

The Living Church.

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

VOL. IX. No. 19.

CHICAGO, SATURDAY, AUGUST 7, 1886.

WHOLE No. 405.

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The Living Church.

SATURDAY, AUG. 7, 1886.

IN THE STORM.

"Let me never be confounded."

BY THOMAS MAIR.

Heavenly Father, when the darkness
Hides the path my feet must tread,
When the clouds in blackness gather
And the storm beats on my head,
Let me feel thy hand is guiding,
In that hour of mortal fear,
And Thy mighty arm is round me,
Till the shadows disappear.
When each cherished hope has vanished,
Earthly aspiration fled,
When youth's dream and man's ambition
In my heart lie cold and dead,
Send Thy Comforter to waken
Joy, where now alone is pain,
Till my soul new hope possessing,
Knows the peace of God again.
When I hear the swift, dark river,
And my earthly course is o'er,
When Thine angel bids my spirit
Meet me on its further shore,
Grant me strength in that last trial,
Through the waves that threatening rise,
Safe to gain beyond those billows
Rest with Thee in Paradise.

NEWS AND NOTES.

BISHOP TUTTLE expects to remove to St. Louis early in September and assume charge of the diocese. A majority of the bishops have consented to the translation.

BISHOP WHITAKER has accepted his election to Pennsylvania, subject to the approval of the House of Bishops. It may be taken for granted that that approval will be given.

THE Golden Rose recently given by the Pope to the Queen Regent of Spain, is described as a rose tree 32 inches high, with leaves, buds and full blown roses in massive gold.

DURING the terrific thunder storm which prevailed at Ottawa, Can., on Thursday last, the Bishop of Ontario, Dr. Lewis, was struck by lightning and fell senseless to the floor, reviving after a few minutes. His wife had died but three hours previously.

WE note this item in *The Oxford University Gazette*: "We are sorry to learn that we are about to lose the Rev. Dr. Leighton Coleman, the energetic secretary of the Diocesan Church of England Temperance Society, from among us. He returns to America towards the end of the year." Dr. Coleman has resided abroad for some years. We think that he went to England soon after his declination of the bishopric of Fond du Lac. We hope that he returns to stay in his native land.

The Church Times, sharply criticising the postponement of the Queen's Jubilee to the 51st year, says:

Anything more perverse could not be conceived than the idea of keeping a fifty-first year as a jubilee; for a jubilee means the observance of the first of a new series of forty-nine, that is to say, of seven times seven, years. It is the fiftieth year only as the octave in music is the repetition of the first note of a septenary series. The Jubilee was a period enjoined by the Divine Lawgiver, and taken over by the Christian Church for various purposes. On the other hand, the century is a purely Pagan affair, and there is no sort of meaning in fifty years except that it was half-way between the secular games of heathen Rome.

THE clergy cannot be too careful in permitting the ministrations of strangers in their churches. It does not fol-

low that the stranger is a clergyman if he introduces himself as such or even presents papers in support of his claim. Due inquiry and strict examination, as well as legal information are necessary if we would protect ourselves and congregations from imposture. A fresh illustration of this necessity has just been furnished from New Orleans. A young man presented himself to Bishop Galleher, representing himself to be the Rev. Hugh Nethercut, of Honduras. He had ordination papers from the Bishop of Jamaica, and letters warmly recommending him. He supplied the church of the Annunciation for several Sundays during the absence of the rector. Suspicion was aroused that he was not all that he seemed to be, and inquiry resulted in the arrest of the young man as a thief and an impostor. It appeared that he had stolen the papers and money of the real Mr. Nethercut and had carried on a successful imposture in this country.

THE great Brooklyn preacher is on a lecturing tour through England. He has been preaching in London, and one of the papers thus compares him to England's great preacher:

No two preachers could be more unlike than Dr. Liddon and Mr. Henry Ward Beecher. From Dr. Liddon we receive original thought, the fruit of profound spiritual insight, clothed in apparently simple familiar expression, and with an eloquence that leads but does not appear to direct. Mr. Beecher's method is the very antithesis of this. He gives us stale thought, in blustering expression, and in new and sometimes fantastical guise, effective and interesting, no doubt, but essentially superficial, of the moment, and unsatisfying. Like Mr. Spurgeon, the American preacher does not disdain to use wit as a vehicle for spiritual instruction. On the whole, it poorly conveys great truths.

The same paper classes Mr. Beecher with Talmage and Sam Jones as humorists.

The Quarterly Review calls attention to two significant and satisfactory results of the century's foreign mission work. (1.) That in 1884 there were no fewer than 2,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,637 native workers of other kinds, catechists and teachers. (2.) That the number of native communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that, at the present rate of increase, in this year, the ninety-fifth since the first Englishman went out as a missionary, there are outside of Christendom Reformed Christian communities more than three millions strong, led by 2,500 ordained ministers of their own speech. In India alone, the census of 1881 showed nearly two millions of Christians of all kinds, and an increase of the Reformed native Christians at the rate of eighty-six per cent in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the increase of the English-speaking races to whom they have been intrusted for their civilization in the highest sense.

BISHOP HERZOG's annual report shows that the Old Catholic movement is still advancing in spite of all the efforts of an angry and unscrupulous Ultramontanist. His active clergy

are at present 57, and nine candidates are expected to be ordained; eight trained in the University of Berne, and one at Bonn, which will raise the number to 66. Adherents have especially increased at Basil, Solothurn, Grenchen, and Luzerne. *Frauenvereine* have been established in many places, and are found exceedingly efficient for fostering congregational life. The faithful continue zealous in monetary contributions to the cause, and there are no divisions among them. The pastoral and synodical letters of Bishop Herzog have now been published at Berne in a collected form. Some of these pieces have been also translated into English in the *Foreign Church Chronicle* of the Anglo-Continental Society.

THE Rev. DR. BRAND, writing to *The Ecclesiastical Gazette* of Dublin in regard to Bishop Huntington's book, "Helps to a Holy Lent," says: "From his position in the Church, and also as an author, Bishop Huntington is favourably known abroad as well as at home. That he has been admired as a preacher, even in your city, where pulpit eloquence is not rare, is shown by an incident that has come to my knowledge, the relation of which now is not inapt. An American traveler being in Dublin on a Sunday, went to one of your large churches to worship. There, to his equal surprise and gratification, he heard a well-known sermon of his personal friend, Bishop Huntington. The preacher on this occasion was a dignitary of the Irish Church."

THE story told of M. Thiers in connection with the death of the venerable Archbishop of Paris shows how thorough a knowledge of men was possessed by "le Petit Bourgeois." The ecclesiastical promotion of M. Guibert had been very rapid, even for a man of his great talents and sanctity, but when M. Thiers offered him the Archiepiscopate of Paris, it was declined at first from modesty. Then M. Thiers pressed him to accept, with some hesitation, however, as he said, for fear his invitation might prove an invitation to martyrdom. M. Guibert accepted instantly, and being thus ready to lose his life he has saved it, if to live is better than to be a martyr, for of the five Archbishops of Paris since 1841 he is one of the two who have died in bed. Cardinal Affré was shot in the back by revolutionists in 1848; Cardinal Morlot was stabbed by a priest named Verger in 1862, and the cowardly murder of Cardinal Darboy by the Communists of 1871 behind the wall of the Mazas Prison is still fresh in every one's mind. M. Guibert was an ecclesiastic of a type becoming rapidly rare in France—a mystic, an ascetic, and a man who, while taking a keen interest and often a practical share in current mundane events, was yet able to avoid giving offence in his uncompromising utterances about them.

A VALUED correspondent from Boise City, Idaho, writes to urge the importance of sending a missionary bishop to that territory. The translations of Bishops Tuttle and Whitaker will probably result in some recasting of the jurisdictions affected. Utah and Nevada are so situated and possess such facilities for inter-communication that they can be readily served by the same bishop, who can easily do all the episco-

pal work required by the two fields. Nevada is likely to grow weaker rather than stronger. Utah for some time will present but little opportunity for aggressive Church work. The most that a bishop in Utah can do will be to strengthen his centres, such as Salt Lake and Ogden, and watch for a breaking up of the Mormon system. Idaho offers a present opportunity for aggressive work; with the advent of railroads she has entered upon the first stages of development. New towns are springing up, supported by agricultural and mercantile interests. The influx of emigrants and the constant opening of new fields would tax a bishop's energies to keep pace with the growth. The time is ripe to enter in and possess the land, and for that work Idaho needs a bishop.

ENGLAND.

The death is announced of the Rev. Daniel Wilson, the Vicar of Islington. The deceased, who had been in failing health for some time past, preached at the parish church of St. Mary on Sunday morning, but was taken ill on Tuesday, and died somewhat suddenly about eleven o'clock at night. He was 80 years of age, and had been vicar of Islington since 1832, when the population of the whole parish consisted of only about 30,000 people. A son of the well-known Bishop Wilson, of Calcutta, the late vicar was throughout his life a staunch supporter of the Evangelical party. He was a Prebendary of St. Paul's, and was much esteemed and respected in the parish in which he has held the important office of vicar for so many years.

The church of St. Benedict, Glastonbury Abbey, originally dedicated to St. Benignus, scholar and successor to St. Patrick, having been restored and enlarged at a cost of over £2,000, was reopened by the Bishop of Bath and Wells. The mayor and corporation attended divine service in the morning, when the sermon was preached by the Dean of Wells (Dr. Plumtre). Messrs. Merrick and Son carried out the work of restoration from plans by Mr. Sedding, the diocesan architect.

The Bishop of Durham presided at the mass meeting of the Church Army at Sunderland, at which 3,500 attended. Archdeacons Watkin and Long were both present, and 44 other clergymen. The Rev. Canon Money, the Rev. W. Carlile, and a great number of working men addressed the meeting. Some of the worst characters in the town were among the converts, whose homes and lives appear to be quite changed. The next conference of the Evangelists of the Church Army is announced to be held in Wakefield during the same week as the Church Congress. It is expected that a small number of working men officers will be dispatched to India under the direction of a clergyman, after careful training, to work on Church lines. They will adopt the native costume, habits, and food as far as it is possible.

IRELAND.

The enthronement of the Bishop of Clogher took place on Thursday the 8th inst. At the conclusion of the service an address was presented to the Bishop by the Dean on behalf of the Chapter, expressing their gratitude for the restoration of a separate bishop to

the ancient diocese of Clogher and his enthronement in the Cathedral church of St. M'Cartin.

MISSIONS.

A Confirmation tour to some of the northern cities of Europe has been completed by Bishop Alford, Bishop Titcomb having been similarly employed in more southern parts. The Bishop was warmly received by the English chaplains and residents, the Confirmation services being attended by earnest congregations. At Copenhagen he was most hospitably entertained at the British Legation. The new English church is rapidly approaching completion, and will form a conspicuous and handsome object of view on entering the harbor. The Moravian chapel is at present used by the Legation chaplain, Mr. Moore. At Stockholm the Bishop (together with his son, the Rev. J. G. Alford, and Mr. Case, the Legation chaplain) was presented to the King of Sweden.

The diocesan synod of Tasmania, which met for transaction of business on the 11th of May, under the presidency of Bishop Sandford, has had an unusually interesting session. One of its most important items was the passing of an Act to regulate the cathedral at Hobart. But a still more important proceeding of the synod was to rescind a resolution which it had adopted in 1875. The synod of that year passed the following resolution (which was a moderate one in comparison to the original motion, and amendments that followed it): "The synod hereby declares that all decisions of the Appellate Ecclesiastical Courts in England, now, or hereafter pronounced, shall be binding in Tasmania, and all acts, doctrines, and practices contrary thereto, are hereby declared to be illegal." The Archdeacon of Hobart proposed that this resolution be repealed. The motion was passed with hardly a dissenting voice; but it was thought advisable, in a view of the unhappy disputes that have occurred in the Church of South Africa, to add a rider to the effect that the synod had hereby no intention in any way of separating the Church of the diocese from the Church of England.

JAPAN.—The Rev. T. S. Tyng has been for eight years in Osaka, teaching and preaching there and in out-stations. On the Sunday before leaving he baptized 19 persons. He gave recently an amusing incident of a "big preaching" in an inland town of some 60,000 inhabitants. Some Buddhist priests were there with a party of rioters, who threw stones at the missionaries. One of these hit a heathen on the head and he ran out of the building. What he had heard, however, made so strong an impression upon him that he restored \$400 that he had just gained in a swindling operation and became a Christian. He now supports himself and wife on his earnings, which are about \$6 a month, and devotes all his spare time to teaching the Christian religion to his neighbors. This is only one of a multitude of instances that go to show that the Japanese are fully as earnest in their religion and give as much to its support in proportion to their means as Americans or Europeans. Mr. Tyng said emphatically that he had yet to find an intelligent and educated man in Japan who would confess a belief in Buddhism. The speaker said also that it is a current remark in Japanese newspapers that if the country should have any religion it had best be the Christian religion. In a single decade Japan would

be prepared to manage her own Church, as the people are rapidly becoming Christianized, and they are jealous of foreign control of any sort.

Mr. Tyng has now in press a "Manual of Christian Doctrine" in the Japanese language.

CHICAGO.

MORRISON.—The parish festival of St. Ann's church was first observed on Monday last. There was a short service and sermon by the pastor from 2 Thessalonians i: 10.

LONG ISLAND.

WOODSBURGH.—Mr. Abram Newlett has added to his gifts to Trinity church, a low iron fence of choice pattern, over 400 feet in length, making a desirable improvement in the front of the church grounds. The cake sales kindly held at Rock Hall have been liberally patronized by the summer residents receiving cards. Plain and fancy cakes provided by a parish society are offered at fair prices. The plan has proved a pleasant and successful one for gathering funds for special objects.

BROOKLYN.—The congregation of St. Luke's chapel will resume worship next month in Thayer's hall. The location is at the corner of Bedford avenue and Fulton street, where the congregation had worshiped since the burning of the chapel. The new edifice will be ready for consecration on Thanksgiving Day. During the improvements going on at St. Luke's church, there is no interruption of the services. The front of the church, where the work is being done, is partitioned off, the congregation entering by the rear door. This new addition will be ornamented with a beautiful stained glass window. The enlargement will supply the church with about 150 additional sittings. The rector, the Rev. Dr. G. R. Van De Water, seems to have added much to his popularity as chaplain of the 23d regiment. Several members who were hitherto indifferent to religion have signified their intention to become regular attendants at St. Luke's. The rector, who is spending the summer at Garden City, occupied his pulpit on Sunday, August 1.

In the absence of the new rector of St. Stephen's church, the Rev. Mr. Reynolds, Jr., his pulpit is occupied by Mr. Noble, a lay reader and helper in the church of the Redeemer. He is also a candidate for Holy Orders. St. Stephen's is the oldest church in the district, and is, properly speaking, the mother of St. Barnabas' and the church of the Good Shepherd. Located as it is, in a growing part of the city, it is more than ever in the way of increased prosperity.

On Sunday, August 1, the Rev. Mr. Holden, assistant minister in St. John's church, Washington, preached in the church of the Redeemer, the Rev. J. G. Bacchus, rector. Years ago, Mr. Holden was a Sunday School scholar and afterwards a lay helper in the church of the Redeemer. When the Rev. Dr. Leonard, formerly rector of this church, removed to Washington, Mr. Holden removed with him. He is warmly remembered by his old friends.

In addition to the well-known Holy Trinity church, Brooklyn, there is also a Trinity church in the 26th ward. Several active ladies are connected with the parish and they have succeeded in raising funds with which to erect a new edifice. The work of the parish is one of increasing promise.

GLEN COVE.—The quarterly meeting of parish missionary committees was held at Glen Cove, on Thursday, July 28. Before the meeting the members

were afforded an opportunity to visit the newly completed church, which is a model of beauty and exhibits exquisite taste in the arrangements and adornments. As soon as the not very large debt now encumbering the property shall have been paid, the building is to be consecrated. Immediately adjoining the churchyard is a plain, but neat and commodious, brick edifice which is rented by the parish for a Sunday School and lecture room and also as a place for parish and guild meetings. It serves all the purposes of a parish house. Here the guests were most hospitably and bountifully entertained by the ladies of St. Paul's. After the collation there was a brief service in the church.

The business session was short, as many who were from a distance were obliged to leave by an early train. There were present nine clergymen and 27 deputies, representing nine parishes. Reports from each congregation were given in order. The Rev. Mr. Geer, of Oyster Bay, made a report of his visits at the almshouse, where he is in the habit of taking his choir boys and holding service. Mrs. Hart, the Bible reader, made a detailed and interesting report of her stated visits to the Queen's county almshouse at Barnum's Island, and to the jail of Long Island City. Very much good is accomplished by her ministrations, the clergy responding freely to her calls for the administration of the Sacraments and the burial of the dead. The subject of stated clerical services at the almshouse at Barnum's Island was under consideration when the meeting adjourned to reassemble at St. James's church, Newtown, in October.

