

The Living Church.

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

VOL. IX. No. 9.

CHICAGO, SATURDAY, MAY 29, 1886.

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For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these PILLS, than has been the case with any other medicine I have tried. — H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition. — Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered. — R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly. — Ernest Lewis, 43 Main st., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality. — S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and at the same time, commenced dieting. This treatment effected a complete cure. — Jeremiah W. Styles, Fort Madison, Iowa.

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Hollis Centre, Me., August 29. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

Memphis, Tennessee, November 28. Dr. Scott's Electric Corsets have given me much relief. I suffered four years with breast trouble, without finding any benefit from other remedies. They are invaluable. MRS. JAS. CAMPBELL.

De Witt, N. Y., June 11. I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Corsets for two weeks, and is now able to be dressed and sit up most of the time. MELVA J. DOE.

Chambersburg, Pa., October 8. I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. MRS. T. E. SNYDER, Fancy Goods Dealer.

South Abington, Mass., July 8. Dr. Scott—My sister and I are very much pleased with your Electric Corsets. They have given us great satisfaction. For weak stomach and nervousness they are unexcelled. I have felt uncommonly well since wearing them, and can confidently recommend them. FLORA E. COLE.

Niles, Mich., January 5, 1885. Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time. MRS. WM. H. PEAK.

Princeton, Minn., June 5. Your Corsets have accomplished wonders in my case. I was previously thoroughly incapacitated, and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc. JULIA J. McFARLAND.

Streator, Ills., January 7. Dr. Scott—Your Electric Corsets are beautiful in appearance, wonderful in effect, and elegant in fit and finish. M. J. BRIGGS.

2121 Henrietta St., Philadelphia, Pa., Nov. 21, 1884. Dr. Scott—Your Corset has cured me of rheumatism of and around the kidneys. W. H. URJOHN.

The Living Church.

SATURDAY, MAY 29, 1886.

"THE CHURCH."

BY RICHARD F. SEABURY.

[It will doubtless add interest to the following versés, if the reader knows that the author is the only surviving grandson of the first American bishop, and is approaching his seventy-seventh birthday. ED. L. C.]

Church of the LIVING GOD!
Pillar and ground of truth—
Still dost thou live, and still retain
The vigor of thy youth.

This miracle of God
Should cause us no surprise,
The sure fulfillment of His Word
We witness with our eyes.

Did not the Saviour found
His Church as on a rock?
And can the failure of His Church
His blessed promise mock?

And did He not declare
That it should never fail,
And that the gates of hell should not
Against it ever prevail!

His promise to the Church
God surely will fulfill:
He has the power to keep His Church,
And He most surely will.

Peoria, Ill., 1886.

NEWS AND NOTES.

AT the convention of the diocese of Northern New Jersey last week, the initiatory steps were taken to change the cumbersome name of the diocese to that of "Newark."

ONE of the mooted questions among the Methodists is that of a diocesan episcopate. At the late general conference held at Richmond the proposition was made to arrange the annual conferences into permanent episcopal dioceses. The same movement has been made before, but while negatived at each occasion of coming to a vote, its adherents seem to be gaining strength. The "High Church" Methodists regard their episcopate as an order, not an office.

THE Roman Archbishop of Philadelphia has published in his diocese the decisions of the recent Plenary Council of Baltimore in regard to the sale of liquors on Sunday. He has announced that all Roman Catholics under his jurisdiction must either abstain from selling intoxicants on Sunday, or leave the Church. Should they disregard this injunction, the priests will refuse to grant them absolution, and thus deprive them of the Sacraments. The Archbishop stated that the decree had been affirmed by the Vatican, and would be enforced all over the United States. We shall hope to hear of its publication in Chicago soon.

THE diocese of Northern New Jersey is taking hold of the matter of provision for the aged and infirm clergy in a very practical way. There is already a very considerable fund in hand. This the committee in charge propose to increase to \$30,000 within the next five years. When this is accomplished the trustees will grant an annuity to every clergyman who has reached the age of sixty-five years, has been connected with the diocese for five years preceding his application, and has been for five years of his canonical residence a settled clergyman of the diocese. The annuities proposed are not to be less than \$300, nor more than \$1,000. There seems to be every prospect of carrying out this most admirable plan. The

time must come soon when not only our general fund, but that of each diocese, will enable the Church to care for those who have forsaken all to serve at her altars.

TIME was when the cry of "Rome" was potent to strike terror into the hearts of Churchmen and scare into silence all advocates of reform and progress. But the spell has been broken and the Church moves. Occasionally we hear the same old tune but it only excites a smile at its impotency. Thus in speaking of the demand for appellate courts, a contemporary shrieks: "Do we want an authority over bishops? The question comes to this; do we want archbishops? Do we want to break up our national Church into Provinces? Do we want to start Anglicanism on the road that leads again to Metropolitans, and Primates, and finally to rival Popes?" Better arguments than this must be used to gain the ear and respect of the Church.

WE take great pleasure in stating, upon good authority, that the announcement that the Rev. E. G. Weed had declined the bishopric of Florida was incorrect. The associated press despatch which appeared in the daily papers, and was copied by the Church press, was based upon the well-known fact of Mr. Weed's natural hesitation in accepting the responsibility. He has decided to accept, and has made known his decision to the Standing Committee of Florida. We heartily congratulate the diocese upon this decision. Mr. Weed will find a diocese which is at unity in itself and with a mind to work. It is a work of great importance and promise, which will be prospered under the wise and vigorous administration of Bishop Weed.

BISHOP MOORHOUSE, now Bishop of Manchester, has left his mark in Australia in his ten years' episcopate at Melbourne. His great work is Trinity college, affiliated to Melbourne University. He found the college in a poor state upon his arrival in Victoria, and immediately set himself the task of improving it. It is now endowed to such an extent that a student, (if he wins a scholarship) may go there, live for nine months of the year, attend college lectures, as well as lectures in the University, all free, and receive in addition the sum of \$250 per annum. In this way every thing is provided for the three years necessary for the procuring the degree of B.A. If work of this kind can be done in Australia, why not in America?

WHILST workmen were recently engaged in digging in the enclosed space which fronts Christ church cathedral, Dublin, they came upon the buried cloisters of the original ancient structure erected in the eleventh century, and subsequently destroyed by fire. The cloisters are of considerable extent, and their plan can be distinctly traced. In the Chapter House two interesting monuments are exposed, one being the stone coffin of an early archbishop of Dublin, the other the tomb of a female, whose carved effigy lies on the upper slab. Both monuments are in excellent preservation. The ground fronting the Cathedral is intended, with the consent of the authorities, to be used as an open space for the public,

and the excavations were made to discover whether any remains of the old cathedral were underground.

ON Friday last, Dr. Dio Lewis departed this life at his home at Yonkers, N. Y. Dr. Lewis may be aptly styled the apostle of physical culture. His great work was at Boston in the foundation of the normal school for physical training. From this, within seven years, more than four hundred persons were graduated. Among them was the Rev. Moses Coit Tyler, now a professor in Cornell University. Another notable work of Dr. Lewis was in the seminary which he established at Lexington, Mass., to illustrate the possibilities in the physical development of girls during their school life. In the course of his twenty-two years' residence in Boston, Dr. Lewis published nine volumes on the various aspects of the health of the human body, some of which, like "Our Girls," "Our Digestion," and "Weak Lungs," have had enormous sales. Dr. Lewis later removed to the city of New York to establish a large monthly magazine, to be called *Dio Lewis' Monthly*, and to be devoted to sanitary and social science. This was the crowning work of his long life of labor in the interest of better bodies for American men and women.

OF late "aggrieved parishioners" receive cold comfort in England; thus a Mr. Harabin, being unable to obtain from the Bishop of Chester any satisfactory reply to his complaint as to ritualistic practices at Coppenthal, has sent a copy of the address issued by the rector, to the Archbishop of York, asking whether he considered the doctrines set forth therein—viz., the offering up of the "Adorable Sacrifice of the Altar with fitting splendour, and the spotless victim duly lifted up to the Eternal Father;" advocating also intercession, absolution, and reverence for black-letter saints—were in accordance with those of the Prayer Book, or such as should be promulgated by a minister of the Church of England. The following is the Archbishop's reply:—"Bishophorpe, York. Dear sir,—That which you term a pastoral letter from the Rev. W. C. Reid appears to be an announcement of the consecration of the church by the Lord Bishop of Chester. It is a matter in which I have no jurisdiction, and you have probably already written to the Bishop of Chester, to whom the matter more properly belongs.—I am, yours truly, W. EBOR." Mr. Harabin had previously written to the Bishop of Chester, who declined to correspond with him on the subject.

THE corporation of Yale College has elected to the presidency of that noble institution, the Rev. Timothy Dwight, D. D., to succeed the Rev. Dr. Noah Porter. Dr. Dwight has accepted the election and will be installed on July 1. The new president has always been identified with Yale interests, and for years has been one of the best known of the theological faculty. He has shown a great deal of knowledge of human nature in his dealings with the classes which have been under his care and has been respected and honored for this as well as for the learning, which could not but impress the seekers after knowledge who have received his instructions. For years he has been

looked upon as in the direct line of succession to the presidency of the college and of the university. He has devoted himself to the subject of practical education, and has gained a knowledge of the real workings of the college, which is second to that of none of his fellow-members of the faculty. Though not a voluminous writer, he is well known by his association with the *New England Magazine*. Since President Porter announced his intended resignation, Prof. Dwight has been regarded as his certain successor, and while many of the alumni, no doubt, are desirous of a radical change in the policy of the college, it is beyond question that to the great majority, Dr. Dwight is more than a merely satisfactory choice. The new president was born in 1828, and is a grandson of Timothy Dwight who was the president of Yale from 1795 to 1817.

ENGLAND.

The House of Lords, by a vote of 149 to 127, has again rejected the bill to legalize marriage with a deceased wife's sister.

The Bristol Bishopric Fund has now reached £32,000, and an anonymous donor has offered £10,000 provided that £20,000 more is forthcoming by June, 1887.

The first two Church Army officers sent to Australia under the sanction of the Primate of Australasia have sailed from London. Two others will shortly start for Toronto and Nova Scotia. Prolonged missions on Church Army lines have just been commenced at Staines, Brill, Rotherham, Downham; and others are announced to begin at Bayswater, Fakenham, Frant, Swanage, Brighton, and a second parish in Cheltenham. The Bishop of London, on Tuesday week, addressed the members of different corps at the Trinity-rooms, Crawford Street. The meeting was most enthusiastic, and rather demonstrative at times.

NEW YORK

EPISCOPAL APPOINTMENTS.

- JUNE.
3. Evening, Trinity, Mt. Vernon.
 6. New York, A. M., church of the Intercession; P. M., St. Michael's; evening, chapel of the Transfiguration.
 8. Evening, St. Mary's, Castleton, Staten Island.
 13. A. M., Christ church, Rye.
 15. Annual meeting of the trustees of the General Theological Seminary.
 16. Commencement of General Theological Seminary.
 - 18, 19. Quiet Days at St. Philip's in the Highlands for candidates for Trinity Ordinations.
 20. New York, A. M., Ordination at St. Thomas's; evening, chapel of the Holy Comforter.

CITY.—The funeral of the son of the Rev. Dr. Samuel Cook, rector of St. Bartholomew's, took place in that church on Friday, May 21st. The committal service was said by the Assistant-Bishop. The rector of St. Bartholomew's has experienced a double affliction in the loss not long since of his wife, and now of a son. He has the heart-felt sympathy of his many friends, and especially the clergy.

A branch of the Guild of the Iron Cross has been established in connection with St. Luke's church. The guild has its head-quarters at 2026 Cherry Street, Philadelphia. It was founded by workingmen in 1883, and has for its object to combine men on Christian and Catholic principles against intemperance, blasphemy and impurity, by leading them to appeal to the grace of God given to them in Baptism and nourished in the Sacraments.

Daily prayer and the pledge form the rule and substance of the society. The guild has more than 300 members and honorary members, 1,000 associates and 46 private associates. The chaplain is the Rev. C. N. Field, assistant-minister in St. Clement's church.

TARRYTOWN.—Notwithstanding the threatening weather, St. Mark's Memorial church was thronged on Thursday morning, May 13, with the parishioners and friends of the new rector to participate in the services of installation. The chancel, pulpit, and font were elaborately decorated with flowers. Morning Prayer was said by the Rev. Dr. Guilbert assisted by the Rev. Drs. Kettel and Ziegenfuss. Then followed the impressive office of Institution, during which the Bishop presented to the new rector a Bible, a Prayer Book, and a copy of the Canons of the Church, and the senior warden placed in his hands the keys of the sacred edifice as symbols of his office and authority. Dr. Battershall's sermon, which immediately followed, was from the text "I bear in my body the marks of the Lord Jesus," and was one which all who heard it will long remember. A Confirmation service followed the sermon, at which fifteen young men and women received the "laying on of hands" by the Bishop, who afterwards made to them and to the congregation an impressive address.

The Holy Communion was then celebrated. The Bishop remained with the new rector in front of the chancel to receive the greetings of the congregation, which were most hearty and pleasant. The music throughout the entire services was of a high order.

At the first meeting of the new vestry, on Monday evening, the Senior Warden, Wm. L. Wallace, formally presented to St. Mark's church the fine organ now standing in the choir. The original cost of this organ was about \$3,000.

St. Mark's church is now entirely free from indebtedness of any sort. The tower which has been reserved to be built as a special memorial to Washington Irving, will be built as soon as sufficient money shall be gathered. The new rector will undertake this soon, soliciting contributions from the friends and admirers of Washington Irving everywhere. It is proposed to place a bronze tablet over the door of the tower, inscribed to Irving as "The Father of American Literature."

CHICAGO.

CITY.—Bishop McLaren administered Confirmation to a class of 16 candidates (one from Grace church), at Calvary church on Sunday afternoon. The Rev. Dr. Locke, the Rev. L. Pardee, and the rector of the parish were present. In the evening, the former rector, the Rev. L. Pardee, preached to a large congregation.

Bishop McLaren confirmed eleven candidates at St. Luke's mission, on Sunday evening. Another class is in course of preparation.

KENWOOD.—A new altar of oak has been placed in St. Paul's church, the Rev. C. H. Bixby, rector. A brass altar cross, 36 inches high, has also been presented. The further enlargement of this church is to be commenced in a few weeks.

QUINCY.

On the 9th inst., during the absence of the Rev. Thos. W. Haskins in Arizona, occurred the death of his youngest child, a promising boy of two years. The funeral was conducted by Bishop Burgess, assisted by the Rev. Chas. J. Shrimpton of Galesburg, at the home

of Mrs. Haskins in Jubilee. It was a sad affliction, and the bereaved parents have the sincere sympathy of many friends.

Col. Flagler, Commandant of the Rock Island Arsenal, an exemplary Churchman, has been ordered to the Frankfort Arsenal near Philadelphia, to superintend the casting of heavy ordnance. For the past sixteen years Col. Flagler has carried on the extensive works in Rock Island, and has nearly completed one of the largest and most complete arsenals for the manufacture of military stores, in the world. He is a man of great inventive genius and administrative capacity, and has saved to the government millions of dollars by his extraordinary talents. He has made his own machinery, added important appliances for mechanical work in many departments, and rendered invaluable services in all directions. It was the cherished hope of himself and his friends that he might spend his days amid the completed works of which he was justly proud. But the government needs him, and there are new worlds for him to conquer in the East. May his health and strength be equal to the work before him. The Church in Pennsylvania will gain what the Church in Quincy loses.

The Bishop made a visit to St. John's church, Pre-emption, on the evening of the 18th inst. He preached a grand sermon to a large congregation and administered Confirmation to a class of eight, ranging in age from 13 to 40 years. He was assisted in the service by the Rev. Mr. Sweet of Rock Island, and the rector. On the following morning there was service and a celebration of the Holy Communion. "The Rev. Mr. Sweet preached the sermon. In the afternoon service was held in Grace church, Bowling, where the Bishop preached and confirmed. This church has just been thoroughly renovated and the chancel re-arranged. A new altar has been presented too by the Rev. Mr. Sweet, and a Communion service and altar linen by the "Woman's Auxiliary" of St. Mark's church, Evanston. Both churches are in a prosperous condition. They are now in good order for divine service, and all the property, including the rectory, is free from debt.

On Sunday, the 23rd, a memorial service and sermon were given in St. John's, Knoxville, for the Grand Army of the Republic, the Rev. C. W. Leffingwell being the preacher. The music was finely rendered by the pupils of St. Mary's School, the decorations of flags and flowers were admirable, and a large number of old soldiers participated in the service.

HENRY.—The Bishop visited St. John's church, on Friday, May 14th, and confirmed three persons presented by the rector, the Rev. W. H. Goodison. Notwithstanding the heavy rains, there was a large congregation present, and the bishop's sermon and addresses were very impressive. The interest in this growing parish continues and widens.

PEORIA.—A service of unusual interest was held in St. Paul's church, on the evening of Tuesday, May 11th. The occasion was the administration of Confirmation—the Bishop of Springfield officiating; the candidates being Mr. W. F. Wilson, lately a Methodist minister and his wife. Mr. Wilson, who presents excellent papers from his former religious connection, has become a candidate for priest's orders in the diocese of Springfield. The Rev. Mr. West, of Pekin, was in the chancel with the

rector of the parish, the Rev. R. Ritchie—the former intoning the service, and the latter presenting the candidates, whom for some weeks he had been preparing and instructing.

