

# The Living Church.

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

VOL. IX. No. 31.

CHICAGO, SATURDAY, OCTOBER 30, 1886.

WHOLE No. 417.

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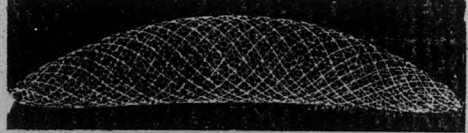
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# The Living Church.

SATURDAY, OCT. 30, 1886.

## NEWS AND NOTES.

WE learn with sincere regret of the death of our genial neighbor, the Rev. Dr. Robert West, editor of *The Advance*. The relations between us have always been of the pleasantest character and we extend to our contemporary sincere sympathy on the loss it now sustains. A man of great energy and indomitable will, he has been a power in the denomination to which he belonged, and the closing of so useful a career in the prime of life, will be a cause of grief to many.

OUR amiable and motherly contemporary in Cleveland raises its voice in reiteration of the nursery advice: "Children should be seen, not heard." It is to be hoped that the *enfants terribles* of the Convention will subside. Listen to the warning:

Young men in the House of Deputies might do well to leave the chief speaking to their elders. Some of them are more anxious to have it on record that their voice was first raised for this or that, or to show that they are learned in one branch or another of theology, than to show modesty and deference. This is one of the evils that will check the creation of small dioceses, if the tendency in that direction is not already checked.

DR. PEARSON, Bishop of Newcastle, N. S. W., has accepted the vicarage of Blackburn, with which is to be combined the office of Bishop-Suffragan in the diocese of Manchester. The Australian diocese which he vacates is in financial difficulties; the late Bishop Tyrrell, who set a memorable example as a colonial bishop in never even revisiting England after his appointment, provided what was supposed to be a sufficient endowment for its own various needs from his private fortune; but his investments in station property have greatly depreciated in value since his death. Colonial Churchmen might with advantage try the experiment now and then of not exporting bishops from home.

THE elections to the vacant missionary episcopates give great satisfaction. It would be well nigh impossible to name two men better fitted for these fields than the bishops-elect. Mr. Talbot has won an enviable reputation in the West as a successful parish priest, and in the field of Christian education. He went to Macon, Mo., immediately after graduating from the General Theological Seminary, and has stayed there, refusing many flattering invitations to other fields. The fruits of his labors are seen in a strong and well ordered parish, and a large and successful school for boys. He was the choice of a large number of the clergy and laity of Missouri to succeed the lamented Robertson. He is in the prime of a robust physical and intellectual manhood. The Rev. R. M. Kirby, the bishop-elect of Utah and Nevada, has had an experience of eleven years of successful work at Salt Lake City. Trusted by his bishop and beloved by his people, he will return to them by a process of natural selection, as an able and judicious leader in a familiar work. His long experience will enable him to take up and carry on Bishop Tuttle's work without the inevitable break which the accession of a stranger would cause. The Church may be congratulated upon these elections.

## THE GENERAL CONVENTION.

TUESDAY—TWELFTH DAY—CONTINUED

Our record closed with the vote by which the laity refused to grant to the clergy the right of appeal. A motion to reconsider was lost. The next business on the calendar was the motion to concur with the House of Bishops in allowing the committees on canons of both Houses to sit as a joint committee when necessary. The resolution was amended to leave it to the judgment of the two committees, and in this shape was carried. A resolution was passed commending to the careful consideration of the clergy the subject of registration and enumeration of communicants.

The subject of work among the colored people was then debated, the drift of the debate being against class legislation. The hour for adjournment being reached, the subject was made the order of the day for Wednesday.

WEDNESDAY—THIRTEENTH DAY.

The Rev. John Langtry, Prolocutor of the Lower House of the Canadian Synod, took leave of the House. The committee on the State of the Church, presented a report upon the subject of Christian Unity and recommended the passage of the following resolution:

*Resolved*, the House of Bishops concurring. That a commission consisting of five bishops, five clerical and five lay deputies be appointed to open communication with the various bodies of Christians in this land with a view of ascertaining from a duly authorized representative of said bodies the disposition existing among them to promote organic unity on the basis of "the Apostle's doctrine and fellowship, and in the breaking of the bread, and in the prayers," and further, in the evidence that this disposition does exist, to inquire what benefit they or we can mutually impart to one another, and what advantages in their opinion would result thereby in the furtherance of the evangelization of the world. And that this committee be requested to make a report of its action to the General Convention of 1888.

The report was placed upon the calendar.

The same committee reported that it deemed it inexpedient to adopt the memorial of the Rev. Dr. Hopkins upon Christian Unity. A minority report dissented and both reports were placed upon the calendar. The committee on amendments to the constitution reported that they considered the resolution of the Rev. Dr. Huntington proposing to set forth a book of offices and prayers to be of such doubtful constitutionality that they could not recommend such permission.

The following-named were elected trustees of the General Theological Seminary:

Rev. Dr. Morgan Dix.	Mr. Elbridge T. Gerry.
" Heman Dyer.	" H. E. Pierrepoint.
" Chas. H. Hall.	" John A. King.
" G. W. S. Smith.	" Geo. C. Shattuck, M.D.
" Henry A. Coit.	" Geo. R. McWhorter.
" James Rankine.	" Henry P. Baldwin.
" Clinton Locke.	" John H. Schoenberger.
" James Runcie.	" Robt. A. Lamberton.
" W. S. Langford.	" John H. Warren.
" Thos. E. Davies.	" George A. Jarvis.
" J. S. B. Hodges.	" Elihu Chauncey.
" Robt. N. Merritt.	" Henry Hoyer.
" Wm. H. Moore.	

A resolution from the special committee was passed, that the next General Convention be held in New York City. The Rev. Dr. Hodges offered the following resolution which was carried:

*WHEREAS*, The House of Deputies has, by former resolutions, declared its opinion that a change in the judicial system of the Church is desirable, therefore,

*Resolved*, That a committee of five clergymen and laymen, learned in the law, be appointed to take into consideration the judicial system of the Church, and to report to the next General Convention for its action such change as in their judgment may be desirable.

It was ordered that the proceedings on the subject of liturgical revision should be printed in a supplemental journal.

An invitation to visit the Western Theological Seminary on Saturday af-

ternoon was received and accepted. Consideration of the report of the committee on work among the colored people was then resumed. At noon, a vote was reached upon the proposal of the committee, and the report was adopted. The report sets forth the duty of the Church to the colored people, and establishes a commission of fifteen, five from each order, who shall sit at Washington, and be given power of investigation and arrangement. It recommends an appropriation of \$50,000 a year for the work.

At the afternoon session the House went into committee of the whole upon the report of the joint committee on revision of the Prayer Book. The work consisted in passing upon the recommendations of the committee as revised by the House of Bishops. A summary of the changes adopted will be given when the work of the House is completed.

HOUSE OF BISHOPS.

*Report of the Committee on Christian Unity.*

The committee to whom were referred sundry memorials addressed to the bishops in council, and to the House of Bishops, praying that some plan may be devised which, in a practical way, will promote the restoration of Christian unity (all which memorials emanated from certain of the clergy and of the laity of the Church, the former numbering about one thousand and the latter nearly two thousand) beg to report that they have given to the same the full and earnest consideration which the gravity of the subject and the fervent prayer of the petitioners demanded. The conclusions of your committee are set forth in the preamble and declarations.

*WHEREAS*, In the year 1853 in response to a memorial signed by many presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian bodies in our land who were desirous of promoting godly union and concord among all who love the Lord Jesus Christ in sincerity and truth; and,

*WHEREAS*, This commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view; and

*WHEREAS*, In the year 1880, the Bishops of the American Church assembled in council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that in virtue of the solidarity of the Catholic Episcopate in which we have part, it was the right and duty of the episcopates of all national churches holding the primitive faith and order, and of the several bishops of the same, to protect in the holding of that faith and the recovering of that order those who have been wrongfully deprived of both, and this without demanding a rigid uniformity or the sacrifice of their national traditions of worship and discipline or of their rightful autonomy, and

*WHEREAS*, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom:

Now, therefore, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman obedience; we, Bishops of the Protestant Episcopal Church in the United States of America in Council assembled as Bishops of the Church of God, do hereby solemnly de-

clare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ.

1. Our earnest desire that the Saviour's prayer, "that we all may be one" may, in its deepest and truest sense, be speedily fulfilled.

2. That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

3. That in all things of human ordering or human choice relating to mod of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own.

4. That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and, therefore, as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:

I. The Holy Scriptures of the Old and New Testament as the Revealed Word of God.

II. The Nicene Creed as the sufficient statement of the Christian Faith.

III. The two Sacraments—Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him.

IV. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Furthermore; Deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass.

A. N. LITTLEJOHN,  
G. T. BEDELL,  
M. A. DEWOLFE HOWE,  
SAMUEL S. HARRIS,  
J. N. GALLEHER.

THURSDAY—FOURTEENTH DAY.

Communications from the Congregationalist council, upon the subjects of Mormonism and The Family and Divorce, were received and referred to the proper committees.

The Rev. Dr. Egar of Central New York offered a resolution that the title page of the Prayer Book should be amended so as to read "The Book of Common Prayer and Administration of the Sacraments, etc., according to the use of the Church in the United States of America." An interesting debate ensued, which for a time seemed to open the question of change of name. A motion to lay upon the table was lost by a vote of dioceses and orders. An amendment by Dr. Huntington that the title page read "according to the use in

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celebrated prepared in use for the many produced into instantly in will netter of phys-

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natural laws on and nutri- fine proper- has provided heavy doctors' articles of ally built up tendency to s are floating ere is a weak by keep- blood and a ice Gazette." or milk. Sold labelled thus: Chemists, on, England.

the U. S." was lost. The House voted upon Dr. Egar's resolution by dioceses and orders with the following result: Clerical—Dioceses voting, 49; ayes, 30; noes, 13; divided, 6. Lay—Dioceses voting, 44; ayes, 15; noes, 20; divided, 9. The resolution was lost by a non-concurrence of orders, the laity defeating the proposition.

The first part of the afternoon was occupied by work on the Prayer Book in committee of the whole. After the committee rose, the question of the revision of the hymnal occupied the attention of the House. The committee's report was adopted. It provides for a joint committee of fifteen to revise the hymnal and to publish their report three months before the next General Convention. A report of the committee on canons was adopted, instructing the clergy to teach the children of the Church, not only in the catechism, but in the doctrines, constitution, history, and liturgy of the Church.

#### FRIDAY—FIFTEENTH DAY.

The committee on the General Theological Seminary submitted a report, congratulating the Church upon the present prosperity of the institution, and its promise of future expansion and larger influence. The contributions for the last three years have amounted to \$332,729.43. New buildings have been erected, providing for the students bright and cheerful apartments. The fire-proof library building has safely housed 18,500 volumes and more than 10,000 pamphlets. Sherrard Hall has six cheerful recitation rooms, and the Dehon and Pintard Halls have each 16 sunny sitting rooms and 33 sleeping rooms. The deanery nearly completed and the chapter in process of erection will provide for all needs sorely required by the friends of the seminary in the days of its weakness. The total cost of these buildings is \$170,000.

The committee paid a tribute to the dean, Dr. Hoffman, who by his wise discretion, and his own liberal gifts and those of his friends, had accomplished so much to place the seminary in a financially independent condition.

At 11 o'clock the Bishops entered, and the two Houses went into session as the Board of Missions. The report of the Church Building Fund Commission was read. Its recommendation was adopted.

*Resolved*, That the Board of Missions, composed of both Houses of the General Convention, renew the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars is secured.

The secretary read the resolutions of the House of Bishops, in regard to the missionary jurisdictions as follows:

*Resolved*, First, That instead of the missionary arrangements at present including the states of Nevada and the territories of Utah, Wyoming and Idaho, there be constituted two missionary jurisdictions, the one to include the State of Nevada and the Territory of Utah, and the other to include the territories of Wyoming and Idaho.

*Resolved*, Second, That the House of Bishops proceed to nominate the Missionary Bishop of Nevada and Utah.

*Resolved*, Third, That the House of Bishops proceed to nominate the Missionary Bishop of Wyoming and Idaho.

*Resolved*, Fourth, That the Board of Missions be informed of this action and requested to make appropriation for the support of the bishops so to be appointed.

The Board adopted the following resolutions:

*Resolved*, That the salary of each of the two Missionary Bishops to be appointed in the domestic field be fixed at the rate of \$3,000 per annum, and that allowance be made for their official travelling expenses within their jurisdiction at their cost up to the amount of \$300 per annum for each.

*Resolved*, That in making their annual reports in the year in which the General Convention meets, each of the Missionary Bishops be requested to state what portion of his support as provided for in the foregoing resolution his jurisdiction will assume for the ensuing three years.

The Mexican Commission at the session of the Board last week, made a report which was received without debate, that Bishop Riley had resigned jurisdiction and pledged himself not to resume it. The report recommended

that no more aid should be given to Mexico. At this session the subject was opened for debate by a proposition that a presbyter should be sent to Mexico to minister to the American residents and exercise a supervision over the work of the Mexican clergy. The motion, which was made by the Bishop of Albany, encountered sharp opposition, but was eventually carried. This action practically dissolves the Mexican Commission who are no doubt glad to be rid of a troublesome business. It is understood that the amount to be appropriated for this work will be only that which comes in as "specials."

The Presiding Bishop named the following as members-at-large of the Church Building Fund Commission:

The Rev. Dr. Dix, of New York; the Rev. Dr. Dyer, New York; the Rev. Dr. Huntington, New York; the Rev. Dr. McVickar, Pennsylvania; the Rev. Mr. Leonard, Kansas; the Rev. Dr. Davies, Pennsylvania; the Rev. Dr. Battershall, Albany; the Rev. Dr. Nicholson, Pennsylvania; the Rev. Dr. Babcock, Southern Ohio; the Rev. Dr. Vibbert, Chicago; Mr. George R. Jarvis, Long Island; Mr. L. Bradford Prince, New Mexico; Mr. John A. King, Long Island; Mr. Wm. G. Lowe, Long Island; Mr. Lemuel Coffin, Pennsylvania; Mr. H. H. Houston, Pennsylvania; Mr. J. H. Shoemaker, Pittsburgh; Mr. Cornelius Vanderbilt, New York; Mr. H. Bates, Delaware; Mr. Frederick H. Potts, New York.

The remaining time of the session of the Board was occupied by a discussion of the following resolutions offered by Bishop Hare which were finally adopted.

*Resolved*, That the Board of Missions hereby expresses its sympathy with the Board of Managers in the perplexities which have attended the discharge of their duties, because of the insufficiency of the funds committed to their hands by the people of the Church.

*Resolved*, Second, That the Board of Missions hereby expresses its approval of the general principles which underlie the resolutions recommended to the attention of the Board of Missions in the following words:

*Resolved*, That the Board request the Board of Missions to establish the principle that hereafter the annual appropriation for missionary work shall not exceed the amount of receipts for general purposes, exclusive of legacies for the preceding year.

*Resolved*, Third, However, that as the sudden application of this principle, and the reduction in the appropriation to the faithful missionaries, causes great hardship to the faithful missionaries of the Church, involves serious embarrassment in its missionary operations and proves a heavy blow to many now promising missionary enterprises, it is the opinion of this Board of Missions that the application of the principle and the reduction which it would involve should not be made, except after longer notice than that which has been given under the action of the Board of Managers.

*Resolved*, Fourth, That the Board of Missions hereby assures its missionaries of its tender concern for their personal comfort and welfare, and of the earnest prayer for the blessing of the Divine Head of the Church upon the labor of love which they have undertaken in His name.

