying to dictate in civil affairs. It is indeed a pity if a Church which has had every advantage of experience and history has not learned that, and if, at this late day, it is to return to a way which has always been attended with untold obloquy, loss and disaster.

CONVENTION BREVITIES.

—As the revival of obsolete Episcopal sees appears to be the order of the day in the Church of England, we would respectfully suggest that Bishop Riley be sent to Coventry. —At the opening of the Convention there was considerable laughing and talking, before the service, especially among the ladies. Some deputies also were shaking hands and conversing from one pew to another. They were old enough to know better. —How would it do to require, for admission to the opening service of the General Convention, a physician's certificate to be presented with the ticket, stating that the bearer does not cough? —It is a matter of congratulation that the distinguished rector of Trinity church, New York, was elected as the President of the House of Deputies by such a handsome majority. It is not merely a fitting recognition of the highly gifted man, but an indication of the abolition of old prejudices, and the advance of

the Church in true Catholicity. —Judge Sheffey, in remarking that it would have taken several Philadelphia lawyers to untangle the snarl into which the amendments to the Book Annexed were gotten by the last Convention, evidently forgot that the traditional practice of that class of men is to mystify rather than to classify the matters they take in hand. Query—*Did* any Philadelphia lawyers work on the Book Annexed? —Latest advices from San Francisco assure us that Mgr. Capel is not an illustrious example of infallibility. It will be remembered that some time ago we questioned the pretensions of this aspiring champion of Roman ecclesiasticism. He is no longer a veiled prophet. Even the Mexican Commission couldn't whitewash him. —The secular papers of Chicago deserve all praise for enterprise in giving needful information respecting the meetings of the General Convention. They have not always been quite exact, however, in their reports; *e. g.*, one of the hymns sung at the opening service was not "The Church's Three Formations!" —Chicago did a good thing in providing an elegant lunch for the Convention. It not only saved the members "thirty cents a day," as a St. Louis paper puts it, but it will also doubtless save the Church some bad legislation which would have resulted from the dyspepsia engendered by cheap restaurant lunches. —When Judge Sheffey and Mr. Burgwin bandy parliamentary compliments, a book upon etiquette falls into innocuous desuetude. —The House of Bishops sits in greater mystery than ever; it can be reached only by an elevator. —It is suggested that hereafter at the opening service of the Convention the bishops be placarded, (each with his name) to obviate the necessity for enquiries on the part of the devout laity. —Some Eastern deputies were doubtless of the opinion that in this wild West they would come in contact with the Indians. Their wishes are gratified; Chicago never disappoints her guests; there is one Indian deputy in the present House. —That was a very neat attempt of a distinguished clerical deputy from New York to capture the House by glorifying Americanisms. "*Dulce et decorum est pro patria mori*," which freely translated means: "It is a piece of highly decorative art to expend your wind upon your country. It ensures a large votive offering every time it is well done." —What is the value of a tael? It is to be hoped that this highly interesting conundrum may be satisfactorily solved by the present Convention. —Dr. Dix is making a splendid presiding officer. With the commanding bearing of old Gen Dix, he has the refined manner of the

scholar, and the sober air of the ecclesiastic. Poets are born, not made; so are secretaries. Mr. Hutchins fits into his place admirably. It is a pleasure to hear him speak though he only says "Mesopotamia!" —A little pleasantry was perpetrated by the dignified president on the first day, though he did not probably intend it. In putting the motion to restrain applause he instructed the deputies to refrain from all demonstrations till the resolution was passed! —We suppose it will influence no action, but may set some to thinking, if we suggest that it would be a good plan to have Hymns Ancient and Modern distributed through the Music Hall, for tentative use in the services of the Convention. If it could be done, there would be no doubt that permission to continue the use would be granted. —The House of Bishops meeting in "Apollo Hall" is an incongruous juxtaposition of heathen mythology and the Apostolic Succession. Let us hope that it prognosticates the radiation of light from the episcopal luminaries assembled there. The Mexican business needs it, not to mention the Book Annexed. —The Bishop of Delaware ought to be sorry that his diocese did not save its pennies since 1791, compounding the interest. —It is hardly fair for a bishop who leaves such a broad and deep vacancy in the missionary episcopate as the late Bishop of Utah and Idaho, to suppose that the vacant missionary episcopates can be easily filled. —*Punch* advised young men contemplating matrimony—"Don't." If the General Convention wants our advice as to the Book Annexed, we would say Doane—nt. —Thirty out of forty-nine dioceses, and twenty-five of the bishops are on record as against the Book Annexed. —A clerical member from California should remember Mrs. O'Leary's cow. A kick once destroyed Chicago. —New York Churchmen had not heard anything about the Enrolment Fund—it was managed in Philadelphia.

THE HISPANO-AMERICAN SOCIETY.

TO THE FRIENDS OF THE SPANISH-SPEAKING PEOPLE IN THE UNITED STATES:

Cuba is right on our borders. It is nearer to Florida than Washington is to Philadelphia. The spiritual condition which prevails among many of its people, and the crying need for religious reform, is too well known to need comment.

Drawn by the greater freedom, political, social and religious, afforded by our institutions, a large number of Cubans have settled in Florida and engaged in mercantile and manufacturing pursuits.

Could we establish chapels and clergy among these, and so bring them to a knowledge of the doctrines, discipline and worship of the Anglican branch of the One Holy Catholic Church, much

might be done to elevate them, and through them, their brethren in the island of Cuba. For if the Church could establish a strong position among the settlers in Florida, their constant intercourse with their countrymen on the island would bring assured and forcible influence to bear upon the reformation in Cuba.

The Bishop of Florida has organized for the above important work "THE HISPANO-AMERICAN SOCIETY," with a central committee in Jacksonville, with branches among the Cuban settlers elsewhere. It is composed equally of Americans and Hispano-Americans.

The work and its opportunities are both great and pressing. We need funds at once, for the large fields of Tampa and Key West. The cry for the Gospel is loud and earnest. Will not every one who loves the work of God, and the elevation of our race, come to our help? The men are ready, all they ask is a support while working.

Ought this opportunity to be lost? Who can tell how great and wide-spread the results for good which will grow out of this work if properly sustained?

Contributions may be sent to the Bishop of Florida, or direct to the treasurer at Jacksonville, and all contributions will be promptly and publicly acknowledged.

(Signed)

EDWIN G. WEED, Bishop of Florida, President,
R. H. WELLER, D. D. 1st vice-President,
J. A. HUAN, 2nd vice-President,
D. ECHMENDIN, M. D., Secretary,
J. J. DANIEL, Treasurer,
J. P. CANCIO.

Jacksonville, Fla., Sept. 28, 1886.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT 1886.]

SIXTH CONVERSATION.

Subject—The Sacraments and Grace.
"I believe in the Remission of Sins."

II.

The whole divine operation of the transformation, the salvation, of souls, is admirably represented and consummated in the principal and essential act of Church worship, the celebration of the Holy Eucharist, a mystery too little understood.

This mystery is at once the Commemoration, unbloody, and perpetual, of the Sacrifice of Jesus Christ, and the participation in that Sacrifice and its fruits by those who come to communicate and to assist therein. Let us consider the service in order. First, before the altar and before ascending to it, the priest in the name of Christ, that is to say, representing Christ, Who is the One and Only true Priest, laden with the flesh of sinners, stained and corrupt, raises and purifies it by humility. He confesses his sin, and asks forgiveness as Christ was "made sin for us." Then behold Christ, the true Priest, ascend to the altar, behold Him offer to the Father the bread and wine, symbol of our present earthly and limited existence, behold Him by the sacrifice of this finite nature, in the One Perfect Oblation, transformed into an object of infinite value, and taking this sacrificed but divine Body, which is His Own, He offers it to men, saying, "Take, eat, this is My Body. . . . He who eateth My Flesh and drinketh My Blood hath Eternal Life."