RICHMOND HILL.—The damage caused by the fire on the evening of June 20, has been repaired and services in the church were to be resumed on the first of August. The Rev. Mr. Stafford, who was ordained deacon on Trinity Sunday, is expected to take charge of the parish.

NEW JERSEY.

The journal of the 102d convention gives the following statistics: Clergymen canonically resident in the diocese, 102; churches, missions and chapels, 115; parishes in union with the convention, 74; ordinations, 3; candidates for Holy Orders, 9; postulants for Holy Orders, 5; lay readers, 37; Baptisms—adults, 189, infants, 1,180, total, 1,369; confirmed, 707; communicants, 9,758; Marriages, 310; burials, 602; Sunday School teachers, 1,006; scholars, 9,361; parish school teachers, 7; scholars, 160; number of families, 6,455; number of individuals, 23,312; communicants—present number, 9,781; total offerings, contributions and income, \$241,301.08.

BORDENTOWN.—The beautiful structure of Christ church receives frequent adornment at the hands of faithful worshippers. Six months ago a new altar of carved oak was erected in memory of the late rector, the Rev. Mr. Pettit. Latterly, additional offerings have been made, of articles intended for use in the service of the church: An altar book has been presented; the girls of St. Agnes' Guild have imported large velvet rugs from England, for the foot pace and step in front of altar; Mr. and Mrs. Wingate of New York have erected, in memory of two little ones whose bodies rest in the churchyard here, a fine brass lectern with three lions couchant at the base; a massive litany stool of carved oak, quartered, has just been contributed by one who for a lifetime has been a devoted and prominent Churchman; and the young men of St.

Andrew's Guild have furnished the means to build a picturesque fence in front of the grounds, in keeping with the Gothic porch of the church building.

Three of the articles referred to, the altar service book, the memorial brass lectern, and the litany stool, were formally offered and blessed, in connection with the celebration of the Holy Communion on the feast of St. James. By authorization of the Bishop, the rector, the Rev. C. W. Knauff, compiled and used an Office of Benediction, having reference to the three gifts. In each case the blessing was followed by a prayer for the benefactor. The occasion was a time of significance and beauty for all concerned, and the service was impressive in a high degree. The worshippers carried away with them a sense of the state of privilege into which the individual enters, who, freely and heartily, gives of his own to God.

SPRINGFIELD.

CHAMPAIGN.—The new rectory of Emmanuel church was the scene of a service of benediction on Thursday, July 29th. Besides the Bishop and the rector, the Rev. Dr. Thrall of Mattoon, and the Rev. R. MacKellar, late of Rantoul, were present and assisted. There was also a large company of guests and friends. The Bishop made some appropriate and interesting remarks explaining the occasion, dwelling on the sacredness of home and the patriarchal character of the Christian priesthood. A joyous and hearty service of prayer and praise then followed, after which a most happy hour was spent by all present in congratulations and general social intercourse.

OHIO.

CLEVELAND.—St. James's church put on a highly festive appearance on St. James's Day. The altar and chancel were nicely trimmed with flowers, and the proper color (red) helped to brighten up the very dark church. There were two celebrations of the Holy Eucharist at 7:30 A. M., and 10:45 A. M.; at the mid-day Celebration the Rev. J. A. Matthews preached from SS. James and John's answer to our Lord, "We are able," and earnestly begged of the congregation as members of Christ to make the same reply, and make St. James's a power in Cleveland. At Evensong the Rev. Y. P. Morgan, rector of Trinity, preached eloquently on the beauty and necessity of music in the worship of Almighty God, and as a means of promoting unity among the different religious bodies. He brought with him the surpliced choir of Trinity, which was assisted by many of the choir boys of Grace church.

KENTUCKY.

LOUISVILLE.—St. John's church, the Rev. Stephen E. Barnwell, rector, is now passing through a transformation which will make it one of the most attractive houses of prayer in the city. A new chancel has been added, increasing the length of the church about 20 feet. Along the entire rear wall of the chancel, back of the altar, a reredos of oiled and polished ash wood will extend, the base up to the height of the altar being in panels, and the upper part being laid off in Gothic arches, crowned with a row of trefoils, the whole being about 16 feet high and of a very rich and thoroughly Churchly design. There will be no change in the tasteful altar and super-altar, except that it will be surmounted by a beautiful cross of dazzling whiteness, made of statuary marble—the gift of the infant class of

the Sunday School. A new and costly communion rail, is now in course of construction by a famous artist in New York city. It will have four standards of highly polished brass, supporting a hand-carved, black walnut rail, showing at the ends a sheaf of wheat and a vine with a cluster of grapes, respectively, and bearing an appropriate inscription in raised letters.

On one side of the chancel is a roomy new organ-loft, which will receive the organ, on the other side is a large new vestry-room, which is to be appropriately furnished. A door in one of the side walls opens into a cloister, extending along the church, affording a sheltered way for bringing the children into the body of the church at the close of the Sunday School instructions.

TENNESSEE.

FAYETTEVILLE—The 22d of July; (St. Mary Magdalene's Day) was solemnly observed in this parish, it being the annual parish festival. The handsome memorial church of St. Mary Magdalene was beautifully decorated. The services began on Wednesday night with festal Evensong, which was well sung by the well-trained choir, the sermon being preached by the Bishop on the words: "These are they which follow the Lamb." On Thursday, the feast itself, the first Celebration was at 6:30, attended by a goodly number, the priest in charge being Celebrant. At 10:45 there was choral Celebration and sermon by the Rev. Rowland Hale, the late assistant of this parish, his theme being: "Truth as Taught by the Catholic Church." The congregation was large, and the music especially fine and included Woodward's *Benedictus* and *Aques Dei*. At night there was festal Evensong and sermon by the Bishop, a large crowd being present, and the able sermon was listened to with deep attention. After the sermon a *Te Deum* was sung before the altar.

On Friday and Saturday there were Celebrations at 6:30 A. M. and on each night after Evensong, there were sermons.

On Sunday, the Feast of St. James, there was choral Celebration, the Bishop being the Celebrant and preacher. At 8 P. M. the festival closed with festal Evensong, when the Bishop, instead of a sermon, ably set forth the claims of the White Cross movement, as a branch of this, at no distant date, is to be organized in this parish. The services closed with the *Te Deum*.

The offertories amounting to \$17.80, were devoted to the theological department of the University of the South.

ALABAMA.

The following statement is taken from the journal of the 55th annual convention: Communicants—present number, 4,216; baptized persons not communicants, 2,324; total parishioners, 6,838; Sunday School teachers, 315; pupils, 2,533; Baptisms—adults, 39, infants, 125, total, 453; Confirmations, 367; Marriages, 97; burials, 194; grand aggregate of offerings, \$92,721.92.

OREGON.

The 33d annual convocation convened for business in Grace church, Astoria, after the Litany service at 9 A. M., June 4. The Rev. John W. Sellwood was re-elected secretary.

The following resolution, moved by Mr. R. H. Thornton, was adopted:

Resolved, That the convocation of Oregon, in session at Grace church, Astoria, the 4th day of June, 1886, respectfully requests the General Convention to take measures for the organization of a system of appellate courts of the Church.

The Rev. Mr. Foote was elected clerical delegate to the General Convention,

with the Rev. Mr. Rosenburg as a substitute, and Gen. John H. McCracken, lay delegate.

Mr. R. H. Thornton introduced the following resolution, which, on motion was adopted:

Resolved, That the convocation of Oregon, in session at Grace church, Astoria, this 5th day of June, 1886, having in view the paucity of our clergy, more particularly in the dioceses and jurisdictions of the West, requests the General Convention to take measures for the more general revival of the order or function of Readers, which was used in the Early Church, and is being used with excellent results in the Anglican Communion.

The Bishop appointed the following Standing Committee: *Clerical*—the Rev. Geo. W. Foote, and the Rev. John W. Sellwood. *Lay*—Dr. R. Glisan and W. F. Brown.

After prayer by the Bishop the convocation adjourned *sine die*.

On the Wednesday evening previous, service was held in the church, and an excellent sermon on "Brotherly Love" was preached by the Rev. Mr. Foote. On Thursday, being Ascension Day, full Morning Service, with the Holy Communion was had, and a sermon full of comfort and of hope, appropriate to the day, was preached by Bishop Paddock. In the evening Bishop Morris delivered his annual address, which was as usual full of the deepest interest.

On Friday evening a missionary meeting was held, when addresses were delivered by Bishops Morris and Paddock and the Rev. E. C. Johnson.

On Sunday morning the new and beautiful Grace church was consecrated by Bishop Morris, assisted by all the clergy present. The Bishop preached the sermon, which was an excellent setting forth of the purposes for which the house of God should be used.

PENNSYLVANIA.

One of the features of the donation day of the hospital of the Good Shepherd for children near Rosemont Station, P. R. R., on Tuesday, July 27, was the presence of a delegation of a number of ladies and children as the bearers of about \$300, the results of a fair which they had held for that purpose. In all about \$800 was received besides a large quantity of groceries and useful articles. There are now nineteen boys and eleven girls in the hospital. While it has its Board of Managers and matron, it is under the spiritual oversight of the Rev. A. B. Conger, rector of the church of the Good Shepherd, Radnor. It has been doing its good work for about eleven years; about three years ago it moved to its present location. The building is a large and commodious old farm house, which is substantially built and is surrounded by about five acres of ground. Near the house there is a grove of old forest trees which afford delightful shade for the inmates. The full capacity is 40 patients.

The Academy of the Church in Philadelphia, better known as the Episcopal Academy, though upwards of a hundred years old, and having passed through many trials during the earlier period of its existence, is now strong and fully abreast with the times. It has always a large number of pupils and a good corps of instructors under the efficient headmaster, the Rev. James W. Robins, D. D. During the vacation the Board of Managers are making extensive improvements to the already large and well appointed building, which will add very materially to its efficiency and the comfort of both masters and pupils, who are justly proud of the record which the school has gained, and they are very earnest in their endeavors to maintain the high moral and scholarly standard for which, for many years, it has been noted.

The Rt. Rev. Ozi W. Whitaker, D. D., having officially accepted his election as assistant bishop of this diocese, the secretary of the Standing Committee has duly notified the bishops and Standing Committees of the various dioceses.

CENTRAL NEW YORK.

SHERBURNE.—During the past year Christ church has been the recipient of many beautiful, costly gifts for the altar. A solid brass cross was the gift of Mrs. Sanford in loving memory of her husband. The children of the Sunday school devoted their offerings to the purchase of two handsome brass vases. On Whitsun Day, a beautiful brass altar desk was presented, a gift by Mrs. Blanchard as a memorial of her husband, Mr. F. W. Blanchard. On Trinity Sunday the congregation was again cheered by the gift of a large handsome brass receiving alms basin, presented by Mr. Easton and sister in loving memory of their father, Dr. C. L. Easton, who for many years was a vestryman of this parish. In addition to these gifts the young ladies of the parish made and presented the "fair linen cloth" and other altar linen. These gifts together with the antependia for pulpit and lectern of white cloth richly embroidered in gold, (also the loving work of the young ladies) gave great richness and beauty to the chancel, and are helpful in promoting true devotion in the hearts of the worshipers, causing each one to feel "this is none other but the House of God."

In this parish there is the weekly Celebration of the Holy Eucharist and the Litany day services. The parish is in a healthy condition, has a branch of the Woman's Auxiliary, a parish guild, a good Sunday school with a band of interested and devoted teachers. The present rector, the Rev. Thos. Ainslie Stevenson, has had charge for about four years, and is an earnest, energetic worker. Being a graduate of Nashotah he is well rooted and grounded in the principles of the Church and leads his people in the good old paths.

WISCONSIN.

MILWAUKEE.—St. James's parish year book gives the following statistics: From July 1st, 1885, to July 1st, 1886, the Confirmations were 43; Baptisms, 56; burials, 16; Marriages, 13; Sunday school enrollment, 356; average weekly attendance 70 per cent. The school supports the Thomas Herbert Taylor scholarship in St. John's College, Shanghai, which is educating a Chinese boy for the ministry. It has also contributed \$30 to colored missions. The Guild of St. Cecilia, the parish sewing school, the Young Womans' Guild, and the St. James's Mission are all in active operation as fruits of the energy and faithful work of the parish, and its rector, the Rev. Edwin G. Richardson.

MASSACHUSETTS.

FALL RIVER.—The Rev. Samuel S. Spear, rector of St. John's church, preached on Sunday, July 18th, a discourse having special reference to the completion of his fifth year of labor with the people of his parish, the progress made, and the work accomplished by the Church, by the help of God, during that period. St. John's was established as a mission in September, 1878, the first service being held in Connell's Hall. On the first Sunday in July, 1881, Mr. Spear took charge of the parish, having been called from Taunton on the hearty recommendation of the Rev. Mr. Fitch, the rector of the church of the Ascension, who was deeply in-

terested in the formation and growth of the mission. On the part of both people and rector, it was an experiment—a venture of faith.

On no Sunday has the church been closed all these five years. In pastoral service, Mr. Spear has attended 129 funerals, married 76 couples, baptized 280 persons, and presented 66 for Confirmation. So large a portion of the parish is migratory, that it has not been possible to keep a fully correct list of the communicants. The number holds at an average of about 150. He has been called to minister to 900 different families.

The financial record for the five years is the large sum of \$11,322.77, raised and expended for religious and charitable purposes. This includes the gifts from outside the parish for the land fund, amounting to about \$2,500. The amount raised in the parish aggregated \$9,106.51. This by itself is a large amount, but when we consider that it is made up of many small sums, the only large one being the gift of Mrs. Herbert of \$100 towards the raising of the church, and improvement of the Sunday school room, it shows the importance and value of the little, regular contribution of each person in the parish.

ALBANY.

COLTON.—The 16th of July was the second anniversary of the consecration of Zion church. The occasion was duly commemorated by divine service. Holy Communion was celebrated by the rector, the Rev. H. M. P. Pearse, through whose untiring energy the parish is rapidly growing. The Rev. Robt. G. Hamilton of Canton, N. Y., delivered a sermon on the influences of Christianity. This beautiful church edifice is the gift of Mr. Thos. S. Clarkson, of Potsdam, N. Y. in memory of his mother. A large congregation was present on this occasion, who manifested their appreciation of the benefit conferred upon them by a very generous offering.

DELHI.—A very fine memorial window of rich and exquisitely blended colors has just been placed in St. John's church, in memory of deceased rectors of the parish. In the head of the window sits "Christ enthroned," holding a sceptre in one hand, and a ball surmounted by the cross in the other. Below are the four figures, in nearly life-size, of Moses, David, Isaiah and Zachariah. The window was designed by Stent & Co., New York. The figures were done in London. The generous donors of this beautiful and costly memorial are Ed. H. and W. C. Sheldon.

IOWA.

The people of this diocese generally, and those of Grace church, Decorah, especially, will be grieved to part with the Rev. F. J. Mynard, assistant secretary of the convention. Being advised that a change of climate would be beneficial to his health, he has accepted a parish in California. He enters upon his new field of labor Sept. 1, and leaves Decorah early in August. When he accepted the call to Decorah, the parish had been vacant for more than two years, but now the church is in good repair and the members of the congregation are working harmoniously for the upbuilding of the spiritual temple. Notwithstanding the fact that there has been no increase in the population of the city since April, 1884—when Mr. Mynard took charge—the congregation has increased, and over \$2000 has been raised for Church purposes.

The rector of Grace church has also done good work at Cresco, recently.

WYOMING.

The Rev. B. F. Matrau, rector of St. John's parish, Saginaw, Mich., is spending a three months' vacation in Wyoming Territory. With headquarters at Rawlins, he is holding services along the line of the Union Pacific R. R., from Laramie to Evanston, a distance of 400 miles. Mr. Matrau is the only Church clergyman to be found between these two places.

During his absence, the parish at Saginaw is left in charge of the assistant minister, the Rev. Geo. D. Wright.

WASHINGTON.

The sixth annual convocation of this missionary jurisdiction commenced in the church of the Epiphany, Chehalis, on the 30th of June. On St. Peter's Day, preceding the convocation, the church edifice was consecrated to the service of Almighty God, by Bishop Paddock, the Rev. Dr. Nevius preaching the sermon. At 3 p. m. of the same day the ladies of the Associated Guilds met for the transaction of business. At 7 p. m. services were held and addresses were delivered on Woman's Work in the Church, by some of the clergy present.