Bishop Seymour, acting by invitation of the diocesan, preached a masterly sermon with more than his usual force and clearness, and was listened to with marked attention by a large congregation of dissenters.

Bishop Burgess visited the same parish on the morning of the 16th inst. to confirm a class of unusual importance, the local Secretary of the Y. M. C. A. being among the number. The rector delivered a course of sermons or lectures, during Lent, of pronounced catholicity, and these are some of the results.

NEW JERSEY.
EPISCOPAL APPOINTMENTS.

- JUNE.
3. South Amboy, A. M., Christ church; P. M., Doane Memorial.
5. St. Barnabas's, Sand Hills.
6. A. M., Trinity, Princeton; P. M., Trinity, Rocky Hill; evening, Trinity chapel, Princeton Basin.
11. St. Luke's, Metuchen.
13. A. M., Grace, Linden; P. M., Holy Comforter, Rahway; evening, St. Paul's, Rahway.
20. A. M., Christ church, New Brunswick; P. M., St. James's, Piscataway; evening, St. John Evangelist, New Brunswick.
34. St. John's in the Wilderness, Gibbsboro.
27. A. M., Trinity, Woodbridge; Perth Amboy, P. M., Holy Cross; evening, St. Peter's.
- JULY.
4. A. M., Christ church, Riverton; P. M., Christ church, Palmyra; evening, Grace church, Merchantville.

WISCONSIN.

The Madison Convocation met at Trinity church, Janesville, on Tuesday evening, Wednesday, and Thursday, May 4-6. As usual, it was fairly well attended; and the deliberations were helpful to all concerned. On Wednesday, an essay upon "The Influence of Fiction upon Religious Instruction" was read by the Rev. Fayette Durlin, rector of Madison. Mr. Durlin took the ground that while in some notable cases the tone of fiction was such as to be helpful, it was, nevertheless, generally a hindrance to the cause of religion. Dr. Royce, of Beloit, followed with a treatise on "The Church's Theory of Inspiration." He reviewed the various theories of individuals, contrasting them with the standards of the Church. A sermon was preached on Thursday morning, by the Rev. C. M. Pullen, on "The Character of Sacrifice." After the service, Dr. Conover, rector of Trinity, Janesville, spoke on the best method of conducting small parishes. All the essays were discussed thoroughly after being read, and so were doubly a help to the clergy present. The members of the convocation accepted an invitation to visit the rooms of the Girls' Social Club. This institution conducts a free reading room, where some competent person is ready to help any girls who may wish instruction. It also has departments of instruction in sewing and needle work, and similar womanly accomplishments. Miss Conover is the head of the Club. The Bishop confirmed 19 at Trinity and one at Christ church, during the session.

The Milwaukee Convocation met at Delavan on May 11-13. The attendance is never large owing to the peculiar composition of the convocation. The Rev. Dr. Gray, warden of Racine, preached the opening sermon on Tuesday evening, his subject being "The Fulness of the Church." On Wednesday, after an early Celebration, was held a second service at which Canon Llwyd, of the cathedral, preached on "The Spiritual Life." A missionary meeting in the evening, was addressed by Dr. Wright, General Agent of the Board of Missions. Next morning, after early Celebration

and Morning Prayer, Dr. Royce considered "The Eternal Life," following out the lines of Canon Llwyd's sermon on the previous day. A Sunday school service was held in the evening, Dr. Conover delivering the address. A reception to the Bishop and delegates followed, at the residence of Mr. A. H. Allyn. It was a happy ending.

The Bishop confirmed a class of 20 at Grace church, Madison, on the second Sunday after Easter. The Easter services of the Cathedral Sunday school were held on the afternoon of the third Sunday after Easter. The increase in numbers and general prosperity of the school is a matter of congratulation.

DELAVAN.—The State school for the children of the State who cannot hear, is located in this beautiful village. On Monday evening, May 3d, 200 of the pupils attended a service held at Christ church, by the Rev. Charles Holmes, the rector, and the Rev. A. W. Mann.

MINNESOTA.

LAKE CITY.—On Wednesday, May 5th, Bishop Whipple visited St. Mark's church and confirmed a class of 22. He preached a very powerful and touching sermon on the Resurrection. Easter Day the services were very hearty and inspiring. The rector baptized nine infants and five adults. The offerings for the day were \$125, the largest in the history of the parish. The church is gaining strength continually in the community, the congregations and Sunday school growing, and much enthusiasm is exhibited in every branch of Church work.

IOWA.

Combined services in the interests of Church work among deaf-mutes were held in the early part of May, at the following churches: Grace cathedral, Davenport; St. Paul's church, Des Moines; St. Mary's church, Ottumwa; and Christ church, Burlington. The Rev. Mr. Mann assisted the rectors by interpreting the services and addresses. A service for deaf-mutes alone was held at the State school located at Council Bluffs. The number of pupils is 250.

DES MOINES.—The Bishop visited the church of the Good Shepherd, on Good Friday, holding services at 3 P. M. and confirmed three—making seven confirmed during the year. This mission is thriving under the faithful ministry of the Rev. W. P. Law. In the evening the Bishop preached at St. Paul's church, the Rev. W. H. Van Antwerp, rector, and confirmed 28. Fourteen of the number were heads of families. This class makes a total of 57 that have been confirmed in St. Paul's within eleven months. The first Easter service held in the completed new church was a pleasant event to the congregation. At the early Celebration, 50 received the communion, at the second Celebration, 150. The church of reddish quartzite costing \$42,000 and seating 700, is a beautiful piece of architecture, and is a credit to the zeal and liberality of the congregation. The church could not hold all who came on Easter.

DUBUQUE.—The new memorial windows in St. John's church were unveiled on Easter eve, and on the morning of the festival, before commencing the service for the day, the rector read the letter of presentation from the trustees appointed under Mrs. Griffith's will, to procure the windows and have them placed in the selected position.

These windows are so fine a display of Mr. Tiffany's new discovery of coloring glass in the mass, instead of the old method of painting and burning, that

by request they remained on exhibition for a time in New York City. Opalescent glass is the name of the invention. The design is as follows: St. Paul stands on the left with the sword which glitters as decidedly as ever did the true Damascus steel. St. John is in the forefront, with the Pilgrim staff, St. Peter next with the keys, and St. Timothy facing St. Paul in the apse, with the book which from a child he had learned, and cherished as his sainted mother's legacy. The leaves, buds and flowers of varied coloring surrounding the figures, are emblematical of the Christian life, in its inception, progress and maturity.

BURLINGTON.—The new and beautiful Christ church was consecrated by the Bishop on Sunday, the 16th inst. This attractive fabric of Church architecture is of native stone. The interior is rich in decoration and exquisite memorials. When the proposed chapel is completed the exterior outlines of the building will be extremely graceful.

MARYLAND.

BALTIMORE.—The convocation has just adjourned. It met in St. Peter's, the brilliant Dr. Kirkus of St. Michael's and All Angels being the preacher. Nearly \$6,000 was raised by his congregation as an Easter offering. The Rev. Drs. Williams, Fair, and Leakin reported good work done among the sailors. They propose a Home for Seamen somewhere on lower Broadway, with reading rooms and other attractions. The Bishop was able to be present at the convocation, and his presence was a general gratification.

WASHINGTON, D. C.—At the general Confirmation held May 6th, in the Epiphany, this city, for the benefit of all who had, for any reasons, been prevented from attendance at the regular parochial visitations, Bishop Paret confirmed 54—32 from the Epiphany and 22 scattering. The former number aggregates the Confirmations of the rectorship of the Rev. Dr. Giesy here at 115.

INDIANA.

CONNERSVILLE.—The congregations at Trinity church are steadily increasing. The church edifice, one of the finest specimens of pure gothic, and admirably proportioned in both building and spire, is always bright with its stained glass and choice flowers. Its seats are free to poor and rich. Its communicants have more than doubled in the past year. The Rev. Pliny B. Morgan, M. D., is the rector.

CANNELTON.—The Easter services in St. Luke's church were noteworthy on account of the large attendance and Churchly spirit manifest. Two celebrations of the Holy Eucharist were attended by over 60 communicants, and the mid-day service was in the presence of a congregation filling the church. The floral decorations were profuse, and in excellent taste, and the musical selections unusually fine. At the close of the Sunday school festival service there were 13 Baptisms. The rector, the Rev. E. G. Hunter, held a week's Mission, May 11-18, assisted by the Rev. Messrs. Walter Scott, of New Albany, and L. F. Cole, of Evansville. Bishop Knickerbacker confirmed a class of eight on the evening of May 18th.

ALABAMA.

MONTGOMERY.—On Easter Even the Bishop visited St. John's church, the Rev. Dr. Stringfellow, rector, and confirmed a class of 19. One of the candidates was from Hamner Hall School, and one a Chinese who had been under

careful instruction for several months, having been previously baptized in New York. The Bishop preached on Easter Sunday an admirable sermon, to a crowded and deeply interested congregation. The musical portion of the service, as has been the case for six years, was rendered by the surpliced choir. In the evening the usual Sunday school festival was held. Among the pleasing incidents of the day we note the announcement by the rector of his intention to purchase a lot and commence the immediate erection of another church, and the unveiling of a beautiful font, and cross of brass, erected by Mr. Joel White, in pious memory of his wife.

FOND DU LAC.

OSHKOSH.—Confirmation services were held at Trinity church, Sunday morning, May 9, and were conducted by Bishop Brown. The church was crowded. The entire number confirmed was 61 and their ages varied from 75 to 12, the extreme ages being represented by an aged man and a young boy. The class is probably the largest ever confirmed in this part of the State, and shows what the work of the Rev. John W. Greenwood has been during the year that he has been rector of the church. At the conclusion of the Confirmation services Bishop Brown delivered a brief sermon. In the evening he preached to a large congregation.

CENTRAL NEW YORK.

SKANEATELES.—The Bishop visited St. James's church on the morning of the third Sunday after Easter. In spite of the threatening weather, the pretty little church resting on the banks of the lake, was nearly filled. The Bishop preached from I Cor. xv: 22, and afterwards confirmed a class of 19, presented by the rector, the Rev. Frank N. Westcott. The Bishop's charge to the class was short, but earnest and impressive. The altar was beautiful with many flowers and handsome white satin altar hangings and dosel, made and presented at Easter by some ladies of the parish.

FULTON.—The glorious Feast of the Resurrection was joyfully kept by the people of Zion parish. There were three services, all of which were largely attended. At the Sunday school service, in the afternoon, carols were heartily sung, class emblems presented and Easter eggs distributed. The chancel looked very lovely and the altar never was adorned more beautifully. A beautiful brass altar desk, the work of R. Geissler, was presented on Easter Day, in loving memory of Mrs. Emily C. Miller, by her children. The only drawback in the keeping of the festival was the absence of the Celebration, the minister in charge being a deacon.

ALBANY.

TROY.—Bishop Doane made his visitation to St. Paul's parish on Low Sunday. The edifice was crowded. The services were Evensong and the Confirmation office, the music being under the efficient direction of C. A. Stein, organist and choir-master. The following clergy were present and assisting: The Rev. W. E. Wilson, master St. Paul's school; the Rev. J. Ireland Tucker, S. T. D., Holy Cross; the Rev. Johannes Rockstroh, St. Matthew's, Newark, N. J. The Confirmation class numbered 42 persons, who were prepared and presented by the Rev. H. Ashton Henry, priest-in-charge of St. Paul's parish. The offerings were for diocesan missions. After the benediction by the Bishop, the procession left the chancel singing.

GOVERNEUR.—The services in Trinity parish during Lenten-tide were well attended, and the earnestness and devoutness of the congregation seemed to increase as the shades of Holy Week gathered and deepened. During Holy Week there were three services daily. All the services were well attended. Easter morn dawned brightly. There were three celebrations of the Blessed Sacrament commencing with high Celebration at 6:30 A. M., when over 30 communed, and a goodly congregation; at 7:30 there was low Celebration, and high Celebration at Mid-day; also at 4 P. M. children's service, and a goodly number assembled at Evensong at 7:30.

The parish prior to the present rector's assuming charge (a little over a year) had been vacant for some time, but the people are now evincing a deeper interest in Church work. The Holy Sacrifice is now offered weekly, and on holy days; the average attendance at early Celebration being from 12 to 25. The Easter offering was \$195.60, and when compared with last Easter's, which was \$27.34, we cannot but in lowly gratitude exclaim: *Laus Deo*. The reports made at a parish meeting held in Easter week were most encouraging. The guild raised some \$700 in the past year. At the half-yearly meeting of the guild, and its first annual meeting on Thursday, May 6th, special services were held, the preacher at Evensong being the Rev. R. G. Hamilton of Canton.

DELAWARE.

WILMINGTON.—The Easter services at St. John's church were: early Celebration, choral, at 6 A. M., Morning Prayer and second Celebration, also choral, at 10:30 A. M., and Evensong at 4, attended by the schools of the parish. Very large congregations attended all the services, which were conducted by the rector, the Rev. T. G. Littell, D. D. The number of communicants was very large, especially at the early service. The music was not only heartily rendered, but also most devotional in tone. The surpliced choir was aided by a cornet. The offerings for the parish buildings and new organ were large, the choir alone giving one-fourth of the latter.

The annual choir festival was held on the Thursday in Easter week. After the musical service, and sermon by the Rev. Mr. Kongor, of Philadelphia, the choir and congregation were entertained with refreshments in the parish building. The choir members also received gifts of books.

The second annual meeting of the Delaware branch of the Woman's Auxiliary was held in St. Andrew's church on Thursday, the 6th inst. A large number of delegates was present. The Holy Communion was celebrated by the Bishop, assisted by the Rev. C. E. Murray and the Rev. Dr. Littell. A general missionary meeting was held at 3 P. M., and addresses made by the Rev. Dr. Langford, the Rev. J. T. Cole, and the Bishop. The retiring officers were re-elected.

WESTERN NEW YORK.

ROCHESTER.—The Rev. Dr. Henry Anstice preached his 20th anniversary sermon, on the 9th inst., as rector of St. Luke's church. Among the interesting facts noted therein were the following: Out of the 107 clergy of the diocese, only two were in their present field of labor when he entered on this rectorship. All his predecessors were then living, but during this period, Dr. F. H. Cuming, Bishop Whitehouse, Bishop Lee, and Dr. R. B. Claxton, have gone

to their rest, leaving two only living, Dr. Pitkin, of Detroit, and Dr. Watson, of Philadelphia. Three chapels have been launched into an independent life, and the strength of the Church in this city has been more than doubled. The Christian activities of the parish have been developed and unified into a large and flourishing guild organization with ten chapters and a working Brotherhood. The number of Baptisms was stated as 1200; 798 have been confirmed; 738 married; 812 buried. The rector has officiated at 4,554 public services. The total offerings of the parish aggregate, for all objects, \$305,398. The number of families is 317 and the communicants 618. The parish has enjoyed uninterrupted harmony and marked prosperity in all its interests, both temporal and spiritual, throughout the period of the present rectorship.

EAST CAROLINA.

WILMINGTON.—At St. James's church on Easter Day the floral offerings were many and of rare beauty. A notable feature of the decorations was a full-rigged ship, minus her sails, five feet six inches in length from her taffrail to her flying jibboom end, and she was well loaded before the services were concluded, Capt. Price being the man to stow the cargo, which consisted of mite boxes containing contributions from the children of the parish for the diocesan missions, amounting to \$178.99. The ensign of the ship bore the legend "Christ is Risen," while upon her pennant, which floated in the breeze from her main truck, was inscribed, "Matt. xxviii:19." The entire offerings for the day amounted to \$822. 43 were confirmed, of whom ten were males and 33 were females. The services were extremely instructive and the church was crowded to its utmost capacity by a deeply interested congregation.

At St. Paul's church the floral decorations were abundant and of exquisite beauty. The music selected for the occasion was exceptionally fine, and was well rendered. There was a large congregation, even for an Easter festival, and the sermon for the occasion was an able and entirely appropriate effort.

At St. John's church there were three services, two in the forenoon and one, for children, in the afternoon. Large congregations were present at each service. The church was beautifully and appropriately decorated with flowers and evergreens, and the services were singularly impressive and interesting.

VERMONT.

BELLOWS FALLS.—On Easter Sunday, in Emmanuel church, the services were never more beautiful and interesting. The early service at 7:30 was largely attended, and the music by the choir, under the direction of Mr. John H. Williams, was very fine. At the 10:30 service the church was crowded with attentive worshippers, and more than 100 remained at the celebration of the Holy Eucharist. A very interesting children's service was held in the afternoon.

Besides a large offering in money, the deed of a lot, lying contiguous to the church grounds, and valued at \$2000, was placed on the plate and presented to the church by Madam Frances M. Williams and her children.

CONNECTICUT.