This then is the divine side of the service.

What is man's part?

Those who are before the altar ought also to smite the breast with Christ, and to permit Him as at the Last Supper to wipe the dust of sin from their feet; they ought to hate their own sins, as Christ hates all sin. Then purified and attracted by him, they will with him ascend and touch the altar of Oblation, by His grace to surrender themselves to His love.

United to the perfect Sacrifice of Christ, man is transformed in Him. Christ offers to him His Body and Blood as an eternal graft in which God and man communicate, and unite their life that it may bear fruits at once divine and human. For those virtues which are bezzotten in us by the blood of the divine alliance, are produced also by ourselves, just as a tree which has been grafted, itself acts through the graft. In the sight of God these fruits come primarily from Himself, and from the merits of Christ, but also from us and from the good will of the man in whom the life of Christ is working.

Q. But is all this reality or only a figure?

R. All this is both reality and figure. For this central act of Christ-appointed and Christian worship accomplishes all that which it symbolizes; like all sacraments it effects that grace of which it is the sign.

And this daily commemorative sacrifice, perpetually going up from the face of the whole earth, is, as it were, the beating of the Saviour's heart.

While man thus commemorates and pleads the sacrifice on earth, Christ as Man humbles Himself and offers Himself ever, as the "Lamb standing as it were slain," to the Father in Heaven, to aid us by this eternal intercession, by this act ever renewed of His eternal holiness and eternal love to God. Thus may we know that the full and true life is on man's part a continual offering, a perpetual sacrifice of himself, to which there comes in response from the love of God a torrent of eternal glory. So that the perpetual Sacrifice of Christ is the very movement of eternal life.

Q. But if these things are really so, would not men feel them more? I know that the lukewarmness of the priest, and the carelessness of his assistants, are no sufficient proof of the unreality of this service. Men are strangely liable to walk in the midst of marvels without being moved by them. But still are there not some souls, however few, filled with the love of God and their brethren, and ought not these to perceive and feel the Presence of Christ if He is present?

R. What you say is profoundly true. Yes, ordinarily the minister and his assistants hang as it were a veil over their eyes and heart so that they do not see and feel. But pure souls often do feel the Presence of Christ, and behold Him on the altar with the eye of faith and love.

The wondrous and divine nature of this service may be further attested by its effects. It is certain that the effect of faithful and humble Communion has been to change immodesty into chastity, and pride into humility.

The greatest of all miracles is to destroy in a free being, as he cannot of himself do, pride and sensuality, the twofold forms of selfishness.

III.

Q. It now remains for me to learn more precisely what grace is. Can you explain it to me?

R. I have already said that the divine

pulsations from the Heart of Christ, which impel the Holy Spirit to all hearts, are *grace*.

Q. What then is prevenient, sufficient, efficacious, and sanctifying grace?

R. All grace is at first prevenient. The Holy Spirit solicits and prevents all hearts, and asks to be admitted. [This is the sense of the prayer so well known to English Churchmen, "Prevent us, O Lord, in all our doings," *i. e.*, Let Thy prevenient grace be beforehand to beget in us good purposes and holy actions—a valuable meaning unfortunately lost in the change to "Direct us, O Lord" of the American Office.]

Man, however, by his free will may resist grace which would have been sufficient to save him, while he who does not resist proves that the grace is *efficacious*, and the grace entering the heart *sanctifies* it. This is the meaning of these theological expressions.

Q. What then is grace itself? Is it a real something, a quality, or a state of the soul? Is it or is it not God?

R. Christ said: "If a man keep My saying, My Father and I will come unto Him, and we will make our abode with Him." And Aquinas has hence deduced this truth, that "by sanctifying grace the Trinity dwells in our soul."

Thus grace, properly so called, sanctifying grace, is God personally present in the soul, or rather it is the effect of that Personal Presence.

Q. What do you understand by the Personal Presence of God?

R. We all believe that God is essentially everywhere; and therefore also in souls. But we do not believe that He is present in the same manner in the soul of a saint and in that of a sinner. The latter is far from Him, not, as St. Augustine says, by any interval of space, but by estrangement of will, whereas the former is with Him by knowledge and by love.

The true God is a Personal God. He knows, sees, loves, and wills, He is free. Now the free union of the soul to God, a union of choice and will, a free union both on the part of God and man, this is called His Personal Presence. This is for man *the state of grace*.

This life-giving presence of God gives to the soul the three fundamental virtues, faith, hope, and charity, three divine supernatural forces which re-fashion our soul in the image of God, and are the effect of the presence and operation of the Three Blessed Persons of the Godhead. Holy Scripture has said that "faith is the substance of things hoped for," which means in effect that living faith implies the very presence of God within the soul, Who penetrates our inmost being with His power, and light, and love.

PERSONAL MENTION.

The Rev. G. B. Van Waters has accepted a call to the rectorship of Christ church, Greensburg, Pa. His address hereafter is Greensburg, Pa.

The Rev. Henry A. Adams, S.T.B., canon of All Saints' cathedral, Albany, N. Y., has been elected first assistant of Trinity church, New York City.

The Rev. W. E. Walker has accepted the rectorship of St. Matthias' church, Waukesha, Wis.

The Rev. George G. Carter, having entered upon the duties of the Presidency of Nashotah House, has changed his address from 130 East 24th St., New York City, to Nashotah, Wis.

The Rev. James Foster has resigned the rectorship of Shakopee and Glencoe, Minnesota, and has accepted the unanimous election to the assistantship of St. James' parish, and minister-in-charge of All Saints' church, Chicago. Address 9 Wisconsin St., Chicago, Ill.

The Rev. Arthur H. Wright has entered upon his duties as minister-in-charge of St. Ann's church, Dorchester, and may be addressed at 5 Pearl St., Dorchester, Mass.

The Rev. F. S. De Mattos after an unanimous call has consented to accept the rectorship of St. James' church, Baton Rouge, La. He goes to the General Convention, but will return in time to assume his duties by Oct. 24th.

Dean Whitmarsh, of Carrollton, diocese of Springfield, has accepted the rectorship of Holy Trinity

church, Danville, Ill., and desires his mail to be addressed accordingly.

The Rev. Dr. Wm. G. Spencer has resigned the charge of St. Luke's church, Fort Collins, Colorado, and his present address is Norwalk, Conn.

The address of the Rev. R. F. Innes is 3813 Walnut St., West Philadelphia, Pa.

The Rev. C. H. Gardner of Utica, N. Y., has accepted a call to be the dean of Trinity cathedral, Omaha, Nebraska. He will enter upon his new field about Nov. 1st.

The address of the Rev. Thos. W. Haskins is Tombstone, Arizona.

The Rev. I. N. W. Irvine, D.D., is associated with the Rev. T. S. Cartwright, D.D., in the church of the Holy Communion, Paterson, N. J.

OBITUARY.

CASWELL.—At Lunenburg, Nova Scotia, Oct. 8th, 1886, Mrs. Mary Chase Caswell, aged 79 years, widow of the Rev. Dr. Caswell, late vicar of Eghel-dean, Wiltshire, England, and Prebendary of Salisbury cathedral.