This raised a discussion upon the financial management of the Board, and particularly upon the disposition of legacies. Dr. Hopkins showed that in face of the fact that \$442,000 had been received in legacies, the salaries of missionaries had been reduced. He suggested that the Vanderbilt legacy should be used to endow the stronger missionary jurisdictions and thus enable them to organize as dioceses. It was stated however that the investment of the Vanderbilt fund had been made in accordance with the expressed wish of the donor.

The following is the report of the Mexican Commission:

TO THE HOUSE OF BISHOPS: At a meeting held in New York on the 14th day of April, 1884, of the temporary board of administration of the Episcopal government of the Catholic Church of our Lord Jesus Christ militant upon earth, provided by Article III. of the "covenant between the bishops of the Protestant Episcopal Church in the United States of America of the first part, and the Mexican branch of the Catholic Church of our Lord Jesus Christ militant upon earth of the second part," the Rt. Rev. H. C. Riley, D. D., Bishop of the valley of Mexico, signed and presented to the board his resignation of the jurisdiction of that diocese in the following terms, to-wit: To the Right Reverends the Bishops of Delaware, Connecticut, Ohio, Pennsylvania, Western New York, Long Island, and Albany, constituting the Mexican Commission of the Protestant Episcopal Church in the United States of America: Although the diocesan synod of the valley of Mexico has through its standing committee asked me not to withdraw from my work nor resign the jurisdiction of the diocese, and has made

this request—to use its own words, 'unanimously, heartily, and resolutely,'—nevertheless, I, Henry Chauncey Riley, doctor of divinity, consecrated to the office of bishop of the diocese of the valley of Mexico by the bishops of the Protestant Episcopal Church in the city of Pittsburgh on the 24th day of June, A. D. 1879, influenced by your fraternal counsel and request, do hereby present to you my resignation of my jurisdiction as bishop of the valley of Mexico, and do hereby pledge myself to exercise no episcopal authority or perform episcopal acts in said diocese or in the republic of Mexico; and I further promise to forbear all exercise of the functions of my said office, except with the advice and consent of the Mexican Commission, or on the invitation of the ecclesiastical authority of some diocese for service in the diocese concerned, or in a vacant missionary jurisdiction by appointment of the Presiding Bishop of the said Protestant Episcopal Church. "In witness whereof I have hereunto set my hand in the city of New York on the 24th day of April, A. D. 1884.

H. CHAUNCEY RILEY."

This resignation was promptly accepted by the board of administration, by which resignation Bishop Riley's relation to said Church in Mexico ceased and determined.

Resolution I.—Whereas, Expressions of confidence previously given by the Mexican Commission to Bishop Riley have been recently published without date, and without their authority and permission as expressing the present convictions of the Commission:

*Resolved*, That all these expressions are publicly withdrawn.

Resolution II.—That the Mexican Commission is deeply impressed with the importance and prospects of the reform movement in Mexico; their General Convention, as a mission of this Church for the time being, makes it possible and proper for the board to act without regard to any pretended jurisdiction of the resigned bishop, or any protests from unauthorized individuals, and to assume charge of missionary work in Mexico.

Resolution III.—WHEREAS, The Mexican League has asked counsel from the commission in reference to the sending of funds to Mexico:

*Resolved*, That this Commission adopts as its own the following letter of advice sent by the president to the League under date of Aug. 6, A. D. 1886:

"I beg leave to submit to the executive committee of the Mexican League my views as to the present condition of affairs in the Church of Jesus. It has not been in my power at this season of the year to get a meeting of the Bishops of the Mexican Commission, but as the League took the advice of the Commission in adopting a schedule of appropriations, and as events have since occurred which would undoubtedly affect and modify the judgment of the commission, I do not feel justified, under the present circumstances, in delaying this common action. The facts I understand to be as follows:

"In compliance with the urgent request of the Mexican League, and with the advice of friends in this country, the Mexican Church, in a full convention held Dec. 23, 1885, in the capital, expressly called to consider the subject, petitioned the board of managers of the missionary society of the Protestant Episcopal Church in the United States, to be received as a mission of that Church.

"To the great disappointment of the petitioners and their friends here, the request was refused.

"The clergy and congregations which had united in this convention continue to be after this refusal, as they were before, the Church of Jesus in Mexico. In the resolution which was adopted by the said convention their Church existence was not renounced, but was to be held in abeyance temporarily, in case of their becoming a mission. The proposal not having been acceded to, their status remains unchanged.

"There had never been a satisfactory and conclusive settlement of the question of the liturgy between the Church of Jesus and the Mexican Commission, owing to Bishop Riley's inexplicable delay. The Rev. J. Martown and other ministers, with the approval of the chairman of the Commission and officers of the League, introduced the "Book of Common Prayer" translated into the Spanish language, and it was used in

such congregations much to the edification of the worshippers.

"In consequence of this application to be received as a mission, and the use of the Book of Common Prayer, the clergy and congregations uniting therein have been subjected to unwarrantable persecution. They have been summarily expelled from the churches in the city of Mexico, and of the clergy the Rev. Eligio Lopez, has been notified of suspension from the ministry; attempts have been also made to distract the congregations in the diocese of Mexico under the pastoral charge of the Rev. A. Carrión.

"The expulsion from the churches was ordered by Mr. Albert E. McIntosh acting, as he claimed, as agent for Bishop Riley, asserted to be the proprietor of the churches. One of their churches—San Francisco—was purchased in part by money raised for the extension of the gospel in Mexico by friends in the United States.

"Bishop Riley has given to the Mexican Commission his resignation as bishop of the valley of Mexico, and engaged to exercise no episcopal authority nor perform episcopal acts in his diocese or in the republic of Mexico.

"He has, therefore, no right to interfere with the conduct of divine worship or to inflict penalties upon congregations using the "Book of Common Prayer," whatever legal rights of church ownership may be vested in him. Neither has Mr. McIntosh, a layman, any authority to exercise ecclesiastical discipline.

"Of the congregations composing the Church of Jesus in Mexico, 38 were represented in the convention of December, 1885, and the action of the convention was unanimous. Five congregations only in the diocese of the valley of Mexico declined to take part. This small minority is not warranted in calling itself the National Church and assuming to control the larger majority.

"I deem it of very great importance that the League in no way countenance the injurious treatment under which members of the Mexican Church are now suffering as a penalty for action expressly advised by the League itself. In my judgment, pecuniary support should no longer be continued to functionaries, clerical or lay, in the two city churches, and the means of sustaining public worship should be extended to the ejected congregations.

ALFRED LEE,

Chairman of the Mexican Commission of the House of Bishops.

Resolution IV.—*Resolved*, That the House of Bishops request the Presiding Bishop to communicate to the Board of Missions and to the authorities of all national Churches in connection with this Church the action of the House contained in the statement and first and second resolutions.

#### SATURDAY—SIXTEENTH DAY.

The House of Bishops assembled at St. James's church at 10 A. M., for the celebration of the Holy Communion, and the election of two missionary bishops. The Presiding Bishop was the Celebrant. There were 48 bishops present. The first election was for Utah and Nevada. Votes cast 48, of which, on first ballot, the Rev. R. M. Kirby of Potsdam, N. Y., received 25 and was declared elected. For Wyoming and Idaho, several ballots were taken, resulting in the election of the Rev. Ethelbert Talbot, of Macon, Missouri. It is rumored that the Rev. J. M. Kendrick of Southern Ohio received the next highest number of votes. Mr. Kirby is well known as for a long time the efficient assistant of Bishop Tuttle, and Mr. Talbot is one of the most efficient of our western clergy, in parochial, educational, and missionary work.

The first business before the House of Deputies was the report of the committee on memorials of deceased members. The reading of the report was prefaced by the singing of Hymn 187. The report gave memorials of the following deceased members of the Convention:

The Rev. R. M. Abercrombie, D. D., rector of St. Matthew's church, New Jersey, diocese of Northern New Jersey, formerly chairman of the commit-

tee on memorials. Died Dec. 7, 1884, aged 62 years.  
 George C. Hance, diocese of New Jersey. Died Feb. 26, 1884, aged 64 years.  
 The Rev. Noah Hunt Schenck, D. D., rector of St. Ann's, Brooklyn, diocese of Long Island, formerly rector of Trinity church, Chicago. Died Jan. 4, 1885, aged 59 years.  
 John Light Atlee, M. D., Lancaster, Pa., diocese of Central Pennsylvania. Died Oct. 1, 1885, aged 86 years.  
 Hon. Thomas Andrew Hendricks, Indianapolis, diocese of Indiana, Vice-President of the United States. Died Nov. 26, 1885, aged 66 years.  
 Hon. Lebeus C. Chapin, Kalamazoo, diocese of Western Michigan. Died Nov. 21, 1885, aged 62 years.  
 The Rev. Charles Reynolds, D. D., rector of the church of the Covenant, Junction City, Kan., of the diocese of Kansas. Died Dec. 28, 1885, aged 68 years.  
 Orlando Meade, L. L. D., Albany, diocese of Albany. Died January, 1885, aged 78 years.  
 Capt. James Jenkins, Oshkosh, Wis., of the diocese of Fond du Lac. Died March 22, 1885, aged 76 years.  
 The Rev. George Leeds, D. D., rector of Grace church, Baltimore, of the diocese of Maryland. Died April 15, 1885, aged 69 years.  
 Hon. George L. Harrison, of Philadelphia, diocese of Pennsylvania. Died September, 1885.  
 The Rev. John McNamee, rector of the church of Our Saviour, North Platte, Neb., diocese of Nebraska. Died Oct. 24, 1885, aged 61 years.  
 The Rev. Francis Harrison, D. D., rector of St. Paul's, Troy, diocese of Albany, custodian of the Standard Prayer Book. Died Dec. 29, 1885, aged 46 years.  
 The Rev. Lewis P. Tschiffely, B. D., rector of Grace church, Louisville, Ky., diocese of Kentucky. Died Jan. 11, 1886, aged 50 years.  
 The Rev. Erasmus F. Dashiell, D. D., rector of St. Michael's parish, Talbot county, diocese of East-on. Died April 1, 1886, aged 66 years.  
 Col. Lewis Neale Whittle, Macon, Ga., of the diocese of Georgia. Died Feb. 17, 1886, aged 68 years.  
 Gen. John Henry Devereux, Cleveland, O., diocese of Ohio. Died March 17, 1886, aged 54 years.  
 The Rev. Henry Meyer Lewin, D. D., dean of the convocation of Washington, D. C., of the diocese of Maryland. Died May 28, 1886, aged 70 years.  
 Hon. John White Stevenson, Covington, Ky., of the diocese of Kentucky, United States Senator, and formerly Governor of Kentucky. Died Aug. 10, 1886, aged 74 years.  
 The Rev. Jesse T. Webster, formerly rector of Christ church, Dayton, O., diocese of Southern Ohio. Died May 8, 1886, aged 40 years.  
 Hon. Malcolm Hay, Pittsburgh, diocese of Pittsburgh, first assistant Postmaster General under the present administration. Died May 23, 1886, aged 48 years.  
 The Rev. Alexander Marks, rector of Trinity church, Natchez, of the diocese of Mississippi. Died Aug. 28, 1886, aged 45 years.  
 Robert Hallowell Gardiner, Gardiner, Me., diocese of Maine. Died Sept. 12, 1886.

The committee could not close without calling to mind the two faithful servants of the Convention, Lloyd Wells and Thomas D. Coddington, of New York, who successively held the office of treasurer of this Convention, and who have entered into rest.

Two resolutions from the House of Bishops were concurred in, allowing the change of names of the missionary jurisdiction of Yeddo to Tokio, and Shanghai to Shanghai and the Yangtse river. It was voted to hold evening sessions next week. At 11 o'clock the House went into committee on the Prayer Book, and at 1 o'clock adjourned.

MONDAY—SEVENTEENTH DAY.

The chair announced as the special committee upon the judicial system of the Church, the Rev. Drs. Hodges, Stringfellow, Thrall, Swope, and Dazell, and Messrs. Patterson, Burgwyn, Smith, Miller, and Mills. The House of Bishops communicated to the deputies the election of the Rev. E. Talbot as missionary bishop of Wyoming and Idaho, and the Rev. R. M. Kirby as missionary bishop of Utah and Nevada. The remainder of the day was spent upon the Prayer Book Revision.

In the evening the House met in secret session at Grace church, when the elections of the missionary bishops were confirmed. In the House of Bishops the Mexican Commission made its final report and was discharged. The work in Mexico will be under the supervision of a presbyter, to be appointed by the Board of Missions.

TUESDAY—EIGHTEENTH DAY.

A large number of deputies were still on deck, the places of those who had gone home being generally supplied by alternates. Every one of the 49 dioceses promptly responded to the vote by orders, and with great unanimity on nearly all the changes proposed in Schedule A. A lively debate occurred on the proposition to insert in the Con-

firmation Office a form of presentation modelled after that in the Ordination Office. Though this had passed the Joint Committee and the House of Bishops, it was defeated by the deputies. Clerical votes, 49; aye, 16, nay, 28, divided, 5. Lay votes, 43; aye, 22, nay, 19, divided, 2. This was a fair indication of the strength of the conservative element, and shows that it will be impossible to get any very radical changes of the Prayer Book through this Convention. Adjournment will probably be reached about Thursday noon.

SUMMARY OF LEGISLATION ON THE PRAYER BOOK.

The action of the General Convention upon the changes recommended in the Book Annexed, were of two kinds; those in Schedule A. being ratifications of acts of the last General Convention, without change, which are now finally adopted and incorporated in the Prayer Book; those in Schedule B. are modifications of certain propositions in the Book Annexed, and are now introduced as new matter, to be acted on by the Convention of 1889. It is not proposed to issue the amended Prayer Book until action is taken in 1889.

SCHEDULE A. FINAL ACTION.

Table of contents corrected.  
 Table of Lessons.  
 Note on Ecclesiastical Full Moon.  
 New Tables for Easter Day, to the year 2013.  
 MORNING PRAYER.  
 Print *Gloria Patri* after rubric following *Venite*.  
 Permits *Gloria in Excelsis* after Psalter.  
 Omits printing *Gloria in Excelsis* here.  
 Inserts rubric before *Benedictus*.  
 Full form of *Benedictus*.  
 Change of rubric before Apostles' Creed, requiring the words: "He went into the place of departed spirits," in case of the omission of "He descended into hell."  
 Insert "again" after "He rose," in the Apostles' Creed, wherever it occurs.

EVENING PRAYER.

Permission to omit Exhortation and Confession, except on Sunday.  
 A short exhortation, "Let us humbly confess" etc.  
 Print *Amen* after first form of Absolution.  
 Change rubric directing people to repeat the Lord's Prayer with the minister "wheresoever else it is used in Divine service."  
 Print *Gloria in Excelsis* in Order for Evening Prayer.  
 Insert *Magnificat*.  
 Permission to use 42nd Psalm, instead of *Magnificat*, *Cantate*, or *Bonum est*, during Lent.  
 Insert *Nunc Dimittis*.  
 Permission to use Psalm 43, during Lent.  
 Same order as in Morning Prayer, respecting the Creed.  
 Restore "Lighten our darkness," from English Prayer Book.

THE LITANY.

Add the suffrage, "That it may please Thee to send forth more laborers into Thine harvest," with response.

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collect, Epistle, and Gospel for a Sunday shall serve all the week, when not otherwise ordered.  
 Places after collect, etc., of Christmas Day, those of St. Stephen, St. John Evangelist, and Innocent's Day.  
 Epiphany collect, etc., are to serve for every day after, unto the next Sunday.  
 Same for Ash Wednesday collect, etc., except on St. Matthias's Day.  
 Same for Ascension Day collect, etc., except upon the Feast of St. Philip and St. James.  
 Title of 25th Sunday after Trinity to be "The Sunday next before Advent."

ADMINISTRATION OF THE HOLY COMMUNION.

