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VOL. IX. No. 32.

CHICAGO, SATURDAY, NOVEMBER 6, 1886.

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The Living Church.

SATURDAY, NOV. 6, 1886.

A CERTAIN SOUND.

BY F. BURGE GRISWOLD.
Suggested by General Convention, Chicago.

"Whether pipe, or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?"
"So many kinds of voices in the world!"—1 Cor. 14.

A strain of sweetest music,
Perfect, distinct, and clear,
From far-off western lakeside,
Comes floating to my ear.

"The angels of the churches"
With reverent hand and bold,
Upon the Harp of Ages,
Are touching strings of gold.

Amid the many voices,
That jangle all around,
My grateful sense rejoices
In that most certain sound.

It is the blessed echo
Of Eden's holy song,
Blending with sacred anthems
The centuries along.

Jerusalem's Mount Zion
Has heard the dulcet strain,
And island peaks of Britain
Have caught the glad refrain.

Onward, and ever onward,
There swells across the sea,
To our beloved country,
The welcome harmony.

"Angels," sing on, but never
Let one uncertain note
Join with the "many voices"
That now discordant float.

Washington, D. C., Oct. 24, 1886.

NEWS AND NOTES.

THERE seems to be something of an inconsistency in inserting a new suffrage in the Litany, for more laborers in the harvest, when the same Convention by its action in refusing to the clergy the right of appeal, has so decidedly discouraged young men from seeking the ministry.

The appalling disaster upon the Milwaukee and St. Paul Railway has shocked the public. Bishop and Mrs. Whipple were on the wrecked train, returning home from the Convention. Both escaped injury other than the nervous shock of the harrowing scene. The surviving passengers speak warmly of the Bishop's activity in aiding in the rescue of his unfortunate fellow-travelers.

THE scene at the funeral of Canon Morse at Nottingham gave an impressive witness, not merely to his personal popularity, but to the influence which his ministry had exerted over the Non-conformist bodies in the town. It is an almost unprecedented occurrence to see forty dissenting ministers following a clergyman of the Church of England to the grave, and such a note of true home re-union may be accepted with thankfulness.

THE General Convention of 1886 will be long remembered in the West. If it was good for our Eastern brethren to be here that they might see something of the life and strength of the West, it has been helpful to us to have them here. Church life will be quickened, the interest in the manifold works of the Church will be deepened, larger ideas of the Church itself will be diffused. The good results of this gathering of Churchmen will be apparent for many years to come.

If the editor of *The Standard of the Cross* will refer to his file, if he keeps one, he will see that the article which he disclaims as crediting to *The Independent*, is printed and prefaced with the words: "We give the following from *The Independent* for what ever it may be worth."

THE last day of the Convention was saddened by the death of Mr. Thomas Walsh, lay deputy from Northern California. Mr. Walsh had attended all the sessions to within two days of adjournment, when he was confined to his room by an acceleration of a disease from which he had long suffered, and passed away in the afternoon of Thursday. For many years he has been the warden and main stay of Christ church, Eureka, Cal., and prominent in the councils of the Church. His death is an almost irreparable loss to his parish and the jurisdiction of Northern California.

IN the absorbing interest in our General Convention, the assembling of the Church Congress of the Church of England, at Wakefield, has been almost unnoticed. It met on October 5, and the three days following, and is reckoned as among the most successful of these annual gatherings. The three home branches of the Anglican Communion were, according to what may now be regarded as custom, represented at the opening services, the Archbishop of York taking the place of honor at All Saints'; the Bishop of Meath, Dr. Reichel (one of the foremost divines in the Irish Church, and the successor of Lord Plunket, in the most honorable of Irish Sees), at St. John's; and Dr. Dowden, the newly consecrated Bishop of Edinburgh, at Holy Trinity. The Bishop of Ripon presided, and his opening address was one of the most eloquent on record. The light and graceful way in which he alluded to Goldsmith's "Vicar of Wakefield," and the rhetorical powers he brought into play when eulogizing the Church of England, created a profound impression; and Bishop Boyd Carpenter has proved himself to be one of the very ablest speakers and organizers on the episcopal bench.

THE death of the Master of Trinity is a greater event to members of the university of Cambridge than to the outside public. To them it is what the death of the Archbishop of Canterbury is to Churchmen, the death of the Master of the Rolls to barristers, or that of the commander-in-chief to officers in the army. Trinity is the largest college in England; it has half as many undergraduates again as Christ church, Oxford, and though its master is not the dean of a cathedral, his position may be best defined by the old quatrain, familiar to old Cambridge men:

When through every region of space you have travelled,
And each nebulous film have completely unravelled,
You'll find, when you've fathomed the depths of infinity,
That God's greatest work is--the Master of Trinity.

That such is the received opinion by all who have held the office is borne out by the well known saying of Dr. Whewell, Dr. Thompson's predecessor, who refused a bishopric because "there are twenty-four bishops, but only one Mas-

ter of Trinity." Dr. Thompson had a difficult post to fill when he succeeded so great a man as Dr. Whewell, of whom it was well said that "his forte was science and his foible omniscience"; that he succeeded in his task is evidenced by the high tone which Trinity has maintained during the last twenty years.

THE GENERAL CONVENTION.

TUESDAY—EIGHTEENTH DAY—
CONTINUED.

The president presented the following report from the special committee, which has been in session since the last Convention, on the centennial celebration:

The joint committee appointed at the General Convention of 1880, and continued by action of the Convention of 1883, to recommend a plan for the due observance of the centennial period of the organization of the American Church as an independent and autonomous branch of the Church of Christ, respectfully report:

Your committee gratefully record their sense of the dignity and due solemnity of the celebration at Aberdeen, Scotland, and through the graceful courtesy of the Archbishop of Canterbury, at St. Paul's, London, as well as in all parts of our own land, of the centenary of the consecration of the first bishop of Connecticut, Samuel Seabury; to the bishops and clergy abroad and at home, who by their presence at their solemn services and their participation therein, the Church in this land is specially indebted and would acknowledge their gratitude.

During the interval between the meeting of the Church in General Convention at this time and the next, the members of our Church will be called upon to commemorate with fitting solemn observances the centenary of the consecration at the chapel of Lambeth palace of William White, D.D., to be bishop of Pennsylvania and Samuel Provoost, D.D., to be bishop of New York. On Septuagesima, Feb. 4, 1787, this event took place by which the Apostolic Succession in the English line was conferred upon the chosen representatives of the infant American church by the Archbishop of Canterbury, Dr. John Moore, assisted by the Archbishop of York, Dr. William Markham, and the Bishop of Bath and Wells, Dr. Charles Moss, and the Bishop of Peterborough, Dr. John Hinchcliffe. On Easter Day, 1787, which fell on the 8th of April, the Bishops of Pennsylvania and New York arrived in New York. Your committee would call the attention of the members of the Church in this country to the measures inaugurated on the return of the Bishops of Pennsylvania and New York by the Bishop of Connecticut, and others, tending to a union and consolidation of the Churches of the New England States with the Churches in the Middle and Southern States. It would be fitting on the 4th of June, A. D. 1889, to commemorate the "Act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration," which under God was the means of the unification of the Churches.

The first Convention of the Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, at which a bishop was present, was held in Christ church, Philadelphia, July 28th to Aug. 8th, 1789, the Bishop of Pennsylvania being president of the Convention. At this Convention the "Act of the clergy of Massachusetts and New Hampshire" was presented and acted upon. On the 8th of August "the general Constitution" of the Church was adopted. On the second day of October the second "general Convention" of 1789 met in Philadelphia, and continued in session until the 16th of the following month. On the day of meeting, the Constitution

having been modified, the union of the Churches was effected, the Bishop of Connecticut, and the clerical deputies from Connecticut, Massachusetts, and Rhode Island signing the Constitution, and being admitted as members of the Convention. On the following day, October 3rd, the House of Bishops constituted by the Constitution met for the first time, the senior Bishop of the American Church, Dr. Samuel Seabury, presiding. On the 17th of October, in the same year, the ratification of the Book of Common Prayer, which has continued in use for one hundred years, was formally made.

With this statement of the noteworthy days of the coming triennium, which closes the centennial observances contemplated in their appointment, your committee respectfully ask to be discharged.

The Rev. Dr. Brown, from the committee on conference, reported a resolution for the final adjournment of the Convention at 2 P. M. on Thursday, after the reading of the pastoral letter. The report was adopted.

The Rev. Dr. Benedict, from the committee on conference on the hymnal, reported that the committee having that matter in charge be composed of two bishops, four presbyters, and three laymen, with the power to call in the aid of such persons as they may elect who are skilled in hymnody. The report was adopted.

The remainder of the day, and the evening session was occupied by action upon Prayer Book Revision.

WEDNESDAY—NINETEENTH DAY.

The Convention failed to take action upon the excellent canon on the subject of "Marriage and Divorce," but referred it to a joint committee to report to the next General Convention. The House of Bishops communicated the following resolutions, which it had adopted:

Resolved, That it is the judgment of the House of Bishops that the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is not warranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

Resolved, That the mixture of water with the Eucharistic wine is lawful and in conformity with the usage of the Catholic Church, and that there is no objection to the use of the mixed cup, provided, it be not ritually introduced until it be authorized by the rubric.

THURSDAY—TWENTIETH DAY.

The House of Deputies passed a joint resolution to consider the subject of memorializing Congress in regard to more consistent laws on the subject of marriage and divorce. The Rev. Dr. Elliott of Maryland, the Rev. Dr. Gray of Massachusetts, and Mr. J. C. B. Davis of Maryland, were appointed members of the committee.

The Rev. Dr. Franklin of New Jersey, offered the following resolution on the subject of marriage and divorce.

Resolved, Toward restoration of American civilization, decaying already at its root; for the promotion of stability in Church and State; for the protection of social purity and order; for the sake of natural good morals; in advancement of the glory of our Lord Christ, who is head over all things to His body, which is the Church; that this house will not abandon the subject of marriage and divorce until legislation upon it be effected in accordance with the law of God as set forth in nature and revealed in the Word; and that it appoint a committee, to consist of three presbyters and two laymen (of whom its president shall be one), to sit during the next three years, take into consideration the whole subject, and report to the next General Convention as early as possible in its session.

The committee appointed consists of the Rev. Drs. Dix, Franklin, Gray of Massachusetts, Mr. J. W. Gilbert and Mr. George Barker. An effort was made to change the time of meeting to the third Wednesday in September, but failed through lack of concurrence on the part of the bishops.

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fellow, and Messrs. Prince and Fairbanks were appointed on the part of the House as delegates to the Provincial Synod of Canada.

A message concurring with the House of Deputies in its action in appointing a joint commission on Christian unity, and adding as an amendment that at the discretion of the commission the declarations set forth by the bishops should be communicated to any of the denominations wishing to take action on Christian unity, was sent down by the bishops. The message named the following bishops on the committee: Delaware, Connecticut, Alabama, Long Island, and Central Pennsylvania. The message was concurred in.

The House considered the subject of Revision and acted upon Schedule B. as far as the end of the Communion Office. The remainder of the proposed action upon the Prayer Book was then referred to a joint committee to report to the next General Convention. The committee is constituted as follows: The Bishops of Albany, New Hampshire, Pittsburgh, the Assistant-Bishops of Mississippi and New York, the Rev. Dr. Gold of Chicago, the Rev. Dr. Hart of Connecticut, the Rev. Dr. Egar of Central New York, the Rev. Dr. Swope of New York, the Rev. Dr. Davies of Pennsylvania, Messrs. Sheffey of Virginia, Woolworth of Nebraska, Gilbert of Long Island, McWhorter of Central New York, and Jackson of Maine. The Rev. Dr. Huntington was appointed on the commission, but positively declined to serve, when the president appointed Dr. Davies. One of the last things done was to place the Feast of the Transfiguration upon the calendar, assigning it to August 6.

The closing services of the Convention were appointed for one o'clock at Grace church. At that hour, the secretary of the House of Bishops announced that that house was ready to adjourn. The deputies were preparing to close their session when a messenger from Bishop Williams came in to say that the announcement of the adjournment was a mistake and that the bishops would take a recess and then reassemble. This confusion gave rise to an awkward contretemps, for it appeared that the bishops took a recess to go to Grace church, while the House of Deputies were waiting in their hall for the signal to repair to the church. The consequence was that the bishops after waiting at the church for an hour, went on with the service, read the pastoral letter, and returned to Apollo Hall, where they soon after adjourned sine die.

The House of Deputies passed the usual votes of thanks to its officers and the local committee of arrangements and to the city papers.

Dr. Dix then said the Kyrie, the Lord's Prayer and collects, and pronounced the benediction, and so the General Convention of 1886 closed its session.

SCHEDULE A. FINAL ACTION—CONTINUED. EVENING PRAYER.

Substitute for the present Prayer for the President of the United States, and all in civil authority, the following:—

Almighty God, whose kingdom is everlasting and power infinite, Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, the Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world, without end. Amen.

FEAST OF TRANSFIGURATION.

To be observed on the 6th day of August. Proper lessons and proper Psalms appointed.

SCHEDULE B. REQUIRING THE CONCURRENCE OF THE NEXT GENERAL CONVENTION. CONCERNING THE SERVICE OF THE CHURCH.

The order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; provided that no one of the Services be habitually discontinued.

The Litany may be used either in place of the Prayers that follow the Prayer for the President of the United States in the Order for Morning Prayer, or in the place of the Prayers that follow the Collect for Aid against Perils in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the discretion of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer has been provided in this Book, the Bishop may set forth such form or forms as he shall think fit, in which case none other shall be used.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

The Psalter shall be read through once every month as it is there appointed, both for Morning and Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But, Note, that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

[Then the Tables of Proper Psalms and of Selections of Psalms, as in the Notification, but making Selection Second, Psalms 4, 31 to v. 7, 91, 134, and omitting the Notes at the end of the Tables. Then, the Order how the rest of the Holy Scripture is appointed to be read, as in the Notification. Then the following:]

HYMNS AND ANTHEMS.

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

The Minister shall always begin the Morning Prayer, by reading one or more of the following Sentences of Scripture.

On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace, and 2 Cor. xiii. 14.

On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you, answer, And with thy spirit, Minister. Let us pray.

SENTENCES FOR MORNING PRAYER.

I. The Lord in His Holy Temple: Let all the earth keep silence before Him. Hab. ii. 20.

I was glad when they said unto me, we will go into the House of the Lord. Psalm cxvii. 1

Let the words of my mouth, and the meditation of my heart, be always acceptable in Thy sight, O Lord, my strength and my redeemer. Psalm xix. 14, 15.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Phil. i. 2.

Repent ye: for the Kingdom of heaven is at hand. St. Matt. iii. 2. Advent.

Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isai. xl. 3.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. St. Luke ii. 10, 11. Christmas.

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord hosts. Mal. i. 11. Epiphany.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Isa. lii. 1.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me. Lam. i. 12. Good Friday.

He is risen. The Lord is risen indeed. St. Mark xvi. 6. St. Luke xxiv. 34. Easter.

This is the day which the Lord hath made; we will rejoice and be glad in it. Psalm cxviii. 24. Ascension.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 14, 16.

Because ye are Sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Gal. iv. 6. Whit Sunday.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. Psalm xlvi. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. St. John iv. 23. Trinity Sunday.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Rev. iv. 8.

I acknowledge my transgressions; and my sin is ever before me. Psalm li. 3.

Hide thy face from my sins; and blot out all mine iniquities. Psalm li. 9.

The sacrifices of God are a broken spirit: a

broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Render your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24. Psalm vi. 1.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. Psalm cxliii. 2.

To the Lord our God, belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

I will arise, and go to my Father, and will say unto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

SENTENCES FOR EVENING PRAYER.

I. The Lord is in His holy temple, let all the earth keep silence before Him. Hab. ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer. Psalm xix. 14, 15.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Psalm xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Psalm cxli. 2.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. Psalm xevi. 9.

