

The Living Church.

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

VOL. IX. No. 27.

CHICAGO, SATURDAY, OCTOBER 2, 1886.

WHOLE No. 413.

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NEWS AND NOTES.

MR. ANDREW CARNEGIE, the well-known Scotch American, has promised to give £25,000 for the foundation of a Free Library in Edinburgh, on condition that the corporation adopt the Free Libraries Act and defray the expenses of management.

THE Rev. P. B. Morgan, now rector of Trinity church, Connerville, Ind., who left the Church at the time of the Cummins schism, but subsequently returned, makes an appeal in the last *Church Union* to the "Reformed" to come back again to the old Mother Church. He thinks that ten years have demonstrated the unwisdom of the movement.

MUCH interest is felt in England and Australia in the selection of a Bishop for Melbourne, to succeed Bishop Moorhouse. The appointment was offered first, it is said, to Archdeacon Blunt, of the East Riding, but declined by him. It was then announced that the Rev. George Austen, rector of Whitby had been selected, but late English papers announce that he has declined the appointment.

A "COUNTRY PARSON," writing to *The Essex Chronicle*, gives the following extract from the balance sheet of his his "benefice." Dr.—Gross income, £396. Cr.—Poor rates, £48 9s. 8d.; land tax, £30 7s. 6d.; house duty, £1 6s. 3d.; highway rate, £6; income tax, £11 6s. 6d.; tenths, etc., £1 4s. 6d.; total deductions, £108 12s. 5d. The writer asks—"Is any one in any other profession taxed like this in proportion?"

THE Bishop of Carlisle has just given judgment in a curious ecclesiastical dispute. The question raised was whether the Rev. Henry Curwen, vicar of St. Michael's, Wokington, adequately performed his duties. A commission was issued to take evidence. The vicar's health has prevented him taking part in the services of the Church. The Bishop now orders the rector to provide two curates for the adequate performance of the clerical work of the parish.

THE arrangements for the sessions of the General Convention are approaching completion. Among them is the ample provision which the Postmaster is making for the distribution of the deputies' mail. An office will be established in the Hall, from which three carriers will deliver the mail to the deputies at their seats, thus avoiding the inconvenient crowding about the office. Members of the Convention should direct their mail to be addressed "General Convention," Chicago.

THE American Church Sunday School Institute have invited, through its executive committee, the clergy, teachers and friends of Sunday school work to observe the days suggested for special intercession on behalf of Sunday schools by the Church of England. The days proposed for this year are: Sunday, October 17, and Monday, October 18. The secretary, the Rev. R. R. Swope, Wheeling, W. Va., will be glad to send the intercession papers to any desiring them.

IN its memoir of its late editor, Dr. James Wakley, the *Lancet* says he made a special request that a confession of faith should be introduced into any notice of his life, and asked that it should be known that he was not among those scientific experts who reject religion. "Feeling (he said) my deep responsibility to God for the position in which, in His Providence, He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection." Dr. Wakley was a Churchman.

ON Sunday, September 12, the new American Church of the Holy Trinity, Paris, was opened with impressive services. In his sermon Dr. Morgan told the story of the work from the inception ten years ago to the conclusion, "when any American who chances to be in need, grief or distress has a home and a refuge where he may pray in public or private and be comforted." On the occasion of this grand service the church was crowded with Americans representing all parts of the United States, and admiration for the building and enjoyment of the services were expressed by all.

THE report that Bishop Moorhouse intended to offer the vacant vicarage of Blackburn to Bishop Kennion has now been officially corrected. It is perfectly true that the Bishop of Manchester is offering it to a Colonial Bishop at present in Australia, but it is not to the Bishop of Adelaide, but to the Bishop of Newcastle. There are special reasons why Bishop Pearson should be selected, and the new vicar of Blackburn (should Bishop Pearson accept it) will add to his other qualifications the recommendation of a friendship of many years with the present Bishop of Man-

chester, who will have the direction of his work in Northeast Lancashire.

WE wish to say a word of hearty commendation of the management of the Chicago Base Ball Park, by the President, Mr. A. G. Spalding. Enormous crowds have attended the games during the season, but the betting, disorder and rowdiness which usually discredit many out-door sports, have been conspicuously absent. No liquor is sold upon the grounds, no betting allowed, and Sunday games are excluded. The President received an offer of a large sum of money to allow a Sunday game, but he resolutely declined it. Such management will go far to commend athletic sports to the favor of those who have felt obliged to avoid them hitherto on account of their discreditable associations. Under Mr. Spalding's administration, the best class of people have felt free to witness the games without fear of turbulent scenes and disreputable surroundings.

"A CHURCHMAN" writes to a contemporary to complain of the way in which the Bishop of Maritzburg is left to bear his burden. If there is one mission above others which ought to have the support of sound Churchmen, it is that of Maritzburg. One would have thought that any who held and treasured the whole faith would have done their utmost to help that noble, patient, and persevering bishop in his difficult task of maintaining the truth against the adversary. But it is quite the reverse. In vain does the Bishop write home and entreat for help. The incomes of the clergy have been again and again cut down, and they have borne it patiently; but there is a limit to all things and families must have food to eat and clothing to wear, to say nothing of education. May not the continuation of the schism in Natal be a punishment for the lethargy of Churchmen.

WE regret to see a disposition in some quarters to criticise the hospitality of Chicago Churchmen in connection with the General Convention. Two things must be borne in mind in relation to this: 1st, that the General Convention of 1883 elected to come to Chicago on its own terms, viz., that the dioceses should provide for the expenses of their deputies; and 2d, that the Church is not as strong in Chicago as in New York or Philadelphia. In both these cities the large expense of the Convention has been found to be a heavy burden, and in view of this fact, it was felt to be time to make a new departure. That was one of the reasons which determined the selection of Chicago. Still, when we take into account the relative strength of the Church in the great cities, we venture the assertion that Chicago will exercise as large a hospitality as any. Even now, before the assemblage of the Convention, the interest felt has taken such a practical expression that the committee of arrangements has been enabled to assume the entire expense of furnishing luncheon, free of charge, to the bishops and deputies during the sessions. A large number of the clergy will be the recipients of private hospitality, and the heavy expenses of the sessions will be met by Chicago liberality.

THE accounts of the opening services of the Synod of the Church in Canada

inspire the wish that the bishops who direct the services of the General Convention might follow the example of a dignified, reverent, and orderly ritual. At this time, when the whole Church has so far advanced in its ideas of true dignity in worship, it is not too much to ask of our bishops that they should not harrow the feelings of an immense and representative congregation by apparent efforts to show "How not to do it." It borders on the ludicrous to see the procession of bishops huddled in the aisle like a flock of sheep in the corner of a fence, instead of proceeding in line, two by two, to their places in the chancel. Then, too, the Church is tired, and on the border of disgust with the "Minced Ritual." It seems to be a mania among the bishops to chop up the divine Liturgy into little bits, so that as many as possible may have their little pieces to read. Is it not time to do away with that, and have but one Celebrant? But if the ritual of rotation must be preserved, it might be so arranged that all the members of the House of Bishops could share in it. Thus, taking them in order of seniority, the report of the service would read: "The Bishop of Delaware read the Lord's Prayer and the opening collect, the Bishop of Miss. said 'Amen.'" The Bishop of Conn. said the first commandment, the Bishop of Cal. said the second commandment," etc., etc. In this way, with a careful arrangement to employ as many as possible in the administration of the Sacrament, every bishop would be complimented.

ENGLAND.

THE formal institution and induction of the Rev. Francis John Jayne, M. A., late principal of Lampeter College, Wales, to the vicarage of Leeds, in the room of Dr. Gott, who has been appointed Dean of Worcester, was performed September 2, by the Bishop of Ripon, in the presence of a large congregation.

THE important living of Great Yarmouth, vacant by the resignation of Canon George Venables, has been offered by the dean and chapter of Norwich to the Rev. A. Hunter Dunn, vicar of All Saint's, South Acton. Mr. Dunn, who has worked in South Acton for the last fourteen years, was a scholar of Corpus Christi College, Cambridge, and took his degree as a Wrangler in 1863.

THE Archbishop of York has given formal judgment against Canon Tristram—that a canonry is not a benefice in the archdeaconry, and therefore he is not duly qualified to sit in convocation as proctor for the archdeaconry of Durham.

CANON George Venables has completed his resignation of the Vicariate of Great Yarmouth. It was known that Sunday Aug. 15th was to be his last Sunday, but it fell out that the various Friendly Societies of the town had arranged to attend the church on the afternoon of that day, so that the spacious church was crowded with a vast congregation chiefly of men. As this is "the season" at Yarmouth, the morning congregation was immense; hundreds could not get seats, though the church has sittings for about 3,000 worshippers. There was an enormous congregation at evensong. It was computed that at least 10,000 people in the aggregate were at the parish

church on that Sunday; some thought that the number was probably nearer 12,000. Canon Venables preached on all three occasions with his wonted power. He seemed in vigorous health, and we trust he will not be long without some appointment involving a less strain than the vicariate of Great Yarmouth. A public meeting was last week convened by the Mayor to take steps to raise some memorial of Canon Venables' twelve years' work in Great Yarmouth. The Mayor stated that Mr. Venables had declined to receive a personal testimonial, but had said that if anything in the nature of a testimonial were proposed he would wish some further work done in connection with the restoration of Nicholas' church. Cordially appreciative speeches were made at the meeting, and a committee was formed to do honor to Canon Venables in the way he was understood to prefer.

IRELAND.

The Bishop of Clogher inaugurated his episcopal work in that diocese, by consecrating the new chancel of Derrybrusk church on August 26. The chancel has been built at the sole expense of J. G. V. Porter and Miss Porter, in memory of the late Rev. J. G. Porter, who erected the church, and the late Mrs. Porter. The Bishop was met at the west door by the clergy, the churchwardens, and select vestry. Mr. Porter read the usual petition to consecrate the chancel, and the select vestry presented an address of congratulation to his lordship. The Bishop afterwards preached, and in the course of his sermon pointed out in forcible language the spiritual benefits to be received at the Lord's Table. The unusual result followed of the whole adult members of the congregation remaining for Holy Communion.

A committee, of which the Archbishop of Dublin is chairman, has been formed to receive subscriptions for a diocesan memorial to the late Archbishop Trench, which is to be erected in Christ church cathedral.

The Synod for the diocese of Elphin was held at Boyle on September 1. The Bishop, in his opening address, expressed his belief that sympathy with the Church of Ireland had materially influenced the minds of Englishmen when giving their verdict at the last elections, against Home Rule. The total income for the payment of stipends in this diocese during the current year is sufficient to meet all claims, but three out of the twenty-four parishes appear to be hopelessly burdened with arrears of assessment. The other parishes are practically clear.

MISSIONS.

The diocese of Eastern Equatorial Africa, may be described as follows: (1) About as many days sail from Aden as it is from Aden to Bombay, is situated the island of Mombasa, about three miles by two and a-half in extent, and containing some 12,000 inhabitants. Here Dr. Krapf began his missionary work forty-two years ago. A colleague, the Rev. J. Rebmann, soon joined him, and they explored the interior, and founded stations nearer Mombasa, one of which Kisulutini, formerly Rabai, flourishes to this day. Near the town of Mombasa, but on the mainland, is the interesting and important settlement for freed slaves, called Frere-town after the chivalrous friend of the oppressed—the late Sir Bartle Frere. There are here now, beside a large number of adherents, 394 baptized Christians. (2) The next missionary district of the diocese is the hilly country

called Taita, lying inland and north-west of Mombasa, at a distance apparently of about 150 miles, and culminating in the more distant mountain of Kilimauro, with a height of 18,000 feet. Northwest again stretches the country of the Masai people, reaching up to the northeast extremity of Victoria Nyanza, or Lake, and now painfully associated with Bishop Hannington's last adventurous, but, humanly speaking, unfortunate expedition. (3) Let us now fix our thoughts for a few moments on Uganda itself, with its capital, Rubaga, and recall the circumstances which led to its selection as a mission centre. Two Church Missionary Society missionaries published a map of the interior, just thirty years ago, showing a large inland sea, of the existence of which they were persuaded, on native information. Eighteen years later Stanley's letter to the *Daily Telegram* announced Mtesa's readiness to receive Christian instruction, and led to special donations which prompted and enabled the Church Missionary Society committee to set the mission on foot. (4) Let us now turn southwards, and crossing the lake, "twice as large as Belgium," take a glance at the stations, forming the fourth division of the diocese, and lying on or near the route to Zanzibar, a land journey of about 700 miles. The first of these is the recently occupied Msalala. Leaving the rich, thickly-peopled, and well-cultivated country of Usukuma, we ascend a table-land, averaging 4,000 to 5,000 feet above the sea-level, and in the neighborhood of Kazeh, a great trading emporium, subject to the Sultan of Zanzibar, reach Uyi, the second station on this line, the Rev. J. Blackburn, missionary. Mpwapwa and Mamboia are the two remaining stations on this line, before descending to the plains, *en route* for Zanzibar.

CANADA.

The death of Mrs. Lewis, wife of the Bishop of Ontario, has elicited widespread sympathy. The deceased lady was a daughter of the late Hon. H. Sherwood, a very prominent statesman of by-gone days. She is spoken of on every hand as an exemplary, devoted, and unobtrusive Christian lady. The Bishop has since left for England, and has appointed the Ven. Archdeacon Lauder as his commissary.

The annual meeting of the Synod of Rupert's Land was held on the 5th ult. at Winnipeg, Manitoba. The Metropolitan delivered his charge, in the course of which he spoke hopefully of the general prospects of the diocese. The mission fund, thanks to the liberality of the English societies and the Church in Old Canada, is not only out of debt, but rejoices in a small balance on the right side. The most pressing want is men, there being at present immediate necessity for at least six additional priests. The Bishop hopes, on his next visit to England, to induce some young men to undertake work in his diocese.

The Annual Report of the Incorporated Synod of the Diocese of Huron has recently been issued. The diocesan income shows an increase over last year's of \$1,463, although the committee estimate that at least \$1,000 was lost by the omission of synodical collections. The Mission Fund debt now stands at nearly \$5,000, but the confident expectation is expressed that by the end of next year it will have almost, "if not entirely," disappeared. By the re-arrangement of missions an annual saving of \$3,500 per annum has been effected. The See House is now completed and has been occupied by the Bishop who

has just returned from a visit to England.

The Provincial Synod of the Church in Old Canada assembled in Montreal on the 8th ult., with a very large attendance of lay and clerical delegates. The proceedings were inaugurated by a service at Christ church cathedral which was fully choral; the Coadjutor Bishop of Fredericton singing the litany and the Bishop of Nova Scotia acting as Celebrant. The sermon was preached by the Bishop of Algoma, from the text: "For His body's sake, which is the Church." His lordship dwelt upon the necessity for union among the various bodies of Christians. He pointed out that the differences between the Church of England and that of Rome were vital and insurmountable, and the only prospect of reunion lay with the various Protestant bodies. The Church of England must always, however, adhere to episcopal orders. Before this could come, union within the Church was necessary. He concluded by urging the appointment of some representative commission to confer on the matter. The Synod was convened at St. George's church school house at 2:30. There was a very large and influential attendance of lay delegates, including the Hon. G. Kirkpatrick, Speaker of the House of Commons, Hon. G. W. Allan, of Toronto, Chief Justice Allen, of Fredericton, Hon. Senator Plumb, Judges Benson, McDonald and Reynolds, Lieut-Col. Stewart, A. D. C., of Halifax; and many others eminent in every department of life—an array of talent and worth, it may safely be said, which no other religious body in the Dominion can boast. Proceedings commenced with the charge of the Metropolitan, after which the house elected the Rev. John Langtry, of St. Luke's, Toronto, prolocutor, the Rev. Canon Norman, clerical secretary, and Mr. L. H. Davidson lay secretary. All these gentlemen it may be worth noticing by the way, being sound Churchmen. The second day's session commenced with the reception of the deputation from the American Church, consisting of Bishop Harris, the Rev. Messrs. Eugene A. Hoffman, and Geo. S. Converse, and the Hon. R. M. Nelson. Short addresses of welcome were delivered by the Metropolitan, and the Rev. John Langtry, Prolocutor, which were suitably responded to by the deputation. At the afternoon session a very lengthy discussion took place upon the granting of divinity degrees, which resulted in the adoption of a resolution to the effect that no degrees be recognized by the synod except those granted by universities of King's College, Windsor, Bishop's College, Lennoxville, and Trinity College, Toronto, all these institutions possessing royal charters. The Rev. Mr. Ford of Woodbridge, introduced a resolution petitioning the legislature to grant the members of the Church of England in Canada, separate schools for the purpose of distinctive religious teaching. The discussion was adjourned.