KEMPER.—Fell asleep, at Kenosha, Wis., Sept. 28th, Anna E. Kemper, wife of the late Rev. Lewis A. Kemper, S. T. D.

OFFICIAL.

The Alumni Publications for 1886 of the General Theological Seminary have been distributed to the Associate Alumni.

Any member of the same who has not received a copy can obtain one by applying to the Rev. Wm. S. BOARDMAN, Roslyn, L. I.

The Triennial Re-union of the Alumni of the General Theological Seminary will be held in Chicago, Oct. 18th and 19th as follows:

Monday, Oct. 18th, at 8 P. M., Evensong at the church of St. Clement, State and Twentieth Streets, Preacher, the Right Reverend, the Bishop of Quincy.

Tuesday, Oct. 19th, at 7 A. M., celebration of the Holy Eucharist in the same church.

At 8 A. M., breakfast at the Hotel Woodruff.

Tickets one dollar, to be had of the Rev. J. H. Knowles, 2009 Wabash Ave., Chicago.

JEWISH MISSIONS.

There will be a public meeting in the interest of the Church Society for Promoting Christianity amongst the Jews, in the church of the Epiphany, Chicago, Sunday morning, Oct. 17th. Sermon by the Bishop of Central Pennsylvania.

ORDINATIONS.

At St. Peter's church, Detroit, Mich., Oct. 10th, the Rev. R. Heber Hoskin was ordained to the priesthood by Bishop Harris. The Rev. S. B. Carpenter, of Florida, preached the sermon. The candidate was presented by the Rev. C. A. Carey.

MISCELLANEOUS.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.50 a year, each. The climate is very healthy, absolutely free from malaria drainage perfect. Address the rector.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Faribault, Minn.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

I ask aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The REV. E. W. HUNTER, the Bishop's Missionary P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Hindian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D.D.,
General Secretary.

ALL subscribers who intend to subscribe for the Daily issue of this paper giving the proceedings of the General Convention should send their subscriptions (one dollar) without delay. It is no small task to arrange the mailing list after the names are received.

Make all remittances payable to the order of the Rev. L. W. Applegate, and address him to the care of THE LIVING CHURCH, Chicago, Ill.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.) runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

The Household.

CALENDAR—OCTOBER, 1886.

17. 17th Sunday after Trinity.	Green.
18. ST. LUKE, Evangelist.	Red.
24. 18th Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.
31. 19th Sunday after Trinity.	Green.

REDEEMED.

BY THOMAS MAIR.

The night grows dark—I cannot see the way,
I fain would walk to reach my Father's home;
My fainting heart has almost ceased to pray
That He would guide my steps that aimless roam.

How distant seems the time, when bright and fair,
The radiant morning dawned upon my sight,
When strains from feathered songsters filled the air
And dew-strewn meadows sparkled in the light.

My buoyant heart, responsive to the hour,
Could dread no cloud to mar the beautiful day,
Nor dream, the tempter with his subtle power
Could lead my footsteps from the pleasant way.

Yet, as I pause and memory's magic spell
Brings back remembrance of the vanished years,
The wayward wanderings that those visions tell
Rest on my soul with crushing weight of fears.

In thought and deed, how oft from God I strayed,
And left the way by Him in mercy given;
Chose the broad path with specious charms arrayed,
That led my soul so far from Christ and heaven.

But still within my heart, like some sweet strain,
That softly breathes, though hidden 'mid the chords,
The gentle voice of Christ speaks once again
Of joy and peace His mercy still awards.

Will God forgive? Will He receive once more
The wandering child who scorned His boundless love;
Send hope again, and raise from death's dark shore
Repentant spirits, to His home above?

Yes! thro' the darkness now I dimly see
A pale, sad face, where love and pity blend,
And know my Saviour's arms are stretched to me;
That on His breast my sorrows all shall end.

Far in the east a crimson glow appears
That tells my heart the morning hour is nigh;
God's light is coming to dispel my fears,
And bid the darkness from its presence fly.

A brighter dawn is near, than once I knew,
That cheered my spirit only for a while;
A purer scene is rising on my view,
That draws its radiance from its Maker's smile.

Not long, not long my eager soul must wait,
For now the sky with glory is aflame,
While thro' the portal of heaven's opening gate
Peals forth the ceaseless anthem to His Name.

One moment and the ties that bind me here,
Of earth and flesh, alike shall pass away,
One trembling instant still of mortal fear—
Then peace eternal in God's endless day.

THE orator who declared that the Temperance party was going to rise like a "giant refreshed with wine," was rather unfortunate in his choice of a simile.

THE first book prepared and published in Japan in which native words were given in Roman letters was "One Thousand Familiar Phrases in English and Romanized Japanese," by our missionary, the Rev. John Liggins. Many editions of the book have been published. It was the pioneer of the transliteration now being rapidly introduced.

THE Elegy in a Country Churchyard may, says Mr. Gosse in his monograph on Gray, "almost be looked upon as our poem of poems." It has at any rate become, so far as it is possible to speak with certainty of any literary work, the most popular poem in the English language. It is not surprising, therefore, that it has cast round the pretty church of Stoke Poges a poetic sentiment and a reputation for beauty which, charming as this piece of landscape is, has perhaps given to it an almost undue celebrity. Yet, making all due allowance for the force of sentiment, it would be difficult to find in England a piece of landscape to equal, in its union of natural beauty with literary and historical associations, that which is seen for the first few yards of the pathway which leads from the road between Stoke Common and Slough to Stoke church. The spot cannot be mistaken. A sarcophagus on a great grey base, raised on a grassy mound just on the left hand, on which are graven lines from some of Gray's most noted poems, strikes the attention by its surprising ugliness. But the stranger at once loses his disgust at Wyatt's monument to the poet in the delightful scene across the meadow. The grey church of Stoke, with "ivy-mantled tower" and white wooden lantern standing out against the "rugged elms," and the "yew-tree shade," would alone suffice to make the landscape beautiful; but a little to the right and the rear the mellow coloring of the old manor-house, with its graceful chimneys, marks the site of the home of Lord Keeper Hatton and Sir Edward Coke. On the other hand spread the grassy and wooded undulations of Stoke Park, the mansion shining white and large in the summer sunlight among the trees—not near enough for obtrusive details to be distasteful, but, as it is, adding to the variety and the suggestiveness of the scene. It may be doubted whether from the purely picturesque point of view it would not be wisest to turn back and see no more, carrying the picture away in memory. The church and graveyard, attractive as such a country scene is, are not in themselves more beautiful than many less fortunate places which are without a poet. Nothing can be uglier than the great oblong brick tomb outside the east end of the church, with flat stone covering, which marks the places where the remains of Gray are laid, together with those of the mother and the aunt who for so long made Stoke a country home for him. No words engraved on the tomb tell us that Gray is buried here. They are not required. The poet's own memorial words to his mother, which we can yet trace out, recall alike his gentle pensive nature and his delicate and suggestive work:

Beside her friend and sister
Here sleep the remains of
DOROTHY GRAY,
Widow,
The careful tender mother
Of many children, one of whom alone
Had the misfortune to survive her.
She died March 11, 1753.
Aged 72.