Repent ye: for the Kingdom of Heaven is at hand. St. Matt. iii. 2. Advent.

Watch ye, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. St. Mark xiii. 35, 36.

Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3. Christmas.

Come ye and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths. Isai. ii. 5, 3. Epiphany.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. Good Friday.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1. Easter.

Christ is not entered into the Holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24. Ascension.

The Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely. Rev. xxii. 17. Whit Sunday.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. Psalm cxliii. 3.

Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory. Isai. vi. 3. Trinity Sunday.

When the wicked man turneth away from his wickedness that he has committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxliii. 2.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

I acknowledge my transgressions; and my sin is ever before me. Hide thy face from my sins; and blot out all mine iniquities. Psalm li. 3, 9.

Render your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

RUBRICS RELATING TO THE PSALTER, ETC. Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri:

(which was ordered to be printed in Schedule A.)

Prefix to the Jubilate Deo the rubric, * Or this Psalm.

In Morning Prayer, add to the present rubric in the Standard Prayer-Book after the Prayer for the President of the United States, these words: Or the Holy Communion is immediately to follow.

RELATING TO THE LITANY.

* To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.

* To be used also on any day in Lent, at the discretion of the Minister.

* NOTE. That the Litany may be omitted altogether on Christmas-day, Easter-day, and Whitsun-day.

RELATING TO SPECIAL PRAYERS.

* To be used before the General Thanksgiving, or, when that is not said, before the Final Prayer of Blessing or the Benediction.

In the Prayer for Meeting of Conventions, read "Council" for "Councils," and read, "to be with the Council of thy Church here assembled in thy Name and presence," for "to be present with the Council of thy Church here assembled in thy Name."

RELATING TO SPECIAL THANKSGIVINGS.

* To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.

RELATING TO THE CREED.

Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it has been said immediately before in Morning Prayer; Provided, that the Nicene Creed following shall be said on Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

RELATING TO THE OFFERTORY.

And when the Alms and Oblations are presented, there may be sung a Hymn or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer.

CONFIRMATION OFFICE.

Then the minister shall present unto the Bishop those who are to be confirmed, and shall say: Reverend Father in God, I present unto you these Children (or these Persons) to receive the Laying on of Hands.

For Pastoral Letter see page 508.

ENGLAND.

The English archbishops have issued a joint letter asking the clergy of their provinces to give their flocks an opportunity of united intercession for foreign missions, in the week in which St. Andrew's Day falls, with a preference for the eve of that festival.

The Rev. H. P. Parker, the Bishop Designate of Equatorial Africa, was consecrated on the feast of St. Luke the Evangelist, at St. James', Paddington.

The vicarage of Frome is now said to have been offered to the Rev. A. C. Thynne, rector of Kilkhampton, West Cornwall, and Hon. Canon of Truro, and cousin to the Marquis of Bath. Canon Thynne is at present abroad.

The Rev. W. H. Thompson, D. D., F. S. A., for twenty years master of Trinity College, Cambridge, died at the College Lodge, Oct. 1st, at the age of seventy-six. He was born at York on March 27th, 1810, and, after education at a private school, was elected a scholar of Trinity in 1830. In 1866 he succeeded Dr. Whewell as master of Trinity on appointment by the Crown, and the year afterwards served as vice-chancellor of the University. During the period of his mastership the extension of the courses of study has been immense.

Father Benson's Clergy House in Marston street, Oxford, the headquarters of the Cowley Fathers, was almost destroyed by fire Oct. 1st. The outbreak occurred in the upper part of the premises, and communicated with adjoining houses on both sides, the flames spreading with such rapidity that the tenants had much difficulty in removing their goods in time. Eventually, however, the fire was confined to the Clergy House, the upper part of which was completely gutted.

SCOTLAND.

The annual sittings of the representative Council of the Scottish Episcopal Church in Edinburgh were largely attended. The Primus, Bishop Jernyn, intimated that his predecessor, who died recently, had left a pastoral letter recommending that the Archbishop of

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St. Andrew's be restored, and the late Bishop Cotterill held the same view. The intimation was received with loud cheers. Bishop Jermyn expressed his entire concurrence in the views of his deceased coadjutors.

CANADA.

The fifth meeting of the synod of the diocese of New Westminster, B. C. took place September 16th, in the see city. The synod assembled in the church of the Holy Trinity, and after a choral celebration of the Holy Communion, and a sermon by the Archdeacon of Columbia, the Bishop read the opening prayer and called the synod to order. Nine clergymen and twelve lay delegates answered to their names, a marked and gratifying improvement upon last year. The bishop then delivered his address. A petition was received from the synod of the diocese of Qu' Appelle, relative to the proposed changing of the name of the Church in Canada. The committee appointed by the bishop to consider the question reported in favor of a delegate being appointed from each diocese in Canada to consider the matter, and report back to each diocesan synod. It was decided to recommend the clergy to personally canvass each parishioner in aid of the Diocesan Mission Fund. Canon Thynne of England then addressed the synod as representative of the convocation of Canterbury. After the election of the executive committee, the transaction of some unimportant business, and the passing of the customary votes of thanks, the synod adjourned. A retreat for the clergy of the diocese was held a few days previous to the meeting of synod, conducted by the Rev. Canon Thynne. All the clergy, with the exception of two were present. News has lately been received from England that the Episcopal Endowment Fund has now reached the handsome figure of £8,542, a large portion of which is invested in the Province. The bishop will leave for a visit to England early in November.

The diocese of Qu' Appelle for solid and rapid progress still continues the model missionary diocese of the Canadian Church. During the year there has been an advance in every department of Church life and work so marked and uniform as to be almost phenomenal. There are now in the diocese 10 priests and 3 deacons, and a number of lay readers. Services are now held in 51 places, at every one of which Holy Communion is celebrated at least once a month. Two years ago the clergy numbered, including the bishop, three. During the last financial year \$9,954 was expended in the support of the clergy, \$3,996 of which was contributed by the Bishop out of his own private funds. The Episcopal Endowment Fund now stands at £5,000, one half of the required amount. Conditional grants from the great English Societies leave only £3,000 additional to be raised by the end of 1889. During the year seven new churches, one of stone, at a cost of \$12,000 have been built, and better still, consecrated. Of this \$12,000, \$9,338 was raised in the diocese, the rest came from the S. P. C. K. and S. P. G., and the diocesan funds. Three have also during the same period been built. The expenditures on these buildings have been met by grants from S. P. G. and diocesan funds and amounted to \$1,331. There are now churches in all the important centres. The college near Qu' Appelle for agricultural and theological students, to which previous reference has been several times made, is

prospering. For this object the bishop received in subscriptions the sum of \$13,500 from England, including one anonymous gift of \$7,500. The college cost with the land \$9,500. The same anonymous donor has given a like sum for the erection of a school which is now being built. The bishop also acknowledges another donation of £1,000. There are now 630 communicants on the roll against 300 the previous year. According to the last census the Church heads all other religious bodies in number. This is certainly a noble record and the tone of quiet hopefulness that pervades the Bishop's report is most refreshing.

The *Toronto Mail*, the leading conservative newspaper in the Dominion, recently electrified the public by coming out squarely in favor of disestablishing the Roman Church in Quebec, and making her dependent upon purely voluntary offerings. At present she is supported by a sort of semi-voluntary "tithe" i. e., one twenty-sixth of the agricultural product of the land, which can be recovered from Roman Catholics by legal process. Then of course the Church enjoys immunity from taxation upon her enormous estates and receives large annual grants from the public funds in aid of her charitable institutions, besides controlling the marriage laws and education.

There are now 22 clergy in the diocese of Saskatchewan, N. W. T., besides a large number of lay readers. At the late meeting of the synod 18 lay delegates were present, including three Indian chiefs.

CHICAGO.

CITY.—The first general council of the members of the Brotherhood of St. Andrew was held on Saturday afternoon, Oct. 23, at Apollo Hall. The meeting was largely attended, nineteen of the thirty-five organized branches being represented.

The roll of delegates having been called, Mr. W. G. Mather, of Cleveland, O., was called to the chair. After a general discussion upon the objects and aims of the society, a constitution was adopted, which affirms the sole object of the Brotherhood of St. Andrew to be the spread of Christ's kingdom among young men, and to this end, every man desiring to become a member thereof must pledge himself to obey the rules of the brotherhood so long as he shall be a member. These rules are two: The rule of prayer, and the rule of service. The rule of prayer is to pray daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labors of the brotherhood. The rule of service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church, and in young men's Bible classes.

The following platform was agreed upon as a basis of union:

Any organization of young men in any parish or mission of the Protestant Episcopal Church effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a chapter of the brotherhood, and, as such, to representation in its conventions.

It was agreed that a convention shall be held annually, the basis of representation therein being one delegate for each ten members in good standing. The government of the brotherhood is vested in a council of fifteen members, to be elected annually. It shall elect its own officers, and at least five mem-

bers thereof shall be resident in Chicago, where the headquarters of the brotherhood shall be permanently fixed. A majority of these five shall constitute a quorum for the transaction of business. Each chapter shall pay to the treasurer of the council, as its quota of the expenses of the convention and council, 50 cents per annum per capita of its membership.

The foregoing having been unanimously adopted, the election of officers for the ensuing year resulted as follows: President, W. G. Mather, Cleveland, O.; secretary, James L. Houghteling, Chicago; permanent council, the Rev. W. S. Rainsford, New York; the Rev. E. Cope, and E. A. Souder, Philadelphia; the Rev. H. D. Aves, and W. G. Mather, Cleveland, O.; George Swift, and W. Aikman, Detroit; and J. Chamberlain, J. L. Houghteling, John M. Locke, R. W. Springer, and C. F. Bassett, M. D., Chicago.

A public meeting was held in the evening at Weber Hall under the presidency of the Bishop of Chicago.

WOODLAWN PARK.—Few parishes have prospered in greater degree than St. James' since its organization on the 27th of January last, under the charge of the Rev. Joseph Rushton, whose indefatigable and faithful efforts in behalf of this work, have been ably supplemented by the affectionate and hearty co-operation of his people. The neat and convenient hall used for temporary services in the beginning, being acquired partly by purchase, but mostly by donation from the stock-holders interested in the cause of the Church, has been lately thoroughly and beautifully re-fitted in an appropriate and Churchly manner. The chancel rail, lectern, prayer desk; and handsome seats, are of highly polished white pine, the carpets crimson, the walls tinted a warm tan color, and the ceiling a pale blue, ornamented with gilt stars. This work has been accomplished through the painstaking efforts of the Ladies' Aid Society, which has earned during the summer several hundred dollars, and is still faithful in good works, both temporal and spiritual. Regular services are held on Sunday (Mr. Rushton officiates also at Grand Crossing) and the Sunday school is well attended. The services are very impressive, the responses being noticeable for their heartiness, and the music is unusually good, being under the direction of Mr. Evans, a fine organist. On Sunday last, Bishop Weed, of Florida, visited the parish, and delivered a scholarly sermon to a large and deeply interested congregation, and on Monday evening a second rare treat was enjoyed in the presence of Bishop Tuttle, of Missouri, who with genial tact gave the parish some hearty words of commendation for its homelike and beautiful little place of worship, untrammelled by debt, before his masterly and appropriate sermon upon the building of the Temple. Too much praise cannot be accorded to the Rev. Mr. Rushton, who, amid all his burdening cares as the local secretary of the General Convention, still finds the time and attention necessary for his own flock, the members of which are bound to him with constantly increasing cords of affection.

PENNSYLVANIA.

On Tuesday, Oct. 19th, the 13th annual report of the Hospital of the Good Shepherd, Rosemont, was presented to the meeting of the contributors. It showed that the year began with 26 children in the house and that 19 were

admitted; of this whole number, 15 were discharged, leaving 30. During the whole year the health of the children has been excellent, there having but one died, who was quite ill when admitted. The report urges the need of larger contributions, in order that a more certain income may be had.

A large meeting of Sunday school workers was held on Monday, Oct. 18th, one of the special days of intercession for Sunday schools, at Grace church, when telegrams were exchanged with a similar meeting then being held at Grace church, Chicago. Addresses were delivered by the Rev. Wm. H. Graff who presided, the Rev. Dr. C. G. Currie, and others.

A missionary meeting of the Northwest convocation was held at the church of the Beloved Disciple on Sunday evening, Oct. 24th, when addresses were made by the Rev. D. S. Miller, D. D., president of the convocation, the Rev. Dr. Thos. L. Franklin, and Maj. Veale. Near the close of the service, the rector, the Rev. H. T. Widdemer, announced that owing to the crowded condition of the Sunday school they would on the next morning begin the erection of a school building 25x52 feet.

The mission at Ardmore, which has been fostered for several years, by the church of the Redeemer at Bryn Mawr, has so grown that need of another building is felt. On Friday evening, Oct. 22d, a committee of five was appointed to receive further subscriptions, select plans, and build a church at once. Liberal subscriptions have already been made. That it will result in an independent parish in the near future, is an assured fact. About 60 persons were present at the meeting.

No less than three of the convocations of the diocese held their meetings on Tuesday, Oct. 26th. At a business meeting of that of West Philadelphia, several changes were made in the by-laws. A project for establishing a Woman's Auxiliary was referred back to the committee. Standing committees on missionary work and arrangements, were appointed; the latter is to appoint places of meeting for the convocation, etc. It was decided that the meetings shall be held on the third Tuesdays of October, January, and May. A missionary meeting was held in St. Andrew's church, West Philadelphia, in the evening, when addresses were delivered by the Rev. Dr. Sidney Corbett, the Rev. G. Wolsey Hodge, and the Rev. John G. Bawn. On this occasion the new Roosevelt organ was used for the first time.

The meeting of the Germantown Convocation was held at St. Paul's church, Chestnut Hill. The committee on Church Property reported that a title to the Church property at Bensalem, Bucks Co., had been secured. Mr. W. W. Frazer, Jr., through the mission committee, presented a lot 91x125 to the convocation, and Mrs. Thos. H. Carvers offered a frame chapel 24x60 feet. The Rev. J. F. Taunt reported by letter in regard to missionary work, and favored the appointment of an itinerant missionary for Bucks county, having Quakertown as a centre. Addresses were delivered at the missionary meeting in the evening by the president, the Rev. J. DeWolfe Perry, D. D., the Rev. Chas. R. Bonnell, and the Rev. Sam'l Upjohn.

The Northeast convocation meeting was held in the church of the Messiah, Port Richmond, in the afternoon; the principal business was the report of the committee on the new mission, stating that a hall had been secured and fitted up in a Churchly manner

with altar, credence, chancel rail, stall, prayer desk and lectern pulpit. The opening services were held on the 17th Sunday after Trinity when the Rev. T. Wm. Davidson officiated and celebrated the Holy Communion. In the afternoon a Sunday school was begun with 5 teachers and 27 scholars. At night a second service was held when the Rev. W. H. Graff preached. Service is also held on Wednesday evening. It is expected that a large lot of ground will soon be secured when steps will at once be taken for the erection of proper buildings.

In the evening a missionary meeting was held when the church was filled, despite the heavy rain which was falling at the time. Addresses were made by the president of the convocation, the Rev. S. D. McConnell, the Rev. Dr. H. G. Batterson, the Rev. W. H. Graff, and the Rev. H. T. Widdemer.

The report which was presented at the 53d annual meeting of the Bishop White Prayer Book Society showed that 6,818 Prayer Books and 5,874 Hymnals had been distributed during the year in 41 dioceses and missionary jurisdictions. Bishop Whitaker was elected vice-president and the Rev. G. H. Kinsolving a director.

LOUISIANA.

The central convocation of this diocese met in Donaldsonville on Tuesday evening, Oct. 12th. The dean, the Rev. James Philson, of Point Coupee, opened the convocation by a sermon on the Parable of the Talents. The Rev. R. S. Stuart, formerly rector of the church in this parish, was also present and delivered two sermons, one on "Prayer" and the other on "The Evils of Drunkenness."