At the opening of the third day's session fraternal greetings were received from the Methodist Conference at present in session in Toronto, which were duly acknowledged. The afternoon of this day was occupied with the meeting of the Domestic and Foreign Missionary Society. The Rev. Dr. Mockridge general secretary, read the report of the society, which is now co-extensive with the Church, and possesses a paper of its own. So far all moneys raised for Foreign Mission purposes had been divided between the great English societies, and

the hope is expressed that before long the Church in Canada may be in a position to enter the foreign mission field herself. The report of the treasurer, Mr. J. J. Mason, shows that during the last three years there has been raised for Domestic Missions \$26,507, and for Foreign Missions \$16,454. The report was adopted, both these gentlemen being re-elected to the secretaryship and treasurer'ship respectively. After the election of officers, the Bishop of Algoma delivered a very interesting address. His lordship referred to the wonderful development of his diocese, caused by the building of the Canadian Pacific, which had effected the entire transformation of the whole region, which was 800 miles in length. At present the clergy number 24, the churches 61, the Widows' and Orphans' Fund has reached the total of \$6,000. He concluded by an appeal for fair play, and alluded to sundry criticisms that have during the past year been elicited by his action in certain matters. The Rev. Dr. Langford of New York, secretary of the American Board of Missions, then delivered an address, and was followed by the Hon. Thos. White, M. P., who said that in all probability within a very few years the balance of power in the Dominion would be held west of Lake Superior. The Rev. Mr. Davenport suggested the formation of a missionary brotherhood. At the fourth day's sitting a deputation was elected to represent the Church in Canada at the General Convention in Chicago. A very important canon upon woman's work was adopted, which for the first time in the history of the Church in Canada, definitely recognizes the existence of sisterhoods, who must be under the sanction of the bishop of the diocese. The debate on the Rev. Mr. Ford's motion was resumed, and by resolution the matter was referred to the Prolocutor, to appoint a committee to report thereon.

CHICAGO.

CITY.—The Rev. Theo. N. Morrison, Jr., rector of the church of the Epiphany, returned last week from a vacation spent abroad. He was welcomed home by a reception in the parish building. He officiated last Sunday to the evident pleasure of the large congregation.

The Rev. James Foster of All Saint's church, has already made many warm friends by his earnestness, the services are well-attended, and great interest shown in the work. The Sunday school under the care of Mr. S. C. Edsall is flourishing. On the 5th of October the choir give an entertainment under the direction of the choir-master, Mr. W. F. Scobie, a pleasing programme has been issued, the proceeds to be given towards the organ fund, the choir is a mixed one, numbering 20 voices.

The steady and continuous growth of the diocese of Chicago ought to give pleasure to the heart of every Churchman. It indicates, first of all, God's blessing. It proves the practical value of internal peace and good-will. It shows how devotedly our people do their duty, and how abundant are the labors of those to whom the charge of this diocese and its congregations have been committed. The eloquence of statistics is of a dry kind, but the interested reader will not fail to read great things in the figures we are about to give. In the five years from May, 1881, to May, 1886, the increase has been as follows:

Number of families, 53½ per cent. souls, 50 per cent.; Baptisms, 51 per cent.; Confirmations, 83 per cent.; mar-

riages, 29 per cent.; communicants, 48 per cent.; Sunday school scholars, 17 per cent.; amount of contributions, 37 per cent. These figures are obtained by contrasting the reports made to the Bishop, May 1881, with those made May 1886.—*The Diocese.*

ROGERS PARK.—St. Paul's church is completed, and the congregation expect to enter upon its occupation, on Sunday next, the 3rd of October, when the Bishop of the diocese will be present, and direct the opening services, assisted by the priest-in-charge, with Morning Prayer at 9:15, and followed at 10:30 with the administration of the Holy Eucharist. The church is well called "a gem," and may serve as a model for other rural parishes, commanding small resources. Its seating capacity will be about 200, which can at a future time be enlarged, by the addition of transepts, as the lot is large enough to admit of it. In entering upon its occupation the mission do so, quite destitute of all necessary aids in the public worship, and what would contribute in rendering the House of God, as attractive as it ought to be. They are in need of all chancel furniture, carpets, lecterns, reading desk, and additional seating. Will not some of our more favored Church people, bear them in mind, and meet those wants, as memorials to loved ones gone to rest in the Paradise of God? No more appropriate gifts could be made of a modest character, as mementoes of the dead. The neighboring clergy are cordially invited to the opening services.

BATAVIA.—Calvary church was taxed to its utmost to accommodate the crowd present on the evening of the 12th Sunday after Trinity, the occasion being the Bishop's visitation to the parish. After the lesson, during the singing of the hymn "In token that thou shalt not fear Christ crucified to own," the Bishop and rector led the way to the font near the entrance to the church, followed by Mr. and Mrs. Van Nortwick (aged 77 and 74 years). Then followed the Baptismal office, and these two old people were received into Christ's flock. The Bishop was the preacher, and then followed the confirmation of a class of ten, among whom were Mr. Van Nortwick and his wife. The reception into and the complete identification with the Church of this aged couple was the occasion of great joy to all their friends, and in fact to the whole parish, for it was Mr. Van Nortwick who built the church, and who has been a constant, generous friend to the parish.

Church work here is active and prospering under the able direction of the zealous and hard working rector. The same may also be said of Geneva, which is in his charge.

GENEVA.—The next day, Monday, the Bishop went to Geneva and met with the clergy of the Northeastern Deanery at St. Mark's church. The first service, in the evening, consisted of a shortened form of Evening Prayer, followed by the confirmation of a class of four. Then addresses were made by the Rev. J. Stewart Smith, of Elgin, on "The Christian Priest; his calling and responsibilities;" by the Rev. Dr. Wm. H. Vibbert, of St. James' church, Chicago, on "The Christian man in his relation to the Christian Church, and the Christian Priesthood;" and by the Bishop, summing up and pointing the foregoing, by wholesome doctrine about life in the Church. The next morning at 10 o'clock, the clergy to the number of 16 met again at the church for a celebration of the Holy Communion,

the Rev. Dr. Vibbert being celebrant, the rector, the Rev. W. W. Steel serving. Then followed a most interesting and highly instructive paper by the Rev. Mr. Cooke of Englewood, on "The life and work of George Herbert." The congregation being dismissed, the Dean, Dr. Locke, took the chair for the business meeting of the convocation, when a number of reports of missionary work were made. At 1 o'clock the convocation adjourned from its business to meet again at St. James' church, Chicago, in November. But, although the business of the convocation had ended, its pleasure had not, for the clergy repaired to the fine residence of Mr. Chas. Pope, where they were delightfully entertained by the host and hostess and a number of the ladies of the parish. After lunch, the afternoon was spent until train time on the spacious lawn under the trees and on the river bank. The ladies of Geneva have never before had the opportunity of entertaining the deanery, but by their hearty cordiality, and graceful hospitality, they have rendered the convocation just held, one of the most enjoyable ever experienced.

NEW YORK

CITY.—With a view to some changes in connection with the city mission, the house No. 38 Bleecker street, has been fitted up for a clergy house, and will become the headquarters of the mission.

The contributions to the Missionary Board have been unusually large during the summer months, and the Board is happy to announce that they have reached the end of the year free from debt. In doing so however, \$41,000 received by way of legacies, were appropriated. The contributions were greater than last year by \$60,000.

The rector of St. George's has returned from the West, and occupied his pulpit last Sunday. He is greatly interested in the social work of the parish, and on September 15th, held a special meeting in St. George's to interest young men in the subject. The whole matter was to be put into the hands of a large committee.

The rector of Holy Trinity, the Rev. Dr. Watkins, is to start a Chinese Sunday school and a new Young Men's Association in connection with his parish.

A mission of St. Stephen's church at Tottenville, Staten Island, which was started some years ago, was not long since made independent by the Assistant-Bishop. The mission is to have an edifice of its own, to which there are fifty or more subscribers. For the present, the services are held in the South Baptist church, the first service having been conducted by the Rev. A. G. Mortimer, rector of St. Mary's church, West Brighton.

WISCONSIN.

The various educational institutions in the diocese have recently opened. Racine College had an increased number of students in the grammar school, though the collegiate department was somewhat smaller. The faculty remains unchanged, save that one of the grammar school tutors succeeds Prof. Gilman.

Kemper Hall opened with an increased attendance. There is no change in the sisters or teachers, though there are one or two new of the latter.

St. John's Hall, Delafield, opened on the 15th of September. Prof. Gold, of the Western Theological Seminary, spoke on "Dr. DeKoven's Influence on Christian Education." Dr. DeKoven, it will be remembered, was the founder

of the academy. The Rev. W. E. Toll also made an address, and the "Kemper Memorial Bell" was dedicated. It is a memorial both to Bishop Kemper and to Dr. Kemper. The Bishop of the diocese, the Rev. Dr. Adams, and the Rev. Mr. Townsend, of Chicago, were also present.

The church of St. John Chrysostom, Delafield, has a new processional cross of brass, jewelled, which is said to be one of the finest in the diocese. It is an elegant and valuable addition to the furniture of the church. The church building has been renovated and repaired during the summer.

The Cathedral School, at Milwaukee, opened with a larger attendance than ever before. The efficient corps of teachers remains unchanged.

Upon St. Michael's Day, Nashotah's new term began. This writing is of course too early to record the number, or other information concerning the students.

The Rev. J. M. Francis, the registrar of the diocese, who has been for more than a year at Oxford, England, has returned to this country, and is spending a few weeks in Pennsylvania, preparatory to re-commencing work. He will be added to the cathedral staff, and will be a valuable acquisition. The Rev. H. A. Skinner, sometime canon of the cathedral, but now of Mississippi, has been for some weeks in Milwaukee and vicinity.

CENTRAL NEW YORK.

SYRACUSE.—The Church in this city has suffered a great loss in the resignations of the Rev. John A. Staunton, of Trinity church, and the Rev. Dr. Clarke, of St. James'. Six years ago the former accepted the call of Trinity church, and took up a burden of \$7,000 debt, with three years' accumulated interest. This, by personal influence and generous contributions, he has completely cancelled. The continued illness of his wife, who has been an enthusiastic Church worker, has compelled his resignation. There is great sorrow over his departure. Dr. Clarke has had a long and useful pastorate in St. James' parish. He is known and loved by nearly all the Church people of Syracuse. His sympathetic and lovely presence will be greatly missed.

FOND DU LAC.

On Tuesday, September 12th, the convocation of Fond du Lac met at Christ church, Green Bay. There were in attendance twelve of the clergy. Convocation opened with evening service. The church was elaborately decorated with fruits, flowers, and grain, the Sunday previous having been observed by the parish as a Harvest Festival. The service was followed by missionary addresses from the rector of Trinity, Oshkosh, Canon Richey of the cathedral, and the general missionary of the diocese. Compared with other convocations, the attendance of the laity was very good. Wednesday morning prayers were said at nine o'clock, and at half past ten there was a celebration of the Holy Communion, at which the rector of Marinette preached a very interesting and instructive sermon on the "Sower and the Seed."

Wednesday afternoon, after a dinner given by the ladies of the parish in the parish hall, to the visiting clergy, the convocation met for business. At this meeting, at which the Bishop of the diocese presided, a paper was read by the Rev. Canon Richey, upon the "Elements of Success in Parish Work," which was followed by a long discussion. After the evening service the

convocation adjourned, and repaired to the parish hall, where for two or three hours the people of the parish and the visiting clergy met socially. Every one was more than pleased with the attention and kindness of the good Church people of Green Bay, who with their rector made such hospitable provision for the comfort of their visitors. Everything passed off most agreeably, and the clergy returned to their several cares refreshed for their work after the happy two days intercourse with their brethren.

KENTUCKY.

At the 58th Diocesan Council, which met at Louisville last week, the Rev. E. H. Ward was elected Secretary. Standing Committee: the Rev. Messrs. E. T. Perkins, D. D., J. G. Minnegerode, M. M. Benton, and Messrs. Wm. Cornwall, Clinton McCarty, W. A. Robinson. Deputies to the General Convention: Clerical, R. S. Barrett, E. T. Perkins, D. D., Reverdy Estill, E. A. Penick; Lay, R. A. Robinson, Wm. Cornwall, W. E. Merrill, T. N. Allen.

LOUISVILLE.—St. Peter's church, the Rev. J. N. Chesnutt, rector. This parish situated in the West end, and formerly known as Portland, rejoiced for many years under the ministrations of the late Rev. L. P. Tschiffely. An altar, the gift of the Sunday school, sacred to the memory of Mr. Tschiffely, was duly blessed, tenth Sunday after Trinity. It is an elaborate work in oak, exquisitely carved and furnished with cross, eucharistic lights, vases and altar desk—all of polished brass.

A staunch and solid work is being accomplished in this parish for our Lord and His Church, which leave a pleasing impression.

NORTHERN NEW JERSEY.

HOBOKEN.—St. Paul's church, the Rev. W. R. Jenvey, rector, is greatly encouraged in view of increasing congregations, and the going forward of various improvements. The roof and other parts of the church have been ceiled, adding much to its appearance, while a new rectory costing about \$6,000, is drawing near completion, and will be ready for occupancy in October. The Sunday school numbers about 300 scholars, and is highly flourishing. Mr. Jenvey, who has been rector of St. Paul's about three years, was formerly in charge of Trinity church, Reno, Nevada. He has shown himself to be an active, zealous man and hard worker, and is much beloved.

CENTRAL PENNSYLVANIA.

READING.—The weekly meetings of the Men's Guild, connected with Christ church, the pro-cathedral, were resumed on Monday evening, September 20th. At these meetings the Rev. Dr. Wm. P. Orrick, rector of the parish, delivers courses of lectures. The subject of his present course is "Earthquakes." He will treat in this course of the most destructive volcanoes in the history of the world and of the courses of earthquakes as given by scientific men. His talks on geology occupied the meetings of one season, and those on astronomy another season. The lectures are delivered every Monday evening at 7:30 o'clock. The public generally are welcome and are invited to be present.

On the 13th Sunday after Trinity, the Rev. Lewis R. Dalrymple, rector of St. Barnabas' church, preached a sermon to the Sons of St. George, about 50 of the order attending the service in a body. The Rev. Mr. Dalrymple took for his text, Prov. xiv:34, "Righteousness exalteth a nation."

WESTERN NEW YORK.

The following named are the deputies to the General Convention, elected by the council: Clerical—John W. Brown, D.D., W. D'Orville Doty, D.D., Henry W. Nelson, Jr., Wm. A. Hitchcock, D. D.; Lay—J. M. Smith, LL.D., James C. Smith, LL. D., Hon. George Barker, G. B. Worthington.