NEW HAVEN.—The Sons of St. George, of this State, to the number of 500, attended service in Christ church, the Rev. E. Van Deerlin, rector, on Good Friday. The Three Hours' service was held for the first time and was well at-

tended. The proper Eucharistic vestments were introduced on Easter Day and worn at both the early and late Celebrations, but for the present they will be used only at the early Celebrations. The Holy Communion is celebrated on all Sundays and holy days, and daily during the octaves of the greater festivals as directed by the rubric.

HARTFORD.—Mr. J. S. Morgan of London, has added the sum of \$5,000 to his already munificent gift for the gymnasium and annex of Trinity College. The annex is to provide winter quarters for base-ball and tennis. The whole cost of the buildings and apparatus will be \$45,000, of which Mr. Morgan has given \$23,000. The rest is given by the alumni of the college, and in addition to all Mr. R. H. Coleman of '78 has given an endowment fund of \$10,000 to meet the yearly expenses of keeping up the building.

NEW HAVEN.—The Church Choral Association, designed to promote improvement in Church music, held its first choral festival on the evening of Tuesday in Easter week. The Rev. T. D. Martin, Jr., of Trinity chapel, New York, and the vested choir of Trinity church, New Haven, assisted at the service. The festival is considered a great success.

SOUTHERN OHIO.

Failing to receive the sketch expected, we make the following notes from personal recollection of the late rector of Christ church, Dayton. Jesse T. Webster graduated at Nashotah about the year 1870. At Hudson, Mich., one of his first charges, he built a church; at Detroit he enlarged Immanuel church and conducted the Church paper "Our Dioceses," which was finally merged in THE LIVING CHURCH; at Dayton, Ohio, his work has been greatly blessed. Everywhere he was loved. He was more than popular, he was dear to the people, and one in whom all trusted. In Michigan he held important offices, as secretary of convention and examining chaplain; in Ohio he was deputy to the General Convention, 1883. Had his physical strength been equal to his intellectual and spiritual endowments, Jesse Webster would have held a foremost place in the Western Church. He has, indeed, done a blessed work, such as any priest might be thankful to accomplish, and in the prime of life, as men count life, he has laid it down at the Master's call. Peace, light, and the rest of Paradise be his.

CINCINNATI.—In the absence of the Bishop of the diocese, the Bishop of Indiana made the spring visitation to St. Luke's growing parish, on the evening of the second Sunday after Easter. The rector, the Rev. Lewis Brown, presented a class of 31 candidates for Confirmation, making with those presented last fall, a total of 36 during the convention year, the largest number from any Cincinnati parish. The Bishop confirmed seated in his chair, the candidates being presented two by two. His charge was especially appropriate and beautiful. The church was crowded to its full capacity, many being obliged to stand.

Claude Alexander Quiviell, M. D., was ordained to the diaconate on Wednesday, April 7th, at Christ church, by Bishop Knickerbacker, acting for the ecclesiastical authority. The sermon was by the Rev. Thos. J. Melish, rector of St. Philip's church. Dr. Quiviell was formerly a Baptist minister.

St. Philip's church has been again the recipient of two elegant windows from Mrs. Gen. Banning, who last year pre-

sented a memorial window. These windows together form a triplet in the chancel, and are of great beauty. Bishop Peterkin, of West Virginia, confirmed a class of nine persons here, on May 2.

The chapel of the Nativity, also under the pastoral care of the Rev. Mr. Melish, had a Confirmation service on Sunday, May 9th, Bishop Knickerbacker confirming a class of seven. The chapel was unfortunately located, which fact has greatly injured its prosperity; but a new and eligible lot has been purchased, and the congregation expects to build a new church this year.

CINCINNATI.—At St. Paul's church, on Sunday morning, May 16th, the rector, the Rev. Dr. Benedict, presented a class of 36 persons to Bishop Knickerbacker for Confirmation. Two were deaf-mutes. The Rev. Mr. Mann acted as interpreter.

CENTRAL PENNSYLVANIA.

READING.—On Friday afternoon, May 7th, the last meeting for this spring, of the Ladies' Missionary Sewing Society of the cathedral was held in the parlors of the parish building. After the work of the meeting had been finished, the ladies produced numerous baskets, and a splendid lunch was served. It was a complete surprise to Mrs. Howe, the wife of the Bishop and the efficient leader in the work of the parish. The venerable Bishop Howe, and the rector, the Rev. Dr. Orrick, appeared and joined in the festivities with which the year's work of the society concluded.

At the regular Mens' Meeting on Monday evening, May 10th, an interesting lecture on "Electricity," (illustrated by experiments) was delivered by Prof. Brunner. The Men's Meeting is held every Monday evening by the Rev. Dr. Orrick. Scientific, literary, and other matters are discussed at the meetings, and a number of lectures are given during the year. It is found to be a power for good.

The Ladies' Guild has recently re-carpeted the church, and has also furnished the new cassocks and cottas for the choir.

BETHLEHEM.—On the second Sunday after Easter Bishop Rulison preached in Trinity church, the Rev. Geo. Pomeroy Allen, rector, on the subject of human brotherhood as related to communism and socialism. He took as his text: "Who is my neighbor," St. Luke, x: 29, and "Let no man seek his own, but every man another's good," 1 Cor. x: 24, and he pointed out the duty of the Church in the matter of socialism.

SOUTH BETHLEHEM.—The work on the Packer Memorial church, now being erected in the Lehigh University Park, is progressing as rapidly as the elaborateness and magnificence of the work will allow. Two years more will be required to build the church. The foundations were laid last year.

The work on the new church of the Nativity, the Rev. C. Kinlock Nelson, rector, is progressing very rapidly, and by Christmas the entire church will be ready for use. At present the services are held in the basement. All work is being paid for as it is done.

MASSACHUSETTS.

HINGHAM.—The annual meeting of the members of the church of St. John the Evangelist was held on the 30th of April. Though their number is small, yet in a community strongly Puritanical in its traditions and spirit, this church has already made itself recognized as a power. Its finances, wholly obtained from free-will offerings, are in a flourishing condition; it is entirely

free from debt. The old church in Hingham, England, has gracefully recognized her young sister by the gift of an elaborately carved chair for the chancel, a reading desk, and a silver service for the Holy Communion. Adjoining the church is a Church boarding-school for girls (the only one, we believe, in this diocese outside of Boston) bearing the honored name of Keble. Its efficient head, Mrs. Dukes, is a devoted Churchwoman and an experienced teacher; and the Bishop of the diocese is much interested in it.

CHELSEA.—St. Luke's church has just been adorned by a very beautiful stained glass chancel window given by Dr. Wm. G. Wheeler, as a memorial of his wife, Jennie C. Wheeler, who went to rest, December 29, 1885. It is in three compartments, the central one being Christ blessing the little children; the one on the epistle side has a cherub at the top, an anchor in the centre, and at the bottom the chalice and paten; the third panel contains also a cherub, then a hand—"the helping hand" of charity—and lastly, the cross surmounted by a crown. The window was inserted during Holy Week but was kept carefully covered until Easter Day; the first light that came through it was that of a brilliant Easter morning. The three windows in the gallery have also been filled, by the same donor, with new quarries of colored glass. Nine little ones were blessed by the Saviour in Holy Baptism on Easter Even.

HAVERTHILL.—On Easter Sunday a new organ, built by Mr. George F. Rider of Framingham, replaced one which has done faithful service for some 28 years, in Trinity church of this city. It was purchased through the persistent efforts of the "Young Ladies' Club" and bids fair to be all that can be desired for a church of the size of Trinity. The decorations were simple, but appropriate.

The Sunday after Easter the Bishop was present and confirmed a class of 11. Friday the 14th, at the evening service the organ was consecrated to the service of Almighty God, and at the same time a surpliced choir of 28 boys and men, was also installed. The Rev. David J. Ayers, the rector, has spared neither time nor strength in striving to make this one of the finest boy-choirs.

The beloved former rector, the Rev. Charles A. Rand, who was lost off Gay Head, in the City of Columbus some two years and a half ago, sowed seed which is now bearing fruit through the efforts of the present rector and, judging by the progress made in the last year, it is believed that Trinity church will be a felt power in this city, and by God's blessing will do a good work.

PENNSYLVANIA.

The convocation of Germantown held its annual meeting in Emmanuel church, Holmesburg, on Tuesday, May 18th. In the morning there was a Celebration of the Holy Communion, and a sermon by the Rev. Henry Macbeth of Trinity church, Oxford, Philadelphia. At the business meeting in the afternoon, in the absence of the president, the Rev. Dr. J. Andrews Harris was called to the chair, the Rev. J. T. Carpenter was elected secretary, Mr. Orlando Crease, treasurer, and Mr. James S. Biddle, lay member of the Board of Missions. It was determined to ask ten per cent additional from the parishes upon their missionary offerings of the last year. The salaries paid to the missionaries last year were continued. St. Paul's, Chestnut Hill, was selected for

the meeting in October. A missionary meeting was held in the evening.

At the annual business meeting of the North-west convocation held in the church of the Epiphany, May 18th, the Rev. J. P. Hubbard was called to the chair. A communication was read from the president, tendering his resignation, which was not accepted, and it was "Resolved, That it is the earnest desire of the members of this convocation that the Rev. Dr. D. S. Miller continue its president." The Rev. T. William Davidson was elected secretary; Mr. John P. Rhoads, treasurer, and Mr. W. S. Lane, lay member of the Board of Missions. The Standing Committee of last year was re-appointed. A communication from the Board of Missions was received, asking \$1,600, and appropriating \$1,400 to missions in the convocation.

The Philadelphia summer school of the Institute of Hebrew, will open on June 7th, and continue until July 3rd at the Philadelphia Divinity School. The Rev. Wm. R. Harper, Ph. D., of Morgan Park, Illinois, is the Principal, and the Rev. John P. Peters, Ph. D., of the Philadelphia Divinity School, the vice-Principal. From the character of the work done last year it may be expected to afford special facilities for the clergy and others, to very materially improve their knowledge of the Hebrew.

In pursuance to a call issued by Bishop Stevens, a meeting of the Standing Committee was held on Thursday evening at the episcopal residence, when it was agreed that the Bishop be advised to call a special convention, provided the official declination of the Rev. Dr. Brooks is absolute and final, and is received in time for the 30 days' notice requisite before June 29th. Should the declination not reach this city during the coming week, the convention will not be held until the latter part of October, or the early part of November. The reason assigned for not holding the convention in September was, that during that month most of the deputies will be out of the city.

KENNETT SQUARE.—The church of the Advent was duly consecrated on Friday morning, May 14th, by Bishop Stevens, services commencing at 10:30. Theo. D. Hadley read the instrument of donation and presented it to the Bishop. The "Sentences of Consecration" were read by the Rev. G. Livingston Bishop, rector in charge. The collects, epistles and gospel were read by the Rev. Messrs. Heysinger, Shepherd and Bolton. The Rev. R. B. Shepherd, rector of the church of the Advent of Philadelphia, delivered an able and appropriate sermon, taking as his text: Gen. xxviii: 17. The Bishop administered the Holy Communion, assisted by the Rev. Messrs. John Bolton and G. L. Bishop.

Bishop Stevens followed with some remarks of a highly interesting character, in which he referred to the good works of the late Bayard Taylor, and to the large and beautiful memorial window in honor of him in the Broad street front of the church. It will be recalled that "Cedarcroft," the Taylor home-stead, was near Kennett Square, and for this reason the placing of the memorial in that town seems peculiarly appropriate. The design is a successful attempt to represent a leading characteristic of Mr. Taylor, namely, that broad love of humanity which permeated all his writings and lent such a genial atmosphere to his personal presence. The window is divided into two parts, embracing a sexfoil opening

at the top, and a double lancet from below. The sexfoil opening shows a symbolical arrangement of a circle enclosing an open book, a burning lamp and a scroll, the back-ground representing a deep blue sky studded with stars. Across the face of the book and continued on the scroll is a quotation from one of Mr. Taylor's shorter poems:

Till the sun grows cold;
And the stars grow old;
And the leaves of the Judgment Book unfold.

The double lancet window under the sexfoil depicts the Parable incident of the Good Samaritan. In the left opening is seen in the foreground the priest wending his way on the road from Jerusalem to Jericho. At a distance from him succeeds the Levite, arrayed in the robes of his Order, and represented as holding the Book of the Law which he reads with rapt attention, blind to the pressing demand close by for the exercise of practical religion and ordinary humanity. This figure is vigorously modeled and is full of character and movement. In the far distance are seen the figures of the thieves escaping with their plunder, and in the extreme distance, towards which the road winds up and down the hills, is caught a glimpse of the distant gates of Jericho. The perspective has been well rendered; notably so when it is considered that the stages of distance are indicated by different tones of glass. The time of the action is at evening, and the sunset glow has been admirably portrayed by the deep and rich coloring used. In the right hand opening is shown the after incident of the wounded man being succored by the good Samaritan. The latter has dismounted from his beast, and is supporting with his right hand the half-recumbent figure of the victim of the thieves, while with his left hand he stanches the wounds. The expression in the faces of the two figures is strongly individualized, that of the wounded man expressing his exhausted condition, and that of the Samaritan his kindly sympathy and compassion. The extreme lower part of the window contains the memorial inscription, which reads as follows: In Memoriam Bayard Taylor. "Joyous poet; loyal comrade; patient and generous brother in toil and song." Born in Kennett, Penna, Jan. 11th, 1825; Died in Berlin, Germany, Dec. 19th, 1878.

The window was designed and made by Messrs. J. & B. Lamb, of New York City, who were friends of Mr. Taylor and who contributed towards it. The funds for this window were collected by Mrs. William J. Baird, of New York City, and among the noted contributors were: Canon Farrar, Geo. W. Childs, James Lowell, John G. Whittier, the Rev. Phillips Brooks, D. D., George W. Curtis, Dr. Oliver Wendell Holmes, Mrs. James Fields, Mrs. Mary Mapes Dodge, Hon. George H. Boker, Edmund C. Steadman, Samuel Clemens, Will Carleton and others of Mr. Taylor's literary friends.

This new church is of stone, with high pointed roof and cost over \$3,000. It contains several gifts, among the number being that of a Caen-stone font from the Sunday school of the church of the Advent, Phila.; and a brass altar cross and vases from Mr. G. Spencer. The church was most tastefully decorated with flowers by the ladies for this memorable occasion.

Services will be held in the church regularly hereafter, under the charge of the Rev. G. Livingston Bishop.

Reports of Diocesan Conventions will be found on pages 141 and 142.

"HE GIVETH HIS BELOVED SLEEP."

BY MARY THOMAS CARSTENSEN.

Oh! sweet repose, Oh! quiet rest,
Upon my Lord and Saviour's breast,
Oh! blissful calm of trusting love,
Which knows a Father's hand above!
I fear no ill, He safe will keep,
Who "giveth His beloved, sleep,"
I trusting rest, for His Son's sake,
The Father ward o'er me will take.

Nor need I fear, for every foe,
E'en death's sharp sting, and deepest woe,
Are vanquished now, and calm and deep
Is the last heaven-awakened sleep.

Erie, Pa., Easter, 1886.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

OUR SENSATION NOVEL. Edited by Justin H. Mc Carthy, M. P. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co.

An amusing medley, each chapter a clever imitation of a popular writer of fiction.

THE KEY OF DOCTRINE AND PRACTICE. By the Rev. H. R. Haweis. New York: Charles T. Dillingham. Price 25 cents.

A pocket volume of sermons in which there is much food for thought.

TWO ARROWS. A Story of Red and White. By William O. Stoddard. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price \$1.00.

This is a brave story of two brave boys, one white and one red. The incidents and descriptions seem to have been taken from life. The drawings are excellent, and must have been made by artists familiar with the scenery and habits of the Western plains and people.

MASSACRES OF THE MOUNTAINS. A History of the Indian Wars of the far West. By J. P. Dunn, Jr. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 784. Price \$3.75.

This is a valuable contribution not only to the history of our Indian wars, but also to the general subject of our treatment of the Indians, and of their condition past and present. There is not to be found, perhaps, in any other one volume, so much accurate and interesting information upon these points. The pages are full of thrilling descriptions, and some of the scenes depicted are very sad. The illustrations are excellent and numerous. A map of the Reservations and a full index are among the valuable features of the work.

MANUAL TRAINING. The solution of Social and Industrial Problems. By Charles H. Ham. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price \$1.50.

Mr. Ham writes with great enthusiasm and makes a very interesting book. The reading of it gives one new conceptions of the dignity of labor and the intellectual value of manual training. Perhaps the author claims too much for it, but who can doubt the advantage of such training both to body and mind, and subsequent career. Every boy ought to have a period of training in such a school as the Chicago Manual Training School, which is here described with illustrations. This is a good book to put into the hands of boys who have a predilection for mechanical work.

AIDS TO HISTORY. Pupil's Companion Book to Swinton's Outlines. By Anna F. Rudd, teacher of History in St. Mary's School, Knoxville, Ill. Chicago: THE LIVING CHURCH PRESS. Price 50 cents.

Mrs. Rudd has done a good thing for all teachers and students of history who use Swinton's Outlines, than which there is no better for an elementary course. The "aids" consist of questions, directions, and notes, for the study of the entire work. Such a help will save the teacher much time in assigning and explaining each lesson in advance, and will give the advantage of a teacher's advice to those who cannot avail themselves of class instruction.