St. FRANCISVILLE.—On Friday night, Oct. 22d, a most enjoyable entertainment was given by the ladies of Grace church, this parish, for the purpose of purchasing a horse and buggy for the use of the rector. The entertainment was a grand success both as to the quality of the programme, and the money realized by the sale of tickets and refreshments. Grace church parish has been always among the first in good works, and lately raised \$50 for the Charleston sufferers.

LAUREL HILL.—On Sunday, Oct. 25th, the Bishop's missionary organized a branch of the Church Unity Society in this parish and distributed a number of the society's pamphlets.

NEW ORLEANS.—The Rev. E. W. Hunter has been appointed diocesan secretary for the Church Unity Society in Louisiana. The society has now some 31, or more, secretaries in the several dioceses, and is growing in clerical and lay membership daily. The missionary has already formed parish guild branches in the many parishes he visits, and much good has resulted from the work of this society wherever it has been established. It is proposed to have public meetings, to mail Church literature to non-Churchmen, and in every way possible bring the claims of the Church before sectarian ministers and laymen.

CONNECTICUT.

The bishop of the diocese has appointed Tuesday, the 16th of November, for the sixth annual and third triennial meeting of the Connecticut Branch of the Woman's Auxiliary to be held at Trinity church, New Haven. It is expected that seven or eight of the missionary bishops of the Church will be present and make addresses. The Woman's Auxiliary has made rapid progress in Connecticut during the six years of its existence.

The diocese is divided into six archdeaconries, and the work in each archdeaconry is given into the charge of two or three managers, who disseminate missionary information among the parishes, receive contributions in money, and advise with regard to the preparation and sending out of missionary boxes. Very often these ladies go out into the small country parishes carrying letters from missionaries and gathering a few ladies together stir up an interest where there was none before.

The well-known success of the Woman's Auxiliary in Connecticut seems to be owing to the thorough ploughing of the ground by the managers of the several archdeaconries, who year by year report more and more parishes as contributors. Systematic giving of five and ten cents a month is encouraged, the result being usually a surprise to the givers. The New Haven meeting is expected to be one of unusual interest. The Holy Communion will be celebrated at 9 o'clock A. M., and will be followed by the annual meeting of society. The remainder of the day and evening will be occupied with general missionary services, with addresses by missionary bishops.

HARTFORD.—The corner-stone of the new gymnasium of Trinity College, was laid by President Smith, October 29. Prayer was offered by the Rev. J. J. McCook, and interesting speeches were made by Prof. Luther and several of the under-graduates. It is expected that the gymnasium will be ready for use by the month of March.

PORTLAND.—The church and chapel of Trinity parish, the Rev. O. H. Rafferty, rector, have just been furnished throughout with handsome, polished brass gas fixtures, from designs by Mr. H. M. Congdon, and executed by Mitchell, Vance & Co. To meet this expense \$1,650 have been promptly contributed by the congregation. This is especially commendable as the parish had just extinguished a debt of about \$1,400.

At the opening service the Bishop was present and preached to a congregation which completely filled the spacious edifice. At the close of the sermon he congratulated the rector and parish on their beautiful church now completely furnished for use at all services.

MARYLAND.

THE BISHOP'S APPOINTMENTS.

- NOVEMBER.
1. St. Mary's parish, St. Mary's Co.
 2. St. John's, Accokeek.
 3. St. John's parish, Prince George's Co.
 4. Queen Anne parish, Prince George's Co.
 5. Holy Trinity parish, Prince George's Co.
 6. A. M. Woodville, consecration; P. M. chapel for colored people.
 7. Port Tobacco, consecration.
 8. Durham Parish, Charles Co.
 9. St. Bartholomew's, Montgomery Co.
 10. Silver Spring parish, Montgomery Co.
 11. St. Margaret's, Anne Arundel Co.
 12. Severn, Crownsville, Anne Arundel Co.
 13. Cockeysville, Glencoe.
 14. St. James's, Long Green, Baltimore Co.
 15. Poplar Springs.
 16. Spesutiae.
 17. Homestead, St. Andrew's, Baltimore Co.
- DECEMBER.
1. All Saints, St. Bartholomew's, Baltimore.
 2. Church Home, Baltimore.
 3. St. Peter's (special), Holy Comforter and Holy Trinity, Baltimore.
 4. Henshaw Memorial, St. John Baptist, Baltimore.

BALTIMORE.—The clericus was resumed by the clergy of this city and vicinity early in the month of October. At this meeting, the Rev. H. Harrison of Ellicott City, read an essay. The clericus of Washington has been also resumed, at the Sunday school room of the church of the Epiphany. It is to meet monthly.

The Rev. Dr. C. W. Rankin, rector emeritus of St. Luke's, Baltimore, died October 21; the Bishop has met the vestry with a view to the call of a rec-

tor, the Rev. Mr. Harrod, rector, having sometime since resigned.

A lady has ordered of Kirk & Son, of Baltimore, an episcopal ring for Bishop Boone, of Shanghai. It is set with an amethyst, and contains cross, mitre and monogram, beside an appropriate Latin inscription.

TEXAS.

MARSHALL.—This city in East Texas numbers some 6,000 inhabitants. A large portion of the population is connected with the railway, for the car and machine shops of the Texas and Pacific railroads are situated here. The offices were moved to Dallas some time back, a removal which took much of the wealth away from the city. The Romanists have a flourishing church with convent and schools taught by nuns, and the patients in the Railway Hospital are nursed by Sisters of Mercy from San Antonio. The various sects are well represented. The Church, however, is doing a brave and fearless work in the face of many difficulties and drawbacks, among them want of funds.

Some years ago the church building was destroyed in a storm, but, through the energy and devotion of a late rector, the Rev. E. A. Wagner, a frame building was erected to take the place of the brick church. For several years the parish was irregularly served, one rector staying five weeks, another five months. When the present rector, the Rev. John Jenkins, took charge, some three years ago, he found the flock much scattered, but among them were several devoted Church-workers whom he banded into a guild, and with their co-operation, and by incessant prayer and labor on his part, the parish may now be said to be doing a faithful work. There are two early Celebrations a week, and an early Celebration every saint's day. The communicants number 105; the Sunday school is prospering, and there is much work done through the agency of guilds and classes. The rector has organized a mission at one end of the town where he holds weekly services which are well attended. Within the past two years the interior of the church has been much beautified; the altar raised, the chancel railed off, hangings for all the seasons and a new service of Communion plate provided. All this has been done at a cost of about \$1,200, which sum was entirely raised in the parish, no debt being incurred. At the beginning of this year the vestry purchased a lot and house close to the church, for a rectory, the price being \$1,000. Of this, \$500 was paid in February, this being also raised in the parish, and about \$150 was spent upon the improvement of the house, of which sum, more than half was raised by the Ladies' Guild. There remains \$500 to be paid on the lot, in January next, and \$50 on the rectory, which is very far from being as comfortable as it should be.

ALBANY.

NORWOOD.—A Mission for one week has been held in St. Andrew's church, the first Mission held in St. Lawrence county.

St. Andrew's church is still in an unfinished condition, not a lath or ceiling-board obscures the beams of its rafters, or the joists and studding of its side walls; the floor is formed of rough boards; the side windows are arranged with temporary lights of glass, not yet set in frames, while the large windows at the ends of the church are covered with building-paper and muslin as a protection against the unruly elements outside. The only portion of the in-

terior which may be said to be anything like completion is the part of the floor which is raised at one end of the church as the permanent floor of the chancel.

The congregation, which has been for years worshipping in the church building belonging to the Congregational society, removed into this unfinished building on last Decoration day, since which time they have held regular weekly service under the missionary, the Rev. J. Tragitt.

The clergy of the convocation of Ogdensburg, at their meeting at Colton, Sep. 29th, discussed the propriety of holding a Mission in the above church, and the archdeacon, the Rev. Dr. Morrison, appointed the Rev. Mr. Dickson, of Morristown, as missionary, who chose as his assistant the Rev. Mr. Somerville, of Gouverneur.

Monday, Oct. 11th, the missionaries began their work, and ended the following Sunday evening. They had four services each day, and although the weather was often unfavorable, yet they were fairly attended, especially in the evenings, and at the close of the Mission many persons expressed thanks for the spiritual instruction received. Thus it is hoped the good seed sown will take root and bring forth an hundred fold.

PITTSBURGH.

The corner-stone of St. Saviour's church, Youngsville, Warren Co., was laid on Thursday, October 21st, and marked a new era of growth and progress in the northern portion of the diocese. The mission was commenced on the 5th of May, 1885, by a service in the schoolhouse, at which the Rev. A. W. Ryan, Ph. D., rector of Trinity, Warren, conducted the services, and the general missionary preached. A thorough canvass of the town, which is one of the most permanent in the county, was made and but three or four communicants found, yet a deep interest was expressed in the work. There are now over 20 communicants enrolled. Services were continued regularly, under the direction of Dr. Ryan, by the Rev. Messrs. Blanchet and Wright, and in August of the same year an organization effected under the rules of the Board of Missions, by the appointment of an executive committee. Through its labors, and with the untiring efforts of the Ladies' Guild, and the soliciting committee, consisting of Mesdames L. McDonald, J. G. McKee, W. D. Kinnear, F. L. Davis, C. L. Gregory, C. A. Cornen, Homer Davis, J. Newgreen, W. F. Liggins, J. Day and W. Belknap, a lot was secured and sufficient funds subscribed to warrant the erection of the proposed building. The lot is on East Main street, and one of the most eligible in town. The building is to be of the Queen Anne style of architecture, the architect being E. A. Curtis, of Dunkirk, N. Y., and the cost will be about \$2,000. The lot is 60x150 and cost \$300. The main building is 35x54, with a recess chancel 16x14, with corner tower including vestibule 12 feet square. There is to be an elaborate chancel-window and a front rose window in the gable with a cross in the centre. The windows on the side are to be finished in broken arch, and the chancel furniture, altar, stalls, credence and lectern, in hemlock. The roof will be open and the interior frescoed. It will seat 300 persons.

At the Methodist place of worship, after prayers by the Rev. Mr. Yewens, the sermon was preached by the general missionary, from Neh. vi:3, followed by an address by Dr. Ryan. Proceeding thence to the site of the new church, the devotional exercises were conducted

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by the Rev. Messrs. Mitchell, Kelly, and Yewens, and in the absence of the Bishop, the corner-stone was laid by the Rev. Dr. Ryan. It bore the inscription 1886, and deposited therein were copies of THE LIVING CHURCH and other Church papers, the secular papers, including one published in the town 50 years before, names of the committee, list of clergy, and other documents. The music was furnished by the choir of Trinity church, Warren. Addresses were made by the Rev. Mr. Yewens and the Rev. Dr. Ryan, and a history of the Church in Warren county read by Mr. Wm. Schnur, junior warden of Warren county, which was prepared by the senior warden, Mr. M. Beecher.

On October 24th, the 18th Sunday after Trinity, St. Luke's church, Chariters, Allegheny county, better known as the old Woodville church (an account of the restoring of which recently appeared in THE LIVING CHURCH), was by direction of the Bishop, reopened by the general missionary, assisted by several of the Pittsburgh clergy. The church had been thoroughly cleaned and renovated, and a very large congregation was in attendance, despite the inclemency of the weather. Among the worshippers were many of the old members of the parish, who had received their first instruction within the old edifice. The present structure, which is of stone, was built in 1846, but for nearly a century before, an old log church had stood in its place, in the centre of what is now one of the oldest and most historic graveyards in this section of the State. The parish is one of many traditions, and ranks among the oldest in Western Pennsylvania. Evening Prayer was offered by the general missionary and the Rev. W. H. Wilson, of St. Cyprian's, followed by addresses by the general missionary, the Rev. F. E. West, assistant minister of Trinity, and the Rev. Wm. Thompson, of St. James'. The music, which was excellent, was furnished by the choir of the Mansfield mission. So great was the interest in the occasion that many persons, and some of them aged ones, walked miles to attend.

CENTRAL PENNSYLVANIA.

The marriage of the Rev. Benjamin F. Thompson and Miss Edith Chapman Stockett was solemnized on Thursday, Oct. 21st in St. Mark's church, Mauch Chunk, of which the groom is assistant priest, and the bride a parishioner. The officiating clergy were the Rev. H. E. Thompson, brother of the groom, and the Rev. M. A. Tolman, rector of St. Mark's. The Holy Eucharist was celebrated at an early hour of the day, the marriage at noon. The vested choir was in attendance for the marriage service, and a special feature of the well rendered music was the Bridal Chorus from "Lohengrin." Subsequently an informal reception and luncheon were given at the residence of the bride's mother.

SOUTH BETHLEHEM.—On St. Luke's Day, October 18th, St. Luke's Hospital observed its thirteenth anniversary, and graduated from its Training School for Nurses, its first class of women especially prepared to minister to the sick and the wounded. At 2 o'clock the Board of Trustees held its annual meeting, at which the usual annual reports were presented and the present officers all re-elected.

At 3 o'clock the Commencement exercises of the Training School for Nurses were held. The Rev. C. Kinlock Nelson, rector of the Nativity, and chap-

lain of the hospital, conducted a brief office consisting of Psalm xx., St. Matt. xxv: 31-40, the Creed, the Lord's Prayer, the collects for St. Luke's Day and the second Sunday in Lent and a special collect, concluding with the Apostolic Benediction. Dr. W. L. Estes, superintendent and physician, and surgeon-in-chief of the hospital, then introduced the speaker of the day, Dr. A. Jacobi, president of the New York Academy of Medicine, who delivered an address in which he detailed the progress of the art of nursing and the establishment and growth of hospital work. Miss M. I. Merritt, principal of the school, then read the report. The Rev. Mr. Nelson in a very earnest and appropriate address impressed upon the graduates the true dignity of their profession as trained nurses and presented diplomas to Misses Mary Augusta Camp, Minnie Agnes Ernst, and Minerva Anna Jordan. The large audience was then dismissed with the benediction.

The hospital is doing an excellent work. There are three resident physicians, Dr. W. L. Estes, chief, and Drs. Joseph Otto and J. Louis Hoffman. Miss M. I. Merritt is principal of the Training School for Nurses, and she has an excellent corps of nurses in training under her careful supervision.

NORTH CAROLINA.

RALEIGH.—At this point, the Church possesses a valuable institution in the shape of St. John's hospital. There is in the hospital a cot known as the Bishop Atkinson Memorial Cot. It is partly supported by children (and others) on a one-cent-per-week plan. A time is fixed for the meeting of the children and they are instructed and amused, and contributions are then received.

For the education of the children of deceased clergy, the diocese had in hand, April, 1886, \$1,250. For the permanent Episcopal Fund, \$16,000.

LETTERS TO THE EDITOR.

ENGLISH IMMIGRANTS.

To the Editor of The Living Church:

In your last issue, I noticed an unjust reflection on the clergy of the English Church by one "C. T. S." on the authority of the Rev. E. Ransford in a letter to *The Churchman* of Sept. 18th. The charge is to the effect that the English clergy are lax in their instructions to intended immigrants to this country respecting the Church in communion with their own. As an English immigrant to this country, I protest against this unjust charge. And also against the base insinuation that English immigrants are easily hoodwinked by a counterfeit. To quote arrant clap-trap from an American paper calling itself *The Sunday School Journal*, as to how Americans are to be gulled on this subject, is no proof that English Churchmen are to be duped in like manner.

The Rev. Mr. Ransford says that he can point to many cases where our English and Welsh fellow-Churchmen, who have brought letters from their parish priest at home, have been hoodwinked into joining the Methodist Episcopal Church.

