

# The Living Church.

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

Vol. IX. No. 24.

CHICAGO, SATURDAY, SEPTEMBER 11, 1886.

Whole No. 410.

## KEMPER HALL,

*Kenosha, Wis.*

The sixteenth year of this Boarding School for Girls will open on September 21st, 1886. Address, SISTER-IN-CHARGE.

## CLIFTON SPRINGS SEMINARY,

*Clifton Springs, N. Y.*

A boarding school for young ladies, healthfully located in a pleasant village of Western New York, enters upon its eighteenth year Sept. 8th. Good facilities at moderate charges. For circulars address Miss C. E. HAIN, Principal.

## BALTIMORE FEMALE COLLEGE.

Chartered and Endowed by the State. Affords Boarding and Day Pupils the best advantages in the Languages, Science, Art and Music. The 38th annual session opens Sept. 20th.

Rev. CAMPBELL FAIR, D.D., Prest. Trustee, N. C. Brooks, A.M., LL.D., Prest. College.

## DRESDEN, GERMANY.

A class of young ladies (limited to seven) is being formed for a winter's study in Dresden. Terms, including passage and all expenses for the nine months, \$800. Pupils received up to Sept. 25th. References must accompany applications. Address M. H. B., Office of THE LIVING CHURCH.

## ST. MARGARET'S SCHOOL,

*5 Chestnut St., Boston, Mass.*

Will re-open Sept. 29th, 1886. Apply to the Mother Superior, as above.

## CROTON MILITARY INSTITUTE.

*Croton-on-Hudson, N. Y.*

A CHURCH SCHOOL FOR BOYS. Thorough instruction. Careful training. Best influences. Moderate charges. Annual Register sent on request. FRANK S. ROBERTS, Principal.

## KEBLE SCHOOL for Girls.

Hingham, Mass. Recommended by the Bishop and clergy of the Diocese. Reopens Sept. 29th, 1886. MRS. J. W. DUKES, Principal.

## BISHOPTHORPE. Bethlehem, Pa.

A Church Boarding School for Girls. Begins its nineteenth year Sept. 15, 1886. Prepares for Wellesley, Vassar and Smith Colleges. The Rt. Rev. M. A. De W. Howe, D.D., President of the Board of Trustees. For catalogues, please address Miss F. I. WALSH, Prin., Bishopthorpe, Bethlehem Pa.

## THE KIRKLAND SCHOOL,

*275 and 277 Huron St., Chicago.*

Under the direction of Miss Kirkland and Mrs. Adams. Will re-open Sept. 16th. Kindergarten attached. A few boarding pupils received. Address Miss Kirkland or Mrs. Adams.

## MRS. C. M. WILKINSON'S HOME

School for Girls, Syracuse, N. Y. \$1,000 per year. No extras. Only ten pupils. Refers to Louisa M. Alcott, Geo. Wm. Curtis, Hon. A. D. White, Miss Kirkland (Chicago), Hon. Franklin MacVeagh, Hon. Manning F. Force.

## ST. AGATHA'S SCHOOL.

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For a limited number of Girls. Will begin its sixth year Sept. 9th, 1886. For circulars, apply to MISS D. MURDOCH, Principal.

## GANNETT INSTITUTE. For Young Ladies,

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## KIRKLAND HALL. A Church School for Boys.

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## WALNUT LANE SCHOOL AND WELLESLEY

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## ST. JOHN'S SCHOOL for Boys, Sing Sing, N. Y.

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## KEBLE SCHOOL, SYRACUSE, N. Y. Boarding

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## COURTLANDT PLACE SCHOOL,

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## ST. GABRIEL'S SCHOOL,

*Peekskill, N. Y.*

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## HOLDERNESS SCHOOL FOR BOYS.

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*Suspension Bridge, Niagara Co., N. Y.*

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## BAQUET INSTITUTE, Mt. Holly, N. J.

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## WHEELER SCHOOL FOR BOYS.