Under this stone Gray himself was buried 18 years later. The fact of this being his resting-place would alone give Stoke church an enduring literary inter-

est. But it is equally certain that some, at any rate, of the Elegy was written under the associations and around the church. Undoubtedly the poem was completed here; and there can be equally little doubt that it contains in matured and meditated form the thoughts which often passed through Gray's mind as he strolled about these shady meadows and listened on summer evenings to the sounds of country life. For years he had wandered about the lanes around Stoke and Burnham. He stayed in his youthful days with his uncle Rogers, reading when he should have been hunting, sitting under the beeches of Burnham with his *Horace* in his hand. To the church would be a natural walk. It was the centre of a charming scene, reached by a pathway from the village where his mother's house stood on the edge of the still heath-clad and breezy common, hard by the old manor house which would recall the lot of Coke in his later days to his mind, and with him the men of his age, so many of whose paths led prematurely to the grave. There would here be just that association of quiet natural beauty and historical memories so certain to have a continuous charm for one who was at once a lover of nature and a student of deep culture.

"ENGLISH AFFAIRS."—A COMMENT.

BY ANGLICANUS.

II.

Let me note one or two especial points which seem to exercise your correspondent's feelings.

1. I hoped we had got beyond the days when it was supposed needful that a bishop of Apostolic life should live in Apostolic poverty. Those who know the English bishops personally as perhaps the hardest-worked and most simple-living of any body of men, will be amused by the picture of the "Lord Bishop" rolling in his carriage, etc. It is absolutely necessary for a bishop to have a carriage to get through his work, and it is of the highest value that he should be able to meet the noble and wealthy classes on an equality as an honored guest. As for the "herd of wretched curates" with whom your correspondent contrasts them, he must have been reading Dr. Syntax's tour; any *Guardian* will inform him that the average salary of an assistant curate runs now from \$600 to \$1,000, and this without any deductions or claims which fall upon the beneficed clergy. Not a few of the latter in these bad times have had to resign their "livings" to become "wretched curates" and receive a regular and sufficient stipend. The assistant curate is not a servant of the rector, but holds his license direct from the bishop and is responsible to him.

The notion that all incomes ought to be of a low uniform level is as absurd in the ministry as it would be in any other walk in life. Such a disastrous plan would inevitably deter as a rule men of good birth and large ability from contemplating Holy Orders, in the first instance, as a possible or desirable future.

It is now one of the great glories of the English Church that so many of her clergy are drawn from the noble and upper classes and hence possess that independence of character, outspoken manliness, tact, and honorable feeling, characteristic of those classes, and which always give influence and popularity among the masses.

2. As to the lamentation that a parish priest's benefice is his freehold, that he

is a "spiritual czar," your correspondent seems to have again misunderstood one of the strong points of the English Church. In "Two Years Ago" Kingsley well illustrates this by saying of a parish clergyman, "he was not a dissenting preacher obliged to truckle to his congregation, but, thank God, a free rector able to preach the truth without fear or favor to any one." It may safely be affirmed that had the English parish priests been, as your correspondent seems to wish, dependent upon the will of the bishop or their flock, the Catholic Revival had been nipped in the bud, or infinitely retarded in England, and perhaps never have reached this continent at all. Imagine how Mr. Bennett, Mr. Mackonochie, Mr. Lowder, and a host of other noble leaders, would have been "fired out" by their ignorant people under the voluntary system, or "advised" to resign by a timid bishop and so effectually suppressed.

If you can postulate good people, thoroughly instructed in the faith, then voluntarism and vestryism may be a good system, but not before. In 99 cases out of 100 the parish needs to be taught firmly and plainly "what be the first principles of the doctrine of Christ" and the practice of the Church's worship; the priest ought therefore to come with outside authority, as the ambassador of Christ, to shepherd and teach them, not as the patronized or tolerated recipient of a "call," and such can only be by there being some "living" into which he can be inducted and which he can hold irrespective of the wishes, or offerings, of the parish.

The system of private patronage in England, small as it is, has many good points, such as interesting the wealthy laity in the Church, and enabling a man like Mr. Bennett to find a sphere of work which public men like bishops or committees would be too cautious to grant; it is certainly more respectable than election by a vestry, members of which might, until recently, have not even been baptized, i.e. were heathen.

3. As the son of an English country parson, I can affirm from experience that the clergy as a rule do their work quietly and simply, but effectually, shepherding their flock, teaching the children, and exercising a kindly and beneficial influence over their people. There is naturally in an old established and endowed society less of the talk about Church work, the self-advertisement, which one finds so prominent and probably so needful a feature on this side of the Atlantic, and this may perhaps lead a stranger to underrate what is being done. But the work as a rule is thorough and real, though it is not talked about nor described in religious papers. The number of wilfully absentee rectors, that is, those not obliged to be absent for health, is probably almost nil: I hardly know one instance in a long experience of the Church of England.

4. Against the statements as to the wealth of cathedral bodies, we may set the recent letter of Dean Payne Smith, of Canterbury, that owing to the "hard times" inland, he and the canons were receiving nothing, and there was hardly money to execute needful repairs!

Finally, let me ask your correspondent this question: Is the disproportion between the position and income of a poor country clergyman here and a wealthy city rector less than between a poor country rector or curate in England and the ideal rich rector or dean? If not—and I do not believe that it is—*cadit questio*, wherein lies the appalling "scandal" of the English system?

LETTERS TO THE EDITOR.

INFORMATION WANTED.

To the Editor of *The Living Church*:

I am greatly interested in the case of a child about eight years of age who has been rendered imbecile by a fall when only a baby in arms. The little girl is quite harmless but unable to talk rationally. I believe there are institutions in the United States where such a case could be taken and treated with a view to develop mental force, but I am wholly in the dark as to their whereabouts. Would any one of your kind readers tell me of such an institution? The parents of the child are unable to pay for her board and treatment. In Canada we have only a sort of Government Penitentiary Asylum for persons of this class, but this is not a case for restraint; it is one for training. A letter addressed to Garden River, Algoma, Canada, would reach me.

C. A. FRENCH, C. M. S.,
Church of England Missionary, Algoma
Diocese.

P. S.—The child is a white child, of respectable parentage, and has good physical health.

MISSIONARY DISTRICTS.

To the Editor of *The Living Church*:

Now that two Western missionary bishops have accepted elections to the East and another has just been elected, the question is opened again as to the boundaries of the missionary districts. It is evident to every man who has worked in the Western fields, that the following of State line boundaries has been a hindrance. Deputies to General Convention, on account of the prominence of their local parishes, have voted on geographical questions which they evidently knew nothing about. Nevada (on the map) was painted yellow and Arizona red. They adjoined each other and were made a missionary district, but the voters did not know that the Colorado river was impassable between them, Death Valley below, and in fact no possible communication, even by private conveyance, between the two sections. When Bishop Whitaker visited Tucson, the capital of Arizona, in 1874, he had to pass through what is now the missionary district of Northern California, and it took him longer to get there than it would to have gone to Columbia, South Carolina, and return. He found he could not work the Territory, and it was taken from Nevada and added to New Mexico.

Bishop Tuttle was given Utah, Idaho and Montana, without reference to mountain ranges and water courses (there were no railroads except the trans-continental line then), and it took him six months away from Utah every year and kept him from working the important southern part of the Territory. Finally it had to be divided. When the division of Oregon and Washington was made, Bishop Morris, who knew the whole ground, labored and struggled for a natural division east and west, but was voted down, and the State line theory was clung to, leaving Vancouver, six miles from his home, in another jurisdiction. The same mistake was made in California, by the creation of the northern district, in the face of the fact that the Romanists divided their diocese by the water-shed of the Sierra Nevada mountains, and covered the ground occupied by three of our bishops and a part of the territory of a fourth, with an archbishop and one diocesan bishop.