Here the reverend gentleman is mistaken. It is the custom in England for persons intending to leave the parish for other parts, to apply to the parish priest for a letter respecting their character. Should the applicant be a Dissenter his moral character is given only. This he has a right to take where he likes. Should the applicant be a

Churchman, as was my own case, a letter is given to take to the parish priest, where the applicant intends to reside. I well remember his telling me that the American Church was named the Protestant Episcopal Church, but for the life of him he could not tell for what reason. I then knelt and received his blessing.

About the question: Why don't the English immigrants support the Church? It is not in their power more than to help to support her, I suppose, and however small that help may be, I am persuaded it will favorably compare with the support that American Churchmen while staying in that country give our mother Church.

THOMAS H. MATTHEWS.

Hazleton, Luzerne County, Penn.

FROM SR. RODRIGUEZ.

To the Editor of The Living Church:

Before leaving Chicago for New York, in my way to Mexico, I beg leave to address you these few lines, to express my sincere thanks to several of the bishops and many of the clergy who have extended me their kind sympathy and encouragement during my stay in this city. I rejoice to say that all that was requested by the Church party whom I represent, has been granted to the fullest extent of our hopes.

In the name therefore, of those Churchmen, one of whom bears in his forehead scars, the marks of Christ, I beg to thank very sincerely the Bishops of the Mexican Commission who so kindly gave me a prompt hearing, and have taken such efficient action.

To the Bishop and clergy of the diocese, Bishop Dunlop, THE LIVING CHURCH, and Dean Gray of Cambridge, my good friend and adviser, I offer my heartiest thanks for their Christian help and hospitality.

Hoping to send you good news, before long, of the Church work in Mexico, I beg to subscribe, reverend and dear sir,

Your humble servant,

P. A. RODRIGUEZ.

General Convention, Chicago, Ill., October 27th, 1886.

BOOK NOTICES.

HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH. Edited by James Warrington. Philadelphia: John H. Rue, Jr. Small 8vo., stiffened muslin cover. Price 50 cts.; per 100, \$40.

This is a good little book for its purpose, and is sure to find a general adoption. The prefatory services we do not greatly fancy (why should not the children of the Church be trained at once in the use of the Church's Prayer Book) but the musical parts show a nice, correct taste and a decided knowledge of the sort of music that it is worth while to train Church children to use. The pages are clearly printed, in good type on stout paper, and the little book is a nice looking and desirable one.

POVERTY GRASS. By Lilhe Chace Wyman. Boston and New York: Houghton, Mifflin & Co. 1886. Pp. 320. Price \$1.25.

This collection of short stories takes its name from "that grass which gains nourishment from the sands wherein other plants perish, and is so called because it contains studies of people of various races who have been placed in circumstances that try men's souls." As stories full of a sentient, breathing reality, a live actuality, they cannot fail to touch and interest the heart of the reader, and possibly may move him to a stronger sympathy with, and a more active effort to help, the tempted and tried ones of earth.

TRUE WORDS FOR BRAVE MEN. By Charles Kingsley. New York: Thomas Whittaker. pp. 246. 1886. Price 75 cts.

An English colonel of artillery and an army chaplain are the responsible edi-

tors of these hitherto unpublished utterances of the late Vicar of Eversleigh, principally addressed to soldiers and sailors of the United Kingdom. They are the brave inspiring counsels of one of the grandest, yet simplest priests, who ever spoke the good news of God to his striving fellow-men. Twenty-nine in number, they are on finely varied topics; the plain compositions of a master of scholarly unpedantic English, full of earnest thought and virile in their teaching; a treasury to lay-readers in the Church.

THROUGH UNKNOWN WAYS, OR, THE JOURNAL-BOOK OF MRS. DOROTHEA STUDLEY. By Ellen Guernsey, author of "Lady Betty's Governance," "Oldham," etc., etc. New York: Thomas Whittaker. 1886. Pp. 406. Price \$1.50, handsome cloth.

It is another in the series of "Historical Stories," date the seventeenth century; full of the strong-pulsing life of the period; the story-interest nicely sustained; bears resemblance in form to "Loveday's History," in which a multitude of our young Church-folk, and their elders too, found entrance-ment. The journal runs through "three books," and it is wonderful what a genius the author has for couching her conceptions in the archaic speech whose sweet quaintness completely relegates our minds into the age at which the characters of her fancy lived.

The first number of the new *Scribner's Magazine* will be issued on December 15th next but will bear the date of January, 1887, and thereafter each number will be issued on the first day of the month of which it bears date. The publishers announce that it is to be a magazine of general literature, without limitations as to theme, only as to quality of matter. Illustrations will be used as illustrations of the text only, and only where they will aid the main purpose of the matter.

Mr. S. R. KOEHLER, who for several years past has been pleasantly known to the public as the American editor of the *Magazine of Art*, published by Cassell & Co., limited, has resigned his position to devote himself more closely to creative literary work. He will be succeeded in the editorial chair by Miss Charlotte Adams, a young lady who holds a high position as a writer on art subjects, and who has for several years past been a valued contributor to the columns of the *Century Magazine*, *The Critic*, and the *Art Age*.

The November *Magazine of American History* has a superb frontispiece, the notable portrait of Governor Thomas Pownall, from the celebrated Lord Orford painting, in England. It is accompanied by an admirable study of this remarkable man, presenting much that is new and is furthermore delightfully readable. The second article of the number, "The Hermitage," a North Carolina home of great age, belongs to the popular series of "Historic Homes," for which this magazine is famed. [Price \$5 a year in advance. Published at 30 Lafayette Place, New York City.]

THE "Interstate Primer and First Reader," by Ellen M. Cyr. Chicago: The Interstate Publishing Co.

THE place of honor in the November *Atlantic* is occupied by a clever story by Josiah P. Quincy, entitled "The Peckster Professorship," which treats a question of the day and will attract much attention. Mr. Percival Lowell contributes "A Korean Coup d'Etat," and Mr. John Fiske has a paper on the "Germs of National Sovereignty in the United States."

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The Living Church.

Chicago, Saturday, Nov. 6 1886.

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

Believing that the clergy appreciate the efforts of THE LIVING CHURCH to maintain its present high standard of excellence, and the exceptionally low rate of one dollar a year, an earnest appeal is made to them to increase the subscription list in every parish. Specimen copies are supplied free, post-paid, to all addresses forwarded, and a liberal commission is paid to local canvassers. No travelling agents are employed.

The Southern Churchman has lately admitted to its columns a scurrilous communication about this journal. No one will ever be allowed in THE LIVING CHURCH to bear such false witness against a neighbor; at least while the present editor continues in charge.

In all the debates on the several subjects of name of the Church, changes in the Prayer Book, Appellate Court, etc., the red rag of "ritualism" was flaunted by only one speaker, and he was a layman from the South. He seemed to have emerged suddenly from the dark days when Drs. DeKoven and Seymour were under the ban. He is fifteen years behind the times.

DURING the debate on Prayer Book revision, in General Convention, a distinguished deputy remarked that he thought the crudity was in the critics rather than in the contents of the Book Annexed. What does he think of Canon Bright? He is one of the critics, and this is what he says: "I had rather put up with our want of variety (in the English Prayer Book) than with what, in my opinion, falls so far short of the 'enrichment' required. I mean that the new matter is, to my mind, unfelicitous and unsatisfactory. * * * Until your Book Annexed can be purged of fancifulness, I should deprecate its adoption." This was substantially the view taken by the Convention.

ONE of the most important actions of the late Convention was the concurrence of both Houses in a rubric

requiring the Nicene Creed to be said at least on the five great festivals. This must be adopted by the next Convention, before it becomes binding. Meantime, we understand, the bishops have appointed a commission on the text of that creed, and it is hoped that it may be given us in its ancient and orthodox form. The opposition to the compulsory use of the Nicene Creed, as we now have it, curiously enough comes from two extremes—the extreme "high" and the extreme "broad." The former object to it because of the interpolation of the *filioque*; the latter because of its strict definitions. The great body of clergy and laity believe that obligatory use would tend to check the growth of rationalism, at least among Churchmen:

A CORRESPONDENT writes with a sharp pen arraigning our foreign missionary management, and concluding with these words: "There are many who begin to doubt whether their contributions would not better be distributed at their own discretion, than at the discretion of those whose mode of dealing is equivocal, extravagant, domineering, and un-Churchly." We beg our correspondent and others who entertain those views to be patient, and to note that the General Convention has adopted measures calculated to obviate these objections so far as they are well founded. For the first time in the recent history of our missionary work these objections have found expression, in a measure, and a disposition has been shown by the Board of Missions to remove them. It remains to be seen whether the intention of the Board, in making the new arrangement, will be carried out. If the Board of Managers appreciate the situation, they will institute more vigorous and popular methods of work. They will put the money at their disposal where it will do the most good. They will see to it that it does not cost the Church \$107, annually (as estimated by our correspondent), to minister to each foreign communicant. Let us have results; something to show for expenditure and sacrifice.

THE Bishop of Jamaica is a man of courage, and also, of great plainness of speech. Such, at least, is to be gathered from an "Appeal" he has recently made for "Public Morality." He takes for his text, as it were, the "plain, unvarnished fact" that since 1878, nearly sixty per cent of the births in that island have been illegitimate. That is a very serious showing, and he does not make it either a question of class or color. He considers it the result of bad social conditions, which to a great extent are removable. How to remove it, partly by legislation, partly by

the formation of societies similar to the Church of England Purity Society, partly by the stirring up of public opinion, etc., forms the substance of his "Appeal." It is plain that a bishop who comes to the front, and delivers himself in the sensible and sturdy language of this document, does not propose to leave all the fighting of the world, the flesh, and the devil, to other people, nor to fight them according to the method of fighting a duel on opposite sides of the Mississippi river. There must be not a few people in Jamaica who would consider it more advisable for the bishop to abide unconcernedly in his "Lodge," and take the world as he finds it. A courageous leader, however, rarely fails of a following, and everybody should enter heartily into the Bishop's prayer, that "God would hasten the day when the great majority of the sons and daughters of Jamaica will be born amid the healthful, moral surroundings of pure homes, and be nurtured under the guardian care of loving fathers and mothers."

THE retirement of the Rev. Dr. Huntington from the committee on Prayer Book Revision is regretted by all friends of the movement, and more so, if his decision has been taken under an apprehension that his services have not been appreciated. We think we voice the sentiment of all Churchmen when we say that his work, as a leader in that movement, has been distinguished by great ability and admirable good temper. He had the courage, foresight, and tact to secure a hearing for the cause, at a time when it seemed hopeless; and in all the phases of the discussion he has borne himself like a Christian and a gentleman. He has shown perseverance, skill, and determination, without which he could not have won respect, as the advocate of a great movement against which many forces in our composite Church life were naturally arrayed. That he is honored and praised, even by those who have felt it their duty to oppose some of the most radical changes advocated by him, may not be a sufficient recompense for all his self-sacrificing labors in this cause; but in the results attained and sure of attainment, we trust that Dr. Huntington will have satisfaction and reward. He has helped us to shorten services and to the restoration of several treasures lost by our American revision a hundred years ago. He will always be remembered by the American Church with gratitude, and the Prayer Book of the coming century will bear the impress of his earnest and honest toil. Dr. Huntington should not be allowed to retire from the committee without a rising vote of thanks.

GENERAL Convention has adjourned, the bishops and deputies have gone home, and the committee of management are taking a rest. We hope they feel repaid for their incessant exertions during the last two or three months, by the consciousness of having done a most important service to the Church, and having won the admiration and gratitude of all Churchmen who have attended the Convention. With them should be remembered the Bishop who directed, and the liberal laymen who furnished the means for carrying out such a great work. We have not, at this time, the figures at hand for making up a statement of the entire expenditure; the rent of Music and Apollo Halls was \$1,685 and the lunch expense was about \$3,000. We are glad to hear that all bills have been paid and that no arrearages exist.

When the order was taken in 1883 to hold the next General Convention in Chicago, it was understood that entertainment would not be expected and that the dioceses would make provision for their bishops and deputies. To some extent this has been done, but in a large number of cases private hospitality has been extended. Nearly all the bishops attending have been entertained, and about one-half of the lay and clerical deputies. The large Canadian delegation was entertained for several days at the Tremont House. We may be pardoned for mentioning these facts, in view of the misgivings that were expressed as to the expediency of holding the Convention in Chicago.

THE last night session of the Convention of '86 will long be remembered for the notable debate in the Lower House, on the interpretation of the Constitution. It is provided in Art. 2, that in a vote by orders a majority of each order represented shall be sufficient, but in Art. 9, it is ordered that the majority required for changing the Constitution shall be equal, in each order, to a majority of the dioceses which have adopted the Constitution. The attempt was made to apply the same requirement to changes in the Prayer Book. Judge Sheffey, as usual, was on the conservative side, and warmed up in his eloquent way till he made the roof ring, trying to show that the Prayer Book was a part of the Constitution. Everybody likes to hear the Nestor of the House of Deputies when he is thoroughly aroused, though his arguments do not always carry conviction. Judge McConnell, of Louisiana, sustained Judge Sheffey's views with dignity and force, but not with much effect. On the side of the usual interpretation, and opposed to these distinguished jurists, were Chancellor Woolworth of

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Omaha, and Judge Wilder of Minnesota. We were proud of the Church in the West when these representative laymen held the House in eager attention to their masterly exposition of the principle of interpretation. Though the five-minute rule of the closing hours was not applied by the president, they spoke very briefly. Every word counted. The vote of the Convention was almost unanimous to sustain the chair in the decision that the ordinary rule of voting applies to actions referring to the Prayer Book.

CONFESSIONS OF A BAPTIST.

The editor of *The Forum* must be chuckling over the success of his plan for entrapping ecclesiastical malcontents. The first "confession" was by "an Episcopalian," and it was funny enough; but a Baptist who follows seems determined to "better the instruction." The most amusing part of his discourse is, perhaps, the commendation which he incidentally bestows upon Baptist usages. He admits, with evident approval, that "no one is really a Baptist until he is old enough to stand up before the whole congregation and tell why he is a Baptist." This "rational method," he thinks, "enables the church as a grand jury to judge whether the candidate has been sufficiently convicted and sufficiently pardoned to be enrolled as a member." Think of a congregation of sinners solemnly sitting in judgment on a young convert and deciding that she has not been "sufficiently pardoned" to bear the holy title of Baptist! This is not a part of the "confessions;" it is the writer's idea of a "rational method." He congratulates the Baptist denomination, moreover, on admitting all infants to heaven. They are not considered fit for the Kingdom unless they die, but "to other sects must be awarded the glory of teaching a system in which all infants who do not receive the watery seal upon their brows are exposed to everlasting fire." There are more than a hundred other sects and possibly we are not informed upon all the systems which they teach, but we are curious to know which of them consigns unbaptized infants to Gehenna. Among his confessions our Baptist friend ought to include his own invincible ignorance.

He says that "insistence upon some particular initial rite seems an unnatural obstruction to church fellowship;" yet, "to make such a service (as Baptism) optional, or to permit any other form, would destroy the special significance of the Baptist organization as a sect." Then the special significance of the sect, whatever it may be, by his own confession ought to be destroyed. The Baptist sect is "an unnatural

obstruction to Church fellowship." We have entertained this opinion for a long time, but we never expected to meet a Baptist who would confess it. The conclusion is sound, but the premise is absurd. Church fellowship means, if it means anything, the fellowship of those who are members of the Church. No one can be a member of the Church or of any society, who does not receive the "initial rite." The initial rite of the Christian Church is Baptism. It was so appointed by the Founder of the Church, it has been so understood and practised by the Church in all ages. It is an irreverent impertinence, not to call it by a more dreadful name, for a Baptist preacher to pronounce that "insistence upon the initial rite," ordained by Christ, is "an unnatural obstruction to Church fellowship."

In justice to the Baptist penitent it must be acknowledged, that when he comes to Baptist Calvinism he does the subject full justice. He says: "The religion of Jesus Christ and the theology of John Calvin will not mix." We agree with him. The sooner the denominations which are trying to mix them abandon the work and disband, the better for them and for the world.