Visitor, Rt. Rev. W. E. McLAREN, S. T. D., Bishop of Chicago. Rector, Rev. T. D. PHILLIPS, M. A. The work of the second year will commence in Wheeler Hall, Washington Boulevard on Monday, Sept. 13th, 1886. Vacancies for more boarders. For prospectus and further particulars apply to the Rector, 1403 Washington Boulevard, Chicago.

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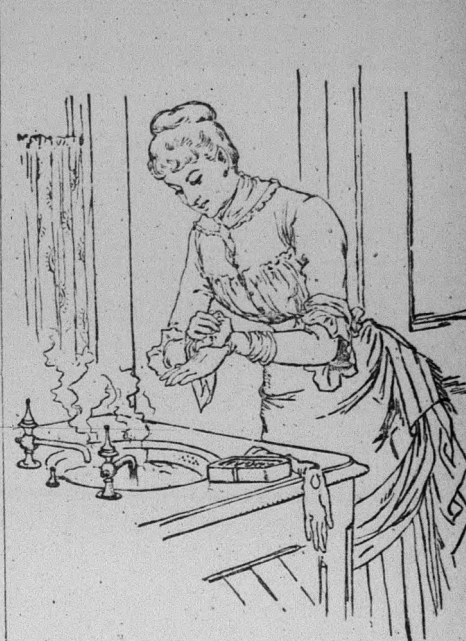
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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

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For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

### Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

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## Ayer's Sar

saparilla, furnish convincing evidence of its wonderful medicinal powers.

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Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes — the result of inherited Scrofula.

### By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion st., Boston, Mass.

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## saparilla

are speedy and permanent. It is the most economical blood purifier in the world.

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## Sick-Headache, AND DYSPEPSIA

### SUGGESTIVE OUTLINE

### BIBLE STUDIES

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Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

- TOPICS in this book in relation to Bible Readings are discussed by such men as
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|----------------------|----------------------|
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| George C. Needham,   | Chas. M. Whittelsey, |
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# The Living Church.

SATURDAY, SEPT. 11, 1886.

## CARMINA IN NOCTE.

BY THE REV. J. ANKETELL.

With sorrow weeping, my lone watch keep-  
ing,  
While all are sleeping,  
The stars my light;  
Though fond hopes perish, His love I cher-  
ish,  
Who giveth songs in the silent night.

I muse and ponder, my thoughts still  
wander,  
And seek Him yonder  
In glory bright,  
Forever living, my sin-forgiving;  
Who giveth songs in the silent night.

Then upward soaring, my love adoring,  
Its song is pouring  
With sweet delight;  
Where saints are praising His love amaz-  
ing,  
Who giveth songs in the silent night.

With accents tender, their praise they  
render,  
In white-robed splendor  
On Syon's height,  
To One victorious, forever glorious,  
Who giveth songs in the silent night.

Break, Day of glory, and tell the story  
Of ages hoary,  
And Time's long flight,  
Though earth should perish, His love I  
cherish,  
Who giveth songs in the silent night:  
New York City, A.D., 1886.

## NEWS AND NOTES.

THE REV. A. H. MACKONOCHE, who is in a delicate state of health, is the guest of the Bishop of Argyll at Ballachulish. Many of our readers will be sorry to hear that Mr. Mackonochie's mental affliction is likely to incapacitate him from all further ministerial duty.

REMAINS of the ancient Church are at last coming to light in North Africa. A large Christian *basilica* has been discovered near Philippeville in Algeria; and a Latin epitaph recording the martyrdom of Digna—probably in the persecution under Diocletian.

Two writers to *The Dominion Churchman* second the proposal of the Bishop of Qu'Appelle to re-name the Church of our communion in British North America. They also urge the appointment of an archbishop. "We have to-day two Metropolitans and yet no head—and no final Court of Appeal. The head of the Roman Obedience has given it four archbishops; cannot Lambeth give us even one?"

THE members of the General Convention will assemble for divine service in St. James's church, corner Cass and Huron streets, Wednesday, October 6, at 10:30 A. M. Admittance to the church will be by tickets, which will be supplied by the Rev. J. Rushton, secretary of the local committee, Woodlawn, Ill. The House of Deputies will meet for organization at 3:30 P. M., in Central Music Hall, corner of State and Randolph streets.

