

The Living Church.

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

VOL. IX. No. 28.

CHICAGO, SATURDAY, OCTOBER 9, 1886.

WHOLE No. 414.

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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

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Cured

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The Living Church.

SATURDAY, OCT. 9, 1886.

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Subscriptions are not, as a rule, received for a less time than one year, and are not discontinued without orders; but, for the sake of circulating as widely as possible the report of the Convention, and to introduce the paper to several thousand new readers, this offer is made. Subscribers for the month of October will be entered on a separate list, and will not receive the paper after the period expires. This is a good opportunity for rectors who wish to have their people informed on the great work of the Church, to send in a large list of names, at trifling expense. Some good layman in every parish will be glad to contribute five or ten dollars to enlighten the whole Church community. Prompt action should be taken so that names will reach us before October 11th.

NEWS AND NOTES.

WELCOME! dearly beloved, from the East, West, North, and South! THE LIVING CHURCH greets you on behalf of its native city, and says to Bishops and Deputies and visitors, "All Chicago is glad to see you. We shall do all in our power to make your visit a pleasant one, and we will trust you to make this General Convention a power for good to the Church."

THE RT. REV. DR. JERMYN, Bishop of Brechin, has been elected Primus of the Church of Scotland.

THE publication of the series of articles on "The Call of the Mother Church?" will be suspended until after the meeting of the General Convention:

THE second year of the Western Theological Seminary opened on St. Michael's Day with an attendance of eleven students. At the opening service in the chapel, the Bishop of Chicago celebrated the Holy Eucharist, and the Bishop of Springfield preached the sermon.

THE Bishop of Ripon and Archdeacon Norris have written to the *Times* to advocate the completion of the schemes for the formation of bishoprics at Wakefield and Bristol; but have waived their claim that it should be regarded as the Church's memorial of the Queen's Jubilee in favor of the Archbishop of Canterbury's proposal for the establishment of a church house.

THE Church Unity Society will hold a public meeting during the session of the General Convention, over which Bishop McLaren has consented to pre-

side, and the Rev. Dr. Hopkins to make an address. The meeting will be held in St. James' church. A preliminary meeting for conference will be held on the 11th or 12th at a place hereafter to be designated.

AN interesting meeting of the alumni of Kenyon College was held in this city last week, under the new president, George W. Cass. A committee was appointed to arrange for a banquet to be given to the alumni and trustees who will be drawn to the city by the General Convention. The alumni welcomed to their association the Rev. Geo. G. Carter, M. A., of the class of '64 and now president of Nashotah.

THE *Guardian's* Parliamentary correspondent must be a descendant of Sir Boyle Roche. "Mr. Parnell and Lord Randolph Churchill," he tells us, "seem to have proclaimed war to the knife against one another, and Sir William Harcourt has done his best to add fuel to the flames." The rat which Sir Boyle smelt, but which he would "nip in the bud," and the conflagration which was to deluge the world, are fairly matched with this Hibernian metaphor.

THERE is reason to fear that the report of the large legacy left to the Irish Church by a Mr. Moore, of Denver, will turn out to be a wicked hoax, perpetrated with a view to obtaining money under false pretences. What first aroused Canon Bagot's suspicion was a demand made by a local solicitor for £120 towards preliminary expenses. Canon Bagot is now on the spot, but has been unable up to this to get any trustworthy information as to where the will is to be found which professes to convey so much money to the Church.

FOR the fifth time since the death of Bishop Lay, the diocese of Easton has chosen a Bishop. The Bishop-elect is the Rt. Rev. John H. D. Wingfield, Missionary Bishop of Northern California. Singularly enough this is the fourth time he has been chosen to exercise the office of bishop. He was elected a missionary bishop by the General Convention of 1874. The dioceses of Louisiana and of Mississippi have in turn elected him, but without avail. We sincerely hope that Easton may not be disappointed again.

REFERRING to the Bishop of Qu' Appelle's proposal to change the name of the Church, Mr. Legge writes from Winnipeg that the Province of Rupert's Land has bound itself, in opposition to that of South Africa, to abide by all decisions of the Judicial Committee of the Privy Council. The words in the Constitution of his Province he cites for this, make mention merely of "judgments given, or hereafter to be given, by the Court of Final Appeal of the Church of England;" but it is notorious that the late Bishop Gray was upheld by the best men in England in his refusal to recognize the Judicial Committee as being such a Court, and that the first Lambeth Conference took steps towards the formation of a tribunal which would be satisfactory to the whole Anglican Communion.

ARCHDEACON CROGHAN, of Bloemfontein has been appointed dean of Grahamstown, in place of the late Dean Williams. On Trinity Sunday the Bishop of Maritzburg held an ordination in

the cathedral. It seems that the *soi-disant* "Church Council" of Natal really did hold a meeting last month, and offer the bishopric to Sir G. Cox, and that Sir George had previously written out to say that he would take it. The clerical members of the council were only four in number, whereas the clerical body of the diocese of Maritzburg is more than thirty strong. It was confessed that "the Church of England" in Natal during the last three or four years had "nearly perished."

THE Bishop of Argyll and the Isles said in his recent charge to his Synod: "Chiefly I give thanks for the daily celebration of the Holy Eucharist, and I rejoice in the thought that with the return of light, morning by morning, that most acceptable Sacrifice is, at our cathedral altar, offered up unto the eternal Father, Who has given His only Begotten Son, to be, not only the Propitiation for our sins, but also the Source, the Channel, and the Pledge of every blessing for time and for eternity. The sweet melody of our cathedral choir is, for the present, I regret to say, no longer heard. But, as the heavens are higher than the earth, so is the Holy Eucharist, our divinely appointed sacrifice of praise and thanksgiving, higher than any other offering we can make, and more acceptable than the most glorious music that can ever arise from the lips of men below or of angels above."

BY the death of Mr. Samuel Morley many philanthropic institutions in London and Bristol lose a great supporter. The Congregationalists will also miss him, as twenty-four of their chapels in the metropolis were indebted to him as their founder. He was the foremost Nonconformist layman of the day, and has been called the apostle of Dissent. There is hardly good reason for this title, for he was by no means aggressive in his Nonconformity, and the London correspondent of *The Western Morning News* says that he has seen him "entering with obvious enjoyment into the solemnities of a very Ritualistic service in the city soon after he had been assisting, it may be, a Baptist or a Wesleyan congregation to maintain itself." The particular form of Dissent to which he was attached was Congregationalism. *The Times* says that he was for the English middle class much what Lord Shaftesbury was for the nobility. His generosity was boundless, and it is said that he gave away between £20,000 and £30,000 annually in charity. He never made his mark in Parliament, perhaps because he entered it too late in life; but he was an earnest advocate of Mr. Forster's system of education, and warmly supported the principle of religious teaching in denominational schools. He was never, in any sense of the word, an opponent of the Church, and we may well wish that all Dissenters were such as he was.

AMONG the visitors to Chicago, is Mr. P. A. Rodriguez, of the city of Mexico, who comes accredited by his brethren to represent the Church party and to claim protection from the threatened return of Bishop Riley to Mexico. His statements to the Mexican Commission will probably throw much needed light upon that unhappy business. We will publish next week the manifesto which Bishop Riley has issued in Mexico. It

appears that he proposes to treat his resignation as null and void and to resume Episcopal functions. It is an open secret that the members of the mission who have attempted to use the American Prayer Book have been put under the ban. The Rev. Ignacio Maruri introduced the use of the Book of Common Prayer in the fall of 1884. He died Oct. 7, 1885. Mr. P. A. Rodriguez, lay reader, a graduate of the Episcopal Theological School of Cambridge, Mass., took his place. He was notified in writing by Bishop Riley's attorney that unless he gave up the use of the Book of Common Prayer, he would be expelled from the Church of San Francisco. Mr. R. forwarded said documents to Bishop Lee and continued the use of the Book of Common Prayer. He was therefore expelled with his congregation, who followed him to a hall, where they have been holding public services. There are now five priests in the Mexican Church. Four of these and four lay readers in charge of congregations in the city of Mexico, the Valley, the States of Hidalgo and Puebla insist on using the Book of Common Prayer, and will not give it up. One priest with four lay readers adhere to Bishop Riley. The Mexican League supports both parties and the result is a great deal of confusion. Under these circumstances the missionist party who are a decided majority, have sent Mr. Rodriguez as their representative, to plead their cause with the Mexican Commission of Bishops.

THE following extract from a letter by Canon Bright to a friend in this country is so important that we take the liberty of publishing it:

I venture to trouble you with a few lines, in consequence of my having received, through Dr. Huntington's kindness, a copy of the reprint of his articles on the Book Annexed. As yet I have not read through the reprint; but find, on page 67, that I am described as part author of a collect beginning, "O God, Who didst suffer Thy Holy Child Jesus," etc. This collect I absolutely disown. I do not understand how it has come to be supposed to be partly mine. I should not use "Child" in such a connexion, for I believe that "Servant" expresses the original of Acts iv., 27. But that is comparatively a small matter. The idea that Christians, in accepting Christ's yoke, have the same call to "meek" endurance as was implied in the infliction of the outrages of the Passion on Christ Himself, is to me most revolting. I dislike some of the other collects proposed in that Appendix. I had rather put up with our want of variety than with what, in my opinion, falls so far short of the "enrichment" required. I mean that the new matter is, to my mind, infelicitous and unsatisfactory. The Collect for Easter Tuesday is a specimen of mere archaism, and a waste of opportunity, for any reference to Baptism as part of the Easter solemnity has long since become irrelevant. It is astonishing to me that such a collect should have been proposed in 1886, to the neglect of such noble Paschal prayers as the Sacramentaries contain. Until your Annexed Book can be purged of fancifulness, I should deprecate its adoption. Yours sincerely,

W. BRIGHT.

Christ church, Oxford, Sept. 12, 1886.

ENGLAND.

The Bishop of Durham has appointed Mr. F. H. Jeune, M.A., Q.C., Chancellor of the dioceses of Gloucester, Bristol and St. Albans, to the chancellorship of the diocese of Durham, vacant by the death of Chancellor Cowie, Q.C.

The Rev. W. S. Heathcote, curate of Holy Trinity, Richmond, has seceded from the Church of England and joined the Salvation Army. Mr. Heathcote has been entrusted since last Christmas with the branch of the Church Army established in Richmond by his vicar, the Rev. Evan H. Hopkins.

The vacant living of Great Yarmouth, in the gift of the Dean and Chapter of Norwich, has been offered to the Rev. A. Hunter Dunn, M.A., vicar of All Saints', South Acton.

The Hon. and Rev. Algernon G. Lawley, who has been working in connection with the Eton mission, Hackney-wick, has been instituted to the vicarage of St. Andrew's, Bethnal-green, in the room of Dr. Knight Bruce, appointed to the Bishopric of Bloemfontein.

A retreat was lately held at Lichfield for the working men who are acting as district evangelists in connexion with the Lichfield Church mission. Forty-two men were present from various parts of the diocese. Each day was commenced by a meeting for united prayer and intercession at 7 a.m., held in the great hall of the Bishop's palace, before proceeding to the early celebration of Holy Communion at the cathedral, where also they were present at Matins at a later hour. A series of simple catechetical instructions were given on the work of God the Holy Ghost as set forth in the third part of the Apostles' Creed, which is taken as the basis of the preaching of the mission. These were given in the chapel of the Theological College, which was also used for private Bible study and prayer. The retreat was conducted by the Rev. Canon Lester, rector of South Hackney, who has been until lately diocesan missionary. A special address was given to the men by the Bishop on the Sunday evening.

On Tuesday, September 14, a very interesting service was held in St. James', Wednesbury. During the last five or six months, many men have been working in the deep sewerage of Wednesbury, and this last day or two they have been working in the streets of St. James's parish; and so the rector, (the Rev. J. Hopkin) invited them to a short service, in the church. Special bills were printed and distributed by the members of the Wednesbury branch of the C. E. W. M. S. early in the morning inviting them to come to church, and at one o'clock the members of the branch went down to the men, and returned with them to the church, where upwards of 200 of them assembled. The hymn, "There is a fountain filled with blood," was heartily sung, and then the rector addressed a few very suitable words to the men, who all seemed thoroughly to enjoy the service, and behaved with reverence. After a short prayer from the rector, the men dispersed to their work, many of them expressing their delight at the manner in which the rector had spoken to them, and at the readiness with which the people gave up their hymn books and their seats to them. Tracts were also distributed to them on their leaving church.

MISSIONS.

A telegram dated Zanzibar, the 31st ult., reports the death of another of the members of the Universities Mission to Central Africa, the Rev. C. S. Pollard,

at Mozambique. The acting secretary of the mission writes: "This new, and to us most sad loss, following as it does within seven months on the deaths of Mr. Winckley, the Revs. C. S. B. Riddell, J. S. C. Wood, and the illness of the Rev. W. P. Johnson, is surely a call for more workers to come forward and fill up the vacant places.

CHICAGO.

At the missionary service in Calvary church, next Sunday morning, Bishop Tuttle will preach the sermon. Bishop Garrett will preach in the evening.

The new church of St. Bartholomew's mission, located at 66th street and Stewart avenue, was consecrated on Sunday with the usual ceremonies. At the morning services the dedicatory sermon was preached by the Rev. W. H. Tatlock, of Stamford, Conn., secretary of the House of Bishops. The afternoon services were conducted by the Rev. H. J. Cook, the pastor, who also preached his anniversary sermon in the evening. The building is 46 by 100 feet, and is erected at a cost of several thousand dollars.

ELGIN.—The church of the Redeemer, the Rev. J. Stewart Smith, rector, was reopened Sept. 19th, after having been closed for six weeks for repairs and improvements.

The room formerly used as a sacristy has been thrown into the chancel, thus enlarging the space for the surpliced choir and greatly improving the architectural appearance.

Back of the altar, is to be placed an oak reredos, the gift of an anonymous friend of the rector, a resident of Chicago. This will not be completed for a week or two.

The chancel is lighted by two standards in blue and gold, the gift of the Sunday school.

The font has been removed to its proper position near the front entrance, symbolical of Baptism being the door of entrance into the Church.

A new and handsome carpet, given by the ladies of the parish, serves as a foil to all the other improvements. On the whole, it is no exaggeration to say that the church of the Redeemer will compare favorably with any building of the kind outside of Chicago.

HINSDALE.—On Sunday, September 12th, the Bishop of the diocese visited this parish. He celebrated the Holy Eucharist at 7:30 in the morning, and at the forenoon service he preached an earnest and impressive sermon and confirmed a class of six. A large congregation was present; the little church, which has during the last few months been finished to such a point as to admit of divine service being held within its walls, being filled to its full capacity. The Bishop congratulated the parish on the work which had been accomplished, and exhorted the parishioners not to relax their efforts, but in the future to remember to help others even as they themselves had received help in times past. The Bishop's visit left those who listened to him deeply grateful for his stirring words of exhortation and fatherly counsel.