THE WHITE CROSS.

The *Chicago Times* is not altogether pleased with our White Cross Society because it is composed exclusively of Churchmen, made up of "members of a single religious denomination," "as if it were designed to cultivate purity among the men and women of a single Church." The same objection would hold against our Church Temperance Society, and against many Church guilds which are organized to promote morality, charity, and religion. It is an objection which appears to us quite groundless. If Churchmen, who at their Baptism renounced the sinful lusts of the flesh, desire to strengthen each other and to extend a helping hand to the weak and erring outside the fold, there should be no criticism upon them for organizing a society to promote these ends. Other Christians may work on the same line, and the White Cross Society will bid them God-speed.

It is not the object of this organization to promote purity only within the fold of the Church. Its influence is to be felt throughout the community, so far as the society is able to extend it. Nor is it the purpose of this society to preserve purity "among women," chiefly, but to strike at the root of the social evil by elevating the standard of purity among men. And here is the wisdom and strength of the movement. It begins where impurity begins—among men. It aims to inspire them with a lofty ideal of purity, and with

a chivalrous spirit towards woman which will guard and cherish her honor, whether she be sister or servant. It goes without saying, that if men were pure, women would be pure. If young men were educated to abhor all suggestion of impurity, and to realize the deep damnation of such sin, if they were profoundly convinced that everlasting degradation descends upon the men and women who are guilty of it, there would indeed be a powerful and efficient influence to "check the flow and reduce the volume of the streams of vice which flow through society," as *The Times* admits there ought to be. It is just this influence which the White Cross is calculated to promote. It was organized by the Bishop of Durham a few years ago, to promote purity among men, and by this means to protect women. It has extended rapidly, and is now represented in every part of the English-speaking world. In this country, the Rev. Dr. DeCosta, of New York, has been the active and able promoter. It has its branches in every State, in many schools and colleges. It is doing a noble and much-needed work, and we do not believe that the Christian public, of whatever name or communion, will frown upon it because the promoters of it are Churchmen. It may be that narrow-minded sectarians (and there are a few such in every body) will belittle the movement on this account; but public opinion will concede to the Church, in this as in the temperance work, the honor of opening a better way for reform than has heretofore been known. As in the temperance reform, the Church society goes to the root of the evil by bringing all moral and religious influence to bear upon the intemperate, instead of expending its force mainly upon those who minister to the appetite for drink; so in this, the Church society directs its influence to restrain the lusts of men, instead of aiming chiefly to reform those who have given themselves to serve it. The principle is sound, and the plan is unqualifiedly commendable.

Another feature which *The Times* does not seem to like, is the prominence of the clergy in this movement. It is pure assumption to say that this is "an insinuation that no one unless a clergyman is possessed of sufficient purity to participate in the movement." This is a work in which the clergy are the commissioned teachers and leaders of the people. It relates to the Baptismal vow administered by the pastor at the font. The sin which it is organized to banish from society is the most enormous, the most widely-prevalent, the most soul-and-body-destroying vice which civilization has ever had to contend with. If intemperance is a dangerous and

downward path to ruin, lust is a precipice that overhangs the bottomless pit. If we would save the women who are upon the edge of it, we must get strong hold of the men who are dragging them down. And who should lead this great movement to save men and women from the curse, if not the clergy? They are the leaders, but they are not the great body who are associated in this beneficent Christian work. Laymen are everywhere rallying at the call, and there is already a great army enlisted.

Our contemporary launches an innuendo against some of our bishops, who spoke of the evil of impurity at the public meeting last week, because they seemed to know so much about "the mysteries of the slums." Would that they were only "of the slums!" They are the mysteries of reputed "high life." They are "wickedness in high places." They are the secret sins, the extent of which only clergymen and physicians know, and they know only in part.

It is a frequent accusation of the secular press, that the clergy live in an ideal world and know little or nothing of the real life of the people. When it transpires, as in this case, that they are better informed than the city editor, they are rebuked for knowing too much. They know enough of the prevalence of the evil of impurity to fill them with alarm, and to make them zealous for the promotion of the cause which the White Cross represents. It is due to our contemporary to say, that this cause, in itself, has unqualified endorsement in the article from which we have quoted.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE VOICE OF THE FATHERS.—ST. IRENEUS.

Our view of the early Church, now brings us to the western borders of the great empire of Rome, where the Church had been established for over a century. St. Polycarp, conscious of the opportunity afforded by the commerce between Smyrna and Marseilles in the far west, had during his lifetime sent Pothinus as a missionary, who fixed his see at Lyons, and began the work of evangelizing the vast reaches of Gaul. Here he was joined by Irenæus, a fellow pupil with him of St. Polycarp, who possibly by the direction of the Bishop of Smyrna, came out to be a presbyter to Pothinus. They labored together until the terrible persecution arose under Marcus Aurelius in A. D. 177, during which the martyrs of Lyons and Vienna wrote their names in blood upon the pages of the Church's history. St. Irenæus was sent to Rome to expostulate against the ferocity of this persecution. Arriving there, he finds heresy creeping into even high places in the Roman Church. The Montanist doctrines, involving the acceptance of Montanus, a native of Phrygia, as the agent of a new and more complete revelation, were favored by Eleutherus, the Bishop of Rome, and to the opposition of this

schism St. Irenæus at once addressed himself. See what an argument exists in these facts against the doctrine of modern Romanism that from the beginning the bishops of Rome were possessed of an especial and infallible authority in the Church. Here is Gaul, at the very doorway of Rome, evangelized by direction and authority of the Bishop of Smyrna, while a presbyter from Lyons goes to Rome itself and impeaches the doctrines of the bishop of the imperial city. Slight trace of primitive infallibility, is it not?

Returning to Lyons, St. Irenæus finding Pothinus dead by martyrdom, becomes the bishop in his stead, and as he had assailed heresy in Rome, so the work of his life shapes itself as the insidious and disgraceful theories and practices of the Grecian philosophies follow him and assail the purity of the Church.

The years between A. D. 150 and the council of Nicæa in A. D. 325, are filled with a double conflict. On the one hand, persecution at oft recurring intervals prostrates and vexes the Church. On the other, heresy and schism threaten her life and purity from within.

The origin and development of the baleful and absurd doctrines of Gnosticism in its various forms, are questions with which we are not concerned. It is enough to know that the "false teachers" foretold by both Master and Apostles "crept in unawares." The rites and orgies of licentious philosophy became sadly confused with much that was Christian, at least in its phraseology, and the purity of the entire fabric of the Church was threatened thereby. Lust and debauchery were the lines whereby the power of evil essayed to lead captive the newly converted Christians, and but for the providential power and skill of men like St. Irenæus, it had wrought still more terrible havoc in the Church.

But St. Irenæus was skilled for just this work. He stripped the Gnostic philosophy of its high sounding phrases, and showed the loathsome reality within, for in all the history of human vagaries of thought, there never was anything so fair without, and so foul within as this pseudo-Christian philosophy with its unintelligible mingle of Greek mythology, Roman lasciviousness, and Christian words.

But in spite of the terrible seductiveness of heathenism and heresy, St. Irenæus made Lyons a Christian city, and kept it so during his life. He was martyred A. D. 202 in the persecution instigated by the Emperor Severus.

His works, that remain in somewhat voluminous and complete form, are among the most valuable of all the earlier Fathers. They make a graphic picture of the civilization, thought, and customs of this early age, and afford at the same time a clearly drawn description of the dogma and discipline of the second century of the Church. Much of the writings of St. Irenæus would be tedious to any save the investigator of Gnostic history, as chapter after chapter is devoted to the confuting of the minute details of the fatal delusion, showing us indeed how great a hold it had on the mind of the age. In the last books, however, of his work "Against Heresies" the Father bends himself to the establishment of the true philosophy of the Gospel. Here he quotes a great quantity of Holy Scripture, giving an interesting illustration of the method of early interpretation.

The passages of especial interest in this connection are contained in the

third book of his work against heresies. He has advanced to where he is prepared to defend the Christian philosophy upon its two-fold ground of inspiration and history.

He begins by stating that the holy Apostles did nothing either of word or work, until there had first come upon them the Holy Ghost, and having laid this foundation, his great proof against heresy is that in direct and regular succession from the Apostles the present bishops had maintained an unbroken continuance of tradition. It is merely a second century emphasis upon the earlier words of St. Ignatius: "No Church without the bishop." St. Irenæus stakes all upon the Apostolic Succession. From Chapter III of the third book the following quotations demonstrate the whole position and doctrine of the Church of the second century.

He says: "It is within the power of all, therefore, who may wish to see the truth, to contemplate clearly the tradition of the Apostles manifested throughout the [whole world; and we are in a position to reckon up those who were by the Apostles instituted bishops in the Churches, and to demonstrate the succession of those men until our own time.

"Since, however, it would be very tedious in such a volume as this, to reckon up the succession of all the Churches, we do put to confusion all those who in whatever manner, whether by an evil self-pleasing, by vain glory, or by blindness and perverse opinion assemble in unauthorized meetings. We do this by indicating that tradition derived from the Apostles, of the very great, the very ancient, and universally known Church, founded and organized at Rome by the two most glorious Apostles, Peter and Paul; as also by pointing out the faith preached to men, which comes down to our own time by means of the succession of the bishops. For it is a matter of necessity that every Church should agree with this Church on account of its pre-eminent position, that is the faithful everywhere, inasmuch as the Apostolic tradition has been preserved continually by those who exist everywhere."

PERSONAL MENTION.

- The address of the Rev. Wm. Bogert Walker is changed to 490 Vanderbilt Ave., Brooklyn, N. Y.
- The Rev. Jno. Martin of Kent Co., Maryland, diocese of Easton, has removed to Princess Anne, Somerset Co., Md. Address accordingly.
- The Rev. Frank B. Draper has accepted a call from St. Luke's church, Matteawan, N. Y., to become their assistant-minister in charge of the parish chapel. After Nov. 1st he may be addressed accordingly.
- The address of the Rev. Geo. P. Hebbard is changed to 595 Pavonia Ave., Jersey City Heights, N. J.
- The address of the Rev. F. B. Ticknor is Hendersonville, N. C.
- The Rev. Walter Scott has resigned St. Paul's church, New Albany, Indiana, and accepted a call to St. Paul's church, La Porte, in the same diocese.
- The Rev. W. L. MacEwan has accepted a call to the rectorship of St. Paul's church, Walla Walla, Wash. Ter. Address accordingly.
- The Rev. Benjamin S. Sanderson, S. T. B. (late of Wetherfield, Conn.) has accepted a call to the rectorship of St. Stephen's church, New Hartford, Oneida Co., diocese of Central New York, and entered upon his duties the 18th Sunday after Trinity. Address accordingly.
- The postoffice address of the Rev. W. W. DeHart, S. T. B., after December 1st will be Hazlehurst, Miss.
- The Rev. John Anketell, A. M., in addition to his regular duties at Bellevue Hospital, has become again an assistant-minister at St. Barnabas chapel, N. Y.
- The Rev. M. H. Hunter, formerly of Cockeysville, Md., has removed to New York, at which city his address is 118 W. 63rd St.
- The Rev. J. H. Logie has accepted the assistantship of Christ church, Baltimore, Md.
- The Rev. F. K. Leavell has become assistant at Emmanuel church, Baltimore, Md.
- The Rev. R. H. Wright has accepted a call to the rectorship of St. Luke's church, Newtown, Bucks Co., Pa. He will take charge on November 7th.
- The Rev. W. Herbert Assheton, who several months ago resigned the rectorship of St. Peter's church, St. Louis, has been unanimously elected to take charge of St. Mark's Memorial church, St. Louis, a parish recently organized in the west end of the

city, whose edifice will shortly be erected to the memory of the late Bishop Robertson.

The Rev. Dr. DeLew has moved from Prince Frederick, Calvert Co., to 486 E. Chase St., Baltimore, Md. Address accordingly.

The Rev. Henry Langlois having removed from Prescott, Wis., to Minneapolis, Minn., should be addressed accordingly in the future.

OBITUARY.

BREWER.—Entered the rest of Paradise, October 23rd, 1886, at 13 Irving Place, Brooklyn, N. Y., after a very short illness, Richmond, only son of Charlotte S. and the late Rev. Darius R. Brewer, in the 26th year of his age. "Precious in the sight of the Lord is the death of His saints."

WILKINSON.—Entered into rest on Saturday, Oct. 23rd, 1886, at Farmington, Ills., William Wilkinson, aged 93 years and 5 months, one of the pioneers of the Church in that part of the West, the principal founder of Calvary parish and for nearly all these years senior warden of the parish.

A good man and righteous, ever striving for the glory of God and the extension of His Church, never so happy as when working in Her behalf. One well ruled his own house, bringing up his children (with the most efficient help of his sainted wife) in the nurture and admonition of the Lord, so that men seeing the results said: "It would be well if all families could be brought up under like influences."

Six of these children are now living, bearing ample testimony in their lives to the piety, worth and true devotion of their parents. The three sons are well known, especially the two elder, one as prominent in our diocesan councils, the other as an honored, efficient and much-loved priest of the Church. Three daughters whom to know is to honor as noble, godly women.

"The hoary head is a crown of glory, if it be found in the way of righteousness," and such was that of our departed friend and brother. J. B.

WATSON.—Entered into rest, Sunday, October 24th, 1886, Mary A., aged 77 years, widow of the late Rev. Wm. Watson, of Hudson, N. Y., and mother of Mrs. R. M. Watson, of Chicago, Illinois.

Born in Plymouth, Conn., where her early years were spent, and where in her girlhood she was confirmed, she was married at the age of eighteen to Mr. Stephen M. Mitchell. Of five children, but one is living, Mrs. Rosetta M. Watson, of Chicago. After the death of Mr. Mitchell she spent eleven years of her life a widow in her native town. In the year 1855 she was married to the Rev. Wm. Watson, of Hudson, N. Y., who died in 1863. As a clergyman's wife she beautified and strengthened her character were fully brought out, and her example as a true Christian woman exerted a marked influence upon all with whom she came in contact. Since 1864 she resided with her daughter, Mrs. R. M. Watson, in Chicago. The last twenty-two years of her most lovely and useful life were passed as a member of Ascension parish, where her quiet devotion to duty, and the saintly purity of her example exerted a gentle but persuasive power upon all who knew her. The fine natural traits of her character were rendered more lovely by the power of grace, and "none knew her but to love her, none named her but to praise." The one consolation for those who are left to mourn is that her whole life here was a preparation for the life eternal upon which she has now entered, and the assurance that after the faithful labors of a life of devotion and trust she rests in the Paradise of God.

RANKIN.—Entered into the paradise of God on October 19th, 1886, Charles Woodruff Rankin, S. T. D., rector emeritus of St. Luke's church, Baltimore.

Venerable, venerated, beloved this noble priest of God has gone to his well-earned rest. In the city where he lived, and ministered for so many years, the news of his death brought sadness to thousands of hearts—and not there only, in the place of his home and work, but everywhere, throughout the length and breadth of the American Church, for he was known far beyond his own immediate sphere of labor—known, and honored, and loved.

He was a remarkable man—a man pre-eminent among his fellow-men—remarkable for his intellectual power and attainments, remarkable for the noble and winning qualities of his heart. There was an impressive grandeur combined with a sweet simplicity in his life and character which it is given to but few, comparatively, to attain. His character was fashioned by the precepts of Him Whom he so faithfully served. His life, as nearly as was possible, was "hid with Christ in God."

He was a man of stainless purity, of spotless integrity, of unblemished honor, with the nicest sense of justice and right. He was a large-hearted man, he was a kind man; he was a true man—true to himself, to his own high ideals of duty, true to his friends, true to his principles, true to his God. In one word, he was a Christian gentleman in the highest and best sense of the word.