Many important and interesting facts, and much valuable literary information, are given in the notes. Studied with such a guide history has the fascination of romance, and the dullest pupils become ambitious. Throughout the entire course advice is given about side-reading, illustrating the most important paragraphs, and references are made to books which are easily obtained. A list of good historical novels is given. Some inaccuracies will need correction in a second edition, but the work is for the most part clear and correct.

CASSELL'S "Rainbow" Series of Original Novels. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 25 cents each:

NATASQUA. By Mrs. Rebecca Harding Davis. OLD FULKERSON'S CLERK. By Mrs. J. H. Walworth.

KING SOLOMON'S MINES. By H. Rider Haggard. A PRINCE OF DARKNESS. By Florence Warden.

CASSELL'S National Library. Price, 10 cents each:

SHE STROOPS TO CONQUER, AND THE GOOD-NATURED MAN. By Oliver Goldsmith.

THE LIFE AND ADVENTURES OF BARON TRENCK. Vols. I. and II.

THE VOYAGES AND TRAVELS OF SIR JOHN MANDVILLE, KNT.

THE WISDOM OF THE ANCIENTS AND NEW ATLANTIS. By Francis Bacon.

THE LADY OF THE LAKE. By Sir Walter Scott. Selections from THE TABLE TALK OF MARTIN LUTHER.

HARPER'S Handy Series, issued weekly. New York: Harper & Bros. Price 25 cents:

THE CHOICE OF BOOKS. By Frederic Harrison.

GOETHE'S FAUST. Translated from the German, by John Anster, LL.D., with an Introduction by the Rev. H. R. Haweis.

THE ABSENTEE. An Irish Story. By Maria Edgeworth.

THE EVIL GENIUS. A Domestic Story. By Wilkie Collins.

HARPER'S Franklin Square Library, price 20 cents each:

MAJOR FRANK. A Novel. By A. L. G. Bosboom-Toussaint. Translated from the French by James Akeroed.

THE STRANGE ADVENTURES OF CAPTAIN DANGEROUS. By George Augustus Sala.

THE MYSTERY OF ALLAN GRALE. By Isabella Fyvie Mayo.

THE LAST DAYS OF THE CONSULATE. From the French of M. Fauriel. Edited, with an Introductory, by M. L. Lalanne.

ENGLAND'S SUPREMACY: Its Sources, Economics and Dangers. By J. S. Jeans.

TRUST ME. A Novel. By Mrs. John Kent Spender.

A STERN CHASE. A Story in three parts. By Mrs. Cashel Hoey.

THE RUSSIAN STORM-CLOUD; or Russia in Her Relation to Neighboring Countries. By Stepaniak.

Lend a Hand is a monthly magazine of practical philanthropy, edited by Edward Everett Hale. It is devoted to the consideration of measures for the suppression of pauperism, the relief of poverty, the diminution of disease and crime, justice to Indian tribes and, in general, the elevation of society. It contains abstracts of the important reports and other documents of the State institutions, and of our best private charitable organizations, and gives accounts of work in Europe on the same lines. It promises to be a most useful instrument in the relief of suffering humanity. Every person who wishes to "lend a hand" is requested to subscribe. [Price \$2.00 a year. Address all orders to the Boston office of *Lend a Hand* Co., 3 Hamilton Place, Boston, Mass.]

The Sanitarian for May, among many admirable papers contains the following: Internal Disinfection, by Jackson Piper, M. D. Pres. of State Board of Health, Md.; Sanitary Convention at Howell, Michigan; Pulpit Cushions; Sanitary Plumbing and House Drainage by James Allison, Pres. Nat. Association of Master Plumbers; Food and its Relation to Disease, by Prof. J. H. Herrick, M. D.; Tests for Impurities in Water available for Physicians, by Professor C. C. Howard; The Climate of Staked Plains of W. Texas, with Special Reference to Midland as a Health Resort, by C. A. L. Reed, M. D.; Defective

Vision of Children, Causes, Management, etc., by D. R. Silver, M. D.

THE quarterly issue (May number) of *The Living Church Clergy List* (published by the Young Churchman Co., Milwaukee,) is at hand, and contains 231 changes from the February number. With nearly a thousand changes a year in the list, it is evidently a great gain to us to have a quarterly revision. The publication ought to be very popular, costing only 25 cents for the Annual and all the quarterly issues of the Clergy List. The editorial notes in each issue are interesting and valuable.

METHODISM versus the Church, or "Why I am a Methodist" answered. By a layman of the diocese of Ontario, Canada. This is a fair, full, temperate and wise statement and vindication of Church principles, in reply to the cavils of one who, though reared in the Church, had never understood or embraced her principles and spiritual life. The pamphlet cannot fail to do good, and we cordially commend it. [*The Standard* office, Pembroke, Ont. Price 15 cents.]

To the June number of *The Atlantic Monthly* Mr. Edward Stanwood contributes a paper on American history entitled "A Glimpse of 1786," and an important critical article on Honoré de Balzac—the man and his books—is written by Mr. George Frederic Parsons of the *New York Tribune*. "James, Crawford, and Howells" form the subject of an able piece of critical writing.

THERE is a growing interest in the subject of manual education, and we welcome all contributions to the discussion. Messrs. Chas. H. Kerr & Co., of Chicago, have published a pamphlet entitled "Manual Training in Education," by James Vila Blake, with an introduction by Prof. Woodward, Director in the training school of St. Louis. Price 25 cents.

The Magazine of Art for June has for a frontispiece a landscape by Constable which is finely engraved. The illustrated articles sustain the high reputation of the magazine. The paper on Cabanel is specially noteworthy. The art notes, both foreign and American, are full. Ample justice is done to the New York exhibitions now in progress, or recently closed.

Harper's Magazine for June is in every way an unusually strong number. The leading article, "The United States Navy," is contributed by Rear-admiral Edward Simpson, U. S. N. The fifth paper of the series of "Great American Industries" treats of the culture of the sugar-cane, and of every phase of sugar-making.

Cassell's Family Magazine presents a very attractive table of contents in the June issue, and contents so varied as to meet the needs and please the taste of all members of the family. [Price \$1.50 a year; 739 Broadway, New York.]

THE Office of the Holy Communion, with appropriate devotions for use in church, by the Rev. J. W. Shackelford, D. D. New York: E. & J. B. Young & Co., Cooper Union.

"NOTES on Industrial Conditions" is the title of an admirable paper by Mrs. J. B. Harrison, published by J. B. Harrison & Sons, Franklin Falls, N. H.

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

We are glad to note the increasing popularity of *The Young Churchman*. Its Easter edition was 37,000.

The Living Church.

Chicago, Saturday, May 29, 1886.

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

WITHIN a very short time we propose to begin the publication of Mr. Green's series of papers on "The Call of the Mother Church." We should give the first chapter in our next issue but for the fact that a large number of the clergy who desire to extend the circulation of the paper have not yet completed the canvass of their parishes, and we could not furnish the series complete to subscribers who come late. Every Churchman ought to read these papers and "pass them around" among people who are ignorant of the facts and truths irrefutably maintained.

In addition to the valuable articles heretofore announced as forthcoming, THE LIVING CHURCH is pleased to inform its readers that it has secured another valuable series from the pen of the Rev. Arthur W. Little, author of "Reasons for Being a Churchman;" this series will illustrate certain phases of the English Reformation; also to be published during the year "The Diary of Ellen Goodnough, Missionary to the Oneidas." We propose to make, if we have not already made, the most interesting and useful Church paper ever issued, and we do not propose to offer chromos or other prizes to secure subscribers.

He is certainly weak who either from pride or indolence, has no self-helpfulness; who must have some one to do everything for him. The next in weakness is he who from conceit, fussy importance, or greed of power, attempts to do, or to make it appear that he does, everything himself; who allows the helpfulness of others no trusted opportunity of its own. The one will end in being practically the slave of his hirelings, and the other in becoming either the slave of his position, or the master—not of men, but of slaves, which is only slavery in another form.

THERE is no growth—no growth present or past, or future, no growth possible, probable, or actual—in the human soul, without the practice of prayer. It is prayer that smites the rock in the soul's wilderness, and

bids the refreshing waters flow. It is prayer that raises the rod, and smiting the sea bids it overwhelm the soul's enemies. It is prayer that empowers the soul to stand on the shore of deliverance. It is prayer that opens the windows of heaven and brings down angels' food that the soul may feed upon and be strengthened. Prayer is the beginning of salvation, the very nerve and muscle of the soul's life.

THE point which we have before made and cannot too often emphasize, was forcibly stated in Bishop Potter's pastoral which we published last week. Human relationship is not limited to "business," nor is the well-being of society determined by "the laws of trade." In dealing with men we must not ignore their manhood; we must not treat them as machines or animals. They are entitled to consideration and kindness always, and to sympathy and charity in times of need. We can no more do without sentiment than machinery can run without oil. Human affairs managed solely on "business principles" would very soon be completely disorganized.

DEVOUT Churchmen cannot but feel the profound importance, in an age of secularized education, like this, of schools in which that mightiest of all educating agencies, Christianity, is not an accident in the curriculum, but a systematic and honored part; science and religion, standing over against each other in the shrine of learning, like the pillars Jachin and Boaz in the porch of Solomon's temple, each the mightier and more beautiful for its harmonious association with the other. For such schools generous endowments are needed, such as will render them practically independent of common patronage; able and free to take their stand solely of Christian principle, and to hold, without regard to either fear or favor, policy or necessity, to their chosen system of parallel work and worship, learning and piety.

MR. HENRY GEORGE well illustrates the carrying of a good idea to absurd and ridiculous extremes. "At the root of all our social difficulties," he says, in an article in the *North American*, "lies a social crime, the crime of denying to the children born among us, their equal right to the material universe into which their Creator brings them." How does he know they have an equal right to the material universe? What of those who deny themselves that right because they prefer property in something else? What would result beyond the power of man to prevent it, if every human being on the face of the globe were to be possessed of an equal share of the earth's sur-

face? For any purpose of gaining a livelihood, it would signify no more than so much ownership in the moon. What Mr. George calls a social crime is no crime at all, in multitudes of cases, simply because they are denied nothing which they care for. On the contrary, it would be a social crime to force upon them what they do not want and what might prove a useless and expensive burden. What then? Does it follow that because a half or a tenth of the population have no desire for land, another tenth should have the whole of it? Just here comes in the social crime, if this is the proper word for it, viz., that a few have possessed themselves by fair means or foul, of an amount of land which can be of no real service to them, while by being properly distributed, it may be of service to a great many who desire it. This appears to be the state of the case in Ireland. The land belongs to a few rich landlords to the great disadvantage of the Irish nation. A large majority of the people must live by the land, if they live at all, and this under the present conditions they are unable to do, save in abject poverty. Hence the plan of expropriation. It is not that the landlords have committed any social crime—though how they or their ancestors came to be such large possessors would not bear too close looking into—but that such extensive ownership by a few means poverty and wretchedness to the many. It is what is assumed to be, at least, a lawful ownership carried to such extremes that something must be done about it. Happily, the redistribution sought for is not by going on the principle that the landlords have been guilty of any social crime, but that they are entitled to the full value of their property. It is such far-seeing and fair-minded men as Mr. Gladstone, who may hope to rectify any inequalities in these matters, and not such wayward idealists as Mr. Henry George.

THE WORKINGMAN.

The indications of dissatisfaction among workmen do not signify, as many seem to think, that they are suffering the pangs of poverty, that "the rich are growing richer and the poor are growing poorer." We need not go to the record to prove that the present condition of labor is vastly better than that of fifty years ago. The strikes prove it. When workmen can afford to stop work to secure what they believe to be their rights, when they can afford to contribute time and money to sustain "labor unions," to pay salaried officers and support large numbers of fellow-members in idleness, they are vastly better off than their grandfathers were. A strike in their day would have meant

starvation to the strikers; now it means only the slight risk of not being taken back when they are ready to go to work.

The fact that this discontent is a sign of prosperity instead of oppression should not, however, shut out from our sympathy the worthy and honest men who constitute, perhaps, a large majority of the labor unions. They are acting unwisely as to the means employed to further their aims, but we ought not to condemn them altogether for being ambitious to secure for themselves and their families something more than daily bread. It is true that wages have increased and the purchasing power of wages has not greatly diminished, during several generations. But the intelligence of the laboring classes has also increased, and with increase of intelligence always comes an increase of wants. The things that were luxuries for our ancestors are necessities for us. The standard of wealth among the rich to-day is vastly above that of the last century, and the average expenditures of the higher classes now greatly exceed those of the same classes fifty years ago. What would have been considered extravagance then is plain living now. Life is more intense, more exciting, more wearing to brain and nerve than it was then. It requires more rest, more material recompense, more means of recreation and refreshment. The rich are more lavish in the use of wealth, and wisely so if they do not abuse it. They fare better and live longer by generous expenditure of money. If they were to practise the economies of their forefathers, and work without recreation, they could not endure the strain of this electric age.

Those who work in shop and field are in some degree subject to the same conditions and need some measure of the same relief. The intellectual and social condition of the workingmen of America is far above that of any other country or any other age. They do more brain work than their fathers did. They make and manage the machinery which takes the place of human hands. They accept great responsibilities in their daily work, which their fathers knew not. They read the papers, they vote, they have an interest in politics, they are to some extent holders of property. They feel the strain of modern life, and are conscious of bearing a large share of its burdens. It is but natural that they should desire a larger share of its recompenses than they have heretofore enjoyed.

Let us not forget, at this crisis, that it has been the policy of the nation to elevate and ennoble the workingman. This policy has been the pride and glory of the American people. We have educated him to experience wants that his ignorant

and degraded brother in other lands does not feel. Let us not now turn from him scornfully and bid him be content with what he has, if it is within our power to aid him to realize his hope of competence. His restlessness is not a sign of disease but of vigorous health. It needs direction, control, perhaps restraint; but it is not to be crushed by heartless treatment. Let the rich man set him the example of moderation and thrift, and show his willingness to reward him according to his deserts as a faithful, honest, man and brother.

THE PRESBYTERIAN SUCCESSION.

It seems to be a very popular exercise for Presbyterian editors and preachers in this country to scoff at the doctrine of the Apostolic Succession as essential to a valid ministry. It may be well for them to know that many of their own communion in Scotland hold to it with as much persistence as we do. We therefore quote from a letter by a minister of the Established Church of Scotland, which recently appeared in an English paper. For the information of their readers who seem to have little opportunity of knowing what is going on outside of their own corner of the vineyard, the Presbyterian papers of this country should copy the following:

That all our ministers value the Apostolic Succession, or believe in its necessity, I am unfortunately not able to affirm. Could it be said of all the clergy of the Church of England? But a number of our ministers, and certainly an increasing number, do believe most strongly that they have the Apostolic Succession (through Presbyters), and consider the possession of it essential. Moreover, I have no hesitation in claiming that alike the practice, the law, and the standards of our Church, are with us when we do so; just as the Prayer Book was with the leaders of the Oxford movement when they revived among you a belief in this and other truths, which at the time were too generally denied. Thus, in the "Form of Church Government" (one of our authoritative documents), it is laid down that "no man ought to take upon him the office of a minister of the Word without a lawful calling;" that "ordination is always to be continued in the Church;" and that "every minister of the Word is to be ordained by imposition of hands, with prayer and fasting, by those preaching Presbyters to whom it doth belong." The General Assembly of 1698 (an assembly of great weight) endorsed this, which is the essential principle of the doctrine, when they passed unanimously a formal "Act and Declaration for Vindication of the Church of Scotland from the calumny of Thomas Gipps, rector of Bury," and in which they declare "that they allow no power in the people, but only in the pastors of the Church, to appoint or ordain Church officers." Accordingly, Principal Hill, in his "View of the Constitution of the Church of Scotland," tells us that "Presbyterians hold that preaching the Word, dispensing the Sacraments, and exercising ecclesiastical jurisdiction over Christians, are func-

tions which in all ages belong to the office of a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained; that the persons who in the New Testament are indiscriminately named presbyters and bishops had the right of conveying to others all the powers with which they had been invested; and that every person so ordained is as much a successor of the Apostles as any Christian teacher can be." And again, "We contend that we are successors of the Apostles, invested with all the powers which, of right, belong to any ministers of the Church of Christ."

Dr. Hill died in 1819; his work has always been accounted a standard authority in our ecclesiastical courts. But I can cite a more recent witness. In the recently published fifth edition of the *Book of Common Order*, issued by the "Church Service Society" (a Society which comprises nearly a third of our ministers, and numbers in its membership most of our distinguished men); in the "Solemn Charge" given in the Ordination Service by "the presiding Presbyter to the newly-ordained minister," the following occurs: "The first ministers were the Apostles, who were called and commissioned immediately by Jesus Christ Himself. They in turn ordained and set apart other suitable men as pastors and teachers over the churches which they had gathered and established in different places; and these, again, in the same way, appointed and set forth others to carry onward and forward still the true succession of this office; which, being regularly transmitted in this way from age to age in the Christian Church, has come down finally to our time."

Aberdeen. JAMES COOPER.

BRIEF MENTION.