Orders a minister repelling a communicant to report to ordinary "within fourteen days."  
 Omits Doxology from Lord's Prayer at beginning of the office.  
 Permits decalogue to be omitted at earlier Celebration, when there are more than one on the same day. In place of it read, "Summary of the Law."  
 For the words, "Then shall be read the Gospel, the people all standing up," substitute these: "Then, the people all standing up, he shall read the Gospel," also *Gloria tibi* to be "said or sung," instead of "people shall say."  
 Permission to use offertory sentences on any occasion where alms are received.  
 Transfers the two Exhortations following Prayer for Church Militant, to end of the office.  
 Permits the longer Exhortation in the Office to be omitted except once a month.  
 Orders *Ter-Sanctus* to be printed as a distinct paragraph, the people to recite with the priest, "Holy, Holy, Holy," etc., and not the introductory paragraph, "Therefore with angels," etc.  
 Orders the Invocation in Prayer of Consecration, to be printed as a distinct paragraph.  
 "Here may be sung a Hymn" after the Consecration, instead of "Here shall be sung a Hymn from the Selection for the Feasts and Fasts."  
 "Some other Hymn" may be sung instead of *Gloria in Excelsis*.  
 For "if" read "though," in last rubric but one, at end of the Office.  
 OFFICES OF HOLY BAPTISM.  
 Directs the people to stand until the Lord's Prayer.  
 Slight verbal alteration in rubric before the Gospel.  
 Print "Amen" in Roman type in the prayer which the people repeat with the minister.  
 Add in both forms of Certification of Private Baptism, these words: "Who is now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort."  
 Changes in second and third rubric in Office for Baptism of Adults—merely formal.  
 In closing Exhortation of same Office, for "representeth" read "doth represent."

CONFIRMATION OFFICE.

Adds to first rubric directions for the candidates and congregation to stand, the Bishop "sitting in his chair near to the Holy Table."  
 After final Blessing insert rubric: "The minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper."

COMMUNION OF THE SICK.

At end of Office insert rubric, providing that the Collect, Epistle, and Gospel for the day may be used, instead of those in this Office.

THE BURIAL OF THE DEAD.

Provides for singing of a Hymn or Anthem, saying of Creed and fitting prayers from "this Book."  
 Allows the whole burial service to be said in the church "for weighty cause."

THE CHURCHING OFFICE.

After third rubric to read: "Then shall be said by both of them," etc.

PRAYERS TO BE USED AT SEA.

Change title of third collect, to read: "Prayers to be used in all ships in storms at sea."  
 Grouping separately prayers that have reference to a storm, and those that have reference to the enemy; and changing position of the Lord's Prayer to follow the Absolution.  
 Arrangement of Thanksgivings.

THE VISITATION OF PRISONERS.

Omit the words "Minister" and "Answer," before the verses that follow the Lord's Prayer.  
 Substitution of collect, "O God, whose nature and property" etc., for the collect after the verses, and new arrangement of prayers, and *Miserere*.  
 Change title of Prayer for Persons under Sentence of Death, to read, "Form of Prayer," etc.  
 Omit prayer for imprisoned debtors.  
 Change rubric after the Blessing to read, "The minister shall use such devotions as he shall think proper;" and add, "It is judged best that the criminal should not make any public profession or declaration."  
 THE PSALTER.

Assign Psalm cxli to the evening instead of to the morning of the twenty-ninth day of the month.

CONSECRATION OF A CHURCH OR CHAPEL.

Omit from title all that follows "Church or Chapel."  
 In the prayer for those who are to be confirmed, substitute "vows of their Baptism, and be confirmed by the Bishop," for the longer clause in the old version.  
 Supply as alternative Lessons, Gen. xxviii. at v. 10. Rev. xxi. at v. 10.  
 Omit rubric prescribing metrical psalm.

INSTITUTION OF MINISTERS.

Omit from the title all that follows the word "Churches." Provides that the Bishop shall institute.  
 Omit from letter of Institution the words "Assistant Minister."  
 Omit Standing Committee's Letter of Institution.  
 Alter rubric before proper psalms to indicate that the Bishop is the officiant; but an Institututor may be appointed by him.  
 Same in rubric preceding the Challenge.  
 Omit from the Challenge "Assistant Minister."  
 Mentions the Bishop as Institututor in first rubric after the Challenge.  
 The same reference in second rubric.  
 Omit "Assistant Minister" in the Warden's presentation of keys.  
 Use the word "Institututor," instead of the words "Instituting Minister."  
 Similar change in rubric following the Lord's Prayer, and read "Diocesan" instead of "State."  
 In place of anthem *Laudate Nomen*, substitute Psalm lxxviii, or Psalm xxvii.  
 The bishop, when present, is to make the address prescribed in this office in the form of a letter.

ARTICLES OF RELIGION.

Put the articles at the end of the Prayer Book, and give them a distinct title page.  
 SCHEDULE B. REQUIRING THE CONCURRENCE OF THE NEXT GENERAL CONVENTION.  
 Action under this schedule will be given in our next issue.

MISSIONS.

A public meeting was held at the church of the Epiphany, Chicago, Sunday, Oct. 17th, in interest of the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board of Missions. Service was conducted by the Rev. Joshua Kimber, associate secretary of the Board of Missions, the Rev. T. N. Morrison, Jr., the Rev. Drs. J. S. Jenckes and C. Ellis Stevens, and the Bishop of Central Pennsylvania—a number of clerical deputies of the General Convention being in the chancel. The church was crowded.

The Rev. Dr. C. Ellis Stevens read an abstract of the annual report, stating that the work had reached Jews in 258 cities and towns in the United States. There were five missionary schools and as many industrial schools. Besides circulating the Scriptures, 14,600 tracts and other publications had been issued. Report was made of Jewish Christians

admitted to the Church, and also of candidates for the ministry. The educational work was reported to be especially encouraging. Receipts for the year had amounted to \$25,866.32.

The Bishop of Central Pennsylvania said that the field of missions to the Jews to-day was not more difficult than missions to the Gentiles in the Apostles day. It was through Jewish missionaries, nevertheless, that the Gentiles were brought into the Church. Gentile Christians had neglected the Jews until the present century, but work for the Jews once begun, had been most fruitful. Any impression that Jewish Missions were resultless was without foundation to rest upon. He believed that comparing facts with facts, Jewish work would be found to be as fruitful as any other branch of missions. Thousands of the Jewish race had become Christians during this century. More than 100 Jews were now clergymen of the Mother Church of England, and some had risen to the episcopate itself. Neander, and other well-known Christian scholars of our time were Jewish converts. A considerable and most respectable body of (Christian Jews already existed in America. Special obligation rested upon us to preach the Gospel to Israel, and there was every encouragement to perform this duty earnestly.

CHICAGO.

CITY.—The services under the auspices of the St. Andrew's Brotherhood were held on Sunday afternoon at St. James's, St. Mark's, and Calvary churches. At each church the congregation was very large, and composed principally of men. The services were heartily rendered, and the sermons by the distinguished preachers very effective. Dr. Courtney preached at St. James's, the centre pews being filled with men. Bishop Tuttle preached at St. Mark's to an overflowing congregation. Calvary church was crowded, the aisles being filled with chairs, and many standing through service and sermon. Bishop Potter preached a very practical sermon upon "The Environment of Circumstances," in which he made some helpful suggestions as to the work of the Brotherhood. It was a grand and inspiring service, and the preacher evidently felt its inspiration as he outlined what might be done by young men in a great city.

These services have been eminently successful, and will probably be followed up by others during the winter.

The congregation of the church of Ascension occupied their chapel on Sunday for the first time since the fire some weeks ago. The chapel has been repaired and refitted, and will be used until the new church is ready for occupation.

The vestry of St. Mark's church have let the contract for another enlargement of the building, which will afford two hundred additional sittings. The growth of the parish under the administration of the Rev. B. F. Fleetwood is constant and substantial. It is evident that the parish must build a new church in the near future.

NEW YORK.

CITY.—The sudden death of Mrs. A. T. Stewart has called Bishop Littlejohn from the General Convention. Mrs. Stewart was 84 years old, and survived her husband about ten years. She died from an acute disease, pneumonia, and not from infirmity of age. Her grand liberality to the Church, in the Garden City cathedral, amounting to two-and-a-half million dollars, and other Church

foundations, will perpetuate her memory here, and secure lasting honor for the name of her family. The funeral is to be held at the family mansion on Thursday afternoon of this week.

**CITY.**—St. Ann's church, W. 18th St., which had been closed for needed repairs since July 1st (the first time the Sunday or daily services have been suspended for 15 years) was re-opened on Sunday, October 10th. The new appearance of things was a genuine and most agreeable surprise to the congregation. The interior had been repainted and decorated, modestly yet with excellent effect, the floors carpeted anew, and the chancel extended and adapted to a vested choir under supervision of Mr. Withers, the architect. The new choir of eight men and twenty boys, in cassocks and cottas, led the music for the first time, entering with the procession: "Onward, Christian Soldiers." The service was appropriate to the 34th anniversary of the parish, the rector, Dr. Gallaudet, interpreting the service for deaf-mutes and the associate rector preaching the sermon. A review of the year showed receipts from all sources to have been \$13,575.86. Altogether, the day was one of the most notable ones in the history of the parish.

#### LOUISIANA.

Bishop Galleher calls attention to the following account: On Monday, October 11th, and during the following night, occurred one of the heaviest storms which has happened for 26 years. The entire east bank of the Mississippi river in Plaquemine parish for a distance of nearly 40 miles, was devastated, the rice crop upon which the population depend was entirely destroyed, gardens ruined by salt water from the Gulf of Mexico, poultry drowned, and, with the exception of a small quantity of provisions left, perhaps a supply sufficient for a week or ten days, everything is lost. Destitution will inevitably follow unless help can be obtained from the outside, which will give these people an opportunity to replant their gardens and supply their families with food for a few months. Subscriptions may be sent to Bishop Galleher or to the Rev. S. M. Wiggins, Missionary, 36 Tchoupitoulas St., New Orleans, La.

#### LONG ISLAND.

The Bishop appointed Sunday, Oct. 17, and the Monday following, St. Luke's day, as days for special intercession in behalf of Sunday schools. The idea was first suggested by the executive committee of the American Sunday School Institute, that the American Church unite with the Church of England in so observing those days. In accordance with the wishes of the Bishop they were largely observed, the Bishop leaving it with the rectors of the several parishes to determine the details of the observance. Sermons were preached on Sunday school work in many churches. On Sunday evening there was a large gathering of Sunday school teachers at St. Ann's, the congregation being addressed on the subject by the rector, the Rev. Dr. Alsop.

So many letters have been received in regard to the objects and methods of the Parochial Mission Society for the United States, that the secretary, the Rev. Dr. Van De Water, has issued a pamphlet on the subject, containing explicit and full information as to the literature on the subject, the way to conduct Missions, how to secure suitable men, etc. Any person, clerical or lay, may become a member of the society who is in sympathy with its objects and is a communicant of the Church. The

origin and success of mission work in this country are due to the movement begun in England twenty years ago. The leaders of the movement were the Rev. Dr. Wilkinson, now Bishop of Truro, the Rev. Dr. Benson, founder of the Brotherhood of St. John the Evangelist, the Rev. Mr. Aitken and others. The president of the society for this country, is the Assistant-Bishop of New York.

#### DELAWARE.

**WILMINGTON.**—The fifth anniversary of Holy Trinity Guild was held in the Old Swedes' church, on Monday evening, October 11th. The occasion was of interest chiefly as commemorating the centennial of the meeting of the General Convention in Wilmington, October 10th and 11th, 1786. That Convention was remarkable, first, for signing the credentials which secured the consecration of Bishops White and Provoost; and, secondly, for voting to retain the Nicene Creed in the Prayer Book, and the words "He descended into hell" in the Apostle's Creed. The business sessions of the Convention were held in the Old Academy in the town, which has long since disappeared, while a service was held in the Old Swedes' church. It is worth noting that this centennial occurred while the General Convention of 1886 was in session in Chicago.

At the guild service above mentioned the Secretary read the report of guild work for the past year, and an appropriate historical sermon was preached by the Rev. B. F. Brown, of Lewistown, Penn. After the service the members and friends of the guild partook of a bountiful supper in a house near by.

#### MARYLAND.

**BALTIMORE.**—At a meeting of the vestry of St. Luke's church, resolutions were adopted of "grateful appreciation of the tender devotion, self-sacrifice, zeal and efficiency which the Rev. Geo. W. Harrod has shown in the work of St. Luke's church" and of heartfelt regret at the severance of his pastoral relations with the Church.

#### WESTERN MICHIGAN.

**HOLLAND.**—Grace church was completely destroyed by fire on Friday evening, Oct. 15th. The cause of the fire is unknown. The property was owned by the Association of this diocese, who held an insurance of 25,000 in the Hartford, Conn., which secures their claim owed to the diocese by the parish.

The missionary-in-charge, the Rev. G. S. Ayres, suffers a personal loss of \$500, consisting of vestments and library. For the present services will be held in Lyceum Hall, which has been kindly loaned to the parish.

#### QUINCY.

In response to a call for assistance, the Sunday school of the church of the Good Shepherd has promised to pay for the support of one orphan in the orphanage of the Holy Child, Springfield. This method of assistance will interest children in the support of the Orphanage, and give them some idea of the Provincial relations of the dioceses in the State.

#### MISSOURI.

**SPRINGFIELD.**—Christ church during the past summer has been wholly renewed in its interior. The walls and ceiling have been decorated in mediæval style, and the effect is very handsome and Churchly. This work, as well as the furnishing of a new carpet for the church, has been done under the auspices of the Ladies' Guild, at a cost

of \$300, and they contemplate still further improvements. This parish, under its present rector, the Rev. W. H. Osborne, seems to be doing an aggressive work.

**ST. LOUIS.**—At a special meeting of the board of trustees of St. Luke's Hospital they unanimously confirmed the nomination, made by the medical staff, of Dr. Y. H. Bond as the successor of the late Dr. Barrett whose recent death was a severe loss to St. Luke's.

In St. John's church, on the Feast of St. Michael and All Angels', in the presence of the Rev. Messrs. S. H. Green, B. F. Newton and B. E. Reed, Bishop Tuttle deposed the Rev. J. H. Foy, LL.D., from the ministry of the Church. Dr. Foy had asked to be deposed some two months before, but it was hoped that he would change his mind and remain within the fold of the Church.

The Bishop has recommended the organization of a mission at Ferguson.

#### VERMONT.

**FACTORY POINT.**—The new rectory of Zion parish is now nearly completed. It will be a very nice and substantial house. It stands in the same yard with the church, where it is the more likely to stay for the reason that it is already nearly paid for. When finished, the young deacon, the Rev. J. C. Flanders, whose ordination to the diaconate we mentioned last week, and his helpful wife, will enter into possession of one of the pleasantest homes in one of the thriftiest parishes of a most charming section of the diocese. And to them, as to the earnest people whom they have been called to serve, we extend our cordial congratulations and hearty God-speed.

#### CONNECTICUT.

**HARTFORD.**—The opening of the year at Trinity College shows an increase of numbers larger than that of any year in its history. The freshman class is larger than that of last year, and a considerable addition has been made to the sophomore. The men entering are much older than usual, the freshmen averaging about 21 years. This is very satisfactory, and is attributable, no doubt, in part to the increased study necessary to meet the present requirements of admission.

Ground has been broken for the new gymnasium, and the contracts have all been given out. It will be in good shape by cold weather. At the first meeting of the board of trustees, Mr. J. P. Morgan, of New York, was elected to fill the vacancy caused by the death of Mr. H. J. Scudder. This completes the board of trustees.

One of the graduates has expressed his intention of founding a prize in the department of hygiene, endowing the same in perpetuity.

No changes have been made in the faculty, although it is possible that some tutors may be necessary to assist, by reason of the increased number of students.