His manners were peculiarly and remarkably cheerful, genial and attractive, and illustrated, with accurate fidelity, the kindly feelings, the warm affections, the devoted friendships of his heart. Easy of access to all who would approach him, affable to a degree that at once removed the constraint of even the most diffident, animated and often joyous in conversation, entering heartily into all innocent amusements, he yet suffered no one ever to forget that he was a consecrated man, a man set apart and devoted to a sacred service. He was a priest of the Most High God, and it was ever plainly manifest in his look and words and actions.

And as a priest and teacher of righteousness, how glorious, how blessed is the record he has left behind him! Faithful, steadfast, zealous, enthusiastic, he wrought a work such as it has been vouchsafed to but few men to accomplish. It would be difficult to rate too highly the influence he exerted. It was deep and far-reaching; moulding most remarkably the minds and hearts of the people of his congregation; it spread thence, as from a living centre, in all directions, until it was felt, in various ways, from one end of our great country to the other.

As a preacher he was terse, earnest, vigorous, and instructive, and his sermons never failed both to stir the hearts of his hearers and to convince their understandings. But it was as a teacher—in the way, specially, of catechetical instruction—that he was so widely known and so justly famous. In this sphere he was unrivalled.

The Catholic movement in the Church in this

country, with all that it involves—multiplied services, frequent Eucharists, deepened reverence for holy things, increased devotion on the part of clergy and people, the revival of ecclesiastical architecture, the organization of Sisterhoods and Brotherhoods, the love and use of the beautiful in religion, the cure of individual souls—owes to him, under God, more than to anyone else in this diocese, its present influential predominance. He led the van in the great struggle, bore the brunt of the conflict, endured the contumely and the persecution, and lived long enough to have justice done him by many of those who once misunderstood and strenuously opposed him, and to see the harbings everywhere of an assured and complete victory, all over the Church, in the not distant future.

As one who knew him well has written since he passed away: "He labored to help the sick and dying, the indifferent and the ignorant, and to raise up to the right ideal, and show to the world, all the glory and beauty latent in the Church. Every bright and beautiful Easter which we, or our friends outside our fold, enjoy, is due to him. The wonderful increase at the offertory is, no doubt, the effect of his teaching that our money is as much due as a devotional exercise, as our prayers and praises, and is to be given with solemnity and thanksgiving. Who but he first preached Christian science to us? the mathematical teachings in nature and Scripture, the wonderful order of sounds, and scents, and colors, that lay unnoticed around us." And the same writer says, most beautifully and tenderly: "Our sorrow at his death can have no sting in it, and his joy must be great in the nearer presence of that Lord Whom he worshipped and glorified with every sense, pointing out the same joyful pathway to all who came under his blessed influence." May he rest in peace, and may perpetual light shine upon him!

TO CORRESPONDENTS.

DECLINED.—"The Surpliced Choir," "The Committee of Revision—A Plea for a Particular Prayer before Election," "Old Trinity at Early Morn."

APPEALS.

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

GENERAL APPEAL.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 70 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

A CHURCHWOMAN of 15 years' experience in teaching desires an appointment, or charge of a church or mission school; can play the organ and make herself useful in mission work. Refers to the Rev. Luther Pardee, Cathedral Clergy House, 18 S. Peoria St. Address Mrs. MURRAY, 110 W. Ohio St., Chicago.

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

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

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THE SEABURY DIVINITY SCHOOL.

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The Household.

CALENDAR—NOVEMBER, 1886.

- 7. 20th-Sunday after Trinity. Green.
14. 21st Sunday after Trinity. Green.
21. Sunday next before Advent. Green.
28. 1st Sunday in Advent. Violet.
30. ST. ANDREW, Apostle. Red.

THE PRAYER BOOK.

BY MRS. J. L. MOORE.

'Tis but a small volume bound plainly in black. With title in quaint letters writ on the back. Its leaves worn with turning and soiled with the tears Of one who had treasured and used it for years; My mother once valued and read it with care, This dearly-prized copy of sweet "Common Prayer." Oh! who would dare change its harmonious words, The grand opening sentences, sounding like chords From the trumpet of heav'n, announcing always, The presence of God in His temple of praise; The confession of sins, their pardon assured, Thanksgiving and praise for the blessings secured; Its Anthems and Glorias, lifting the soul To heights where God's praises unceasingly roll, The Collects of mercy, the Gospels of peace, Epistles of wisdom our faith to increase; Its sweet, solemn Litany, where the heart's grief May find supplication for gracious relief; The Creed universal, which Christians devout Repeat with a sense of devotion throughout; The Sacraments holy, in beautiful forms, Bring peace to the soul from life's turbulent storms; And then the sweet offices, all we desire From the moment of birth, till at last we expire, And are left, with the message of heav'nly trust, Till the last resurrection—dust mingling with dust, When we hope, in God's mercy, from death to arise, And "hail Him in triumph descending the skies!" 'Tis all Christians need for their comfort or care, Oh! change not the "Book" of our sweet "Common Prayer!"

Sheboygan, Wis., Oct. 15, 1886.

THERE are at present 33 foreign cardinals, and exactly the same number of Italian cardinals. This never occurred before in the history of Papacy.

A GERMAN physician defines the main difference in the effects of whisky and beer to be: "Visky makes you kill somebody else; mit peer you only kills yourself."

MRS. AMELIA E. BARR, in her latest novel, speaks of the "Imitation of Christ" as "that wonderful book which John Wesley gave to the Methodist church, among whose members it has had the largest sale of any spiritual book of discipline."

THE Rev. Dr. Deems of New York City, thinks that one reason why so many ministers break down early in their work, is because they are constant "Sabbath breakers." The earnest clergyman never lets up from Monday morning until Sunday night, while the laws of nature demand a seventh-day rest.

"ORDINARY business knowledge and business habits are just as attainable by a woman as by a man," says Mrs. Craik. "To be able to keep accounts, to write a brief, intelligent business letter, and to accustom herself to exactitude and punctuality, is as easy and as valuable to a girl in her teens, as to a youth in an office or a young man at college."

GRANT ALLEN in the October Fort-nightly Review, at the conclusion of an article on "Falling in Love," asserts: "Marriage for money may go, marriage for position may go, but marriage for love, I believe and trust, will last forever. Men in the future will probably feel that a union with their cousins or near relations is positively wicked."

THE Rev. Dr. Lorimer, the well-known Baptist preacher, tells this story on himself: "When in London, a few weeks ago, I visited a market, and asked the name of a peculiarly ugly fish that lay on the counter. "We call them Baptists," replied the dealer. "Baptists!" I rejoined; "why Baptists?" "Because," he answered, "they go to the bad so soon after they come out of the water."

CARDINAL NEWMAN rises every morning at 5, and after concluding his devotions, returns to his room, sweeps out the uncarpeted floor, makes his own bed, and then goes to breakfast, which he begins with a plate of porridge and a jug of hot milk, of which he is very fond. He shaves himself every morning and, like Lord Macaulay, always manages to cut himself.

FOND mothers will be interested in this anecdote about little Gertrude: The nurse had left her sporting in the bath-tub, for a few minutes, when her mother was startled to hear her crying as if her little heart would break. Rushing to the rescue, she began to comfort the child by blaming the nurse. "I'm not crying about that," said Gertrude, between her sobs, "I'm crying about the earthquake!" She had been looking at some pictures of the frightful scenes in Charleston, and her pity for the sufferers overcame her in the bath-tub!

THE report of F. H. Wines, special agent of the tenth census, on the defective, dependent, and delinquent classes is full of interesting details. The number of males confined in prisons and work-houses in the United States in 1880 was 53,604, and of females, 5,005. The number of prisoners to each million of the population was 1,069; in 1870 it was but 853. There were 1,833 insane persons, 1,533 idiots, and 976 blind persons to each million inhabitants. There were 21,595 out-door paupers, and 66,203 inmates of almshouses, during the census year.

THE oldest German speaking university is Prague, founded in 1348; next comes Vienna, founded 1365; Heidelberg follows, being the senior of the universities in the German empire, founded in 1386; then Leipsic, in 1409; Freiburg (Baden), in 1454; Griefswald, in 1456; Bale, in 1460; Munich, in 1472; Tubingen, in 1477; Marburg, in 1527; Konigsberg, in 1544; Jena, in 1558; Wurzburg, 1582; Giessen, in 1607; Kiel, in 1665; Halle, in 1694; Breslau in 1702; Gottingen, in 1737; Erlangen, in 1743; Berlin, in 1810; Bonn, in 1818; Berne, in 1834; Zurich, in 1838; Strasburg, re-established in 1872, originally founded in 1567.

WILL'S BIRTHDAY.

BY FRANCES E. WADLEIGH.

It was very pleasant to lie curled up in the big chair, before the glowing grate fire, and read an entertaining book; so thought Will Coleman on the last day of November as he turned over "just one more" leaf of "Tom Brown" and settled himself a little more comfortably. Of course he was going to read only that one page, for it was almost time for him to take the train for home if he was to be there in season for evening service, but he told himself he might just as well be comfortable for those few moments; not realizing that he was thus lending a willing ear to the voice of the tempter.

He had been spending the afternoon with his Aunt Mary, who lived seven miles from the city; on his way to the train he had met his choir-master, Mr. Beauchamp, who said:

"Ah, Will, where are you off to in such a hurry?"

"Only out to Weston to spend the afternoon with my aunt; to-day's my birthday," replied Will pleasantly.

"Don't be late," said Mr. Beauchamp, thinking of the service.

"Oh no, I've got plenty of time, thank you," Will answered, supposing he meant the train out to Weston.

It was St. Andrew's Day; though St. Matthias' choir did not usually sing Evensong except on Sunday, they were to do so to-night, for a very distinguished bishop was to preach in their church, and both the rector and choir-master desired to show proper respect not only to the day, but also to the reverend visitor by making the service as beautiful as possible.

When Will left home he fully intended to return by seven o'clock, for he had some solos to sing, especially the soprano part in "The Lord is my Shepherd," which was to be sung while the collection was being taken up, and which he could render better than any other boy in the choir, even Fred Norton who had been there so much longer. But he had not been a half-hour at his aunt's before she made some remark about her plans for the evening, which showed him that she expected him to stay quite late, so he hastened to explain that he must take the 6:45 train for home, giving the reason.

His aunt and her husband were not Church people and professed to have no sympathy with "this everlasting running to church." His aunt said:

"Of course you're paid extra when you sing on a week day, are you not?" Will replied in the negative, and she continued:

"Did you promise Mr. Beauchamp that you'd be there to-night?"

"No, I don't know that I did, but he expects me; he's so good to us boys that he knows we'll sing whenever he wants us to. And as I did not say that I would not be present, of course he will look for me."

And now as he lay curled up in the nice easy-chair, Aunt Mary's suggestions came into his mind, and he began to debate with himself whether he really was obliged to go to that service; the more he thought about it the more (as this was a temptation from the Evil One), he was convinced that it was not absolutely necessary for him to go to church. Just then his aunt came into the room, with a plate of cookies in her hand, and said:

"Here's some of those Pilgrim cookies you are so fond of. And really, Will, I don't think you'd better go to church this cold evening; is there no

other boy who can sing your music?" "Oh yes, Fred Norton knows it," he replied a little hesitatingly.

"Let him sing it this once, then. Ah, here comes your uncle, ask his advice," and as Uncle Robert drew near, his wife stated the case to him. He, too, asked:

"Did you promise to be there?"

"No, sir, but they expect me?"

"What do you have meetin' to-night for?" Uncle Robert continued.

Will told him about the bishop, and also added that it was a saint's day.

"You folks always say that you do not worship the saints, why then do you have meetin' on what you call 'their days?'" his aunt asked.

"To remind us that they once lived, and taught, and suffered, for Christ's sake, and that we should strive to follow their good example, to 'follow them in all virtuous and godly living.' I have always been glad that my birthday is St. Andrew's Day, you know he left his work and everything to follow his Master, and it is nice to have such a brave model to look up to," was Will's answer.

Uncle Robert was a very slow speaker; he sat silent a moment while his wife exclaimed:

"You do have such queer notions! Of course it is right and proper to respect the martyrs who suffered such terrible things, but there's no use in carrying your admiration too far. And then too, I never could see any reason for dressing up ministers and choir boys in robes just like those the Catholics wear."

"Don't you say the same Lord's Prayer that the Roman Catholics say, auntie?" asked Will good-naturedly.

"Certainly I do; but that has got nothing to do with robes."

"Grandpa Coleman, your father, was in the regular army, and didn't he wear the 'robes,' the uniform, of the service he was fighting in? And are you not proud that you own the suit of 'robes' he wore the day he was struck by the fatal bullet?"

"But that is different."

"Yes, auntie, very different; grandpa was in the service of an earthly country, governed by a human being; we are in the service of a heavenly court, governed by the King of kings, and we are proud to wear his livery. Our cassocks and cottas are the uniform of the Captain of our Salvation," said Will with solemnity.

"That is a good answer, Will," said his uncle deliberately. "And seems to me if I was wearing that uniform I'd do my duty in it; if I was glad I had a saint's day for my birthday I'd always try to do as that saint would do if he were in my place."

"Why, Robert!" exclaimed his wife in surprise.

"Bravo, uncle! You've recalled me to a sense of my duty before it is too late. St. Andrew wouldn't have shirked a service even for the sake of the best good time that ever was; grandpa never kept out of an engagement because he didn't feel quite like fighting!" cried Will, jumping out of his chair and gathering together his hat, coat and gloves: "If I hurry I'll get into church now before the 'Benedic,' that's my first solo."

Thus roused to a sense of duty he did hurry, and (to Mr. Beauchamp's great relief,) slipped into the choir-stalls by a side door, while Mr. Kinsman was reading the second lesson, and never had he sung better than he did that night; he kept saying to himself: "I will try and do as St. Andrew would

do if he had this beautiful music to sing to the praise of the God Whom he served so faithfully." And as he sang the words: "O praise the Lord, all ye His hosts; ye servants of His that do His pleasure," he remembered that he was acting as one of God's uniformed hosts, one of His liveried servants, and he was thankful for Uncle Robert's reminder.

As he glanced over the stalls when the "Benedic" was ended, he saw that Fred Norton was absent, and as no other boy then in the choir was prepared to sing either that or the anthem, he was yet more glad that he was on hand after all.

As soon as the choir was disrobed, he went to Mr. Beauchamp and explained why he was so late; just then the bishop came up, and hearing a little of what Will was saying, began to question him; he soon had a clear idea of the case, and said:

"My boy, your uncle was quite right; we often pray for grace to follow the good example of those who have gone before us, and trying to do our duty as they would have done is one way of following them, for in these days of ease we are rarely called on to suffer very much for righteousness' sake. As for your uniform, may God give you grace to support its dignity, and bring no stain upon it, so that at the final great roll-call our Captain may promote you to the honor of being one of His 'good and faithful servants' to all eternity!"

Will was only a heedless boy, but with all his carelessness he realized that the prayer and blessing of a bishop, a successor of the Apostles, was a gift worth having; and as the bishop, in saying these few words, had laid his hand on Will's head, the boy felt almost as if he were being confirmed a second time; it had so deep an effect upon him that he never forgot it, and it was more than once the means of strengthening him to resist some of the many temptations that are ever around us.

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.]

SEVENTH CONVERSATION.

Subject—Eternal Life.

"I believe in the Resurrection of the body and the life everlasting."

I

Q. The last article of the Creed contains after all the great question for us: Is there a future, another, world? In theory we may admit it but in practice how few seem to act as if they believed it.

R. Yes, when we only see these verities through the fragments of arguments which we forget, and which are traversed continually by doubts, it is certain that few men believe.

To believe is to carry within oneself, in one's life, heart and blood, the very substance of that which one believes, that is the eternal difference between religion and philosophy. Religion gives that of which philosophy discourses.

I speak of mere metaphysics not of that which Gregory of Nazianzen calls the "most high and holy philosophy," viz., religion placed in the light. Faith has well been called "the seed and the beginning of eternal life."