On Wednesday morning services were held at 10:30, the Rev. L. H. Wells, of Tacoma, preaching the convocation sermon. After the sermon the convocation was called to order, Bishop Paddock presiding. The Rev. A. S. Nicholson was re-elected secretary, and Mr. George E. Atkinson, treasurer. The Rev. L. H. Wells was appointed assistant secretary. The convocation proceeded to the election of delegates to the General Convention, with the following result: Clerical, the Rev. R. D. Nevius; Lay, Col. F. E. Trotter. Substitute, the Rev. A. S. Nicholson. Resolutions on the subjects of appellate courts and lay readers, similar to those of the Oregon convocation, were adopted.

NEBRASKA.

Bishop Worthington recently visited the various points under the charge of the Rev. A. E. Wells, viz: Central City, York, Aurora, St. Paul, and Clarks, with a population in all of about 10,000, scattered over an area of 2,000 square miles. The Bishop's visit began with York on Monday, July 19th. The evening services were well attended and the music ably rendered by an excellent volunteer choir under the lead of Mrs. Morgan. After the sermon the little band of Church workers were gathered around the Bishop and were greatly encouraged. Increased pastoral work is arranged for, and the Rev. R. H. Gardiner is expected there soon. The great need of York is a resident priest and a home for him to live in and make the centre of mission work. The Church has many members in the town and adjacent country that cannot be reached in any other way. The Bishop celebrated the Holy Communion on Tuesday morning.

At Aurora the three faithful communicants visited with their Bishop at the station, the time not being sufficient to allow of an appointment for services. The town is one of considerable importance as a railroad centre, and one where there is every thing to obtain in the way of town lots, church, and rectory. At Central City there is a church, a rectory, no debts, and a few worthy Church members who are trying to make the Church a useful and beneficent influence in the community of which they form a part. A class of four young ladies came forward for Confirmation, daughters of one family whose early Church home was in Maryland. The celebration of the Holy Communion on

Wednesday morning completed the visitation here.

Wednesday evening, St. Paul was reached. The sermon was one that went to the hearts of the hearers. A young lady was confirmed. After the services a mission was organized and steps were taken looking to regular services. Mr. H. E. H. May was appointed lay reader. He is from England and well qualified for the position.

The next place of services was at Clarks where there is a neat little church that has recently been put in repair and made more suitable for divine worship, though much yet remains to be done. Here a large congregation greeted the Bishop and a class of three were presented for Confirmation, among them the grand-daughter of the senior warden and founder of the parish. This little parish has lost heavily by death and removals. Lately it is gaining by additions and will probably have a more favorable outlook for work in the near future.

The needs of this field are practically the needs of nineteen-twentieths of the State of Nebraska so far as Church work is concerned, men, money and the prayers of the faithful are all needed, if we are ever to catch up with the Church's opportunities in this rapidly growing State.

PITTSBURGH.

OIL CITY.—The corner stone of the new church was laid with most interesting services July 12; Bishop Whitehead officiating. This church when completed will be the finest stone edifice in this portion of western Penna.

Christ church parish was organized in 1866, at the instance of the Rev. Marcus A. Tolman, rector of St. John's church, Franklin, who had given occasional services in the city, the congregation worshipping in Bascom's hall. In August, 1866, this parish, uniting with St. John's church, Rouseville, extended a call to the Rev. R. D. Nevius, D.D. of Alabama. The parish was admitted into union with the convention of the diocese in 1867. It was organized as a free church and was self-supporting from the first. February 1, 1869, the Rev. Dr. Nevius resigned, and was succeeded by the Rev. M. Byllesby, and during his rectorship the old church was erected and consecrated by the Rt. Rev. Dr. Kerfoot. Mr. Byllesby was succeeded by the Rev. John T. Protheroe, the Rev. Charles G. Adams, and the Rev. P. B. Lightner. The present rector, the Rev. J. H. B. Brooks, took charge of the parish January 1, 1883.

MISSOURI.

Eureka has a small, but neat, Churchly building which Bishop Robertson consecrated under the name of Grace chapel, May 27th, 1884; at the same time confirming a class of six adults. Grace chapel was built by the earnest endeavors of a few Church ladies, assisted by their beloved rector, the Rev. F. B. Scheetz.

FERGUSON.—This suburban settlement twelve miles from St. Louis, has had only an occasional Church service at rare intervals, until about two years ago when the Rev. Dr. Ingraham of Grace church, St. Louis, began a monthly service on Sunday afternoons. These appointments were only kept with great difficulty and were necessarily liable to frequent interruptions. When, therefore, about a year later, the Rev. Geo. H. Hunt took charge of the church at St. Charles, ten miles west of Ferguson, he (having one Sunday in each month unappropriated,) with the sanction of the bishop, and with the

hearty approval of the Rev. Dr. Ingraham, resolved to devote these, with the fifth Sundays, when such occurs, to Ferguson. During the winter months it was only possible to hold one service on each Sunday, and that in the afternoon, when the use of the Presbyterian church could be obtained. Since March, however, services have been held in a public hall without intermission. Before the completion of the hall, Mr. Hunt applied to some of the city parishes for disused articles of chancel furniture with which he might fit up a room and give it a Churchlike appearance. This led to the Missionary Committee of the Guild of St. George's church undertaking to furnish a room for the services at Ferguson, which was done as soon as a suitable room could be secured. A Sunday-school is held every week and regular services on the second and fifth Sundays of each month.

INDIANA.

The corner-stone of Barker Memorial Hall, the new school and parish house for Trinity church, Michigan City, was laid on Monday, July 19.

KENNARD.—St. Philip's church, the Rev. Willis D. Engle, minister in charge, was opened for services on the evening of July 27, the Rev. Dr. Bradley preaching the sermon. The building is a neat Gothic, capable of seating 175, and is complete except that there are no pews, benches having been borrowed for temporary use. When it is remembered that when Mr. Engle held the first service here less than a year ago, not one person familiar with the Church was found, and that the Church is the first Christian body to occupy the ground in this growing place, the case seems rather unique.

NEW CASTLE.—The first anniversary of St. James's church was celebrated by appropriate services and sermon by the minister in charge, the Rev. Willis D. Engle. It was stated that the number of communicants in the mission had doubled during the year, while the number in the diocese has increased 24 per cent. in three years. The evening service was full choral and very well rendered under the lead of the vested choir.

ARKANSAS.

At a meeting of the Standing Committee held July 27th, consent was given to the translation of Bishop Tuttle to the diocese of Missouri. Mr. Hans Adolph Breyby, and Mr. Andrew Wilson were recommended to the Bishop to be admitted as candidates for Holy Orders.

MINNESOTA.

MINNEAPOLIS.—Many beautiful memorial windows have recently been placed in Gethsemane church, the Rev. Anson R. Graves, rector. The latest is one in memory of Frederick P., and Francis B. Bailey, Jr. The subject represents a figure of "Christ as the Good Shepherd" carrying one lamb in His arms, and surrounded by several others. The canopy and base to subject are carried out in the floriated Gothic style. The work is rich and harmonious in coloring, so very desirable in stained windows. Mr. Charles Booth of New York and London is the artist.

ST. PAUL.—St. Paul's church, the Rev. E. S. Thomas, rector, made the following financial report to the diocesan council: Pew rents and weekly offerings, \$6,148.78; repairs, \$1,801.11; total current expenses, \$7,949.89; charities, \$13,201.11; total, \$21,150.99. Com-

municants, 556; Confirmations, 44; Baptisms, 57.

VIRGINIA.

STAUNTON.—Trinity church is one of the most prosperous in the State and diocese. Here the Assistant Bishop, at his last visitation confirmed a class of 38. A chapel, a few miles north of the city will greatly add to the efficiency of the missionary work already carried on there.

The Virginia Institute for girls here is the "St. Mary's, Knoxville," school of this diocese. Mrs. General Stuart is principal, and she is aided by a corps of experienced teachers and professors. From 60 to 70 boarding pupils attend—of whom some 20 or 30 are from the diocese itself; the rest are scattered among fourteen others. The faculty is to be enlarged to sixteen—three gentlemen and the remainder ladies. Eight scholarships have been founded and others are greatly needed. Bishop Randolph has of late become a trustee in place of Mr. Tennant, deceased. As a nursery of the Church, the school is invaluable, and the diocesan council has cordially so recognized it by its recent action.

CENTRAL PENNSYLVANIA.

Mr. Charles M. Niles, B. A., who graduated at St. Stephen's college recently, and a candidate for Holy Orders in the diocese of Albany is doing good work as lay reader at Dingman's Ferry. The Church people are few, but Mr. Niles is energetic and does all in his power so far as his function will permit. But the want of a church building is one great drawback to the advancement of the work. The congregation during the summer is made up principally of city people; and with energy and a unity of labor there could be a mission, if not an established parish, there. Pike County has but one church, which is at Milford, where the Rev. Edward S. Cross has been rector only a short time, but he is bringing back some of the life of the parish, which it had lost during its vacancy. He has re-organized the Sunday-school and got matters in a better condition generally. Mr. Niles will leave Dingman's the first of September to enter the General Theological Seminary, New York City, after which time Mr. Cross will try to hold service, from time to time, in his stead. There are at Dingman's about twenty resident communicants, all in good standing, and abundantly able to build a church and support a clergyman. There has been an attempt made to build and it is hoped it may soon be a realization. The services are now very nicely conducted in a hall where there is provided a lectern, prayer desk and piano.

SOUTH BETHLEHEM.—St. James's Day, July 25, was observed in the Church of the Nativity with the Holy Communion at 7:30 a. m. and at 10:30 the usual morning service. Bishop Rulison preached an eloquent and stirring sermon on the subject, "Contentment," taking as his text "I dwell among mine own people" (2 Kings iv: 13). Mr. Lacey Baker, of England, formerly organist at St. Paul's-within-the-Walls, Rome, Italy, officiated at the organ. The choir of 18 men and boys led the singing. Evensong was held in the church at 7:30 p. m., by the Rev. Messrs. Nelson and Taylor. The usual services were held at St. Mary's and St. Joseph's chapels in the afternoon. At 3 p. m. the Rev. Mr. Nelson held service at St. Luke's Hospital and addressed the inmates. The hospital, which is a Church institution,

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founded by the late Hon. Asa Packer, is doing a great and glorious work.

The rebuilding of the parish church is proceeding rapidly. The nave and transepts are completed and the work on the chancel is now going on. The church will be very handsome, being built of Potsdam sandstone, with Wyoming bluestone trimmings. The furnishings will be in accordance with the handsome exterior. The parish is one of the strongest in the diocese. Its ever energetic and beloved rector, the Rev. C. Kinlock Nelson, is doing a great work here. His hands are now strengthened by the assistance of the Rev. Charles E. Taylor, formerly assistant of the church of the Annunciation, New York City. Besides the work of the parish church, and two mission chapels, the parish clergy hold services at St. Luke's Hospital, and Bishop-thorpe Female Seminary.

IDAHO.

In the summer of 1880 Bishop Tuttle rode horseback over the Sawtooth range, down to the Wood River valley to a cluster of tents pitched on the banks of the beautiful river and already named Bellvue. Immediately he set to work to visit the families and arrange for a service next morning (Sunday), which was held in a place being fitted up for a saloon.

After Morning Prayer he rode on four miles up the river to another aggregation of tents and shanties, where the present town of Hailey was laid out. The next year arrangements were made for a pastor to plant and nurture the Church in the various camps, and to make headquarters at Hailey. When the Rev. I. T. Osborn came, he at once set about working toward a church building at Hailey, whose people were equally anxious for the same end.

The result was, that when Bishop Tuttle came July 16th, he found a healthy Church life, and a united parish, awaiting his consecration of their beautiful little chapel. The building is of brick, 54x50. The seats are of oak. The centre window over the altar has a beautiful vignette of our Lord, and at the foot: "His name shall be called Emmanuel." It is the gift of the parish. The basement, which is yet unfinished, will be used as guild and Sunday school rooms. Thus far the chapel has cost \$4,000.

Sunday morning, the 20th, the Bishop preached at the morning service and administered the Apostolic rite of Confirmation. In the evening the edifice was again filled to hear his farewell words. The Bishop's subject was "The Sacrifice of Love," and was at once convincing to the intellect and appealing to the heart.

This is the last church building Bishop Tuttle will consecrate in his present jurisdiction. When he first visited Idaho nineteen years ago, he found but one church organization and no consecrated buildings. He leaves three consecrated churches, two parsonages and one guild room fitted up for divine services, while he has several unoccupied lots in different places, ready for the erection of churches, schools or parsonages.

Idaho is quickly settling up, and if the Church is to push ahead and win her way proportionately, or more so, in the future as she has in the last ten years, it is needful that her officers be increased and aided in many of the new railway and mining camps, where already, the various sects are supporting their claims persistently.

MASTER MINE!

"Where I am there shall also My servant be."—St. John xii. 26.

The spirit of this age spoke on a certain day:

"Rise up, my child, and cast thy early faith away."

I rose to go; for now my freedom seemed complete.

In vain! Once more, O Lord, behold me at Thy feet!

Thou art the very life which beats within my heart;

I have no power to choose—from Thee I cannot part.

O Light of all the world, that gladden'd weary eyes!

Didst Thou to darkness sink, never again to rise?

O Voice more sweet than men had known on earth before!

Has thy strange music died to silence evermore?

O Death, through which we dreamed of gain in utter loss!

Was it indeed defeat, that Passion of the Cross?

Then—Brother, Master, King!—I take my part with Thee!

And where Thou art, O Lord, there let Thy servant be.

The awful unknown Power, that in the darkness lies,

Thou saidst could be revealed, through Thee, to mortal eyes:

And what though earth and sea His glory do proclaim—

Though on the stars is writ that great and dreadful name—

Yet—hear me, Son of Man—with tears my eyes are dim,

I cannot read the word which draws me close to Him.

I say it after Thee, with faltering voice and weak,

"Father of Jesus Christ"—this is the God I seek.

And can it be that Thou misread'st that Name Divine?

Then let me share Thy dream, my error be like Thine!

On Thee I lean my soul, bewild'rd, tempest-toss'd;

If Thou canst fail—for me then everything is lost.

For triumph—for defeat—I lean my soul on Thee;

Oh! where thou art, O Lord, there let Thy servant be!

—The Family Churchman.

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.]

BARBARA'S VAGARIES. By Mary Langdon Tidball. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price \$1.00.

One more book to add to the ephemeral literature of the day. The story is bright and entertaining, with here and there touches which show the possibility of writing of more permanent value. This is a good story for a hot August afternoon.

ROSE HOUSE. By Lucy C. Lillie. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price \$1.00.

This is one of the popular stories lately concluded in *Harper's Young People*, and one which the young people will be glad to have in this form. It makes a handsome book, worthy to find a place in every youth's library. It is interesting and its influence is good.

THE MAGIC OF A VOICE. A novel. By Margaret Russell McFarlane. New York: Cassell & Co. Limited; Chicago: A. C. McClurg & Co. Pp. 285. Price \$1.

A well told story of a conflict in a young girl's mind between the pride of birth and wealth, and the love awakened in her heart by the perception of superior intelligence and manly virtues in a young man, which she vainly stifled, meanly treating him with contempt until the discovery of his aristocratic lineage.

LETTERS TO DEAD AUTHORS. By Andrew Lang. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. 1886. Price, \$1.00.

This is a delicious little book and as clever as delightful; it must be read to be appreciated, not omitting the preface. Nearly all of these bright little essays were introduced to the public through *St. James's Gazette*, six of the twenty-two are however now first published and are among the best of the collection.

WHO IS GUILTY? By Philip Woolf, M. D. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Pp. 247. Price \$1.00.

Within the past year or two several physicians of note have tried their hand at novel writing with more or less success. Dr. Woolf has produced a capital detective story. Its aim, as far as it has one, is to show that physicians sometimes prove better detectives than those trained for the work. The plot is rather involved and disagreeable, nevertheless the reader's interest is held to the closing page, when the mystery is cleared, and all goes merry as the marriage bell.

CHANTRY HOUSE. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

Miss Yonge never fails to write an interesting story; but this is not one of her best. As usual, it is a tale of domestic life pure and elevated in tone. The special object of interest is the ghost. We rather wonder that Miss Yonge should introduce such an element. Her ghostship however is not of the blood-curdling kind, and one becomes quite attached to the "lady with a lamp," who "passes through the glimmering gloom," and appears but once a year until family wrongs are righted, when it disappears to come no more.

THE STORY OF MUSIC AND MUSICIANS FOR YOUNG READERS, by Lucy C. Lillie, author of "The Story of English Literature, from Chaucer to Cowper" etc. Illustrated. New York: Harper & Bros. Chicago: A. C. McClurg & Co. Pp. 245. Price \$1.

This is a pretty little volume containing not only what its name implies, but also many useful suggestions on musical practice and study, together with the elements of musical theory for the benefit of beginners. The book is written in a simple, conversational style, and young people—and possibly some older ones—will find many facts and much advice which they might wade through several larger works to obtain, and then not be over-enlightened. Advanced students, too will be interested in this little book as a somewhat unique synopsis of what they have become familiar with from larger and more complete sources.