THE death of Mr. Bennett, of Frome, whose magnificent church will form his lasting memorial, removes another standard-bearer from the Church. Although the controversies which hung round his name are now forgotten, his manful defence of Church doctrine tended greatly to strengthen the position of all who were working for the restoration of order and discipline; and

even those who differed from him will admit that he richly deserved the love and respect which he won as vicar of Frome.

A MEETING of the committee in charge of the presentation to the Lord Primate of all Ireland, formerly Bishop of the diocese of Down, Connor and Dromore, was held recently in Belfast. It was reported that £620 had been collected for the testimonial; and it was afterwards resolved to present his Grace with "a carriage and four horses, with arms, crest, etc. engraved on the same." This is the Irish way of putting it. We imagine that the engraving of the "arms, crest, etc." will be dispensed with in the case of the horses.

INVOCATION of saints is, we know, a practice abhorred by all true Protestants. Possibly invocation of sinners may be equally distasteful to the Protestant mind. But we did not expect to find the practice mentioned, without even a word of condemnation, by the *Daily News*. In the parliamentary report last Friday our contemporary says: "The Bishop of Southwell read prayers to their lordships" in the House of Lords. What is the Protestant Vigilance Committee and Mare's Nest Discovery Society doing? Lord Penzance and Bishop Ryle must have been absent. This reminds us of the description of the exercises of a Boston preacher, who "made one of the most eloquent prayers ever addressed to a Boston audience."

AT the two hundred and ninety-eighth anniversary of the destruction of the Spanish Armada off the British coast, a commemorative special service was held and a sermon preached, in the ancient parish church of St. Mary-le-Bow, Cheap-side, in conformity with a bequest left by a Mr. Chapman and other citizens of London, considerably more than two centuries ago, for that purpose. The preacher, the Rev. Francis T. Vine, B.A., rector of Eastington, in the diocese of Gloucester and Bristol, gave an interesting resumé of the chief incidents of the memorable event they were then celebrating. He pointed out that now, as in the days of the Spanish Armada, there was a vigilant and ever active foe prepared to destroy their beloved Church from which England as a nation had derived so many blessings, and which was the only and effectual bulwark against infidelity, impiety, and the probable restoration of the foreign domination of the powerful and widely spread Church of Rome.

LEO XIII. has done a hardy thing in being represented at the Heidelberg festival, but it would have been a truly graceful act, if the Pope had returned to Heidelberg the priceless treasures of which it was robbed by Tilly. "The dragoons who rode in the van of the Jesuits," stole two thousand six hundred of the most valuable of the MSS. of Heidelberg, and Tilly presented them to the Pope. This splendid treasure, the famous "Palatina," is now resting for the most part in the Vatican. The present Pope has sent to the University a splendidly bound catalogue of the stolen manuscripts. A well-known English scholar who was at the Jubilee when the Pope's gift was announced, observed that the act of Leo XIII. was

much like that of the receiver of a stolen gold watch, who, instead of sending back the watch to its rightful owner, presented him with a photograph of it.

AN interesting illustration of the work which is accomplished by the families of the English clergy in the way of church restoration has been furnished at Jacobstowe, Cornwall, where the Bishop of Truro has just re-opened the ancient edifice dedicated to St. James. When the rector, the Rev. Mr. Batchelor, and his family, came to Jacobstowe in 1865, they were much struck with the ugliness of the church and its general condition. Mrs. Batchelor, her son (then only nine years of age), and Mrs. Parkyn, cleaned the porch, which was nearly three-quarters of an inch thick in whitewash so that the carving could not be seen. Mr. Batchelor and his sons themselves took down the black painted gallery (which, in addition to its ugliness, was in a dangerous state), opened out the tower, and brought the west window into view. Finally, Mrs. Batchelor sent 17,000 letters and appeals far and wide, and the result is that the church is now re-seated and restored, and rendered fit for the worship of God.