"Your paper does good service," writes a subscriber in Toronto. "It is read here, and then sent regularly to Edinburgh to the brother of Bishop—; sent by him to one of the Scottish bishops, and thence it is sent to Professor—and his theological students." And yet there are some Churchmen in America who cannot afford to pay a dollar a year for it!—The special power of preaching as opposed to books and printed sermons, is well advocated by Dr. Herrick Johnson, of Chicago. We borrow the following by him from *The Sword and Trowel*: "The nameless and potent charm of intense personality cannot all go down into a dead book. Truth in personality is where the hidings of power are. We look in vain along the pages of Whitefield for the secret of his mighty effectiveness. We search the famous sermon of Edwards, and wonder what there was in it that moved men so. It was not the sermon on the printed page; it was the sermon in the living preacher. While men are men, a living man before living men will always be more than white paper and black ink. And therein will forevermore lie the supremest possibilities of pulpit power, which no competing press, however enterprising and ubiquitous, can rival. The

Founder of Christianity made no mistake when He staked its triumphal progress down through all ages, and its victorious consummation at 'the end of the world' on 'the foolishness of preaching.' He chose the agency in full view of the marvels of these later centuries, and the pulpit is not therefore likely to be despoiled of its peculiar glory and made impotent to its work by any device born of the inventive genius of man."—Mr. Washburne, ex-minister to France, said that he had not known during the riots of the Commune in Paris "such an utterly cowardly and atrocious murder as that perpetrated by the anarchists in Chicago."—"No man liveth to himself." Employers and employed all need to remember this. The interests of our common humanity are not limited by work and wages. There are higher claims than business, stronger ties than legal contracts, between man and man. The spirit of the Gospel is the true remedy for the evil spirit of the times.—A good sister of the Presbyterian persuasion, Ann Jane Mercer by name, has bequeathed a fine property in Pennsylvania and \$100,000, to establish a Home for disabled ministers of her denomination.—A contemporary quotes the following passage to show that boycotting is Antichrist: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their hand or foreheads; that no man might buy and sell save he that had the mark, or the name of the beast."—A scientist has discovered a nitrogenous principle in the cotyledons of the pumpkin. This may prove a great find for the evolutionists, as it establishes the fact that one of the important constituents of the human brain is developed in the growth of the vegetable after which many heads are named. It should be a comfort to them to know that pumpkin heads contain nitrogen.

LETTERS TO THE EDITOR.

THE CHRISTIAN TITHE.

To the Editor of *The Living Church*:

It seems to me, your correspondents in your issue of the 10th do not touch on the main feature of the Christian tithe, in taking up "the other side." It is entirely a matter of faith in God. If one's salary is only \$100, and his expenses what they may, to adopt the practice of tithing would only be taking up the challenge laid down by the prophet: "Prove me now herewith," and I have yet to learn of any one who has made the venture being disappointed with the results. Indeed, almost every case I know of began it while in debt and embarrassments, and was soon in greatly improved circumstances. When the difficulty came up: "How can I give to God what I owe to my neighbor?" it was settled by: "How can I give my neighbor what I owe my God?" and God being the first and greatest creditor, was settled with first. One such that I know of was within six months promoted to a position with twice as

good a salary and about half the expenses, and he was soon free of embarrassments. Another—a son of wealth, but banished by reason of a disapproved marriage—was recalled in a most providential way, and reconciled to his father.

As to what could be done with all the money that would accrue to the Church by this means, I don't think any Christian with a knowledge of the Church's work and needs, can raise the question. The Jew might, for he had no foreign or domestic missions to maintain, and very likely he often did wonder, as he saw his gifts turned into smoke before his eyes, why he was called upon to make them. But surely, with the Christian there can be no such question.

However, there is another "other side" which has given me trouble. There are questions of casuistry, such as: What is giving to God? Could I draw upon my tithe account for something for my father or mother? or to make a Christmas or birthday gift to a friend? or to discharge an uncommercial obligation? For I do not understand that the system forbids one to administer at least a portion of his fund himself. If then he may make a gift, of what nature must it be? if a book, must it always be a religious work? Perhaps some of your correspondents of more experience, or the literature of the S. T. G., could help

AN OLD TITHE-PAYER.

Diocese of Rupert's Land, Apr. 1886.

To the Editor of *The Living Church*:

SIR:—I have received several requests that I will answer the letters upon Tithes that have appeared lately in your columns.

The payment of tithes has so completely fallen into desuetude in our Church, that any attempt to restore the practice must expect to meet with no end of difficulties; in fact I see so many myself, that I do not know which end to begin, and can only offer a few suggestions which, seem to point to the satisfactory solution of some of them.

The High Priest after the order of Melchisedec, is the same yesterday, today, and forever; the same now on the right hand of the Father, as he was on the Cross, and as he appears all through the Scriptures, all sacrifices and priesthoods being typical of and having their fulfilment in what took place on Calvary.

The sacraments, ministry, fasts, festivals, daily worship of the Catholic Church, are developments of the Jewish, and the Church is now, as it always has been, Militant on earth, and waiting in Paradise, Adam and Eve and Abel are only separated from us by the "grave and gate of death" which may at any moment open for us to pass through and join them.

Our Lord on the mount said that He came not to destroy, but to fulfil the Law, and the Law became a schoolmaster to bring us to Christ. It has to be kept in the spirit, every jot and tittle of that law has to be kept by the practice of the opposite virtue. So there have not been three or four Churches, but only one Church, and to that Church the Scriptures have been given from time to time, until now we have all given for our learning and instruction in righteousness.

If all this is orthodox, apply it to Malachi—there is no doubt about "The Messenger of the Covenant" and the "Swift Witness" of the third chapter meaning the Messiah, nor the Elijah of the fourth being John Baptist. The promise about the jewels of God, and the faithful who spake often one to another, are applied to the latter days.

Why should we not also claim the glorious promise that the windows of heaven shall be open for a blessing to descend upon those who return unto God tithes and offerings, so enormous that "there shall not be room enough to receive it?"

The early Christians took a spiritual view of the law of tithes and offerings when they had a common fund (Acts.ii: 44.) Surely nothing can be more absurd than Christians in these days falling out upon the question of whether the law of tithe is binding or not.

Unquestionably it is impossible for many to pay a tithe on demand; but God expects a man to live according to what he has, and not according to what he has not. Do not all these impossibilities come from our neglect of paying our tithes? Observe that what we find in Malachi is not tithe, but "tithes and offerings." Let the poor man pay his tithe, and the rich man his tithes and offerings, and the poor will be poor no longer. The common fund of Acts would again come within the range of practical religion, and practical politics as well, for therein is contained the solution of the great problem of capital and labor.

It was this wide view of the whole question, which led the council to put the associates before the members. Every one must agree that giving as an act of worship must be done with reverence, discretion, regularity, in fact, in a business-like manner. The associate can fix the proportion low, or high; if he disapproves of the tithe, he may still dedicate his whole income.

Then concerning the reward. Surely such a blessing that requires the windows of heaven to be opened, must be something more than dollars and cents. We know that to many the love of money is the besetting sin, and being blessed in "basket and store" would lead to the worship of Mammon rather than of God. Such an one would have to seek first the Kingdom of God and His righteousness, and then the worship of God with his tithes, would become another means of grace to build him up a perfect man.

We want to bring all the practical common sense of the Church to bear upon the subject. C. A. B. POČOCK, Hon. Organizing Secretary.

Toronto, 1886.

P. S.—Would S. E. N. kindly write me his address.

"READY AND DESIROUS."

To the Editor of The Living Church:

I have read with much interest the letters upon the above subject which have appeared in your columns recently. It raises a question which every parish priest is obliged to decide in some way in his ministrations. I have often administered the Holy Communion to persons whom I knew to be communicants in Protestant bodies. It has frequently happened in my experience that such have presented themselves. I have known them to be pious and God-fearing Christians, and I could not feel authorized under the rubric in question to repel them. Rather, I was pleased to see them come to the sacrament of unity, and I prayed for them that the grace which they received might lead them to seek a continued sacramental union with the Head of the Church.

I question much if any priest would or could do otherwise. It would seem un-Christian and inhuman to repel and publicly mortify those who come evidently from the best of motives and under the power of a constraining love. But the rigorist may ask, as he has in

your columns, "What right under the rubric?" It seems to me that the question turns upon the interpretation of the word "admitted." "There shall none be admitted to the Holy Communion," etc. Confirmation is the formal act of admission to the Communion of the Church. The clergy admit to the Communion the confirmees, at the time of their Confirmation, or when they have prepared them for their first Communion. They are then registered as communicants. When the rector makes up his parochial report, he reports those who have been "admitted." He does not include in this item, all the transient visitors who have received the Sacrament at the parish church during the year, but only those who have been "admitted." Nor would he thus report those "aliens" who have been communicated, because they have not been admitted. If they desire to be admitted they must be confirmed, or be ready and desirous to be confirmed. It seems to me that this is a reasonable, legal and charitable interpretation of the rubric. M.

OPINIONS OF THE PRESS.

The Baptist Standard.

EASTER.—Our correspondence from New York and Boston, this week, quite clearly shows that the observance of Easter Sunday, in a certain way, is becoming increasingly common in Baptist churches in those two cities. We judge that in the larger cities, especially, of the East generally, and of the West no less, much the same is true. What we say of Baptist churches might, probably, be said of those of other denominations by whom, until recently, the observance of this festival was, as if by common consent, left almost entirely to the Episcopalians. The indications are, in fact, that in its own way Easter may come at last to rank almost with Christmas itself, as a day for Christian commemoration and as an historical reminder of what is most dear to the Lord's people of every age.

The Interior.

EIGHT-HOUR DAY.—The basis of the present eight-hour excitement is a delusion in the minds of the uninformed. They think that the time which they gain for idleness will be at the expense of employers, and not at their own. They have an exaggerated idea of the power of their employers—think they are gods or magicians, capable of making or reversing the laws of the universe. They do not know that, should the eight-hour rule become universal, that skill, talent, energy—brains—will have the same relative advantages that they have now. The plane of living would be lower, but it would be lower for all, and they must cut down twenty per cent. from their living expenses along with everybody else. Time will teach them that lesson if the experiment be tried. But the strong and ambitious will never consent to it. They will drive ahead, and leave the idlers far below them. The industrious will not abide with the slothful. They will not be limited by the behests, nor the desires, nor the surroundings of the slothful. They will work for the top, and they will get there.

The Independent.

Our opinion is that the whole eight-hour movement is a senseless and useless agitation of mistaken men, fraught with no good to anybody, and that it could only work harm by being successful. What shall constitute a day's work for adult persons who have the control of their own actions, had better be left to the usages and common sense

of society, without any effort to regulate it by law. What rate of wages shall be paid for a day's work is a question that law cannot determine for the people, but must be determined by themselves under the general law of supply and demand. Our counsel to workmen is not to trust to eight-hour laws, but to follow the advice of Mr. Arthur, the chief of the Brotherhood of Locomotive Engineers, which is as follows: "Be sober, be frugal, be industrious, and practice a little self-denial for the benefit of those who are dependent upon your daily earnings. Above all, keep out of whisky shops, shun dens of infamy and the gaming table, and spend your time with your wife." Workingmen can help themselves more in this way than in any other way of which we can think.

SPECIAL COMBINATION OFFER

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table listing subscription rates for various periodicals including Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

PERSONAL MENTION.

The address of the Rev. John L. Egbert is changed to 3 Atlantic St. Lynn, Mass. The address of the Rev. John H. Babcock hereafter will be: Sidney, Neb. The Rev. Dr. Geo. L. Gray, dean of the Episcopal Theological school, Cambridge, Mass., will deliver the annual address before the Berkeley school, Providence, R. I. The Rev. W. E. Wright whose address was given in our issue of last week as Box 1544, Towanda, Pa. was formerly of Somerville, N. J. and not the Rev. W. E. Wright, D.D. of Wausau, Wis. The Rev. Emerson Jessup has resigned the charge of St. John's church, North Guilford, and of Zion church, North Brantford, Conn., the resignation to take effect June 1st. The Rev. Oliver Wilson having accepted a call to Lake Providence, La., address him henceforth at that place. The Rev. Luther Pardee, who has been spending the winter and spring in Florida, returned to Chicago last week. His address is 408 Warren Ave. The Rev. H. N. Cunningham, M. A., of Westfield, Mass., has accepted a call to the parish of Christ church, Watertown, Conn. The Rev. G. M. Murray has resigned Immanuel parish, Greenwood, Va. The Rev. J. W. Sykes has resigned at Bristol, Va., and accepted a call from St. Thomas' church, Baltimore. The Rev. Byron Holly has accepted the pastorate of St. Philip's church, Atlanta, Ga. The Rev. Wiley J. Page, of the church of St. Barnabas, Macon, has succeeded the Rev. Byron Holly as assistant secretary of the diocesan convention of Georgia.

OFFICIAL.

Thirtieth annual meeting of the Alumni Association of the Berkeley Divinity School, Tuesday evening, June 1, 1886. The Alumni will meet in the Hebrew Room to robe for the Annual Service, which will be held in St. Luke's chapel, at 7:30 P. M. The sermon will be preached by the Rev. William A. Leonard, D. D., of the class of 1871. The offertory will be for the Fraternal Fund of the Association. After the service, there will be the usual social gathering in the library. Wednesday, June 2, Morning Prayer in St. Luke's chapel, at 8:30 A. M. The business meeting of the association, in the Hebrew Room, at 9 A. M. The annual ordination of the divinity school will be held in the church of the Holy Trinity, at 11 A. M. The sermon will be preached by the Rev. H. Y. Satterlee, D.D. The Bishop gives his reception to the alumni and other visitors at 4 P. M. Evening Prayer in St. Luke's chapel at 7 P. M. For the committee, JOHN BINNEY, Secretary. Middletown, Conn., May 17.

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. ST. CATHARINE'S HALL, AUGUSTA, MAINE. Contributions for the partial support during the next year of from ten to fifteen pupils in this Church school for girls are earnestly solicited. Gifts of from \$25 to \$100 will enable the school to extend its

advantages and influence very greatly, and it is hoped that such aid will be freely given by those interested in the progress of the Church in Maine. H. A. NEELY.

Portland, May 1, 1886.

THE SEABURY DIVINITY SCHOOL. This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Fairbault, Minn., or the Treasurer, STEPHEN JEWETT, ESQ.

THE BOARD OF MISSIONS. Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see The Spirit of Missions, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

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

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

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

A CHURCHWOMAN will receive visitors for the summer at her sea-side home. Address Miss Childs, Woods Hole, Mass.

WANTED.—An assistant to the rector of Grace church, Cleveland, Ohio, to act as choir-master (not organist) superintend the Sunday school and assist in the services. Must be a good disciplinarian, experienced and successful in choir and Sunday school work. Salary not less than seventy-five dollars per month. Choir now numbers over thirty men and boys. Address, including commendations, 84 Huron St., Cleveland, Ohio.

WANTED.—A very successful priest, resigning present work on account of inadequacy of support, only, is open to a call. Address "RECTOR," care of LIVING CHURCH.

OBITUARY.

HALLOCK.—At Denver, Colorado, April 28th, 1886, Mary Elizabeth Hallock, daughter of Clarissa Bird and the late Rev. E. J. Hallock, of Castleton, Vermont, and granddaughter of the late Commodore Frank Ellery, U. S. N.

GRAY.—Entered into rest, on Monday the 17th day of May, 1886, at the residence of his brother, the Rev. W. C. Gray, D.D., in Nashville, Tenn., the Rev. Joseph Ridley Gray, S. T. B., in the 34th year of his age. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

DAWSON.—On Wednesday, May 5, at 9:30 P. M., on the railway train (Iron Mountain Route), the Rev. William C. Dawson, late rector of Christ church, Houston, Texas, aged 45 years. His body was taken to his old home, Louisiana, Mo., for burial. "Well done, good and faithful servant."

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

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Teacher of History in St. Mary's School, Knoxville, Ill. A valuable addition to the class-room and to the private study. It is not "history made easy" but history made interesting. Every teacher and every pupil should have a copy. Price 50 cents. Address THE LIVING CHURCH Press, 162 Washington St., Chicago.

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SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

The Household.

CALENDAR—MAY, 1886.

23. 4th Sunday after Easter. White.
30. 5th Sunday after Easter (Rogation). White.
31. ROGATION.

HIS WONDROUS POWER.

BY EMMA SOPHIE STELWELL.

Marvelling, I seek to tell
His wondrous power,
Whispering his sweet all's well
In darkest hour.

No one but God could thus
Quell the fierce storm,
Part the thick clouds and so
Comfort and warm!

No one but God could thus
Change darkest night
Into a shining day
With love alight.

Marvelling, I seek to tell
His wondrous power,
Whispering his sweet all's well
In darkest hour.

Philadelphia, 1886.

"THE right of men to work and of other men to employ them on terms agreeable to both parties," says the St. Louis *Globe-Democrat*, "and free from dictation of any kind, is not to be disputed in this country; and any movement which antagonizes that vital fact must inevitably fail."

THE Washington correspondent of the Cincinnati *Enquirer*, having called upon the President for information concerning his betrothal, found him very indignant at the versatile freedom of the press in discussing his possible marriage. Have Presidents any rights which newspaper men are bound to respect?