The general tone and spirit of the men is better than ever before, and every one feels confident of the large and rapid growth of the institution in the near future.

#### VIRGINIA.

**STAUNTON.**—The institute for girls and young ladies here, re-opened well. Fifty-four boarders, and fifty-five day pupils, now attend. There is room but for a few more. This school is under the auspices of the Bishop and diocese.

The Rev. A. Overby has assumed the charge of the missions at Keysville and Drakes' Branch, in Charlotte Co.

The Rev. W. H. Meade has gone to Herndon, Fairfax County. Forty-four missionaries are employed in this diocese, and the Board has pledged them, in the aggregate, \$8,000.

The Church in Hamilton, has in less than fifteen years, grown from a mere handful to a large number. The people have now a church seating 225 people, purchased at a cost of \$3,500. On the rectory, which is valued at \$800, a debt of \$500 remains, and \$200 more will be needed for the improvements necessary to the comfort of the rector and his family. The Rev. S. S. Ware is in charge. The chapel called Ewell's, is nearly done; a tin roof has been put on, a recess chancel, pews and robing room all added.

#### MINNESOTA.

The diocesan branch of Woman's Auxiliary had its annual meeting last week. There was a good representation from the parochial branches. Bishop Dunlop's offer to raise \$4 in his jurisdiction for every \$1 given him, and Miss Carter's encouragement, induced the ladies to promise aid in the way of boxes this year. The society meets in St. Paul's church, Minneapolis, next year.

**ST. PAUL.**—The rectory of St. Paul's church was thronged with a happy and distinguished company on Saturday evening, Oct. 2, who met to celebrate the 25th anniversary of the marriage of the Rev. E. S. and Mrs. Thomas. Four bishops were present, and much of the rank and worth of the diocese. The congratulations were many and warm in the extreme. The gifts included almost every kind of useful silver-ware and amounted to over a thousand dollars in value, and 150 silver dollars. A Haviland china dinner service of exquisite design, was very much admired.

**MINNEAPOLIS.**—St. Barnabas' Hospital has just been enlarged to the extent of 16 new rooms. The Minneapolis parishes have charge of this work, and in turn have spiritual oversight.

**FARIBAULT.**—Bishop Whipple's schools are so full that applications are being refused every day. No one can be admitted until after Christmas in Shattuck or St. Mary's. The Theological school opened better than for several years.

#### PITTSBURGH.

St. Luke's church, the Rev. Laurens McLure, rector, one of the most enterprising of the smaller parishes in the city of Pittsburgh, and located in a rapidly growing section, has commenced work on the new church edifice. The little chapel, which is inadequate on account of the rapid growth of the congregation, has been moved on to the rear of the lot, where it will be used for week-day and Sunday school services. The foundations of the new building are now being rapidly laid, and it is expected the walls will be completed and the roof on before the cold weather sets in. It is to be of brick, 39x60, with a porch front running up into a semi-tower. There is to be a recess chancel 14x18, with robing-room on one side and choir-hall on the other. There will be a centre aisle 5x8, and two side aisles 2x6, with a seating capacity for 220 persons, and a large chancel window. It will be in the Gothic style of architecture, finished in oak, and will cost \$5,500, the most of which is already raised. The corner-stone will be laid at an early day.

The Rev. Boyd Vincent, rector of Calvary church, has just returned from Europe much improved in health. He was tendered a reception at the resi-

dence of one of his parishioners, immediately upon his return. The Rev. F. E. West has entered upon his duties as assistant minister at Trinity.

#### ALBANY.

TROY.—St. Paul's church is still vacant, with a probability of remaining so for the present. The vacancy is much to be regretted for many reasons. The Rev. Mr. Henry had but just accepted the position of assistant minister when the lamented Dr. Harison died. He had but just settled down to his work when a second attack of typhoid fever laid him on a sick bed from which he has not yet fully recovered. The Rev. C. M. Belden, then assistant in St. James' church, New York, assumed temporary charge of the parish when Mr. Henry fell ill, and he has performed the duties of his trying position to the entire satisfaction of the vestry and congregation. He also has now withdrawn for a brief rest, hoping to soon resume his work in a parish of his own, and taking with him the cordial regards of all who know him. Should the vestry and congregation of old St. Paul's be so fortunate as to secure a rector on whom all will unite, a grand work can be done for the church in this Churchly old city.

St. Barnabas' church is the daughter of old St. Paul's. It was organized as a mission chapel about 1870, and is located in the northern part of the city, where it ministers to a large population of laboring people. In July last, the wardens and vestry of St. Paul's church conveyed the property to nine corporators of St. Barnabas' Free church, of which the Rev. Pelham Williams, S.T.D. is the priest-in-charge, and efforts are now making to build a stone church at no distant day. The trustees have now in hand about \$10,000 for this purpose. Dr. Williams is a marvel of energy. He has a daily Celebration, and Morning and Evening Prayers throughout the year; catechizings of children, instead of the ordinary Sunday school; meetings of two guilds, and a Brotherhood for men; a night school for boys, and one for girls; publishes a parish paper, and looks personally after the multifarious temporal and spiritual interests of his growing work.

#### SOUTH CAROLINA.

In a private letter, Bishop Howe says: "Nothing new here; all earthquake, earthquake. It is stamped on people's faces, especially of the women. At Holy Communion they look pale and haggard. I can't tell you, and they will never know, how my heart goes out to them."

CHARLESTON.—The rector and vestry of St. Luke's have fraternally invited the congregation of St. Paul's to use their place of worship until their own can be repaired. Since September 9th Bishop Howe has received and deposited \$13,774. It is thought that \$70,000 will repair the damaged churches (instead of \$100,000 as at first thought). Further aid may be sent to Bishop W. B. W. Howe, Charleston, S. C.

GREENVILLE.—The Rev. A. E. Cornish, who was admitted to the order of presbyters by the Bishop of this diocese, on September 16th, has taken charge of the church at this place, also Kalolin, Langley, Edgefield, Ridge Spring, and Trenton. At several of these important places, he is assisted by the Rev. J. Finley, deacon.

SUMMERVILLE.—The Rev. L. F. Guerry, rector of St. Paul's church, writes in behalf of the mission school of his parish, for poor children. "The school was established nearly a year

ago, and up to the close of the last term in July, had grown to be a most interesting and important Church work, affording a good opportunity to many who are entirely without the means of education. The expense of running it (which amounts to some sixteen dollars a month) devolved entirely upon the congregation, and was borne cheerfully by them, notwithstanding their limited means under any circumstances. But now that almost every one of them has lost heavily by the terrible earthquake, I know that they will be unable for some time to come to bear the burden of this expense in addition to every other in the parish. Of course they will expect still to do all they can, but the utmost that they will now be able to undertake will be but a small proportion of even the little that will be needed to run the school on its present basis.

"Who then, of the friends of the Church, and her work among the Lord's poor, will lend a helping hand in the present instance. Remember Christian brethren, that 'he that hath pity upon the poor lendeth unto the Lord,' and that 'it is more blessed to give than to receive.' Contributions both of money and such books as might be used in any school of this character may be sent to this place, and will be promptly and most gratefully acknowledged. The school will open again on Monday, the 18th inst."

#### PENNSYLVANIA.

The medical director in the 14th Annual Report of the Church Dispensary of Southwark shows that 7,920 patients have been treated during the year, and 13,088 prescriptions compounded. Of all this number, which frequently so crowded the house as not to permit of more than standing room, but one certificate of death was called for, that being the case of an infant eight months old that was brought to the dispensary in a dying condition. The managers say, in reference to the urgent demand for more room, that it is proposed either to erect an addition to the present building, or to purchase the adjoining property. They add that either of these plans must be carried out before the close of this year.

Foundation day at St. Mark's church, Frankford, fell this year on the 16th Sunday after Trinity, when the 54th anniversary was observed, each of the several services being well attended. In the afternoon and evening the church was crowded to its utmost. At the early service, 9 A. M., Mr. Herbert Welsh addressed the congregation, touching upon the question of labor and capital and pointing out the duties which it brought. The annual sermon was preached by the rector, the Rev. R. C. Booth, upon thoughts in the epistle for the day, in which he urged them to have Christ dwelling in their hearts, that they might know rich fullness in Christ's love. The anniversary of the Sunday school was held in the afternoon. The address was delivered by the Rev. T. W. Davidson, who took as his text Zach. viii:5, "The streets of the city shall be full of boys and girls playing in the streets thereof." At the night service the annual sermon to the Bible classes was preached by the Rev. T. W. Davidson. His topic was, Brotherly Love. He pointed out the Fatherhood of God and the brotherhood of man as the true solution of class difficulties, urging all to be true Churchmen and Church-women, following St. Peter's injunction to love as brethren and the Church's teaching in our duty

to our neighbor. Strong efforts are being put forth to erect an additional parish building which will afford needed rooms for the Sunday schools and Bible classes, the number of scholars in which is 1,600. There are about 1,200 communicants in the parish. At the last service one-half the church was filled with men, the other with women.

#### CENTRAL NEW YORK.

The annual meeting of the convocation of the third missionary district was held in Christ church, Guilford, the Rev. R. G. Quennell, rector of Christ church, Binghamton, presiding, October 5th and 6th.

After Evening Prayer on Tuesday, the Rev. S. H. Cook read a paper on "Biblical Interpretation."

On Wednesday, the Litany having been said previously, Morning Prayer was said at 10:30, and a most timely sermon, from Ex. xiv:15, was preached by the Rev. G. H. Kirkland, followed by the Holy Eucharist, at which the rector of the parish, the Rev. T. B. Berry, was Celebrant, assisted by the president and Archdeacon Hobbie, of the diocese of Albany.

At the business meeting in the afternoon, resolutions of thanks to the retiring secretary, the Rev. J. M. C. Fulton for his faithful and efficient services, were adopted, and the Rev. T. B. Berry was elected to fill the vacancy. The subject for discussion, "How shall we best prepare candidates for Confirmation, and the parish for the visitation of the Bishop?" was opened by the Rev. M. M. Goodwin and participated in generally by the clergy present.

A missionary meeting was held in the evening, at which the president made a most interesting report of the missionary offerings and operations within the convocation district since May 1st.

The Rev. R. Hobbie, archdeacon of the neighboring convocation in the diocese of Albany, followed with an eloquent address on the reflex action of such gatherings, and the encouragements and discouragements in missionary effort. The Rev. Alexander H. Rogers, of Greene, considered some of the reasons why aggressive Church work, from its variety and many-sidedness, was more difficult of propagation than the one-sidedness of sectarian effort. The convocation was largely attended by the clergy of the district and visiting brethren and a fair representation of lay delegates, and was felt to be productive of great good, local and general, a most pleasing feature of the meetings being the presence of brethren from the diocese of Albany.

The district branch of the Woman's Auxiliary to the Board of Missions held a largely-attended meeting in connection with the convocation. Letters were read from various mission stations in the West and South, and work on their behalf taken up by parochial branches represented. An address encouraging the work of Christian women on behalf of missions, by the Rev. R. W. Rhames, of Morris, fitly brought the interesting proceedings to a close.

#### CENTRAL PENNSYLVANIA.

The autumn session of the Harrisburg Convocation was held in St. Paul's parish, Columbia, the Rev. F. J. Clay Moran, rector, September 29 and 30.

At the opening service Tuesday night Evening Prayer was said by the Rev. Messrs. Graham, Baker and Langdon, D.D.; Bishop Rulison preached on "The Philosophy of Prayer as set forth in the Prayer Book."

On Wednesday morning the Holy Communion was celebrated by Bishop

Rulison, assisted by the Rev. Messrs. Moran and Powell. Immediately after this service the convocation proceeded to business. The Rev. Wm. C. Leverett having resigned the office of dean, which he has faithfully administered for the space of about 14 years, resolutions of appreciation were unanimously adopted. On the nomination of the Bishop, the Rev. A. C. Powell was elected dean. The Rev. L. F. Baker, having resigned the office of secretary and treasurer, the Rev. J. Graham was chosen secretary, and the Rev. J. Edward Pratt, treasurer.

After hearing missionary reports there followed a general discussion of the topic, "Shall a Diocesan Branch of the Church Temperance Society be established in Central Pennsylvania?"

On Wednesday afternoon at 3:30, the corner-stone of the new St. Paul's church was laid by the Bishop, assisted by Assistant-Bishop Rulison. The service was choral, the music being rendered by the surpliced choir of St. James's, Lancaster. Addresses were given by Bishop Howe on "The Antiquity and Historic Continuity of the Church," and by Bishop Rulison on "Some Reasons for Being a Churchman." A paper was read by Mr. North, vestryman, on "The History of the Parish."

The edifice when completed will cost about \$20,000, and will be one of the handsomest in the diocese.

On Wednesday night, a missionary service was held, at which addresses were given by the Assistant-Bishop on "The Need and Duty of Missionary Work," by the Rev. Dr. Albert Bunn of Brooklyn, on "Work among the Chinese," and by the Rev. L. F. Baker on "Missions to Deaf-Mutes."

Thursday morning and afternoon, were devoted to the Sunday school institute.

On Thursday night the last meeting was held at which the Rev. F. H. Almon read a paper on "Clerical and Missionary Life in the West Indies, Nova Scotia, and New Brunswick."

The next meeting will be held in St. John's parish, Lancaster.

The second annual meeting of the American Church Sunday School Association of Harrisburg Convocation, (first division,) was held in St. Paul's parish, Columbia, Thursday, September 30. The morning session was opened with the Holy Communion, celebrated by the Rev. A. C. Powell, assisted by the Rev. John Graham.

Immediately after the service the association adjourned to Armory Hall, where the following programme was carried out: 11:15—12:15 P. M., minutes, annual report, discussion; 12:15—1:30 P. M., luncheon; 1:30—2:10 P. M., Model Lesson, teacher, the Rev. Wm. Chauncey Langdon, D.D. Subject, the Teaching of Advent Sunday, Text: the collect, epistle, gospel; 2:10—2:30, Discussion; 2:30—3:00 P. M., Model Lesson, teacher, the Rev. F. J. Clay-Moran. Subject, the Teaching of Advent Sunday; 3:00—3:20 P. M., Discussion; 3:20—3:40 P. M., the Proposed Voluntary Examination of Sunday School Teachers, the Rev. F. J. Clay-Moran; 3:40—4:00—Discussion; 4:00—4:20, Question Box, Doxology, Prayer and Blessing.

In the evening a special institute service was held in St. Paul's church. The Rev. Wm. H. Graff of St. Jude's parish, Philadelphia, preached on the subject, "The Elder Scholars' Place in the Church."

The attendance at all the sessions was about 200.

## The Living Church.

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Editor and Proprietor.

THE Enrolment Movement needs to gather impetus as well as dollars. Let the laymen take hold. Let them exercise their talents in working and giving, which is better than being a vestryman and managing the rector.

*The Independent* says: "It is of no use for the Episcopal Church to go through the ceremony of offering the olive branch to the other denominations, if it cannot make peace with the Reformed Episcopalians." It should be remembered by our critical contemporary that it takes two to make a bargain. We have not separated from the Reformed Episcopalians; they have separated from us. The latch-string is out.

As we are not able to give the entire proceedings of the General Convention in the four issues for which special subscriptions were received, we shall send another issue, without extra charge. We hope to receive from many of these subscribers an order to continue the paper for a year. It costs but one dollar for 52 numbers. The variety of contents, during the session of the Convention, has not been as great as at other times. The series on Church history will shortly be renewed, and many instructive and entertaining articles will appear in every issue.

MANY readers have expressed hearty appreciation of the articles on the Creed, translated for this journal from the French of Pere Gratry, and we hope they may be re-published in book form. We may be permitted to recall, with pardonable pride, the fact that the most popular Church book that has appeared for many years was first given to the public in the columns of THE LIVING CHURCH—we refer to Mr. Little's "Reasons for being a Churchman." We shall soon begin another series by the same author, upon some phases of the Reformation.