WARSAW.—Trinity church, during the absence of its rector, the Rev. Anson J. Brockway, upon his annual vacation, has been entirely renovated and improved. A devoted Churchman caused the exterior of the church to be handsomely painted, and the interior, by the efforts of the young people, is finely decorated in fresco, making it strikingly beautiful. It is now one of the handsome churches of the diocese. Services were resumed Sunday, the 12th inst., the rector officiating, and large congregations were present at both services. There is an earnestness of purpose in Church work, fully apparent in this parish.

WESTERN MICHIGAN.

The Rev. J. N. Rippey, M. D., of Muskegon, is designated to fill the vacancy in the clerical delegation to the General Convention, caused by the removal of the Rev. F. C. Coolbaugh from the diocese.

MASSACHUSETTS.

The journal of the convention of the diocese, recently published, gives the following diocesan statistics: clergy 178; ordinations 19; candidates for orders 22; churches consecrated 4; parishes, chapels and missions 172; Baptisms 2,969; confirmations 1,650; communicants 22,268; Marriages 850; burials 1,394; aggregate of contributions \$684,258.68.

LOUISIANA.

The Rev. H. H. Waters has been appointed to take the place of the Rev. Dr. Holland, as deputy to the General Convention.

MINNESOTA.

ST. PAUL.—Merriam Park is one of the most beautiful and promising suburbs of the great commercial centre of the northwest. A little more than a year since the holding of Church services was begun by the rector of Christ church and his assistant. Two lots of ground as a site for a church were generously given by the proprietor of the Park Site, Col. John L. Merriam of St. Paul, something over \$1,000 toward the building of a church was raised by the residents of the Park, while the parishioners of Christ church, St. Paul, contributed nearly a like amount. On last Ascension Day, Bishop Whipple assisted by the clergy of both cities, laid the corner-stone of St. Mary's. The beautiful cruciform church, costing with its furniture \$3600 is now completed, and was formally opened for the celebration of public worship on the morning of the twelfth Sunday after Trinity. The church was seated with chairs for 200 people, all but two of which were occupied. The services were conducted by the Rev. Sidney C. Jeffords, assistant minister of Christ church, St. Paul, assisted by the Rev. E. Jay Cooke, rector St. John's, St. Paul, and the Rev. G. H. Yarnall, deacon. The preacher was the Rev. Edward C. Bill, of the cathedral, Faribault.

In his financial statement Mr. Jeffords announced that there still remained an indebtedness upon the church and furniture of \$1250. He gave great credit to the Ladies' Aid Society, by whose untiring efforts much of the

money for the erection of the church had been raised.

The choir of St. John's, of St. Paul, kindly gave their services for the occasion.

At the present rate of increase at Merriam, it will not be many days before St. Mary's will be able to take her place as one of the self-sustaining parishes of the diocese of Minnesota.

MISSOURI.

ST. JOSEPH.—The work begun here by the Rev. B.W. Timothy in May, 1885 is making encouraging progress. At that time his wife was the only communicant and his child the only Sunday school scholar. At present the number of communicants is six, and Sunday school scholars twenty. Church property consisting of a chapel, and a house to used as a pastor's residence was bought by the payment of \$650 of the \$700 given by Dr. Saul of Philadelphia. This work is among the colored population.

ST. LOUIS.—Foundations for the new Mt. Calvary church have been laid for a twelve-month or more; work on the superstructure has recently been begun. It is the intention of the parish to build a handsome church on the present site which is a fine one.

The school of the Good Shepherd began its fall session on the 15th inst. the opening services being conducted by the Rev. S. H. Green, chaplain to the sisters and the Rev. B. E. Reed. The school begins encouragingly, although there are accommodations for more pupils than have been entered. The sisters are untiring in their efforts to make the school successful, and worthy of patronage, and they are entitled to the encouragement and support of the Church people of the diocese.

NORTHERN TEXAS.

The condition of Northwest Texas is given by Bishop Garrett as follows: "We are now in front of the greatest calamity which has afflicted this region since I have been here. There has been a terrible drought over all the western portion of the State. There is absolutely nothing produced west of Weatherford for a distance of six hundred miles! I have just come in, and have never seen such desolation anywhere. It is pitiable to see the poor cattle and sheep starving to death for want of water and grass, while their unhappy owners look on powerless to avert the misery which they can neither avoid nor endure. Corn and cotton will yield fairly well in the middle and eastern portions, but that will not be sufficient to save the people of the vast area to the westward from utter ruin. Of course our business men here are seriously oppressed, because their chief trade is with the West, from which no returns can possible come this year. How the Church is to be kept alive in that region with a reduced appropriation is a problem too hard for me. I have just placed a man at Brownswood, but whether this terrible famine will drive him out is more than I will venture to say. Thus my work becomes more difficult every day. Yet we will hope on even against hope, and stand by our post of duty."

SOUTH CAROLINA.

CHARLESTON.—We extract from a private letter some items of interest which we hope will have the effect of eliciting substantial sympathy for the House of Rest:

The House of Rest is in the northwestern part of the city, corner Spring and Ashley streets; the wharves are

along the eastern front. In the cyclone, as well as the earthquake, some of the most completely wrecked buildings were in our neighborhood.

The House of Rest stood well, losing only chimneys and plastering. Of course, with plaster falling in the dormitories, and ignorant what turn events would take, Miss Wagner had the children dressed as quickly as possible and out on the steps, ready to go into the street in case of necessity. The elder girls helped her nicely, the women lost their heads entirely. A kind-hearted neighbor "could not stand the sight" of the unsheltered little ones, and, assisted by his friends, fixed boards slantwise from the fence of a vacant lot near, where many had taken refuge. Our 35 were packed closely as possible, and after a few collects and a hymn, the little ones fell asleep, the elders kept quiet and Miss Wagner watched. In the morning they returned to the house, yard rather, and the plastering was taken down. Blankets, cushions, etc., made the tent more comfortable the next night. They occupied it until Friday, when a Government tent (to hold 20) made our 35 feel easy comparatively. The rain so longed-for, yet dreaded, came so copiously on Monday, that Miss Wagner decided to stay in the house. Then arose a new difficulty; a poor ignorant woman refused to go up stairs with some girls—a necessary arrangement, as the beds were not in their usual order. She would not encounter "the evil spirit up-stairs, to be shaken," etc. Miss Wagner tried explanation, persuasion, authority—Rose caught up her child and fled to the tent in the rain! she returned in the morning. Another woman, barely manageable in the tent, has become insane, threatens danger, and unless she calms down, quickly, must be sent away for the sake of the children.

Our great need is "daily bread," now and for the future. Our friends, with scarce an exception, are severe sufferers, yet we seem to have no claim on the bureau of relief. We are not homeless, we are not laborers out of employment, and unless our friends can make some special plea we will get nothing. We got none of the wood given out last winter, although our poor friends outside got on our recommendation.

The shocks are not as entirely over as I thought. At this very moment, 9:35, we have had one, slight it is true, but decidedly a shake, not a quiver, such as sometimes in reality, sometimes in imagination, we have never ceased frequently to feel.

Miss C. was to have gone North in the morning. She was at her own house in company with her sister and a lady and gentleman. The gas was extinguished, and as Miss C. got up to get a candle, the gentleman rose to prevent the young lady rushing into the street to return to her mother. A large bookcase, the marble mantel, and the whole chimney front, fell into the room, crushing the chairs on which they had been sitting! Was not that a narrow escape? The house has three rooms standing; all the outbuildings are down.

NEBRASKA.

HASTINGS.—Sunday, September 12th, the Bishop visited St. Mark's. The congregation numbered 150 in the morning and 250 in the evening. Two were confirmed, one of whom was baptized the previous evening. There was also an infant baptism at Evesong, Sunday. The following day the vestry united in a unanimous call to their much-pleased "new man," pledging

him their hearty co-operation and support, and a salary of \$1200 a year, payable monthly.

The Bishop needs only good men and generous gifts of money from the East to ensure the Church a glorious future in this thriving State. Hastings is only thirteen years old, yet it has 11,000 inhabitants. It has several good hotels, electric lights, water-works' building, handsome residences, a very creditable college, two railroads, with prospects of soon being reached by a third, the North-Western. A surprising number of people are to be found out here who come from the very best parishes East, and have all the training in the ways of the Church that one could desire. Early Celebrations, weekly Communion, week-day services, vested choirs, are not impossibilities. A ladies' Aid Society and an Altar Society are now engaged in active, efficient work in St. Mark's. The Sunday school is organized with an enrollment of about 30 children who are well provided with teachers. The outlook is most gratifying.

MICHIGAN.

The Rev. G. Mott Williams has been appointed missionary agent for this diocese.

The Rev. Theodore L. Allen, who recently resigned Hillsdale has been appointed convocation missionary for the Western convocation.

The Southern convocation met at Trinity church, Hudson, Tuesday and Wednesday, Sept. 14th and 15th.

Evening Prayer was said on Tuesday evening, and a sermon preached by the Rev. R. D. Brooke of Trinity church, Monroe, on "Fighting and Praying." Wednesday morning, Morning Prayer and Litany were said at 8:30 A. M., followed by a business meeting. The Holy Communion was celebrated at 10:30 A. M., and a sermon preached by the Rev. Henry Hughes of Coldwater, who has just resigned Brooklyn in this convocation. A bountiful luncheon was served in the basement of the church at 12 o'clock. Business was resumed in the afternoon, and at 3:30 P. M. the Rev. Joseph St. John of Clinton read a scholarly and devout paper on "The Church, the Guardian of the Truth." Discussion followed.

In the evening a well attended missionary meeting was held, at which addresses were made by the visiting clergy. Those present at the convocation, which was very enjoyable and beneficial throughout, were the Rev. Messrs. Brooke of Monroe, MacLean of Ypsilanti, St. John of Clinton, Hughes of Coldwater, Williams, missionary agent, and the Rev. Robert Lynn, rector of the parish. The next convocation is expected to meet at Adrian.

MAINE.

The Rev. Arthur W. Little, rector of St. Paul's, Portland, has been appointed a clerical deputy to the General Convention in the place of the Rev. Dr. Parke who has resigned.

MT. DESERT, ST. MARY'S BY-THE-SEA.—On the evening of Friday, September 17th, the Bishop of Albany acting for the Bishop of Maine, confirmed four candidates in the church of St. Mary by-the-sea. The congregations during the past summer have been larger than ever before, and despite the addition made to the church last winter, the overflow in July and August has proved as great as in previous summers. In several ways the work of the mission has been especially blessed this summer. Besides many generous gifts for other objects, a piece of land

has been given by a resident of the place, and sufficient money given by residents and summer visitors to build a rectory. Work will be begun at once upon the building, and the priest in charge of the mission will soon be provided with a comfortable and convenient home.

Early in the spring the missionary in charge of St. Mary's broke the ground for a new mission at Seal Harbor, by holding there the first church service ever held in the place. Since that time, with the help of visiting clergy, a regular Sunday service has been maintained. A valuable piece of land has been given by a summer resident of the place, and sufficient money raised to build a small but beautiful church. The building will go on during the winter, and those who spend next summer at Seal Harbor will find the services of the Church there.

The priest in charge of St. Mary's, (the Rev. Wylls Rede) has resigned that position and accepted a parish in Virginia. The services at St. Mary's and Seal Harbor, however, will go on during the winter without interruption.

The diocese has met with a great loss in the death of Robert H. Gardiner, Esq. of Gardiner. Mr. Gardiner was for many years senior-warden of the parish, treasurer of the Board of Missions, trustee of the Maine Episcopal Missionary Society, and of St. Catherine's Hall, a faithful lay-reader, and an honored and useful member of the General Convention. His wealth and social position gave him great influence, which was always used on the side of faith and righteousness, his sound Churchmanship, his kindly heart and generous hand, his irreproachable life, his good works, won for him the respect and love of the Church in Maine. May he rest in peace.

CALIFORNIA.

The boom in property in Southern California has proved a benefit to the Church in San Diego. The Rev. Mr. Restarick has just sold his church property, which cost \$200 some years ago, for \$10,000, and the property of the rectory, which cost \$1800 for \$5,000. On a new building site a churchly edifice and rectory will be erected at once. Mr. Restarick has also secured several fine church lots in sections adjacent to San Diego.

The managers of the Old Ladies' Home are about to canvass the diocese for funds with which to build. About \$15,000 is needed, and of this sum, some \$7,000 is in hand.

The health of the Bishop has not been so good for years as at present. Notwithstanding this fact, and owing to the slow convalescence of Mrs. Kip, the Bishop will not attend the General Convention. The clerical delegates will attend, with the exception perhaps of the Rev. Mr. Foute, rector of Grace church, and of the lay delegates, Messrs. A. M. Lawver and George Gibbs will attend the Convention.

The Bishop of Northern California has cut off the stipend of the Rev. Mr. Bollard, missionary-in-charge at Vallejo. The cause for this action was the persistence of Mr. Bollard and his communicants in using wafer bread in the Holy Communion.

In response to a call of the Bishop, the clergy of San Francisco and Marin counties met on the 11th inst., at St. John's church, San Francisco, to organize the convocation of this, the first district. Several of the clergy present opposed the movement on the ground that the call was not of the Bishop's free motion, and also that the objects of convo-

cation, as stated by the chairman, the Rev. E. B. Spalding, were not such as are contemplated by the present canons. In spite of this it was decided to organize convocation by a vote of seven to four. The minority after entering a protest, withdrew from convocation until the diocesan convention, when the canon will be amended.

On August 29, the younger son of the Rev. John A. Emery died after a week's painful illness. Some ten days before his death the child was struck on the head with a lurch-can by a school-mate. A concussion of the brain followed with the sad result mentioned. A notable feature of the burial service was a celebration of the Holy Communion, when the clergy of Oakland and San Francisco with many communicants received. This is the third occasion only in this diocese on which the Holy Communion has been celebrated at a burial. The Rev. Hobart Chetwood was the celebrant, and the Rev. C. L. Miel, the deacon.

On the 7th inst., Mrs. Anne Wells Kellogg, a daughter of Bishop Chase, and the widow of the Rev. E. B. Kellogg of this diocese, died at her home in St. Andrew's parish, Oakland. Mrs. Kellogg was a prominent member of the Woman's Auxiliary and president of the Guild of St. Andrew's. Her life was filled with good works, and her death is a great blow to Churchwomen and their work in California.

Sometime since an effort was made by the Rev. C. L. Miel, rector of St. Peter's church, to form an organization of the guilds of San Francisco and vicinity for the purpose of renting a room in a business portion of San Francisco, where the handiwork of the guilds might find ready sale.

The laity took up the project enthusiastically, but owing to the lack of interest shown by some of the clergy, the project is likely to be delayed, if not defeated.

Three churches in San Francisco, St. Stephen's, St. Paul's, and St. Luke's, are about to purchase pipe-organs.

On the twelfth Sunday after Trinity, in the evening, a service of song was held at St. Peter's church, San Francisco. The service illustrated the sermon, "Church music, past, present and future." The illustrations were of a high order and fairly represented the different national schools of Church music. The service was choral and was rendered by a choir of young men and women of the parish, under the direction of the rector. A very large congregation was present and the offerings were devoted to diocesan missions. It is the intention to give a service of this character once every two months.

The Rev. Dr. David McClure has accepted the parish of Bishop Whitaker in Virginia City, and will shortly enter upon his duties as rector.