THE *Advocate of Peace* apropos of the war lectures and magazine articles, says: "The indiscriminate praise of battle scenes in which the soldiers of North and South are alike glorified, simply glorifies war itself, regardless of its causes, its spirit or its results. There are real soldiers who sympathize with General Grant and want to see and hear as little of it as possible."

A CORRESPONDENT of *The Sanitary Engineer* writes: "A few weeks since, when in St. Augustine, I took a stroll outside the town, and in a small graveyard in a lonely place I noticed a shingle stuck into a heap of sand that appeared to be a grave. On examining it I found on it, in lead pencil, that R. C. Caldecott, the artist, whose illustrations have delighted so many young people, and who died last winter, was buried there. Should the remains of such a man lie in practically an unknown grave?"

THE modern rage for abbreviations, especially in the names of societies, was strikingly exemplified the other day at a certain women's prayer meeting. One of the sisters, who is very much interested in the Woman's Christian Temperance Union, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Woman's Educational and Industrial Union, prayed fervently, with a charming certainty that she would be understood: "O Lord, bless the W. C. T. U., the W. F. M. S., the W. H. M. S., and the W. E. and I. U!"

THE Buffalo *Christian Advocate* says: "One of the great metropolitan dailies in its Sunday edition closes its religious

editorial thus: 'However callous a man may become by rude contact with the grinding realities of life, Easter Sunday touches him with a magic wand and he must needs feel its transforming influences.' On the same column is another editorial in which he calls attention with pride to nearly one hundred columns of advertisements in the same Easter Sunday issue, and designates Sunday as 'the great advertising day.' The depth and sincerity of the above pious sentiment cannot be questioned."

ON Palm Sunday Leo XIII., received from Monsignor Macchi the traditional palm made by the Camaldolese nuns of Sant Antonio. The giving of this palm to the Pope on Palm Sunday dates from the time of Sixtus V., and is still kept up by the descendants of a family by the name of Bresca, of San Remo, who yearly present him with one. The palm is beautifully worked, and in the middle of the stem is carved the name of Maria, surrounded by a rosary of pink beads. Over this are two branches representing abundance, laden with fruits and flowers of every kind, and over these again are two smaller branches forming an oval as a framework for a beautiful little miniature picture which represents the Madonna del Rosario, sitting in a niche in the act of giving a rosary to San Domenico, who is kneeling to the right. The infant Christ, who is sitting on her knee, is placing a crown of thorns on the head of Santa Caterina (she kneeling to the left) with one hand, while with the other he also is giving her a rosary.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

XV.

An error occurs in a recent paper of this series, regarding the "totems" of the Oneidas. Originally, throughout the Iroquois tribes, there were but three "totems" or bands, the Turtle, the Wolf, and the Bear. At a later period other bands were formed, under the leadership of prominent warriors, and these assumed names or "totems" of their own, making the number up to eight. These younger bands were called "Pine Trees," that grew of themselves, and could not boast of the same antiquity as the original three. It is remarkable what an important place the tortoise or turtle held in the rude mythology of the red race of this part of the world, not only among the Iroquois, but in many other tribes. The tortoise is Au-waul, in Oneida, the wolf, O-tai-you, the bear, O-qual. A few more Oneida words are given to show the character of their language: Butternut tree, Hay-kay-wa-tha; Duck Creek, the place of many ducks, Ta-long-go-wa-nay; Green Bay, the home of many men, Hau-ha-talik-ong-gay; a tree, Kail-he-tay; forest, Kail-ha-gon; oak tree, Oto-geu-ha-kail-he-tay; pine tree, Onayta-kailhetay; ash tree, Kan-lone Kail-he-tay; flowers of all kinds, O-gi-gi-a.

As years passed over, steady progress in civilization continued among the Oneidas and was remarked by all who visited the mission. The moral and religious tone was very encouraging. "The mission is in a prosperous condition," wrote Mr. Goodnough to a friend in 1869. "The people are doing well. When we look back fifteen years, and compare the condition of things then, with the present, we can hardly restrain our expressions of wonder and thankfulness. God has wrought wonders. We have enemies now, as we have always had, and must expect always to

have, but they have not seriously injured us."

The venerable Bishop Kemper, although now growing very aged and infirm, continued his visitations regularly, and was always received by the Oneidas with the utmost respect and affection. They thronged out to meet him on the road—men, women and children. He was indeed to them a beloved father. A few years earlier he had made an appointment to visit the mission in autumn; a worthy old woman gathered a very large basket of blackberries in August, slung it at her back by the burden-strap passing around her forehead, and walked twenty miles to Appleton, where she sold them for eight cents a quart; with the money she bought a very pretty cup and saucer costing \$1.75; this she brought to Mrs. Goodnough, and said: "These are for our father, the Bishop, to drink tea out of." They were shown to the Bishop, when he came, and he was greatly pleased. Whenever he came they were placed on the table for his use. In 1869, they were not on the supper table. "Where is my cup? is it broken?" he asked. It had only been forgotten, and was soon placed before him. "Now I can drink my tea in comfort," said the good Bishop. He had always been very kind to the mission family, and in conjunction with the Rev. Dr. Adams, was then educating the eldest boy. This was the last visitation of their dear old Bishop to the Oneidas. He died the 24th of May, 1870, in his 81st year.

Only a week later, May 30th, after a short, but severe, illness, Ellen Goodnough was taken from her husband and children, and the people she had served so faithfully. But a few hours before her death she exclaimed: "I love dearly to teach those children," meaning the Oneida children; and after her death an envelope was found addressed to a friend at a distance, prepared for a letter she had written in defence of the Oneidas, who were at that date included with other tribes in the threat of extermination! This threat was in consequence of the terrible Indian massacres perpetrated in revenge for many abuses, by the heathen tribes to the westward. Had there been no abuses on the part of our Government and people, there would have been no massacres by the Indians. The threat of extermination was raised in passion by a portion of our people. Those whose memories carry them back to that period can recall with shame this cry of extermination of a whole race, repeated by many newspapers, and heard, alas, in some instances under philanthropic roofs. The bloody revenge of the barbarous Indians was horrible. But still more horrible would have been the barbarous revenge threatened by a portion of our people. Of course the government never contemplated any measures so disgraceful to Christian civilization. But the Oneidas, quiet, peaceable, industrious, and in a great measure civilized, were included in the outcry against the race. To defend them against accusations in their case utterly false and unjust, Ellen Goodnough, with warm-hearted, generous indignation, wrote her last letter. There was a wail of the deepest grief throughout the Reservation when one who had been as a mother to the people breathed her last. The Oneidas were heart-broken. Many gathered about the Mission House during her last hours, praying and weeping day and night. From the moment of her death they kept vigil about the house, singing mournful chants and hymns from the Church services, until

the hour of the funeral. When the simple and most touching procession moved from the house, husband, children and weeping people, the Oneidas began a beautiful, but most mournful chant, singing in their own melodious and musical tones, until the church door was reached. The service was performed by the Rev. Mr. Steele of Green Bay. His sermon was translated for the Oneidas, and is said to have given them much comfort. Ellen Goodnough was laid at rest, in the quiet mission cemetery, beside the little boy she had lost, whose stone bore the Indian name his Oneida friends had given him, and surrounded by many Christian graves of the people she had so faithfully served. Strangers who had come from a distance to offer their sympathy and respect to the bereaved missionary, were much impressed with the respectable appearance, the depth of feeling, the devotional manner, and the very touching singing of the Oneidas.

The first celebration of the Holy Communion after the death of Mrs. Goodnough is said to have been a remarkable and most impressive service. The church was crowded by the people, all showing deep feeling, bowed down with grief. At the close of the service, the Celebration itself, the missionary's voice failed him; in distributing the holy bread and wine, he could not speak in an audible tone, but passed in silence from one of the mourning people to the other. A friend who was present declared that the overpowering grief of the people, their fervent devotion, and the solemn silence, rendered this the most impressive service she had ever attended.

About four years before her death Mrs. Goodnough began a diary, recording the little events of mission life among the Oneidas; this was written for the information of two friends, living at a distance, who were much interested in Indian missions. Some extracts from this diary will be given after the closing paper of the present series of sketches has appeared next week. The diary will be found very interesting from its truthfulness, giving an accurate idea of mission work among a peculiar people, as seen from within.

In the month of October, 1871, occurred the terrible forest fires which destroyed many small hamlets in Wisconsin, and in which not a few lives were lost. These fires were raging with great fury at no great distance from the Oneida Reservation. Small settlements and farms were destroyed, and broad reaches of forest entirely burned. The air was thick and oppressive with smoke. A constant watch was kept up on the Reservation day and night. The flames reached the Oneida forests and destroyed much timber. But no buildings of any importance were injured. The fences at the mission were burned, and the Church parsonage and school-house in much danger. They were only saved by vigilant watchfulness, day and night. In some parts of Wisconsin the waters became so much impregnated with lye from the burnt districts that for several months they could not be used. In the lumber country streams a hundred feet in width became useless, and during some months of the following winter the men were compelled to use snow for drinking and cooking.

Several errors have occurred in these papers owing to the fact that the writer was at too great a distance to correct the proofs. Should the sketches be collected in a book form the necessary corrections will of course be made. But one error must not remain longer without correction. The Methodist portion of the Reservation, now in very good condition, covers two-fifths, and not three-fifths, of the land and population.

PRAYER BOOK REVISION.

BY THE REV. F. J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY.

NO. 1.

In contributing a series of plain articles on the proposed revision of our "Book of Common Prayer," it is not my intention to present any novel ideas, nor do I wish to undertake an exhaustive and scientific analysis of the question. I would rather, as clearly as I can, state for the common-sense layman and over-busy clergyman, what the work really means and its importance to them, as well as the plain and reasonable principles involved, the ignoring of which is sure to bring trouble.

There have been any number of hobbies set forward, and random suggestions made; and there have been a few masterly presentations of certain fundamental and common-sense principles underlying the liturgical system of worship, achieved by such men as were instrumental in composing the Wisconsin and Maryland reports and the resolutions introduced before the New York convention last fall by the Rev. Dr. Richey, of the General Theological Seminary.

Moreover there is now offered to the Church, for criticism, what is termed "the Book Annexed," passed by the last General Convention. This book, as Dr. Huntington, its chief originator and exponent, says in *The Church Review*, is not the result of any lengthy deliberation on the part of the Convention, but merely gives the Church at large some material to criticise, and thus affords a starting point, so to speak, for more careful and general study of the matter, as well as for more mature deliberation.

But what is still lacking, is a clear and popular statement of the whole issue involved; in such wise, that any layman of common sense, and any rector, too hurried for deeper study, can clearly understand the needs and considerations which must shape his opinions and govern the direction of his influence in the matter.

Christian worship is intended to express in the best way possible the common relations existing between us (i. e. the Church in her organic capacity), and God.

Now these relations are covenant relations. I mean that worship, in the proper sense of the term, is employed primarily, by us, not as individuals, but as members of a society, the Church of God, the nature and characteristics of which are permanent and unchangeable since it is the divinely ordained embodiment of God's continual and unchangeable covenant with us.

It is a proposition in accord with common sense therefore, that the principles and main features of such worship should and must be of a theological and permanent character, rather than that they should be mere reflections of passing individual emotions and temporary exigencies.

It is not meant that temporary and local needs should be ignored by the Church, but that they should never be allowed to dominate the great organic services of worship, by which the unchanging attitude of the whole Church in all ages is given expression; and that not unto man, primarily, but unto God.

The instinctive conservatism and "hard sense" of the laity will bear me out in this: that the old landmarks to which they have become accustomed from infancy, and which, more than that, express and preserve our Catholic attitude towards the heavenly Father, should not be obscured, either by unnecessary elaborations and alternations,

or by undue elevation of those things which are incidental and accessory.

Over against all this it must be remembered, that the present move for revision has been occasioned by the pressing need of some special provisions, to meet the exigencies both of a revived devotional life in the Church and of the movement towards the Church so plainly manifesting itself in the surrounding Protestant denominations.

Therefore the problem before us is: How far can we revise our Book of Common Prayer, and what ecclesiastical provisions can we inaugurate, to encourage special devotion and to bring home the wanderers abroad, without destroying or even obscuring the daily and weekly rendering of that worship which should be independent of time and places, since, as above stated, it expresses the fundamental and unchanging relations of the universal Church in her social character towards Almighty God.

It is clear that any proposed revision, or ecclesiastical provision, which ignores the above consideration, however much it may appeal to the transient cravings and needs of individuals and particular localities, is radically wrong, and must be fought against by the clergy and laity, "tooth and nail."

Now it is my purpose to present, so far as I can, an outline of the liturgical system contained in our Book of Common Prayer, so dear to us all; to state likewise the needs which occasion the agitation for revision; and to lay down what kind of revision or provision may be undertaken with promise of success, and at the same time with safety. Evidently, neither of these elements, success and safety, can be ignored. The discussion will consume a number of short articles.

I shall confine myself, as I have already inferred, to an effort to present popularly and clearly what has been brought to the surface recently by men more advanced in the study of liturgies than myself; and thus, while avoiding the individualistic hobbies so often associated with originality, I have strong hopes of presenting that which it will be useful and even necessary to consider, before advocating any definite procedure.

CHRISTIAN SOCIALISM.

From a Sermon by Bishop Rulison.

* * * The great battle of the nineteenth century is the battle for money. In some quarters it is fierce and cruel and everywhere it is hotly contested. Where organized intelligence and wealth make no concessions and ignore Christ's love law, there ignorance and poverty organize an army of the discontented. In some lands the red flag is raised and everywhere many hearts are full of fear. In our own land the contest is fought with less of cruelty than it is abroad, simply because there are influences at work here that give men, without their asking, a larger share of equality, learning and comfort than they can find elsewhere. But there are plenty of indications of dissatisfaction even here. And under a government like ours, where the ballot of ignorance counts for as much as the ballot of intelligence, it is plain, that if you once let a feeling of discontent get deeply rooted in the hearts of the ignorant and poor and depraved, they can, by uniting for political union, suddenly change all the conditions of political and social life.

A Russian nihilist calls his land the

"Empire of the Discontented." The empire is enlarging its borders and spreading into all lands. Now what are we going to do about it? Does any one say: Nothing; that is not the business of the Church; it is the business of the statesman and the political economist? I beg leave to say there was never a greater mistake. I yield to no man living in my estimate of the value of practical and personal religion and the preaching of repentance and faith and loyalty to a personal Saviour—of the value of all means that can touch and turn the affections of sinful men. But I do not hesitate to say that if we content ourselves with telling men of the blood of the crucified One, picturing the penalties of sin, and singing sensuous hymns of a kind of materialized heaven which we sometimes make practically a denial of terrestrial lands—if we think our duty is done when we have vaguely talked about the broad and narrow way, and do not proclaim the message of everlasting righteousness and judgment to men of high as well as low degree, to the members of large and wealthy corporations as well as to their workmen, to the better classes as well as those whom we call the masses—if we do not insist that the religion which God wants, the Church wants, the world wants, is not a religion of favoritism, of sentiment, of cant, but of righteousness and love, that will make men true, honest, patient, brave, earnest, strong and loveful, then we have but a feeble sense of the duty of Christian brotherhoods.

The Church is to save men. But we are not going to save them unless we recognize the fact that such questions as the distribution of wealth, the morals of trade and politics and social life are discussed in the coal mine, the caboose, the ward house, in stores and ships and clubs, by plain, honest and anxious, men, and unless we get down to the root of their thought and show some sympathy with their doubt and perplexity.

There are men who somehow have wrongly come to think that Christianity is hard and hopeless, that it gives men conceptions of God as a merciless Master, acting on motives and by methods unworthy of a human father. They tell us plainly that they have been taught that God is the most selfish and arbitrary being in the universe, that He makes no allowances for defective training, bad environment, the influence of heredity and causes over which they have no control. They say they have been taught that God is vindictive; that divine love is scornful, and that He is letting millions go down to death and torment, to whom He never gave a ray of light or a word of warning. And then they ask, Do you wonder we do not love God?—that we hate religion; that hopelessness environs and oppresses us like a wall and cloud of darkness?

Dear friends, there are brothers of yours and mine in all our large cities who feel and think and talk like that. It seems to me it is the duty of a Church brother to tell these men that is not our God nor our religion; that He is not unjust to the lowest and meanest; that He seeks to save the lost even to the last; that His heart throbs with love for all the world, and that whosoever will may come and find rest.

Oh! I am sure that in this world of sin and sorrow we need to preach the optimism of a loveful and cheerful religion. I do not mean a sentimental and rosewater religion, that has no dis-

cipline nor penalty. Oh, no! Nothing is so inexorable as love, and God's love will turn us all before we shall be purified. But I do mean a religion in which love shall be prominent and practical and the real bond that binds men to each other and to God.

But if this love religion shall be made visible, practical and influential, we must change some customs and even dispositions of our Church life. There ought to be a change in the popular idea of the purpose and meaning of the Church. If the Church be, as it is popularly supposed to be, a society of people who claim to be perfect, it is the most superfluous society on the earth. There are no such people, and if there were, they would not need such a place. A hospital is for sick, not well, folk. A school is for learners, not the learned. The Church is a hospital for people who are sick and want to be well. It is a school, where we are all learners, though placed in different classes and forms, where all are striving to get for them the mind that was in Christ Jesus. Just in proportion as we have this mind, the spirit of brotherhood will be developed, and we shall become one in Christ, and by reason of our unity become a mighty power in the world.