IN AID OF FAITH. By Lyman Abbott. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1886. Price \$1.00.

There is a great deal in these brief and pointed lectures which we can cordially commend. The author meets helpfully many of the questions concerning the Faith, which are troubling thinking people who desire to believe with all their hearts, but have fallen into doubts which they cannot resolve without just such aids as these. We do not think he has truly grasped as much as we are able to grasp, of the deep mystery of the Resurrection, or of the abiding nature of our Lord's Incarnation after His Ascension, but aside from these blemishes, the book will be found very useful.

MODERN UNITARIANISM. Essays and Sermons. Phila.: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.25.

The late conference of the Unitarian "Churches" of the West furnished a definition of modern Unitarianism in its rejection of the title of Christian and its refusal to recognize the dogma that there is a God. What is Christianity without Christ—the Christ of history, the God incarnate? These discourses

are by men of mark and of great ability. They show the drift of thought of men who reject historic Christianity, and are of mournful interest when we think of what such men might do for their own souls and for a world's needs were heart and intellect energized by the Faith once delivered.

ARISTOCRACY IN ENGLAND. By Adam Badeau. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

This book will probably have a large sale, as it is full of gossip and does not demand exercise of thought from its readers. The author who is known by his military reminiscences of Gen. Grant, spent some years in England in official residence, as attached to the American Legation. He affects the republican disdain of titles, but like many republicans he does not fail to tell his readers of the "swell" company he kept. He gives us nothing new nor more than can be gathered from newspaper correspondence. His gross ignorance, or worse, of the Church of England, may be inferred from his statement that the Church is not founded upon the principle of Divine authority, but by Henry VIII.

THE following music has been lately received from O. Ditson & Co., Boston, Mass.:

YESTERDAY. Song. By F. P. Tosti.

AVE MARIA. Soprano Solo. Rossini.

NOT NOW, MY CHILD. Sacred Quartet. By Frank Botume.

O DAY OF REST AND GLADNESS. Soprano or tenor solo and chorus. By J. C. Macy.

THE PRIZE BANNER QUICK STEP. By D. H. Haskell.

"LORENA" Song. By J. P. Webster.

OVER THE GARDEN WALL. Comic Song. By G. D. Fox.

BRIGHT MORNING. For the piano. By Carl Weber.

THE CELEBRATED CHOP WALTZ. By A. De Lulli.

THE *Church Eclectic* for August contains the following: "For Glory and for Beauty," sermon by Bishop Doane; "Mystical Interpretation of Holy Scripture," Church Quarterly; "sons in European History," (Lilly) John Bull; "Hegelianism" by the Rev. C. A. Poole; "Bishop Huntington's Convention Address;" "The Book Annexed and Shortened Services," by the Rev. N. F. Putnam; "Three English and Three American Writers," by the Rev. E. Ransford, Miscellany, etc. [W. T. Gibson, Editor and Proprietor, Utica, N. Y.]

THE August *Magazine of American History* is a spirited midsummer number. The topics treated are agreeably diversified, and of general interest to the reading public everywhere. The articles are well written, and the greater part of them are of national significance. [Published at 30 Lafayette Place, New York City.]

COLLEGE SONGS. Revised edition. Compiled by Henry Randall Waite, editor of "Carmina Collegensia," "Student Life in Song," etc. Contains 75 songs, about one-third of them new. The solos have accompaniment for piano. [Boston: Oliver Ditson & Co. Price, 50 cents.]

AN AMERICAN FOUR-IN-HAND IN BRITAIN, by Andrew Carnegie, will pleasantly while away a leisure hour. [New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, 25 cents.]

WE have received a copy of the baccalaureate sermon preached by Bishop Spalding before the graduating class of '86, of Wolfe Hall, Denver, Colo. Its subject is, "The True Education for Women."

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Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

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

EDUCATION without a God is of a piece with a religion without a Christ. Both are simply a body without its proper soul. Even that, like the body of the ancient satyr, is only in part human.

THOSE who attempt to be ethical or religious teachers should be capable of drawing exact distinctions. The line between truth and error, right and wrong, is easily obscured or pushed aside. For example, how many confound liberty and license, self-love and selfishness, aspiration and ambition, religion and common morality, and so on through the whole catalogue of virtues. Hence, it is a question which do the most harm, the preacher who helps on this confusion, or the fanatic who teaches open unreason and heresy.

A CORRESPONDENT of a secular paper thus closes a graphic description of a "revival" now going on in a western town:

Sunday night witnessed the wildest and most extravagant scenes yet enacted. Such shouting, such jumping, such hallelujahs, such delightful promiscuous and abandoned hugging of brothers and sisters in the Lord presented a scene the like of which has never before been witnessed in this country. It was a wild, unrestrained saturnalia of unbridled passion and emotion. The converts who were stricken down "by the hand of God" prior to their conversion, relate wonderful tales of being suspended by a hair over the pit of hell, of being fanned by the sulphurous breezes from the infernal regions, of looking into boiling caldrons, of being nibbled at by fiery serpents and grinning devils, of being saved by the outstretched hand of a pitying Providence.

The correspondent then goes on to enumerate the number of converts, and remarks that "a very large number of these are people who would never have been reached by the churches." That may be true, but is it to be imagined that these people are any better for having been reached by such a blasphemous travesty of "conversion" as that above described? Is it not such wild fire

of fanaticism, burning over the land and leaving people ten times more the children of hell than they were, a most effectual hindrance to the serious and sensible work of "the churches?" What good can possibly come of it?

ECCLIASTICAL DIGITALS.

"It seems plain," says a contemporary, "that there was bequeathed to the Christian Church a nobler form of Apostolic Succession than the creation of a special class containing a special hereditary grace received through the contact of Apostolic palms! A zeal for the Church's work, an intense interest for souls, a pure doctrine, a spiritual worship, a devout, holy life—these form a royal, a Divine 'Apostolic Succession.' Against these 'there is no law;' and having these one indeed has 'the best gifts.' Possessing these what matters it whether bishop, priest, minister, become such through the contact of ecclesiastical digitalis or not?"

We venture to say that it matters much. Our contemporary ought to know, and doubtless does know, that they who believe in the Apostolic Succession do not the less value pure doctrine, holy life, etc. The pharisaical assumption that people who discard the ministry and sacraments and liturgy are, as a rule, or as a matter of course, more pious and "spiritual" than those who accept and use these divinely appointed means, ought to be rebuked. "Apostolic palms" and "ecclesiastical digitalis" will do very well for the decoration of a sneer at what the Catholic Church of every age has practiced, but such contemptuous expressions are not indicative of "the best gifts." The arrogance and intolerance of Puritanism have always been a sufficient refutation of its exalted claims to be "a religion of the heart," over and above that which has been developed in the Apostolic Church.

The assumptions, moreover, that only pure doctrine, interest for souls, etc., are requisite for the propagation of the Gospel, and that the Apostolic Succession is in any degree incompatible with these, should not be suffered to go unchallenged. It is necessary for the well-being of society that citizens should be educated, and moral, and public spirited; but that does not in the least lessen the need of civil organization, and the due order and constitution of the State. Love of souls, holy lives, devout disposition, should indeed characterize all disciples of Christ; but there is a Kingdom of God in this world to be administered, and maintained, whereby the blessed Gospel of Christ is to be shown forth till He come, and wherein believing souls are to be trained up in the nurture and admonition of

the Lord. Without this Kingdom of God, the influences which lead to devout life, the safeguards which protect and perpetuate pure doctrine, would be wanting, and there would soon be nothing left of devotion or truth. Just as in society, the education, morality, and patriotism of the citizen can exist only as the community is under law, a body politic, and not a mere aggregation of people who propose to love one another and do about right, so in religion a high development of devotion and zeal can be reached only through the influence and conserving power of the Church, the body of Christ, the Kingdom of God.

Whatever theories may be propounded, the fact remains that our Lord did found a Church and ordain certain persons and means of administration; and it seems a very presumptuous thing and not at all "pious," for a man to assume that his "love for souls" is a sufficient warrant for him to discard these institutions of the Gospel, and to say contemptuous things about them. If grace was once received "through the contact of Apostolic palms," it is not a thing to be sneered at; and if in Apostolic days ministers became such "by contact of ecclesiastical digitalis," there is no reason why they should not continue to be, as they have been, for more than eight-hundred years.

SOBER SECOND THOUGHT.

If we are warranted in drawing any conclusion from the general tone of the Church press and the concordant action of many diocesan conventions, the fate of the Book Annexed is sealed. The common phrase now is: That it is impossible to accept that book "as a whole." The eminent secretary of the revision committee, who thought last January that the opposition was giving "tokens of spent force," is eager in April to explain that the B. A. is nothing but "a mass of workable material," and that the idea of the committee was to be sure and afford a sufficient supply, like a modeller in clay, who claps on all the mud he can in hopes that he will be able to get some of it to stick. At least, that is our rendering of his "parable."

There is, however, a struggle still maintained to get the Book Annexed recognized as a thing of peculiar authority, and if not itself the revision, at any rate the basis of revision. The Prayer Book of our fathers, the only true "basis," is thus to be relegated to the dim background, and this new production recognized as the starting point. But, without doing more than refer to the well-known reports of the dioceses of Wisconsin and Maryland, the former of which exposes the er-

roneous and destructive theory which underlies the Book Annexed, the other criticises in detail its mistakes and crudities—neither of which have ever been answered—we have only to consider the tone of public opinion throughout the Church, to see that such a course would not satisfy the sober second thought of the great majority of Churchmen.

This general opposition to the Book Annexed is not, however, the expression of a mere hide-bound conservatism. In the majority of those dioceses which have taken official action upon the revision movement, there is a remarkable agreement, not only in the rejection of the Book Annexed, but in the positive platform proposed for present action. This is a fact that is certainly worthy of the most serious consideration and cannot fail to exercise a powerful influence upon the action of the coming General Convention. Enlightened public opinion as thus interpreted, is not simply obstructive and unprogressive, but while it rejects the Book Annexed, it nevertheless admits that a few changes, though very few, are desirable and even necessary. A sentiment which guards with deep, yet discriminating jealousy, our venerable forms of worship, is worthy of all honor and is certain to prevail.

A careful comparison of the reports and resolutions of many dioceses, furnishes the material for a statement of principles and a programme of moderate change, which, as they have already received the endorsement of many of the most influential men in the Church, we believe will be approved by the great body of those who, not easily influenced by novelties, have nothing at heart but the best good of souls.

This programme, brought into clear and intelligible form, is as follows:

1. While it now seems probable that the Book Annexed, on account of the widespread dissatisfaction with which it has been received, can not be adopted as a whole at the coming General Convention, yet various proposals are publicly made, looking to the adoption of that book as the basis of revision. But the vital objection to the said book lies in the charge that it proceeds upon an inadequate theory of the Offices of the Church and their purpose. This has led to the application of an erroneous method in their revision. Such being the case, it would be a serious blunder, whether out of compliment to the committee of twenty or for any other reason, to take the Book Annexed as the basis of revision.

2. The sober second thought of the Church, as expressed in the resolutions of many diocesan conventions, is in accordance with that wise conservatism which has always been so great a source of strength. By common consent the Book Annexed is rejected and a platform of moderate and cautious alteration has been proposed. The minimum of change proposed upon this platform is as follows:

The omission, under proper restrictions, of that which precedes the Lord's Prayer and follows the third collect in the order of daily Morning and of daily Evening Prayer; permission to use the *Magnificat* and *Nunc Dimittis* after the first and second Lessons respectively of Evening Prayer, instead of the canticles now used; permission to omit the Decalogue, provided it is once said on any day; omission of the long exhortation, except once each month.

There are also a few other suggestions made in various quarters; but upon those mentioned above there is substantial agreement on all sides.

We advocate, therefore, the passage, by the coming General Convention, of these few proper changes, and that, if sanctioned by the convention of 1889, they shall go into effect tentatively for the next three years, before being finally embraced in the text of the Prayer Book.

3. We also advocate the appointment of a standing committee, authorized to call to its assistance men learned in liturgies, and also to confer with corresponding committees of Canterbury and York, relative to procuring uniformity in ritual changes and uses in the two countries.

These principles and proposals, we submit, fairly represent the result of the discussion of the last three years. They have the force which belongs to conclusions arrived at through independent thought and study in many quarters.

We venture to predict that they adequately express the sober second thought of the Church at large.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

III.—PENTECOST AND AFTER.

The Church, organized, equipped and commissioned for the work of the ages to come, existed when our blessed Lord speaking the great commission as His parting words, was received up into heaven. The human organism, the body, with all its members fitly joined together, was complete. But losing Him, the Divine presence that had given infallible guidance and authority to its every word and deed, there was necessity that the Church await the coming of that which in His stead should guide and govern, before it began its authoritative ministry. Hence the disciples, with the twelve, tarried at Jerusalem until the promise should be fulfilled upon them. "When the day of Pentecost was fully come," the divine energy descended as the Holy Ghost came upon them, and instantly, they who through the days of waiting had remained in silent expectation, "began to speak;"—to speak now not as individual preachers, but as "the Spirit gave them utterance." Pentecost has been called "the birthday of the Church." Absolutely speaking, the birthday of the Church was that far distant hour when God said: "Let us make man." Speaking as regards God's covenants, the Church was builded up tier by tier, when in the presence of the first human sin, baptized by the first human tear, the promise was given, at the portal of a lost Eden; when God set his bow in the clouds, and covenanted again with Noah; when righteous Abraham was called and pledged for the future of his race; when Moses bound Israel in the fuller dispensation

of the moving tent; when Solomon made holy by its dedication the temple-crowned summit of Mt. Moriah. For the last and completing tier of all this divine building, the Church's birth-hour was in the stillness of the night of the Incarnation, when guarded and homaged by angelic cohorts, the Eternal Word, being born of a virgin, became Flesh, and was cradled at Bethlehem. With His life the Christian Church, complete now in the fulfilment of all prophecy, began its life. Pentecost was rather, to use a modern simile, the launching of a ship already builded, the starting of a massive engine, whose every shaft and wheel hanging poised in perfect adjustment, waited but the spark of fire that should generate within its heart the impulse that should set in motion all its intricate, though perfect, machinery. Upon the assembled disciples that spark descended, and instantly the wheels began to revolve, the machinery to move. Authoritative preaching of the divinity of our Lord, official proclamation of the atonement, absolute declaration of the forgiveness of sins through holy Baptism, and by the Spirit of God, these became at once the instinctive work of the twelve who had been sent forth with the authority of the Gospel, and on this one day three thousand were gathered, and the work was a reality. The Church, the continuation for the ages of the Incarnation, God still in the flesh, a human body pulsing with a Divine Spirit, a living soul, began its mighty work.

Of the acts and the progress of this Church we have a brief and fragmentary history in the Book of the Acts of the Apostles. Written doubtless, by St. Luke, it was addressed some thirty years afterward to an individual recipient, that he might have some account of the growth of the Church. It is not a complete and connected history, nor does it claim to be. If, with its first words it were stated: "To the Church of God in all ages! This book contains an account of all that was done by the Apostles and the early Church," then it were a certain canon to be enforced that nothing was done, or was right to do, save that which was written in the Book of Acts. But on the other hand, the fact that in this individual memoir, so much of those practices and customs which, a matter of primitive history, have existed through all the centuries in the Church, are described exactly as these more voluminous non-Apostolic writings describe them, is a strong incidental proof to the complete accuracy of primitive history, especially when we discover that many of the Church Fathers wrote their descriptions of Church worship, order and service, before the books now known as the New Testament had been collected together, or were universally known.

With the questions, however, of the mutual relation of Holy Scripture and Catholic tradition, we shall be concerned hereafter. It is for our profit just here, if we gather from this Book of the Acts some description of the life and practice of the early Church, remembering however, that while there was, as we shall see, a Church, officered, worshipping, celebrating the Holy Sacraments, from the very day of Pentecost, there was no New Testament for years. Its first book was not written until the year 50, its last until the year 96—during these years, and for years afterwards, almost every book was held by individual churches, and comparatively unknown to the others. There was probably no collation of these scattered

books until over a hundred years had passed, and no final decision as to their canonicity for nearly, or quite three centuries. But all this time there was a Church, possessing an authority, doctrinal and practical, an infallible authority distinct from the spirit of inspiration, for the spirit of Pentecost was the infallible Spirit of God.

The first descriptions of the Book of the Acts are concerning the Church in Jerusalem, where naturally the first energy of the Pentecostal power was manifested. The Apostles were Jews—Jews by every instinct and training of life, and by every hope and ambition of heart. They had been taught much of the plan and scope of a Catholic Church, but there was need that the Holy Ghost should open the way for an Epiphany to the Gentiles. But in Jerusalem the Church grew apace.