THE late Governor Stevenson of Kentucky was a patriot who loved his country more than his party. Although he was always loyal to the principles to which he had sworn allegiance, yet he was never a partisan in the strict sense of the term. His vote in the U. S. Senate, where his influence was always so great, was cast in favor of what he conscientiously believed the merit of the case demanded. His public acts never contradicted his conscientious scruples. The only question which he asked himself in senatorial debate was: "What do the highest interests of my country and the justice of the case require me to do?" This high sense of justice and deep love of the truth made him extremely popular, not only with his own party, to which his influence was of such great importance, but also with the more distinguished of his political opponents, with some of whom he was upon the most intimate terms of friendship. How often has the remark been made in the corridors of the White House and in the lobbies of Congress: "Governor Stevenson will do only what he thinks is right," or "The Senator from Kentucky is a man of his word."

LORD HALIFAX, president of the English Church Union, having been appointed an Ecclesiastical Commissioner by Mr. Gladstone, Mr. Cobham, the president of the Church Association, addressed a letter to Mr. Gladstone inquiring whether he was aware that Lord Halifax on at least three occasions had publicly advocated the reunion of the Church of England with the Church of Rome. Mr. Gladstone's reply is as follows:—"10 Downing St., Whitehall, S. W., June 26, 1886.—Sir: Mr. Gladstone desires me to acknowledge the receipt of your letter on the subject of the appointment of Viscount Halifax to the Ecclesiastical Commission. The law has laid down the conditions on which gentlemen may be appointed to this office; nor does Mr. Gladstone consider, nor will he act upon the principle, that other tests are to be applied by his authority or that of others, when the persons appointed to deal

with questions not of doctrine, but of property, have the qualification of high character, strict honor, and undeniable ability. I am, Sir, your obedient servant, E. C. SPENCER LYTTTELTON."

A LAYMAN deeply interested in Beneficiary Aid societies for the education of young men for the ministry, has offered a first and second prize of \$250 and \$100 respectively, for the best and second best series of articles on the subject. The articles are to show the value and importance of such societies, the duty of the laity to support them, and to answer the objections commonly urged against beneficiary education. The articles must not exceed 12,000 words in length, and must be mailed to the editor of *The Church Review*, P. O. box 1839, New York, N. Y., on or before November 1, 1886. Names of writers must not be signed to their articles. But each article must bear the private mark of the writer and a copy of this and the name of the writer must be addressed in a sealed envelope to "E," P. O. box 704, Pittsburgh, Pa. The award will be made by a committee of five, — two of whom will be appointed by the Evangelical Education Society, and two by the society for the Increase of the Ministry, and the fifth being the offerer of the prize, or some one selected by him. The articles taking the first and second prizes will be printed in *The Church Review* for December, 1886, and January, 1887, and the copyright of the two articles will be the joint property of the above named societies. The other articles will be returned to the writers, but the committee may, at its option, retain any of them by sending to the writer the sum of \$25 in lieu thereof.

## ENGLAND.

The funeral of Mrs. Hamilton, widow of the late Bishop Hamilton, took place in the cloisters of Salisbury Cathedral, on Saturday, August 14th. The first part of the service, which was choral, was gone through in the cathedral, where the lesson was read by the Rev. Chancellor Swayne. The service at the grave was taken by Canon Liddon, who preached the funeral sermon of Bishop Hamilton, now some 17 years ago. The Bishop (Dr. Wordsworth) pronounced the benediction.

The high altar of St. Paul's cathedral has been temporarily moved into the centre of the choir, owing to the commencement of the work connected with the erection of the long-contemplated reredos.

Bishop Wilkinson, whose appointment as coadjutor for the English chaplaincies on the Continent, we announced last week, has been appointed by the Bishop of London to the living of St. Catherine Coleman, Fenchurch street, of the value of £1,500 a year, and the Ven. Archdeacon of Middlesex, acting as commissary for his lordship, has instituted him to the said living.