Q. I long for faith in the life immor-

tal. How free and great humanity would be without the fear of death. Will an age never come when we men, in the light of faith, shall trust as naturally to resurrection as we do to awaking from sleep?

R. Let us pray that God's spirit may penetrate the world and bring this to pass. Meanwhile will you let me set before you my own convictions on the subject?

I believe that I see another world beyond this. In this present state I see the effects and traces of a higher life, and I therefore conclude that this higher life will come, as when the astronomer discovers in the sky movements which are inexplicable by the influence of the known stars, he concludes with certainty that there is some other body which he does not yet see, as was the case in the discovery of the planet Neptune.

What I am about to say I have drawn in from the teaching of the Church, and the convictions of a living faith, but the whole matter may be supported by a simple line of reasoning, from things as they are around us. Thus, man is seeking. He is seeking life. This life which he seeks is life eternal. Then eternal life awaits him.

II

Man then is a seeker. There is little need to prove this; it is demonstrated by the wide-spread instinct of prayer, the sense of imperfection and yearning for greater perfection, and by the tendency, so deeply rooted in our nature, ever to live in the future, and this ardent desire for some future goal is our title of nobility.

Moreover not only man but "all creation" in St. Paul's words, "groans and travails until now, waiting." The earth is as a vessel on its voyage and we are the passengers, all the movements of the worlds, and of souls are towards some end, for motion does not exist for itself, and, as a great geographer has said, the earth in her perpetual revolutions is searching perhaps for the place of its eternal repose. Thus man is a seeker, and the world with him, and the significance of such a fact, when we consider it, cannot but be immense.

III

For what then does man seek? Life! The present life is but the shadow of existence, it is rather a stirring of the living principle, an incitement to seek for fuller life, as childhood yearns for the more perfect life of the man. The soul of man, when it is lofty and pure, conceives and desires limitless beauty and goodness, and these golden dreams are inspired by God. The misfortune is that men are not brave enough to hold firm these prescient dreams of perfection; mockery, unbelief, the stupid customs of every-day life, too soon crush the upward spring of the fresh young heart.

But man seeks in one way or another, only it is very ill if he loses the sense of the yearning after the Infinite. The "carnal-minded man," who has no longer an eternal ideal, is like the brute beasts in this, that his conduct is purely empirical, and hence like them he constantly falls into snares. Seeking every day for happiness and being disappointed, he yet believes the morrow has the good fortune in store for him. What man at his highest moments really seeks for is another life, a life as St. Augustine says, "full, happy and immortal."

Look at the man pursuing science, viz., the life of the mind, does that life yield us all we need? Do we not feel with sorrow how partial our mental powers are, how enslaved to time and

space? How our faculties are dispersed and even in conflict one with another. One of the most humiliating facts of experience is our inability to fix our mind upon one point without losing sight of others, until we could almost cry: "If I cannot embrace a star but on the condition of forever losing sight of the heavens, of what avail is it to labor?" In the mind as in the forest there is a periodical fall of leaves, old thoughts decay or are forgotten before new ones can occupy the mind.

As there are stars which have disappeared in the heavens, so do thoughts perish from the memory. So too we may trace a day and night of the mind as well as the seasons. Who that has sought for mental illumination, but has been conscious of this strange phenomenon, the kind of necessary succession of light and darkness passing over the soul. A great idea appears above the horizon of the mind, and when we have eagerly meditated on the beauty of its rays of light, it changes its appearance, grows pale and sets. We would see it again, but it has gone from us, or if we think of it, it is no longer a living and actual vision, but an impression fading from the mind. Such is the present life of the mind, consisting as it were but of specks of light, as the stars are but as specks of light in the darkness of the midnight vault.

This is why philosophy is ever on the march, it is a want, a search, a progress, a travail. Philosophy seeks for full light and though perchance she has at times believed under a generous illusion that perfect day was about to dawn, yet after each philosophic period, at every evening of human thought, the saddened voyager might say with her sister, Poetry: "When shall mine eyes behold the heaven of splendors of the day whose light shall never pale nor die?"

Not the mind only, but the heart, seeks for "the life without end wholly and perfectly possessed." "Upon the earth," says a charming writer, "our life is made up of successive stages, but when death shall make us what we ought to be, may it not be believed that we shall enjoy at once the possession of our bright infancy and fair youth joined to our ripe age, as certain trees bear at the same time buds, flowers, leaves and fruits?"

This too seems the meaning of Augustine, when he speaks of this life as a "dispersion" and prays to be, at the last, gathered into one.

The present life is a series of details; where is its unity, its totality? Behold the race of man. It passes on point by point, wave by wave, and if in every soul the faculties, affections and thoughts are scattered, and only appear point by point upon this line of life which is effaced as we trace it, what are we to say as to the unity of the race of man? We are brothers, but what a strange family is ours! The greater part of our brethren we shall die without beholding. Our heart would love all men, as our mind would grasp all ideas, but even in the ebb and flow of this single generation, space separates us from the greater number of our contemporaries. Why then does not all humanity pray also, like Augustine, to be gathered together after the dispersion, that all together may sit down in the presence of the Creator, at their Father's table?

This is the future that Christ promised to His faithful ones: "I go to prepare a place for you . . . there shall be one fold and one shepherd; where I am, there shall ye be also."

Such is the life that mankind seeks, a perfect and united life, a life immortal, without division or dispersion either in ourselves or between ourselves and others, that we may be as "members of one Body."

And I hold that an instinct thus to seek would not have been implanted in the being of man had it not been decreed that he should find.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

Brethren, beloved of the Clergy and Laity, grace be to you and peace from God our Father, and from the Lord Jesus Christ.

The assemblage of this great Council of our Church, always an occasion of very deep interest, becomes increasingly impressive and important, with the growth and extension of the Church, and the added duties and claims of the day. Life is now so active and intense, the world moves on with such rapidity, that three years cannot elapse without changes of magnitude. The Church, like a mighty river issuing in the remote past from the everlasting hills, flows onward from age to age, through unfamiliar regions and amid varying scenery.

Of the progress made by our country we are impressively reminded by the spectacle presented to us in this great city, with its magnificent buildings, hurrying crowds, and immense business transactions. Standing here where, within the memory of living men, the wilderness was almost untrodden except by the foot of the savage, the marvelous increase, whereof this is a specimen, which astonishes the stranger, and which is contemplated by the citizen with pride and exultation, may well awaken the anxiety of the patriot and the solicitude of the Christian. In what a momentous period of the world are we living! In what a land is our lot cast! What immense responsibilities press upon the Church! In these novel circumstances and untried conditions she is brought face to face with new emergencies and perplexing problems. She has opportunities of unexampled usefulness, claims multiplying and cogent, a stewardship solemn and tremendous.

Shall these broad and fertile regions be the abode of an intelligent, righteous, and Christian people, united not only under one form of government and assimilated in various social agreements, but also bound together by faith in one Redeemer and by the principles which He came from heaven to establish? Shall there be a power for good contending constantly and successfully against the various forms of evil, and tendencies to corruption, that are already working with baneful potency, and which, unchecked, will develop with terrific energy. Can the national heart be kept sound and the national life pure, where there are influences abroad so fraught with danger?

Among the most obvious and alarming of these perils we instance the temptations incident to a rapid increase of wealth, the contempt of lawful authority and the spread of unbelief. That the increase of riches and the means of indulgence consequent thereupon are hazardous, not only to the spiritual life of the Church, but also to the tone of public morality and the highest interests in the state, needs little argument to prove. History abundantly confirms and illustrates the warnings of the Divine word. Great nations, intoxicated with success, lifted up with pride, enervated by luxury, inflamed with covetousness, have fallen from their early and purer state into corruption, decay, and ruin. Under the conditions of modern civilization new dangers spring from the inequalities of the social state, the increase of poverty, discontent, and pride being as marked as the accumulation of fortunes and the growth of luxury. How shall this discontent and misery be remedied, wealth recognize its stewardship, affluence own the brotherhood of man, and the less favored and successful of the community be rendered cheerful and contented with their lot?

As a people we glory in liberty. Largest freedom inspires our institutions and our policy. Before the law all are equal. No invidious distinctions or privileged classes are recognized.

But liberty is not lawlessness. Nay, disregard of law and right is productive of the worst of tyrannies, whether it be exercised by an autocrat or by a multitude. How vitally important that this

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freedom, which we so dearly prize, be kept inviolate, and that people who have the right of self-government be capable of governing themselves and acquire those habits of self-restraint and cheerful submission to authority which are indispensable to security, order, peace, and stable prosperity!

With the enlargement of knowledge, scientific discoveries, activity of the press, fearless speculation and facility of propounding and urging the wildest theories, it is no marvel that unbelief should be rife and widespread. A period of prosperity and sensual indulgence tends naturally to irreligion and materialism. It is not surprising, therefore, that infidelity should raise its head, should vaunt its superiority to what it represents as the fables of an ignorant age, seek to subvert men's faith in the word of God, declaim against the institutions of Christianity, and venture to question the very existence of the Lord God Omnipotent.

Neither is it the open enemy that we have most cause to dread, but the insidious, lurking foe, creeping into our schools, colleges, and homes, infecting to a large extent the literature of the day, and spreading its latent poison in many unsuspected ways.

These and other unhealthy influences, which will be presented for our fuller consideration, threaten our peace and life. When we look them fairly in the face, we might well tremble for the Church and the country if we had only human weapons to wield in this warfare. But, blessed be God, we have something better than the arm of flesh in which to trust, something better than philosophy, education, learning, policy, or physical force. We have the word and spirit of the living God. There is one agency that has encountered successfully enemies as mighty as those now arrayed, and triumphed over difficulties and obstacles as formidable as those with which we are now confronted. The Gospel has not lost its power. The Son of God is riding forth conquering and to conquer. He must reign until He hath put all enemies under His feet. And to the task set before us, as a part of the Church of Jesus Christ, to extend His reign over this fair, broad land, and to make this American republic submissive to His sway, we address ourselves hopefully, because we trust and believe He is present with us. We feel as did the Holy Apostles at Ephesus "a great door and effectual is opened unto me of the Lord, and there are many adversaries." The door is great indeed. Never was a Church called to a nobler work or impelled by sublimer motives. How much of the future destiny of this mighty nation may depend upon our fidelity, our diligence, our godliness and zeal, our consecration of energies, endowments, capacities of teaching and impressing the masses of our land! This great door and effectual is opened to us by the Lord, and all powers of darkness cannot close it. Shall we draw back and decline to enter, or retreat before these adversaries? In the past we confess that we have fallen far below the measure of our duty. We have been unprofitable servants. The Lord might have closed the door and removed the candlestick, and our mouth would have been stopped.

Instead He has been graciously pleased to accept our imperfect service, to give a large increase for the seed sown, to double our talents, and open a still wider door. Surely we deserve a kind and bountiful Master. Let us not mock Him with the mere promise and semblance of obedience, and while, to the call to work of to-day in the vineyard, we answer, "I go, Sir," in reality, go not.

In our warfare with the adversaries of the Gospel, and with the growing evils of our time, we have imperfectly used many instrumentalities within our reach; but among them all none has been so much neglected as the Family. We have worked for and through the Church. Our care has been for the individual, or for society as an aggregate of individuals, or for the State as representing the order of society. Meanwhile the Family has been so loosely guarded that our hold upon it has been enfeebled, and its Christian tone has degenerated.

As the original mould in which all human life is cast, and within which authority blending with love first touches the will and lays the foundation of character, the Family, not the individual, is the true unit of society, and of the Church. As such both reason and revelation require us to treat it. Unfortu-

nately for it, and for the Church and the Nation, we have not done so. Overmastered or beguiled by the spirit of the age, we have drifted out passively on the current of individualism, until we are now called to face the consequences of a wrong theory and a worse practice touching the very source of the strongest formative elements of the Church and of the State.

That household religion and morality have changed, and are still changing, for the worse, is recognized by all Christian people as one of the dark omens of the time. The causes are not far to seek. Two theories starting from opposite premises, but both alike the product of the anti-Christian and secular tendency of the day, have been eating like moth and rust into the domestic conscience, and thus sapping the very foundations of home life. The one theory declares the individual to be the supreme unit of society, and so demands for every individual complete and equal freedom. It affirms all discriminating legislation based upon differences of sex to be degrading and tyrannical. It teaches that, as the only ground of marriage is the consent of the contracting parties, so the continuance of marriage is rightfully dependent on the circumstance of mutual agreement. It declares that any other view of marriage converts it into the worst bondage known to our law. Admitting no power or privilege or disability in one sex not common to the other, and claiming for woman an absolute control over her patrimony and acquisitions, as well as over her person, it does not hesitate to affirm as one of its ultimate dogmas that there is "no more reason why the woman should take her husband's name in marriage than why he should take hers." Thus the Christian law of the household is not only disparaged, but denounced as a degradation of woman and a social tyranny.

The other theory—an outgrowth of a school of political economy rather than of any settled philosophy of social life—starts from the radically opposite principle of the subordination of the individual to the State, and insists upon a modern equivalent to the old pagan doctrine formulated by the speculations of Plato, which place marriage absolutely under the sanction and supervision of the State. Both theories substitute the idea of contract for that of moral law as embodied in a solemn covenant, the former turning upon the freedom of the contracting parties to define and limit obligation; the latter upon the inherent subject matter of agreement as defining the duty and describing the duration of the covenant. Both theories encourage an unlimited facility of divorce. Both theories loosen the ligaments and corrupt the inmost fibres of home life by robbing it of its religious sanction.

Separation in any form should be regarded, and is regarded by the Church as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the right to seek another alliance; nor, except in one case, can a subsequent marriage be permitted. After parties have been lawfully joined together, according to the will of God, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the lifetime of the other, and to the innocent party only is permission conceded to contract another marriage.

Another cause of dogmatic degeneracy is to be found in that gross materialism of the time which rises to fever heat in the greed for riches, and for the things that riches command. This "accursed hunger," this consuming fire has in countless homes burnt up the habit, and burnt out the heart, of prayer, and with these even the inherited traditions of Christian living. Fathers have become too busy in the service of Mammon to serve God as priests in their own households; and mothers are learning to think more of a "social career," than of the divine beauty and tenderness and power of Christian motherhood. Parental authority stripped of its nobler attributes, with no Christ in it to guide, no worship to consecrate it, gradually abandons the cares and duties of home discipline, and the children grow up obedient to no law but that of passion and caprice, devoted to no ends in life beyond the range of their own selfishness. With

this drift of the family, this loosening of its sacred bonds, this drying up of the sources of its parent inspirations, this matter-of-course surrender of the life of the spirit to the life of the world, the flesh and the devil, we cannot wonder that, in spite of all our stupendous accumulations of wealth, the impoverished Missionary treasury of the Church threatens a reduction of the already meagre stipends of the pioneers of the Cross; we cannot wonder that we search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our clergy; nor that our young men nurtured by such a parentage, instead of being attracted by the sacrifices inseparable from a true priesthood in the Church of God, are, like so many Demases, turned away from it by the love of the present world; nor further that the commandments of the law of righteousness are forgotten, or that the Lord's Day is profaned, or that intemperance or licentiousness reap their harvest of death at the very heart of a civilization, so many of whose homes, whose schools, whose riches, and even so much of whose poverty, know not God.