As mentioned above, this small and weak parish has succeeded, partly through the self-denying efforts of some of its members, and partly through aid from outside, in erecting the choir, transepts, and part of the nave, of a church suitable for divine worship. The choir-stalls and wall were given by the young ladies of the parish guild. The church has been carpeted by the ladies of the parish and a gentleman of the village. An altar rail with handsome brass stan-

dards has been received from some unknown benefactor. The Holy Eucharist is celebrated every Sunday, the Saints' days are commemorated, and there are two week-day services. There is a surpliced choir of boys of several years' standing.

NEW YORK

CITY.—The 103rd annual convention of the diocese was held in St. Augustine's chapel on Wednesday, September 29th. After the celebration of the Holy Communion the Assistant-Bishop delivered a charge, his subject being "Law and Loyalty."

At the calling of the roll, nearly 300 delegates answered to their names. The Rev. Dr. Lobdell and Mr. James Pott were re-elected respectively, the secretary and the treasurer of the convention. In the afternoon, the Rev. Dr. Richey offered a set of resolutions in the matter of revision, to the effect that the convention did not favor the adoption by the General Convention of 1886, of the alterations and additions set forth in the Book Annexed, as modified by the General Convention of 1883; that the General Convention be asked to take such measures as in its judgment may be thought most desirable to secure without further delay greater flexibility in the use of the offices of the Book of Common Prayer; that it was expedient to set forth for general use under the proper authorities, such occasional offices for mission and other purposes as are not provided for in the required formulas of the Church of the United States of America; and that the General Convention be requested to consider the expediency of appointing a commission to confer with the Convocations of Canterbury and York relative to securing uniformity in any ritual changes which shall be deemed desirable in the use of the Churches in the Anglican Communion. The resolutions were made a special order for the afternoon of the day following. So, also, an amendment to the act by which our churches are incorporated under the laws of this State. The leading features of the amended law had to do with the date of church elections from Easter to Advent; a system of registration so as to exclude from elections those not entitled to vote.

A resolution of sympathy for the sufferers by the earthquake in Charleston was passed. The Assistant-Bishop read a letter from the Rev. Dr. Porter, rector of St. Philip's church, adding that within a week, a layman of one of the churches of New York had sent Dr. Porter \$5,000.

In the evening, the Assistant-Bishop gave a reception at the General Theological Seminary, a large number of the clergy and laity being present.

On Thursday morning, the Assistant-Bishop called the convention to order, when he read his address, setting forth a summary of work for the year. He spoke of the loss sustained by the death of Mr. W. H. Vanderbilt, vestryman of St. Bartholomew's, and of Mr. T. P. Coddington, a warden of Grace church. For himself, he had never missed one of his large number of appointments, either by sickness or accident. The special business of the proposed canon to be substituted for canon xv., was then taken up. According to the new canon the diocese was to be divided into five archdeaconries, whose duties it should be to carry on the missionary work within their respective limits. The proposed canon was adopted with the exception of a few minor changes. The Standing Committee was re-

elected, saving the substitution of David Clarkson for the Hon. Hamilton Fish, whose retirement was owing to ill-health.

After lunch, the convention took up Dr. Richey's resolutions spoken of above, in regard to revision. Dr. Huntington led in the debate and sought to amend the first resolution so that it should not appear to declare against all the changes in a lump. In this, however, he was defeated, the resolution being adopted. The second and third resolutions were also adopted on motion of Professor Richey, seconded in each case by Dr. Huntington. A spirited debate was had in regard to the fourth resolution, Dr. Huntington, Dr. Swope, Professor Richey and Mr. S. P. Nash, a vestryman of Trinity church, taking part. The three latter gentlemen spoke for the resolution, which was finally passed, the point they insisted on being that the American Church was under obligations to take no step in changing the liturgy without conferring with the Church of England. The resolution was passed, being so amended however, as to include with the Convocation of Canterbury and York, the Episcopate of Scotland.

The proposition to amend the act providing for the incorporation of churches was laid over until the next convention.

Pending the perfection of the proposed new hymnal, it was voted to memorialize the General Convention, touching the use of Hymns, Ancient and Modern, and the Hymns Supplemental to the Book of Common Prayer.

On motion of the Rev. Mr. Donald a resolution, requesting the Convention to petition the legislature of the State of New York to enact a law providing that a marriage should not be performed until a license had been procured from the county clerk or other authorized person, addressed to the minister or other person who was to perform the ceremony, was unanimously adopted.

A resolution was also adopted requesting the General Convention to endeavor to secure uniformity in the marriage laws throughout the United States.

A short address was made by the Assistant-Bishop, in which he spoke of the convention as a singularly harmonious one, when after the concluding prayers, the convention adjourned *sine die*.

BARRYTOWN.—The fourteenth Sunday after Trinity will always be a red-letter day in the history of St. John's parish, marking as it does, two important events which occurred on that day, viz., the consecration of a new cemetery and a confirmation service. The Morning Prayer was said in the church at 9 o'clock, and at 10:10 occurred the service of consecration. The Assistant-Bishop of the diocese, with the Rev. Dr. Fairbairn, warden of St. Stephen's College, Annandale, and the Rev. F. E. Shober, pastor of the church, attended by the choristers proceeded from the Sunday school room to the entrance of the ground about to be consecrated, which is in the rear of the church, and consists of a plot of ground about two acres in area, where the congregation met the procession, and the request to consecrate was then read by Mr. John L. Aspinwall, after which entering the ground, the Bishop prayed. While a circuit was made by the bishop, clergy, choir and congregation about the ground to be consecrated was chanted as a processional the 90th psalm. Halting at the north end a lesson from Gen. xxiii: 13, was read by the Rev. F. E. Shober, then proceeding east, appropri-

ate sentences were read, and a lesson from St. John xix: 38 followed by an appropriate prayer. The procession then proceeded towards the centre of the ground where a cross had been erected. The choir sang hymn 509, when the Bishop recited selections from the Litany, after which he consecrated the ground, the sentence of consecration being read by the reverend warden of St. Stephen's College, Dr. R. B. Fairbairn. The Creed followed with prayers and the benediction by Bishop Potter. The form of consecration used on this occasion is one compiled by the Rev. Geo. Morgan Hills, D. D., dean of Burlington. After the service of consecration the procession moved towards the church, entering by the rear door, the choir singing "The Church's One Foundation." The service began with the reading of the Litany by the pastor, after which the Communion service was begun, the Bishop being celebrant, assisted by the Rev. Dr. Fairbairn and the Rev. F. E. Shober. The Bishop preached, his sermon being taken from 21st chapter of St. Matthew part of the 12, 13, 14 verses. After the sermon hymn 237 was sung at the conclusion of which the pastor presented a class of 14 to the Bishop for Confirmation. The Bishop spoke a few words to those who had openly confessed the "faith of Christ," words full of wise counsel and warning and which sunk deep into the hearts of many present. The Communion service was then continued, quite a large number receiving the Blessed Sacrament.

The music was excellently rendered by the usual choir, supplemented by six young men from St. Stephen's College.

QUINCY.

PEORIA.—On Sunday, September 26, was celebrated in St. Paul's parish, the annual festival of Harvest Home. The church was beautifully trimmed with fruits, vegetables and various grains, the "first fruits" of an abundant harvest. Notwithstanding the gloomy character of the day, large congregations of worshippers were present.

Two express wagon loads of fruits, vegetables, flour, etc., were sent on the following day, to the various charitable institutions of the city. Under the present rector, this festival has become an established "use" in this old parish. On the same occasion, after a brief service of benediction by the rector, a handsome brass processional cross, presented by two members of the choir, was put into use.

EASTON.

The statistics of the diocese as given in the journal are: families 1562; individuals 6977; Baptisms 445; Confirmations 168; Marriages 82; burials 209; communicants 2,727; total offerings \$36,813.97.

NORTH CAROLINA.

ASHVILLE.—The Board of Fellows of the Ravenscroft school have determined to establish here a classical academy. The rector of Trinity church of this place (the Rev. Dr. J. Buxton) has made known the general plan of the opening which there is for a competent principal, and the work will be begun early in the month of October. The convention approved the plan.

CHAPEL HILL.—The University of North Carolina (K. P. Battle, L. L. D., President) re-opened on the 26th ult., with a corps of fifteen professors. The university possesses a library of 20,000 volumes, and takes over 100 periodicals for its reading-room. Dr. Battle possesses the rare art of reaching the

young, and they love him as a friend who is one indeed. Dr. Battle is one of the most prominent Churchmen in the diocesan convention.

DELAWARE.

WILMINGTON.—St. John's church. A generous member of the Church has made a most gratifying offer to the vestry. The offer is that if the congregation will provide the organ chamber, a new and complete organ will be given. This liberal offer has been thankfully received, as a new organ has long been needed; the present instrument being not only insufficient but sadly out of repair. It is hoped to have all completed by Nov. 2 when the Anniversary of the Consecration will be held. The rector, the Rev. Dr. Littell, will start shortly for Chicago, being one of the delegates to the Convention.

Holy Trinity (Old Swedes) church, the Rev. Chas. Breck, D. D., a former rector of this parish, is putting a handsome memorial window in the chancel, in memory of his deceased wife.

MINNESOTA.

The following summary of statistics is taken from the journal of the 29th annual council: Priests, 68; deacons, 10; families, 4,249; whole number souls, 17,108; Baptisms, infants 806, adults, 209, total, 1,015; Confirmations (reported), 672; communicants, 6,832; marriages, 277; burials, 366; public services, 8,937; Holy Communion (times celebrated), 1,307; Sunday school teachers, 644; Sunday school scholars, 5,393; value church buildings, \$590,818.00; value rectories, \$79,827.00; indebtedness, \$72,461.50; total contributions reported, \$135,799.74.

MISSOURI.

SEDALIA.—Calvary church has been favored with an early visit from Bishop Tuttle. It is scarcely a half-year since Bishop Garrett confirmed a large class, but another was in waiting for the new bishop, and his visit, September 19th, and the services of the day will long be remembered. His masterly discourses and unique and forcible address to the class confirmed, made a deep impression on all who heard him, whether of the Church or not.

The new rector of the parish, the Rev. J. J. Wilkins, who has been in charge but a few months, has endeared himself to all classes in the community, and his eloquent preaching, and acceptable service in all departments of Church work have had a most vivifying influence. A steady and healthy growth is manifest.

The new church, an exceedingly tasteful and convenient structure, built of stone, after a modern style of architecture, is a monument of the perseverance and faithfulness of the little company of Churchmen, who, through many a dark cloud of discouragement, have felt their way to a most gratifying success. It is a credit to the city, and no doubt has had its silent influence in bringing many new names to the Church roll.

ST. CHARLES.—On Monday, Sept 27th, Bishop Tuttle made a visitation to Trinity church, the Rev. Geo. H. Hunt, rector, holding two services and confirming three persons. Although the weather was not propitious the attendance was good and all were delighted with the solemnity of the services and with the clearness and force, the directness and simplicity of the Bishop's words; all of which made a very deep impression upon everyone present.

On the next day, the Bishop, accompanied by the Rev. Mr. Hunt, went ten miles to Ferguson, St. Louis county,

where regular services have been maintained for more than a year past, and, since March, in an upper room hired and fitted up for the purpose. Here, one service was held on Tuesday night, 28th, and three persons were confirmed. After this service a meeting was held and steps taken to organize a mission. The Bishop congratulated this congregation upon having such a place for holding their services, and frankly declared that he himself felt more at home in that upper room than he had done in any church which he had visited in the diocese. It was such as he had been accustomed to out West, where they thought themselves well fixed when they could secure such a place, and he urged them to be content with it until they could build a church without a mortgage or any debt upon it.

At both places the Bishop met with old friends whom he formerly knew in Idaho and Montana, and they were delighted to greet him and to rally anew to his assistance.

VIRGINIA.

LAWRENCEVILLE.—From August 12, to August 22, a series of services was held for the colored population of various places, by the Rev. Messrs. Cain, Russell, Harrison and Howells. Numbers of the Zion Union people turned out at Union Bethel, and the Rev. J. S. Russell preached.

September 13, Bishop Randolph, aided by the Rev. Messrs. Funsten, Dame and Browne, consecrated Trinity church, Pittsylvania, baptized an adult and an infant and confirmed one person. A font has been given as a memorial. Also an episcopal chair as a memorial. The new church is lovely and was needed. The Rev. Dr. Dame, the rector and all concerned are devoutly thankful.

Five fit men desirous of being educated for the ministry, have been rejected by the Executive Committee of the Education Society of this diocese, for lack of the funds necessary for sending them to the seminary. The Society is already in debt \$1,400, and has done wisely, but has the Church done wisely to allow it?

UTAH AND IDAHO.

The summary of statistics given at the 4th annual convocation follows herewith: Baptisms, infants, 189, adults, 39, total, 228; Confirmed, 73; communicants, 801; Marriages, 76; burials, 102; Sunday schools, teachers, 76, scholars, 1,017; day schools, teachers, 29, scholars, 769; offerings, \$18,226.86; value of church property, \$203,350.

WESTERN TEXAS.

The general summary of statistics reported at the 12th annual convocation is as follows: Clergy, 14; individuals, (some parishes and stations not reporting), 3,875; communicants, present number, 1,367; Confirmations, 119; Baptisms, adult, 22; infant, 169, total, 191; Sunday school, teachers, 138, scholars, 1,053, total, 1,191; Marriages, 40; burials, 72.

CONNECTICUT.

HARTFORD.—The academic year of Trinity College opened on Sept. 16th. The Freshman class numbers 34, and 10 new members have entered the sophomore class, making the total number of students over 100. Ground has been broken for the new gymnasium which is to be built on a grand scale.

NEW HAVEN.—The resignation of the Rev. E. Van Deerlin of Christ church, on account of ill health has been reluctantly accepted by the parish. Mr. Van Deerlin has accepted a call to Christ church, Coxsackie, on the Hudson, a small parish of which he will take charge after a period of rest.

NEBRASKA.

RED CLOUD.—September 14th brought joy and inspired thanksgiving in the hearts of the Church people in this small western city. Long had the little band of faithful workers labored for and anticipated the day when the consecration of their church should crown all their efforts. Three years ago the building was commenced by the Rev. Stuart Crockett. A debt remained upon it of \$300 when he left. This was assumed and raised by Dr. Oliver, next in charge. It fell to the lot of the present missionary, the Rev. C. L. Fulforth to complete and furnish it. This has been done and to-day we have one of the neatest small churches in the diocese.

The service began at 10:30, the instrument of donation being read by Mr. A. J. Kenney, and the sentence of consecration by the rector. Dr. Oliver of Kearney preached the sermon.

Confirmation was administered to one person and the communion received by twelve. The interior of the building is beautifully frescoed. Throughout the appointments are neat and tasteful. A handsome lectern, memorial to Bishop Clarkson from Dr. Oliver adorns the chancel, and a magnificent chandelier the gift of Mrs. Clarkson hangs in the nave. The church is carpeted throughout.

The ladies, through whose efforts much of the furnishing has been secured deserve great commendation.

FLORIDA.

George R. Fairbanks, Esq., has been appointed a lay delegate to the General Convention in place of Hon. E. K. Foster, resigned.

SOUTH CAROLINA.

CHARLESTON.—Help for the needy may be still sent to any of the rectors of Charleston, or to the Bishop. Bishop Howe estimates that \$100,000 will, in time, be spent on repairing and rebuilding the churches alone. The open-air living and services cannot be kept up very much longer.