LAS GATAS.—On September 15th the mission here was formed into a parish under the regulation of the diocese. The Rev. F. B. A. Lewis, M. D., formerly of Central New York, was called to be the rector. For three years Dr. Lewis, who resides near San Jose, has visited the Las Gatas mission three miles distant, and has Baptized 31 persons and presented 32 for confirmation. From less than a dozen the number of communicants has increased to more than 80 in these three years. The neat chapel in which Mr. Lewis held the first service is now too small to accommodate the worshippers and it is intended that a new church costing \$3,000 to \$4,000 shall be built within a reasonable time.

BOOK NOTICES.

RECORDS OF AN ACTIVE LIFE. By Heman Dyer, D.D. New York: 1886. Thomas Whittaker. Pp. 422. Price \$2.00.

An autobiography is by no means an easy thing to write successfully. It necessarily consists of self, and circumstance. To picture the former in simple, uncolored life, and in modest subordination to let it run naturally through without over-occupying the scene of events which make its interest; to present others who surround the author; to put down just enough of all parties concerned, while able to display much more that would impart greater keenness, and consequent relish by the public; but, to refrain, and let the mantle of silence, like that of charity, cover a multitude of things which may as well be unknown," these are points of judicious skill and manly generous dealing where so many fail, and in which the records of Heman Dyer's active life most pleasingly excel.

Few men in our generation have wielded the large influence, unobtrusive, but felt in the politics, in the life and progress of the Church and true religion, that has marked the public career of Dr. Dyer. An unbending leader amongst the Low Churchmen of his day, while holding dear as life the tenets of that school, he yet ever sought the things which make for peace, and was one of the first amongst them all to recognize and hail the newer order of things which promised unity, in combination for the simple, proper work of the Church. He would not be made a bishop, but many a chief pastor has thanked God for him, as a staunch and unflinching support of his mission, in men and means. His prudent and sympathetic counsels have been under God's Spirit the safeguard of scores of young priests in the early formative period of their ministry. All these and thousands more among the faithful laity will rejoice at the appearance of these records with anticipations that will not be disappointed. Here will be found a candid introspection of the work and management of the great "Evangelical Societies." The personal life and the public activities are so deftly interwoven, that autobiography runs modestly *pari passu* with the relation of Church events into which they entered. Dr. Dyer writes as he speaks; those who know him therefore, may expect to find on his pages many pretty and well-rounded bubbles of humor.

The publisher has doubtless found it a grateful task to present the Records in a solid and handsome form.

LITURGIES AND OFFICES OF THE CHURCH, for the use of English readers, in illustration of the Book of Common Prayer. By Edward Burbridge, M.A., rector of Backwell, Somerset. New York: 1886. Thomas Whittaker. Pp. 361. Price \$2.50.

Deputies who would gladly find means to increase their preparedness for dealing most intelligently in the approaching General Convention with the proposed changes in our liturgy and offices, would do well to send for this book without delay, for it is the completest, in its historical information, and the most edifying in the order in which that information is applied to its great subject, of any concerning which we have knowledge. The statement of intention in the Preface is well carried out, "to simplify the study of the original sources of the Church services, by setting forth in an English translation the earliest forms of Christian worship, both of the Eastern and Western Church, by pointing out how these were developed in mediæval service books, and by tracing the return to primitive models in the revisions of the sixteenth century. An acquaintance with the

original forms of separate prayers gives no true idea of the service to which they belonged. The service itself must be studied as a whole, before its character can be understood. To do this it has been necessary for students to investigate many books, not only difficult of access, but extremely puzzling to anyone not accustomed to use them, and the result has been that liturgy, canon, Sacramentary, Missal, and Breviary have been names rather than realities, to all but the few who have taken up liturgies as their special study."

It appears to the author that the common practice of regarding the forms which were in use in England at the beginning of the sixteenth century, as if they were the original sources of the Prayer Book, is fruitful in mischief. For in this way the origin of the English services is traced to a collection of devotions more deeply affected by mediæval developments of ritual and doctrine than those of any other country. He has endeavored therefore, to open the way for pushing the investigation farther back, and studying the originals upon which the mediæval offices were constructed; so that the successive changes by means of which they reached the form familiar to our reformers, may be clearly seen, and the true and original sources of our services may be discovered as near as possible to their rise in Apostolic times.

We have thought it well thus to introduce this valuable and timely work to our readers by letting the author make his own declaration of its objects. They will find in its contents a catalogue of the remains, in MSS. and printed books, of the library of Cranmer, a comparative Table of Liturgies, the Eastern Liturgies (Clementine, St. James, St. Chrysostom in English and Latin), the Roman Liturgy, of the age of Gregory the Great, Relics of British Rites, Anglo-Saxon Service Books, the Liturgy of Sarum, the Hour Offices, History of the Book of Common Prayer, Works which guided the Reformers in revising the Communion Service, the English Order of Holy Communion, Comparative Table of Anglican Communion Services, the Common Prayers, Litanies and Invocations of Saints, and the Creeds; lastly, a full list of the works referred to, and a copious Index.

The rector of the church of the Ascension, Chicago, has published for private circulation, "Letters of Consolation," by the Rev. James DeKoven and others. The sympathy in affliction thus expressed in private letters has been found so helpful that they are now printed "in the hope that those who have tasted the sorrow of bereavement may thus be able to comfort others with the comfort whereby they are comforted themselves."

THE Baccalaureate sermon before Lehigh University, by the Bishop of Pittsburgh, has been published. The subject is "The Duties of Educated Manhood."

"The Object of Confirmation," to receive the gift of the Holy Ghost; a tract published by James Pott, N. Y.

CORRELATIVE and Opposing Forces in both Nature and Revelation, a sermon preached before the Dutchess County Convocation by the Rev. Wm. W. Olsen, D.D.

THE Book Annexed and the Bishops, by the Rev. Chas. R. Hale, Davenport, Iowa, gives a resume of the published opinions of the bishops whose judgments are against the proposed revision.

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

During the past summer, in the dullest season, THE LIVING CHURCH has added a large number of new subscribers to its list, without resorting to premiums or travelling agents. Confident of gaining many more, the Publisher commends the October offer, elsewhere advertised, to the attention of all readers interested in sustaining the work; and hopes that each subscriber will forward ten cents in silver, or five two-cent stamps, to furnish the four numbers containing reports of the General Convention, to some friend who is not now a subscriber.

"THERE goes one white man who never lied to an Indian," was the compliment paid to Bishop Whipple the other day by a red man.

THE Chicago Baptist University is to be given up, under foreclosure of a mortgage. An unfeeling editor suggests that this comes from not cultivating the game of base-ball.

DEAN HALE, of Davenport, has done a good work in compiling from recent Episcopal charges a number of criticisms of the Book Annexed. It will be of value, even to those who favor many of the changes discussed, as showing what has been said on the other side by many who lead public opinion in the Church, and whose judgment should have great weight.

A LADY in Scotland sends the following version of "Now I lay me down to sleep," to *The Brooklyn Magazine*:

This night, when I lie down to sleep,
I gi'e my soul to Christ to keep,
I wake a' noo; I wake a' never,
I gi'e my soul to Christ forever.

This is a better prayer for a Christian than the one our children use.

THE valuable papers on "The Philosophy of the Creed," translated from the French of Pere Gratry for this journal, are nearly completed, and the translator would like the opinion of our readers as to whether the publication of the series in paper cover would be found useful in parochial work and be likely to meet with a considerable sale. Any expressions from our readers will be appreciated.

SOME Churchmen excuse themselves from taking a Church paper on the ground that they get all the Church news they care for in the dailies. It may be true that they get all they care for, even in the monthlies, but in no secular periodicals do they get very much or very accurate Church news. There is scarcely any mention in the dailies of important events transpiring in the Church of England, and matters of great interest in the American Church are generally dismissed with a paragraph. We searched in vain through the New York papers, not long ago, for some account of the ordination of a bishop. There was not even a mention of it. The reports of our conventions by the daily press are often very unsatisfactory, as they must necessarily be when written up by reporters who have no knowledge of Church matters.

THE WORKING PARISH.

The opening of the social year at the end of vacation is also the beginning of the season of the working of the parish in all sorts of activities. The doing of a great number of things in a parish is always evidence that it is alive, but not always the proof that its activity is most wisely directed. The best work of the parish is that which best answers the calls for social and religious helpfulness through a large number of people. It is not the everywhere-ness of the parish priest that is of the most importance. This power to interest the laity in such work as may extend the plans of usefulness which he has himself devised is a higher service, and it is this gathering of families into the field of activity, as well as the awakening and training of individuals, which tells perhaps most upon the building up of a congregation. This is the season when plans of this sort are being framed, and much of the prosperity of a parish is due to the way in which the clergy and laity, on their return from vacation, begin the tasks that lie before them. It is believed that in the forming of parochial plans the laity should be much consulted, and that in these busy times all laymen should be made to feel that a large part of the parish burdens as well as many of its opportunities for Christian service must be shared by them. It is well, in laying out work of this kind, to look beyond the parish and to exercise the largest comprehension of the opportunities for social usefulness which lie within the reach of our clergy in nearly every community. It is also well to convey the impression to one's own people that there is a larger field of usefulness than any of them have fully apprehended, in the social life of the community which is most potent in the

shaping of public opinion. It is the privilege of our clergy, as it is also one of the enlarging influences of the Church, to do their work under the lead of great ideals, and it is just this lofty conception of what the Christian religion may do in every community which our clergy and people should illustrate in their parochial life. But the results that lie within the range of such a scheme of work only come through wisely devised plans that are undertaken with consecrated minds and hearts.

THE NEW TEMPERANCE.

It has been arranged that a meeting of the Church Temperance Society be held at "Farwell Hall" during the sitting of the General Convention, and on the evening of October 13th. The meeting will be addressed by the organizing secretary, the Rev. Dr. McKim, of New York, Father Osborne, of Boston, etc. They will take up such subjects as "Temperance Mission Work in Large Cities;" "The Christian Basis of the Society;" "Diocesan Organization," etc. The object of the meeting, of course, will be to get the principles and work of the society more extensively before the Church and give it a sensible impulse. There will be no effort to magnify that work which has been going forward for four years, nor to blame those who have taken no part in it. The society is too sure of its cause to exaggerate, and already counts on too many friends to use harsh words in respect to any whose attitude is one of indifference.

Properly speaking, the temperance put forward by this society might be called the New Temperance. It is certainly new to this country, whether in its basis and principles, its comprehensiveness, and largely in its work and methods. It is not new as it stands to reason or Holy Scripture, but as it stands to the misinterpretation and distortion of both. The old temperance—and God forbid that the good accomplished by it should be denied or disparaged—was too often intemperate in zeal, in language, in spirit, and in principle. It was often more exacting than the law, and far more exclusive than the Gospel. The friends and advocates of the new temperance are trying to avoid all this and to justify their work by rational methods.

The New Temperance is above all things religious temperance. It is not a thing of mere politics or morals, but has its deep grounding in religious obligation. It touches the soul in the very depths of its being. It concerns the will and the affections as well as the bodily appetites. The truly temperance man is such in the very sources of life. The truly intemperate man is such in the roots

and sources of a depraved nature. Consequently, this New Temperance is allied with the Church in what it has to bring in the way of truth and grace and a divine upholding. The man is fortified because the Church is behind him in what it has to offer, while he may be a partaker of its spiritual life. The Church Temperance Society is too certain that it is right in all this, not to be assured of a fair measure of success and to believe that in battling against one of the sorest evils of the time, it will be suffered to beat the air to no purpose.

As for the friends of the society, it may now count on a very large majority of the bishops. This appears from the fact that the recent pastoral by the presiding Bishop, recommending that November 14th be remembered in the churches as "Temperance Sunday," has already secured the approval of more than thirty bishops, while letters signifying the approval of fifteen or twenty in addition, are confidently relied upon. It seems quite impossible to disapprove of the society, unless it is felt to have no sufficient reason for being. At any rate, in the forthcoming meeting to be held in Chicago, it will do no harm for deputies to hear what the society has to say for itself.

THE BOOK ANNEXED AND THE "RITUALISTS."

The Independent (quoted for "whatever it may be worth" by our brother of *The Standard of the Cross*), gives currency to the opinion that the opposition to the Book Annexed arises from the "extreme High Churchmen" or "Ritualists." "The Ritualists," it says, "want things to remain as they are until they feel strong enough to overturn entirely the work of the Reformation." They hope by delay to secure in the end a Prayer Book after their own heart. "This," it says, "is the dream of the Ritualists. All, therefore, who vote against this revision are voting into the hands of the Ritualists." This information, we are told, comes from Episcopal sources.

This is only one of numerous attempts to appeal to prejudice and sow distrust among those who in this important matter are strongly inclined to march together. On the part of the principal opponents of the Book Annexed the discussion has been conducted upon grounds of sober argument. There has been no attempt to attribute hidden motives to the framers and defenders of the revision. The Wisconsin report, that of the Maryland committee, Dr. Richey's article in *The Church Review* of April, and the essay of Dr. Gold in *The Seminarian*, have gone over the whole ground very thoroughly and we believe that

the arguments they have presented have not been seriously met in any quarter. Indeed, in many instances, their force has been admitted on all hands, and by no one more candidly than the able champion of the proposed revision. That is, it is now generally allowed, even by those who still wish for the adoption of the Book Annexed, that it contains many mistakes and imperfections, that most of the new matter exhibits a great falling off from the lofty and incomparable style of the old Prayer Book, and that it is even doubtful whether there are not grave structural defects which it is impossible to ignore. This being admitted, what is the significance of such statements as that which we have quoted from *The Independent*? It is simply this, that the Church is asked to forsake her old Prayer Book and adopt another, confessedly crude and imperfect, because the Ritualists have "a dream!" Terrible fellows, these Ritualists, when it is supposed that even their dreams have power to startle the Church from its ancient conservatism, its long-trying ways. THE LIVING CHURCH does not claim to be in the secret counsels of the "advanced" or any other party. It aims to vindicate what is good in any quarter, and would not hesitate to criticise what it deems to be mistakes or errors on any side, be it "High," "Low," or "Broad." But suppose, for a moment, that there is among the advanced Ritualists such a dream or hope as that described; suppose they do count upon such an increase of strength as will enable them to control a future revision—we fail to see in this anything censurable. No policy could be more legitimate in any party. It is far more fair to the Church than the attempt, through a ritualistic scare, to force upon her an imperfect and blundering piece of work. The latter method seems to us to be partizan in the worst sense, and fraught with the evil consequences which always follow hasty and panicky legislation. The former simply asks for "fair field and no favor" and would fight things out in the arena of work and teaching. Nobody is possessed of any infallible insight into the "needs of the age." What those needs are can only be determined by experiment. If the ritualists succeed in meeting those needs they will triumph; if not, they will go to the wall.

But after all, we are unable to see how the progress of the "Advanced High Churchmen" would be affected by the passage of the Book Annexed. Dr. Huntington has shown that, with the use of that Book, it would be possible for the High Churchman to arrange the Daily Offices after a much more catholic model than can be done at present, as it would be possible also under

the same Book to have a much "lower" type, closely assimilated to the liturgical curiosities of our sectarian brethren. It would be possible, and often almost necessary, for the bishop of a diocese to suggest and sanction some one of the many methods of arranging those services as having his preference, so perplexing are the rubrics and alternatives of the proposed Book, to the average layman and even many of the clergy. Thus diocesan "uses" would inevitably arise. The better varieties among these uses would gradually tend to drive out the inferior ones. There is nothing in this to alarm the "Ritualists." If they are so sure to increase in strength, as *The Independent* and its informants assume, the Highest Ritualistic uses would gradually prevail and the Book Annexed would be found to have hastened rather than retarded a final revision on other lines.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE VOICE OF THE FATHERS.—ST. JUSTIN MARTYR.