Verily there is a cry on the earth, in the air, and from the heavens, to work while it is called to day, before the night cometh wherein no man can work. Fellow laborers with Christ, it is well that we see clearly on what lines we are to work in His name, and how we are to wield the power of His truth and the grace of His kingdom. Society at large, the State, the Church, are indeed to be the objects of our solicitude. In and through the Church we are to leave all life with the Incarnate Word. But just now because of past neglect of its claims and of its safeguards, as well as because of its inmost hold upon all that lies beyond it, whether Society or the Church, our first and most urgent call is to care for the Family, and to build it up anew on the foundations originally built of God and consecrated by the Saviour of men. To this end these are the things we are to do. In opposition to the false theories concerning the relations of the sexes and the nature of the marriage bond, the people of God must be taught, as they have not been, that the Family, not the individual, is the unit of Society, and that the Family creates the State, rather than the State the Family. Without citizens there can be no State, and without the Family there can be no citizens. The law of the household must determine, not be determined by, legislation of the State which affects the well-being of the Family. The essentials of domestic life have been ordained and established by the will of God, and underlie the constitution of society. These it is the function of civil government to protect and regulate, but not to change.

Again, parents are responsible to God first, and to the State afterward, for their children. There must be authority in the household commensurate with this responsibility, and neither Church nor State may rightfully or safely interfere with that authority or with the responsibility bound up with it. How far the State has done so, and with what results, it does not fall within our province to inquire. But of the Church's action in this regard it is our duty to speak. It has been her purpose in all the agencies she has sanctioned for the religious training of her children to provide helps, not substitutes, for fathers and mothers in the foremost task which God has laid upon them. That these helps have ceased to be what they were intended to be, and have become something else, thereby devolving upon others outside the home the work which God means shall be done inside the home, very largely explains the widespread decay of domestic religion and morality now so pregnant with disaster to the Church and to the Nation. To stop this decay, to plant again in the old soil of home the germs of a healthier growth, to restore the Family to the divine orbit of its power, to re-adjust on the old basis its relation to the Church and to the State, is by every consideration the most pressing problem of the day. As one way of dealing with this problem, the time has come when the Church of God must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young life in the broader sphere of the Nation. She has a message to deliver, a duty to discharge in this matter. Too long already have both been held in abeyance. At

the close of this first century of her own and of the country's history, so full of solemn warnings, as well as of great achievements, let her voice go forth, declaring that, whatever others may do she cannot without protest and resistance allow the salt of Christ's Gospel to be cast out, little by little, from the education of the children of this land; that she cannot without utter disloyalty to her divine commission acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure; and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be denied that we are confronted with tendencies in the training of the children of the Church and of the Nation which indicate changes in the feeling and opinion of this generation as dangerous as they are profound; changes which strike at the Church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the mortal interests of the Nation. We are drifting into an apostacy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can end only in an eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

There are those who regard the present widening divorce between education and religion as so general and pronounced as to render it a hopeless task to resist it. They seem to think that the thing which is, is that which shall be. We do not accept this conclusion. Already the secular spirit has gone far enough to disturb the equilibrium of the Nation's life, to say nothing of that of the Church's life. The day of reaction is inevitable. The old forces in the training of mankind and the old proportions in which these forces must, sooner or later combine, will reassert themselves. Men cannot live by bread alone, nor by brain power alone. Any citizenship, however cunningly built upon its material and intellectual side, must topple over and go to pieces, if it refuse to recognize the image of God in the soul, and to obey the law of education which God has rooted in that image and clothed with a supreme sovereignty over the life of the flesh and the life of the intellect.

With hearty thanks to Almighty God your Bishops recognize an increasing desire among Christian people for that unity for which our Lord prayed on the night before His crucifixion, and which He declared to be the visible evidence before men of the truth of His Gospel.

For this unity the Church has never ceased to labor and to pray, and now, especially, she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis, without which no external unity is possible and with which, amid great diversities, unity is founded as on a rock—that is the unchangeable faith as expressed in the Creed of Nicæa, the two divine Sacraments, the open Bible, and that Apostolic Order, which is the witness and keeper of these to the end of time.

These things are the deposit committed to the Church of God, not for her own sake, but for the sake of all men. For all men she holds them in trust, and in these latter days, pleads anew in deep love and all humility, that all who name themselves with the name of Christ would draw near and see, and with one mouth, pray for that Apostolic unity and peace which is found alone in the Apostles' doctrine and fellowship, and rests secure upon the foundation of Apostles and Prophets, Jesus Christ Himself being the head cornerstone.

And yet your Bishops feel keenly that the differences which separate Christian folk are not the things which lie nigh the heart of the people. Thousands are asking in doubt—some of them in despair—Is there any Revelation? Is there any guide? Is there a God? We fear that much of the strife which has arrayed class against class is the result of the teaching of misguided men, that the Bible is a

myth, God a name, and religion a superstition; and feeling a profound sympathy for these men of toil who have filled our cities with creations of beauty, we know that they cannot afford to give up the Gospel of the Son of God. Their wildest dream of brotherhood has never compassed anything so surpassingly beautiful as that, by the appointment of God Himself, the poorest laborer may become "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This brotherhood gives to the poorest man the inalienable right to appeal from the injustice of man to that God and Father who always hears the cry of His suffering children. It tells the rich man that the very condition of his fellowship with Jesus Christ is that he shall become the poor man's brother. The Gospel has not one law for capital and another law for labor. The truest political economy sustains the noble maxim of St. Paul, that "No man liveth unto himself." The voice of our divine Master speaks through all the centuries: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Our time, our talents, our wealth, are a sacred trust, not to be used, in idle luxury, in wanton waste, or selfish indulgence, but used by us as stewards who must give an account to God. The problem which perplexes the wisest is solved by the divine law, "Love thy neighbor as thyself." These are not days to preach platitudes about doctrine, or to philosophize about religion. The Church must, in the spirit of Christ, be the mediator to reunite these sundered bonds. The rights of labor are primary rights, with which neither the tyranny of mobs nor the oppressions of capital may interfere. The rights of capital are not less sacred, to enjoy the reward of honest labor and wise forethought, and use it for the benefit of others. Every form of misfortune has, by virtue of the Incarnation, a claim to the help of its prosperous brother. We cannot know how far-reaching is that awful truth until that day when our Lord shall say to each one of us, "Inasmuch as ye did it to the least of these my brethren, ye did it unto me."

Brethren of the clergy, an awful responsibility rests upon us. Our office is an offense to men and an insult to God, if we forget that the very terms of our commission are to represent Jesus Christ. The burdens which rest heavily on the people are not the gains which we repaid business ventures, but the vice, the crime which follows in the rain of sin, and which costs this Nation more than all its schools, charities, and churches. Sin, and the evil which flows from it, can be cured only by the Gospel of the Son of God. For a time bayonets and police may protect our property and guard our homes. But no nation has ever survived the loss of religion. Whenever the tie which binds man to God is broken, all other ties are snapped asunder. Take from men all sense of accountability to an unseen power, all obligation to an eternal and unchangeable standard of right, limit men's horizon by the grave, admit no tie between man and man but selfishness, and then might will be right, and the armed force, which alone can protect the inalienable rights of the freeman, shall itself be a constant menace to his liberty. Your Bishops are devoutly grateful for all which loving hearts are doing to bind up these wounds and heal this strife. We affectionately urge those over whom the Lord has made us shepherds to give personal service, personal efforts, to stay this flood of infidelity which is sweeping over our land. We cannot silence these gainsayers by arguments about religion. They have scoffed, and will scoff, against Christ and His Church. But the Christ who dwells in your Hearts, the Christ who speaks through and works with you, none can gainsay or deny.

We rejoice, beloved in the Lord, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of Missions, for beyond a controversy, this is the great work laid upon the Church by her Lord, and therefore is the subject of paramount importance to be considered by her leaders in council. You will learn from this our Epistle, as from other sources, the measures we have been led to adopt for the furtherance of our work at home and abroad. We have amended the Constitution of our Missionary Society, we have provided for the appointment of a special Commission for the conduct of our work among

the colored people of our country; we believe that our machinery is well ordered, but alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous, as to keep the wheels ever in motion, and to justify larger enterprise of Missions. At the beginning of the current fiscal year of our Society, its Managers, our agents, men who have given long and faithful service in the conduct of our Missionary affairs, found it necessary to reduce the scanty stipends of our devoted Missionaries, because, taught by experience, they feared their inability to pay them if continued at their former rate. True, the fear was groundless, true that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was aroused, and the contributions before the year ended showed no falling off, but an increase in the amount given, and, better still, in the number of Parishes contributing. Yet the Managers have acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our Missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of the year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of the Missionaries who have been with drawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous laymen to commemorate our centennial year by the pledging of the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our Missionary treasury would be productive of immense good at this time, and be a fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrollment Fund to the general and hearty cooperation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to inform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our Missionary periodicals in every family; that so our people may come to realize that the Missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in Missions can come only from knowledge of Missions, and knowledge must come from the painstaking instruction of the pastor to his flock.

We must not fail to make further mention of the great enterprise of Missionary work among the colored people of our country, on which we have hardly entered. We bid you, beloved, to try to realize that there are now nearly eight millions of these people, our fellow citizens, nay, our brethren, the children of our Father, the redeemed of our Saviour, to whom we must carry the blessed Gospel which has made us free, and the mother love and care of that Church which has taught us how to live. We bid you realize that their ignorance is dense, that their helplessness is absolute. While we rejoice to believe that God has given them many teachers, who though walking not with us, have by His Spirit done miracles in His Name in bringing great numbers to the knowledge of the truth; yet is it still true of the larger number that they are blind followers of blind guides, and are, alas! satisfied wanderers in a wilderness of superstitious folly, believing themselves in the way of righteous-

ness. They need, though it may be the multitude of them know it not, they need to be taught the simple Gospel of Jesus Christ, and to be trained as little children in the habits of Christian living.

Shall we not, must we not, if we love our country, if we love our kind, above all if we love the Lord Jesus Christ, must we not go to them and gather them into the Church which he builded for all men?

The work bristles with difficulties, and yet the Bishops and Clergy of the southern Dioceses, in which these people in largest number live, are, we believe, eager to minister unto them, if the Church will give them the means.

Remember, beloved, that this great work of evangelization is too great for the resources of the Dioceses of the south; nay, is too great for the resources of our whole Church, and that only by the earnest co-operation of all can it be done in any measure. We ask that the rich will give of their abundance and the poor of their poverty; that the Churchmen of the north will give trustful sympathy to the laborers, and largest donations for their support; that the Churchmen of the south will give the personal sympathy and service which they can best give, and which can alone constrain them to come to our Gospel feast; that the Missionaries among these people may be held in special honor by their brethren everywhere; and that all will make unceasing prayer that a multitude of those for whom we ask your sympathy may come to share with us the treasures of the ancient faith and the precious ordinances of the Church.

One word more on this point. Within the triennium just completed, a Liberian has been consecrated as Bishop of our African Mission. Shall we not believe that our faithful ministrations to the colored race in America will raise up a great company of fittest helpers to the Bishop of Cape Palmas; in the work of evangelizing the dark continent? Shall we not recognize that in these children of exiles from their own land God would have us find the future Missionaries who, made ready by our teaching, shall go home to their own people to tell the wonderful things that God hath done for them here; that so shall be brought to pass the saying that is written, "Ethiopia shall stretch out her hands unto God?"

Among the incidents of these gatherings, that would greatly sadden our hearts but for the hopes and promises of the Gospel of Christ, are the voids made by death during the period intervening since our last assemblage. We miss from this Convention men long and favorably known in our counsels, whose voices were gladly heard and whose characters commanded respect and confidence. Both Houses have been thus deprived of members who were the ornaments and guides of their respective bodies. Gratefully we remember their former services, affectionately do we cherish their memories, and earnestly do we pray for grace so to follow their good examples, that with them we may be inheritors of the everlasting kingdom of our Lord and Saviour. Among those thus taken from us was the Rt. Rev. Benjamin Bosworth Smith, for many years our Presiding Bishop. The sole survivor of those upon whom had been laid the hands of William White, he was a visible link between the present generation and the past, the two Episcopates all but spanning the first century of our existence as an independent National Church. After a lengthened course of official duty, full of years, universally loved and respected, on the 31st day of May, 1884, he calmly laid down his charge and his burdens, and entered into rest.

We bid you farewell, dear brethren, with sincerest affection, and pronounce the benediction you crave, with our whole hearts. Many of us, in the ordinary course of divine Providence, will not meet each other again in future Councils. May we part in undissembled love and good will, and with earnest purpose to give ourselves more fully to our Saviour's work. In our respective spheres of duty, may we look with an eye single to our great Exemplar, and when the Master of the House cometh and knocketh, be ready to open unto Him immediately.

Finally, brethren, we commend you to God and to the word of His grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified through faith in our Lord Jesus Christ.

Catarrh, Catarrhal Deafness and Hay Fever.

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, 305 King Street W., Toronto, Canada.

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TO CLEAN STEEL ORNAMENTS.—Dip a small brush into some paraffin oil, and then into some emery powder—such as is used in the knife-machines—and well brush the ornaments, and all the rust will soon come off; polish with a dry leather and duster.

RUSK.—Set the yeast the night before, in the morning, to one bowlful of light sponge, add one-half cupful of white sugar, the white of one egg, beaten light, and butter or lard half size of an egg; mix all together in the sponge, and knead in flour as for bread, then knead until light and puffy; let it rise, then make into rolls or small biscuits; let rise again, and wash over the top with the yolk of an egg, a little molasses and milk, and bake.

CANDIED CITRON PEEL.—Peel the citron, cut into pieces about three inches long by one and a half broad. Boil until tender. Drain, and soak in lime-water twenty-four hours. Make a syrup, lay the pieces carefully in it, and boil until the syrup thickens. Do this every day for four days, until nothing remains of the syrup. Lay the pieces separately on a large platter. Sift powdered sugar on both sides. Let them remain twenty days in a dry place exposed to the air before placing in glass jars.

SACHETS are now frequently made in a long roll, covered with satin, fringed, and tied at both ends, just above the fringe, with narrow ribbon. Bits of embroidery find place in the centre. Large sachet bags are made of pongee silk, or even madras, with full lace about the top, and are tied to the upper corner of a chair. If they have a cluster of violets, wild rose or other flower embroidered on the side, the sachet powder should be the same.

A VERY handsome mirror may be made by using one of those old fashioned ones with mahogany frames. Get a bottle of gilt powder and the medium for making, paint the entire frame with the preparation, be sure and put on enough to give it a rich appearance, then take a piece of charcoal or chalk, and draw the design—clematis would be beautiful, the white petals of the flower blending harmoniously with the gilt. In this way many an old fashioned piece of furniture can be made very artistic with but little cost.

"CRIMPING" TISSUE PAPER FOR LAMP SHADES.—Take a sheet of tissue long enough and broad enough to cover the shade; trim the sheet into circular form; then take hold of it right in the centre of the circular sheet with the thumb and forefinger, when lifting it up the outside edges fall together, like the closing of an umbrella. Then (still holding at the centre) draw it gently through the fingers on the other hand a great many times—times enough to "crimp" it thoroughly. Your eyes will tell you when to stop. All that remains to be done then is to snip off the top with the scissors, so as to make an opening just large enough to fit the top of the shade.

A Sad Fate. It is indeed, to always remain in poverty and obscurity; be enterprising reader and avoid this. No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free, full particulars about work that you can do and live at home, at a profit of at least \$5 to \$25 and upward daily. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay.

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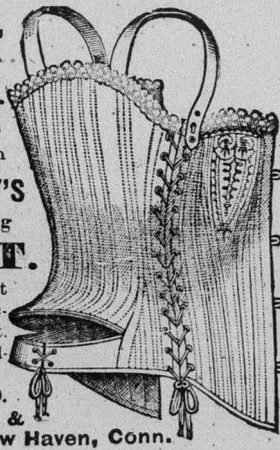
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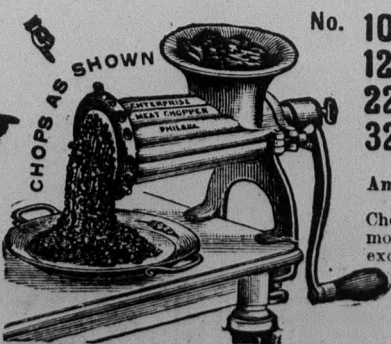
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