Perhaps the first noticeable feature of this Pentecostal Church is the absolute authority of the Apostles. Our Lord had given them a decided and clearly defined commission, and as we view these first days of their administration we are struck by the marked respect shown for that authority. There was no equality or congregational parity in this early Church. The Apostles, collectively now, though e'er long individually, ruled as with the authority of Christ. The funds collected by the sale of individual property were not divided by any popular voice, but were "laid at the Apostles' feet." (Acts iv:35). When the dispute arose concerning the care of the widows, these Apostles decided it, and provided the remedy, (Chap. vi: 2-4.) When the deacons had been chosen, they were ordained by the Apostles (Chap. vi: 6.) When the deacons had preached and baptized, they presented their converts to them for holy Confirmation, (Chap. viii: 17). There was here no equality, but rather that authority that gave St. Paul the power to write to Corinth: If any man intend to be a prophet or spiritual officer, let him acknowledge that the things I write unto you, are the commandments of the Lord [1 Cor. xiv: 37], or to say of two heretics whom he had deposed, "whom I have committed unto Satan." The Apostolic Church was not a spiritual republic, it was the rather, a new established hierarchy, where the Apostles ruled by warrant of the Spirit of God.

LETTERS TO THE EDITOR.

SOME ASPECTS OF THE NEGRO QUESTION.
To the Editor of The Living Church:

The negro question is one of the most important questions in our generation, and it is one that must be answered. It keeps asking itself with more exasperating pertinacity. It confronts our politicians and demands: What about me? It walks into the studies of our social philosophers and questions: What about me? It stands at the doors of our churches and cries: What about me?

Well! what about you? What have I, the citizen sovereign; I, the cultivated gentleman; I, the devout Churchman, what have I got to do with you?

Why, a very great deal! I am here at your side, in your cities, in your fields, in your houses—and I am very multitudinous. I am six million strong, and I grow stronger every day. I have muscles, and I have brains, and I have feelings, and I have votes. What about me?

Now, gentlemen, citizens, that is one aspect of the question that makes it very important. Its multitudinousness—men of the North do not realize it at all

They are used to see a negro here, and there, quiet, gentle, helpful and dependent. He is a good and useful citizen, and not numerous enough to make trouble if he were otherwise. But let them go to some Southern city, where every other face they see is black—let them go to the Southern country, when they see half a dozen or more black faces to one white, and they will begin to realize the multitudinousness of the question. It asks itself by millions of mouths, and by yearly increasing millions.

Well! I am answered: This is not the only large alien element in our population. The Irish are multitudinous, and so are the Germans, but we do not dread them. In a few generations they lose their individuality. Irish and German parents produce American children.

All very true. But negro parents produce negro children. If one parent is a negro, or half an one, or quarter of one, the child is negro. He may be a blonde with red hair and blue eyes, but he is a negro.

Irish and Germans soon merge their individuality and are lost. But not so with the negroes. On the contrary (and it adds a peculiar emphasis and point to the negro question) their individuality is daily asserting itself with greater and greater distinctness. Socially, they are a distinct people. They have their own society with its ranks and grades. They do not care to intrude upon white society, and they are daily growing more unwilling to be intruded on by whites.

Religiously, they are largely a distinct people. They have their own denominations, with a discipline, doctrine and worship of their own, and a tendency to grow more and more distinct and different from their white neighbors. And politically, they are rapidly growing into a distinct people. They begin to realize the power of the ballot; to see that it may be used for their own advantage. Be warned, politicians! It is not long ere there will be a negro party, managed by negroes, for the benefit of negroes, and the black vote will be "solid." Now they publish newspapers and hold conventions.

The negro of the United States is not losing his individuality; quite the contrary. I venture to maintain that he never will lose it. He is drawing himself together and asserting himself, and demanding in ever louder tones: What about me? It is a very important question. It matters not much to us Churchmen, what answer may be made to it by government or by society, but there is a side of it that is addressed especially to us. It says: What about me? Church of God, have you a salvation for me? Are you able to meet my necessities? Did your Master come to save the negro? What about me?

Oh! brother Churchmen, listen to the question! and set the facts of the situation carefully before your minds. Here is our Holy Mother's grandest opportunity to demonstrate that she is the very Church of God, by doing His saving work for these lost people.

NELSON AYRES.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church.

There are doubtless many tithe-paying Churchmen who are not enrolled among the members of the Society of the Treasury of God. These earnest souls, supporters, by their own practice, of the divine plan of finance, are the ones who, when any special appeal

is made, are ready at once to respond, giving as God has prospered them, and giving with that promptness which ever proves the truth of the dictum of Alcibiades, "Bis dat qui cito dat (He gives twice who gives quickly)." Another opportunity is now within reach to carry into practice the rule suggested by this pithy saying of the Italian jurist. We of the American Church are indebted, under God's Providence, to the Canadian founders of this society for the inception of this work, and the power to organize for the promulgation of correct views of the duty of systematic giving for the cause of Christ. This great work is carried on by officers who receive no remuneration for their services. Its efficiency largely depends upon the pecuniary support afforded by those who approve of the objects of the society. Heavy expenses are incurred for printing, postage, etc., and the circulation of the literature of the subject, a quiet but powerful agency, cannot be accomplished without a continued and increasing outlay of such funds as are supplied by the fees and contributions of members and friends of the organization. Surely, no object could be found for the contributions of the faithful, where a given amount, offered cheerfully and with prayer for the divine blessing upon the gift, is likely to effect more permanent good—where a heavier interest and compound interest, in the general improvement of Church finance, will be returned for that which is lent to the Lord. The full result can be known only to the Searcher of all hearts. It may not be possible to show an array of figures, mounting up into the thousands, as the amount of increase in contributions to religious and charitable purposes, directly resulting from the work of this society. Still, the continued presentation of the truth must and will have its due force, and it rests with those who need no argument to prove the excellence of our aims, to give us their formal sanction and support by uniting with this, the first voluntary organization in the Anglican Communion, for the restoration of the divine plan of finance. The society does not purpose to distribute the tithes for the members. It consists of: 1. Members—Churchmen in full communion, who pay not less than a tithe to Church and charitable purposes, and pay an annual fee of not less than one dollar to the general fund of the society. 2. Associates—Churchmen who systematically pay some fixed proportion of their income to Church and charitable purposes, and pay an annual fee of not less than fifty cents to the fund of the society, who advocate its principles, distribute its papers, and use the collect of the society once a week. Children can become members (without the privilege of voting, etc.) by paying an annual fee of ten cents. The first annual fee counts as the initiation fee. Initiation fees and contributions should still be sent to the Rev. C. A. B. Pocock, Com'r. R. N., Toronto, Canada. Further information and specimens of tracts can be obtained by addressing the Rev. Charles Holland Kidder, Box 700, Asbury Park, N. J.

tion candidates. There may be another reason suggested for the presenting of imperfectly prepared persons for Confirmation, namely: the uncertain tenure of office by many of the clergy, especially in our mission fields. The priest, feeling instinctively that his stay may terminate at any time, endeavors to do all the work he can in the short time before him. Hence, he may often present spiritually crude persons, in the hope that this very step may prove a vantage ground for the work of his successor, whereas, in a parish where his presence is looked upon as permanent, he can carry out the directions of the Church by selecting from among his catechumens only "such persons as he shall think fit to be presented," leaving all doubtful and half-ripe cases till another year. The writer has had persons whom he could not influence for two years, offer themselves unasked the third year; and in a three years' pastorate, a steady increase of candidates. Another point where it can be done, is to speak of your candidates as a "First Communion Class," instead of a "Confirmation Class."

Every day is a fresh beginning,
Every morn is the world made new,
Yesterday now is a part of forever
Bound up in a sheaf which God holds tight.
With glad days, and sad days, and bad days
which never
Shall visit us more with their bloom and
their blight,
Their future of sunshine and sorrowful
night.
Let them go, since we cannot relieve
them;
Cannot undo and cannot atone;
God in His mercy receive, forgive them;
Only the new days are our own;
To-day is ours, and to-day alone.

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.

THE LIVING CHURCH (in advance) and
Harper's Monthly \$4 50
Harper's Weekly 4 50
Harper's Bazar 4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen) 2 75
The Century (an illustrated magazine for boys and girls) 4 75
English Illustrated Magazine 3 75
Atlantic Monthly 2 50
Young Churchman 1 50
St. Louis Magazine 2 25
Church Magazine for Laymen 4 00
Youth's Companion (new subs. only) 2 60

charge of St. Mark's, Oconto, Wisconsin. Address accordingly.
The Rev. Reginald Collisson has been compelled on account of his health to resign the rectorship of Terrell, Texas, and seek work in a cooler climate. Address for the present, care the Rt. Rev. J. H. Hobart Brown, Fond du Lac, Wis.
The address of the Rev. J. M. Sterrett, D.D., and the Rev. W. P. Ten Broeck during the months of August and September, will be American Exchange, 449 Strand, London, England.
All communications for the Rev. E. W. Hunter, the Bishop's Missionary, must be addressed to P. O. Box 1784, New Orleans, La.
The Rev. J. J. Joyce Moore has been recalled to his old parish of St. Ambrose, Philadelphia, a work in which he took great interest but which he was obliged to relinquish several years since by reason of his ill health.

TO CORRESPONDENTS.
B. J., PHILA.—You misapprehend the intention of the article to which you reply. It was not to discourage communions—it should be our aim to increase the number made—but to reprehend the irreverent practice of leaving the church when the holy mysteries are about to be celebrated. This on the part of communicants is to be condemned.

ORDINATIONS.
NOTE.—We shall be glad to publish, under this head, notice of all ordinations, and names of those ordained. To be of value, the information should be prompt.
On Trinity Sunday, June 20th, in St. Augustine's chapel, University of the South, Sewanee, Tenn., the Rev. Messrs. Rowland Hale, H. O. Riddel and A. W. Griffin, deacons, were admitted to priest's orders, by the Rt. Rev. the Bishop of Tenn. The Rev. Telfair Hodgson, D.D., presented the candidates, and the Rev. T. F. Gailor preached the sermon.

A WARNING.
The clergy are warned against giving any pecuniary aid to an Englishman named Harry Cook, who is now in Chicago. He is quite unworthy of it and has been almost living on the clergy for about two years. He carries numerous letters from reputable persons and firms, which are calculated to deceive the clergy as to his real character. If any further information is needed I can give the names of half a dozen clergymen who have suffered under the delusion that he was a good young man seeking employment.

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

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

THE 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.

OFFICIAL.
THE GENERAL CONVENTION AT CHICAGO, OCTOBER, 1886.
ARRANGEMENTS FOR REDUCED RAILWAY FARES. Notice is hereby given that arrangements for special fares have been made by the Trunk Line Commission with the following lines of railway, for persons who may desire to attend the approaching session of the General Convention in Chicago, or meetings held in connection with the Convention. List of roads which will accept Return Tickets issued under the Certificate Plan:—

Baltimore and Ohio (East of Parkersburg, Bellaire, and Wheeling); Bennington & Rutland; Boston & Albany; Boston & Lowell; Boston, Hoosac Tunnel & Western; Buffalo, New York, & Philadelphia; Central Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna, & Western; Fitchburg; Grand Trunk; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie, & Western; New York, Ontario, & Western; Norfolk & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Rochester & Pittsburgh; Rome, Watertown, & Ogdensburg; Shenandoah Valley; Troy & Boston; Utica & Black River; West Shore.

Reduced Rates on Western and Southern Railways will be secured by the Local Committee in Chicago. These arrangements provide that persons going to the Convention shall pay full outward fare, and be entitled to buy a return ticket at one-fourth of the regular rates. In order to avail one's self of the reduced rates, application (if by mail enclosing stamped envelope) should be made to any one of the following:—
The Rev. T. G. Addison, D. D., 219 C St., N. W., Washington, D. C.; the Rev. J. A. Child, D. D., 1102 Walnut Street, Philadelphia, Pa.; the Rev. P. Wroth, 3 Franklin Street, Baltimore, Md.; the Rev. W. S. Langford, D. D., 22 Bible House, New York City; Miss Elton, 5 Hamilton Place, Boston, Mass. (Or the undersigned until Sept. 20th.)

A blank certificate will be sent to be presented to the agent of whom the ticket is purchased. The certificate, signed by the agent, will show that full fare has been paid, and will state the route of the ticket. This certificate, thus filled out and signed, will be retained by the person buying the ticket; and when signed by the Secretary of the Convention, and presented to the Ticket Agent at Chicago, will enable the holder to purchase a return ticket by the same route at one-fourth of the regular rate. This concession will expire at the end of three days after the adjournment of the Convention. Outward tickets may be purchased at any time. If a person's starting-point is not located on one of the roads included in the foregoing list, he may purchase to the most convenient point on one of

these lines, and there repurchase by direct route through to Chicago.
The return tickets, purchased at reduced rates, will be good only for continuous passages.
CHARLES L. HUTCHINS,
Secretary House of Deputies.
Medford, Mass., July 1, 1886.

MISCELLANEOUS.
WANTED.—A trained nurse desires a position in a Church school or other institution, as nurse, or assistant matron, or both combined. Good references given. Address E. H., LIVING CHURCH Office.
WANTED.—A lady who is an experienced music teacher, desires a situation in a school or family in the state of Illinois. Would not object to teaching primary English. Best of references. Address "SOUTH," Waynesville, Lock Box No. 9, Haywood Co., N. C.
WANTED.—A competent teacher for English branches and German. Address, H. G. S., Lima, Indiana.
WANTED.—By Churchwoman of experience, position as matron of institution, or house-keeper for a clergyman's family. References. Address "F," LIVING CHURCH office.
A TEACHER of experience, understanding thoroughly the management of girls, desires a position as assistant principal, or teacher of English in Belles-Lettres, or the middle classes. Address TEACHER, 8 Friend St., Charleston, S. Carolina.
WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.
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CONFIRMATION CANDIDATES.
To the Editor of The Living Church:
Many of the clergy will endorse the Rev. Mr. Van Antwerp's earnest words on the preparation of Confirma-

CONFIRMATION CANDIDATES.
The Rev. Mardon D. Wilson has resigned the charge of Grace church, Astoria, Oregon. His address for the month of August is Fort Stevens, Clatsop Co., Oregon.
The Rev. Joseph M. Clarke, D.D., of Syracuse, N.Y., has accepted the election to the chair of Hebrew and Exegesis at Nashotah.
The Rev. Jno. Portmess has resigned All Saints, Watsonville, Cal., and accepted a call to Christ church, Napa, Northern California.
The Rev. Montgomery H. Throop, Jr., has resigned his position at St. James's church, Chicago. His address for August is Saranac Lake, N. Y.
The Rev. George Pomeroy Allen, rector of Trinity church, Bethlehem, is spending a portion of the summer at Bristol, R. I., where his father-in-law, the Rt. Rev. M. A. De W. Howe, Bishop of Central Pennsylvania, is also spending the summer.
The Rev. Arthur H. Profit of Oxford, Mass., has accepted an unanimous call to the rectorship of Grace church, Chicopee, Mass. Please address accordingly.
The Rev. Lucius D. Hopkins, late of the General Seminary, New York, has been appointed priest-in-

charge of St. Mark's, Oconto, Wisconsin. Address accordingly.
The Rev. Reginald Collisson has been compelled on account of his health to resign the rectorship of Terrell, Texas, and seek work in a cooler climate. Address for the present, care the Rt. Rev. J. H. Hobart Brown, Fond du Lac, Wis.
The address of the Rev. J. M. Sterrett, D.D., and the Rev. W. P. Ten Broeck during the months of August and September, will be American Exchange, 449 Strand, London, England.
All communications for the Rev. E. W. Hunter, the Bishop's Missionary, must be addressed to P. O. Box 1784, New Orleans, La.
The Rev. J. J. Joyce Moore has been recalled to his old parish of St. Ambrose, Philadelphia, a work in which he took great interest but which he was obliged to relinquish several years since by reason of his ill health.

TO CORRESPONDENTS.
B. J., PHILA.—You misapprehend the intention of the article to which you reply. It was not to discourage communions—it should be our aim to increase the number made—but to reprehend the irreverent practice of leaving the church when the holy mysteries are about to be celebrated. This on the part of communicants is to be condemned.

ORDINATIONS.
NOTE.—We shall be glad to publish, under this head, notice of all ordinations, and names of those ordained. To be of value, the information should be prompt.
On Trinity Sunday, June 20th, in St. Augustine's chapel, University of the South, Sewanee, Tenn., the Rev. Messrs. Rowland Hale, H. O. Riddel and A. W. Griffin, deacons, were admitted to priest's orders, by the Rt. Rev. the Bishop of Tenn. The Rev. Telfair Hodgson, D.D., presented the candidates, and the Rev. T. F. Gailor preached the sermon.