COLORADO.

The following summary is furnished us by the journal of the 13th annual convocation: Baptisms, infants 274, adults 36, total, 310; confirmed, 175; marriages, 135; burials, 174; communicants, 1,904; Sunday school teachers, 214, scholars 1,875, total, 2,109; families, 1,418; souls, 13,052; total population of parishes, 140,525; total value church property, \$191,200.00; total offerings \$32,465.13.

INDIANA.

BRISTOL.—St. John's church, of this place, is now furnished with an entire set of new and beautiful cathedral-glass windows. This has been accomplished by the untiring efforts of the ladies of the parish. The chancel and two other windows are memorials. The last of these, recently put in place, is in loving memory of the Rev. Homer Wheeler and the Rev. Wellington Forgas, former rectors of the parish.

NEW CARLISLE.—Spacious and well located lots have been secured for the future church and rectory of St. Mary's at this place.

WYOMING.

CHEYENNE.—The corner stone of the handsome new stone structure, on Nineteenth street and Central avenue, to be known as St. Mark's church, was laid with imposing religious and Masonic ceremonies, and an address by Bishop Spalding.

The construction of the new church edifice has already advanced far enough to give a good idea of its architectural beauty when completed. The building

is being constructed of a fine quality of stone and when completed will represent an expenditure of \$20,000. It will be an ornament to the city. St. Mark's church was organized in January 1868, and in the middle of the following year the frame building which so long stood on the corner of Eighteenth and Ferguson streets was completed at a cost of \$3,000 free from debt. The large frame parsonage adjoining it was completed in 1867 at a cost of \$5,000. The new edifice, when first occupied, will be entirely free from debt.

The Rev. Geo. C. Rafter, the present pastor of the church has had charge of St. Mark's since October 1882, during which time he has labored zealously and efficiently.

KENTUCKY.

The 58th Annual Council of the Church in this diocese assembled for divine service in St. Paul's church, Louisville, Wednesday, September 22d. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Estill, dean of the convocation of Newport, and the Rev. R. S. Barret, dean of the convocation of Paducah.

Immediately after service, the council met in the chapel, and the roll of the clergy being called, showed a quorum present.

A committee upon the Credentials of Lay Deputies was appointed, and upon its report showing a quorum present, the Rev. E. H. Ward, of Lexington, was unanimously chosen secretary.

The hours of session were fixed from 10 till 1 p. m., and from 3 till adjournment.

At the afternoon session the Bishop read his address.

Routine business occupied the council the remainder of the session.

At night a meeting was held in behalf of the Sunday school work of the diocese.

At the morning session of the second day, the report of the Board of Missions was considered, and the whole subject of Diocesan Missions was discussed and the following resolution, recommended by the committee, adopted:

Resolved. That the expectations for Diocesan Missions be made equal to the assessments on the parishes and mission stations of the diocese for the Episcopate and Contingent Fund.

The council then went into the election of officers, which resulted in the re-election of the old officers, save that the Hon. W. F. Bullock was elected Chancellor, *vice* J. W. Stevenson, deceased, and W. A. Robinson was chosen on the Standing Committee *vice* W. F. Bullock.

The sum of \$450 was appropriated towards the payment of the expenses of the Bishop and the deputies to the General Convention.

The committee on the portion of the Bishop's address referring to the matter of an Appellate Court, reported the following memorial and resolution which were adopted:

To the General Convention of the Protestant Episcopal Church:—The Church in the diocese of Kentucky in council assembled, recognizing the peril to which the Church in the United States is exposed by reason of our present unsatisfactory judicial system, whereby the interpretation and execution of the canons enacted by the general Church are left to the several dioceses, rendering it possible and probable that such varying and contradictory constructions may be put upon the law of the Church as virtually to leave the Church without law, respectfully prays that the General Convention may take such action as will establish uniform judicial system throughout the Church and render the authority of the judicial department of the Church's government co-extensive with the legislative.

The committee also recommend the adoption of the following resolution:

Resolved. That the Bishop of the diocese and the deputies to the General Convention are hereby requested to present this memorial to the General Convention to be held in the city of Chicago, in October, 1886.

The committee on the Book Annexed recommended the reference of the whole subject of the revision of the Prayer Book to a commission of liturgical experts to be appointed by the General Convention.

They also approved the New Jersey resolutions asking for a re-arranging of the Order for the Administration of the Holy Communion to bring it into conformity with that of the first book of Edward VI. The report was unanimously adopted.

The Rev. J. G. Minnigerode reported as follows from the committee on the portion of the Bishop's address referring to the subject of Christian Unity: The committee to whom that portion of the Bishop's address which treats of Christian Union was referred, respectfully report:

The importance of this subject need not be dwelt upon; it must be manifest to all. The prayer of the Saviour was, that His followers should be one—it should be also the earnest prayer of every Christian. Every movement which has this end in view should have our sympathy and consideration, and if rightly conducted, our support and co-operation. Union is possible and desirable only upon one basis, and that is truth—"the Faith once delivered to the saints." The Church which alone can gather into her bosom the widely scattered and divided followers of the Saviour, must be steadfast in the Apostle's doctrine, holding the faith in its primitive purity, freed alike from additions and mutilations; steadfast in the Apostle's fellowship, having the three-fold ministry, descended in unbroken succession from the Apostles themselves; steadfast in the sacraments ordained by Christ Himself, and in the public worship, the prayers. Union upon any other basis is, in the opinion of your committee, impossible, and worse than useless. We believe that the Church in the United States and in England can offer this deep and broad ground of union. Yet your committee must express the belief that the scattered divisions of Christendom will never unite upon a Church, whose name indicates that her history extends back barely more than one hundred years. We mention this as one obstacle to reunion for which we are responsible. We commend to the council the words of wisdom contained in the Bishop's address, and heartily endorse the resolutions adopted by the council of the diocese of Central Pennsylvania.

This report was unanimously adopted, and the deputies to the General Convention were instructed to present it to that body.

VERMONT.

ENOSBURG FALLS.—The Bishop visited St. Matthew's parish on Thursday, 23rd inst., and administered the rite of Confirmation to a class of ten persons, a number of whom were adults. Evening Prayer was said at 7:30 and was followed by the Confirmation Office. The Bishop catechized the Sunday school after the second lesson, and his counsel both to the children, and afterwards to the candidates was listened to attentively by a large congregation.

This parish is at present in very flourishing circumstances, and a very earnest feeling has been awakened which is due to the untiring labors of the rector. The Rev. Wm. Farrar Weeks. Father Weeks has been in charge less than two years, having been ordained priest Sept. 29, 1885. Since his coming, a tower has been built to the church (a wooden structure), and a bell weighing 800 lbs. hung there, so that the steeple-music is no longer monopolized by the Methodists, as before. A choir of 20 mixed voices occupy the chancel and add greatly to the Churchly character and educating power of the services. Two years ago there was no rector in charge

and the lay delegates' report to Convention was to this effect: Families 13, comprising individuals 46; Baptisms, none; Confirmations, 4; Baptized persons in parish, 32; communicants, 26.

The following is the present state of things: Families, 33, individuals 135; baptized persons in parish, 90; communicants, 54.

The rector has charge of another parish, distant five miles, where he holds weekly services.

OHIO.

BELLEFONTAINE.—The Northwest Convocation of Ohio, has just had a good meeting in Trinity church. The Bishop being absent, Dean E. R. Atwill of Toledo, presided. There were also nine of the clergy present. At the first service on Tuesday, P. M., the Rev. F. M. Munson, the new rector at Marion, preached.

On Wednesday, A. M., a business meeting was held. Reports of work were made. A resolution was passed asking the trustees of the diocese to enforce a claim upon certain property in Sydney, and pay the proceeds to the treasurer of the convocation. The dean appointed the Rev. W. N. Brown essayist, for the January meeting which is to be in Marion.

Clyde was reported as enjoying a new church, not yet finished. Marion, after a long vacancy, is now rejoicing under its new rector, the Rev. F. M. Munson, and is building a parsonage. Bellevue also is erecting a new rectory, and the Rev. F. N. Brown of Gallion, is building a house of his own, the result of private munificence. Marion, Gallion and Grace, Toledo, were reported as having weekly Communion, and a resolution passed, that at the convocation meetings, there will be an early celebration. By resolution also, the names of the clergy present were signed by the secretary to the *Churchman's* Church Unity Memorial to the General Convention.

At the morning service on Wednesday, the Rev. W. C. Hopkins preached on the "Happiness of the Clergy, as being at the Head of all Vocations." Holy Communion followed, when a goodly number received with the clergy.

Toledo reported the resignation of the Rev. C. H. de Garmo, unanimously regretted by his devoted parish, St. John's. The Knights of Temperance, the first organized in our diocese, have now 115 members, and have lately been provided with a new room, opposite their church, (Trinity, Toledo), with organ and other furniture, a variety of reading matter, and a class in short-hand. It is not often that so many signs of life are reported from our diocese.

PITTSBURGH.

The interest in the proposed memorial to the late Bishop Kerfoot is actively kept up by all associated in the movement. On Wednesday, Sept. 21 a meeting was held at the church rooms, 6th street and Penn. avenue, Pittsburg, that which were present the Bishop of the diocese, the Rev. Dr. Pitts of Trinity Hall, Washington, and the Rev. W. R. McKay of St. Peter's, Messrs. J. W. Paul, L. Harris, M.D. and Robt. Bruce of the committee appointed by the convention.

A system of solicitation was inaugurated which cannot fail in bringing about the success of the scheme in a short time, as more interest seems to be taken in the memorial than any church enterprise of the kind ever presented to the people of the diocese. Committees were appointed to send out circulars to the present clergy of the

diocese, to former clergy who served under Bishop Kerfoot, to persons confirmed by him, to his former pupils and to the diocese at large. It is estimated that of the over 7,000 persons who were confirmed by Bishop Kerfoot, at least 5,000 are living and will contribute one dollar each, this with the subscriptions from other sources will secure the success of the enterprise.

The Bishop who has enjoyed but a brief vacation of two weeks during the entire summer has returned and immediately entered vigorously upon his visitations. He was called away recently to the bedside of his mother to what proved a fatal illness. The entire diocese deeply sympathizes with him in his loss as Mrs. Whitehead was well known and beloved here. She was a lady distinguished by the absence of pretention and ambition; by perfect amiability, cordial and ingratiating manners and unaffected delight in doing good. She was quietly interested in several public charities and it will be hard to fill her place.

The church of the Good Shepherd, Hazlewood, Pittsburgh, which has recently undergone extensive and much needed improvements has just been reopened by the new rector, the Rev. H. D. Waller. The building has been extended ten feet and a new chancel 12x14 added which has been elegantly carpeted and refurnished. A new chancel window has been put in and a vestry room 10x12 added. The entire building has been repainted and presents a churchly appearance.

The repairs on St. John's church, Pittsburg, are completed and the church re-opened. The old ungainly gallery has been taken away making a marked improvement in the audience room and the inside painted and entirely renovated.

St. James' which was destroyed by fire a few months ago is rapidly assuming its old appearance. With the \$5,000 paid by the insurance company and about \$2,000 raised by subscription, the building, (which was left by the fire with only the walls and a part of the floor,) has resumed its former shape. The walls were found to be uninjured and the project of rebuilding pronounced safe. The old form has been followed, the new pews and chancel furniture being a copy of the former. The chancel window which was only partially destroyed has been replaced and new side windows of cathedral glass have been put in at an expense of nearly \$500. The walls have been frescoed and the church when completed will be one of the most attractive in the city. The congregation it is expected, will occupy it on the 20th Sunday after Trinity.

St. Luke's church, Chartiers, (Woodville) one of the oldest parishes in the diocese and from which have died or removed all the communicants except one family and which has been almost a ruin for years, has now been fully restored. Through the liberality of a few Churchmen a new roof has been put on, new windows put in and the building painted within and without. It will be re-opened for divine service as soon as the Bishop returns from the General Convention.

The Rev. G. B. Van Waters has resigned at Clearfield, and taken charge of Christ church, Greensburg. The following vacancies exist in the diocese offering promising fields for active men: St. Michael's, Wayne Township, Armstrong Co., church and rectory, Smicksburg mission attached with church building, Clearfield and Houtzdale,

churches in both places, Blairsville, Indiana and Leechburg, churches in two and chapel in latter, Crafton and Mansfield, church and rectory in former.

FOND DU LAC.

THE OLD CATHOLIC MISSION.—Thursday, September 16th, the Bishop of the diocese visited the new mission of "The Precious Blood," Little Sturgeon. It had been hoped that the Bishop would be accompanied on his first formal visitation of this mission by the clerical and lay members of the convocation assembled the previous day at Green Bay. Half-past four o'clock in the morning and a thunder storm were too much even for the enthusiastic, and the Bishop was constrained to set out from Green Bay with only the Rev. W. R. Gardner and the Rev. R. K. Collison as companions. The sturdy little steam-tug Schiller made the run of forty-five miles to Sturgeon Bay by half past eight o'clock, and an hour later the Bishop and clergy were under the hospitable roof of the presbytery, as Pere Vilatte denominates his house. This and the church are conspicuously placed on a hill in the centre of the glebe and close to the burial plot marked already by a churchyard cross and two graves. At intervals white banners with red crosses decked the front of the glebe. The Bishop and clergy were received with cordial greetings and a salvo of musketry. A procession was soon formed of candidates for holy Confirmation, choristers and clergy. First the Bishop administered Confirmation to 26 persons, using the Prayer Book service with some addition from the Old Catholic rite. Certainly such a scene was never before witnessed in the American Church. The candidates were presented two by two, Belgians, Germans, Bohemians, Menominees and Chippewas. Probably besides the Bishop and clergy accompanying him there was not a person present to whom the English language was a birth-right. The Holy Communion was celebrated by the Rev. R. Vilatte in French, and according to the use of the Church of Switzerland, the Bishop and the Rev. W. R. Gardner addressing the congregation in English, and the missionary speaking to them in French. The Epistle and Gospel were read in both French and German. The intelligent reverent demeanor of the congregation was marked, and doubtless the service is one that will be long remembered, and will bear fruit. This is really a mission to the stranger and the poor, and cannot but be blessed. The Indians present were mainly from the northern shore of Sturgeon Bay. They had paddled in their canoes over the bay, and walked six miles (some of them were old and feeble) on a rough muddy road to worship God, and to receive a blessing from His minister. At four o'clock the Bishop turned his face homeward, reaching Green Bay at eight. If self-denial, poverty, intense sympathy for the obscure and ignorant, and zeal to preach the Gospel to those from whom it has been hidden can win the prayers and support of the faithful, surely they will be won by the Rev. Mr. Vilatte and his brave helpers at Little Sturgeon. Gifts to complete the church and presbytery, and to make them comfortable for winter use, should be sent to Bishop Brown at Fond du Lac.

WISCONSIN.