THE extensive reports of the daily papers, and the large attendance of the public upon the sessions of the General Convention, have indicated a very wide and deep interest in the thought and work of the Church. It is evident that her influence is not a matter of numerical membership, and it is hoped that in both respects she may be entitled to a more comprehensive name than that which she has borne in this country.

As a specimen of uncalled-for "enrichment" by the Chicago Convention, we quote from a new title adopted for prayers to be used "in all ships in storms at sea." This may be very "American" and very acceptable to a people who are said to be little influenced by the traditions of language, but there are some who still regard the English Bible and the old Prayer Book as models. Why say "all ships," when "ships" would express the thought? Why say "in ships," or "at sea," when the title of the whole office signifies that it is for use at sea? "In a storm" would exactly express all that is conveyed by, "in all ships in storms at sea," which is a poor phrase.

JUDGE GARY voiced the sentiment of the American people when, in pronouncing the death-sentence upon the seven anarchists, he said:

The people of this country love their institutions, they love their homes, they love their property, they will never consent that by violence and murder those institutions shall be broken down, their homes despoiled, and their property destroyed. And the people are strong enough to protect and sustain their institutions and to punish all offenders against their law; and those who threaten danger in civil society, if the law is enforced, are leading to destruction whoever may attempt to execute such threats.

AN interesting feature of the House of Deputies is the attendance of a full-blooded Sioux Indian as delegate from South Dakota. Eight years ago Capt. John Sword was a heathen, with long hair, wearing a blanket. He now sits in our great council, clothed in his right mind and wearing a well-fitting coat, as bright and intelligent in appearance as many men on the floor. He does not understand a word of English, but through an interpreter keeps informed of the proceedings. He takes his lunch with the deputies, and seems to enjoy Mr. Kinsley's delicacies as much as though he had been brought up to eat with a fork. Capt. Sword is in command of the Indian police of his district, numbering fifty Indian scouts. He has a keen sense of his responsibilities, and is anxious to be at home to look after the interests of his people.

THE principal topic of discussion in the Congregational council lately held in Chicago, was "Probation after Death." Queerly enough, this question came to an issue chiefly in relation to missionary work. It would seem that the average Congregationalist could get along very well without agitation on this subject, but it is of immense importance to be able to inform the heathen about it, with the utmost exactness. Fancy a missionary trying to soothe the savage soul with this conclusion: "Resolved, that the board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive, and perverse, and dangerous to the Churches at home and abroad." If the heathen are not converted after that, they must be in a hopeless condition.

THE changes in the Prayer Book have gone through the General Convention, as we predicted, in the last week of the session, the force of the session having been already spent upon other subjects. Having placed the Book Annexed in the hands of a joint committee, to be passed through the House of Bishops down to the deputies, there was nothing left for the whale but to swallow the tub that was thrown, with all its contents. There is not much that anyone could object to in the changes consummated, or even in those proposed for adoption in 1889. The opposition to present action arose chiefly from the conviction that any change in the old book would be in itself an evil, and that in the slight improvements now secured, the evil of change would not be counter-balanced. Many of the permissive rubrics adopted are quite unnecessary, and relate to matters about which there has not been for a hundred years any question. Much of the legislation would impress an outsider as extremely petty. Still, "while we are about it," as a deputy remarked, "we might as well get it all in." Such microscopic legislation is, however, objectionable so far as it proceeds on the assumption that every possible detail can and must be regulated by rubric. It is in direct antagonism with the avowed purpose of the revision movement which was to be in the line of flexibility. To whatever minuteness of detail rubrics may be carried, there will be frequent occasion to apply the unwritten rubric of common sense.

THERE is much to be said in justification of the conclusion of the Board of Missions to sustain the loyal priests and lay-workers in Mexico, who use our Prayer Book, and who

are suffering persecution from the bishop who was ordained by our Commission. They are victims to our unwisdom. They entered upon their work in full confidence that the American Church would sustain them; and when the crisis came they were loyal to the standards of the Church, in the face of obloquy and dismissal by the recreant bishop whom we placed over them. They should not be left in the poverty and disgrace to which we have been instrumental in bringing them. But the maintenance of a mission in Mexico by this Church may involve us in many embarrassments. There is, first, the question of interference with the national religion, so well stated by Dr. Hall; there is, second, the question of conflict with a bishop ordained by our own bishops, who claims jurisdiction in Mexico, notwithstanding his resignation; and there is, third, the question of our ability to carry an added burden of missionary appropriation, at a time when we are compelled to reduce appropriations all along the line of our regular work. Nothing but increased offerings by our people can justify and sustain the action of our Board in adding the Mexican mission to its already too heavy burden. We do not believe that Dr. Riley will go back to Mexico; and if he does go back, we do not believe he will be able to remain. Thus, one ugly factor in the total of our perplexities will be removed. Whether it is a Church or a sect that we are sustaining there, remains to be seen.

A PAPER entitled *The Christian Guardian* has been widely circulated of late, among our people. This paper appears to be issued by a society in New York, of which Dr. Riley, late Bishop of the Church of Jesus in Mexico, is the head. In this paper, glowing accounts are given of the promising work of the so-called national Church of which Dr. Riley still claims to be the head, and appeals are made to our people to give financial support to the enterprise. This, in itself, should not call for criticism, and notice would not be here taken of the matter, were the appeal not accompanied by certain suppressions of the truth which are calculated to deceive. Dr. Riley, in this paper, and in the manifesto which we recently published, assumes still to be the bishop of this so-called Mexican Church, though he has unqualifiedly resigned his episcopate and promised to exercise no jurisdiction and perform no episcopal acts except by invitation of another bishop. This fact is suppressed; as is also the fact that the greater portion of the clergy and lay-workers in the field are antagonistic to him, personally and officially, and are by



his orders debarred from participation in the contributions which he may receive. Moreover, he publishes without dates, in this paper, *The Christian Guardian*, testimonials from bishops and other persons, which were given before his resignation, and before it was generally known to the Church in the United States what a lamentable failure he had made. During the present session of the General Convention the Mexican Commission has distinctly repudiated Dr. Riley and his claims, and has renounced all responsibility for his so-called national Church. These facts ought to be known to our people, and they doubtless will be recognized by the Mexican League which has been sustaining Dr. Riley's work.

**"PROTESTANT EPISCOPAL."**

Much has been made of the alleged fact that the dioceses which voted in favor of a change in the title page of the Prayer Book (not for a change in the legal title of the Church) were the weaker and poorer dioceses. *The Standard of the Cross* says:

The solidity, the weight of those dioceses which voted against a change, and the insignificance, both in numbers and in charities, of those which voted for it, are to be commented upon. As older men are apt to be conservative, so it is not strange that older dioceses are so. The handling of wealth also makes dioceses as well as men cautious of change.

Both the allegation and the inference seem to be wrong; at least, there are such notable exceptions to the claim, that no fair inference can be based upon it. As to the clerical vote, some of the old and strong dioceses were almost unanimous for the change. We note Albany, Central New York, Long Island, Western New York, and the dioceses in New Jersey and Illinois. In the lay vote some of the strongest dioceses were divided. Is it supposable that the laymen in those dioceses, who voted for the change, were any less intelligent and "solid" than those who voted against it? Or, take the laymen of the weaker dioceses, who were almost unanimously in favor of it, are they as individuals less intelligent, less conscious of their responsibilities as representing the Church in council, than are the laymen of New York? It is to be noted here that the first and, probably the ablest, layman on the New York deputation, voted for the change. Is his vote to be accounted for on the hypothesis that he belongs to a class of inexperienced and irresponsible Churchmen? The same may be asked of many distinguished laymen from the stronger dioceses, who favored the change. The fact is, as it seems to us, the distinction is not in "weight and solidity," but in the ability to

rise above local traditions and personal prejudice, in the ability to perceive and assimilate the true idea of the Church which has been gradually eliminated from the confusions of our beginning in this country. It is true that in the older, traditions are stronger than in the newer dioceses; but the conservatism is not on account of greater weight or wealth or intelligence. Among the former, old ideas have deeper root, discussion is less free, opinions are less likely to be modified by the world of thought outside.

A comparison of the votes taken upon the two propositions introduced into the Lower House, for the purpose of testing the mind of the Church upon the adoption of a more comprehensive name, at some future time, shows conclusively that, in the atmosphere of free discussion, removed from the influences of local tradition, the Church idea, as distinguished from the sect idea, has a vitality which will surely develop and bear fruit. It has staying qualities, and has come to stay. In the table below, No. 1 refers to Mr. Judd's motion "that it is expedient to strike out the words Protestant Episcopal from our laws and formularies," and No. 2 refers to Dr. Egar's motion to remove these words from the title-page of the Prayer Book.

CLERICAL VOTE.

No. 1.  
Ayes 17.  
Nays 22.  
Divided 10.

No. 2.  
Ayes 30.  
Nays 13.  
Divided 6.

LAY VOTE.

Ayes 11.  
Nays 29.  
Divided 4.

Ayes 15.  
Nays 20.  
Divided 9.

It will be seen that the motion to omit the words "Protestant Episcopal" from the title-page of the Prayer Book, was lost by non-concurrence, but the gain in both clerical and lay votes was large. If the individual votes cast be considered, there was a decided majority in favor of the change.

**CONVENTION BREVITIES.**

Judge Sheffey prophesies that if we have a general court of appeals the clergy will flock to it; we shall have hundreds of cases. Did it not occur to the veteran obstructionist that to refuse relief to these hundreds of suffering clergymen was a monstrous piece of injustice?—Sauce for the goose may be sauce for the gander, but law for the bishop is not law for the priest. Such was the decision of our lay rulers last week.—We have it on good authority that members of the Congregational council were not at all pleased with the appellation "Church" which our late G. C. resolution bestowed upon them. They are "churches," and they think we ought to know it by this time.—Query: What is "the gloomy vestry of everlasting peace"? (*vide stenographic report*). Is any kind of

vestry a place of everlasting peace? It may be "gloomy" enough for the rector, but why should Bishop Tuttle insist on laying down his "battered armor" there? Those who heard the bishop's eloquent words affirm that he said, "the shining vestments of everlasting peace." A reporter needs a forty-horse power aural apparatus to hear correctly all that is said.—Besides our General Convention there have been three national councils in Chicago, during October; and it is not a very good year for councils. Chicago is the centre of North America as to lines of travel, and is each year coming nearer to be the centre of population.—Dr. Dix has been elected a member of the Geographical Society. Having seen Chicago he is qualified for membership.—The lay deputy who made 85 speeches in the Convention of '83, is trying to raise his record.—Most of the disorder of the Lower House is brought about by deputies who rise "to a point of order."—A contemporary last week, remarking upon "the apparent drift," hoped that no one would be alarmed or heart-sick, and predicted that there might be a stronger record of disregard for the style "Protestant Episcopal" before this Convention adjourns. The stronger record has been made, and nobody seems to be alarmed or heart-sick.—A New Orleans paper remarking on the debate concerning the change of the name of the Church, says that while the present title is ungainly, it sufficiently indicates the distinctive tenets of our creed, to-wit, "a protest against, or repudiation of, the doctrine of Apostolic Succession." The editor must have read Dr. Brooks' speech.—Let it not be forgotten that a majority, a large majority, of the votes cast on the change of the title page of the Prayer Book, were in favor of the change. The motion was defeated by non-concurrence of the laity.—If Bishop Riley resumes episcopal work in Mexico, as he proposes, will he be called upon to confirm the candidates of our presbyterian mission? If not, we must send there a bishop to do it. There will then be three bishops in the same field, opposed to each other. Which are the intruders?—It is to be hoped that our venerable primus may be more fortunate in his selection of a "vicar apostolic," than he was in the selection of a bishop, for Mexico.—The balance of power, ecclesiastical as well as civil, is moving westward. For all that, the country and the Church are safe.—The gifted champion of Prayer Book revision generally does "the right thing at the right time," from the stand-point which he takes, but it is thought by many that he lost a golden opportunity to do good and to strengthen the cause which he has

at heart, when he moved to amend Dr. Egar's motion on the change in the title page of the Prayer Book. If he had supported the original motion he would have won many from the opposition. Minorities can appreciate concessions.—In the discussion of the change of name, the interesting fact was not mentioned that the Chinese have great difficulty in translating the P. E. They make it the "Supervisor's Association," and the "Contradictory Bishop Church!"—The distinction between the Upper and Lower Houses was preserved on the trip to Racine. The Upper House had a palace car; the "inferior clergy" rode in ordinary coaches.—Seldom is better management seen than in the Racine excursion. Dr. Gray rivals the champion of the Book Annexed.—The Southern Ohio deputies should take to heart the warning of *The Standard of the Cross*, that it will hinder future division of dioceses if the new dioceses talk so much.—Judge Prince's ideas on Church music are sound. We suggest an amendment to his motion, that the General Convention place hand organs in each church, set to congregational tunes. It is a good time for turning cranks.

**THE PHILOSOPHY OF THE CREED.**

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

SIXTH CONVERSATION.

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

R. The Holy Communion. When life returns, its first act is to wish for more life. So Christ treats the soul then as He treated the damsel whom He restored to life, "He commanded that something should be given her to eat." He presents to us in the Eucharist the bread of His Body and the chalice of His Blood, which is the Blood of the New and Eternal Covenant.

He who has never tasted this Bread and this Cup has no life in him. Christ affirms it. Such an one receives, perchance, intermittently, and on the surface of his soul, some stirrings of life, but the life has not penetrated to the very centre of his being, to become there "a well springing up unto life eternal." This sacrament is the centre of Christ's religion. It is nothing less than the Incarnate God, sending, as by arteries, the Blood from His Heart to all points of the universal brotherhood of men who live in Him.

The sacramental ordinance of Confirmation develops and increases within us the gifts of the Holy Ghost first implanted at Baptism, it brings us from Christian childhood to manhood, from innocence on to wisdom and moral strength.

Q. As to the holy and sacramental ordinance of marriage, I grant you everything by anticipation. The destruction of the family would be the decomposition of society. Marriage is sacred.

R. I will say but this. If the Church's law of marriage were observed through

out the world society would be regenerated. Stronger, fairer, nobler, braver, purer, races would, after some generations, cover the face of the earth. The transgression of these laws is the ruin of society, and tends to the loss of health, genius, happiness, and love. How blind are those Christian mothers who give their pure daughters to the man of whom they know beforehand that he neither can nor will receive the holy sacrament of marriage, or receives it in a dead soul only to lose or profane its grace.

Q. Tell me now of Holy Orders.

R. Of this I cannot speak disinterestedly because I am a priest.

Q. True, you cannot avoid partiality!

R. That is not what I mean. I hand over to you the priest and myself, buffet him as you please, strike me on one cheek, I will turn the other, for it will be but justice. Compared to our heavenly calling we are but worms of earth. We hold the key of knowledge, and, as the Gospel says, too often enter not in. The priests of the Church, if they were but what they ought to be, might change the face of the world. But here is what partly absolves us. We are the one power which acknowledges its faults, which knows its failings, smites its breast and repents, and this is what renders the priesthood a lasting power in the world. From Christ the Eternal Priest, who allowed Himself to be called "the scorn of men," and from St. Paul, who said "we are the offscouring of the world," through every age of the Church's life her spirit, which is the Spirit of God, has not ceased to detest, to confess, the evil that is in us. The Church then is the only body which makes confession, and so is capable of contrition and absolution, and from this fact arises its superiority in spite of the failings of its members.

If men knew all that the priesthood is, there would be too many volunteers for the service. God covers over the glories with a veil lest the imprudent and unfit should offer themselves. For the priest of the Church is the fellow-worker with God, he is an apostle of Christ, an artery of the heart of the world, but too often, and in too many ways, he fails to be a true apostle and a living artery.