A WARNING.
The clergy are warned against giving any pecuniary aid to an Englishman named Harry Cook, who is now in Chicago. He is quite unworthy of it and has been almost living on the clergy for about two years. He carries numerous letters from reputable persons and firms, which are calculated to deceive the clergy as to his real character. If any further information is needed I can give the names of half a dozen clergymen who have suffered under the delusion that he was a good young man seeking employment.

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

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

THE 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.

OFFICIAL.
THE GENERAL CONVENTION AT CHICAGO, OCTOBER, 1886.
ARRANGEMENTS FOR REDUCED RAILWAY FARES. Notice is hereby given that arrangements for special fares have been made by the Trunk Line Commission with the following lines of railway, for persons who may desire to attend the approaching session of the General Convention in Chicago, or meetings held in connection with the Convention. List of roads which will accept Return Tickets issued under the Certificate Plan:—

Baltimore and Ohio (East of Parkersburg, Bellaire, and Wheeling); Bennington & Rutland; Boston & Albany; Boston & Lowell; Boston, Hoosac Tunnel & Western; Buffalo, New York, & Philadelphia; Central Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna, & Western; Fitchburg; Grand Trunk; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie, & Western; New York, Ontario, & Western; Norfolk & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Rochester & Pittsburgh; Rome, Watertown, & Ogdensburg; Shenandoah Valley; Troy & Boston; Utica & Black River; West Shore.

Reduced Rates on Western and Southern Railways will be secured by the Local Committee in Chicago. These arrangements provide that persons going to the Convention shall pay full outward fare, and be entitled to buy a return ticket at one-fourth of the regular rates. In order to avail one's self of the reduced rates, application (if by mail enclosing stamped envelope) should be made to any one of the following:—
The Rev. T. G. Addison, D. D., 219 C St., N. W., Washington, D. C.; the Rev. J. A. Child, D. D., 1102 Walnut Street, Philadelphia, Pa.; the Rev. P. Wroth, 3 Franklin Street, Baltimore, Md.; the Rev. W. S. Langford, D. D., 22 Bible House, New York City; Miss Elton, 5 Hamilton Place, Boston, Mass. (Or the undersigned until Sept. 20th.)

A blank certificate will be sent to be presented to the agent of whom the ticket is purchased. The certificate, signed by the agent, will show that full fare has been paid, and will state the route of the ticket. This certificate, thus filled out and signed, will be retained by the person buying the ticket; and when signed by the Secretary of the Convention, and presented to the Ticket Agent at Chicago, will enable the holder to purchase a return ticket by the same route at one-fourth of the regular rate. This concession will expire at the end of three days after the adjournment of the Convention. Outward tickets may be purchased at any time. If a person's starting-point is not located on one of the roads included in the foregoing list, he may purchase to the most convenient point on one of

these lines, and there repurchase by direct route through to Chicago.
The return tickets, purchased at reduced rates, will be good only for continuous passages.
CHARLES L. HUTCHINS,
Secretary House of Deputies.
Medford, Mass., July 1, 1886.

MISCELLANEOUS.
WANTED.—A trained nurse desires a position in a Church school or other institution, as nurse, or assistant matron, or both combined. Good references given. Address E. H., LIVING CHURCH Office.
WANTED.—A lady who is an experienced music teacher, desires a situation in a school or family in the state of Illinois. Would not object to teaching primary English. Best of references. Address "SOUTH," Waynesville, Lock Box No. 9, Haywood Co., N. C.
WANTED.—A competent teacher for English branches and German. Address, H. G. S., Lima, Indiana.
WANTED.—By Churchwoman of experience, position as matron of institution, or house-keeper for a clergyman's family. References. Address "F," LIVING CHURCH office.
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The Household.

CALENDAR—AUGUST, 1886.

8. 7th Sunday after Trinity.	Green.
15. 8th Sunday after Trinity.	Green.
22. 9th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
29. 10th Sunday after Trinity.	Green.

MOTHER'S WORK.

Baking, stewing and brewing,
Roasting, frying and boiling,
Sweeping, dusting and cleaning,
Washing, starching and ironing,
Ripping, turning and mending,
Cutting, basting and stitching,
Making the old like new:
Shoestrings to lace,
Faces to wash,
Buttons to sew,
And the like of such;
Stockings to darn
While the children play;
Stories to tell,
Tears wipe away,
Making them happy
The livelong day;

It is ever thus from morn till night:
Who says that a mother's work is light?

At evening, four
Little forms in white;
Prayers all said,
And the last good-night,
Tucking them safe
In each downy bed,
Silently asking
O'er each head,
That the dear Father
In heaven will keep
Safe all my darlings,
Awake or asleep.

Then I think the old adage true ever will
prove:

"It is easy to labor for those that we love."

Ah me! dear me! I often say,
As I hang the tumbled clothes away,
And the tear-drops start
While my burdened heart
Aches for the mother across the way,
Where, oh where are
Her nestlings flown?
All, all are gone,
Save one alone!
Folded their garments
With tenderest care,
Unpressed the pillow,
And vacant the chair,
No ribbons to tie,
No faces to wash,
No hair all awry;
No merry voices
To hush into rest:
God save them!
He took them,
And he knoweth best;

But, ah! the heart anguish! the tears that
fall;

This mother's work is the hardest of all!

—Philadelphia Sunday Republic.

THERE are 500 children of Mormon
parentage in the Church Sunday schools
of Utah.

THERE are 34,000 newspapers published
throughout the world, whose total
issues during the year amount to 592
millions.

"PARSON tells me, sir," said a farmer
once, speaking of that extraordinary
race of people, the gipsies, "that their
origin is lost in the mists of iniquity;
and I am bound to say I believe him,
for greater rogues don't live."

"I WONDER why I can't make my kite
fly," wailed the little brother of the
High School girl. "It looks to me," re-
plied Mildred, "as though its caudal
appendage were disproportionate to its
superficial area." "I don't think that's
it," said Jim, "I think its tail is too
light."

"THE only way to get a parish" says
The Sunday Magazine, "is to hunt for it.
You cannot depend upon letters of
commendation from neighboring minis-
ters. Churches have found out that
such letters are written for reasons of

friendship and not because there is any
special adaptedness of the man recom-
mended for the place under consider-
ation."

THE Presbyterians have the largest
number of books in their theological
libraries—heading the list with 203,000
books, the Roman Catholic next with
186,000, the Congregational with 118,986,
Baptist with 105,000, "Episcopal" with
87,000, Lutheran with 52,000, Reformed
Dutch with 37,000, Methodist with 28,000.

AT a recent convention in New York
a member narrated a story of two boys
in his district, one of whom said to the
other, as a donkey passed by, "Do you
know what that is?" "Why, yes," an-
swered the other, "that is a donkey; I
have seen lots of them in the 'theologi-
cal gardens.'"

A GENTLEMAN, generous in his con-
tributions for Church purposes, but not
regular in his attendance upon public
worship, was wittily described by a
clergyman as being "not exactly a pillar
of the church, but a kind of flying
buttress, supporting it from the out-
side."

THE prophecies contained in the first
ten names from Adam, inclusive, are
very remarkable (see 1 Chron. i). Adam,
man in the divine image; Seth, substi-
tuted by; Enoch, man in misery; Kenan,
lamenting; Mahaleel, the blessed God;
Jered, shall come down; Henoch, teach-
ing; Methuselah, his death will send;
Lamech, to the humble; Noah, consolati-
on.

THE St. James's Gazette says that ac-
cording to a paper published in Dum-
fries, a tramp in the neighborhood, with
his wife and family, may be said to
have been "living on the baby" for the
last three weeks. This is what they
do, in the words of the father: "We
just gets 'im christened at all the towns
we passes, and then, you see, parson
makes us all comfortable with summat
to eat and money for beds. On days
awful bad we had to do 'im twice." Possibly the St. James's Gazette and its
informant have been hoaxed.

ROYAL Jubilees have been rare
in any country. Only three Eng-
lish kings have ever reached the
fiftieth year of their reigns, and
by a curious coincidence, each was
the third of his name. They were Henry
III. (56 years), Edward III. (50 years),
and George III. (60 years); but it should
be noted that Henry had a minority of
nine years, and for another period was
practically dethroned by his barons.
Edward likewise had a minority of three
years; and the last nine years of George
III. were occupied by a Regency. Thus
if Queen Victoria should survive about
a couple of years more, she will really
have reigned longer than any of her
predecessors.

THE blunders that boys make at
written examinations are very amusing—
one being asked to state what he knew
of Wesley; wrote, "Wesley was the
founder of the Wesleyan chapel, who
was afterwards called Lord Wellington;
a monument was erected to him in
Hyde Park, but it has been taken down
lately." Another stated, "Luther in-
troduced Christianity a thousand years
ago; his birthday was in November
1883 (1483). He was once a Pope, he
lived in the time of the Rebellion of
Worms."

Mrs. Maria Sheldon Nott, widow of
the Rev. Dr. Eliphalet Nott, President
of Union College, has lately died at
Schenectady. The beauty of her char-
acter and her remarkable mental en-

dowments gave her a singular power
over young men. It was her custom to
invite the boys, one or two at a time, to
take tea and spend an evening with
her, and her conversation and refined
manners did more to inspire them with
laudable ambition and a scorn of mean-
ness and rudeness than all the disci-
pline that the faculty knew how to ad-
minister. She made it a duty to know
personally every student in each class,
and she never forgot a face or a name.
Hundreds of graduates of Union College
remember their acquaintance with her
as among the chief privileges of their
student days.

A GARDEN party of a most interest-
ing, though unusual kind, was given
recently at the Episcopal Palace at Ex-
eter, by the Bishop and Mrs. Bicker-
steth. A party of over 600 persons, all
over 60 years of age, assembled at the
invitation of the Bishop, sent through
the parochial clergy. Tea was partaken
of under two spacious marquees. The
tables were well provided, and were
tastefully decorated. The party was
waited on by Mrs. Bickersteth, her
daughters, many of the clergy, their
wives and daughters, and the local
gentry. After tea, when the party were
assembled in the grounds, the Bishop
and Mrs. Bickersteth called upon the
oldest male—William Leverton, aged
89, and the oldest female, Maria Bur-
ridge, aged 98—and crowned them with
wreaths of roses as the "king and queen
of the evening."

REMINISCENCES OF THE RISE AND PROGRESS OF THE CHORAL SERVICE IN CHICAGO.

BY THE REV. J. H. KNOWLES.

The splendid gathering of surpliced
choirs in the cathedral on Shrove Tues-
day last, sets one to thinking of the
small beginnings from which they all
sprang, and the rapid and generous
fruitage resultant from the first seed.

The pioneer surpliced choir in the
West was at Racine College. I heard
it in August, 1865. It had then been in
existence several years. It was a sim-
ple affair, the music used was Hel-
more's Gregorian Psalter, and the en-
tire absence of artistic effort or display
gave it a spiritual character not easily
forgotten. The choir-master was an
Englishman, and his supposed unique
knowledge of the mysteries of the cho-
ral service kept all about him, De Koyen
included, in a state of obedient awe.

The germ of the choral service in
Chicago was planted by Mr. W. F.
Whitehouse.

When the second bishop of Illinois
obtained possession of the fabric of the
church of the Atonement and made it
his cathedral church, Mr. Whitehouse
at once collected some boys, and taught
them to chant the Psalter. The Rev.
John Wilkinson was then the Bishop's
chaplain, and his rich resonant voice
made the antiphonal singing of the
"Bishop's chapel" quite a feature.

From 1865 to 1867 the boys thus trained,
took part in the music of the church,
in conjunction with a mixed choir of
men and women, which occupied the
transept opposite the organ. The or-
gan itself was a poor affair, giving but
little support to the boys who sat near
it, hence, when both choirs sang togeth-
er, the vigor and impetus of the boys'
voices made sorry work frequently with
the musical effect.

In the fall of 1867 the choir was lim-
ited to male voices alone, and placed
upon a strictly volunteer basis, upon
which it has continued without break

or interruption to the present time. At
this period the service was not fully
choral, the choir did not occupy stalls
in the chancel, and did not wear sur-
plices. Bishop Whitehouse, however,
prepared the way for the accomplish-
ment of all this in his convention ad-
dress of 1867, in which he says, speak-
ing of the cathedral: "The music has
risen to a chaste standard, and the well-
trained choir of boys meets our expecta-
tion. These choristers will be put
into surplices as soon as stall seats can
be prepared and a larger robing room
built." It was several years before the
"larger robing room" was built, and
the choir stalls were equally delayed,
but the surplices made their appearance
in February, 1868. The entire number
was six. The boys took turns to wear
them, and were drafted for the honor,
from the unsurpliced body which yet
occupied the transepts near the organ
and opposite. These same six surplices
were the gift of Mrs. T. O. Barter, who
I think, is now an attendant at the As-
cension. The entrance of these boys,
six of them, preceding the clergy into
the chancel and singing as they march-
ed, "Jerusalem the golden," was the
sensation of the hour. In a few months
the stock of surplices was increased,
chairs were placed upon the chancel
platform, sixteen men and boys squeezed
themselves into the little room at the
right side of the cathedral chancel used
for a vestry room, and all went well.
It was a sight to see Bishop White-
house robing himself in the smallest
part of one corner, in perfect patience,
among a rather squirming crowd, in
those confined quarters.

From that time the choir continued
to grow and prosper. In 1870 the Ca-
thedral Choristers' Association was
formed; the object of the association as
set forth in its constitution was to se-
cure for the choral worship of Almighty
God that attention which such a holy
work demands; to ensure the proper
rendering of the same by careful pre-
paration in rehearsals, and prompt and
regular attendance at public services,
and by organization to perpetuate and
place on a firmer basis the volunteer
choir of the cathedral church of Saints
Peter and Paul. The first officers were:
Precentor, the Rev. Canon Knowles;
organist, W. F. Whitehouse; president,
F. M. Atkinson; vice-president, A. Mc-
Millan, Jr.; secretary, J. G. Elliott;
treasurer, J. A. Lyndon; librarian, C.
H. Cowper. Mr. Lyndon alone of all
still stands at his post as a member of
the choir. Mr. McMillan is now in
Holy Orders, and an active, faithful
priest; others have removed, others are
deceased.

The first festival service of the then
only surpliced choir in Chicago, took
place on November 30, 1870, the Rev.
Edward Sullivan, at that time rector of
Trinity, now Bishop of Algoma, making
the address.

The programme of the occasion was as
follows: Processional, "Songs of Praise,"
Costa; Psalms for the day, Walter, in
A.; Cantate Domino, and Deus Misera-
tur, Bridgwater, in A.; Anthem, "Like
as a father," Hatton; and Hymn 149.
The address took place at this point,
after which followed a selection of
sacred music, consisting of the "Gloria,"
from Mozart's Twelfth Mass; an organ
fantasia, by Creswold; three numbers
from the Messiah, "O thou that tellest,"
solo and chorus; "Thou wilt not leave,"
solo; and the "Hallelujah Chorus."
The then new "O Paradise" brought
the festival to a close.

The present organist of St. Clement's

at that time a fair-haired little lad, sang with rare precision the difficult alto solo; Mr. Creswold, the gifted organist, smiling a satisfied smile, as he saw how the little voice could take care of itself in the long runs and flourishes. I can see Bishop Whitehouse now, leaning forward in his chair, listening reverently to the boy's talent.

This reminds me how pleasant it is to look back at the number of lads who have occupied the leading places in the cathedral choir from time to time. Many are grown up to man's estate, and are far away from Chicago; some are with us yet, and back as men at the old loved duties. The first solo boy was John W. Drant; his singing of "Jesus, lover of my soul" showed what a boy's voice could do. William H. Pilcher, William McDougall, and P. C. Lutkin, in the "Angel Trio," did good work, and William J. Kendrick gave eight years of faithful service; his energy and courage making him one of the most useful soloists the choir up to this time had had. Far and wide in the lapse of years, the boys were scattered, but many letters showed they had not forgotten the old ties. It may be interesting to read the following characteristic epistle from one of them—a genuine boy's letter:

CALLAO

CANON KNOWLES

DEAR SIR I arrived in Callao Saturday morning after a passage of 68 days the passage was a very rough one we had storms all the way on the 18th of May about four o'clock in the morning the storm began to increase and about 6 o'clock the next morning the foremast went overboard the royal yard fell on deck with a crash one end striking me breaking my left arm below the elbow The storm increased harder and harder until it was a perfect hurricane about 8 o'clock the next evening the mate and two sailors were washed overboard I heard the Captain tell the second mate he never saw anything like it before We have a donkey engine aboard We kept that running all the time pumping her out When the ship arrived in Callao she was a total wreck There were 16 ships lost down to the islands and all hands except one Captain There was a tidal wave down there About 400 people were lost both on land and sea I am in too much pain to write any more to night I will write in a few days I am now living aboard the Paul Revere one of the Companys ships excuse bad writing I can hardly hold my pen
From your friend
JOHN P. JONES

Address John P Jones Care Captain Mullen Ship Paul Revere Grace Bros Callao Peru Via Panama

Such was one of John's letters. He was a typical boy, always getting into scrapes, but generous and good-hearted in everything. He managed to win some medals in the choir, and once, when laid up with a fever in a Mediterranean port, to look at those medals was his great consolation.