Trinity church, Janesville, held Harvest Home Services and Festival, Thursday, Sept. 23d. The church building was beautifully decorated with grains, fruits and vegetables, the altar decora-

tions being wheat and grapes. The Holy Communion was celebrated at 10 A.M. In the evening there was a full service in the church, with a very large attendance. The surpliced choir was present in full force, and never sang with more spirit, the rendering of Barnby's anthem "O Lord How Manifold are Thy Works" being especially effective. The Rev. Dr. Conover, rector, preached, in his usual eloquent and forcible manner, from Psalm civ: 24. After this service, there was a parish supper at Apollo Hall, where over 200 members of the parish helped to dispose of the good things provided. The rector read a carefully compiled history of the parish, and then followed toasts, speeches, and vocal and instrumental music. The day throughout was most enjoyable.

Trinity church was never in such good condition, as now, under the rectorship of Dr. Conover.

The death of the widow of the late Dr. Kemper occurred at Kenosha, on Tuesday, Sept. 28th. She had been suddenly taken with apoplexy on the Saturday previous. The burial services were held at Nashotah, in the presence of a large concourse of friends, on Thursday, the 30th. The sentences were read by Pres. Carter, the lesson by Dr. Riley, the committal by Bishop Welles, and the final collects by Bishop Brown. The death of Mrs. Kemper, following so closely after that of the Doctor, was a cause of very great sadness to those who had so long known her, at Nashotah. One son survives her.

Nashotah's new term opened on St. Michael's Day. The sermon was preached by the Rev. Dr. Jewell of Racine College, in the chapel. The weather was too sharp to permit its delivery from the cross, as was expected, but the procession of clergy and students marched thither, where collects were offered. A poem contributed by the Rev. Dr. Gray was received during the day, and read. The number of students thus far received at the seminary is 21, five being Seniors, eight Middlemen, and eight Juniors. One more student is also expected to join the Junior class. Of the eight now present, two are from the diocese of Fond du Lac, two from Iowa, one each from Wisconsin, North Carolina, Rhode Island and Canada. Several changes are being made on the grounds. The house for Mrs. Cole is being erected on the ridge between Shelton Hall and the President's house, and the Wm. Adams' house will occupy the site of the old Blue House, the historical building of Nashotah. This latter will be moved to a spot near the old chapel, and will not be changed in any manner: thus remaining a historic landmark of forty-five years ago.

The following is the list of special preachers at the leading Milwaukee churches, through October, so far as decided.

Cathedral, Oct. 10th, the Bishop of Maryland; 17th, the Bishop of Maine; 24th the Bishop of New Jersey. It is hoped that the Bishops of Massachusetts and Central New York, will also be able to accept invitations.

St. Paul's, 10th, the Bishop of Michigan; 17th, A.M., Dean Gray of the Cambridge Divinity School, P.M., Bishop Henry C. Potter, 24th, Dr. Phillips Brooks.

St. James', 10th, A.M., the Bishop of Western New York, P.M., the Rev. Geo. W. Dumbell, 17th, A.M., Bishop H. C. Potter, P.M., Dean Gray, 24th, Dr. Huntington, of New York.

Bishop Potter is expected at Grace church, Madison, on the 10th.

CENTRAL PENNSYLVANIA.

The autumn session of the Reading Convocation was held at St. Paul's church, White Haven, the Rev. d'Estating Jennings, rector, on Tuesday and Wednesday, September 21st and 22d. Fourteen clergy were present. The convocation met at 7:30 P. M. on St. Matthew's Day (Tuesday), when the Rev. Edward J. Koons read an essay on "How to interest Laymen in the Mission Work of the Church." This was followed by a discussion of the subject.

At 8:30 A. M. on Wednesday the Litany was read by the Rev. Joseph P. Cameron. At 9 o'clock there was a celebration of the Holy Communion. The Rev. Geo. Pomeroy Allen preached the sermon on the subject of "Prayer."

At 2:30 P. M. there was a business meeting, at which reports were made from the mission stations within the diocese. The Rev. Louis C. Washburn made a very encouraging report of the growth and progress of Church work in his parish (St. Peter's, Hazleton). After attending to various details the business session closed.

There was then an exegesis of the Gospel for the 14th Sunday after Trinity (St. Luke xvii:11-20), the cleansing of the ten lepers.

At 7:30 P. M. Evening Prayer was held. The Rev. C. K. Nelson preached the sermon, taking as his subject, "Loyalty to the Church." The speaker strongly maintained the claim of the Church upon the loyalty of all the baptized, on the grounds of the divine character, the privileges, the perpetuity and the individual comfort of the Church.

The attendance of the laity was very large, especially at the evening services.

WEST VIRGINIA.

St. Thomas's church, White Sulphur, has received gifts to the amount of \$2,500, enough to finish the edifice; \$6,000 had already been raised and spent on the work. A wealthy Washingtonian has given a large part of this. Mr. Kemp, of New York, a bell and \$200; Mr. Mayo, of Richmond, a liberal sum, and the nimble fingers of our ladies a goodly proportion. Two hundred dollars are in pledge for the necessary chancel furniture, and a lovely font is on hand. Memorials of an acceptable nature are promised. About one quarter of our gifts is furnished by friends in Richmond. Bishops Peterkin and Penick have of late officiated here. The Church was begun only about a twelve-month ago, and we think that we have made very commendable progress.

BOOK NOTICES.

JOSIAH ALLEN'S WIFE has written two new stories for the Philadelphia Ladies' Home Journal and Practical Housekeeper. Elizabeth Stuart Phelps contributes "An Old-Fashioned Mother," a story of exciting interest, and a good lesson for the girls. In November, Marion Harland's new story, "Relations-in-law," commences. It is one of her best, and is of particular interest to young married people or those contemplating matrimony. A series of lectures to young women, by the Rev. F. E. Clark, of Boston, will run through the next six months, and will be of great interest to our daughters. Christine Terhune Herrick is to contribute a series of "Cottage Dinners." It will suit people of moderate means. Accompanying the recipes will be remarks upon pretty table adjuncts, methods of serving and waiting, garnishing, table manners and etiquette. *The Ladies' Home Journal* is elegantly illustrated,

employs the best writers, and has nearly 300,000 paid subscribers. Monthly, 50 cents a year. [Address Ladies' Home Journal, Philadelphia, Pa.]

St. Nicholas for October is the last number of the present volume, and contains the concluding chapters of "Little Lord Fauntleroy," Mrs. Burnett's delightful and most successful story; of "George Washington," Horace E. Scudder's entertaining story of the life of our country's greatest hero; of "The Kelp-gatherers," J. T. Trowbridge's popular and realistic account of boy-life on the Maine coast; of "Nan's Revolt," Rose Lattimore Alling's clever description of how four bright girls broke away from the slavery of fashion; and of "Wonders of the Alphabet," the interesting papers, by Henry Eckford, on a subject most of us know too well to know much about. A glance at the prospectus, however, will make it clear that it is not proposed to allow the magazine to fall off a whit in interest the coming year. And the continued stories and articles just completed will be closely followed by the attractive features promised for the succeeding volume.

MESSRS. JAMES POTT & Co., have issued a new and very attractive catalogue of autumn publications, containing announcement of a number of important new works. The Parochial Missions Society for the United States has issued a manual of information, concerning the organization, and the proposed methods of the society in conducting parochial missions. It will be found most valuable to the clergy, whether desirous of holding missions or not. The same society has issued a series of tracts and other papers for use in missions, of which sample packets are obtainable through Messrs. Jas. Pott & Co., the society's publishers. Messrs. Jas. Pott & Co., have imported a photograph of Bishop King, of Lincoln, in his full episcopal robes—cope and mitre, with his chaplains standing by, one of them holding the pastoral staff.

The Art Amateur takes foremost rank among the magazines designed for art workers. The suggestions are always practical and to the point. The series of articles entitled "Talks with Amanda," are alone worth the subscription price of the magazine. The October number is fully illustrated, the frontispiece is a finely modeled head, a "French Peasant Girl," by Charles Sprague Pearce. The art hints and notes are useful and suggestive. "Sketching from Nature" begun in the June number is valuable both for the letter press and the illustration which accompany it.

The Magazine of Art for October has for a frontispiece a fine engraving of the Hermes of W. B. Richmond, exhibited in the Grosvenor Gallery. Several articles are devoted to English art. The article upon Paul Pandry with five illustrations is timely and worthy of the subject. Art in Rome is finely illustrated. The monthly record of American Art opens with pertinent remarks on the art tariff question, and closes with appreciative notice of the late Charles C. Perkins.

The Forum seems to be attaining rapid success, both in circulation and influence. It is conducted with marked ability, and numbers many distinguished men among its contributors, who discuss the live questions of the day in popular style. The October issue is its eighth number.

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

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

It should not be forgotten that the discontent which exists among the laboring classes is caused in great measure by the neglect of capitalists to recognize the responsibility of the stewardship of wealth. Rich men are too apt to say, "Am I my brother's keeper?" The man of means who uses his money only for self is possibly as great a danger to society as the anarchist who howls sedition from the curbstone.

It is a mystery how those good people who are so watchful as to the ritual acts of the priest and the length of the service, contrive to be benefited by the worship of the Church here or expect to enjoy it hereafter.—*The Living Church.*

That Conundrum is an easy one. They don't expect to enjoy it hereafter. They haven't got so far beyond their Bibles as to believe it forms any part of the heavenly worship.—*The Interior.*

The Interior is an able paper and ought to be in every Presbyterian family, but the editor seems to know very little about "heavenly worship." A Bible Christian ought to know that the divinely appointed worship of the Temple, in which our Lord and His Apostles often participated, was not at all like a Presbyterian "meeting;" and that the services of the Prayer Book when conducted with dignity are much more like the heavenly worship described by St. John, than any extemporaneous performances that were ever gone through by a Presbyterian preacher.

ONE of the first and most important actions of the House of Deputies in the coming Convention, will be the election of a President. The aversion to "third term" candidacy in civil affairs, we believe is well founded; and if we favor the estab-

lishment of this tradition in our General Convention, we trust it may not be construed as a disparagement of the distinguished priest and doctor who has presided with such fairness at our last two Conventions. We are opposed, on principle, to repeated re-elections to this highest office which a priest can hold in the American Church, and we think that it is time it should be understood that a failure to continue a president beyond the second term is not equivalent to a vote of censure upon him. Having served acceptably for two terms, a president should be allowed to retire with honor, and without suspicion of defeat or loss of prestige.

It has doubtless occurred to many that as the coming Convention is to be held for the first time in the West, it would be fitting that the presiding officer should be one of our western clergy. We think, however, it would be a graceful act for our western clergy to unite with all possible unanimity in the election of a deputy from the East.

THE TRUE SOURCE OF OPPOSITION TO THE BOOK ANNEXED.

We have lately referred to the attempt which has been made in some quarters to fasten the opposition to the Book Annexed upon one party in the Church. It all originates with the advanced Ritualists, it is said; they have "dreams" that by delaying until their own strength has sufficiently increased, they will be able to carry through a revision scheme of their own. Whether there is in any party or faction such a policy, we have no means of knowing, but we think we have shown that it would be no proof of a very long head.

Such statements are to be carefully distinguished from the object implied in any critical examination of the Book Annexed, namely that it is desirable to have a better work, if we are to make any change at all. But apparently the leading critics of that book would be very far from admitting that a "better" Prayer Book would be one which should give greater vantage ground to any of the existing parties than they at present enjoy. Nothing is more striking than the fact that such writers have, on the one hand, so generally refrained from proposing any new matter for insertion in the Prayer Book, and on the other, that they have insisted most strongly upon the preservation of structural principles and traditions as the Prayer Book now exhibits them.

The truth is that the most casual review of the history of the opposition to the Book Annexed which the discussions of the last two years have revealed, will satisfy any candid mind that this opposition has no

such explanation as that supposed. The "Ritualists" must already have reached a height of power which would leave them little to seek, if they had been able to ensnare and manipulate the men and the conventions who have pronounced against the revision. It is simply ridiculous to suppose that such men as the Bishops of Western New York, of Connecticut, of Ohio, of Virginia and of Minnesota, could be playing into the hands of the Ritualists and yet be so blind as not to know it. And it is no less absurd to assume that the clear and distinct utterances of so many diocesan councils could be the result of the secret intrigues of Jesuitical plotters.

Let the friends of the Book Annexed dream no dreams on their part. It is in vain to deny that the opposition has been frank and open; that the discussion has been thorough, and that the decision, not of a faction, but of the great body of conservative Churchmen has been adverse to the revision as so far proposed. The criticism in general has not been vituperative nor has it dealt with men's supposed motives, but it has been careful, discriminating and considerate. In many cases a first favorable opinion has been very reluctantly given up, after thorough and conscientious examination.

We believe that we speak within bounds when we say that almost every liturgical scholar worthy of the name in the American Church, has pronounced against the Book Annexed. But the opposition is by no means confined to those who might be disparaged as mere theorists or experts or antiquarian enthusiasts.

No one who has taken the pains to ascertain the feeling of the devout laity, not only in city parishes, but in town and country throughout the land, can fail to be convinced that the great body of our people, both "High" and "Low" are utterly averse to any radical changes in the venerable Book, which has become so precious to their souls. For most of them a glance at the Daily Offices, with their confusing rubrics and alternatives, is enough to convince them that they cannot feel at home in the new book.

The question was recently put to one who within the last year has visited parishes large and small, central and remote, in every part of the country, "What is your impression of the sentiment of Church people in general, the rank and file, so to speak toward the Book Annexed?" and the answer was, "The sentiment of the people is practically unanimous against it." The Bishop of Long Island is thoroughly right when he describes this opposition as "instinctive, uncontroversial but resolute." It is not, however, to be stigmatized as blind and unreasoning, but is the

legitimate result of training which the Prayer Book itself imparts, through which the devout Churchman is inclined to reject at once whatever is incongruous or foreign or new. In his own trained instincts he has a touch-stone which is not likely to deceive.

CHURCH UNION.

The question is often asked, why should there be so many denominations of Christians. The question comes home with special force under some peculiar conditions. In small villages it becomes a prudential and commercial matter. How insane it seems to a dispassionate looker-on to witness the division, not to say the hostility and hence the neutralization, of what little Christian sentiment there may be in a small village, where the congregations are split up into minute fragments, each holding stanchly to its ecclesiastical colors, and marching to the old sectarian hymns. The writer calls to mind an instance in point. A little Canadian village numbering not more than one hundred and fifty inhabitants has all its visible organized religion parcelled out among three divisions of the Methodist body; namely, the Methodist Episcopal, the Wesleyan, and what is called the New Connexion. The utmost limits of theological opinion were never maintained with greater definiteness, and intensity, and rancor, than the tweedledum and tweedledee of these three shadows of ecclesiasticism. Each of the three handfuls, on its way to "meeting," passes by the other two handfuls, with the most frigid and lofty scorn. Except when a great light appears, or some minister preaches who occupies common Christian ground, external to them all, the members of each one of these bodies make it a matter of conscience never to darken the door of either of the other conventicles.

This of course is an extreme case. It shows how an already thin plate of theological mica can be split into still thinner plates, by one whose dialectical perceptions have been ground to a razor edge of refinement. What a waste of what may be called the raw material of religious capital, such a scene involves! The observer is led irresistibly to ask: "How much practical good can come from religion which maintains what little heat it has by blowing up the flame of mere controversy?" Expending its strength upon efforts of this sort, how little vigor there is left for the courtesies of life! How evident it is that the atoms of a community can never be cemented in love while they are blown about by such little winds about such little things.