But there are powerful influences working against this spirit of true brotherhood, and they are not all without the Church. Some of them are within. The Church itself needs to be roused and renewed, and the great world-saving spirit of brotherhood needs to be revived.

We are not obligated to denounce governments—to cry out against money-making and preach communism. So long as society exists there will be inequalities of condition, and they will continue in spite of all that can be done to get rid of them, whether by socialism, terrorism, nihilism or Brook Farm experiments.

Divide the wealth of the world equally to-night, and to-morrow morning it will be unequally divided, so different are men in mental power and the ability to transact business. God has not made men equal in mental force, and we can not. Intellectual power, strong will, and persevering industry will gain money, and rule the world so long as the world lasts, and they ought. But they ought to rule in love. This is the teaching of Christianity. This is the law of brotherhood. But if we apply it, we shall sometimes have to stand bravely before some social and business customs that are unlovely and unfair, and cry aloud. We shall have to defy some of society's verdicts, defend some of its outcasts, shame some of its miscalled honor, and rebuke it in the name of honest manhood, and in the name of God. If we shall bring order out of the chaos of modern life we must go into the empire of the discontented and proclaim the larger empire of a loving heavenly Father, and then live ourselves in the spirit of the divine love-law, the life of a true Christian socialism. For after all it is a life—not talking, nor praying, nor singing—that tells on the world. You cannot cure nihilism by proclaiming the eternity of the autocracy; you cannot cure communism by an act of congress; you cannot legislate love into human hearts nor drive hatred and discontent out of them by gifts of old clothes, and remnants, and Thanksgiving dinners. If the Church shall gain the love of the poor, and win the respect and loyalty of skeptics and infidels, she must live in the sight of men a life of righteousness and love. She must stand forth in the breadth of the world, and feel the world's wants, and realizing her mission to supply them, she must show by her own life that she has passed beyond the Jewish thought of narrow neighborhood, and that the arms of her love are like the arms that hung upon the cross—wide open to embrace the world.

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DIOCESAN CONVENTIONS.

GEORGIA.

The 64th annual convention of this diocese opened May 12th at St. John's church, Savannah. The opening devotional exercises were conducted at 11 o'clock by Bishop Beckwith who at their close called the body to order. The Rev. C. J. Wingate, of Macon, was chosen secretary.

At 8:30 P.M. a meeting of the Committee on Canons was held. The reports of the deans of the several diocesan convocations were read and showed considerable progress in the mission work of the diocese. For mission work last year \$3,157.59 was received. The Board of Missions suggested that \$3,500 be raised this year for diocesan missions.

Thursday A.M. the Bishop read his address; on the subject of appellate courts, he spoke at length. On this point he said:

In order to avoid the imbecility and consequent injustice of presbyters sitting as a diocesan ecclesiastical court, and to free the Church from the tyranny of the bishops, it is proposed that the General Convention shall, by the vote of a majority of its dioceses, assume a power, which, so far as I can understand its history, does not belong to it, change, in part, our form of government, and create a court which shall have power to review the action of diocesan courts, whether that action touch the constitution or not, deprive a diocese of a power which it has had and exercised since the formation of our ecclesiastical government in this country, and make the bishops no longer the executors of the will of the diocese, but the wooden agents of a court which is the creation of a legislature which, by gradual encroachments, shall have grown and developed into a centralized government in the hands of an oligarchy. Some have even gone so far as to dream that this court shall have (if I may so call them) *ex post facto* powers; and that trials, finished according to existing law, shall be raised from the dead and reviewed by this omnipotent court, to the confusion of diocesan courts and bishops, and happiness of the traditional aggrieved parishioners. The question of appellate courts is not new to the Church. What the outcome may be, no man can with certainty foretell. We have been called, in witty satire, "the revolutionary sons of revolutionary sires," and no man may prophesy what we will or will not resolve, but I think it may be safely said that the Church has not lost all of her conservative spirit. She still believes in law and has some regard to history.

The protest and appeal of the Rev. Dr. Armstrong, addressed to the President and members of the convention, was refused as matter over which the convention had no jurisdiction. The motion to allow the record of the trial, now printed in book form, to be published and sold, was carried.

At the afternoon session the following delegates to the General Convention were elected: Clerical—the Rev. Messrs. Boone, Rees, Williams and Winchester. Alternates—the Rev. Messrs. Hunter, Beckwith, Lucas and Wingate. Lay—Messrs. Harrison, Charlton, Miller and Davidson. Alternates—Messrs. Schaffer, Tinsley, Bogart and Tift. Capt. John S. Davidson, of Augusta, was elected Treasurer of the diocese. The Finance Committee reported an improvement in the financial condition of the diocese during the last twelve months.

The Rev. Messrs. Boone, Winchester, Williams, and Messrs. Miller and Charlton were appointed a committee on canon and for trial of clergymen. The Standing Committee was then balloted for with the result of the election of the Rev. Messrs. Weed, Boone and Winchester.

The committee on the state of the Church made an encouraging report, which was received. The convention will meet next year at St. Peter's church, Rome, on the 11th May.

SOUTH CAROLINA. (Continued.)

On the fourth day of the session, the Bishop read his report, giving counsel and advice and urging the members of the Church to stir themselves toward earnest work.

The election for the Standing Committee followed. There was a non-concurrence of orders till 11 ballots in succession had been taken. At this juncture the Rev. Dr. Porter thanked the clerical and lay members of the conven-

tion who had so shown their confidence in him, but he did not see the necessity of wasting any more time, as it was very evident that he could not be elected by the laymen, and hence he desired to withdraw his name, and requested that his friends would vote for the Rev. John Henshaw. The Rev. Dr. Porter has been very pronounced in his views concerning the rights of all clergymen to seats in convention without regard to race or previous condition. He has claimed that under the constitution and canons all clergymen who are canonically resident are entitled to all the rights and privileges of the convention. This is so declared by the constitution. Because of this position which he has advocated with all his ability, simply from the principle which underlies it all—namely that colored clergymen by their ordination are entitled to rights, which cannot be overthrown—he was dropped from the Standing Committee.

After repeated ballots a dead lock was formed upon the Rev. John Henshaw, the clergy electing him and the laymen rejecting. There was no way out of this till a committee of conference was appointed with the understanding that the convention would elect the gentleman named—the Rev. W. O. Prentiss was then elected. The Standing Committee now stands: The Rev. C. C. Pinkney, D. D., the Rev. Messrs. John Johnson, W. H. Campbell, Robert Wilson and W. O. Prentiss. The Rev. A. Toomer Porter, D. D., after having served the diocese on all important committees—having been a member of the Standing Committee since 1868, has been dropped because of devotion to the Catholic principle that the Church of God is not confined to men of the white race exclusively. Dr. Porter has educated over 2,000 sons of the people of South Carolina, most of them without money and without price.

The next business of the convention was the election for the delegation to the General Convention. The same process was followed. Dr. Porter was sustained by the clergy, and the Rev. W. H. Campbell by the lay vote. When it became evident that there would be a non-concurrence, Dr. Porter being unwilling to prolong an unnecessary contest, thanked the many clergymen and laymen who had shown such confidence in him, and then withdrew his name, asking that his friends, both clergymen and laymen, would unite on the Rev. John Johnson. After some time and many ballots, the Rev. John Johnson was elected.

There being no further business the Bishop said: We have come to the end of a laborious and exciting convention, which must always be more or less the case when conscientious convictions are opposed, or as when the steel meets the flint sparks must be emitted. If any of the sparks have come from me, I beg your indulgence for the fact. But, brethren, let us in the coming year address ourselves to bringing unity and harmony into the affairs of the diocese. No one can regard the division between the ecclesiastical authority on the one great subject with deeper interest than I do. It is really a genuine, conscientious difference as to what we should do, and I hope that God will lead us out of the dark into the light. But if it cannot be done; if there shall not be found a common ground, depend upon it that your Bishop will not stand in the way of the unity of the diocese."

After a prayer by the Bishop, and his benediction, the convention adjourned.

MISSISSIPPI.

The 59th annual council of this diocese met in St. John's church, Aberdeen, May 18th, at 11 A. M. The Assistant-Bishop took the chair and called the council to order. The Rev. Geo. C. Harris, S. T. D., was elected Sec'y. and Treas. of the council; Mr. C. H. Coker was appointed his assistant. In the afternoon the following officers were elected: L. M. Tucker, Treas. Clerical delegates to the General Convention, Geo. C. Harris, S. T. D., A. Marks, Wm. Short, and R. G. Hinsdale, S. T. D. Lay, Q. O. Eckford, Geo. F. Green, Fred. Speed, and W. A. Percy. Alternates—Clerical, N. Logan, W. P. Brown, W. W. De Hart, J. E. Martin. Lay, E. S. Butts, P. P. Bailey, C. H. Coker, and J. C. Purnell. St. Andrew's, Jackson, was fixed as the place, and May 10th as the time for the next council.

On the second day the Assistant-Bishop read his address and summary

of official acts. A telegram was sent to the Bishop of the diocese, regretting his inability to attend the council. Reports of various committees were read; that of the Finance Committee was heard with much interest, as showing signs of great encouragement throughout the diocese.

At the afternoon session the council resolved itself into committee of the whole, to consider the report of the committee on the constitutions and canons. After three hours' work the committee reported the revised constitution, which was adopted. At the missionary meeting at 8 P. M., although the rain prevented many from attending, over \$2,500 was pledged for diocesan missions. This meeting was of great interest and importance to the whole diocese.

The venerable Bishop, who had been prevented from coming sooner on account of age and infirmities, arrived during the night, and appeared on the third day to the joy of all, and assumed the chair, reading a short address. An organization for the Missionary Enrollment Plan was effected through a special committee, by the election of the Rev. W. W. De Hart as Sec'y. and Treas. The Standing Committee was elected. Clerical—A. Marks, Wm. Short, Geo. C. Harris, S. T. D., and J. E. Martin; Lay—Geo. N. Howard, M. D., Hon. P. P. Bailey, M. Green, and T. H. Wright. The new constitution increased the number of both clerical and lay members.

At the evening session the subject of the unity of the Church, brought before the council in the venerable Bishop's address, and resolutions from the diocese of Louisiana, was discussed at length, and resolutions expressing the sense of the council on the subject, embodied in the report of the committee on the State of the Church. In his address, the Bishop urged prompt action in regard to the Missionary Enrollment Plan, and on the subject of the proposed changes in the Prayer Book, he said: "It has seemed to me that as the time draws near there is a natural shrinking from laying even reverent hands upon what, I say it soberly, has been to us, an hundred years, 'the Ark of the Covenant'; I do not wonder."

On the fourth day the work of revising the canons was resumed, and the constitution and canons as amended, were adopted to take effect at once. The venerable Bishop closed with a few very feeling remarks, congratulating the council on its rapid progress, and the very observant unity of the diocese. The *Gloria in Excelsis* was then sung, and the Bishop pronounced the benediction.

ALABAMA.

The 55th annual convention of this diocese was called to order by Bishop R. H. Wilmer, in the Opera House at Anniston, on Wednesday, May 19th, at 10 A. M. After the organization had been completed, by the re-election of the former secretary, the Rev. R. H. Cobb, D. D., the convention adjourned until Thursday morning when it again convened to listen to the annual address of the Bishop. The greater portion, of course, was devoted to diocesan affairs, but in regard to the Missions recently held in the church, the Bishop said that he greatly deprecated the spirit of individualism fostered by them, and urged great caution in their employment. That there was a great and really wonderful power displayed by revivalists both in and outside of the Church, and that they reached a certain class of people who could not, or would not, be affected in any other way, was indisputable. But the means used for their conversion were of the nature of dynamite and would be very apt to work disastrously if not destructively upon those who had been nurtured in the ways of the Church. He would be very glad to have all the hardened sinners brought under their influence, but would never think of submitting his own children to such an ordeal.

Bishop Quietard, who occupied a seat upon the platform, followed with a short and very interesting address of much the same tenor. At this point the convention was compelled to adjourn to Grace church, as it was very difficult for speakers to make themselves heard in the Opera House.

The "Tenure of Church Property" bill, which is to be introduced at the next session of the Legislature, was discussed at length, and after several

amendments, the most important of which was to prevent the sale or mortgage of any Church property without the consent of three-fourths of the convention, adopted. A resolution was also adopted changing the name of this assembly from "convention" to "council." In regard to the Book Annexed it was resolved:

- I. That the proposed changes should be acted upon in the matter of acceptance or rejection as a whole.
- II. That while many of these proposed changes are greatly to be desired, they should not be accepted as a whole.
- III. That it is inadvisable to attempt the necessary corrections and amendments at and during the session of the General Convention since it involves the revision of the Prayer Book by means of "popular debate," and no satisfactory result can reasonably be expected through such means.

It was also resolved that the diocese of Alabama advises that the whole subject matter of the changes in the Prayer Book be re-committed to the same, or some other learned committee with ample provision of time for revision.

A resolution of affectionate congratulation to the Bishop upon having reached the age of three-score years and ten, was adopted by a rising vote, and was replied to by the Bishop in words and manner that showed how deeply he was affected by it.

The election for members of the Standing Committee resulted in the choice of the following: Clerical, J. S. Johnson, J. L. Tucker, D. D., and G. C. Tucker; Lay, James Bond, R. G. Bunker, and H. T. Toulmin. The deputies to the General Convention—Clerical, H. Stringfellow, D. D., J. M. Banister, D. D., J. L. Tucker, D. D., and T. J. Beard; Lay, R. M. Nelson, A. L. Tyler, James Bond, J. H. Fitts, Alternates—Clerical, R. W. Barnwell, J. S. Johnson, R. H. Cobbs, D. D., G. M. Eberhard, D. D.; Lay, J. W. Noble, P. Bryce, Joel White, H. T. Toulmin.

Mr. Wm. Barnwell was re-elected treasurer, and Mr. James Bond, chancellor of the diocese.

St. Paul's church, Greensboro, and Wednesday, May 11th, were chosen as place and time for next meeting of the council. A memorial to the General Convention, urging that steps be taken by that body towards the establishment of Appellate Courts, was adopted.

The convention adjourned Saturday, with the best of feelings prevailing.

NEBRASKA.

The 19th annual council met in the cathedral at Omaha, May 19th, 20th and 21st. Deputies to the General Convention were elected: Clerical, Robert Doherty, H. B. Burgess, John Williams, and John Hewitt; Lay, Jas. M. Woolworth, O. M. Carter, Henry W. Yates, and Guy A. Brown.

Several most encouraging facts were presented in regard to Church extension: In Omaha two new parishes and one new mission have been formed—all three being self-supporting from the start—thus making seven vigorous organizations in the see city, and showing that the growth of the Church there is to a fair degree keeping pace with the rapid and wonderful material growth. Five organized missions have been formed in other parts of the diocese. There has been during the year an increase of 14 mission stations. Several new churches have been built and three are nearly completed. The ministrations of the Gospel have closely followed the multitude of people in their immigration into the various parts of this large diocese.

A scheme of uniform instruction in Sunday schools having been presented, brought out a full consideration of the subject, and will, it is hoped, make the work of the schools more effective in the right direction. In this matter of Christian education it appeared that Brownell Hall, the diocesan school for girls, had received more pupils than ever before, and by the wise and careful administration of its rector, and accomplished assistants, had justly merited the praise and commendation given it by the council. Eligible lots, near the residence of the Bishop, have been secured, and funds to the amount of some \$20,000 have been pledged, for the erection of new buildings for the Hall, and it is intended to begin work on them this coming season. Also, land has been given and money raised and promised, enough to ensure the speedy building of a school for boys, which is to be a memorial of the late Bishop Clarkson and is to be located in Lincoln, the capital of the State.

On the afternoon of the 19th, the ca-

thedral was well filled by women from all parts of the diocese, who were addressed by Miss Sybil Carter on those special parts of Christian work which they, and they only, can successfully perform. A diocesan branch of the Woman's Auxiliary was organized, with a president residing in Omaha and vice-presidents from several other places. The meeting gave assuring promise that these labors of love will none of them be lost or wasted, as is sometimes the case, from want of system and intelligent application, but will result in a continuous increase of blessings.

Another and still larger gathering was held in the cathedral on the evening of the same day, the occasion being the annual diocesan missionary meeting. Addresses were made by the Rev. Messrs. Doherty, Hewitt, Babcock and Pearson, and by Chancellor Woolworth and Miss Carter. Pledges were made, by only about two-thirds of the parishes, of over \$3,000.

LONG ISLAND.

The 20th annual convention convened at the cathedral of the Incarnation, Garden City, on Tuesday, May 18th. Morning Prayer was followed by the celebration of the Holy Communion, the Bishop officiating. He then began his annual address, deploring the lack of missionary work in the diocese, and saying that for this work they ought to expend \$20,000 in the coming year in the choice of sites and the erection of chapels. He commended the enrollment plan in behalf of missions, and favored the idea of having an archdeacon for each of the three counties of the diocese.