Thus through many lives and many years the cathedral choir has continued its steady progress, showing by its success the vital power of the choral service and its fitness for every occasion of public worship. During those years a few events stand out with special prominence because of their historic interest.

No one who was present at the funeral of Bishop Whitehouse can ever forget the sombre magnificence of the occasion. In strong contrast to it was the consecration service of Bishop Mc-

Laren, December 8, 1875, joyous and splendid from beginning to end. Of like character was the consecration service of the cathedral, December 10, 1879. At this last service Gounod's St. Cecilia's Mass was sung. But perhaps the most complete presentation of sacred music, and the highest exhibit of the progress of the choral service, were given as illustrations of a lecture on the subject, on February 16, 1879, repeated on March 11, following. The programme included: of Gregorian music, the Eighth tone, the Seventh tone, and the hymn, "Pange Lingua;" of Anglican Chants, specimens by Croft and Barnby; of hymn music, selections by Cruger and Dykes; of anthems, "O where shall wisdom be found?" Boyce, and "Hosanna in the Highest," Stainer; and of music for the Holy Eucharist, Gounod's St. Cecilia's Mass, and selections from Garrett, and Barnby.

It is interesting to look back and see how the good work of the choir has disarmed prejudice, has won for itself a prominent place in the cathedral, has drawn to itself the benefactions of friends, has given spiritual consolation to thousands, and secured hundreds of men and boys to the Church, has brought about the possibility of surpliced choirs in our leading churches, and the splendid reunion which the cathedral witnessed last Shrove Tuesday night. The story of the cathedral choir is the story of the rise and progress of the choral service in Chicago.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

"THIRD CONVERSATION.

Subject—The Trinity.

"I believe in the Holy Ghost."

I.

R. In repeating the Apostles' Creed you should remark that as a confession of our belief in God it may be divided into three parts: 1. "I believe in God the Father." 2. "And in Jesus Christ His only Son." 3. "I believe in the Holy Ghost."

This division corresponds to our fundamental doctrine of the nature of God, the mystery of the Trinity, the belief in which rests above all upon those words of Christ: "Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

In speaking to you of this mystery, I shall not attempt to apologize for using the word, or for the fact of its being a mystery. We know at the present day how we are encompassed in the natural world by mysteries. We are less proudly confident in the power of our reason than they were a century ago. For as has well been said, "reasoning has often deceived the world, one remembers this, and protects oneself against it." We are learning to comprehend what Leibnitz, the profound metaphysician, wrote, in treating of the mysteries of the Trinity and the Incarnation: "It is not always necessary to insist upon adequate ideas which contain nothing further to be explained, since even the things which affect the senses like heat, light, and odor, cannot produce such ideas."

Q. That is true. But I draw a distinction between an unfathomable mystery, and a precise proposition, which clearly shocks the reason. Such seems to me the mystery of the Trinity.

R. Let me tell you one of my reminiscences of my life at college. You know at college there often comes a time when the student seeks for arguments against religion. I was so searching in the arsenal of the 18th century, and I shall never forget the day when I alighted upon the following reasoning: "One makes three, three makes one; that is the Christian mathematics." This seemed decisive to me and my faith in the doctrine of the Trinity was overthrown. At that time, you see, I only knew addition. But as has been said, a little science may alienate from religion, much will bring us back again to it. I have since learned multiplication. Now multiplication teaches us that unity multiplied by itself gives unity. Whilst, therefore, in addition one taken three times as a part gives a totality of three, in multiplication one taken three times as a factor gives unity. I merely mention this to show that if you appeal to addition against the Faith I have a right to appeal to multiplication in support of it.

But faith itself comes or goes according as the soul draws near or departs from the Light.

Q. That is true; but does not your dogma teach that the Father is God, the Son, God, and the Holy Ghost, God, and that these three Gods are one God—is not this to say that three make one?

R. By no means. You fall into the same equivocation of terms as the author above mentioned. You make us say "three Gods are one God, and three persons one person." That would of course be a contradiction in terms and be rejected by logic. But we say nothing of the kind. What we do say is, there are three Persons in the unity of the Divine nature. There is nothing in this for logic to reject—but rather it asks in what sense God and Person are used. Is it not true for instance, that there is a plurality of human persons in the unity of human nature?

Q. Assuredly, but what a strange comparison.

R. It is that used by the great Aquinas, and perfectly answers the outward form of the difficulty. "When we say Trinity in Unity" he says (1a quæstio 31) "we do not introduce number into the Unity of Essence, but we count the persons who are in the unity of the divine nature, as one counts the number of individuals belonging to the same nature." Thus our doctrine does not affirm of God, Unity and Trinity in the same sense and in the same connection, which would be absurd; but it affirms the Trinity in respect to the persons, and the Unity in respect to the nature, which no logic can forbid. (N.B. At the present time the great difficulty of the apologist is to get his opponent to admit that the Church teaches what she teaches. When we enunciate the doctrine as it really is, they answer that such is not the doctrine. I remember talking once with a man of ability, and of honor, who maintained that according to the Catholic doctrine the body itself is evil. I replied that on the contrary, that was a heresy and an absurdity. I told him the name of the heresy, the Manichean, well known and condemned by the Church for having held that the body is evil. But I could not convince him.)

Q. Be it so, you have made good the outward expression of the doctrine. But still you lay down, in a way, and in different respects, I admit, the co-existence of unity and plurality.

R. Without doubt, and it must be so, it is thus with all beings and all ideas,

much more than, with God, the Supreme Being and Life.

In proportion as science analyzes beings and ideas, it discovers in them more and more, the co-existence of variety in simplicity, of plurality in unity; and finds, too, almost always, that in ideal unity the fundamental distinction is precisely a trinity.

Thus in mathematics, unity taken by itself signifies geometrically the line, an abstraction. Again, unity taken twice as a factor only represents surface, the plane, also an abstraction. But unity taken three times as factor, represents a body, the solid, a real and concrete thing. Why then, has space precisely these three dimensions? In my estimation, it is because, as theology teaches, everything bears some impress of the Trinity. It is the seal of God upon that profound mystery which we call space.

So the solar ray is reduced to three rays which can be obtained separately—the ray of chemical force, the ray of light, the ray of heat; a trinity of forces in the unity of light.

Again, the seven shades of the ray of light being decomposed, are reduced to three colors, the first, third and fifth, which produce the rest. The seven notes of the gamut also rest upon three fundamental notes, the first, third and fifth, which re-entering into the first, form perfect harmony. Why this universal law of unity in variety, of variety in unity, as the proper character of the true and beautiful in speech, music, social and organic life, but that God has willed to impress His seal upon His works, to sign all His works with His name, that is to say, with some resemblance to Himself.

THE DUTY OF THE CHURCH TO THE COLORED PEOPLE.

READ BEFORE THE EASTERN CONVOCATION OF FLORIDA, BY J. J. DANIEL, ESQ.

(Concluded.)

In this initial and most important part of the work, the office of the lay element of the Church must largely enter. The negro must be impressed that the white man is his friend; that the white man's religion is one of abounding Christian charity and love, without distinctions except those of opportunity and ability to minister to the necessities of those who need the charities and kindly personal ministrations of Christian brotherhood.

The poor among them must be visited and relieved, the sick must be cared for and supplied, the ignorant must be instructed, a kindly word must be had at all times, for those who are in need of sympathy, or counsel, or support.

There must be no passing by on the other side because the wounded man is not of the same race or color as ourselves. The negro is kindly and sympathetic in his nature, and can be reached in no other way more effectually, than through these kindly personal offices and attentions, and once impressed that the white man recognizes his brotherhood, he will believe in his Christianity, and accept his fellowship and guidance in the Church.

In this the clergy must help, and do their part. They must feel that it is their part and duty to visit and offer their godly counsels and consolations to all alike; that they are not sent to call white souls only, but all alike to repentance. They must look out the poor, the sick, and the distressed, and contribute to their relief, and more than all they must be constant and unflinching in impressing upon the white

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We must do, or fail liarily ours nearest nei cal and soci aid us it is for the aid; shoulders t properly as stance.

The clergy and it is a can do litt est and fa tries and p combine, but little d gest, that man in ch colored pe ready at a call; that among the and will should vis contribut ferer; th ties to ex est which resentati fare; that in the pa

members of their parishes and congregations the privilege and duty which is theirs in relation to the negroes whose lot is cast among them. One of the difficulties to be encountered, and it would be well to appreciate and guard against, is the constant tendency to recall and exaggerate the evils of slavery. That there were evils and great evils connected with the institution is not to be denied, nor would I do so, but slavery was not all evil, and it is not well for either race so to regard it. * * *

The relation which the white man and the negro, the master and the slave, held to each other, under the old regime, was in the main a most kindly one, and it is to be sincerely regretted that a barrier should be placed between them, so that the white man should be debarred the privilege of teaching, and the black man the privilege of being taught, by those from whom he has already learned so much that is useful and good.

By nature the negro is most docile and tractable, and but for the apprehension that the white man is his enemy, and not his friend, he would seek to profit both by his precept and example. Upon the white people of the South depends, largely, the solution of this problem. Former things have passed away, and with the new relation which has been established come new duties and responsibilities which must be met and discharged. The State is doing its part in the education of the children of its colored citizens. The Church must not be behind in the great movement. At the foundations of society and government stand the eternal principles of which the Church is the exponent and the messenger. It is through the teachings of the Church that purity and morality, and brotherly love, and all that goes to make the good and faithful man and citizen are to be impressed. The Church throughout our entire country should recognize its responsibility to aid in this great work; but specially does the obligation devolve upon the Church, and those who are its members, in the Southern dioceses, where the negro has his home. I am glad that the question, as presented for discussion here, is not presented as an abstract one, or as bearing upon the duty of the Church at large, but that it is the duty of *this convocation* to the colored people which we are to consider.

We must realize that whatever others do, or fail to do, the problem is peculiarly ours to solve. The negro is our nearest neighbor. He is of our political and social household. If others will aid us it is well, and we will be grateful for the aid; but we must put our own shoulders to the wheel, before we can properly ask others to come to our assistance. * * *

The clergy have their part to perform, and it is a most important one; but they can do little unless they have the earnest and faithful support of their vestries and people in the effort. All must combine, and if they do, there can be but little doubt as to the result. I suggest, that in every parish, the clergyman in charge should announce to the colored people in his cure, that he is ready at all times to respond to their call; that he should seek out those among them who need his ministrations and will receive his counsels; that he should visit their sick and afflicted, and contribute relief to their poor and suffering; that he should seek opportunities to explain to them the kindly interest which the Church and he, as its representative, feels in their spiritual welfare; that he invite them to assemble in the parish church and join in the

services of the Church; that he organize Sunday schools, and do all in his power to contribute to the Christian education of their children; that he impress upon the members of his congregation, from time to time, their duty and their privilege in this matter; that he keep the subject before his vestry, and see that they give proper recognition to its importance; that he induce intelligent laymen and good women of his parish to become workers and teachers among the negroes, and that to this end, committees be formed and guilds organized, whose special duty it will be to devise plans and put them into effect, to reach the colored people of the parish, and promote their spiritual welfare. In a word, that they treat these people as if they were just as much under their spiritual care as the white congregations to whom they minister.

The effort must be local, and yet it must be general. It must be earnest and kind, and yet it must be aggressive. If the clergy of our parishes will lead in all this, and the laymen will do their part to sustain and help them, it will not be long before there will be centres of Church influence and work among these people in every community where the Church is planted. They will themselves begin to appreciate and respond to the effort, and teachers and leaders will come out from among them who will contribute largely to its success. * * *

Brethren, this question is one which, God helping us, we must solve to His honor and glory. The trust is ours, and we must discharge it, or fail sadly in our duty as members of Christ's Church. That it can and will be solved, if we but do our part, there can be no hesitation or doubt. Let us, then, resolve no longer to sit dreaming, but right humbly, yet right faithfully, doubting not that it is God's work, and that He will bless us in the effort to do what in us lies, in order that the Church in this convocation may do its full duty to the colored people who are among us.—*Church and Home.*

APPELLATE COURTS.

BY THE REV. T. S. CARTWRIGHT.

The St. Louis Republican.

The law bearing on ecclesiastical trials has long been regarded as incomplete; and there is danger lest through a defective law wrong should be done to an individual, or injury to the Church. In the present condition of things perfection is not attainable. With the best of motives, a man may sometimes make a mistake, and there are too many instances to show how easy it is for even clergymen to violate their ordination vows and to swerve from the path of rectitude. The canons and the constitution of the Church take full cognizance of this, and among the "offences for which ministers may be tried and punished," the following are especially mentioned in Title ii., canon 2, of the "Digest of the Canons": "1. Crime or immorality. 2. Holding and teaching, publicly or privately and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America. 3. Violation of the constitution and canons of the General Convention. 4. Violation of the constitution or canons of the diocese to which he belongs. 5. Any act which involves a breach of his ordination vows."

This is a wise and just provision of the canons; nor can any exception be taken to the law which declares that "on being found guilty," an accused

clergyman "shall be admonished, suspended or degraded, according to the canons of the diocese in which the trial takes place, until otherwise provided for by the General Convention." There is not, unfortunately, the same precision and fulness in the constitution, defining the mode in which an offending brother shall be brought to trial, and in which his trial shall be conducted. On this point, indeed, the Church appears to disadvantage, and it is to remedy an admitted defect that a general agitation is springing up in the Church. In article 6 of the constitution, the subject is thus disposed of: "The mode of trying bishops shall be provided by the General Convention. The court appointed for that purpose shall be composed of bishops only. In every diocese the mode of trying presbyters and deacons may be instituted by the convention of the diocese. None but a bishop shall pronounce sentence of admonition, suspension or degradation from the ministry, on any clergyman, whether bishop, presbyter or deacon.

By this article a very wide latitude is allowed to a diocesan convention, and a very grave responsibility is imposed upon the bishop. On the other hand, an unfair advantage may be taken of a suspected clergyman, and a gross injustice done him; and in neither case has he any chance of redress. It is fair to assume that if a trial has to take place, the court will be rightly constituted, that the members thereof will be dispassionate and impartial, that the proper facility will be given the accused to vindicate himself, and that the bishop will finally decide and act with a gravity and discrimination, and forbearance, and tenderness, and integrity becoming his high office and the issues at stake, as they bear upon a man's character and destiny, and upon the character and prospects of the Church. But we cannot be blind to the fact that this has not always been the case; and that such is the perversity of human nature—such the violence of partisan feeling—such the difficulty of obtaining credible testimony, or of offering satisfactory explanations—that an innocent man may be falsely accused and condemned; and while conscious of his own uprightness, and while enjoying the confidence of a faithful few, he may be deprived of his office, and be thrown adrift upon the world with blasted character, and blighted hopes and broken health.

This is a terrible possibility to contemplate, and no law can be too carefully framed which shall be a safeguard to a minister's position, and character, and life. Yet it is here that the judicial system of the Church is radically weak and defective. In the civil courts the poorest and worst criminal is protected, and is provided with the right of appeal to a higher tribunal, if he have reason to suspect partiality in the judge, or is dissatisfied with the nature of the evidence against him, or with the mode in which his trial was conducted. The same just provision is made for the protection of the ministers and members of the various religious denominations; and it is unfortunately left to our own branch of the Catholic Church to ignore the right of appeal, and, by leaving its clergy at the mercy of a few individuals, put them in a worse position than the vilest criminal in the land.

In his valuable work on the constitution and canons, Dr. Hawks says, page 34: "The weakest and most defective part of our whole ecclesiastical system is in the department of the judiciary." Again, on page 57, Dr. Hawks says:

"We need two things: First, a uniform mode of proceeding in constituting courts and conducting trials in the dioceses. This, as the constitution now stands, we cannot have unless all the dioceses, by their several canons, adopt the same rules, and this is not to be expected. The General Convention cannot legislate on the subject until the sixth article of the constitution is altered. Secondly, we need a court of appeals, with power authoritatively and finally, to settle the true interpretation of constitution and canons, *ut sit finis litium.*"

The same complaint is made by Dr. Vinton in his "Manual on Canon Law."

Such sentiments and protests will awaken mingled emotions in the Church. They point to a grave evil; they enforce an imperative need. It can hardly be conceived that our system has so long remained weak and defective in a most vital matter. The anomaly cannot much longer be tolerated. On the part of the clergy there is a growing feeling of uneasiness and dissatisfaction; and throughout the ranks of the laity the desire is strong that at the next General Convention some step should be taken toward remedying this long neglected evil.