Now let us take a larger view of

this question. It is easy to ask, why do not those three Methodist bodies unite? Let us ask the question, in all sincerity, why do not other Christian bodies unite? It seems to us that apparently, and practically, the Christian influence upon society of all the great "evangelical" denominations is precisely the same. This is proved by the fact that the ministers constantly exchange pulpits. It is still more conclusively proved by the fact that some of these great bodies so far over-ride their own sense of ecclesiastical distinctions as to exchange pastors. Let us imagine one of these bodies to become extinct in a given city, or throughout the entire country, would not its work be taken up and continued by the rest; without any sensible diminution of the volume of Christian influence? Let us even imagine the distinctive features of all these bodies to be obliterated, and a union established, embracing the five or six prominent denominations which occupy most of the religious ground in this country; would there be any strikingly apparent difference then from what we observe now? There may seem to be obstructions to such a union, obstructions which are fostered with the utmost sincerity by many, since they are thought to be vital. But we often hear it said in something of a triumphant tone, that Christians are drawing nearer together, that the age is characterized by a broadening religious charity. Now in so far as this remark has any force at all, it goes to prove, what perhaps those who make it do not intend, or even dream, namely that the real reasons for these separate denominations are diminishing, and that there are no longer any such things as vital lines of distinction between them. It is a virtual admission that any one, or two, of the denominations might be absorbed by the rest while the world would not suffer; or, as suggested above, that they might all adopt a common religious platform without any change in the Christian work that they are doing, or in their customary modes of worship. So closely, indeed, do the denominations approach each other, so similar have their modes of worship and methods of Christian instruction become, especially in our large cities where a high range of social cultivation prevails, and above all, where the spirit of modern life has rubbed off the more marked peculiarities of sectarianism, that a stranger would find it absolutely impossible to determine, at once, what the ecclesiastical affiliations of this or that body were. Neither externally nor internally, neither in the architecture, nor the preaching, nor the singing, is there the least sign to indicate whether the casual visitor is worshipping in a Methodist, or Presbyterian, or Bap-

tist, or Congregational, or Dutch Reformed, church.

It is found that when families change their place of residence, though they may take letters with them, they quietly keep these letters in their pockets until they look over the ground. They are finally determined in their choice not so much by theological, as by social, considerations. The *common* grounds of Christian thought and faith have been insisted upon so strenuously, that they have lost sight of the *distinctive* grounds. They plainly and openly act upon the principle, that it is a matter of no moment where they go, provided their wishes are met on the score of taste, and provided also that the preaching is of sufficient intellectual vigor to command attention, and to stimulate the moral life. It is a matter of record that in this way there is an annual loss of thousands of members in every denomination. But they are not actually lost. They have simply illustrated this easy, and courteous, and innocent, method of ecclesiastical exchange!

Turning now in the same spirit of practical observation, from the denominations to the Church, it is evident at a glance that the distinction between her and them is as marked as possible. It is no more obvious that they form a group, and are characterized, to a casual observer, by common and indistinguishable qualities, than that she stands alone, and has entirely peculiar, and, so to speak, personal, qualities. That which meets the eye and ear of a casual visitor to one of her sanctuaries leaves him in no doubt at all as to where he is. He may be pleased or he may be displeased, but he must see and feel that the fundamental principles of worship will prevent all external union between the historic Church and the denominations. To go no farther than that which is outward and obvious, he would see enough to put a stop to every attempt to throw the religion of any community, where there is an "Episcopal" Church, into solution. He would discover that the law of her organic life so pervades and illumines her entire body that the least of her offices immediately brings that law into view. He would say: "Let those unite who can, but here is a body which cannot unite, a body whose palpable modes are so fixed, and so historical, and rise so far above the idiosyncrasies of individualism, that every proposition looking toward a union is met by an insurmountable and indestructible barrier." And we venture to say that if he examined the points of difference more thoroughly he would find this first impression confirmed. Our casual visitor, if bent upon learning the whole truth, might reach other conclusions also in the

same line. He might discover, what is certainly true, that these outward differences furnish an index to the changeless character of the Church, and that it is largely by virtue of these unchanging characteristics that the Church is in fact the only break-water against the wild sea of sectarian commotion and revolution which threatens to overwhelm the elementary principles of the Christian Faith.

THE PRAYER BOOK AND THE CONSTITUTION.

The letter of the Rev. A. E. Johnson in our issue of October 2nd demands some attention. It is a satisfaction to feel that we have succeeded in making it clear that some of the constitutional points connected with proposed Prayer Book legislation deserve very careful consideration. We draw attention to the fact that it was being assumed, in various quarters that not only might any one of the resolutions passed in 1883 be taken separately (a position which has itself been questioned by no mean authorities), but that further than this a certain *portion* or *subdivision* of any separate resolution might be adopted and the rest rejected. The constitutionality of this, as it seemed to THE LIVING CHURCH was open to serious question, and it certainly ought not to be allowed to pass without the most searching investigation.

To this our correspondent answers by drawing attention to the wording of the preamble, in which it is provided that "the proposed alterations be made known &c. . . . in order that they may be severally adopted in the next General Convention." He thinks that the word "severally" was inserted in order to secure this very point, viz., the separate adoption of each detail. If this be so, which we are not prepared to admit, the consequences are important, for in this case, every detail which can be taken as a separate "alteration" *must* be considered and voted upon individually in order to fulfil the design of the original legislation. This surely lays out for the present Convention a tolerably formidable programme of work, which it might have been supposed that the prolonged debates of 1883 had rendered unnecessary.

This discussion partly turns upon the technical meaning of the word "alteration." What is an alteration, in the constitutional sense? We should have supposed that it signified any change or changes embraced in a single legislative act. But a legislative act is nothing less than one entire resolution, not a part of a resolution. A resolution is a legislative entity, and we do not understand how it can be divided. The constitution reads as follows: "No alteration or addition shall be

made in the Book of Common Prayer, or other Offices of the Church unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention." If, under this provision, a resolution is passed embracing certain changes it matters not whether one or several, those changes together make up the "alteration" of the Prayer Book as contemplated by that resolution. We cannot see, therefore, the regularity of dividing such a resolution, when it comes before the Convention the second time, and accepting a part while rejecting the rest.

Our correspondent admits that the subdivision by letters of the alphabet is arbitrary, and that "propositions having no affinity with each other are included under the same head." He sees, therefore, that it would be necessary to apply a different criterion. He says: "If two propositions are dependent upon each other so as to make practically one alteration, it would not be allowable to adopt one without the other." "But where no such relation exists" he considers that there can be no difficulty. Our answer to this is that the existence or non-existence of such necessary relations, will probably not be equally clear to all minds. Such a method might enable skillful manipulators to produce almost any desired result. We do not say that it would do so in this case; but that the principle is an extremely dangerous one and subversive of the very safe-guards which formal legislation is intended to maintain.

At the close of his letter, our correspondent refers to the fear which has been frequently expressed, and which has without doubt inspired these questionable theories of legislation, namely, that if we do not "seize the opportunity" and take definitive action now, there is danger of indefinite postponement; but, not to dwell upon the extreme danger of pursuing methods of questionable legality, we do not feel that there is any such danger. The great majority of the Church favors a few alterations of importance for immediate ends. It is well understood what those alterations are. They have been ably presented in the New Hampshire report. We do not believe that if that programme, the programme of the Maryland resolutions, be proposed by this Convention, there will be the slightest doubt of its general acceptance throughout the Church and its ratification in 1889.

Meanwhile for immediate "relief" let the bishops exercise their dispensing power in the direction of this pending legislation.

LETTERS TO THE EDITOR.

PAYMENTS TO MISSIONARIES.

To the Editor of The Living Church:

The Board of Managers at a meeting held Sept. 28, 1886, had laid before it the publication signed by the Rev. Sidney C. Partridge, treasurer of the China Mission, which appeared in the columns of THE LIVING CHURCH of Sept. 25, in which publication occur the following words:

"Sums varying from \$5,000 to \$7,000, have been systematically taken from the expenses of the mission and applied to the expenses of the home office; the Church that supplies the money has been hoodwinked and the item has been entered as 'Exchange on England' when 'Fraud on China' would have been a little more accurate designation."

Whereupon the Board appointed the undersigned a committee to correct this statement.

We find upon examination, to the satisfaction of each of us, that the foregoing statement is entirely erroneous and without any foundation in fact. For more than thirty years the appropriations to China have been made in Taels and the missionaries have been advised in all cases before going out of the amount of their salaries in Taels, and they have been so paid in accordance with the terms stated.

When making appropriations the Society has assumed the Tael to cost \$1.30 which has been about the actual average cost for the past six years; but, in charging these Taels upon the books of the Society, after they have been paid, they have always been charged at their exact cost. The manner in which this works itself out can be shown by tables similar to those employed by Mr. Partridge in his publication in THE LIVING CHURCH.

Mr. Partridge's Tables:

A. Appropriation No. 15, St. John's College.

Amount recd in Taels.	Amt. represented by Bible House as equivalent in U. S. Gold.	True Value U. S. Gold.	Bal. taken out of China to reduce home expen's U. S. Gold.
\$4,100.00.	\$6,150.00	About \$4,550.00.	About \$1,600.00

B. Appropriation No. 10, Missionary and wife.

Amount recd in Taels.	Amt. represented by Bible House as equivalent in U. S. Gold.	True Value U. S. Gold.	Bal. taken out of Missionary's pocket to reduce home expen's U. S. Gold.
\$1,000.00.	\$1,500.00.	About \$1,110.00.	About \$390.00.

Correct tables for similar amounts as shown by the Society's Books at the Bible House.

A.

Amount paid in Taels.	Amount at rate assumed by the Society for the purpose of making appropriations, viz. at \$1.30 per Tael.	True Value Actual cost in U. S. Gold for year ending Sep. 1st, 1885, at \$1.224.	Amount charged on Society's Books of China Mission.	Balance taken out of the Mission to pay home expenses.
Tls. 4,100	\$5,330.00.	\$5,018.40	\$5,018.40	Nothing

B.

Tls. 1,000	\$1,300.00.	\$1,224.00	\$1,224.00	Nothing
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It is but proper to add that since the last annual accounts were received there has been reported a large decline in the cost of the Tael.

The treasurer's books are regularly examined by an auditing committee composed of the members of the Board, appointed for that special purpose, and a specified account of all the items of central expenses are annually published in full in the reports of the Society. In the report for the year ending September 1st, 1885, it was stated that the "central expenses or the cost of administration and collection, for the year, had been but seven and six-tenths per cent. of the amount received for Foreign Missions."

R. FULTON CUTTING,
JAS. M. BROWN,
C. VANDERBILT.

To the Editor of The Living Church:

You have published a long letter of the Rev. S. C. Partridge containing very sweeping charges against what he designates as the Bible House. Such letter should have come first to the Missionary Bishop, or to the Board of Missions. It virtually arraigns the honesty of the treasurer of the Board, and also its other members in general. They are too well known in the Church for any word of mine to be needed in their defence. I however read the charges with the greatest pain, and I hasten of my own motion, fortified later by the vote of the Board, to deny that any wrong has been done to the funds of the Church. Nor have our missions suffered any other loss than the inevitable one consequent upon the fall in the value of silver which is the currency of the east. At one time all the loss was the other way and fell on the Board which then paid heavy exchange to put money in the foreign fields. The Board to relieve the missionaries from loss by depreciation of the currency of the east, ordered in June that hereafter in China and Japan the missionaries should at option be paid in gold. I greatly regret the statement on which doubtless you based your article of March 27, which led to such misunderstanding in the field; but which cannot justify such wholesale charges upon so worthy a body as the Board of Missions.

WM. J. BOONE,

Missionary Bishop of Shanghai.
New York City, Sept. 28, 1886.

FROM A "RETIRED" MISSIONARY.

To the Editor of The Living Church:

The Church is certainly under great obligation to the Rev. Mr. Partridge of our China mission for his manly protest against the gross misrepresentations of which he justly complains, and to you for giving him the necessary space to ventilate the matter in your excellent paper. I am not now in a position to verify Mr. Partridge's figures, but there was a time when I could easily have done so, and I know from painful experience that he is right as to the substance of his statements. When our Government began to redeem its outstanding bonds (in 1881 I think) and green-back was worth its face in gold most of the other missions in the foreign field paid their missionaries in gold, or gave the equivalent of gold in silver. Our missionaries felt that they were also entitled to honest pay in honest money, and asked that they too should be paid in gold or its equivalent. The matter was referred to a special committee who prepared an elaborate report pretty much in the line of Mr. Partridge's expose; but to no avail. I leave it to you, Mr. Editor, to guess what became of the difference between the dollar worth 100 cents which the managers received and the dollar worth 85 cents which the missionaries received. All I know is that the missionaries had to accept a depreciated silver instead of the gold to which they were justly entitled.

It is a well known fact that our foreign missionaries are not free to express their honest convictions or to inform the Church of what they know to be positive facts. The Foreign Committee, the personal of which still figures largely on our Board of Missions, assumed the authority not only to eliminate and suppress at will what does not suit them, but also laid down a regulation known as "the gag-rule" among the missionaries, that they must not send anything for publication in the Church papers reflecting adversely upon their management without first

having submitted the same to them and obtained their approval thereto. And it is also an open secret that application after application of first rate men has been ignored or dropped into the waste basket so soon as the applicant betrayed any independence of character; or strong convictions upon doctrines which are not popular in the Bible House. Nay, more, there are to-day several able-bodied men of acknowledged ability and fitness for the work, of irreproachable character, and of long and efficient service in the field, actually prevented from returning to the field for this very reason, and yet our managers have no scruple in keeping these tried men at home and in appealing to the Church for new and untried men, and for additional funds to maintain them in the field until they have acquired the language and experience necessary to do efficient service!

Of what use to the Church is a knowledge of Mandarin, Grebo, or Yamato languages except in her missions in China, Africa, and Japan? and to what purpose have these so-called retired missionaries from these several fields spent so many years of toil and hardship in the acquisition of these difficult languages, and in otherwise fitting themselves for the work which the Church sent them to do? They are announced as having "retired" from their respective missions, while, if the facts were only known, it would appear that they were in several instances only dropped from the list without even a hearing, and without any reason being assigned by the managers for their peremptory actions! One of these "retired" missionaries has returned to the foreign field at the solicitations of personal friends, and independent of our Board of Managers; others have been frequently urged to do the same, or to apply to other Boards or Societies, but their experience with our Board is enough to deter them from again putting themselves at the "tender mercies" of any board. The question will probably be asked: If these things are so, why do not these men inform the Church of them? I answer, because most missionaries are not blessed with this world's goods; they are indeed rich in faith and zealous, have no influential friends to sustain them in such efforts, and they have found from bitter experience that it is of no use to raise their voice against the grievous wrongs done them and the Church by those who by a mysterious Providence do these things in the Church's name. No wonder that our Foreign Missions are such a miserable failure. Under ordinary circumstances Mr. Partridge would be soon numbered among the "retired" missionaries for having dared to make such a manly and vigorous protest against the abuses of which he justly complains, and it remains to be seen what punishment will be visited upon him for his rashness in informing the Church of what he knows to be facts in which she is interested. But let us hope that a better day is dawning upon us. Such a spirited exposure as Mr. Partridge's cannot but rouse the Church from her present apathy towards her Foreign Missions, and lead to a better adjustment of the relations between the Board of Missions and our missionaries, and to a better use of the Church's vast resources which have been held back for a just want of confidence in the management of the work which should redound most to her glory.