In providing for the country formerly served by Bishops Tuttle, Whitaker, and Wingfield, it has been suggested

that a change in the lines be made; that Nevada be attached to Utah and a new jurisdiction be made of Idaho and Wyoming. Thus the State line plan is held to. Would it not be better to follow the natural divisions of mountain ranges, rivers, and main lines of travel? Nevada and Utah have nothing in common, but Eastern California and Nevada have. Let the whole thing be carefully studied out and the ideas of the missionary bishops followed, that the work may be better done. This communication will meet its end, if the question is opened up and thought about and talked about. It may here be added that Pittsburgh takes the lead in the right direction, being the only diocese with a mountain range boundary, and hence the best arranged for rapid and convenient travel.

WESTERN MISSIONARY.

Pittsburgh, Pa.

PRAYER BOOK LEGISLATION.

To the Editor of *The Living Church*:

In your issue of Oct. 2, the Rev. Alfred E. Johnson of N. H. takes occasion to urge the necessity of prompt legislation on the matter of Prayer Book Revision.

Your well sustained plea that the General Convention cannot constitutionally act upon the several resolutions passed in 1883, *except in their integrity*, appears in his eyes to work for delay.

He urges the turn of a phrase as affording sufficient ground for ignoring the present formal division of the alterations and substituting a new and uncertain one; so that certain things demanded by all may be finally passed without further delay.

His argument produces the impression on one's mind that the distinguished writer's wish is father to his thought. It is not, however, my purpose to answer his argument at length, although I am tempted to ask whether a new division of the alterations differing from the categorical one adopted by the last General Convention is not equivalent to a recasting of them, and therefore to new legislation.

But leaving all that, the real point to be made here is that it is not true that the rejection of the resolutions passed in 1883 must result in present failure to secure the relief needed in the matter of shortened services.

The programme advocated in your columns is not only well adapted to the end in view, but also stands a good chance of success, if properly pushed by the numerous bishops and deputies of all phases of Churchmanship who have expressed their approval of the scheme.

If the resolutions of the last General Convention are tabled, as needing more extensive revision than can be attempted within the short time available, little effort will be required to substitute and pass resolutions embodying the plan advocated by you and already sealed with the approval of a large portion of both houses. They would be simple, conservative and effective.

Moreover, it is far better for the General Convention to give the required quickness of relief by allowing individual bishops, with their inherent powers, to grant relaxations in conformity with the new legislation than for that body to exercise a power which is far from being inherent, viz., that of straining, and in the judgment of many, even violating the constitution of the Church.

FRANCIS J. HALL,

Western Theol. Sem'y., Chicago, October 3rd, 1886.

PENNSYLVANIA AHEAD OF SOUTH CAROLINA.

To the Editor of *The Living Church*:

It will doubtless surprise many to hear that the laity of the diocese of South Carolina were not the first to oppose the admission of colored ministers to seats in convention, nor the faithful clergy of South Carolina the first to stand firmly against the laity on this question.

In a recent publication, headed "Unity—The Methodist and the Episcopal Church—By a Doctor of Divinity and Doctor of Laws, a presbyter of the diocese of New York," we are informed, that more than seventy-five years ago, "Richard Allen would have consorted with the Episcopal Church, and Absalom Jones would have become eminently useful in it, and the African would have been an Episcopal Church, if the diocese of Pennsylvania had not made it a condition of Absalom Jones being made a priest, that the African church, St. Thomas, growing out of Allen's religious society, must not be entitled to representation in the convention, and Jones not to have a seat in it. To the honor of the clergy, be it said, that they voted to sustain the right of all priests alike. This order was declared to be merely temporary, so that the truth was maintained, though its application was held in abeyance."

Now, whether the laity of more than seventy-five years ago, or those of these latter days are entitled to most credit for this bold opposition to all Catholic precedent and every Christian instinct, we will not undertake to decide. This much, however, may be said, that to the first belongs the honor, if any there be, of originality in the conception; and for the clear-sighted view of both, it may be added, that in spite of principle and immemorial usage, black was black then as white is white now.

Happily the laity of Pennsylvania soon saw their error and corrected it; and happy will it be for the Church and the laity of the Palmetto if they follow in this the example of their brethren of the Key Stone State, who have long since gone to their account.

If it is permissible to make the suggestion, would it not be well for the lay deputies of the two States in General Convention to meet and talk over these old times, compare notes, and take sweet counsel together as to what ought to be done now. Even in so small a multitude of counsellors better feeling may be found, if no safety; and a blessed agreement to disagree, if nothing better can be done.

One lesson at least may be learned from the past history and current course in such matters, as in many others, that unerring wisdom is not confined to either side of Mason and Dixon, and that those whose ancestors lived in glass houses of seventy-five years ago need not throw stones too heavy against the descendants of others who are only following that early and illustrious example now.

EPISCOPOS.

THE PASTORAL LETTER.

To the Editor of *The Living Church*:

In the Journal of the House of Bishops, General Convention of 1883, there occurs on page 75 a very significant report of a special committee in regard to the Pastoral Letter. As the report will explain itself in great measure, the action of the House is here presented. On the second day of the session the Bishop of Springfield offered the following preamble and resolution:

"WHEREAS, Grave doubts exist as to

the personal responsibility of each bishop for the sentiments expressed and the statements made in the Pastoral Letters which are from time to time put forth by the House of Bishops, therefore,

Resolved, That a committee of five bishops be appointed to take into consideration this question, and report, as soon as practicable, their judgment on this point."

The resolution was adopted, and the committee appointed consisted of the Bishops of Connecticut, Texas, Central New York, Springfield, and Michigan. On the 14th day, the Bishop of Connecticut, on behalf of the committee, presented the following report: "The special committee appointed to take into consideration the preamble, etc. (quoting as given above), * * * respectfully report, that in their opinion it has always been understood that the Pastoral Letters are to be regarded as representing the mind of the House of Bishops, and of each bishop, in the same degree, and to the same extent, as any other action of the House, and no further." And the committee asked to be discharged.

The only remark necessary to be made upon this report is to express thanks that the Church is bidden to take a sober common-sense view of the Pastoral Letters, and to judge them by the same canons that the other acts of the House of Bishops are judged by. Some Pastoral Letters, in days gone by, were not thought to be anything else than a sort of conciliar decree, addressed to the whole Church with all the weight of episcopal authority embodied in them, and as such to be received and obeyed with particular reverence. We now see that such an idea was a very mistaken one, but it would have given comfort to at least one loyal-hearted priest, and would possibly have saved the labor of preparing a theological defense, if the mistake had been made manifest at an earlier date. We now understand that the Pastoral Letter stands on exactly the same plane as any other action of the House of Bishops, and may be wise, or very much otherwise.

T.

THE TAEI UNFOLDED!