The Brothers of the Common Life, a religious community of men in connection with the Church of England, was established at Ramsgill on the Feast of the Transfiguration. The Brothers' House, which stands on the site of a monastic institution belonging to the Monks of Fountains Abbey, is delightfully situated in the lovely valley of the Nidd, seven miles from Pateley Bridge railway station. The House was bless-



ed and three brothers admitted by the Rev. J. T. C. Chatto, vicar of the parish and chaplain to the Brotherhood. Since the advent of the community, daily Matins and Evensong have been said in the parish church, a weekly Celebration instituted, and a mission chapel in an outlying part of the parish re-opened. Already there are a great number of associates—priests, laymen, and women.

#### IRELAND.

The Bishop of Ossory, addressing the diocesan synod at Ferns, which met in Enniscorthy on the 10th ult., said it was exceedingly gratifying to find that, notwithstanding the difficult crisis through which they had been passing, and the results of which none of them could prophesy—that, notwithstanding all this, the report was a favorable one with regard to the progress of the Church matters in the diocese, and also with regard to finance. The capital income of the diocese was reported to be £155,476. The report of the Diocesan Temperance Society announced an increase as most marked in the Total Abstinence section, which now musters 2,079 members, as against 1,845 last year. In the non-abstaining section the increase is not so decided, though even in it there is an advance on last year, the total being 116 exclusive of the two branches referred to.

#### MISSIONS.

The mission which has been conducted throughout the diocese of Christ church, New Zealand, by the Rev. Messrs. C. Bodington and G. E. Mason was concluded on the 15th of June by a thanksgiving service in the cathedral, at which Mr. Bodington preached a farewell sermon. After the benediction, an address from the clergy of the diocese was read by the dean, requesting the Bishop to convey to the missionaries an acknowledgement of their endeavors.

Bishop Holly reports steady progress in the island of Hayti. He has lately visited the Anglican stations in the mountain district of Leogane, where he consecrated a church at Buteau and a chapel at Petit Harpon. In the former he confirmed 17 persons, and in the latter 25. He says: "We have now three consecrated edifices, in that district, and the erection of a fourth is contemplated."

#### CHICAGO.

##### BISHOP McLAREN'S APPOINTMENTS. SEPTEMBER.

12. Hinsdale, A. M.; Butavia, P. M.
13. Geneva.
14. Sycamore.
15. Amboy.
19. Highland Park, A. M.; Ascension, Chicago, P. M.
21. Dundee.
22. Rockford.
26. Cathedral.
29. Opening of Seminary.

The condensed exhibit of parochial statistics reported to the diocesan convention of 1886 is as follows: Number of families, 4,952; number of souls, 21,846; Baptisms, infants, 1,112, adults, 206, total, 1,318; Confirmations, 802; Marriages, 431; churchings, 99; burials, 561; Communicants, present number, 9,581; Sunday schools, teachers, 805, scholars, 8,390; contributions, total, \$260,249 96.

CITY.—The general committee of arrangements for the General Convention will meet every Monday this month at 2 p. m., at the Palmer House. An executive committee, consisting of the Rev. Dr. Locke, the Rev. Dr. Vibbert, and Mr. James L. Houghteling has been appointed to transact all business between the meetings of the General Committee.

#### NEW YORK

CITY.—On August 25th, a service was held in the chantry of Grace church,

with reference to the departure of the Rev. F. L. H. Pott for the mission field in China. Mr. Pott is a son of the well-known publisher. The services consisted of the celebration of the Holy Communion by the Rev. Dr. Langford, assisted by the Rev. F. W. Tomkins, Jr., and an address by the Rev. Dr. Satterlee. The Rev. Mr. Kimber and others of the clergy were present, together with a goodly congregation.