Q. And how does the Lord of the Harvest send forth the priests, His laborers, into His harvest?

R. Let me show you at least in its more spiritual aspect.

There come to some times of universal illumination, when the sins and passions of the heart, the hollow pursuits of the world seem as vain phantoms, "all is vanity and vexation of spirit," we feel alone and unhappy. At such a moment, O sorrowing soul, you are at the gate of heaven. The earth appears to you so little because I would raise you so high above it. If your heart is not then capable of loving Him, and of loving Him fully, Father is not angry; He leaves you to your earthly sleep and dreams until His divine patience for a time, until the last awakening. But if it is brave enough to spring up in the moment of awaking towards its Father, He gives to you a new vision of His divine embrace, which is of a heavenly vocation. You are on the earth but looking with open eyes; into the depths of the earth; you see with sleeping germs the truth of God awakens that the elder sons

can awaken also in the name of the Father. At this vision, filled with an intense love for our brethren who still are sleeping, we laborers, sent by our Father into the harvest, begin the sacred task of the cultivation of the globe.

**PREACHING CHRIST.**

We read in the Holy Scriptures how, when Jesus conversed with His two disciples on the way to Emmaus, their hearts burned within them. Is it not possible, my brethren, that there are Christian hearts now-a-days which burn, not with love and joy, but rather with indignation, when sermons are preached, eloquent perhaps, and powerful, and coming from the lips of men who are sound in the faith, but who nevertheless are content to give their hearers, mere ethics, Old Testament history, or moral reflections, instead of the Gospel of our Crucified, Risen and Ascended Jesus.

The frequent absence of Christian doctrine from Christian pulpits is to me a mystery hard to be understood. Eloquence is a rare gift which few possess. Learning requires labor, which many through fault or misfortune have not bestowed. But that there should be any preachers, who sincerely believe that God has become man, and has suffered death upon the cross, and who yet do not make the Incarnation, and Redemption their constant themes, is truly marvellous. It is easy to understand pastoral neglect. This usually arises from that sloth to which we are all so prone. It is easy to account for carelessness in matters of ritual, or irreverence at the altar, among those who discern not the Lord's Body in His Blessed Sacrament. But how it comes to pass that there are many who know—who believe in, and who even love our Lord Jesus Christ and yet who do not often preach His Divine Person and His Redeeming Work, it is hard indeed to explain. Yet such, I fear, is the case, and so long as this fact remains, many who are hungering for Him Who is the Bread of Life, will go away from us unsatisfied, or it may be repelled. For why is it that certain religious organizations which have a purely human origin, and certain preachers who can show no commission from our Lord, sometimes seem, at any rate, more blest in their efforts to win souls than we are? Is it not because, when they succeed, they do so through the setting forth of Him in Whom alone the heart of man can find rest? The Lord has said, "Them that honor Me, I will honor;" and this promise, I believe, is constantly finding its fulfilment, in the case even of those who, in weakness, in ignorance; yes, and perhaps even in conjunction with error, teach and preach Jesus Christ, true God and true man, as the one and only Saviour of lost souls.

Truly, my brethren, as we must honor Jesus Christ in the Blessed Sacrament of the altar, so also must we honor Him in our sermons. At the altar let us adore Him. In the pulpit let us preach Him. Let us not say that the Gospel is already well known by our people. It is not so. There is, believe me, much ignorance concerning the Person and Work of Jesus Christ among all classes of society. And even those who do know the truth, need to have it set before them again and again. Such is the weakness of the human heart, and such is the power of the devil, that unless we are often reminded of Jesus and His Gospel, we grow cold towards Him, and forgetful as to His Redeeming Love.—*From the Charge of the Bishop of Argyll, 1886.*

The House of Bishops adopted a resolution expressing its sympathy with the Bishop of Western Texas in his delicate state of health, and recommending that he should take a year's rest before resuming work. Bishop Elliott, however, declines to accept the kind offer, and hopes to be able to continue his work without intermission.

In many ways the Convention of 1886 marks an era in Church life. We may well be thankful that our Fathers in God have shown how an episcopal election should be conducted. They met in St. James's church and after a solemn celebration of the Holy Eucharist, proceeded to give forth their lots. The solemnity of this election will be a strong argument to the bishops elect to obey the call to their arduous posts.

A PREACHER, who was an ardent admirer of Mr. Gladstone, prayed for heaven's blessing on the premier in these somewhat ambiguous words: "O Lord, at this critical juncture of events, be pleased to grant that Mr. Gladstone and his fellow-redeemers of England may hang together." On hearing the prayer, a brother below, who was accustomed to "amen" in prayer time, and who approved of the Conservative policy, exclaimed: "Amen, amen, may they all hang together." The Radical minister felt that he was misunderstood, and, by way of explanation, exclaimed: "O Lord, I do not mean hang together in the sense which our brother down below means it; I mean, may they in accord and concord hang together." "Amen, amen," replied the Conservative worshipper: "I don't mind what the cord is so long as they hang on some cord."

**PERSONAL MENTION.**

All letters and papers for the Rt. Rev. Bishop Schereschewsky and family, should be addressed to 22 Bible House until further notice.

The Rev. Geo. W. Harrod is still in London, England, but is expected home very soon.

After November 1st the address of the Rev. C. A. Jessup will be Garden City, Long Island, N. Y.

After October 26th the address of the Rt. Rev. Bishop Greig, D. D., will be Austin, Texas.

The Rev. Robt. S. Stuart having accepted a call to Christ church, Bastrop, La., his mail will be addressed accordingly.

The Rev. Percy C. Webber, M. A., has accepted a call to St. John's church, Leavenworth, Kansas. He will enter on his duties Advent Sunday.

The Rev. Robert Mackellar's address is now Belleville, Illinois.

After Nov. 1st, the Rev. G. W. VanWinkle's address will be Carrollton, Greene Co., Ill.

The Rev. John Davis has resigned Christ church parish, Lexington, Mo., and accepted a call to Trinity parish, Hannibal, Mo. Address accordingly, after Nov. 1st.

The Rev. James Wessell Smith has been appointed by the Bishop to the rectory of Grace church, Riverhead, L. I., N. Y. Address accordingly.

**OBITUARY.**

ISRAEL.—Entered into rest on Saturday, October 16, 1886, Elizabeth Rogers, wife of Thomas Beale Israel, of Baltimore, Md.

WEST.—At Sycamore, Ill., Oct. 25, the Rev. Robert West.

HALL.—Entered into rest, Oct. 30th, Seymour Haskins, son of the Rev. Randall C. and Lizzie E. Hall, in the 5th year of his age. "Suffer the little children to come unto Me."

**TO CORRESPONDENTS.**

J. I. W.—We are always glad to receive items of Church news, but they must be brief and of general interest. Address, THE LIVING CHURCH.

DECLINED.—"In Memory of L. A. K."

BETA-BETA.—We are not prepared to discuss the question of unleavened bread in our columns at present.

**APPEALS.**

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

**GENERAL APPEAL.**

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

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.**

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

**MISCELLANEOUS.**

WANTED.—An organist and choir-master. Address F. THE LIVING CHURCH, Chicago, Ill., stating terms and sending testimonials.

WANTED.—By a widow lady, a position as companion to an invalid; no objection to travelling. Good reference given. Address Mrs. H. care LIVING CHURCH.

A YOUNG active clergyman, 32 years old, without any incumbrances, wants a parish or mission work. Is considered, by those competent to judge, a good Churchman, an excellent preacher, and one who is neither afraid nor ashamed to work; prefers a mild climate. Address M. M., care LIVING CHURCH office.

A YOUNG gentleman, a graduate of the University of Virginia, qualified to teach the full English branches, in connection with German, Latin, and Greek, wants a situation as tutor either in a private family or in some Church school. Address, Tutor, care LIVING CHURCH office.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$150 a year, each. The climate is very healthy, absolutely free from malarial drainage perfect. Address the rector.

**THE SEABURY DIVINITY SCHOOL.**

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

**THE CLERGY LIST FOR 1887.**

Corrections for the Parochial and Clergy Lists in "Whittaker's Churchman's Almanac" should be sent to the editor at once. Changes since the publication of the various diocesan journals are important. 2 and 3 Bible House, New York.

**A WARNING.**

Persons are hereby warned against any one representing himself as the Rev. T. W. Haskins, on the strength of papers which he may have in his possession, the same having been stolen in a satchel from the clergyman of the above name on the Santa Fe train at Kansas City, Oct. 12th, while en route for Arizona.

**New Fast Line to St. Paul and Minneapolis.**

Beginning Sunday, Oct. 31, 1886, a New Fast Line to St. Paul and Minneapolis will be opened from Chicago, Peoria and St. Louis, via the "Burlington Route," Chicago, Burlington & Quincy Railroad, in connection with the newly-completed Chicago, Burlington & Northern Railroad. Over it a double service of through trains will be run, making as fast time as is made over any other line between the same points.

The new and elegant equipment composing these trains, which was constructed especially for service on this new line, will include Pullman Sleepers, "Burlington Route" Dining Cars and comfortable Passenger Coaches. From both Chicago and St. Louis through Coaches, Dining Cars, and Sleeping Cars will be run; and from Peoria, through Coaches, connecting at Rio with the through equipment from St. Louis.

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The Household.

CALENDAR—OCTOBER, 1886.

28. SS. SIMON AND JUDE. Red.  
31. 19th Sunday after Trinity. Green.

AN AUTUMNAL WALK.

BY E. M.

The scarlet, crimson, golden dyes,  
Blend with the azure of the skies,  
On every wayside vine there lies  
A glory meet for Paradise.

To contrast with the radiant scene,  
There spread the fields of quiet mien;  
The winter grain's unsullied green  
Bathed in October's softest sheen.

Beyond, the glorious mountains stand,  
The guardians of this beauteous land,  
As brethren, clasping hand in hand;  
A noble, mighty, faithful band.

The air breathes naught of mortal strife,  
But with all sweetest sound is rife;  
The caroling of songsters blithe—  
The hum of myriad insect life.

Nor eye and ear alone, can claim  
Transport surpassing common name:  
The flowers gay, the grasses tame,  
The perfumes of the East might shame.

My senses dance in highest glee  
At Nature's wealth of witchery!  
Air, sunshine—pure and bright, as free—  
Form, color, odor, minstrelsy,

All blend to make a whole, so fair,  
(Could wildest dream of Art compare?),  
That fain I call unto the air,  
"If this be earth, this realm so fair,

O tell me, what may heaven be?"  
An angel comes to answer me—  
"Nor ear perceives, nor eye can see,  
The things thy God prepares for thee!"

Maple Hill, October, 1886.

A bright little girl in the First Presbyterian Sunday school at Hudson, N. Y., upon being asked what sort of a spirit that of the Pharisee was, replied: "It was doing a good thing, and then feeling big over it."

THE late Lord Shaftesbury once said: "I was in the House of Commons with Lord Macaulay, and heard him use these very words: 'He who speaks or authorizes a syllable against Christianity, is guilty of high treason against the civilization of mankind.'"

A REREDOS has just been erected in the ancient parish church (which is said to have existed A. D. 1215), St. Mary's, Deane. The reredos, carved from oak 400 years old, is an adaptation of the sedilia in Furness Abbey, corrected by similar canopies in the chapel of Henry the Seventh, Westminster. Special services were held on Sunday in the church in connection with the completion of the work.

THE home life is the real life, the life in which men act out their true natures. A writer speaks of six things requisite to create a happy home: "Integrity must be the architect, and tidiness the upholsterer. It must be warmed with affection, and lighted up by cheerfulness; and industry must be the ventilator, renewing the atmosphere, and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of heaven."

A FRENCH musical journal says: "Different people sound different vowels when laughing, from which fact a close observer has drawn the following conclusions: People who laugh in A (pronounce ah) are frank, honest, and fond of noise and excitement, though they are often of a versatile and fickle disposition. Laughter in E (pronounce ay) is peculiar to phlegmatic and mel-

ancholy persons. Those who laugh in I (pronounce ee) are children or simple-minded, obliging, affectionate, timid and undecided people. To laugh in O indicates generosity and daring. Avoid all those who laugh in U, as they are misanthropists."

ANOTHER very handsome mitre has lately been presented to the Bishop of Lincoln, which for beauty of design and magnificence of workmanship entirely eclipses the other mitres which have been presented to this prelate. The archbishop of Cologne has been lately given a new mitre, but one who has seen both states that the Cologne mitre cannot "hold a candle" to this superb Lincoln mitre. The mitre is composed of cloth-of-gold, richly diapered with gold thread. The orphreys are of plain cloth-of-gold magnificently enriched with amethysts, pearls, topazes, and chrysolites in silver settings. The mitre has crockets in the manner of the 14th century mitres; the crockets in this instance being of silver-gilt. The Bishop of Lincoln wore this mitre for the first time at his general ordination last Trinity Sunday, but it was scarcely finished then, and it has since been very considerably enriched. It is intended by the donor that this mitre should belong to the See of Lincoln, and should pass to Dr. King's successors in the throne of St. Hugh. It is much to be wished that other bishops would have the courage to follow the Bishop of Lincoln's example and wear their mitres on their heads as well as on their spoons and forks. The Bishop of Ely has, to some extent, done this. It may interest some readers to know that Dr. King wore cope and mitre in more than half his Confirmations this year, and this at the wish of the various parish priests in whose churches Confirmations were held. This fact ought to encourage other prelates.

THE Rev. Courtenay Moore, rector of Mitchelstown, and canon of Cloyne, Ireland, contributes to our contemporary, *The Church Times*, the true story of how Mr. Bradlaugh was discomfited in his quotation of 1 Kings xv:5. Some time ago, Mr. Bradlaugh went to lecture at Nottingham, when his thesis was—the Bible is an immoral book, and God, its reputed author, is, consequently, an immoral Being. "I will prove this," said the lecturer, "from the Bible itself—e. g., the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life.' Now (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, 'he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now what do you think of your Bible and its Author? Are you not ashamed of it and Him? What have you to say for yourselves?" Mr. Bradlaugh having bantered his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse—finish the verse!" "I have no Bible," replied Mr. Bradlaugh; "finish it yourself." "Nor have I one," said the speaker, "yet I can finish it; and the conclusion which you omitted is this: 'Save only in the matter of Uriah the Hittite.'" The feeling against Mr. Bradlaugh, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the

hall, and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Ven. Archdeacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.

RECTORS AND VESTRIES.

From Diocesan Committee's Report, Western Michigan, 1886.

The contract, unless of a special kind, between a rector and a vestry is a mutual one, and not of the nature of that between employer and employe, or master and servant, whereby the latter may be discharged at any time, or his wages reduced, which is the equivalent of a discharge. The courts have amply sustained this position. A few references will suffice.

In the case, "Sheldon vs. the Congregational parish at Easton" (24 Pickering, Mass. Reports), Justice Morton, the learned Chief Justice Shaw and the whole court concurring, (p. 286.) says: "The settlement of a minister over a Congregational church and society, without any limitations as to its continuance, or express stipulations as to the mode of its dissolution, is a contract for life, determinable only in the manner and for the causes established by law." He states, further on, that "every Congregational minister may forfeit his office by certain misfeasances and non-feasances;" and he lays down "three established causes of forfeiture:"

1. An essential change of doctrine.
2. A wilful neglect of duty.
3. Immoral and criminal conduct.

"The contract," he says, "is a mutual one. Its obligations are reciprocal and dependent." "But a contract so solemn and important, and a relation so interesting to the parties, and so connected with their future as well as present welfare, is not to be dissolved lightly, or for slight causes," etc.; and much more bearing on the question.