Among the Fathers of the Church, the next whose work remains for our instruction is Justin Martyr, whose life covers the years from A. D. 110 to A. D. 165. He was born in Samaria near the place of Jacob's well, although his paternal ancestry was probably Roman. From his earlier days he was inclined to philosophical studies and when he became a student searched zealously among the systems of the schools for the higher knowledge that should satisfy the cravings of his soul. After having become an adept in all the varied philosophies of the day, and finding only disappointment in the best and noblest of them, he finally sought the Christians that he might learn the secrets, which they were supposed to possess.

So impressed was he with the simplicity and beauty of Christianity that he became forthwith a most zealous champion of the Gospel, and gave up his whole life to the work of an evangelist. He had probably no settled place of labor. He was for a time in Ephesus and in Rome for a season also, where the heathen philosophies were the final cause of his martyrdom. His writings are by far the most important of the second century. Against the skeptical philosophy of the heathen and the invidious criticism of the Jews his arguments are characterized by an intense fervor and zealous enthusiasm that must have in their day made marvellous effect.

For our present purpose the work of St. Justin Martyr has but little of direct importance. His chief work is to exhibit the ludicrous inconsistencies of the heathen religion, and to vindicate the Christians from the false charges made by their enemies. Much of keen incisive reasoning is contained in his apologies, and by manly and heroic rhetoric he pleads for the noblest philosophy the world had ever heard.

In his first apology however, there are several chapters in which, to vindicate the Christians of the charge that their worship was made up of orgies, and of unutterable things he describes at some length the method of the celebration of

their most sacred and venerated mysteries.

In chapter lxi., is the second century view of Holy Baptism. He says:

"I will also relate the manner in which we dedicate ourselves to God, when we have been made new through Christ; lest if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, then they receive the washing with water. For Christ also said: 'Except ye be born again, ye shall not enter into the Kingdom of Heaven.'"

Chapter lxx., continues the description of the course of a convert.

"And after we have thus washed him who has been convinced and has assented to our teaching, we bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized persons, and for all others in every place, that we may be counted worthy, now that we have learned the truth by our works also, to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation.

Having ended the prayers we salute one another with a kiss. There is then brought to the bishop, by the brethren, bread and a cup of wine mixed with water; and he taking them gives praise and glory to the Father of the Universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and the thanksgivings all the people present express their assent by saying Amen. And when the Bishop has given thanks and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and of the wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things we teach are true, and who has been washed with the washing that is for the remission of sins and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His Word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus Who was made flesh.

Chap. lxxvii.—On the day called Sunday, all who live in the cities or in the country, gather together in one place, and the memoirs of the Apostles, or the writings of the Apostles, are read as long as time permits. Then when the reader has ceased, the Bishop verbally instructs and exhorts to the imitation of these good things. Then we all rise

together and pray, and, as we before said, when our prayer is ended, bread, and wine and water are brought, and the Bishop, in like manner, offers prayers and thanksgivings according to the authority given him, and the people assent, saying, Amen; and there is a distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do and willing give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers who are sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour in the same day rose from the dead."

In these chapters the author epitomizes the entire sacramental system as it was acknowledged by the Church of the early half of the second century. It is a remarkable fact that the system of worship and of the administration of the Sacraments should have been so settled within a single lifetime of the Apostles as to enable an author thus to say what was the universal order and so clearly to define it. There is but one conclusion to be drawn from it, and that is, that while we have no definitely outlined order of service or worship given in the writings of the Apostles, nevertheless they during their lifetime, guided by the very spirit of infallible inspiration, arranged an order of things so completely that it became at once a fixed fact. In other words, it shows that the worship and Sacramental system of the Church, instead of being a development, shaped and moulded by a gradually discerned necessity or a circumstantial choice, was a fact of divine inspiration, settled for all time by the Spirit of God.

There are some things in this early apology that call for especial emphasis.

The clear enunciation of the dogma of Baptismal Regeneration, commonly supposed by ardent Protestants to be, as they say, "a relic of Romanism." Romanism must be a most venerable and authoritative system, then, for no words could more distinctly state the Scriptural and catholic doctrine of Holy Baptism than these of St. Justin Martyr written before A. D. 150.

The same may be said of the doctrine of the Eucharistic Presence of our Blessed Lord. The words of the Institution were never interpreted figuratively in any portion of the Church, until the days of the sixteenth century when the so-called spirit of Reformation was attempting to overturn all of Catholic custom and belief.

The early and complete substitution of the Lord's Day for the Jewish Sabbath, and the reason for the change, are noticeably prominent. The hearty and common character of the service, with the responsive exclamation after the prayers, is here shown to be a custom from the beginning.

The prominence given to alms-giving is marked, and the amount thus contributed is manifested in the number of objects to which it was applied.

At least the weekly, if not the daily, Celebration of the Holy Eucharist is described. Of the Liturgy that formed these solemn services, we shall find within a little space of time the norm

at least, if not the very substance, of what has continued in use through all the centuries, so that it becomes almost a distinguishing mark of the Catholic Church. It is enough that we find in the writings of St. Justin Martyr these descriptions that show clearly what was the general character of a common and constant worship.

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.]

FIFTH CONVERSATION.

Subject—The Church.

"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

IV.—CONTINUED.

Q. But what have you to say for the immovable or stationary character of this constitution?

R. What do you mean by immovable? Do you mean that the body of the Church lacks life, movement or progress? or do you complain of the stability of the doctrines and the unshaken solidity of our Constitution? If the organization is good, the doctrine true, doctrine and constitution ought to endure, and their duration proves their excellence. We have not variable charters, constitutions which decay and are re-made every fifteen years, as in a society which travails, and is ever seeking and never coming "to the knowledge of the truth."

Q. Nevertheless what you call stability of doctrine looks to me like the rigidity of death. There is no living thing but has some kind of progress, which while maintaining its identity marches onward in self-development.

R. Do you then suppose that we are without such progress? We have it both in theory and practice.

As to the theory, hear what Vincent of Lerins, a great and venerated doctor of the fifth century, said.

"Peradventure some will say? Shall we then have no progress at religion in the Church of Christ? Surely, let us have the greatest that may be. But yet so that it may be truly an increase of faith not a change; for the nature of an increase or growth is this, that in themselves severally things grow greater; but of a change, that a thing is turned from what it is to something which it was not. Fitting it is therefore that the understanding, knowledge and wisdom, as well of each individual as of the whole Church, should by the progress of ages abundantly increase and go forward, but yet only in its own kind and nature; that is, in the same doctrine, sense, and judgment." (Against Heresy, Chapter xxiii.)

Elsewhere he emphasizes this truth, that while there is progress in the understanding of the faith, there can be no new faith. "I cannot sufficiently marvel at the madness of men, that they be not content with the rule of faith once delivered to us, and received of old, but do every day search for one new doctrine after another, ever desirous to add to, change, or take away something from, religion; as if it were not the doctrine of God, which it is enough to have once revealed, but rather man's institution needing continual correction in order to be perfected." (The same, chapter xxi.)

The primitive doctrines of the heavenly philosophy necessarily, as time passes on, are more cultivated, wrought out, and expressed, but altered never.

They will receive more evidence of their truth, more light and interpretation, but they will preserve ever their identity, their fullness of meaning, and their integrity.

Such is the theory; as to the practice, the general councils of the undivided Church represent the mind of the Church guided by, and in union with, the Holy Ghost. They have power to declare the truth on any matter where questions have arisen, and their decisions, where as in the first four General Councils, they have been ratified by the acceptance of the whole Church, are final, and claim obedience from all faithful Christians.

V.

R. In St. John xvii. the great prayer of Christ to the Father, we see His Spirit and His glory (that is, the divine rays of His heart, mightier than those of the sun,) going forth to seek the true centre, the real self of each soul. To the child, the slave, the widow, the pauper, the tired stoic, the disgusted epicurean, to the man of every race and language, He cries: "Children of God, awake; love one another and be at one. Come unto God. My brothers, and unto Me your elder Brother."

So the central heart of true humanity, which is Christ Jesus our Lord, seeks to re-unite all in itself through the might of its glorious and glowing attraction. For those hearts, which are united in Him, space is annihilated, and in that centre, as Fenelon said, men from China to Peru may meet, and all, if they will, may be one. As the stars of heaven touch one another and are sustained in their courses by light and attraction, so do souls touch one another when God awakens them, and endows them with the glory which shines forth and "excelleth."

Such is the doctrine of the Communion of Saints. Souls which are in union with God, have contact one with another in Him, and dwell together in an unseen hospitality more real than that of outward life. They share each others' treasures and faculties in a divine intercommunion. Thus, in this union of men in Christ and with each other, the influence and glory of good hearts are divinely multiplied, the weakness of the most feeble is changed to power, the dying and dead souls are called back to life, and the whole mass of humanity is forced, in spite of its blind self-love, to advance so far as it is able, towards justice, light, and love.

Behold the heart of the world and its movement!

The nations, if they would find life, will go to the heart of the world. Who soever fights against that heart, his life to-day will be valueless, his body to-morrow will be in the dust. And the heart of the world is the One, Holy, Catholic, and Apostolic Church.

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.

PERSONAL MENTION.

The address of the Rev. Edward M. McGuffey will hereafter be Pierpont House, Brooklyn, N. Y. The Rev. M. Lindsay Kellner, who has been officiating at St. John's church, Clifton Springs, N. Y., during the summer, has returned to Cambridge, Mass.

The address of the Rev. D. Douglas Wallace, is Emmanuel church, corner 10th and Lawrence Sts., Denver, Colo.

The Rev. Dr. Sidney Corbett has bought and taken possession of house No. 4051 Powellton Avenue, Philadelphia and desires his mail matter sent to this new address.

The address of the Rev. Frederick M. Gray is Hyde Park, Mass.

The address of the Rev. William W. Bellinger, after the 1st of October, will be Wethersfield, Conn. The Rev. Jas. Oswald Davis has accepted a call to the rectorship of St. John's parish, Bellefonte, Pa. His address after October 1st will be Bellefonte, Pa.

The Rev. John S. Seibold, Post Chaplain U. S. Army, is stationed at Fort Reno, Indian Territory. Please address accordingly.

The Rev. Dr. Wm. P. Orrick, rector of Christ church (cathedral), Reading, Pa., who has been in poor health, has entirely recovered and is again attending to his parochial duties.

Prof. Wm. Henry Barrett of England, who was educated in music at Christ church, Dublin, has been appointed organist and choir-master at the church of the Nativity, South Bethlehem, Pa.

The Rev. Theo. L. Allen's address is 214 24th St., Detroit, Mich.

Having accepted the rectorship of Holderness School, Plymouth, N. H., the Rev. F. C. Coolbaugh, wishes his mail to be addressed accordingly.

The address of the Rev. Geo. Taylor Griffith is changed from 18 So. Peoria St., Chicago, to 114 West 41st St., New York City.

ORDINATIONS.

On Friday, Sept. 25, in St. Luke's church, Rochester, the Rev. Edward Phelon Hart, deacon, was advanced to the priesthood by the Rt. Rev. A. C. Cox, D. D., Bishop of Western New York. The candidate was presented by the Rev. Dr. Anstice. Mr. Hart is assistant minister in St. Luke's church and in charge of St. Mark's mission.

OBITUARY.

BECKWITH.—Entered into Paradise, September 10th, 1886, at Sewanee, Tenn., George R. F., infant son of the Rev. C. M. Beckwith of Atlanta, Ga.

EGBERT.—At his residence, Morristown, N. J., September 23rd, 1886, the Rev. William T. Egbert, aged 41 years. Funeral services were held on Monday, September 27th, at 2 P. M., in the church of the Redeemer, Morristown.

CLARKE.—Entered into eternal life, at Batavia, Ill., September 19, 1886, Richard Marshall Clarke, aged 70 years. "And Thou gavest him a long life, even forever and ever."

STRONG.—Entered into rest September 16, at Washington, D. C., Fanny L. Freeman Strong, wife of Chas. K. W. Strong and daughter of the late Rev. J. E. Freeman, Presbyterian missionary at Allahabad, India.

KELLOGG.—Entered the rest of Paradise on Tuesday, September 7th, Mrs. Anne Wells Kellogg, aged seventy years, born in Steubenville, Ohio in 1815, the ninth child of Bezael Wells, a grand gentleman of the old school, who, in company with Baron Steuben, laid out the now large city of Steubenville, and was, at one time, considered an extremely wealthy man.

The home in which his daughter was born looked like an old baronial castle, and is still standing surrounded by stately forest trees, in the midst of manufactories and mills. Here, in early times, were gathered many notable men—Henry Clay, Daniel Webster, and Bishop Chase were intimate friends of Mr. Wells, and there Lafayette was an honored guest. Indeed, Ross Wells was so fine a linguist that he travelled with Lafayette and acted as interpreter.

Growing up surrounded by such influences, and receiving a liberal education, it is no wonder that Anne Wells' naturally fine mind was early developed, and that she led a brilliant circle. As a young lady she had many suitors; among them some who were prominent men in the nation, but she kept heart whole, and managed by well-directed sarcastic wit, to turn admirers into friends. The one great love of her early life was her father, and to him she remained devoted after all her sisters had married. When he was old and feeble, and had lost much of his property she was still to be found by his side, and it was her hands that closed his eyes when his earthly career was over.

Some years after this Anne Wells became the wife of the Rev. Dr. Kellogg, and took charge of his large family of children, who became devotedly attached to her, and regarded her always as a real mother. Dr. Kellogg had charge of many important parishes in Ohio, but resided chiefly in Gambier, the seat of Kenyon College. In every place his wife was greatly beloved, and everywhere did she prove a most valuable aid to her husband in his Church work. Her advice was sought by all in perplexity, and her judgment depended upon by many. Her brother, Judge Wells, Superior Judge on the "Court of Alabama" claims, said that her mind was truly masculine in its grasp of business details. She was nevertheless a most gentle and sympathetic woman, and to her the deserving poor and needy never applied in vain.

During Dr. Kellogg's old age he removed to California, and for some time supplied the pulpit in San Diego, where he and his wife added to their already large list of friends. They finally settled in Anaheim. Here Dr. Kellogg finished the work of a long and useful life by gathering together a congregation, and creating an interest that resulted in the erection of St. Michael's church. It was largely owing to Mrs. Kellogg's earnest labors that this was accomplished, and the whole community had cause to bless her for her unselfish devotion to their welfare. It was then that the writer of this notice first met her in the early days of his ministry, and feels that the debt he owes her for wise counsel, faithful co-operation and substantial aid, can never be cancelled.

After Dr. Kellogg's death in 1878, Mrs. Kellogg accompanied her step-son, G. H. Kellogg, Esq., to Oakland, and became identified with St. Andrew's mission. Her labors there speak for her. Always at her place in Church, week-days as well as Sundays, always ready to give, even when zing called for self-denial, always ready to visit the sick, the needy and the stranger; and when in the winter of '85 the writer took charge of that church, he found in her the same wise counsellor, and efficient helper that she had been in earlier days.

The call of the Master came just as she would have wished. Three days before she was taken down with her last illness, she had gone to read the Gospel message at the bedside of a sick man. Then the summons came to her and found her ready. Unmindful and unconscious of all other things, when the Holy Communion was given her for the last time, she followed the service from beginning to end. Thus she simply lay and waited a few days

longer, till the Master called her to the rest of Paradise, leaving behind her the record of one who had fought a good fight, and who had kept the faith, and whose name hundreds will remember only to honor and to bless. E.

MISCELLANEOUS.

A RECTOR, fifteen years in Holy Orders, a man of large experience in life, as well as in missionary work desires a field of labor accordingly. He possesses the energy for the duties of a general or itinerant missionary, or he would undertake an extensive parish; though the salary be moderate. Address "ENERGY," care of THE LIVING CHURCH.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$10 a year, each. The climate is very healthy, absolutely free from malaria; drainage perfect. Address the rector.