To the Editor of *The Living Church*:

In your issue of September 25th, you publish a healthy, vigorous statement of facts from the pen of the Rev. S. C. Partridge bearing upon the financial relations existing between the home missionary board and the foreign field of work—especially China. In your issue of October 9th this statement is answered and the tables quoted from Mr. Partridge's letters are corrected (?) by what are termed "correct tables for similar amounts as shown by the Society's books at the Bible House." It reads as follows:

Amount paid in Tael.	Amount at rate assumed by the Society for the purpose of making appropriations, viz. at \$1.30 per Tael.	True Value—Actual Cost in U. S. Gold for year ending Sep. 1st, 1885, at \$1.224.	Amount charged on Society's Books for year ending Sep. 1st, 1885, at \$1.224.	Balance taken out of the Mission to pay of China home expenses.
\$18,400	\$5,330.00	\$5,018.40	\$5,018.40	Nothing

The fallacy of the above is at once detected by any careful reader and turns on the one word "assumed," used in the second column. By reference to Mr. Partridge's letter it will be seen that the Board of Missions either does not know, or knowing, ignores the fact that the "Custom Tael" is one thing having a definite value of \$1.30 (U. S.) and the Shanghai Tael is quite another thing, being about \$1.11 (U. S.), and that it is this latter cheap Tael that has been paid to the missionaries and not the Custom Tael. In a general slipshod unbusiness-like way the Board

"assumed" that they bought and paid out Custom Tael valued at \$1.30 (U.S.) whereas they bought and paid out the cheap Tael, valued as \$1.11 (U.S.) What a statement to appear over the signatures of such gentlemen as R. F. Cutting, J. M. Brown, and C. Vanderbilt! "Assumed!" Did they not know what those faithful laborers in the field actually received? But suppose the Custom Tael was bought at the value of \$1.30, as inferred from this report. Why do we find on the honest palm of the missionary a cheap Tael worth \$1.11 (U.S.)? Surely, as Mr. Partridge states, there is some strange "legerdemain" here, and it is very much to the disadvantage of the laborers in the vineyard who, to say the least, are worthy of their hire.

In Bishop Boone's letter of reply, of course the natural criticism is made that this statement should have come first to him as the missionary bishop or to the Board of Missions; but this good man forgets the facts in the case, viz., that such appeals had been made, over and over again, and steadily ignored by the Board, and that had this statement been forwarded first to him, his loyalty to the Board of Missions would have required him to pigeon-hole it at once. No! no! The facts are too plain and the case one that every business man will recognize. Let us have a frank confession and acknowledgement that economy has been practiced unwisely, to say the least, at the expense of those to whom the full amount contributed (less the running expenses of the mission and the exchange on the countries) was due. Let us not only have the confession, but what is far more needed now in the eyes of every one of the laity, the faithful assurance that business principles will be the basis of the Board's future relationship with the foreign field; otherwise we may justly look for universal loss of confidence and a lamentable falling off of interest in this most needy branch of Christ's work. It may be humiliating, but cost what it may, do not let the glorious work suffer by reason of this unfortunate method of conducting its business details. The only way to right a wrong is—to right it, not palliate or try to explain it—and if the cause is dear to our hearts and our sense of justice keen, it will be done at once. A. W. CATLIN.

A QUESTION.

To the Editor of *The Living Church*:

With your kind permission I would propose the following question which I sincerely trust each member of the General Convention of the American Church, now assembling in Chicago, will seriously ask himself, and, laying aside all prejudice, give an honest answer to the same. If the Church has an Apostolic Ministry, the Catholic Creeds, Catholic Sacraments, a Catholic Ritual, and the Antiquity of the Catholic Church, why should she not have the Catholic Name?

BENJ. A. GREER.

Chicago, Oct. 1, 1886.

BOOK NOTICES.

JO'S OPPORTUNITY. By Lucy C. Lillie, author of "The Story of Music and Musicians," "Rolf House," etc. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 175. Price, \$1.00.

Any one who has read "The Story of Music and Musicians," recently published, and not its author's earlier stories, might wonder a little that she should be equally at home and successful in the field of story-telling, but "Jo's Opportunity" is certainly a beautiful little book, simple in its style, interesting in its narrative and very help-

ful in its thoughts. We have met a few girls as bright and beautiful and, at the same time, as earnest, useful and loving as 'Faith'; but they are not many; and if this little volume shall lead others to so sweet and yet practical a Christian life, and encourage them to give other "Jo's" an "opportunity," surely the author's labor will not have been in vain.

THE GREAT MASTERS OF RUSSIAN LITERATURE IN THE NINETEENTH CENTURY. By Ernest Dupuy. Translated by Nathan Haskell Dole. New York: Thos. Y. Crowell & Co. Pp. 449.

An interesting outline of the lives and works of three remarkable Russians. The brilliant and passionate outburst of a poetic soul which revelled in its keen enjoyment of Nature compels deep interest in Gogol; Turgenief is the expression of the desires and hopes of his people and could therefore only live safely in a foreign land while longing for "Home;" Tolstoi, a remarkable man, passing through various stages of mental struggle, problems of life and conflicting principles, sought to live a life of abnegation and love. The book will be found well worth the time spent in its perusal.

THE RIVERSIDE MUSEUM. By Jak. New York: Thos. Y. Crowell & Co. Pp. 306.

The Riverside Museum is a good book for boys;—good for one reason, because no boy who reads it at all carefully will feel that his time has been wasted, nor even that he has been merely amused. Many interesting but not always well-known elementary facts of geology and natural history are well interwoven with the story, and the story itself has its attractions. We should like it better if "Jak" had taught his studious and science-loving boys to talk less stiffly, for this lack of boyishness is really quite unnecessary; but then we must not be too exacting.

THE NEW MAN AT ROSSMERE. By Mrs. J. H. Walworth, author of "The Bar Sinister," etc. New York: Cassell & Co., Limited. Pp. 359. Price \$1.25.

The interest aroused by Mrs. Walworth's first novel will not be lessened by a perusal of her last. Dealing as it does with the three distinct types of the Northerner or Yankee, the Southern white man and woman, and the negro, the leading characteristics of each and all are portrayed with a vivacity and force that render this novel well worth reading. There is a decided originality of description in it, which is marred only by the somewhat too lavish use of polysyllables, suggesting the idea that the writer had just previously swallowed the dictionary!

LOVE AND LUCK. The story of a Summer's Loitering on the Great South Bay. By Rob't Barnwell Roosevelt, author of "Five Acres too Much," "Progressive Petticoats," etc. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 350. Price, \$1.00.

This little tale is, as its name indicates, a light and simple story, and is written in an easy and entertaining style. In the portrayal of the follies of fashionable sea-side life, and how some of its tired devotees escaped therefrom, one may spend an amusing rather than an instructive hour.

THAT magazine of thought, *Public Opinion*, published at Washington, D.C., seems to have proved itself essentially a paper for the clergy, because it presents in such compact form the leading opinions on all prominent topics, as they appear in the representative papers and magazines of the country. In these days of advanced thought it is all important for the clergy to be conversant with the trend of public thought on the great questions of the day, and no other journal but *Public Opinion* is devoted to the presentation of all forms and expressions of opinions. Its scope is broad, embracing the fields of politics,

religion, science, sociology, etc., and its position is one of absolute neutrality. It is in reality the spirit of the world's press, and gives its readers under one cover the best thoughts found in all the current publications.

MR. WHITTAKER will have ready next week, "A List of Persons ordained Deacons in the Protestant Episcopal Church from 1858 to 1885," edited by the Rev. E. H. Downing, M. A. This continuation of Bishop Burgess' famous "List" will be of great historic value to the Church. The edition is printed from letter press, limited in number and will be issued with broad margins, *de luxe* style. He will also soon publish a "Handbook of Biblical Difficulties, or Reasonable Solutions of Perplexing things in Sacred Scriptures," edited by the Rev. Robert Tuck. The title suggests a splendid field for a much needed book.