In the case of "Avery vs. Inhabitants of Tyringham," (3 Mass. p. 172. sq), Justice Parker says: "That a settlement of a minister, under a contract for an indefinite period, is a settlement for life." "The anxious regard which the framers of the constitution have displayed for the public religious instruction of the people most effectually negatives a construction of that instrument which reduces the security of a minister for his salary, below that which a laborer has for his bargained wages," (p. 173), and in the same case, Chief Justice Parsons, the greatest judicial light of New England, says, (same page et. sq): "A consideration of the nature and duties of the ministerial office is important in determining its tenure. It is the duty of a minister to adapt his religious and moral instructions to the various classes comprising his congregation. He ought therefore to have a knowledge of their situation, circumstances, habits and characters, which is not to be obtained but by a long and familiar acquaintance with them." "Vice is to be reprov'd by him in public and private; and the more prevalent and fashionable are any bad habits, the more necessary it is for the faithful minister to censure them, and to rebuke those who indulge them. But if it be a principle that his office and support depend on the will of his people, the natural tendency of such a principle, by operating on his fears, will be to restrain him

from a full and plain discharge of his official duties. And it may be added, that the same principle, by diminishing his weight and influence, will render his exhortations and rebukes unavailing and ineffectual. And as it cannot be for the interest of the people to hold a power, probably dangerous, and certainly inconvenient to themselves, I cannot believe that a tenure at will, whence this power results, can accord with the nature and duties of the office. And it may also be observed that if the tenure of his office be at will, a minister, after a life of exemplary diligence in the exercise of his official duties, may when oppressed with the infirmities of age, be removed from office, and be dismissed in poverty and neglect. A consequence of this power in a parish will be the deterring of young men of information and genius from entering the clerical profession, and devolving the public instruction in religion and morals on incompetent persons, without talents, education or any suitable qualifications. Thus an office, which to be useful, ought to attract our respect and veneration, will be the subject of general contempt and disgrace."

Weighty and prophetic words!—and the eighty years past since their utterance have confirmed their wisdom and truth. That the same principles have been maintained in the Episcopal Church many legal decisions have determined; but reference here only is made to a decision in 1883, by the Supreme Court of Iowa: "Bird vs. St. Mark's, Waterloo." The vestry had undertaken to reduce the stipulated salary of the rector without his consent. Suit was brought and all the courts sustained the rector. The court says: "The right of the salary, stipulated at the time the plaintiff accepted the position of rector, is a valuable property right secured to the plaintiff by contract. One party to a contract cannot ignore its provisions, or violate them with impunity."

But cases may arise where vestries actually are unable to fulfill the obligations which they or their predecessors have incurred. These may come from removals, or inability of former contributors, or more likely from defection of members of the congregation, who through caprice, a spirit of worldliness or self-will, dislike of the clergyman, or some fancied grievance, refuse to do their duty, "as God has prospered them," to the Church. It may not be easy always in such cases to adjust the difficulty; but where patience and Christian forbearance exist on both sides, usually the difficulties will vanish; but if not, the Church law of appeal to the ordinary should come in, and both parties are bound to abide by the result.

A commoner source of trouble arises where clergy are called to parishes, and a salary offered beyond what the parish has ever paid, and clearly beyond its means to pay, and the burden of the deficit is thrown upon the rector, and without a law-suit he has no recourse. Some way surely should be devised to defend the clergy from such wrong as this. The bishop, too often, has no responsibility, for he was not consulted at the outset in the matter. We are sure, however, that in any case, no clergyman, worthy of the name, will ever become a Shylock, and demand the literal enforcement of any contract, where there is clearly no ability on the part of the congregation to fulfill the same.

In conclusion, the committee ventures to express the opinion that the methods at present obtaining in the relations of

priest and people are an anomaly in Christendom, and that in this regard there is most urgent need of reform, indeed, of entire reconstruction on a Christian and Catholic basis. As matters stand, the Church has little, almost no control over her clergy. She may educate them, yet she cannot use them; but she permits, nay, compels them, after their ordination, to farm themselves out on such terms as they can make, to the service of corporations, primarily secular in their nature, and too often composed of men of little Christian character, and under little obligation to Christian duty and Catholic law. The courts, in mercy and justice, have construed this relationship as one not of servitude, but still under it the position of the Christian priest is one of great disquietude and unrest, causing suffering untold, and weakening in every way his power.

To remedy this existing and great evil is one of the greatest problems and duties before the Church.

D. D. CHAPIN,  
Chairman.

#### LETTERS TO THE EDITOR.

##### STRENGTHEN THE STAKES.

To the Editor of *The Living Church*:

In the issue of *THE LIVING CHURCH* of October 16, your editorial remarks on the Enrolment Fund are not only timely and sensible, but strike a note which I doubt not will find a responsive echo in many quarters.

The million dollars are needed, sorely needed, not for endowing missionary jurisdictions, or even to be wholly distributed among the missionary jurisdictions; but to be distributed and used discreetly wherever men do most congregate, and the available means are insufficient to carry forward efficiently the blessed work entrusted to the Church in this land.

There are organized dioceses in which there is more missionary work, especially in the large and growing centres of population, than can be properly cared for with the inadequate means at hand; and yet some of these weaker dioceses are struggling nobly to carry their own load, and to help the general work also.

During the past twenty years this Church has scattered the good seed broadcast, and done considerable planting, and though all has not prospered alike, still there is no need to regret this lengthening of our cords, but is it not time to give more attention to strengthening our stakes?

Now if we are to have sturdy, fruitful trees there must be pains-taking and costly cultivation.

We cannot afford to let the churches which are struggling with poverty or with a strong alien force, be left in the hour of weakness and trial without the help of their brethren, for the sake even of sowing new fields.

In some of our newer, but growing cities, missions have been planted in sections where ignorance and poverty unite to hinder pecuniary support. Yet here if anywhere is the mission of the Church. In such localities there are plenty of souls to the square mile, but not a vast area of territory to cover.

If the million of dollars is raised, can we have more men and more money to strengthen the stakes that have been or might be planted in such places? F.

##### CLERGYMEN'S WIVES FUND.

To the Editor of *The Living Church*:

While the attention of all our people is being especially drawn towards the work of the Church, will you allow me to take the opportunity of putting be-

fore your readers a branch of the work which has not to my knowledge been in any shape undertaken; and yet appears so vastly important if we take into consideration the responsibility St. Paul puts upon us to provide for our own and also if we are clear-sighted enough to realize the direct and indirect good its wise management would bring to the Church. I think the best name I can find for it is, "The Clergymen's Wives Fund," having for its object: To enable the wives of clergy whose stipends are below a certain sum to take a recreation of two or three weeks as a relief from the daily cares which a true woman bears for every member of her household, and as an aid in her efforts to hold the sunlight in her home, when the clouds of anxiety and despondency, if not despair, are hemming it closely round.

It is needless to expatiate on the subject. To present the picture of a refined woman (and the standing and culture of our clergy lead them to seek congenial companions rather than mere housekeepers) striving day after day, and year after year to make \$400 or \$500 a year form a pleasant and attractive home, and find the wherewithal to clothe and to feed a growing family and to give them a worthy education, and still to be a cheerful help to a husband in bearing the parish burdens, and a friend to all who come to her—is in itself a sufficient appeal; if not, volumes of eloquence would avail little!

The question seems to me not if, but how, it can be done. Whether within each diocese for its own clergy, or by all in unison, and whether a certain sum annually can be set apart for that purpose from funds already in hand, or must be specially collected for that end.

I will not now take your valuable space to propose any detailed plan, but place the idea in your hands, hoping it will elicit warm and hearty comment, as well as suggestions of ways and means from wiser heads than mine.

I. P. S.

##### ST. STEPHEN'S UNION FOR INTERCESSORY PRAYER.

To the Editor of *The Living Church*:

I desire to bring to the notice of your readers and so to a wider circle than have hitherto known of it, the fact that in the Church of the United States, there is a society devoted purely to intercessions—a Union of Churchmen, both clerical and lay, that recognizes in faith the power of the Master's words: "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is in Heaven." Growing originally out of an association of young men, cemented together by an affectionate friendship and a common work, who when parted desired in their labors the assistance of one another's prayers, the Union has become an extensive association, scattered throughout the country, with twenty directors in nine dioceses, and a long roll of members. The good it has done, God alone who answers faithful prayers may know; the benefit to members each one may appreciate, in the reflex blessing which loving work for others always brings. Extended as its membership is, we would have it more so still, that the few may become a many, that the "two or three agreeing, as touching that they shall ask" may become the two or three thousand, the twenty or thirty thousand. We should ask for an increased membership, for our own sakes, that greater power may be added to the interces-

sions, for others' sakes, that more may enjoy the privileges which we enjoy. Church unity is an absorbing topic of to-day. For years our members have petitioned daily for the unity of the Church. Membership extends merely for one year, and a member may drop out or continue for another year, as seems best. Any clergyman may become a director who is willing to advocate the principles of the Union. Any person may become a member who will pay the yearly fee of 50 cents, and signs the easily-performed promise of using daily (if possible) the collects for unity and for members, and, at least weekly, the special petitions contained in the monthly leaflet. Applications for membership blanks or for information are to be made to the "Secretary of St. Stephen's Union," Box 731, Middletown, Conn. S.

##### CHURCH UNITY.

To the Editor of *The Living Church*:

The courteous article from the Rev. J. D. Herron moves me to reply that if every Protestant Episcopal clergyman in America would take as a thesis the second and third sentences of Note iv, by Hammond, on the Nicene Synodal Epistle, and then take ten or more solid hours to read up on that thesis from Bingham's Antiquities, Book ix, possibly there would begin to go out from us to the sects an influence that would greatly help them to ripen for the organic reunion of Christendom. Surely I am doing no "stupid" thing in inviting my clerical brethren to read any references to Hammond and Bingham. And in view of the General Convention, and *apropos* to the memorials on organic unity, I humbly beg leave to say, that if there was ever a more urgent call upon scholars to read these references to Hammond and Bingham and prayerfully weigh the things contained therein, I do not know when it was. I trust that a day of annual intercession will be appointed. But in addition to prayer for unity, many a "thesis" will have to be studied before the desired result is reached.

Yours for Organic Unity,

R. R. GOUDY.

Albert Lea, Minn., 1886.

To the Editor of *The Living Church*:

WRITING on "Church Growth," in the *Methodist Times*, the Rev. J. S. Banks, Professor of Theology in Headingly College, invites Wesleyans to take a lesson from the English Church. "The greatest event of the nineteenth century," he says, "is the revival that has taken place in the English Church. In the extent and importance of its issues it is not surpassed by the evangelical revival of the last century. For the wonderful energy which that Church has put forth and is putting forth to increase its hold on our town populations, for all the good it has done in town and village alike, we have no feelings but those of admiration and gratitude. We cannot do better than imitate its elasticity of method. If it is right to learn from an enemy, much more is it right to learn from a friend."

As but a small per cent of the population of the West and Southwest are Churchmen, it is manifest that the terms and conditions of Christian Unity will be fixed by men—not Churchmen—and that those terms will almost certainly involve the sacrifice of nearly all of the distinctive methods of the Church. As the Church is a trustee to the present and future, for the maintenance of the faith once delivered, it is

manifest that it has no right to make any such sacrifice. When the Church shall have convinced the majority of the people of the justice of its claims, then the time for unity will have come. In the meanwhile by lectures, books, pamphlets, tracts, etc., push on the work, and do not think of surrendering the ground that has cost so much blood and treasure to maintain.

A LAYMAN.

##### A CHANGE SUGGESTED.

To the Editor of *The Living Church*:

When I was in England I asked two of the best informed of the clergy, why it was that in the *Gloria in Excelsis* we have one needless repetition of the words: "That takest away the sins of the world, Have mercy upon us." Both of these replied that it was generally thought to have been a misprint.

I remember Dr. Haight once telling us, when he met his class in the seminary, that the rubric now after the prayer for all in authority, was intended to be before it, as it is in the English Book, but was changed without any authority by the one who had charge of printing it, in order that President Washington might always hear himself prayed for. That prayer begins a series of intercessions; first, for all in authority; second, for clergy and people; third, for all conditions of men. There is no more reason for using one of these than for all three. Could not the General Convention correct a misprint and an unauthorized change by a simple resolution?

Also, instead of a new rubric before the longer exhortation in the Communion service, why cannot they simply change the word "shall" into "may," and trust a little to the discretion and loyalty of the clergy? F. B.

Nyack, Oct. 17, 1886.

##### A CORRECTION.

To the Editor of *The Living Church*:

Will you kindly permit me to correct an error, inadvertently admitted into Bishop Perry's invaluable History of the American Church? In the accurate account of the planting of the Church in Ohio (vol. ii, pages 222 and 223), where the learned author is speaking of a layman, who, (in promoting the organizing of the earliest working parish, and in his regular lay-reading from 1814 to 1818), was four years in advance of the coming of the "Pioneer Bishop," the name of the layman is incorrectly given Capt. Charles Griswold. The real name of this earnest lay-worker, first in New York State and afterwards in Ohio, was Capt. Chester Griswold. Bishop Perry, in a foot-note (page 223), credits many of the facts there given to "a paper by the Rev. B. B. Griswold, D.D., which appeared in the *New York Churchman*, vol. xviii, No 22, 1858." The paper referred to was prepared by me in the course of regular editorial contributions to that journal; and the facts, as given by Bishop Perry, are indisputably correct; the only error being the inadvertent substitution of Charles for Chester in my father's name.

B. B. GRISWOLD.

Carroll, Md.

##### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

May I be permitted one suggestion which I have nowhere seen in the somewhat voluminous discussion regarding the name of the Church which shall be placed on the title page of the Book of Common Prayer. No one can have watched the growth of public opinion in the Church during the last few years and doubt that a change is desired.

Both terms are undesirable—"Protestant" was a good term once, for it was originally equivalent in meaning to the word "Anglican," as we now use it, implying something that was neither Lutheran nor Romish. But no one can defend the use of the word now, except by mere quibbling. The Church is not Protestant in the present and firmly fixed meaning which that word has in its popular use. For "Protestant" as now used and understood implies all that is un-Catholic or anti-Catholic. Multifarious as are the variations amongst the vast congeries of sects included under the general term Protestant, still that general term does stand for certain ideas that are common to them all, and that are anti-Churchly—contradictory to the doctrines and claims of the Church. "Protestant" is a misleading term to apply to the Church, because Protestant in the popular mind stands for a conception and form of Christianity which is un-historical, anti-sacramental, and in main at least, unliturgical—a form of Christianity which flouts the Apostolic Succession because it has itself no historical connection with the Christianity of the first ages, calls such sacramental doctrines as Baptismal regeneration and the Presence of Christ in the Eucharist, Romish errors, and repudiates in the main liturgical worship, and all those visible symbols and ceremonies that have almost from the first been identified with the worship of the Catholic Church.

There are two distinct general conceptions of Christianity, the Catholic and the Protestant, and the Church in this country stands with the Eastern and the Anglican Churches on the Catholic side. It is a mere quibble, therefore, to say that we should be called Protestant because we protest against Romish error. What religion does not protest against something? Rome herself is Protestant in that sense. And the undoubted fact remains that if we do call ourselves by that name we identify ourselves in the popular mind with a conception of Christianity which the Church by her canons, doctrines, and worship, plainly repudiates. "Episcopal" is of course a tautology to those who believe that there can be "no Church without a bishop."

Several names have been suggested, as *e. g.*, "The Church," "The Church in the United States of America," "The Holy Catholic Church in the United States of America," "The American Church," "The American Catholic Church." But the practical difficulty has been the indefiniteness of all these titles, however correct, and the lack of anything distinctive enough to the popular mind.