FOR SALE.—Immediately the pipe organ of St. Ignatius church, New York City which has been removed to make room for a larger instrument. Two manuals, great and swell, 22 stops 2 1/2 octave pedals. Built by Stuart & Son, N. Y. In perfect condition. Price \$1000. Address the REV. A. RITCHIE, Hotel Vendome, New York City.

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, Wardeau, Faribault, Minn.

OFFICIAL.

Daily edition of THE LIVING CHURCH will be issued during the session of the General Convention, by the Rev. L. W. Applegate. It will contain a stenographic report of the debates and notes of all proceedings. Subscription, one dollar for the session. Address the Rev. L. W. Applegate, care of THE LIVING CHURCH.

The annual meeting of the American Church Sunday School Institute, will be held in the cathedral and adjoining buildings, Chicago, Ill., Tuesday, Oct. 12, 1886. Order of exercises: 9 A. M. Holy Communion; 10 A. M. meeting of teachers and others for the informal discussion of topics bearing upon Sunday school work; 3 P. M. business meeting of the institute; 7:30 P. M. evening service and addresses upon the following topics: "The Scope and Aim of the Sunday School," "The Superintendent's Office," "The Teacher's preparation," Offertory for the Sunday School Institute.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

The general meeting of the Woman's Auxiliary to the Board of Missions, is appointed to be held on Thursday, October 7, in Chicago.

It will be preceded by the administration of Holy Communion in Grace church, at 10 A. M., with an address by the Right Rev. W. E. McLaren, D. D., Bishop of Chicago.

The meeting will assemble directly after the service in the Methodist church, Washburn Avenue and Fourteenth Street.

All women interested in the missionary work of the Church, are cordially invited to be present.

JULIA C. EMERY, secretary.

THE CHURCH UNITY SOCIETY.

The following additional diocesan secretaries have been appointed: The Rev. G. A. Carstensen, Erie, Pa. (diocese of Pittsburgh); the Rev. P. G. Robert, St. Louis, Mo.; the Rev. Abiel Leonard, Atchison, Kansas; the Rev. E. B. Adkins, Quantico, Md. (Easton); the Rev. C. M. Davis, Sacramento, Cal. (N. Cal.); the Rev. H. J. Gurr, Centerville, Cal.; F. C. Jewett, Esq., Brookline, Mass.; David Goodbread, Esq., 715 Walnut Street Philadelphia; the Rev. S. Delaney Townsend, Whitewater, Wis.; the Rev. T. J. Melish, 181 Walnut St., Cincinnati, O.; the Rev. C. J. Shrimpton, Galesburg, Ill. (Quincy); the Rev. John Hewitt, Fremont, Neb.; the Rev. C. J. Edmunds, Jr., Herkimer, N. Y. (Albany); the Rev. J. A. Matthews, 830 Superior St., Cleveland, O.

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 Gallagher. 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," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

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

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

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. Its roadbed, consisting of 5,000 miles of steel track 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.

3. 15th Sunday after Trinity.	Green.
10. 16th Sunday after Trinity.	Green.
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.

THE MEMORIAL CHAPEL,
Church of the Nativity, Huntsville, Alabama.

BY M. A. C.

I saw a tall and stately church,
And nestled by its side,
A modest little chapel stood,
With portals opened wide.

I cross'd the threshold, calm and still,
But cheerful, glad, and bright,
Its fair proportions greeted me,
Bathed in the glowing light.

A holy hush was in the place;
A wed and subdued, I said:
"What is it?" and the answer came:
"Memorial of the dead."

"The dead," I cried, "oh, surely no!
The living you must mean;
The place is full of life, but death
Is nowhere to be seen.

"The *Agnus Dei* speaks of life
To dying sinners given;
Cherubs with Alleluia scrolls
Belong to life and Heaven.

"And then the sacred Altar tells
Of the life-giving food
Of Him Who bids His children take
His Body and His Blood.

"And altar-vases fill'd with flowers
Glowing and fair and bright,
They surely do not speak of death,
They speak of life and light.

"And light itself, the glorious light,
That fills the holy place,
And makes it radiant, like the smile
Upon the human face!

"Oh! surely, that can only tell
Of death and darkness riven,
For light and life together make
All that we know of Heaven.

"Oh, no! This place can never be
Memorial of the dead;
Those lovingly remembered here
Are living still," I said.

"Thrilling with life, compar'd with which
This life of ours is death;
The true, the real, life begins
When we yield up our breath."

So then our little chapel dear,
Reminds us, day by day,
Of living ones, who though unseen,
May be not far away.

Huntsville, Ala., 1886.

CHINA is a very remarkable country. They have caught the fashion from England of this dishonesty in adulteration; but when they make their tea not what it ought to be, they call it in their own language, "Lie-tea." They are honest enough to say that it is dishonest tea. I only wish we could go round and label some of our goods "lie-butter," "lie-silk," and so forth.

We are glad to notice, says *The Diocese of Chicago*, that the temporary "craze" for the general repetition by the congregation, audibly, of the general thanksgiving, is "going out." It arose from a misconception of the meaning of the title of this prayer. The word "general" simply distinguishes it from the "special" thanksgivings which are found directly following it.

WHEN Mr. Jay Gould was taking a mountain ramble lately at Mount Desert, he was accosted by an old farmer, who came up to him and exclaimed: "Waall! So you be Jay Gould, be you? Why you don't look as if you were worth five hundred dawllers!" Mr.

Gould laughed, and answering: "Perhaps that's the best way to look, my friend," strode smiling away.

It would appear that the first boycotter on record was the "beast" of the Book of Revelation. In the 13th chapter and the 17th verse of that book this passage occurs: He [the beast] causeth . . . that no man might buy or sell save he that had the mark or the name of the beast, or the number of his name." In view of this wouldn't it be fair to call boycotting a beastly practice?—*The Church.*

A GENTLEMAN sitting in a public room at C—, where an infidel was haranguing the company upon the absurdities of the Christian religion, was much pleased to see how easily his "reasoning pride" was put to shame. He quoted those passages:—"I and the Father are one," and "I in them and Thou in Me"—in reference to the doctrine that "there are three persons and one God." Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said, with an oath: "Do you believe such nonsense?" The gentleman replied: "Tell me how that candle burns?" "Why," replied the infidel, "the tallow, the cotton, and the atmospheric air produce the light. "Then they make one light, do they not?" "Yes." "Will you tell me how they are one in the other, and yet but one light?" "No, I cannot." "But do you believe it?" He replied: "He could not say he did not." The company instantly made the application by smiling at his folly, and the conversation was immediately changed. This may remind us that if we only believe what we can explain, it will indeed be but little, for we are surrounded by the wonderful works of God, whose ways are past finding out.

The *Scholast* quotes this from a letter of the late Dr. Breck:

"The Swedish Norwegians are very particular about having their children catechized previous to Confirmation. They will send them once a week for a long period before this ordinance is to be administered, to their clergyman's house, even though it should be a walk of several miles. In this we see some of the fruits of good training. The Americans must go after the children to their houses, but the Swedish parsons remain at home.

"I have known a Swede to send his child fifty miles from home to abide near the clergyman, to enjoy the opportunity of receiving religious instruction. A Norwegian on his way to this territory left his son in Rochester, N. Y., but afterwards became so anxious about his religious training in the Church that he went all the distance from the mission to that city to bring him to us to prepare for Confirmation. He undertook this journey for this sole purpose, although poor himself, and he brought the boy back with him, although doing well in temporal things. These are facts scarcely to be credited by Churchmen in these days, but I have preached through an interpreter in this man's house."

QUIETLY, and without fuss, is the country parson to be found in his place at daily Matins, for which himself has had to chime the bell. Alone, often, if his wife be an invalid and his boys at school, does he offer the Church's morning sacrifice of prayer and intercession, of thanksgiving and praise, only pausing (with just a shade of sadness then) for the response which comes not (unless his angel makes it, unheard) after

the words: "The Lord be with you." Quietly is the Office said, and not (as men aver) to bare walls. For he is conscious of much comfort underlying St. Paul's command of reverence to be had in the Church, "because of the angels." Also, he is aware of many another group or single worshipper, here and there about the land, saying the same prayers to the one Father, adoring the same Lord and Master. Quietly follows the routine of Sunday services, the gathering (growing as the Confirmations pass) at the early Communion; the Matins and Evensong; the unsensational address; the unæsthetic service. His cassock is threadbare, maybe, but then he has helped this old man to a comfortable coat, this old woman to a blanket. His once black stole is rusty, his M. A. hood has faded from its scarlet; he has no young ladies in the parish to work him colored stoles; he sighs not for biretta, nor is fain, in spite of St. Paul, to serve in church with covered head; he robes the altar in the richest he may. He offers reverent worship for clouds of incense, and purity of heart and cleanliness of snowy surplice for splendor of chasuble and dalmatic. Quietly he visits his schools, and ranges the interested class before him; sorry at heart as the radical wave encroaches on his little charge, and, when they leave school, he ceases to receive, here and there, the pretty curtsy dropped, or the ready touch of the cap. Quietly he visits from time to time, often bearing a weary heart and an anxious brow through the calm of the scenery and the loveliness of lanes; so that, after years lived in his parish, a sadness broods for him over that which seems to the outsider simply lovely, and suggestive only of ancient peace. But the outside world knows little, guesses little, of the anxious thought and brooding care that brings, for him, a blight over the fair landscape often, and a shade over the blue sky. I speak not now of the *res angustæ domi*, which often weigh, a heavy burden, on his life. No, but he cares for his people; and, in a small parish, after some years he gets to know all about his people; and too intimate knowledge often tolls the knell of hope for cases concerning which gladder thoughts used to cheer his heart. It is better for the town-man, in this, that he cannot know so intimately, and so can go on hoping. His life seems small, and his quiet work insignificant, in the sight of the world. But the small things of the world are often great in the thinking of God. And the noise, and the fuss, and the fume, and the pretentiousness of many a seeming greater life is, really, an element of weakness in the Church, for which they think they care; caring for self really, and so subordinating matters vital to matters of taste and preference merely, and serving restless fancy, in the place of serving Christ's Church, and feeding Christ's flock. But the quiet life, of which the world hears nothing, is a power incalculable for the Church and for the Lord of the Church. Salt that quietly pervades; leaven that silently leavens, and that by slow degrees; a light, both warning and guiding, although set on a hill so low that the mountains around look down on it, and count it a valley. Yes, the quiet, unpretending, imperfect, yet, on the whole, earnest and conscientious life of the parish priest of the Church of England, is a most potent power in her. Well may the devil strive to cut through these hidden roots, which so nourish and support the mighty tree! Shall he, and his allies, succeed?—*Church Bells.*

BISHOP HANNINGTON'S ADVENTURES IN CENTRAL AFRICA. *

The story of the life of lately martyred Bishop Hannington has been frequently told, and has been read with intense interest by tens of thousands of readers. To all such it will be a source of pleasure to learn that the Religious Tract Society has just published a little illustrated volume, containing the letters which that devoted hero wrote from Central Africa to his nieces and nephews in England, relating his numerous perils and adventures, before his consecration as a missionary Bishop. It is, of course, primarily a book for boys and girls, but it may be read with profit and pleasure by adults also.

If any romantic young lady imagines that travelling in Central Africa is something exquisitely delightful, a perusal of these pages will speedily dispel her delusion. How would she like her tea made from water such as the Bishop thus describes?

"Another great cause of suffering was the frequent absence of water, or, when not absent altogether, it was often so thick and black that it is scarce an exaggeration to say that one looked at it and wondered whether it came under the category of meat or drink. At times it was lively, so much so that if you did not watch the movements of your 'boy,' with fatherly anxiety, you always stood a chance of an odd tadpole or two finding their way into the tea-kettle; occasionally it showed a bright green tinge. . . . But I cannot say that I minded very much about finding the pools lively with toads, or even crocodiles, and I soon grew tired of grumbling because dogs and men would bathe in our drinking water; but I did not like to find dead toads."

After a time the good missionary got so far into the heart of Africa as to become himself an object of immense curiosity to those who had never seen a white man before. This curiosity was at times somewhat inconvenient to the traveller, but at times it was simply amusing. In such a neighborhood, writes Mr. Hannington,—

"They would gather around me in dozens, and gaze upon me with the utmost astonishment. One would suggest that I was not beautiful—in plainer language that I was amazing ugly. Fancy a set of hideous savages regarding a white man, regarding your uncle, as a strange outlandish creature frightful to behold. . . . As with other travellers, my boots hardly ever failed to attract attention. 'Are those your feet, white man?' 'No, gentlemen, they are not. They are my sandals.' 'But do they grow to your feet?' 'No, gentlemen, they do not. I will show you.' So forthwith I would proceed to unlace a boot. A roar of astonishment followed when they beheld my blue sock, as they generally surmised that my feet were blue and toeless. Greater astonishment still followed the withdrawal of the sock, and the revelation of a white five-toed foot. I frequently found that they considered that only the visible parts of me were white, namely, my face and hands, and that the rest of me were as black as they were.

"An almost endless source of amusement was the immense amount of clothing, according to their calculation, that I possessed. That I should have waistcoat and jersey underneath a coat seemed almost incredible, and the more so when I told them that it was chiefly on

* "Peril and Adventure in Central Africa: Being Illustrated Letters to the Youngsters at Home." By the late Bishop Hannington. Pp. 96. (Religious Tract Society.)

account of the sun that I wore so much. My watch, too, was an unfailling attraction: 'There's a man in it.' 'It is Lubari; it is witchcraft,' they would cry. 'He talks; he says, teek, teek, teek!'"

Our temperance friends will be surprised to learn that in the course of his travels Mr. Hannington discovered in the person of Mirambo, Emperor of the Wanyamwezi, a teetotal Emperor.

"Before Mirambo came to the throne he used to get drunk on pombe, the native beer, just as those around him; when, however, he became king, he at once also became a total abstainer, saying, 'I could not do all my business and govern my people well if I drank pombe.'"

Many were the perilous adventures which the future martyr passed through, but we must refer our readers for particulars to the book itself, contenting ourselves with quoting his report of two such hairbreadth escapes. On one occasion Mr. Hannington, while out with his boy shooting game for food, shot dead the cub of a lioness. Immediately afterwards the infuriated parents of the cub charged on the unfortunate white man. Obeying his first impulse, the missionary, deeming discretion, in such a case, the better part of valor, very naturally ran away; but finding that his enemies were gaining on him rapidly, he changed his mind, turned round, and boldly faced the enraged lions.

"I made a full stop and turned sharply on them. This new policy on my part caused them to check instantly. They now stood lashing their tails and growling, and displaying unfeigned wrath, but a few paces from me. I then had time to inspect them. They were a right royal pair of the pale sandy variety, a species which is noted for its fierceness, the knowledge of which by no means made my situation more pleasant. There they stood, both parties evidently feeling that there was no direct solution to the matter in hand. I cannot tell you exactly what passed through their minds, but they evidently thought that it was unsafe to advance upon this strange and new being, the like of which they had never seen before. I cannot tell you either how long a time we stood face to face. Minutes seemed hours, and perhaps the minutes were only seconds; but this I know—my boy was out of hearing when the drama concluded.

"And this is how it ended:—After an interval I decided not to fire at them, but to try instead what a little noise would do. So I suddenly threw up my arms in the air, set up a yell, and danced and shouted like a madman. Do you know, the lions were so astonished to see your sober old uncle acting in such a strange way that they bounded into the bushes as if they had been shot, and I saw them no more!"