CLEMENT T. BLANCHET:

A "Retired" Missionary.

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

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

PERSONAL MENTION.

The address of the Rev. H. L. Gamble is now Western Theological Seminary, Washington Boulevard, Chicago, Ill.

The Rev. W. H. Tomlins has become priest-in-charge of St. Mary's mission, East St. Louis.

The Rev. V. W. Shields, rector of Christ church, New Bern, N. C., is appointed clerical deputy to the General Convention, from the diocese of East Carolina, as alternate to the Rev. Jos. C. Huske D.D., who is detained at home by sickness.

Throughout October Bishop Tuttle's address is 1112 North Clark St., Chicago.

The address of the Rev. Edward C. Bill of Fairbault, Minn. until Nov. 10 will be 147 Columbia Heights, Brooklyn.

The Rev. Augustine Prentiss has resigned the charge of Grace cathedral, Indianapolis, and has accepted the rectorship of St. George's, Leadville, Colo. Address accordingly.

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

The Rev. William M. Clark, of Lexington parish, Amherst Court House, has accepted an election to the chapel of the Cross, Chapel Hill, N. C.

The Rev. Dr. J. H. Hubbard, of Winchester, Va., has resigned the rectorship of Christ church, in that city, on account of ill health.

OBITUARY.

BASHFORTH.—At Quincy, Ill., Sept. 23d, Flora Race, wife of J. Walter Bashforth, in the 27th year of her age. "Blessed are the pure in heart."

ACKNOWLEDGEMENTS.

The Bishop of Fond du Lac thankfully acknowledges the receipt of Twenty-five dollars for Father Vilatte's Old Catholic mission, from F. R. M.

OFFICIAL.

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

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

The 30th anniversary of the formation of the Society for the Increase of the Ministry, will be observed on the evening of Sunday, the 17th inst. at St. James' church, Chicago. The Bishop of Connecticut, president of the Society, will preach. Patrons, members and Directors for Life, and friends of the cause generally, are invited.

ELISHA WHITTLESEY, Cor. Secretary.

Hartford Oct. 2, 1886.

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

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

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

In pursuance of action of the Central Advisory Committee of the Brotherhoods of St. Andrew, a convention of delegates from all the chapters of the Brotherhood is hereby called to meet at Apollo Hall, in Central Music Hall Building, corner of State and Randolph Streets, Chicago, on Saturday, October 23rd, at 3 o'clock.

The plan of the convention will be as follows: A business meeting commencing at the hour named above, at which it is proposed to adopt a basis of union, and to form a central Council of the Brotherhood, and to transact such other business as may be brought before it. In the evening there will be held a public meeting in Weber Music Hall, corner of Jackson Street and Wabash Avenue, at which short addresses will be delivered by delegates, and by clergy in whose parishes the Brotherhood has been at work. On Sunday morning, October 24th, at 8:30 o'clock, a special service, with the Holy Communion, will be held at Grace church, for the local Brotherhoods and for visiting delegates.

All the chapters of the Brotherhood are urgently requested to send as large delegations as possible, and all delegations from organizations of young men working on Church lines will be cordially welcomed as visitors on the floor of the Convention.

JAMES L. HOUGHTLING, Secretary.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & O. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent Chicago.

The Household.

CALENDAR—OCTOBER, 1886.

10. 16th Sunday after Trinity.	Green.
17. 17th Sunday after Trinity.	Green.
18. St. LUKE, Evangelist.	Red.
24. 18th Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.
31. 19th Sunday after Trinity.	Green.

AT THE ALTAR.

BY JOCELYN JOHNSTON.

Half-silent music floats,
Around this Home of Prayer,
As though celestial notes
Were trembling on the air:
And we, sin-wounded, steal,
O Saviour Christ, to Thee,
Assured that Thou canst heal
All sin's deformity.

O Light of life's dark days!
O hid from sight and sense!
O Worthy of our praise
And hush of reverence!
Beside Thine altar-throne
Our souls would fain abide;
Our pardon—this alone—
That Thou art crucified!

Thus only may we hope
To see at length Thy face;
For nought with sin can cope
But Thy prevailing grace.
The sacred stream that flowed,
O Jesu, from Thy side,
Hath borne away sin's load
On its enpurpled tide!

THE Earl of Carnarvon, at a banquet in proposing the health of the clergy, said that "in these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said, "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."

THE lawyers, as well as the doctors and dominies, come in for a share of bantering. We clip the following: Judge—"Have you anything to say before the judge passes sentence upon you?" Prisoner—"Well, all I got to say is, I hope yer honor 'ill consider the extreme youth of my lawyer, an' let me off easy."

THE regular lecturer to the panorama being ill, his assistant behind the scenes, a Hibernian, officiated in that capacity one night. Lecturer—"This movin' scene, gintlemen and ladies, represints 'Daniel in the Lions' Den.' This is Daniel betwixt the lions." Auditor—"Be them wild lions or circus lions?" Lecturer—"I pity the ignorance of the like of yez, sor. This was B. C., before circuses."

A BRAHMO paper, *The Liberal and N. D.* of June 13th, has the following remarks on the Belfast riots: What possible apology can there be for the brutal outrages which have just been enacted in Ireland? There the people worship the same God, though in different ways, and profess the same code of love. But look how lovingly they tear each other's throats! The spectacle is an edifying one.

A RECENTLY published list of wedding presents in a rural paper runs: "From father and mother of the bride, one Jersey calf; from bride to groom, hair wreath made from hair of her entire family, and also six fine shirts; from brother Elias, one book of poems, one dream book, one "Polite Letter-Writer," and a dog; from Aunt Harriet, six hens and a rooster, also one jar tomato catsup; from Cousin Sarah, one poem made up by herself on bride and groom, fifteen verses in all.

WE remember a good point made by a Quaker witness, who had been hard pressed by a lawyer on cross-examination. The witness insisted upon the word "also," in his testimony, and could not be induced to say "likewise." "Now," demanded the lawyer, in his fiercest tone, "can you tell us the difference between also and likewise?" "Certainly, I can tell thee the difference," blandly responded the Quaker. "My neighbor Jones is a lawyer and an honest man. There is a lawyer also but not likewise."

ON a recent Sunday the lesson was upon the Babylonian captivity, and the teacher had done her best in preparing the lesson so as to attract and hold the attention of the class. This not being always an easy matter in some of the Old Testament historical lessons, the teacher's energies were directed towards making the story life-like and realistic to her young pupils. "Now just suppose, boys," she began, "that some army was to come here and take your fathers and mothers and you prisoners, and carry you off to a strange land, and make you work as slaves, and try to make you believe in their religion instead of your own," etc. As her vivid imagination enlarged upon the picture she was pleased to notice that the boys looked interested, and that sundry mischievous kickings and punchings had ceased; but her satisfaction quickly ended as one patriotic urchin, amid the smiles of his comrades, exclaimed, "Yes, mum; but there ain't a nation on earth big enough to do it. We can lick 'em all."

AN earnest worker in the East End of London recently entered into the joy of his Lord. By no means widely known out of his parish as a preacher, with few theories or speculations to force upon the public, he simply went about doing good in imitation of his Divine Master. If an epitaph be needed for the grave of such a man, surely the following tribute will suffice for that of the Rev. H. G. Henderson of Shore-ditch: "He lived, and worked, and died among the poor. The consequence was that they went to his church, the outside of which rather resembles a warehouse than an ecclesiastical edifice. He lived in a room with a cooking stove a store of books, a table and a desk, at which he held daily levees of the poor. Here he continued all the pencil dropped from his hand, and he was carried to the adjoining room, where he died on a camp bedstead." When we say that Mr. Henderson had been tutor in the families of the late Lord Herbert of Lea, and of Mr. Gladstone, it will be surmised that the sphere of labor in which he died was his own choice, and that he could have had ecclesiastical preferment had he chosen to leave his beloved poor. In these days of refined selfishness it is cheering to come upon so noble an example of self-sacrifice for Christ's sake. Such men are indeed the salt of the earth, without whose presence here and there society would become utterly corrupt and self-seeking. That the poor know how to reverence such practical Christianity when they see it is shown by the fact that they attended Mr. Henderson's funeral in crowds.

ON the night of 17-18th August an unprecedented feat in steeple-climbing was performed in Vienna. Those loungers who were in the neighborhood of St. Stephen's cathedral were startled to see a man suddenly start to climb the cathedral spire, with a flag in his hand, which he manifestly intended to affix to

the summit of the spire in honor of the Emperor's birthday, which was to be celebrated with the usual rejoicings, on the 18th. The man, who was named Joseph Pircher, was speedily perceived by the police, and requested to desist; but he persisted in his task, and climbed from the base of the tower in the Stefan's Platz to the golden cross on the steeple's point—a height of 432 feet 6 inches German, equal to 486 feet English—without assistance of any kind. He swarmed up the lightning conductor, and planted his feet on all the stone projections. When he reached the platform of the tower, and began the ascent of the steeple itself, he had to hoist himself twenty-six times by his wrists, a distance of 6½ feet from stone knob to knob, all up the steeple. Descending as he had gone up, he took two hours, thirty-three minutes in the accomplishment of his whole task. As may be imagined, a huge crowd assembled to watch Pircher perform his hardy feat, and loudly cheered him when he reached the ground in safety, manifestly tired, but in no way injured. He was for form's sake, taken in charge by the police, whom he laughingly told to fetch his boots, which he had left for convenience sake, at the top of the tower, as he found it safer to descend barefooted. He speedily became the hero of the hour in Vienna. The Emperor sent him a present of £100, and a subscription was raised for a handsome testimonial to reward his temerity. Joseph Pircher is a Styrian by birth, and is thirty-six years old. By profession he is a steeple-jack, and had climbed 130 steeples before ascending St. Stephen's spire. He is lame, the result of a fall from a steeple.

EARTHQUAKE EXPERIENCES.

I had been conscious all the evening of a strange feeling of dread, of premonition of an impending catastrophe. There was a subtle influence in the air, a mysterious something that filled the mind with a feeling of gloom and nervous expectancy. But seeing no apparent cause for giving way to this weak dread, I tried to throw it off, but could not. I went to my room about ten o'clock to get ready to go to bed. Just as I was about to undress there was a heavy trembling of the house. I stopped short in my preparations and stood in the middle of the floor half paralyzed with fright. I realized that it was an earthquake, and something seemed to warn me that the worst had not yet come. Before I could move from my place the shock came with a horrible sound of crackling timbers and falling ceilings. The house rocked to and fro, throwing me off my feet. I picked myself up and found I was in utter darkness, the light having gone out. The house was still trembling and the plaster falling, and the air was filled with a choking dust. I have faced death many times in my life, but never have I had such an experience as that was, groping in the darkness for the door that I could not find, and the floor rolling and trembling beneath me, expecting every second to go down with the building into a crushed, shapeless mass under the timbers.

At last I reached the street. A strange silence was all around. The first crash of falling walls was over, and the people had not recovered their frightened wits. Through a blinding, stifling haze of mortar there shone the glare of the street lamps. Suddenly there was a scream, and then all around

me I heard the cries of terror, the groans of anguish and pain, and an indescribable uproar. People knelt down in the middle of the streets and prayed aloud to be saved. They swayed backward and forward with each successive shock, while bricks and tiles fell all around them. I knew that a tidal wave usually followed an earthquake. So I selected a tall tree and stood by it ready to climb it on the slightest warning.

After a while, seeing that the danger of a tidal wave was past, I walked around the ruins. No one felt like standing still at any place and all night the streets were lined with people walking hither and thither, some crying, some praying, others cursing, but all wearing the same air of nervous expectancy, like a person being hunted down by a foe relentless and quiet that was likely to spring upon him at any moment. At every frequent shock the people would stop and with bated breath and blanched faces anxiously await the passing of the quake, not knowing what moment the earth would open and swallow them. In the middle of the street little fissures would open in the pavement from which issued small streams of boiling water and bluish mud. This would be followed by an emission of a warm substance resembling heavy paint. I subsequently saw traces of the same phenomenon in the surrounding country, the holes or springs in some places being two feet in circumference.

The next day I spent in a fruitless endeavor to get out of town. There were no trains, because there were no railroads. The very road beds were destroyed and in places the rails were twisted up. The day following the night of the quake was a painful one. As people began to realize the deplorable damage and the terrific force of the quake, they became more alarmed. I saw two frame houses the second stories of which were twisted completely around and lay crosswise of the lower stories. Some houses were tilted right up on end, their walls bulging out all around and their heavy iron columns bent outward. No one can form an adequate idea of the scene unless it was witnessed. No one thought of eating that day, and really there was nothing to eat, for people were afraid to enter their houses to cook. Not a negro cook or waiter could be induced to go to work.

The second night I spent aboard a little steamer which was to go to Beaufort next day. There were about 100 people aboard, and we all stayed out on deck. We wanted to be where we could jump. I fell asleep on the deck and about 12 o'clock was awakened by a shock. We all sat up until it passed. There were three shocks that night. The next morning I learned that the railway track had been repaired and a train would go out; so I left the steamer and caught the train. All I wanted was to get out of Charleston; no matter where. We made slow time over a bad road for nine miles when the train suddenly stopped. There was a place where the road bed was sunken six feet for a distance of a thousand yards. The train ran down into the slight declivity and along the sunken rails, where it seemed like riding over quicksands, the ground giving and sinking at every turn of the wheels. I believe my hair stood on end until we had passed over. When I arrived here the reaction was so great that I was completely unnerved and to-day I am as weak as a cat. God forbid that I ever have another such experience as that night in Charleston.—*Correspondent N. Y. Tribune.*

CHURCH USES DIFFER.

And yet it is the same service rendered in more ways than many of our Church have been accustomed to in the past at their old places of worship in the East. We can never again expect to have uniformity of worship in any two dioceses or missionary jurisdictions in the land. The use in a parish should be that which has the sanction of the bishop, and is agreeable to the majority of communicants, and changes in the rendering of the services should be introduced with great caution, and only after ample time for consultation with the Bishop. The people are entitled to have good and substantial reasons for change.

Should the Psalms be sung instead of read in the old way it is because God caused them to be written for this purpose. These constitute the only Hymnal set forth by divine authority in the Church. They have been the Church's anthems in all the ages. Jesus sang them, and one of these Psalms (the 98th) was sung at the Last Supper. If in saying or singing the Creeds, or in making ascriptions of praise, the minister or people should turn towards the East, where the sun rises, it is because it has been an ancient and beautiful custom to look toward the place of the rising of "the Sun of Righteousness with healing in His wings." Should the service be rendered chorally; it is because some clergymen like the way they have been rendered in England for more than a thousand years. If the clergyman wears a surplice, a cassock, alb or chasuble, and different colored stoles, we must not be offended or surprised, because the Church has established no law on the subject of vestments. She only requires that the clergyman shall be "decently habited." The custom of using colors appropriate to the season, or of wearing surplice and other vestments, is not in violation of law or order but is simply a matter of taste.