At 12 o'clock, the convention adjourned to the crypt, when the Bishop took the chair. 51 parishes were represented. The Rev. Dr. Drown was chosen secretary, the Rev. Dr. Cooper assistant secretary, and Mr. W. H. Mall, treasurer. The Bishop appointed various committees; when the convention took a recess. On re-assembling, after lunch, the Bishop resumed his address, taking up the subject of religious education, the falling off of candidates for the ministry, etc. In regard to the latter subject, he called attention to the fact that while from 1830 to 1840 the growth of the ministry was ten per cent., it was now only one per cent.; that there had been no advance in the number of candidates in the past 25 years, the average, in all that time, not exceeding 290, while there were now 750 parishes and missionary stations without clerical services. If the Church was not to die out it must enlarge the ranks of its ministry. He then touched upon the matter of lay helpers, saying the movement had greatly extended and his conviction had greatly deepened as to its great importance.

Passing to the subject of Prayer Book Revision, he discussed it in detail, saying that should acceptance of the revision be demanded of the whole or none, it was evident that the whole, as it stands, would be rejected, and that it would be wiser and better every way to put the whole again in commission, even though they had to wait ten years longer for a result which would stand the test of practical use, and of the final approval of a ripe liturgical scholarship.

Dr. Snively, in behalf of the committee on Prayer Book Revision, said that the committee submitted the following for adoption by the diocesan convention:

WHEREAS, The "Book Annexed," notwithstanding the labor and learning devoted to its preparation, is incomplete and unsatisfactory as a revision of the Book of Common Prayer, and

WHEREAS, There are grave doubts as to whether the constitutional requirements have been complied with in regard to its official notification to the dioceses. Therefore,

Resolved, That this diocesan convention do not approve of the adoption by the General Convention, of the proposed alterations and additions, as notified in the "Book Annexed."

The above called forth considerable discussion and confusion in view of a motion to adopt the report, when the Bishop restored order, and the convention adjourned.

The convention again convened on Wednesday at 10 A. M. Dr. C. H. Hall presented the report of the Standing Committee. Receipts of the Episcopal Fund the past year, \$3,281.34; disbursements, \$3,165. Upon the report of the trustees favoring the sale of the building formerly occupied as the episcopal residence in Brooklyn, authority was given to do so, the proceeds to be paid into the Bishop's Fund. The entire amount invested in the fund was

\$54,400. According to the report of the trustees \$5,000 had been left from the estate of Thomas S. Messenger, which was to be expended in the erection of church buildings. The Bishop urged the convention to push the Missionary Enrollment plan and hoped to see a large contribution from the diocese before the meeting of the General Convention. He appointed various committees on Missionary Enrollment, on the declining supply of the clergy and on archdeacons. Much time was occupied in discussing the matter of Prayer Book Revision, the subject being introduced by Dr. Snively. He at length offered a resolution that the delegates to the General Convention be instructed to vote against the proposed changes in the Prayer Book, as a whole. The Revision Committee had indeed, done a good deal of hard and conscientious work, but it was to be remembered the liturgy they were revising was a work for all time. After much discussion, the resolution was adopted.

The Standing Committee was elected as follows: the Rev. D. V. M. Johnson, D.D., the Rev. T. S. Drowne, D.D., and H. E. Pierpont. Deputies to the General Convention as elected, were: the Rev. Messrs. C. H. Hall, D. D., W. A. Snively, S. T. D., T. S. Drowne, D. D., W. H. Moore, D. D., and Messrs. H. E. Pierpont, J. W. Gilbert, J. A. King, and Wm. Nicoll; provisional deputies: the Rev. Drs. Bancroft, Moore, Cooper, and the Rev. C. R. Baker, and Messrs. H. P. Morgan, J. W. Hunter, S. L. Husted and W. S. Cogswell.

The Bishop closed with prayer, when the convention adjourned.

TENNESSEE.

The 54th annual convention of this diocese met in St. Ann's church, Nashville, on Wednesday, May 19. The Bishop being absent on account of sickness, the Rev. F. A. Shoup, D. D., was elected president. The attendance was very large, and much interest manifested in the business. The Standing Committee elected for the ensuing year, consists of the Rev. Messrs. Wm. Klein, George Patterson and Davis Sessums, and Messrs. S. H. Lamb and D. M. Scoles. The delegates to the General Convention are: Clerical, the Rev. W. C. Gray, D. D., G. W. Dumbell, D. Sessums, and P. A. Fitts, Lay, Messrs. A. T. McNeal, Theodore Richmond, E. S. Mallory, and H. H. Larton.

The chief matter of general interest was the report of the committee appointed to consider the proposed changes in the Book of Common Prayer, of which the Rev. Geo. W. Dumbell was chairman. We cannot give the report in full for lack of space, but its main points are as follows:

The changes proposed in the Communion office are few; we think it is to be deplored that the use of the Nicene Creed is not required; for, as it is, it may never be used from one year's end to another. The anomaly, too, is perpetuated of this creed having, in all the offices, no other title than the words "or this."

The proposed new rubrics taken from the English Book are as follows: "There shall be no celebration of the Lord's Supper except there be a convenient number to communicate with the priest according to his discretion. And even though there be not above 20 persons in the parish of discretion to receive the Holy Communion, yet there shall be no celebration, except three (or two at least) communicate with the priest." It will be seen at once that these if adopted, would be inoperative, because it is impossible for the priest to know whether any, or how many, will receive at any particular service. In England means are provided whereby he is authorized to ascertain beforehand; but the use of them has long since ceased, and they certainly could not be brought into operation in this country. This the committee no doubt felt, as they do not propose to give such power; yet, without it the suggested rubrics must be a dead letter.

The work, in parts at least, shews signs of haste, from which cause probably, lack of unity crept in; for example in the order of Confirmation, in portions which it is proposed to add, the Bishop proceeds to put the same questions to the candidates as were asked of the sponsors at the time of Baptism, and having received the replies, which constitute an explicit renewal of their vows, then goes on to demand, "Do ye

then here in the presence of God and of this congregation renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism, etc." Even at the risk of its appearing ungracious to criticize further, where so much pains, thought, and time have evidently been given, we feel nevertheless constrained to remark that the dignified tone of the Book of Common Prayer and its stately language fail to be reproduced in most of the added portions. These bear largely and unpleasantly the stamp of newness, and in construction do not harmonize happily with the older portions of the book.

We fail therefore, on the whole, to see that the committee have succeeded in following out the liturgical principles by which they confessed themselves bound. We fear on the other hand, that should their recommendations be adopted, a great purpose of the reformers would be defeated. They provided means whereby, with marked simplicity, yet with wondrous dignity, the ancient services of the Church could be, in substance, carried on, and to this we believe may be largely attributed the wonderful hold upon the affections of the people which the Book of Common Prayer has ever had in every land where the English language is spoken.

If, indeed, there be immediate necessity for the authorization of shortened services, and for "flexibility of use" in the offices, your committee advocate that this be met by the insertion of permissive rubrics or notes, either authorizing the same in terms, or giving power to the ordinary to do so.

In conclusion, then, your committee respectfully recommend the passage of the following resolutions:

- Resolved, 1. That this convention fails to see sufficient reason for recommending the adoption of the changes proposed by the Book Annexed as modified in 1883.
2. That, in the opinion of this convention, the whole subject of the revision of the Prayer Book should be referred by the General Convention to a commission to be composed of persons versed in liturgies; and that steps be taken by the General Convention to procure the appointment and co-operation of like commissions from all branches of the Anglican Communion.
3. That the deputies from the diocese of Tennessee be instructed to lay these resolutions before the General Convention of this year.

The convention unanimously adopted the resolutions.

SOUTHERN OHIO.

The twelfth annual convention began its session in Trinity church, Columbus, on Wednesday, May 19, at 10 o'clock. The secretary, the Rev. Dr. Kendrick, in the absence of the Bishop, called the convention to order; about 75 delegates answered at roll call. The Rev. Dr. Benedict was then elected president. A special prayer was offered for the family of the Rev. J. G. Webster, of Dayton, who was buried on Monday, the 17th. The sermon was begun by the Rev. D. W. Rhodes of Cincinnati, but after speaking a few minutes the preacher was attacked by a spell of vertigo, and compelled to retire. The Holy Communion was then celebrated by the Rev. Drs. Stanger, Benedict and Boyd.

At the afternoon session, in which routine business-occupied attention, a letter was read from Bishop Jaggard. It spoke encouragingly of returning health and of his purpose to return to the United States in June.

In the evening the Church ladies of Columbus gave a reception at Lyndon Hall, which was well attended.

The committee on the Revision of the Prayer Book, reported on Thursday morning, through the Hon. Channing Richards, secretary. Their report, which was unanimously adopted by the convention, gives the voice of Southern Ohio in favor of all the changes made for enrichment and flexibility, except the "Beatitude service" which was not liked, and the textual changes in Morning and Evening Prayer, which the committee was not prepared to recommend, without further discussion.

The following gentlemen were elected members of the Standing Committee: Clerical, The Rev. Drs. Pise, Tinsley, and the Rev. Mr. Blake. Lay, Messrs. Channing Richards, A. H. McGuffey, and Frank J. Jones.

Mr. E. M. Wood and the Rev. A. F. Blake were elected trustees of the Theological Seminary and Kenyon College at Gambier. Mr. A. N. Whiting was re-elected treasurer.

The following were elected as deputies to the General Convention: Clerical, the Rev. Drs. Stanger, Benedict, Ken-

drick and the Rev. Mr. Babcock. Lay, Messrs. J. W. Andrews, J. S. Stettinius, E. M. Wood, and A. H. McGuffey.

The ladies' missionary organization held its sessions during the meetings of the convention, Mrs. Montgomery Rochester of Cincinnati, presiding. The total amount of money contributed by this organization during the year, was \$9,070, an increase of \$1,000 over the previous year. The Rev. Lewis S. Osborn of Chicago, delivered the sermon before this society on Tuesday, before a large congregation.

WESTERN TEXAS.

The twelfth annual convocation assembled in St. Andrew's church, Seguin, Wednesday, May 12. Present, the Bishop and ten clergymen, and lay delegates from ten parishes and stations. Convocation sermon by the Rev. F. B. Ticknor.

The Rev. F. B. Ticknor, was elected secretary for the ensuing year; Maj. W. O. Hutchison, San Marcos, treasurer. The following were appointed as Standing Committee: Clerical, the Rev. W. R. Richardson, the Rev. J. T. Hutcheson, Lay, Maj. W. O. Hutchison, Col. J. Y. Dashiell, The Rev. Horace Clark, LL. D., was elected as clerical deputy to the General Convention, the Rev. W. R. Richardson, alternate. Maj. W. O. Hutchison, was elected as lay deputy to the General Convention, Mr. W. J. B. Patterson, alternate.

The treasurer of the Permanent Episcopate Fund reported \$1,680 invested in real estate in San Antonio, and \$197.50 cash, added during the year.

The convocation resolved that a yearly gold medal be offered at the University of the South to be known as "The Western Texas medal for excellence in the Spanish language."

It was resolved "that a special committee be appointed who shall with the advice and counsel of the Bishop prepare a memorial to the next General Convention, praying for a rubric or rubrics legalizing the minimum of services which may be employed where the exigencies of missionary services or the conditions of climate must necessarily be considered." Such memorial was prepared and the Bishop and deputies requested to present it to the General Convention.

Among the candidates for orders admitted, is the Rev. J. R. Carter, Del Rio, late a minister in the Methodist denomination.

NORTHERN CALIFORNIA.

The convocation opened in St. Paul's church, Sacramento, May 5th, at 11 o'clock. The convocation opened for business at 2:30 P. M.; Bishop Wingfield presiding. The Rev. Carroll M. Davis was elected secretary for the ensuing year, with the Rev. Wm. Leacock as assistant. The Bishop then made the following appointments: Chancellor, Judge J. M. Gregory; Registrar, R. O. Cravens; Standing Committee—The Rev. J. A. Shepherd, D. D., the Rev. Carroll M. Davis, Samuel C. Gray, and Thomas Walsh. Thomas Walsh, of Eureka, was elected treasurer. Parochial reports were made by Bishop Wingfield and Dr. J. A. Shepherd.

At 7:30, after a short service by the Rev. Messrs. Drummond and Davis, the Bishop read his annual report. Addresses were made by the Rev. Messrs. Ballard and Drummond, also by Mr. Walsh.

On the next day reports from various committees were received. The committee on the State of the Church made a lengthy and interesting report. The Baptisms and Confirmations were double those presented at the last convocation. A great deal more money has been raised for Church purposes than during the preceding year, and five new churches are likely to be begun and completed before the next convocation. Fourteen clergymen are at work in the fields of this jurisdiction. There is a very decided improvement in the state of the Church.

The convocation completed its labors in the afternoon and adjourned sine die.

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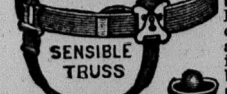


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Address, DR. H. G. ROOT, 183 Pearl St., New York.

AMONGST the stories told of the Rev Richard Moore, vicar of Lund, whose death we recorded last week, in the ninety-fourth year of his age, is one concerning his twin brother, the late Rev. Edward Moore, many years rector of Whitchurch, Reading, who had reached his eighty-seventh year at the time of his death, in February, 1879. Such an instance of longevity in twin brothers is unique. Their resemblance to each other was extraordinary. They were both fine, handsome men, of wonderful physique; and the likeness between them was so strong, that even their own parishioners could not distinguish them when they were both taking part in the services at Lund or at Whitchurch, which they were in the habit of doing up to the time of the death of the Rev. Edward Moore. The numerous cases of "mistaken identity" by intimate friends were most bewildering. Even the keen glance of Bishop Wilberforce was once entirely at fault. The late vicar of Lund was staying with his brother in Oxfordshire, and one morning made his way up to London. Wandering through the rooms of the Royal Academy, the Bishop of Oxford approached him, and, taking him for the rector of Whitchurch (with whom the Bishop was intimately acquainted), said, "Good morning, Mr. Moore. Did you leave Whitchurch this morning?" "Your lordship is mistaken for once," replied the vicar of Lund, "I am not your Mr. Moore, but his twin brother." The Bishop enjoyed his mistake, and covered his retreat by remarking that the likeness was the most remarkable that he had ever met with.

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requires for its successful and pleasurable pursuit a full, uniform and continuous supply of pure, rich blood to the brain. If, through the torpidity of the liver, the blood becomes foul with bile, the brain is poisoned and over-stimulated with the excess of blood which the irritated heart sends to it with frantic impulses. Dizziness, heaviness, loss of memory, impossibility of application to any kind of work, reveal the truth. To relieve this, and preserve not only the brain but the whole system in the best working order, Dr. Pierce's "Golden Medical Discovery" will be found invaluable.

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This is the motto of Dr. Scott's Electric Corsets. These admirable corsets should be examined by every lady in the land. There is a great demand for them by all who have ever used them. In wearing these corsets it is claimed that all drugs or medicines of any kind can be entirely done away with, while they are elegant in shape, and fit to the figure beautifully, and are every way comfortable. Over three thousand families in the city of New York alone are now wearing them. They are double-stitched and never are known to rip. They are made of English saten, in white and dove color; sizes, 18 to 30 inches; abdominal up to 25 inches; all fine goods and exceedingly durable. The result is noticed very quickly after beginning to wear them, as the electro-magnetism acts quickly, generally after the first week, but more frequently the first day, and often during the first hour they are put on. They will remove any ache, pain or other disagreeable feeling from which one may suffer. They cause the mind to become active, tone up the nerves, and bring about a proper circulation. All this may seem strange to the unbelieving—as there are many such in the world—and yet when one stops to think how universal electric treatment has become, it does not seem so wonderful after all. These electro-magnetic corsets are constructed on scientific principles and therefore cannot fail to impart an exhilarating, health-giving current to the whole system. These corsets do not differ in appearance from all other corsets. The magnetism is conducted through the flat steel in place of the ordinary corset steel. The corsets are all equally charged, differing only in quality and design. Neither are they expensive. In fact they are remarkably cheap, considering their quality, shape and efficacy. They prevent as well as cure sickness. We are assured that Dr. Scott and his goods are reliable, and you run no risk in dealing with him. See large advertisement in this issue. His head office is at 842 Broadway, New York.

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OVER 30,000 acres of western lands, mostly near St. Paul, belonging to the estate of Jay Cooke & Co., in bankruptcy, will be sold at public auction in Chicago, May 26, under the management of James C. Young, of Cedar Rapids, Ia. A sale of such magnitude rarely occurs, and it will be an opportunity for investors. This auction is for the purpose of closing out the remaining lands to the highest bidder. No better or safer investment can be found than in these broad acres of the growing West, which are the true sources of the nation's wealth.

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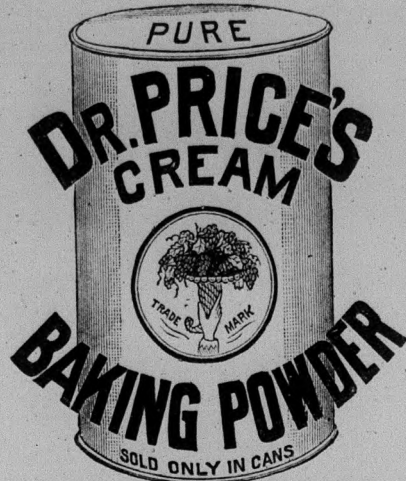
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