Mr. Hannington had some very uncomfortable experiences while traveling on the Great Victoria Nyanza. Usually he slept ashore, but once he received an ugly midnight visitor.

"Once more," he writes, "we put to sea, and encountered another storm which drenched all my blankets. At midnight we crept quietly ashore, uncertain whether the natives were friendly or not. I had my wet bed and blankets conveyed a little way from the swampy belt of the lake. The boys and men feared to remain with me thus far from the canoe, so I laid my weary frame to rest under my umbrella, for it was raining. Unmindful of natives or beasts of prey, I fell asleep. Soon a tremend-

ous roar close to me caused me to start in a way that no nightmare has ever accomplished. What could it be; a lion? No; lions are not so noisy. It was only a hippopotamus. He had, no doubt, come to feed, and stumbled nearly on top of this strange object—a white man with an umbrella over his head fast asleep! So bellowing out his surprise, he turned round and ran to the lake."

LETTERS TO THE EDITOR.

"THAT THEY ALL MAY BE ONE."

To the Editor of *The Living Church*:

Of the two excellent suggestions which have lately appeared in your columns for the observance of "a day of intercession for the removal of divisions," I wish in this communication to especially second the one proposing that the General Convention call upon every "Christian body in the land to join her in annual intercession;" for if they with us regard the many prevailing divisions as in the highest degree damaging to the Christian cause they can hardly decline to unite with us at stated times in deprecating the evil.

But however that may be, the invitation could hardly fail of such respectful consideration as will lead towards unity, whatever may be the immediate results. If in their deliberative assemblies they consider and fail to accede to it, it will nevertheless serve the double purpose of showing more fully how the matter stands, and of enlisting new and emboldened advocates for restored unity. Over and above these considerations it hardly admits of a doubt that stated intercession for unity on the part of our Church alone, if it must be so, would be attended not only with great blessings upon herself, but upon the Christian cause generally. F. G.

CHURCH UNITY.

To the Editor of *The Living Church*:

In this day of deepening interest in the subject of Christian union, all who have deplored disunion find cause for hope and encouragement. Should this interest continue to widen throughout Christendom, it ought finally to develop into something practical. Should it so develop, the result ought to be the obliteration of dividing lines and a substantial re-union. Then will all Christians "with one mind and one mouth glorify God." Unity is what our Lord and Saviour prayed for. It is what all Christians should continue to pray, and to work for.

Permit me to give a fresh illustration of the need of Christian union. It is taken from the situation of the deaf, to whose spiritual needs the Church in America has systematically ministered for nearly two score years,—certainly long enough to have proven conclusively these two things: First, the special adaptability of the Prayer Book to those unable to hear; and, secondly, the wisdom of their remaining united under one teaching. This book is a safeguard against the confused teachings and religious novelties peculiar to a divided Christianity.

The deaf are a handful everywhere. In a very large city—Chicago, or St. Louis, for instance—they form a single congregation of but twenty-five to fifty. The question at once occurring to any thoughtful mind is this: Is it necessary for twenty-five or thirty denominations to undertake work among so few, and they reduce this handful to congregations of one to three persons each; and what is worse, to unsettle their minds on religious subjects by their conflict-

ing doctrines. Everything being understood, it will be admitted that division would be, in some respects, a greater evil to this afflicted class than it is to the hearing.

A. W. MANN.

Cleveland, O., Sept. 20.

ST. AGNES' GUILDS.

To the Editor of *The Living Church*:

The articles in *THE LIVING CHURCH*, with reference to the Brotherhood of St. Andrew, suggest the possibility of extending the principle of united action to other guilds. There are many St. Agnes guilds of young ladies in the Church. They have now only an isolated and independent existence. The subject of association and co-operation was discussed and agreed upon last spring in the St. Agnes' Guild of this parish, and that correspondence with other young ladies' guilds should be invited, looking to co-operation and mutual interest in the work of the Church. Such correspondence is now solicited and may be addressed to Miss Eliza Johnston, Corresponding Secretary of St. Agnes' Guild, St. Paul's Parish, Muskegon, Michigan. If the idea of association should awaken interest, it will be of sufficient importance to foster through the press, as in the case of St. Andrew's Brotherhood. I can conceive of much possible good resulting from it.

J. N. RIPPEY,

Rector, St. Paul's.

Muskegon, Mich.

IMPROVEMENT IN RITUAL.

To the Editor of *The Living Church*:

A thought occurs: Is there not a way of presenting this matter by which those who are alarmed may find their fears allayed? Allow me to offer the following suggestions:

1. Corresponding to the "unwritten code," there is, and of necessity must be, a wide margin for differences of expression; a fact likely to become more and more apparent while the world stands. The principle applies to architecture, arrangement of chancels, vestments, music, the composition and delivery of sermons, and whatever else belongs to the Church's furnishing but is not defined by canon law. What reasonable man could possibly desire the dead level of uniformity in these matters? In the nature of things it could not be so even were it a thing to be desired.

2. What, then, should be the principle regulating these matters, unless it be the old formula: Unity in essentials and liberty in non-essentials? So that if a parish see fit to retain the grotesque "three-deckers" chancel, or a clergyman still prefers to preach in the old English academical gown and bands, while another parish prefers a recess chancel with reredos and stalls, and the rector prefers to preach in his surplice and from the chancel platform, where can be the harm or occasion of offense? If Churchmen, in any true sense of the term, are we not obliged to accept, adopt, and carry out in good faith, the formula named?

Still, it will be asked: But what of Gregorian and antiphonal music, surpliced choirs, colored vestments, the use of lights, etc.? Two things can certainly be said in reply to this question: first, that these are entirely matters of taste and must be left among the non-essentials which we pledge ourselves we will not be disturbed about. Nature is full of loveliness, full of beauty; why not allow a large margin for æsthetics in the Church? The ever varying beauty of forests, fields, and flowers, comes from the hand of the great and gracious Maker of all things, and why assume to be so wise as to discard

the sense of the beautiful in the church of God? Were not these things recognized in the divinely ordained ritual of a former dispensation? And dare we discard the principle now? Indeed, does not God speak approvingly of those who have it in their hearts to "beautify His house"—"the place of His sanctuary?" The instant we stop to dispute the principle involved, where can we pause short of the Puritanism that discards architectural beauty, all vestments—except a white neck-tie and a black coat, together with every kind of instrumental music? Indeed, is not the root-principle of this whole matter, by divine decree within us—a love of the beautiful—so that to hold it in utter abeyance is simply impossible?

But a second answer is also at hand: What is lawful is not always expedient. The world has long since found that what was one man's meat is another's poison. There is such a thing as the eternal fitness of things; and to introduce a certain "use" of ritual in some communities would be hardly less than the French *coup de grace*—like an instant cutting off of the head, and an end of all controversy and all inquiry. Unlicensed liberty is sure to go to extremes, and with one ecstatic bound may pass the invisible line separating the sublime from the ridiculous. Hence the possibility of the puerile, grotesque, meretricious, the corrupting and the false—innovations of weak men.

3. One thing further—to help the weak consciences perplexed about these matters: In differentiating or distinguishing between the essential and the non-essential, reference should be had first, to the known use of a given symbol or measure proposed for our adoption. If having an historical use it has from first to last been a part and parcel of a corrupt system, or has been known only as the symbol of that which is untrue in its doctrinal significance, I would not adopt it. Why? Because as a member of our Apostolic Church, I should say her historical prestige cannot be ignored. What I find outside these historical lines I do not accept as essential to the Church's well-being; not because of my prejudice against novelties, but because of my conviction of duty to the Church of God.

If, however, the question further arises as to what is or is not of historical value, doctors disagreeing, I would then defer to the *vox ecclesie*.—I would appeal to "the Faith once for all delivered to the saints." Meanwhile, non-essentials should rest on their merits and be judged by the law of liberty.

P. B. M.

PRAYER BOOK REVISION.

To the Editor of *The Living Church*:

The constitutional questions which have been raised in your recent editorial articles on Prayer Book Revision are deserving of the most careful consideration. The supreme legislative body of the Church must take good heed not to attempt any action of doubtful legality. But on the other hand, it ought not to be deterred from prompt legislation on this important matter, by scruples which rest on an insufficient foundation.

In your issue of Sept. 4th you take the ground that each of the resolutions passed in 1883 should be taken as a whole, and that the adoption of a part and the rejection of the rest of a resolution would be unconstitutional. But how can this position be maintained in the face of the fact that the preamble of each resolution expressly provides that "the proposed alterations be made known to the several dioceses, in order that they may be severally adopted in

the next General Convention"? Was not the word "severally" inserted with the deliberate purpose of allowing the adoption of any alteration which should meet with general approval, even though some other alteration in the same resolution might be judged undesirable?

As to the subdivision by the letters of the alphabet, while it may have been intended that each of these should cover a distinct subject, the fact is that in some instances the division is arbitrary, and propositions having no affinity to each other are included under the same heading.

E. g. Resolution IV. (?) gives permission to use Psalm xliii as an alternate canticle after the 2nd Lesson at Evening Prayer, and also changes the wording of the rubric prefaced to the Apostles' Creed as to the descent into hell. Now, if a resolution may be subdivided at all in the action of the convention of 1886, why should the fact that these two utterly unlike provisions are both included under Section ? prevent their being treated separately, each in its own merits?

If two propositions are dependent upon each other so as to make practically one alteration, it would not be allowable to adopt one without the other. Thus under III. the restoration of the original verses of the *Venite* and the permission to omit them except on certain days, are so closely bound together that they cannot rightly be separated in action or this clause. But where no such relation exists between propositions embraced under the same section, why need the arbitrary lettering stand in the way of the carrying out of the provision of the Resolutions that the alterations are to be *severally* adopted?

The other point to be considered is the objection raised in your issue of Sept. 18th against the recommendation of the New Hampshire Committee on Revision that certain alterations be provisionally adopted for the next three years. The New Hampshire Report does not set forth the details by which this end could be reached, but it is easy to show that no constitutional barrier stands in its way. Whatever alterations might be made this year would, to be sure, become, technically speaking, a part of the Prayer Book; but, as Dr. Huntington has shown, it is within the power of the convention to provide that no new edition of the Book of Common Prayer shall be authorized for the three years to come, and in that case the ratified alterations could be set forth in convenient form, and publishers could have them inserted on fly leaves in the present Prayer Book.

At the same time it would be perfectly allowable for the Convention of 1886, after ratifying these alterations, to propose the Maryland Resolutions to the consideration of the several dioceses as a substitute for the changes they had just ratified, and then, if the Convention of 1889 should confirm this action, the Maryland Resolutions would be in force until a permanent revision could be effected. Would not this be better than to throw away the present opportunity for securing at once, by constitutional action, changes which are generally desired, and to resort to the expedient of leaving individual bishops to grant relaxations?

More than once before this we have seemed to be on the point of obtaining some measure of needed revision. Much that would be of great value can be had this year, and a Joint Committee

on Revision holding sessions daily, can easily put into shape a scheme for obtaining what is within our reach without further delay. If the Convention of 1886 refuses to seize the opportunity which is within its grasp, who knows *when* we shall see any decisive action? In the strife arising from the multitude of plans and of opinions, there is danger that the whole matter may be indefinitely postponed, to the permanent injury of the Church's power for good in directing her children's worship in their approaches to the shrine of the Most High.

ALFRED EVAN JOHNSON.

Salmon Falls, N. H., St. Matthew's Day, 1886.

THE CHURCH OF SWEDEN.

To the Editor of The Living Church:

When I wrote to you a few weeks ago I thought I was recalling to your readers' minds that which they already knew and therefore I cited no authorities. I am told however, that some one has denied the accuracy of the statements I made; under these circumstances it may be well to set down a quotation or two. In the first place let me repeat that the "Church of Sweden" is Lutheran, that it accepts the Confession of Augsburg and the Smalkald Articles. I make this statement on the authority of the Rev. Gustaf Unonius, at one time a missionary among the Swedes in Chicago, Ill., who afterwards went to Sweden. These symbolical documents among other things distinctly deny the divine origin of the Episcopate, and set forth the Lutheran doctrine of justification. The words of the Smalkald articles are—"Since the grade of Bishop is not by divine right distinct from the grade of Pastor, it is manifest that an ordination done by a pastor in his church is valid by divine right." The Swedish Church is therefore heretical and even if there were (as there is not) any reason to believe that she had a valid priesthood, we could no more have ecclesiastical intercommunion with her than we could with the heretical Churches of the East, who have all (I think) kept the Succession. In the next place we remark that the so-called "Bishops" do not claim to have their power direct from God but from the people! The words used in the service are as follows: "God Almighty strengthen and help you to keep this [i.e. the oath of office administered by the notary] and according to the authority which is entrusted to me for this business on God's behalf by His congregation, I hereby admit you to the preacher office, in the Name of the Father &c. But, if possible, the matter is made still clearer in the order for "the installing of a bishop," in which the so-called "archbishop" said, according to the form in use in 1809, not only "I hereby &c." but "I herewith deliver unto you the King's authority and therewith the office of a bishop, &c." (The words referring to the King's authority are removed from the book as published in 1872.)

Now this is known by all theologians to be in perfect accord with the genuine Lutheran doctrine that pastors are merely "set apart for a work by the congregation," and should one ever have power over a number of others, it would be by human arrangement, (by the King's mandate or some other means.) Such is also the doctrine concerning the Episcopate in the "Methodist Episcopal" and "Reformed Episcopal" Churches. Such is, contrary to the teaching of the Catholic Church. Dr. Pusey commenting upon this form says: "The words of consecration are chosen

to express the Lutheran opinion that the power of consecration is derived from the body of the Church and is not inherent in the Bishop;" and this comment is confirmed by the Swedish divine, Dr. Baelter, who says: "The bishop does not ordain in his own, but in the congregation's name and by its authority." I asserted that there was no such thing in the Swedish communion, strictly speaking, as an ordination to the priesthood. I believe your correspondent thought that I had confounded what he would no doubt call "ordination" with "induction," but I beg to remark that I did not, and could not have confused them, for the simple reason, that, as far as the matter in hand is concerned, they are the same; in both the "bishop" lays his hands upon the head of the person and says the Lord's Prayer. But I will not ask any one to take my word for that but will again quote Dr. Baelter Provost of the cathedral of Wexio, who can speak for his own Church: "The two things [i. e. ordination and induction] were identical in the first ages and are still so in Sweden; as to the ceremonies used on both occasions they differ little or nothing from one another, on which account induction is called by some people the second ordination." I may add that the service for making a bishop is called "Installing," not consecration; of making a minister is called "Dedication (*Invignung*) to the Office of Preaching;" and that there is no ordained diaconate!

I also reminded your readers that this "Dedication to the office of Preacher" could be done by these not "bishops." This your correspondent, I understand, denies. Dr. Baelter, already quoted, says: "Sometimes by royal permission deans have themselves ordained, e. g. Provost Hedrew of Upsala." He also says that army chaplains can ordain and gives this instance, "Chaplain General Nordberg did this during the wars of Charles XII." The same author says: "It is a popish tenet that the ordination of a priest must be of necessity performed by a bishop. We have sounder ideas."

I also stated that until quite lately the Swedish Church was Unitarian and that the liturgical works had been altered to suit these views." This information I derived from Document II of the publications of the Com. on "Ecclesiastical Relations &c." written by the Rev. J. P. Tustin, D.D. "The Primitive faith is expressed in their liturgy and preaching. But the liturgy of Sweden was seriously modified and impaired in 1810 under a Semi Arian Archbishop. The effect of that review was to impair and displace a previous robust and primitive one." (p. 5.)