If the usual A-men is pronounced Amen, it is because the latter has good English authority, makes singing and saying pronunciation uniform; agrees with its pronunciation in every other language, and is without doubt, the way our Blessed Lord pronounced the word. It is such a little change that no one should refuse to conform to it, not feebly, but heartily, trying to reproduce the ancient worship, as when of it, the Psalmist wrote: "Let all the people say Amen."

If the people rise to their feet, when the clergy enter the church, and retire from the same, it is because they would do honor to Him, whose ministering servants they are. If they rise at the presentation of offerings to God, or while the elements of bread and wine are being removed from the credence table according to the directions of the rubric, and placed on the altar, or where ascription is made, or when the offertory sentences are read, or at any other times when the rubric commands, it is because we would show that the services are not one-sided: that is, confined to the minister. We too, would show our participation in all holy work done in God's Holy temple. The people are not silent spectators: but worshippers exercising their inherent right to take part in every service by word or deed.

If the church doors are always open, or especially opened by the minister, it is because we believe the idea of the Church to be "Daily Morning and Evening Prayer," and the edifice set apart from all unhallowed purposes to

be the "House of prayer for all people." Especially is this the case during the solemn season of Lent. If the minister holds the service, it is because he expects his people to be there as well as he. The success of services depends largely upon their attendance. Empty seats are very irresponsive listeners and worshippers, and very discouraging and disheartening manifestations of indifference to the worship of the sanctuary. Every service unattended should be an exception to the rule, and excused to one's own conscience for such a reason for absence or tardiness, as can be made without fear and reproach in the great day of account.

If the services of a clergyman are needed, he must be notified, because he is not supposed to be omniscient. It may happen that he has an engagement at the very hour his presence is desired. Appointments for baptisms, marriages and funerals should never be fixed until he has been consulted as to time and place.—*Missionary Visitor, Sacramento.*

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."

I.

Q. We seem to have already spoken of the remission of sins when teaching of the Incarnation and Redemption?

R. True. All these subjects are related to each other and at bottom this is the grand question. How shall man be transformed, and will he pass from life to death or from selfishness to love? Let us speak further of it.

When Christ quitted His Apostles He bade them preach to all the world repentance and the remission of sins. Remember what sin is. Sin is utterly the fruit of selfishness, of love of self to the despite of God. It is the death of the soul, for "he who loveth not abideth in death." What then is penitence or repentance? In the words of the gospel original, it is literally "spiritual transformation:" so that repentance and spiritual transformation are the same thing. When therefore our Saviour first addressed to His hearers the words "repent ye for the Kingdom of Heaven is at hand," He said in effect, what St. Paul wrote afterwards, "be ye transformed, O degenerate souls, put off the slavish form of selfishness, put on the divine form of love."

Q. Can man, then, transform himself, repent by his own will?

R. Surely not. Experience proves that he cannot. Men do not change. In the whole course of life even the surface of the character as a general rule is only modified by the peculiarities of the different stages of life. The particular vice born with man is his companion to the grave. Much less can the root of selfishness, which is the fatal disease of the soul, be cured by a simple effort of reason or morality. Selfishness is the death of the soul, and an infinite virtue is needed to reanimate the dead, as well as to create the non-existent.

The creation supposed an Infinite power; the redemption supposes in some sort another exercise of this Infinite Power.

Nevertheless, in the remission of sins, which is the transformation of the soul, besides the Divine and Infinite, there is

likewise a human side. God operates and man co-operates. There is the divine and the human side of redemption, or rather there is the redemption itself, and then its application to each individual soul.

Q. Let us first consider the divine side.

R. God, in the divine side of redemption, works in us, independently of our assistance, as He created us.

God, remitting sins, is Jesus Christ, the Eternal Son.

"Know" He says, "that the Son of man has power upon earth to remit sins" (Matt. ix: 6) or elsewhere, "the Father hath given Him power to execute judgment because He is the Son of man."

Q. What did Christ mean by these words, "He is the Son of Man?"

R. He meant that the Word, become Son of man, abolished sin in the universal, non-personal human nature with which His divine Person clothed Himself. He abolished the principle of sin and annihilated selfishness by His perfect self-oblation. He has indeed transformed in Himself the spirit, soul and body, of man. All our faculties, all our powers, made perfectly pure, are united to God, and steeped in the divine unction, in Jesus Christ. After He has accomplished this universal work of redeeming human nature (in the Incarnation), Christ gives His Body and Blood to every man, that thus every man may be in like manner transformed.

He speaks those wondrous words: "Except ye eat of the Flesh of the Son of Man and drink His Blood ye have no life in you." (St. John vi: 53.) And in thus outwardly offering them His Body and Blood, He sends inwardly into their souls His Spirit and His Life. And the divine jets of love and light which spring from the Heart of Christ towards our hearts, these are grace, that inward gift of God which is to raise up the soul unto life eternal. And the means of applying this spiritual gift to diseased, blind, and sensual, souls, are the Sacraments.

Yet this truth does not assert that grace may not also reach souls, by God's mercy, in other ways, but only that the Sacraments are the God-appointed and authorized channels of its transmission. This then is God's part.

Q. What then is man's part?

R. To be humble, to pray, to learn to suffer in order to be transformed, to learn to die in order to live again. To know how to die unto sin and self is the noblest use of life.

Resist not grace, receive it, obey and suffer, and the Divine Graft will take in you, and your soul transformed will bear fruits quite different to its natural wild and degenerate crop.

St. Peter seems to sum up the free action of men in the work of spiritual transformation under these three heads: self-mortification or fasting, brotherly love, or alms-giving (in its widest sense), and prayer.

Without fasting, without self-discipline, that is, man remains simply in the animal life, asleep in the senses, which are the swathing clothes of the soul.

Without alms, that is without charity exercised towards our brethren, how can a man love God? (St. John I. iv: 20.)

Prayer strengthened by fasting and alms, freed from the coarse environment of selfishness can then spread its wings and mount upwards to God. Prayer, moreover, is that respiration of the soul in God, which is indispensable

to the life of grace. To cease to pray is to cease to live, to pray again is to live again. Prayer is the counterpart of grace, the soul's response to the heavenly inspiration, it is the human and voluntary side of eternal life. So too as God, says St. Augustine, can create us without our aid, but cannot save us without our co-operation, in the same sense the great question of life or death for souls is this, to pray or not to pray.

Men, the theologians say, may be lost, who formally and without repentance use the Sacraments, but they cannot be lost with prayer, because God wills to save all men, and all who really will to be saved may be saved, and that prayer is precisely this, to will to be saved, to tell God of our desire and to crave that it may be granted. And in practice, he who does not begin and end each day by a prayer to God, Who is present with us, Who sees and hears us, is acting like a madman.

CANON LIDDON.

(From the "Court and Society Review.")

At Oxford Canon Liddon's career was respectable, if not remarkable; he gained a second class at "Greats," a Senior Studentship at Christ church, and the Johnson Theological Scholarship. He was ordained by Bishop Wilberforce, and soon afterwards appointed Vice-Principal of Cuddesdon College, under the "boy principal," Archdeacon Pott. Certain suspicions of Romeward tendencies at the College, which had been smouldering for some time, were fanned into flame by Mr. Golightly, of Oriel; and Mr. Liddon was the *casus belli*. A very tart article on "Church Extension" appeared in *The Quarterly Review*, in which Cuddesdon was rather roughly handled, and presently Mr. Golightly addressed a circular letter to the diocese of Oxford repeating the charges made and airing the awful discovery that the tendency of the college was "to sow broadcast the seeds of Romish perversion in the counties of Oxford, Berks, and Bucks." Three archdeacons investigated the case, and the Bishop stood by Mr. Liddon. Mr. Golightly, however, was not a bit re-assured, and paid a kind of surprise visit to the college one day, and asked to see the suspected chapel. Mr. Liddon acted *cicerone* to his enemy, and his strong sense of humor led him to victory. There was a curtain behind the Communion table—a common enough article of ecclesiastical furniture nowadays, but then an "innovation." Said Mr. Golightly, "I should like to see what is behind that." "And so you shall," replied the vice-Principal, suavely; "but to get the best view you must stand just there," indicating the place with care. Mr. Golightly obeyed; and Mr. Liddon, mounting to the altar with solemn steps and slow, reverently approached the curtain. "Look!" he cried, drawing it back with a flourish. Mr. Golightly did look, and saw—the bare wall. When Mr. Liddon resigned his post, it was not to gratify Mr. Golightly, but because of some doctrinal differences between himself and the Principal who succeeded Archdeacon Pott; and he did so much against the will of the Bishop. With Bishop Hamilton of Salisbury, whose examining chaplain he afterwards became, he was more at home. His fame as a university preacher was made by his Bampton Lectures in 1866, and a few years later he was appointed Canon of St. Paul's and Professor of Exegesis in the University of Oxford. His clerical training was received from

Dr. Butler, the present dean of Lincoln, then vicar of Wantage.

He should be seen in the pulpit, or not at all. There he is a commanding figure. An apparently fine physique corresponds well with the massive, shapely head, with its close cut iron-grey hair. The face is finely chiselled, keen, and ascetic, and the brilliant, piercing black eyes tell a tale of intense but disciplined enthusiasm. His sermons, which are written with elaborate care (though they never "smell of the lamp"), and closely read from the MS., are delivered with such skill that they have all the vivacity of extempore oratory. He is a master of elocution, and his action, sparingly used, displays a perfect grace which an actor might envy. His voice is clear and penetrating—he can be heard at the west door of St. Paul's when the cathedral is full—and when used to its full power in moments of excitement, rings like a silver trumpet. It is a voice to rouse a multitude to enthusiasm, even if every word that the preacher utters were not worthy of his voice. But when the great sermon is over, you can hardly believe that the small shambling clergyman who steals back to his stall in the wake of the magnificent verger is the "king of men," who, but a moment before, swayed thousands with every word and gesture. Or else you meet him at an "At Home" in some house where men of letters love to congregate, and he is not impressive. He is smooth and civil, almost deferential, but small and, in Hibernian phrase, "unsignified." Or you pause before an old book shop, and find yourself wondering who the little shabby man may be whose hat is so bad, and whose head so handsome, though so much too big for him; and he turns round, and behold there is the face "as of an angel" that thrilled you so last Sunday under the dome. He is not a platform speaker. His extempore utterances are decidedly dull. But he can, on occasion, make a very fine set speech. The meeting of High Churchmen in 1874 to protest against the Public Worship Regulation Bill, was one of the most remarkable ever held in London. The large St. James's Hall was packed with men only, chiefly laymen of mature years. Why the daily papers agreed to ignore it need not now be asked, but it is certain that if Canon Liddon's speech had come before the country, Mr. Gladstone's "plea for peace" would have been more effectual in the House of Commons. It was on this occasion that Canon Liddon's greatest speech was delivered. Will it be believed? In one of his finest passages he contrived to fall back on to a chair, in a heap. "Alas! he has no legs," moaned a dignitary who sat beside me. Anyone else, in truth, would have been laughed off the platform at once.

His sermons are worthy of the preacher. "When I hear that man," said a brilliant scholar and sceptic to me, after one of the Bamptons, "I begin to believe in God." They are very long, but are never too long for his congregation.

At St. Mary's, on a week day evening in Lent, I heard him discourse for two hours on the Book of Jonah, and all that could be said for and against it. But no one grew weary except the preacher himself, who fainted when his great effort was over—and one ancient, Low Church parson. Dignified dons were content to stand, and the proctors could not make their way to their seats.

In private life Canon Liddon is a charming and humorous companion—never so charming as with young men of promise. He lives a hermit's life in

Amen Court, and is never *en evidence* where clergymen care to congregate. Like Dr. Pusey, he hates to be photographed, and until quite lately the only obtainable likeness of him was an indifferent *carte de visite* taken from a pencil portrait twenty years ago. He might have been a bishop fifteen years ago if he would; but he is without any ambition except to persuade men of the truth of Christianity, and it is to be hoped that no pressure will ever lead him to give up a position which he fills as no other living clergyman could hope to do.

"ENGLISH AFFAIRS."--A COMMENT.

BY ANGLICANUS.

I.
Will you permit an Englishman to make a few remarks on some recent letters on "English Affairs" by your special correspondent? Read, as they have been, in your widely circulated journal, it can hardly be but that they have conveyed to a large number of Americans, who are necessarily unacquainted with the real facts, an impression as to the whole Church in England which may be characterized without exaggeration as absolutely mistaken. Granting that English clergymen, after a visit to this country, may have written "views" on the American Church which you would feel to be equally absurd and mistaken, yet "two blacks do not make a white" and it is surely the duty of those who do know the facts to prevent the spread of misconception, or to correct it when unfortunately it has arisen. Now, if after the marvellous growth of the American Church in the past decade, the multiplication of its bishops and its manifest advance on its position, say 30 years ago, I were to write to the *English Guardian*: "I am convinced, in view of what I have observed as to the social position of the American Church, and the slavery of the clergy to their vestries, that either recognition as the State Church, or radical reform, is absolutely necessary to its well-being," you would be inclined to smile, and to point me for answer to the fact of the Church's present life and growth and influence. Yet this is precisely parallel to the remarks of your correspondent in England as to the necessity of Church Reform, or Disestablishment; remarks which remind one of Dr. Syntax's tour, and the wild declamation of "liberationist" orators; who prate *ad nauseam* about the so-called wealth of the Church, and idleness of the clergy. For, saving this infidel section and the political dissenters, even enemies admit that the Church of England was never better manned, more zealous and useful than at the present day. The "Church's Year Book" discloses the immense work she is doing, and the sums she is spending at home and abroad in operations philanthropic, educational, and religious. Four new bishoprics founded and endowed (each representing over \$250,000), cathedrals and magnificent churches erected and restored in town and country, from north to south, sisterhoods and brotherhoods, proving the reality of the religion now taught and practiced, Church colleges like St. Augustine's, Canterbury; Keble, at Oxford; Selwyn, at Cambridge; and the Woodward middle class schools, with the number of parish schools, and its daily services and weekly Communion, are surely some proofs of life, earnestness and success. The bishops and clergy of the Church as a whole would compare favorably for personal holiness and devo-

tion to their work and learning, with those of any branch of the Church at any period of history, witness the innumerable cases of their health breaking down from overwork. Again, the number of, and increasing attendance at both clerical and lay retreats, show that the growth of religion is not merely one of outward activity but of the inner spiritual life.