REPORT OF COMMITTEE ON REVISION.

TO THE CONVENTION OF THE DIOCESE OF CHICAGO.

The committee to which was referred that portion of the Bishop's address at the last diocesan convention, relating to the revision of the Prayer Book, beg leave to report.

They fully endorse the opinion of the Bishop, that in a matter of such grave importance, anything like haste or precipitancy of action is to be guarded against, and they are impressed with the necessity of preserving, so far as is possible, that uniformity in the matter of the service of the Church, which has heretofore been not only a subject of congratulation, but also a bulwark of sound doctrine and a conservator of unity in worship.

The committee unanimously endorse the conviction "that the Church ought to assure to herself the opportunity of deliberate consideration, before radical changes are authoritatively set forth." It seems to the committee, open to question, whether the constitutional requirements have been complied with, in regard to the official notification of the changes proposed in the Book of Common Prayer, to the various dioceses. Instead of three full years, the diocese has had only nineteen months in which to deliberate carefully upon these proposed changes; actually, they have been before us only since our last convention.

It is the further opinion of the committee, that the various recommendations contained in the resolutions of the General Convention of 1883 are to be voted upon *in ipsissimis verbis*. Any alterations or amendments would throw them over to the Convention of 1889 for final action. Each of the recommendations, it would seem, must also be acted upon just as it stands, without any alteration—substantial or trivial—or be rejected just as it stands.

Turning to the consideration of the "Book Annexed," three courses of action appear to be open for adoption by your committee.

1. Either to recommend the acceptance of the Book as a whole, or its rejection as a whole, a course of procedure that would hardly commend itself to the mind of any deputy to the General Convention. Or,

2. The acceptance of certain desirable propositions, for which there is an immediate and pressing demand, and the rejection or re-committal of certain resolutions that are plainly unsatisfactory in themselves, or in the form in which they are now proposed. Or,

3. To suggest the re-committal of the whole Book to a standing committee or "congregation of rites," composed of men learned in the subject of liturgiology, who may from time to time submit to the General Convention such

recommendations as shall contribute to the enrichment of the liturgy, or to the flexibility of its use.

One serious defect that would prevent the general acceptance of the "Book Annexed" and its alterations as proposed by the committee of conference, is the almost unlimited use of alternatives. The fundamental laws of liturgical use which have prevailed in the Church from the very first, appear to have been lost sight of in the effort to meet and gratify the individual taste and fancy of the officiating minister, or to provide for some special contingencies which might arise from the peculiar circumstances of some particular congregation.

This liberty or license in the use of alternatives, if permitted by authority, would destroy the idea of the liturgy as a corporate function of the corporate Church in the expression of its corporate form of devotion. A form of worship for the Church of God cannot, and ought not to be constituted so as to cover all occasional requirements, and to meet all individual tests of the worshippers. Its purpose is to set forth the norm or standard of worship for the Church at large, and to be—as its title indicates—the Book of Common Prayer for the Church as an organized whole.

Alternatives then, that are based on the hypothesis that the daily service is a series of subjective "spiritual exercises," having that as their primary object, and therefore to be made as variable as possible, violate the fundamental principle that should ever be borne in mind in revising the time-honored Book of Common Prayer, viz., that the true intention of Morning and Evening Prayer is the Church's regular and stated offering of prayer and praise to Almighty God. The outcome of the use of possible alternatives not only destroys the uniformity of the service offered by human beings having always the same relations to their Creator, Redeemer, and Sanctifier, ever the same unchangeable God, but also tends to the deadening of the spirit of piety and devotion, and to the confusion and bewilderment of the worshipping congregation. The people would be constantly wondering: "What is to come next?"

It is beyond our purpose, and perhaps would be superfluous, to make such an extended and minute criticism of each of the several recommendations in the Resolutions of 1883 as has been so exhaustively done by the committee of the Maryland Convention. Doubtless this is a matter which each of the delegates has done for himself. Nor is it necessary that your committee (should they think themselves competent to do so) should set forth at any length the fundamental principles of liturgical science that ought to guide us in the duty of estimating the value and practicability of the changes proposed, such general principles being well known to the members of this distinguished body. Such a knowledge of these principles we hold to be absolutely necessary to a proper estimation of the value of the alterations and enrichments upon which the deputies to the next General Convention are to vote.

It may be a question that should be carefully considered, whether it is possible to amend the Prayer Book properly and satisfactorily in the way in which it is now proposed to be done. The General Convention is too large and unwieldy a body to enter intelligently and judiciously upon such a grave and serious matter as the revision of the Liturgy.

As things now are, it may be regarded as a waste of time to consider any other method of attaining the desired object than the manner of submitting the resolutions to popular debate and popular vote. But, if impressed with the unsuitableness of our present method—as many are more and more impressed every day—may we not fairly consider whether such changes might not be made in the organic law of the Church as to permit and authorize the formation of a committee who, learned themselves in liturgical science, and calling to their aid other sound and judicious liturgical scholars, could from time to time suggest such alterations and enrichments as they had deliberately considered and decided upon, and to whom could be referred such recommendations or suggestions bearing

upon the subject as might be offered by any member of this Church.

Some of the recommendations of the Committee on Revision appear upon close examination to be impoverishments rather than enrichments, and others instead of tending to flexibility of use, turn out to be an abridgement of previous liberty, notably the proposed restriction in the use of hymns.

Many of the resolutions indeed propose clearly desirable alterations, e. g., those touching upon the subject of shortened services, concerning which there is practically unanimous consent; but the new rubrics on this matter are so open to the serious drawbacks of alternatives and exceptions as to preclude one who might heartily desire to shorten the service, from voting for this measure in its present shape.

Your committee are of the opinion that it is inexpedient to proceed with the revision of the Prayer Book further than to correct certain acknowledged errors and defects, and to devise some practical method for shortening the daily offices, and the office for the Holy Communion, which seems so desirable that the liberty of abbreviation has been snatched at even in the face of rubrical direction, on the plea that necessity knows no law.

In order to put these suggestions into practical shape for definite action the committee would recommend the adoption of the following Preamble and Resolutions:

Whereas, the "Book Annexed" notwithstanding the labor and care that have been bestowed upon its preparation is, in its present form, incomplete and unsatisfactory, therefore be it Resolved—that this convention does not favor the adoption by the General Convention of the proposed alterations and additions as given in the official notification and in the "Book Annexed" without an entire revision of them.

To meet the present pressing desire for some enrichment of the Book of Common Prayer and an authorized flexibility in its use, be it Resolved—that this convention would favor the adoption by the General Convention of this rubrical note before the order for Daily Morning Prayer and the order for Daily Evening Prayer:

The minister may omit so much of the Lord's Prayer and of that which follows the third collect as in his discretion he may think convenient, provided there be no such omission on Sunday mornings when the Holy Communion does not immediately follow the Morning Prayer.

Resolved,—that this convention would favor the permission to say or sing entire the Venite and Benedictus, and also to say or sing in the order for daily Evening Prayer the Magnificat (or the song of the Blessed Virgin Mary) and the Nunc Dimittis (or the song of Simeon) after the first and second lessons respectively.

Resolved—that this convention would favor the adoption of these words—"once at least in every month upon a Sunday" to the rubric before the Long Exhortation, beginning "Dearly beloved in the Lord."

Resolved—that the deputies from this diocese be requested to present the above Preamble and Resolutions to the next General Convention.

A DAY AT KNOXVILLE.

One of the pleasantest outings we have had for many a day was the recent visit to St. Mary's, Knoxville, to witness the final exercises of the school year, and the coming out of seven young lady graduates, one of whom being a sister, made the occasion especially interesting. Six years have gone by since last we saw St. Mary's, and this interval has wrought a marvelous change. In place of the old building, which was destroyed by fire, a new and imposing edifice, complete in every particular, elicits our admiration. A stone chapel of shapely structure and elegant adornments stands near by—the spiritual home for the hundred devout Church girls. Everything about the place betokens success, happiness, and good, thorough educational work on a Christian and a Churchly basis.

The chapel service, with the choral praise, was perfectly rendered, and the after-exercises appropriate to Commencement day were carried out in a most commendable manner. It was a

lovely sight—the long procession of white-robed girls singing the Trinity hymn—the bride-like graduates, with soft flowing veils; the choir and clergy following in order—all keeping measured step to the thrilling tones of faith and praise.

The hospitality of the school authorities was unbounded, and the hours sped by all too rapidly. Surely Dr. Leffingwell has made himself a name not to be forgotten in the marked success that crowns his years of patient labor at St. Mary's school.—From "The Compass."

OPINIONS OF THE PRESS.

New York Evening Post.

BOYCOTTERS.—This collection of knaves, fools, and scoundrels who have undertaken to set up a government of secret societies on American soil must be pursued steadily, remorselessly, without haste, but without rest, until they give up their attacks on society or die off. Every time they open their huge mouths to recommend murder or arson, in must go the policemen's club. Every time they try to ruin an honest man's business, in order to make him obey them or buy them off, up they must go to the penitentiary. If the penitentiaries should not prove large enough for them, the prison accommodation must be increased, or they must double or treble up in their cells. At any cost the nuisance must be abated.

The Church Times.

ARTICLE XXXI.—Article XXXI, which is sometimes quoted as proving that the Church of England (and, consequently, the American Church, so far as the latter is bound to the Articles) denies the tenet that the Eucharistic Sacrifice avails for the living and dead, has only a technical reference to current errors of the time,—not then part of the authorized teaching of the Roman Church, but often (then as now) put forward,—which treated each Mass as a new and independent sacrifice, and as in some sense a fresh immolation of Christ. This the Article repudiates as false (as also does the Confession of Augsburg), but it was not intended to touch, and in fact did not touch, the ancient doctrine of the propitiatory sacrifice. One piece of evidence is decisive on this point. Between the years 1566 and 1570, in order to answer impugners of Anglican doctrine on the Eucharist, as being novel, Archbishop Parker, Archbishop Young of York, Bishop Grindal of London, and twelve other bishops, not one of whom was a High Churchman, twice published the Homily of Ælric, an Anglo-Saxon writer, on the Paschal Lamb, to show that he taught six hundred years before what they were teaching in 1567. They issued it under the title: A Testimonie of Antiquitie, and appended their names to a polemical preface. They were careful not to assert the identity of their own belief with every clause, but put marks and notes to point out where they differed from Ælric, thus warranting their acceptance of all passages left untouched. One such passage, left without mark or comment, runs thus: "Once suffered Christe by hym selfe, but yet neuertheless by suffryng is daylye renewed at the masse through mysterye of the holye housell. [i. e. Sacrament.] Therefore the holye masse is profitable both to the lyving and to the dead; as it hath bene often declared." This is not an oversight, for in the second edition corrections are made of errors in the first one, but this passage is the same in each, and so must have been deliberately sanctioned, in full view of the Articles of 1562. Further, the Church of England makes special appeal to the teaching and practice of the early Church as her standard for her members, and we find oblations for the departed mentioned as the customary Christian practice by Tertullian (De Corona Militis, c. iii; probably written in A. D. 204); and St. Augustine tells us how at the funeral of his mother, St. Monica, in 387, "the sacrifice of our redemption was offered for her;" going on to pray that all his brethren, who read his book, may be moved to pray at the altar for his mother and her husband. (Confessions, IX. 32, 37.) This disposes of an objection which might be raised against the prayers for the dead which appear in all ancient liturgies, as though being interpolations at a comparatively late date.

HINTS FOR HOUSEWIVES.

To brighten carpets, sprinkle with salt before sweeping.

WHEN putting away the silver tea or coffee pot which is not in use every day, lay a stick across the top under cover. This will allow fresh air to get in and prevent the mustiness of the contents, familiar to boarding-house sufferers.

MACREME LACE can be washed so as to look as well as when new. Roll it up loosely and tie a string around the fringe so it won't get tangled, and wash like white muslin. Take off the string from the fringe when rinsing and hang it to dry without wringing it. When dry, pull into shape and comb the fringe with a coarse comb.

THE following methods of putting up preserves have always been successfully used in the New York School of Cookery, the second being the least troublesome. Choose firm, ripe, sound fruit; do not wash berries unless they are very sandy; remove the stones from peaches or plums, if desirable, and peel them at will; pare and core quinces and pears. Weigh the fruit after it is prepared, and allow an equal quantity of sugar; put the fruit and sugar in layers in a porcelain-lined kettle, with sugar at the bottom and top, and let them stand overnight. The next morning set the kettle over the fire and gently boil its contents until the fruit is soft but not broken, removing all scum; transfer the fruit to heated glass jars without breaking it, boil the syrup until it begins to thicken, then pour it over the preserves, and close the jars; when they are cold, make sure they are air-tight, and keep them in a cool, dry place. The other way of preserving is to weigh the fruit, and allow a scant equal quantity of sugar to balance the waste of paring, etc.; put the sugar over the fire in the preserving kettle, with half a cupful of cold water to each pound, and boil it, removing all scum. Meantime prepare the fruit; when both are ready, boil the fruit in the syrup until it begins to look clear, but do not let it break; transfer the fruit to glass jars heated in water, and then boil the syrup until thick, and put up the preserves as usual.

LADIES' SUMMER HOOD.—Take four ounces of single zephyr for the hood, and two ounces of split zephyr for the border. Use two very coarse steel needles, or small ivory ones.

Cast on 65 stitches.
Knit the first five rows plain.
*6th row: Purl.
Knit five rows plain.
Repeat from *seven times.
5th row. Purl 23 stitches, remove the remaining stitches to another needle, and leave these until the tab of 23 stitches is finished.

(a) Knit five rows plain.
6th row. Purl.
Repeat from (a) 25 times. Cast off four stitches, drop the next; cast off 5, drop the next; and so on until all are cast off. Now return to the remaining stitches on the third needle. Drop the first stitch next to the tab; cast off 4, drop the next; cast off 5, drop the next; cast off 5, drop the next; cast off 1, and there are 23 stitches left for the other tab. Purl the first row, and knit five rows plain and go on knitting this tab like the other.

The Border.—Take split zephyr, and work four trebles in every ridge or puff around the hood.

2d row. 4 trebles on second treble of previous row; repeat all around.
3d row. 6 trebles on second treble; repeat all around.
4th row. 3 ch, 1 DC between first and second trebles; * 3 ch, 1 DC between the third and fourth trebles; repeat from * all around.

The dropped stitches must be pulled so they will run down and form open work spaces, through which narrow ribbon is inserted, although the open work rows will look well without the ribbon. After the knitting is finished, fold the work together evenly, and where the sixty-five stitches were cast on sew it together for the top of the head; gather it slightly and hide the sewing with a wide ribbon bow of the same color as the narrow ribbon in the open spaces. The tabs or long ends of the hood can be crossed in the back, brought forward and fastened under the cam with a bow like the one on the top of the head, or simply tied in front without crossing.

A YOUNG American sceptic one day sneered at a remark made by an elderly man who happened to be travelling in the same train with him. The old man looked up and said: "Are you an atheist?" "No," said the youth, "I am an agnostic. I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, roses, and wind exist. But I cannot see, smell, or hear God; therefore I am not prepared to admit that there is such a Being." The old man inquired: "Did you ever try to smell with your eyes?" "No," replied the other. "Or to hear with your tongue, or taste with your ears?" "Certainly not," said the youth. "Then why do you try to comprehend God with faculties which are only meant for material things?" was the rejoinder.

THE city of Liverpool is remarkable for the literary nomenclature of her streets. They have been named not only after authors, but after various characters in their books. There is Shakspeare street, and there are Falstaff street and Viola street; Rosalind street and Olivia street; Hotspur street and Macbeth street. Then there are Wordsworth street and Longfellow street; Tennyson street, Enid street and Elaine street, and a street named after the Lady of Shallot. Dickens street heads a list of such familiar names as Pickwick street, Winkle street, Tupman street, Dombey street, Dorrit street, Nickleby street, Copperfield street, Micawber street, Pecksniff street, and last, though not least, a street named after Sam Weller.

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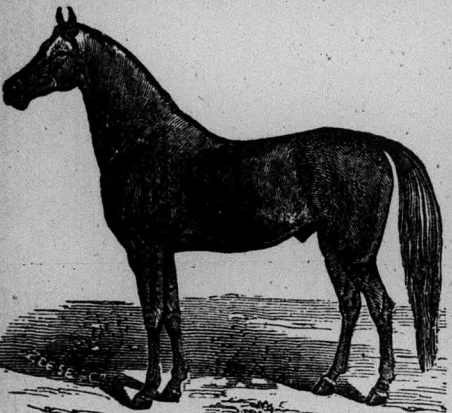
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