But why could not the difficulty be overcome by combining (for a time at least) a correct official title with a recognition of a popular usage which certainly could not be dislodged for years to come? In ordinary speech we are known as the "Episcopal Church," a title which is likely to hold its own in the language of the people, for a long time at least. "The Catholic Church" in common parlance means the Roman Church. Nor could we expect to be known simply as "The Church," like the Church in England. Why then could we not assert our lineage and at the same time connect our true title with the popular terminology by printing the title page of the Prayer Book as follows: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Holy Catholic Church in the Uni-

ted States of America, commonly called the "Episcopal Church." Thus two things would be accomplished at once. We should both avoid confusion and attract attention to our historical lineage.

There is precedent already in the Prayer Book for such a recognition of a popular name along with a correct theoretical nomenclature. The correct ecclesiastical term for the twenty-fifth of December, "The Nativity of our Lord," is followed by the popular name in the added phrase, "commonly called Christmas Day."

If the incubus of the misleading "Protestant Episcopal" could be removed, the argument for the Church (so clearly and strongly put in Little's "Reasons for Being a Churchman" *e. g.*) would be doubly effective. J. A. L.

#### "WHY THE MASSES DO NOT GO TO CHURCH."

To the Editor of *The Living Church*:

The letter in your last on this subject is almost enough to cause those to despair who hope that the Church is gradually rising up into the true understanding and use of her glorious heritage, Catholic worship. By all means extemporize any popular mission service that seems useful or needed to educate people for the use of the real services of the Church, but heaven forbid that we should mutilate the true daily offices, coming down to us as they do almost from Apostolic times, because a large number of people do not yet know how to use them. The portion of the Psalter has always been the backbone of the daily offices from the primitive ages; to cut that out would be the most barbarous and wanton breach with the practice and tradition of the rest of the Catholic Church.

On the other hand, the difficulty would seem exaggerated; in European countries, where there is less talk about education, one sees poor men and women, some won in from dissent, devoutly joining in the hearty chanting (not reading) of the Psalter. What our people need is plain instruction in the Prayer Book and its use, and Congregational singing of psalms, canticles, and responses, and the relegation of "quartette" choirs to the limbo of old "three-deckers," and other survivals of the 18th century.

#### AMERICAN CHURCHMAN.

N. B.—It would of course be liturgically allowable to have a definite selection of Sunday Psalms for Matins and Evensong—as the Latin Church has—this, with the *Magnificat* and *Nunc Dimittis* after the lessons, would soon be learned almost by heart.

#### WHAT IS AMERICAN?

To the Editor of *The Living Church*:

Apropos of the discussion to change the name of the Church from the exclusive name Protestant Episcopal to the inclusive name American Catholic Church or Catholic Church of America, which latter are terms of like significance, I find, in the current number of *The Chautauquan* which represents a catholic educational work largely under Methodist auspices, a brief passage which is to the point as regards the meaning of American, and I quote it. It answers some objections which have been raised. Dr. D. A. Goodsell in his article on "The American in Literature" (p. 23) says, "By America I mean the United States. It is the hard fortune of those born in the Dominion, to be known as Canadians; of the Mexico-born to be called Mexicans. The world calls American now, the man whose training and life is under the Republic."

F. W. BARTLETT.

Syracuse, N. Y., Oct. 19, 1886.

#### BOOK NOTICES.

ENTERTAINMENTS IN CHEMISTRY. Easy lessons and directions for safe experiments. By Harry W. Tyler. Chicago and Boston: The Interstate Publishing Co. Pp. 79. Price, 60 cents.

This is a description of a series of easy and safe experiments in chemistry. No expensive apparatus is required, all of it being readily made by any ordinarily smart boy. The style is simple and plain, and but few technical expressions employed, all of which characteristics unite to make it a desirable book to put into the hands of the young for instructive amusement, or as prefatory to a more thorough course in the science of atoms.

AS COMMON MORTALS. A novel. New York: Cassell & Co., Limited. Pp. 404. Price \$1.25.

As the proem indicates, the objective point of the author in writing this novel, is to show that the aims and motives that rule our conduct create an atmosphere that influences for good or ill the lives of those around us. The various characters introduced into the story are well described and sustained and there are many bright turns of thought and original bits of description. It is a story of every-day life, well fitted to the times. It cannot fail to interest, particularly in its clear dissection of character and motives, and will be useful as an exponent of spiritualistic shams, although it were to be wished that in exposing these, a less uncertain sound had been given in regard to the truth as it is in Christ Jesus.

CONTRIBUTIONS TO THE SCIENCE OF EDUCATION. By William H. Payne, A. M. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price \$1.50.

It is to be hoped that every educator, of whatever name, will look into this excellent book. No one at all interested in the science of pedagogics will look into it without reading every word that the author has to say. In a series of essays clear, sharp and incisive, the so-called "new education" is depicted in its real colors, and the false grounds on which its claims are based, are plainly pointed out. A professor of teaching himself, with a reputation for scholarship second to none in his profession, Mr. Payne deserves both to be heard carefully and to receive the thanks of all who have the best interests of true teaching at heart. Common sense, such as is here, is worth whole libraries of wordy theories which conceitedly assume that the world has been all wrong and can only be set right by the new education.

TYPES OF ETHICAL THEORY. By James Martineau, D.D., LL.D. Second edition, revised. Vols. I. and II. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. 1886. Price \$4.50, 2 vols.

These handsome volumes are a fitting expression of the conscientious and laborious research of half a century. *The Spectator* commends the work as "the most important and original which English philosophy has produced for at least a century and a half." Dr. Martineau has not been merely a speculative thinker; he has been a hard working teacher, and he has wrought out the history and philosophy of ethics upon the anvil of the class-room. His description of the progress of his own mind from the limitations of materialistic conceptions to a true philosophy of the ethical alternative, is very interesting. This change out of the English into the Greek moulds of conception, he characterizes as "a new intellectual birth." The absolute independence of physical science and metaphysical philosophy became apparent. Moral existence, he found, was not constituted by organism, but "by the presence of a self-conscious, free, and reflecting subject." Speaking of the theory of evolution, he says: "Though the modern doctrine should widen its conquests

till the whole story of nature is recast, and every present manual of instruction in the laws of her phenomena is obsolete, the interest in that vast revolution would be purely scientific, without affecting in the least the inner duties and pieties of human life."

The aim of the author, in tracing the history of Ethical Philosophy, is to interpret the moral consciousness of humanity, to set before us its standards in every age, to analyze the ethical results of the best thought of the world. The averments of the moral consciousness are accepted as postulates, and then are held to form the organic connection between ethics and religion. "Unless we can accept the inward assurance of free-will and a divine authority for right, the whole organism of deduced rules lies in ruins." The author's conclusion and summary of practical ethics is perhaps best expressed in these words: "This sentiment of *Duty* is not the pure essence of the moral idea itself, but the consciousness of its administration to us from the Supreme Source." The plan of the work contemplates a sequel, in which its conclusions may be carried into the province of Religion. We have not space here to give a summary of the historical treatment of the subject, which is given under the general divisions of unpsychological and psychological ethics; the former being treated as metaphysical and physical; the latter, as idio-psychological and hetero-psychological.

RELIGION. A Revelation and a Rule of Life. By the Rev. Wm. Kirkus, M. A., LL. B., University of London, rector St. Michael and All Angels, Baltimore, Md. New York: Thomas Whittaker, Pp. 365. Price \$2.00. 1886.

Mr. Kirkus is a well-read theological scholar, a deep original thinker, with a faculty for putting his arguments and reflections into clear and intelligible expression. The intellectual and critical acuteness which these pages manifest will cause a longing on the part of all who ponder them, for further public issues of his work. The subjects contained in this volume are: "Revelation a Necessary Condition of Religion, the Revelation of God in Jesus Christ, Revelation in the Christian Church, Revelation as an Authoritative Guidance of Individual Life, the Bible and the Gospel, Speculation and Obedience, Manly Strength, Absolution, the Judgment of God in the Epidemic of Violence and Fraud, the Effects of an Exclusive or Disproportionate Study of the Physical Sciences on Religious Belief, Self-Delusion, Supplementary Notes: I. Revelation, II. Remarks on Dr. Maudsley's "Natural Causes and Supernatural Seemings."

MESSRS. SKEEN & STUART Co., Chicago, are about to publish a beautiful Centennial Calendar of the American Church, with easel attachment for standing on the table and for hanging on the wall. It gives all the points of ecclesiastical usages for each day, lessons, proper psalms, introit, etc., and has blanks for hymns. It will be found very convenient for the vestry and choir room as well as an ornament for the study and parlor.

THE leading article in the November *Harper's* is a strong treatment of "The Literary Movement in New York," by George Parsons Lathrop. Col. Thomas Wentworth Higginson's "Hints on Speech-making," will be welcomed by many who aspire to the accomplishment of elegant and ready speech.

SKELETON LESSONS in Physiology and Hygiene. By Alice M. Guernsey. Price 15 cents. [Chicago and Boston: The Interstate Publishing Co.]

**THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY.** With the issue of the August quarterly edition, all subscriptions for the "Annual and Quarterly" expire for the current year. The next issue will be Nov. 15th, containing the calendar for 1887, and in all other respects as full of interesting and valuable matter as heretofore. Subscription price for the year, 25 cents. One subscriber in renewing for 1887 says: "I should feel lost without it now" having found it so valuable for reference on so many occasions." Early orders are very desirable. Address, The Young Churchman Co., Milwaukee, Wis.

**HALF HOURS WITH A NATURALIST, RAMBLES NEAR THE SHORE.** By the Rev. J. G. Wood with over one hundred illustrations, will be ready next week by Thomas Whittaker. It will form a companion volume to "Half Hours in Field and Forest" by the same author issued last year.

In *The Quiver* for November the venerable Arthur Gore writes on the "Epistles of the Captivity," while Lord Brabazon tells of the "Ministering Children's League." A very interesting paper describes some notable "Old Church Clocks, in England and on the Continent." Price, 15 cents monthly, \$1.50 per year. [Cassell & Co., Limited, 739 and 741 Broadway, New York.]

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

**HINTS FOR HOUSEWIVES.**

**FURNITURE VARNISH.**—Take white wax, six ounces, oil of turpentine, one pint. Dissolve by gentle heat.

**APPLE SNOW FOR SAUCE.**—Bake six apples very soft, remove the skin and beat the soft apple with the white of an egg until quite stiff; add also, a cup of sugar while beating, and flavor with any essence you desire.

**A CEMENT** very much used at the present day in China and Japan is made from rice. It is only necessary to mix rice flour intimately with water and gently simmer the mixture over a clear fire, when it readily forms a delicate and durable cement.

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**RICE CROQUETTES.**—Boil a half-pound of rice in a quart of boiling water, with an even tablespoonful of salt, until just tender. Drain it and put it into half a pint of fresh milk. Flavor with four ounces of sugar, the grated rind of half a lemon, or two inches of stick cinnamon. Cook for half an hour, stirring occasionally to prevent burning. Take from the fire and gradually stir into the rice the beaten yolks of three eggs. Return to the fire for two minutes, when the eggs will be sufficiently set. Then spread the rice on a large flat buttered dish, letting it cover it to the depth of one inch, and so let the rice remain until cool enough to handle. Spread a clean board with powdered cracker dust, turn the rice upon it, and cut into strips about three inches long and one wide. Roll the croquettes into the shape of corks. Dip them first into cracker dust, then into egg, again into cracker dust, and then drop them for frying into boiling lard. When done, drain from grease on an inverted sieve, or by laying on brown paper. Place on a dessert dish, sprinkled with powdered sugar and serve with sauce.

An interesting home-made method of natural decoration consists simply in taking a glass or goblet and placing in the interior a little common salt water.

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3d row: K 2, n, o, n, o, K 3, o, K 1. (11 st.)  
4th row: K 1, p 1, k 3, p 1, k 1, p 1, k 3. (11 st.)  
5th row: K 1, n, o, n, o, k 5, o, k 1. (12 st.)  
6th row: K 1, p 1, k 5, p 1, k 1, p 1, k 1. (12 st.)  
7th row: K 3, o, n, o, n, k 1, n, o, n. (11 st.)  
8th row: K 1, p 1, k 3, p 1, k 1, p 1, k 3. (11 st.)  
9th row: K 4, o, n, o, k 3 tog., o, n. (10 st.)  
10th row: K 1, p 1, k 1, p 1, k 1, p 1, k 4. (10 st.)  
11th row: K 5, o, k 3 tog., o, n. (9 st.)  
12th row: K 1, p 1, k 1, p 1, k 5. (9 st.)  
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Mrs. Charlotte Lisle, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me" but this remedy has removed it."

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

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**LETTERS TO THE EDITOR** are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.

**THE LIBERAL SUPPORT** accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

**PROGRESS AND ENTERPRISE** will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

**THE MODEL PARISH PAPER.** Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to **THE LIVING CHURCH, 162 Washington St., Chicago, Ill.**

OPINIONS OF THE PRESS.

Standard of the Cross. THAT MESSAGE OF GREETING.—In declining to unite with the deputies in a message of greeting to the Congregational Council, the House of Bishops reserves its expressions of Christian fellowship for individual believers; or, to put it another way, is equally cordial to all believers. Personally, many of us may feel stronger affinity for Congregationalists than for this or that other body of Christians. Or again, the occasion of the meeting of any national council of a Christian denomination may awaken warm regard for all that is good in their system and works. But if a Church in council greets another co-ordinate gathering as a Church, it surrenders in some degree whatever is peculiar or pre eminent in its own right of existence. There are Churchmen, and one should not call them disloyal for it, who are ready to do this and say: "The Congregationalists are as much a Church as we are." Contending armies may communicate with each other as equals in the field, though one side be loyal, and deem the other rebels. But the present question is between rival governments striving to keep the peace. The bishops represent their action as based on prolonged and earnest deliberation upon the subject of Christian unity. It is therefore both modest and the part of dignity to reserve their services in that cause until they can see where they will be most acceptable and effective.

The Catholic Review. THE NAME OF THE CHURCH.—The absurd and contradictory combination, "American Catholic," has been proposed last week at a Chicago convention of one of the multitudinous sects of Protestantism, as the name of the English Protestant Church in America. No doubt the body that had George III., oppressor of the American colonists, and Elizabeth, the Virgin Queen, as its spiritual and temporal heads, feels a little uncomfortable in its inheritance and desires some title that would be more in harmony with modern American life and the ancient Catholic tradition. But it cannot get rid of history, as the House of Refuge gets rid of the Apostles' Creed, because of its declaration of belief in the Holy Catholic Church, the Communion of Saints. Chicago's postmaster may secure a declaration from the convention that they are the Catholic Church or a part of it, but most people thereafter will remember parallel aspirations and claims of the Three Tailors of Tooley Street, who spoke, with much better claim, as "We, the people of England."

The Western Church. RITUALISM.—Every great movement among men must be judged in the last analysis by its ethical trend. Judged by this criterion what shall we say concerning the movement which men call Ritualism? There is a great deal about it that appeals to the æsthetic sense and by which many of its followers are drawn to it. But the æsthetic sense is of little importance compared with the moral sense. Its moral importance lies largely in the fact that it is an attempt to organize life and make Christian principles practical, tangible, things. It is a reaction from the Gospel of mere theory which represents Christianity as a thing to be believed only. Ritualism has tried to make it a thing to be practised. If Ritualism will only carry its practice beyond the sphere of religious services, and succeed in organizing every-day life according to a Christian manner or rite, it may hope to have a good deal to say in shaping the future.

THE Baltimore, Md., police recently raised \$700 and sent it to Mayor Courtenay, of Charleston, S. C., with the following letter: "The fact that your force never missed a roll-call, although their own families shared the common peril, and that they were never absent from duty, makes the action of our force a greater pleasure."

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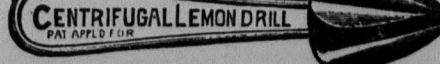
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