A clerical friend, lately appointed by the chancellor to one of his richer benefices, (and so I suppose condemned by your correspondent as a "spiritual czar") wrote me last week, "I and my most indefatigable curate and lay missionary, are trying to do a little for the spiritual welfare of the hop-pickers, (of whom some 3,000 had come into the parish) every afternoon or evening we do something. On Sunday evening I preached to a good number in the road outside the church, and was listened to respectfully and attentively. An old workman of forty years experience, said, 'ten years ago a parson would have been mobbed or stoned for doing that!'" This is but a specimen of what the Church is doing in all districts of England. The last *Church Times* to hand shews us the Archbishop of Canterbury sending a cordial and practical letter to a great meeting of Church workingmen at Lincoln, which was being addressed by Bishop King. In the heart of the "Black Country" the Bishop of Lichfield is assisting at a retreat for forty-two workingmen, lay evangelists of the diocese. Two foundation-stones of new churches are laid. Any one of those items would have been a great event in the Church forty years ago, now they happen weekly and are scarcely noticed. And this is the Church which has thus revived the knowledge and practice of Catholic faith and worship, and is teaching it as a true mother throughout the land, which is lavishing her best men and all her treasure, not only in seeking to win all England to the faith, but to yield up their lives in Central Africa, India, the Pacific, and America, for the love of Christ, which fights nobly even in the legislature and in face of influential opponents, for the sanctity of social life and the Bible law of marriage, which is overtaking with giant strides and devoted energy the shortcomings of the past, this is the Church, the condition of which your correspondent describes as "little short of scandalous," and which must, forsooth, now, in the purest, most apostolic, and successful age of its existence, be "disestablished" or "radically reformed" as a condition "absolutely necessary to its well being!"

PRAYER BOOK REVISION.

Convention Address by the Bishop of Long Island.

In regard to the whole subject, as it now stands, there are what may be called two schools of opinion, not by any means crystallized into parties, but overlapping one another at many points. The one is the school of action, the other the school of delay. The one wishes to single out and adopt at once what it considers, or the general Church considers, valuable and desirable for immediate use, leaving the rest to the usual fate of rejected parts of committee work. The other feels so deeply and keenly the imperfection of the proposed revision, that it believes it the part of wisdom to put the whole matter again in commission—taking the same committee, or the same committee reconstructed. In favor of the first it is urged that the Church has been

waiting a long time for an improved Prayer Book, and for more flexibility in its use; that it is showing impatience; that in the general relaxation of rubrics that has crept in as inevitably incident to the transition from the old to the new, much disorder and confusion have crept in with it; that too many of the clergy are already falling into loose habits of conformity, thereby either tempting the laity to follow their example, or compelling them to protest against it. In behalf of the other, it is urged that revision of our order of worship, our great historic manual, cannot be often attempted—that a century at least must intervene before another attempt will be tolerated; that it is in itself a thing that touches the roots of our spiritual life, and reflects or rather helps to determine the life of the Church on its most sensitive side; that liturgical revisions, when undertaken, should be free from empiricism—ventures in the dark—crude experiences, which time may or may not correct or eliminate; that liturgical learning has risen to the dignity of a science with definite and established principles; and that up to this time, the vast majority among us know little of this science, and those who have figured of late, as experts, have still a great deal to learn; that the work before us, and now offered for adoption, is sadly faulty and in some regards painfully unsatisfactory; and therefore, speaking generally, and in view of all the reasons stated, that it would be wiser and better every way to put the whole again in commission, and wait—even though it be ten years longer—for a result which will stand the test both of a satisfied practical use, and of the final approval of a wise liturgical scholarship. As for myself, I sympathize, on the whole, with the latter school of opinion. The dangers of delay do not seem to me so formidable as they do to some. I think we have already seen the worst of them. But were they greater, I would accept them, in the effort to reach a revision, which the next generation would not feel itself bound to revise and possibly to cast out altogether.

For the present, were it attainable, I should like what has been learnedly and favorably reported on elsewhere, viz., a few permissive rubrics providing for shortened services, and some restorations, such as the *Magnificat* and *Nunc Dimittis*, and there leave the whole subject until prepared for action on a better elaborated and more comprehensive revision.

OPINIONS OF THE PRESS.

Baltimore News.

EFFECT OF THE EARTHQUAKE.—There is one good result at least of all this—it has strongly stimulated religious feeling. Several persons in the afflicted districts have become deranged from terror. Thousands of others, still retaining their minds, are yet overcome with a consciousness of their sinful lives hitherto and are doing works of repentance and amendment. There is a very widespread agreement that the end of the world cannot now be postponed much longer. Certainly the end of the world will arrive soon for very many, as it does, indeed, for myriads over the globe every day. The lesson that all should be prepared is one that, whether earthquakes occur or not, is always in order. As to the colored people, it is something to be thankful for that the spring chicken and watermelon season is practically over, so that the powers of darkness will be deprived of some of their most potent means of seduction. There is, as the newspapers show, a great awakening all over the South. People are praying who have not been on their knees for thirty and forty years. Some of the oldest and

toughest sinners feel softened. The shake up has accomplished more conversions in a short space than all the exhortations of the preachers since the war. In this respect, if the convulsion did some physical damage, it exerted on the other hand, in a spiritual way, an incalculable amount of good.

The Conn. Church Record.

THE BOOK ANNEXED.—Upon this so much has been said that additional words may but darken counsel. For ourselves we freely say that we hope no final action may yet be taken. It were well to legalize the liberty which is now used in the Church, in the use of the Prayer Book. But if legal regulation of liberty is to take the form of a new mode of rigid uniformity—if the privilege of variant use of this Book of Common Prayer carefully guarded from introduction of false doctrine or new foreign matter is to be taken away—if the Church is going to distrust her sons and in the name of enrichment fetter the new life which is adapting itself to our special national civilization and development—then we most devoutly hope no action whatsoever may be taken. Realizing as we do the momentous consequences of a mistake in this matter, and the great possible advantages if action be wise, we cannot but view the approaching Convention and its possibilities, with some apprehension of the results of its action—results that can only be known as they are developed in the century to come.

The Interior.

"THE NEW THEOLOGY."—And this is the bald, blank, dreary teaching to which the post-mortem probation portion of Congregationalism has so recently descended. It openly denies that Christ has borne the infinite penalty of human sin in order to clear the guilty. This is all there is in Christ's vicarious sacrifice. That sacrifice must be in accordance with the moral intuitions of mankind, and of a badly fallen, darkened, depraved and blinded mankind at that. This improved plan of salvation seems to have first locked its door, and then to have demolished, as no longer necessary, that strong tower into which the word of God says the righteous runneth and is safe. It is astonishing how much faster we go as we get nearer the end of the theological down grade, and that is about where this part of Congregationalism—a small part, we hope—seems to be at present.

The Baptist Standard.

THE NAME.—Shall it be Protestant Episcopal or Anglican Catholic? Our Episcopalian brethren are to meet in Chicago next month, and among the questions to be discussed, informally at least, is that indicated above. The High Church party, particularly, object to the present appellation. Others of our readers have perhaps heard such a remark as this, addressed to the writer not long since by an Anglican of High Church tendencies: "We are not Protestants, we have nothing essential to protest against. We are Catholics. We decline allegiance to Rome, but we are Catholics, nevertheless." Well, we won't quarrel about the name. For, after all, we are Catholics, too, we Baptists; we are all Catholics—if you let us set our own limitations to the word. "I believe in the holy Catholic Church," we all join in the Creed statement, but we each and all claim the liberty of interpreting it in accordance with individual conviction.

The Church Eclectic.

CHURCH UNITY.—That is not to be secured by any such scheme as "Good Lord, good devil," and "nothing is of any consequence"—"anything makes no difference." Compulsory temperance and women's suffrage, are no part of Christianity. We must have the Catholic Faith and the Catholic organization to be in the Holy Catholic Church of the Creeds. We did not make our Church—we received it. St. Paul says he delivered that which he also received. Therefore we cannot change it by vote, as voluntary societies do. We cannot surrender what is not ours. The question is not what "each shall give up," but what is "the one Lord, one Faith, one Baptism" that all Christians should acknowledge. Have the sects found it by leaving the Church? Certainly it is sure enough history that we never left them. By

their own witness, their new platforms have vanished; but the old Catholic Creeds remain.

HINTS FOR HOUSEWIVES.

THE use of borax or ammonia instead of soap, in washing blankets, will help to preserve the softness of the blankets and the brightness of the colored stripes.

CHILI SAUCE.—Eight large ripe tomatoes, six peppers with the seeds taken out, and one large onion; chop the onion and pepper together, and cook with the tomatoes, add one teaspoon each of cloves, cinnamon, allspice and ginger, one tablespoon of salt, one half cup of sugar, cook about three hours; when nearly done add two teacups vinegar.

HOT alum water is the best insect destroyer known. Put the alum into hot water, and let it boil till it is all dissolved; then apply the solution hot with a brush to all cracks, bedsteads, and other places where insects are found. Ants, bed-bugs, roaches, and creeping things are killed by it, while there is no danger of poisoning the family or injuring property.

SACHET-BAG TO HANG ON AN EASY CHAIR.—Take of No. 9 ribbon, five strips, one yard each; lap the edges and sew together; then feather or any pretty stitch along these laps. Fringe each end to the depth of two inches, fold together, and sew up each side to form a bag. Run a ribbon around the top; fill with sachet powder, or new pine needles, and hang to a chair back. Mine has a black centre, with yellow, blue, rose, and pale green.

EMBROIDERED WORK-POCKET.—A strip of olive plush, sixteen inches long by eight wide, is required for this pocket. One end is sloped to a point three inches deep. A band of embroidery ornaments the plush, covering the middle of the strip, and leaving a border two inches wide exposed all around. The ground for the embroidery is ecru cross-stitch canvas; it is covered with a small all-over or diaper pattern, worked in garnet silk and gold thread. The edge of the canvas is finished with gold cord sewed on in loops. The plush is lined with satin and interlined with stiff canvas; the straight end is then folded up and sewed to form the pocket, the edge is surrounded with thick silk cord, and the flap fastened down with a button and loop. Ribbon bows are placed at two opposite corners.

BRAID PATTERN FOR AFGHAN.—For the latter cast on 21 stitches. 1st row: Knit 4, slip off these 4 stitches on a hairpin. Knit the next 4 stitches backward and forward 19 times, purling alternate rows. Pick up the 4 dropped stitches and the 4 of strap formed by the 19 rows; slip off the next 4 stitches and knit 9 plain.

2d row: Knit 4, purl 9, pick up the 4 dropped stitches and purl them, knit last 4 plain.

3d row: Knit across plain.

4th row: Knit 4, slip them off, knit 19 rows on the next 4 stitches as in 1st row, purling and knitting alternately. Pick up the 4 slipped stitches drop the next 4, purl 5, knit 4.

5th row: Knit 9, pick up the 4 dropped stitches, knit 8.

6th row: Knit 4, purl 13, knit 4.

Repeat from 1st row

CREAMED SALMON.—One can salmon, one cup cream, half cup milk, two small teaspoonfuls corn-starch rubbed smooth with one tablespoonful of butter, pinch of soda, pepper and salt to taste. Turn the salmon from the can into a colander so as to drain off all the liquor, and pick the fish into small flakes with a fork, carefully removing all bits of bone and skin. Have ready the milk and cream heated in a double boiler with the soda, and add to them the cornstarch and butter, stirring constantly until they thicken smoothly. Put in the salmon and toss it about with a fork until it is hot throughout. Remove from the fire, and fill greased scallop shells or patty pans with the mixture. Sprinkle the crumbs over the top of each, stick bits of butter here and there, and set it in the oven long enough to brown delicately. Serve with crackers and sliced lemon. This dish can be entirely prepared in the morning, with the exception of the final ten minutes in the oven. Cold cod, halibut, or other firm fish can be used instead of salmon, if preferred, but it must be finely shredded.

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TO CORRESPONDENTS.

NOTE.—We do not publish elections to rectorships until informed of their acceptance.

H. C. W.—Your account is too long; though it is interesting we cannot spare room for it.

W. H. Van A.—Apply to James Pott, 14 Astor Place, New York City.

E. O. G. H. C.—The class of persons to whom you apparently refer are termed lay-brothers and lay-sisters, by religious orders. Such persons take either some or all of the vows of the order, but are occupied chiefly in manual labor. They do not perform the duties of the choir, or of teaching, or nursing, or other special work in which the order engages. The ground of the distinction is not previous social condition, but education and capacity, and often choice. A person from any rank of life who is fitted to be a choir-sister may become such, for anything we know to the contrary. Lay-brothers and lay-sisters were introduced as an order in communities in the eleventh century. We cannot answer your other questions. Ask a sister.

ACKNOWLEDGEMENTS.

The editor of THE LIVING CHURCH acknowledges the receipt of \$20 from St. Mary's School, Knoxville, Ill., for the ruined churches in Charleston.

MISCELLANEOUS.

WANTED.—Organist and choir-master, St. Paul's church, Flint, Michigan, address with testimonials. F. W. JUDD.

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

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APPEALS.

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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.

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

ORDINATIONS.

In Christ church, Greenville, S.C., on September 19, the Bishop of South Carolina ordained to the diaconate, John Finley, Esq., the Rev. E. Capers presenting him. Also, the Rev. Ernest A. Cornish and the Rev. Alexander Mitchell, to the order of Presbyters, the Rev. J. D. McCollough, the Rev. A. Toomer Porter, the Rev. Ellison Capers, and the Rev. W. P. Du Bose joining in the actual act of the imposition of hands. The candidates are from the University of the South, and spent their earlier days at the Porter Home in Charleston. The Rev. Dr. Porter said the Litany; the Rev. Mr. McBee, the Epistle; the Rev. Dr. Du Bose, of the University, the sermon; the Rev. Drs. Capers and McCollough assisting in the celebration of the Holy Communion.

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It is now stated, as if settled, that the centennial of the adoption of the Constitution of the United States will be celebrated, at the due time, September 17th, 1887. A meeting of governors of seven of the original thirteen States was held in Philadelphia last month to make arrangements for such a celebration. The names of the gentlemen present, chief magistrates of the several States, are given as follows: Pattison, of Pennsylvania; Lee, of Virginia; Lloyd, of Maryland; Stockley, of Delaware; Wetmore, of Rhode Island; McDaniel, of Georgia; and Shephard, of South Carolina. New York was represented by Lieut.-Gov. Jones, New Jersey by a committee of the State legislature, and Connecticut by ex-Gov. Bigelow. After visiting some of the historical buildings in Philadelphia, the party held their meetings in Carpenter's Hall, "where in 1774 the first colonial Congress met." At this meeting it was decided that each State and territory "be invited to unite in preparing for a proper national celebration, to be held in Philadelphia at the date named above, and also to invite President Cleveland to formally communicate to Congress at its next meeting the fact that his administration closes the first century of constitutional government, and to urge upon that body the propriety of taking measures to render the celebration worthy of an occasion of such dignity and importance, also that the executive of every State and territory in the Union be formally communicated with and urged to press upon the attention of their people the fitness of their hearty co-operation."

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 365 King Street W., Toronto, Canada.

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say their object is simply to retain good men in office when you find them. This theory may be safely applied to the treatment of the human system by means of medicine. Those who have once tried Dr. Pierce's "Golden Medical Discovery" for scrofulous swellings and sores, loss of flesh and appetite, weak lungs, spitting of blood and consumption, will apply to it the real principle of Civil Service Reform and "hold fast to that which is good."

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