I think I have shown that my statements were not inaccurate. I only called attention to these points, however, as of accidental interest, the one point is this, even if the "bishop" were a true bishop, with real orders, there could be no ordination in the Swedish Church as he would use no sufficient form; for surely no one will hold that the words quoted above are "the form," and the only thing said at the laying on of hands is the Lord's Prayer, proper words indeed for us, "when we pray," but not "the form" when we confer Holy Order.

I would close with two quotations from Dr. Pusey: "How this is to be a valid consecration of a bishop I know not. I cannot but agree with the reviewer (in Christian Remembrancer xliii: 485) the above form of ordination will necessarily, we imagine, destroy whatever interest any Anglican may have felt in the Swedish Church as a sister

inherent of Apostolical Succession," and, "May God, who brought to nought the building of the Tower of Babel, bring utterly to nought all attempts to connect us with the Scandinavian bodies so long as they retain the faith-destroying confession of Augsburg!"

HENRY R. PERCIVAL.

Philadelphia, Sept. 18th, 1886.

MORE CORRECT STATISTICS.

To the Editor of The Living Church:

Now that the General Convention is about to meet there is one thing to which I would like particularly to call the attention of its members; and that is the very important matter of devising some system for obtaining more correct statistics of communicants, etc., than we now have. If the reader will take up THE LIVING CHURCH ANNUAL for 1886, and refer to the table of statistics he will see that in no less than twelve dioceses and missionary jurisdictions, a decrease of communicants, amounting in the aggregate to 3,265, is reported for the year. In one of them, the diocese of Western New York, the decrease for the year is put down at 1,401. In another, Albany, it stated to be 590. In Central New York 59, and so on for nine other dioceses and missionary jurisdictions. Now it can hardly be that such is the case. Surely the Church is not retrograding in the greater part of the great and flourishing State of New York, and yet the figures state that it is so. The fault is not with THE LIVING CHURCH ANNUAL, but it is owing no doubt to the fact that every year some parishes and missions fail to report. Some years more than others and some years less. To illustrate: In Virginia where I lived up to a short time ago, at the Diocesan Council which met in May 1885, 180 parishes made a report showing in the aggregate 15,323 communicants, which are the figures given in the Annual for this year. At the council for the same diocese held in May, 1886, only 150 parishes reported, and they showed nearly 2,000 less communicants than the 180 parishes reported the year before, and these figures will be given in THE LIVING CHURCH ANNUAL for 1887. The fault in this case is that there were 30 less parishes reported in 1886, than there were in 1885, to say nothing of new congregations that may have been collected during the year; and there is probably no diocese in the American Church where new congregations are springing up more rapidly than in Virginia. If all the parishes and missions had been reported at the council of 1886, there is but little doubt that the Virginia diocese would have shown a good increase over 1885, instead of an apparent decrease of nearly 2,000 with which it will be credited in the general Church statistics for the coming year. Now such statistics as these which make out a decrease where there is an actual increase, are worthless, to say the least for them. I would suggest that the General Convention take hold of the matter, and adopt some plan which will result in giving more reliable figures than those now given. A form something after this might meet the case:

Number of parishes and missions reporting, _____
 Communicants reported in same, _____
 Communicants formerly reported in same, _____
 Increase (or decrease as the case may be) in same, _____
 Number of parishes and missions failing to report, _____
 Communicants in same according to last reports made by them, _____
 Aggregate of communicants in diocese as reported and estimated, _____
 Of course the diocesan secretaries would have to keep an accurate list of

parishes and missions in their respective dioceses, and also of the number of communicants reported in each of them every year, and where a parish or mission failed to make a report for any year, then not only to report it among the number of those failing, but also to ascertain the number of communicants in it by the last report it did make.

Again, in the case of those parishes and missions reporting in any one year, let the increase or decrease be made out for the same parishes and missions by comparing with their last previous reports, whether it was for the year immediately before or for some year before that. If some such plan as this is universally adopted, I am sure that we shall see no more of the dioceses showing a decrease. The strength of the Church in this country will be shown to be considerably greater than its statistics now show it to be, if an estimate is made for non-reporting parishes by giving the number of communicants which they had, according to their last reports. Of course such a plan as this would not be perfect, as it would not take into account those scattered members of the Church who live in localities where there is neither parish nor mission. But it would come much nearer giving the strength and increase of our Church than we now get. The same plan might be adopted for reporting Sunday school scholars, families and baptized individuals. LAYMAN.

Durham, N. C., September 1886.

A SUGGESTION.

To the Editor of *The Living Church*:

Though not a deputy, I hope to be in Chicago the opening week of the Convention, surely it would be a good thing to publish a list of those churches which have daily services and early celebrations, with their hours of service and locations. And knowing the lengthy services at the opening of the Convention, would it not be well to ask all the churches to at least have an early celebration on the morning of the 6th, so that much of the actual communicating might be done at the earlier services and thus do away with much of the fatigue, etc., attended upon all feeling bound to receive at this service? Would it not be still better Catholic practice for none but the Bishops to partake at the opening service? H. W. D.

Leavenworth, Kan.

"QUIEN SABE?"

To the Editor of *The Living Church*:

With the exception of Kentucky and Western New York, wherein elections have not yet been held, I find, on comparison of the list of clerical and lay deputies chosen by the several dioceses with the roll of members of the House in the General Convention of 1883, at Philadelphia, that in all there are ninety new clerical and ninety-three new lay deputies elected to the General Convention which meets in Chicago in October.

This makes a total of 183 who were not present and participating in the deliberations and discussions on proposed revision of the Book of Common Prayer which comes before the General Convention for final action this fall.

Of this selection of delegates some dioceses have made almost a total change, ten making a variation of three of the clerical deputies, and twenty-one changing one-half their clerical deputies; while some dioceses have made an entire change of their lay deputies. Now if Kentucky and Western New York follow in line, we shall have a body, containing nearly 200 new members, thus effecting almost an organic change in the composition of the House; yet we believe that in the nature and disposition of the membership as now constituted, any legislation touching the well-being and future prosperity of the Church will be carefully and cautiously made, and that the honor of our Church as a divine institution, and the character of her time-honored liturgy will be safely guarded by their discretion, their judgment and wise deliberations. Thus in the result of their thoughtful counsel may there be no "concordia discors." For this every loyal Churchman hopes and prays. T. C. TUPPER.

Leavenworth, Kan., Sept. 8, 1886.

Be careful what kind of literature you put into the hands of your children. You cannot be too particular, in these days of newspaper reading, in scrutinizing the character of the paper that is admitted to the family circle.

OPINIONS OF THE PRESS.

The Church Review.

CLERICAL INCOMES.—*The Guardian* strongly opposes the Bishop of Carlisle's suggestion for the erection of a Central Church House as a memorial of the Queen's Jubilee. It is, our contemporary remarks, rather surprising that the leaders of our Church should think it necessary to add an additional monument to those which this reign has already provided, at least if that monument is to take the shape of yet another building. It may be very desirable that convocation should have a fixed and permanent habitation; but the question before us is whether such a building is the most crying want of the Church at the present time. It can hardly be pretended that it is. The present is not a season of prosperity for any class or institution in the country, and the Church is no exception to the general depression. *The Guardian* has no hesitation in saying that the question of clerical incomes is the gravest problem concerning her external organization and institutions which the Church has at present to deal with. The reign of the last queen who occupied the throne before Queen Victoria was signalized by the foundation of a bounty which has been of great and lasting benefit to the Church of England. Might not the present reign, so much longer in point of time, so much greater and more "beneficial in its effects on the Church, be marked by a voluntary Queen Victoria's Bounty," designed to raise depressed livings, or at least those that are in public patronage, to a level consistent with the work a clergyman has to perform and the life which he is expected to live? Such an object would be, in our opinion, greatly preferable to the addition of another grand building to those which we are already finding it difficult to maintain.

The Banner.

THEN AND NOW.—The death of Mr. Bennett gives rise to reflections of a far wider and more general character. When Bishop Blomfield appointed him in 1843 to St. Paul's, Knightsbridge, there were but two churches in the parish of St. George's, Hanover square, both pewed to the doors, viz., the parish church, and St. Peter's Eaton square. The poor at the St. Barnabas' end of the parish, living in dirt and squalor, had no real provision for public worship made for them; and the building of St. Barnabas', by the alms of the rich for the poor, and the throwing it open free with constant services, was something far more than the mere visibly setting forth before the eyes of the people of the doctrines of a particular school. It was the return to the customs of ancient and primitive days. It was the adapting of the old creeds and usages of the Church to the nineteenth century. It was the recognition of the truth of the saying that "all equal are within the Church's gate." It was the assertion of the duty which the rich owed to the poor. It was a noble protest against selfishness in religion. Mr. Villiers, in his able and manly sermon at St. Barnabas' on Monday morning—contrasting strangely with the un-Anglican ritual of the office, certainly unknown in Mr. Bennett's days at St. Barnabas'—well pointed out what an immense undertaking it was in those days, how Mr. Bennett raised the ire of the clergy, the rulers of the State, and the mob alike. But he won for the Church a far higher triumph than that of party. It is not too much to say that he restored to the people the worship of their fathers, of which they had been too long deprived; that he showed what the parochial system was when fairly worked. The modest ritual of those days, which roused the indignation of the press and the populace alike, is now exceeded in many cathedrals, and in churches served by Churchmen whose moderation no less than whose zeal is known and read of all men. The care for the poor in the east end of London, now universal among men of all schools of thought—with Mr. Robinson and Mr. Barnett, no less than with the late Mr. Lowder and his successors—was the logical outcome of Mr. Bennett's work. He was a John the Baptist raised to carry out a crying reform, and like all reformers, he was misunderstood and may have been not always wise. Such services as those in the parish church

of Whitechapel, on the one hand, or of Kensington on the other, of Great Yarmouth, or of Halifax, are all in their degree the development of the work of Mr. Bennett. The lesson of progress cannot surely be overlooked, though, as we think, some of Mr. Bennett's later disciples are committing a fatal error in not resting satisfied with the immense forward movement and are endangering what has been secured by coquetting with Romanism, which the author of the famous sermon on Apostasy, which went through eight editions in three months, would have been the first to deplore. It has been an advance all along the line, an endeavor in which all parties have vied with one another as to which shall the most effectually, and with loyalty to the Church, win souls to their Master.

HINTS FOR HOUSEWIVES.

GREEN peppers are excellent stuffed with cold meat or poultry and bread, and baked in gravy; they may be fried, or stuffed and stewed, the seeds always being removed.

WASHING LACE.—Make a lather of good white soap, have it just lukewarm, lay the lace in over night. In the morning squeeze out, and put in fresh water, a little soapy. Rinse and blue slightly, pin on a cloth and hang out. When dry dip it in sweet milk, squeeze out and lay on the cloth, pick out and pull in shape, lay cloth and all between the leaves of a large book, like a geography, and put a weight on it until dry.

JELLIED CHICKEN.—Boil the chicken until the meat slips easily from the bones, reducing the water to about one pint in the boiling. Pick off the meat in good-sized pieces, taking out all the fat and bones. Skim the fat from the liquor, add a little butter, pepper and salt to taste, and add one half ounce of gelatine. When this dissolves pour it hot over the chicken. The liquor should be seasoned highly, as the chicken absorbs much of the flavor.

TIDY IN RAILROAD KNITTING.—Cast up 23 stitches.

1st row. Knit plain.
2d row. Purl.
Repeat these two rows twice, making 6 rows in all.
7th row. Purl.
8th row. Plain.
Repeat the 7th and 8th rows twice.
12th row. Repeat from 1st.

Continue in this manner until the strip is long enough, and bind off. In binding off, drop every 6th stitch entirely from the needle. When bound off unravel the dropped stitches the length of the strip. 5 strips of 2 colors, and narrow ribbon run through the open spaces formed by the unraveled stitches make a very pretty tidy. Scarlet and olive worsteds look well together.

AN old colored cook's recipe for lemon pickle is as follows: Choose small, sound lemons, wipe them with a wet cloth, and then rub them dry with a soft cloth; score the skins several times without cutting into the pulp, rub salt into the cuts, and pack the lemons side by side in an earthen dish; let them stand in the brine for several days in a cool place until the rinds begin to grow tender, turning them two or three times a day. When the rinds soften, pour the brine into a preserving kettle after measuring it and adding an equal quantity of vinegar; to each quart of the mixture allow two small cloves of garlic peeled and crushed, two ounces of mustard seed, and half an ounce each of whole allspice and ginger root; boil and skim this pickle until it is clear; and then cool it, and pour over the lemons, which should be packed in wood or glass.

AN excellent way to preserve autumn vines, ferns, sumac, sprays, maple leaves, and other foliage is to melt a pound of common yellow bees'-wax in a small vessel; when thoroughly liquefied dip the leaf in until it is wholly submerged, then withdraw, and the leaf will dry instantly, and the pores of the leaf being by this means filled, and the leaf veneered by wax, its coloring and shape are preserved as by no other process. Laid away in a box and brought out at Christmas-time, their beauty will be doubly appreciated. Pinned upon lace window-curtains, the ferns and leaves appear transparent, and the light shining through magnifies and brings out their brilliant colors. Last year the writer gathered autumn leaves too late to secure any vivid scarlet

foliage, and for contrast to the yellow and russet ones that were obtained, she dipped some of these into melted bees'-wax which she had colored red with vermilion, producing a very good effect upon the leaf; and for other decoration, to use in contrast with mosses and clematis, were mingled gilded wheat-heads and acorns, secured to their caps from which they had fallen by a touch of straten, and painted red or gold on the acorn-tip and bronzed on the "saucer" parts.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. USE no other pill.

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CHARLES KINGSLEY told a story of the consternation which once fell upon some Australian savages.—In prowling on the track of a party of English settlers to see what they could pick up, they came, oh joy! on a sack of flour dropped and left behind in the bush at a certain creek. With endless jabbering and dancing, the whole tribe gathered round the precious flour-bag, with all the pannikins, gourds, and other hollow articles it could muster, each of course with a due quantity of water from the creek therein, and the chief began dealing out the flour by handfuls, beginning, of course, with the boldest warriors. But, horror of horrors! each man's porridge swelled before his eyes, grew hot, smoked, boiled over. They turned and fled, man, woman, and child, before that supernatural prodigy; and the settlers, coming back to look for the dropped sack, saw a sight which told the whole tale. For the poor creatures, in their terror, had thrown away their pans and calabashes, each filled with that which it was likely to contain, seeing that the sack itself had contained not flour but quicklime. In memory of which comic tragedy that creek is called to this day, 'Flour-bag-Creek.'

It will not be thought uncharitable to say that whether a *bad* life cause us to miss of truth or not, a *pure* life is the best way to find it. A man of immoral habits once observed to Pascal: "If I could believe in your creed, I should soon be a better man." To whom Pascal made answer: "Begin by being a better man, and you will soon come to believe in my creed.—Daniel Moore.

SUNDAY SCHOOL TEACHER—"That is the story of the Presidents, my boys. You see, most of them were poor boys once. Now, if you do what is right, what high honor may yet befall you?" Small boy—"We may be captains of a league club."

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"Some said, 'John, print it,' others said, 'Not so.' Some said 'It might do good,' others said 'No.'"

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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 order entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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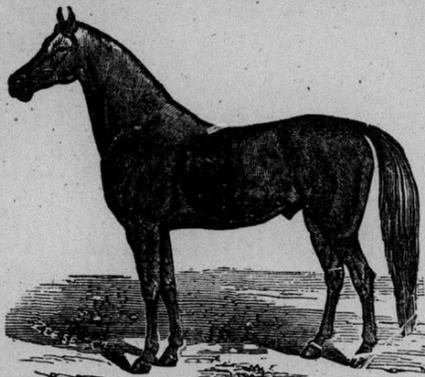
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