The Magazine of American History is an illustrated historical monthly, founded in 1877, wherein the stirring incidents of the past are treated in a captivating as well as authentic manner. To the public libraries it has become an absolute necessity. Colleges and schools in every part of the land are learning its value in the instruction and culture of their pupils. It is one of the best of household journals, and it has the largest circulation of any magazine of its character in the world. Subscription price, \$5.00 a year. [Magazine of American History, 30 Lafayette Place, New York City.]

PROFESSOR HARDY'S book cannot be called a novel, but a romance it is in the highest sense. The characters with the exception, perhaps, of the aunt and husband of Gladys are not the flesh-and-blood inhabitants of this work-a-day world, they belong to a sphere far more ethereal. The book is rich in beautiful thought and imagery, and shows even more than "But Yet a Woman" the intellectual power of the author. It will give pleasure to those who seek for something more than amusement in the reading of fiction.

MR. THOMAS WHITTAKER has just issued a fifth edition in new binding of his popular "Fifty Volume Library for the Children of the Church." For new Sunday schools to start with, or for old one's to replenish with this set is most excellent and cheap.

The Century announces that with the November issue will begin a series of papers, popular in style and illustrated, on the Life of Lincoln, by the President's private secretaries. The work is introduced by a capital article by the editor in the October number.

THE October issue of *The Church Review* is out promptly and in good form. The arrangements for publication by Messrs. Houghton, Mifflin & Co., Boston, will give general satisfaction, and the change to a monthly will be regarded favorably by nearly all. We have not had time to read the issue before us. The editor is doing the Church a noble service in maintaining this work.

"FUNDAMENTAL Church Principles" by the Rev. J. M. Wilson in *The Contemporary Review*, is an article of much merit, though very broad and inclusive in teaching. Many will admire this principle of the author; "Be as staunch Churchman as you please; you cannot, I believe, be stauncher than I am; but remember that the age of exclusiveness and bitterness is past and the age of co-operation is begun." The article on Swinburne's Poetry by P. A. Graham is unfavorable, though just in many

ways. Swinburne's scarcity of fresh thought and his use of the same words or expressions are well developed in this article.

Interesting articles in *The Nineteenth Century*, are "A Visit to some Austrian Monasteries," by St. George Mivart, and "Marriage with a Deceased Wife's Sister," by Lord Bramwell.

The Fortnightly has among many good articles, one by Cardinal Manning on "Our National Vice," which he makes out to be the "Drink Trade" and believes "it is only in the spontaneous action of the people rising with their high moral sense in reaction against the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found." [Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.]

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

SERMONS AND SACRAMENTS

BY THE REV. CANON LIDDON, D. D.

Preaching, as a means of propagating the faith and of converting souls to Jesus Christ, is still what it was in the Apostolic age. But for Christians in a state of grace, for believing and loving servants of Christ, listening to a sermon is not the first and greatest of Christian privileges. Those who maintain that it is, sometimes point to the fact that we read in the Acts of the Apostles more of preaching than of assemblies for worship or for reception of the sacraments. This undoubted fact is easily accounted for. The Acts of the Apostles is for the most part a record of a series of missionary efforts, it is not the record of a settled Church; and, while a mission to the Jews or to the heathen is going forward, preaching, from the necessity of the case, must occupy a much more prominent place than other Christian ordinances. Preaching is the tool in the hand of the Christian missionary by which he forces his way into the dense opposing mass of heathen thought and heathen feeling. But when, by God's assistance, he has triumphed and a population or a neighborhood has accepted Christianity, preaching becomes, I do not say unimportant—God forbid!—but of less importance relatively to other ordinances than was the case during the purely missionary stage of Church life. Until preaching has brought a soul to pray, and to desire and to use the means of grace, it is more important to that soul than anything else. But, when this great work is done, prayer and sacraments become, spiritually speaking, of much greater importance than preaching. It surely cannot be otherwise. If we know by experience what it is to hold communion, whether in prayer or sacraments, with the Infinite and Eternal Being, we cannot doubt that in doing this we are engaged in a much loftier, and more momentous duty than when we are only listening to a fellow-creature, a fellow-sinner, telling us what he knows about God, with whatever skill or with whatever faithfulness. Not that preaching is or ever will be without great value for the servants of Christ. It recalls to memory forgotten truths, it places before the soul new aspects of truth already recognized, it presents old truths in new aspects, it shows how the faith which does not change has the same power of helping from age to age an ever-changing world, it kindles affection, it fertilizes thought, it quickens

the conscience, it rebukes presumption, it invigorates weakness, it consoles sorrow, it deepens the sense of man's helplessness and of God's omnipotence—the two most fundamental convictions in a true religious life—it keeps that world which we do not see, but which is so close to us and towards which we are hastening forward moment by moment, before the soul's eye, it is a reminder of eternity constantly uttered amidst the clamorous importunities, amidst the engrossing interests and concerns of time.

Do I say that it is all this, or that it ought to be?—for the question is often asked why preaching is in so many cases apparently powerless for real good, especially in quarters and in classes which are supposed to be more open than others to the influences of religion. We cannot challenge the substantial truth implied in the question. The evidence, alas! is before our eyes, indisputable, overwhelming. Well, brethren; one answer to that question is undoubtedly, to be found in the weakness, the inconsistencies, the faults of character, the want of true spiritual insight, and of lofty and disinterested aims in us who are entrusted with this high and awful ministry. Beyond doubt we bear our treasure in earthen vessels, and it may well be that, ere it reaches those to whom we bear it, it is discolored or distorted, or mutilated, or, at least, robbed of its lustre and its power by the hands that should guard it. It is not in forgetfulness of the responsibility for any such failure that may well in the eyes of the Eternal Justice be reckoned to us, the clergy, that I ask you to consider whether you, too, may not be, at least in part, responsible. May it not be now, as of old, that the word preached does not profit, not being mixed with faith in them that hear it? When the pulpit is looked to only, or chiefly, as furnishing interest or amusement not to be distinguished from that which is furnished by a magazine or a newspaper; when, as the hearer leaves the church, instead of asking himself the question: "What did that sermon say to me?" he only asks a neighbor the question: "Well, what do you think of Mr. So-and-So's performance?" preaching is not likely to do much real good. Now, as in Ezekiel's days, a sermon is too often regarded as "a very lovely song of one that hath a pleasant voice, and can play well on an instrument;" now, as in Ezekiel's days it is whispered from above: "They hear thy words, but they do them not." The modern Athenians who spend their time in nothing else but either to think or to hear some new thing, and are more than tolerant of irreverence or of heresy if they only can be gratified with novelty, would certainly, like their predecessors, have thought cheaply, very cheaply, of St. Paul. Every sermon, let us be sure, whatever its faults, contains some truths that it is well to be reminded of, and rebukes some sins which it is not prudent to forget. Now, as of old, it pleases God by the foolishness of preaching to save them that believe. The best sermons, as we may deem them, are useless unless God the Holy Ghost condescends to make use of them; and the worst and the poorest may be ennobled when He impresses any phrase of them on a human soul.

THE other day a fragment of the Gospel was found, written on a piece of old papyrus not larger than the half of an ordinary visiting card.

HINTS FOR HOUSEWIVES.

TO REMOVE INK STAINS.—Very bad stains may be removed as follows: Take a wide-mouthed bottle, a fruit jar is the best; put in about a spoonful of chloride of lime (common bleaching powder), pour upon this a little muriatic acid; now place the stained spot, previously moistened with water, in the mouth of the jar and cover loosely; the liberated chlorine will effectually remove all stain in a short time. After washing, all evidence of stain will have disappeared.

A HAPPILY-CONCEIVED idea for a table-scarf is black surah silk, with each end embroidered with a fanciful design in gold and silver kismet cord; the edges finished with a fringe of narrow ribbon about one inch in width and varying in color. There should be three tiers of ribbons, as it were, each overlapping the other—for instance, let the first row be seven inches in length, the next five, and the last row three inches; fasten the ends of the ribbon in a point, and upon it sew crescents, sequins, etc.

GENTLEMEN'S SUSPENDERS.—These handsome suspenders are durable and not tedious or expensive to make. Both sides of the work are alike, and no lining is required. They are worked with coarse purple silk in red, black and orange. The crocheting should not be worked too tight, as a little elasticity is desirable. When finished, the lengths of silk left at the end of the rows must be neatly run in, and kid brace ends—that can be purchased ready-made—are to be stitched on firmly with the silk.

Take the red; make a chain of 150 stitches; turn.

1st row: With the same color as the chain; miss 1 stitch * 1 DC in the next; 1 ch, repeat from * to end of row; turn.

2nd row: 1 ch. (a) 1 DC under the 1 ch of previous row; 1 ch. repeat from (a) to end of row; turn.

3d row: Join on the black, and work two rows like the second. Continue repeating this second row until there are twenty-two rows in all. There are two rows of each color. The edge rows must be alike in color; arrange the others as preferred.

MAYONNAISE DRESSING.—One teaspoonful mustard, one teaspoonful powdered sugar, one-half teaspoonful salt, one-quarter salt-spoonful cayenne pepper, yolks of two raw eggs, one pint olive oil, two table-spoonful vinegar, two table-spoonful lemon juice. Mix the first of your ingredients in a small bowl. Add the eggs; stir well with a small wooden spoon. Add the oil, a few drops at a time, stirring until it thickens. If by chance you add too much oil, do not attempt to stir it all in at once, but take it up gradually. When the dressing is thick, thin it with a little lemon, then add oil and lemon alternately, and lastly the vinegar. When ready to serve, add half a cup of whipped cream, if you like. The cream makes it whiter and thinner. The oil should thicken the egg almost immediately, and the mixture should be thick enough to be taken up in a ball on the spoon, before adding the vinegar. Should the egg not thicken quickly, and have a curdled appearance, half a teaspoonful of the unbeaten white of egg, or a few drops of vinegar, will often restore the smooth consistency. Be careful not to use too much, or it will make the dressing thin. The dressing liquifies as soon as mixed with vegetables or meat; therefore it should be made stiff enough to keep in shape until used. Many prefer to use a Dover egg beater, and others succeed best with a fork. Never mix the dressing with the meat or fish until ready to serve, and then only part of it, and spread the remainder over the top.

THE question of corporal punishment of children still seems to agitate the public opinion. It is a truism to point out the awful responsibility of parentage, and to say that in the way the child is trained now, therefrom shall he not depart when he is old. We have seen one of the kindest of Christian mothers stand in the midst of her little ones like a martyr in a den of lions, piteously appealing to their reason to do what is right, and to be obedient. We are persuaded that there is a mistaken sentiment on this subject.

A CORRESPONDENT of *Tit-Bits* says that he is of the opinion that a great deal of Dickens' genius was inherited

from his mother. On entering a room Mrs. Dickens almost unconsciously took an inventory of its contents, and if anything happened to strike her as out of place or ridiculous, she would afterwards describe it in the quaintest possible manner. In like manner she noted the personal peculiarities of her friends and acquaintances. She had also a fine vein of pathos, and could bring tears to the eyes of her listeners when narrating some sad event.

The Independent.

CHURCH UNITY.—Some of our readers have sometimes thought that we make too much of the idea of breaking down the divisions of Christians. But the fact is, that we lack sadly in our devotion to the cause. *The Independent* and its readers ought to be ten times as earnest as we are. We are not so earnest over it as Christ was. When shall we be sufficiently impressed and overpowered by the thought that Christ's last prayer for His disciples, on that last solemn night, was for their unity? In that prayer he prayed for three things for them, two on earth and one in heaven; that on earth they might be sanctified and then unified, and after that glorified in heaven. We cannot be eager enough to promote the unity of Christians. It was the last prayer of Christ; it was the last injunction of his beloved disciple who, lingering to the time of the coming schisms, was able only to say: "Little children, love one another." It is inconsistent with denominational jealousies, and will finally prove to be with the existence of denominations. To our mind it is simply amazing that great Church organizations can meet every year, or every three or four years, and discuss everything else except how their denomination can join its forces in closer union with those of some other denomination. We trust the time has about come when they will do so no longer.

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OPINIONS OF THE PRESS.

The Springfield Republican.

MIND CURE.—The mental scientists have been holding another national convention in Chicago, some dozen or dozen and a half sects being represented. They ran upon a veritable problem when a delegate rose and asked why metaphysicians—that is the class named under which the dozen and a half sects have agreed to range themselves—wore eye-glasses, why was one woman prematurely gray, and why another had a sore? There was a good deal of indefiniteness in the answers until Mrs. Wilman, who is a leader in the sects, admitted that "it was a good deal easier to heal somebody else than one's self." The convention indorsed Mrs. Mary B. G. Eddy of Boston on the extremely practical ground that "she has made it possible for a great many young people to earn a good living."

The Churchman.

ROMAN SCHOOLS.—Few men of mark issue from Romish schools and colleges. It is well known that in the busy competitions of this land and age the men that are trained in such institutions usually go to the wall. The reason is that the "education" which they give does not educate. While the inmates of our public schools are being trained to think and get the use of themselves at their best, the children who are immersed in Romish schools are kept from thinking except under the control of an authority which stifles real thought. Not only does Rome, therefore, ally herself with ignorance outside of her schools, but she perfects the same alliance by means of her schools. Not only in the slums of our large cities where her influence is often despotic and supreme, but even in the cloisters of her colleges and universities, her policy is well expressed by our candid Dublin reviewer when he says: "It is simply undeniable that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservation."

Wanamaker & Brown in Chicago.

A great event in the retail clothing trade of Chicago last week, was the opening on Saturday of a new store on State Street, by Wanamaker & Brown, of Philadelphia, who conduct large similar enterprises at Philadelphia, Washington, Pittsburgh, and Louisville, have a trade exceeding two million annually and are the largest exclusive retailers of clothing in the United States. The senior member, Mr. John Wanamaker, is one of the best known merchants in this country, and everywhere esteemed for the rare nobility of his private character and life. Mr. Wm. S. Brown, a junior partner in the firm, was here superintending the opening, and made a highly favorable impression on those so fortunate as to meet him. The enterprise here has a flattering outlook.

A Sure Thing.

There are very few things in this life of which we may be absolutely certain, but this is one of them: that Dr. Pierce's "Pleasant Purgative Pellets" have no equal as a cathartic in derangements of the liver, stomach and bowel. They are very small and their action is pleasant. Purely vegetable, perfectly harmless. 25 cents a vial. All druggists.

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Mrs. Charlotte Lisle, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, but this remedy has removed it."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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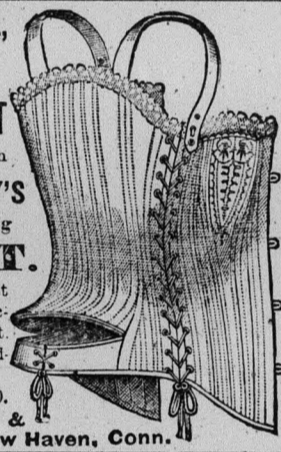
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