#### FOND DU LAC.

Saturday, Aug. 28, at 7 A. M., at the cathedral chapel, the Bishop admitted into the order of St. Monica, Sister Caroline, the widow of the late Dr. Delano, of Niagara Falls, and Sister Ellis Victoria, the widow of the Rev. Mr. Sullivan, formerly missionary at Belize, British Honduras. At the same time Mrs. Kate Clarke, of Sheboygan Falls, was received as a member of the Society of St. Monica. The simple, solemn service in which the two devout women set apart the remainder of their lives, to the performance of the pious and charitable labor for which their experience has specially qualified them, marks the beginning, it is hoped, of an earnest attempt to deepen spiritual life in the diocese, and to extend the influence of the Church in modes most acceptable to its holy Head. St. Monica's House is already partly in condition for use. A portion of it will be set aside as the home of the sisterhood. It is sufficiently commodious to shelter such pupils as may come from a distance to secure the educational advantages that will be connected with the school to be opened in the cathedral-school-house, Tuesday, Sept. 7. The grounds of St. Monica House adjoin the cathedral. Recently two adjacent lots and buildings have been purchased for infirmary and other purposes. The enclosure of the cathedral and related buildings now embraces about two acres, which, in time, will be carefully laid out and ornamented with shrubbery and trees.

#### MAINE.

The quarterly meeting of the Board of Missions was held during the first week of September in the beautiful village of Camden. There were present the Bishop and eleven priests. At the opening service in St. Thomas's church, the Rev. Walker Gwynne, rector of Augusta, preached an earnest, scholarly, and powerful sermon on the subject of "Church Unity." The Bishop confirmed two young men presented by the rector, the Rev. Henry Jones.

Thursday A. M., there was a celebration of the Holy Communion, with an address by the Bishop. The usual business of the Board was transacted. After dinner the Rev. Wyllys Rede read before the clergy a thoughtful and conservative paper on "Demoniacal Possession," which was followed by considerable discussion. The brethren regret that Mr. Rede is about to leave for a distant diocese. He carries with him the respect and best wishes of all who know him.

Thursday evening there was a general missionary meeting in St. Mark's church, in the neighboring village of Rockport, with addresses by the Bishop and several of the clergy.

There was also a business meeting of the Maine branch of "The Church Unity Society." The secretary, the Rev. Walker Gwynne, reported progress, and appealed for funds to carry on the good work. The Bishop most heartily endorsed the work of the society, and expressed his willingness to become a contributor to the funds. He was grati-

fied to find that more than half of the first series of the "Church Unity Papers" was written by clergy of his diocese. (The series may be had of the Church booksellers, or the general secretary, P. O. Box 33, New Lenox, Ill. Price 5 cents.)

The diocese of Maine has met with a great bereavement in the sudden death of a faithful and beloved priest, the Rev. George S. Hill of Dexter and Exeter. Mr. Hill was brought up outside the Church, and was a gentleman of wealth and high standing, and a member of the State Legislature. Some years ago he was converted to the Church, and so great was his love of Christ and his zeal for the Church, that he offered himself for the permanent diaconate and was ordained five years ago, being then about fifty years of age. After four years of faithful service and constant study, he sold out a large and profitable business and gave himself wholly to the work of the Church, being ordained to the priesthood in Easter week, 1885. His influence on the laity was very great, a ministry of great usefulness seemed assured. But a slight accident brought on lock-jaw, and on Saturday, August 28th, he passed into Paradise. "May he rest in peace." Resolutions of regret and esteem were adopted by the Board of Missions.

St. George's-by-the-Sea, York Harbor, was consecrated on Sunday, August 29th, by Bishop Burgess of Quincy, acting for the Bishop of Maine, assisted by the Rev. Dr. Robins of Philadelphia, and the Rev. Messrs. Morton Reed of New York; and Stephen H. Granberry, of Newark, N. J. The inception and completion of the church is due mostly to the Bishop of Quincy, who has spent a number of summers at this resort. Its appointments are neat and complete, and it is the only Church edifice at this place. The chancel window, from a design of the Good Shepherd bearing a lamb on His shoulders, found in the Roman catacombs, is a memorial of the Rt. Rev. George Burgess, D. D., former Bishop of Maine, and brother of the consecrator. The service of consecration was of a high order and profoundly impressive. The sermon was by Bishop Burgess; it was one of great eloquence, and listened to with close attention. The Bishop recalled that the 29th of August was the anniversary of the holding of the first service in New England in the English language (being that of the Church of England) 260 years ago, on the banks of the Kennebec river.

St. George's is, of course, free from debt. The land was given by Mr. and Mrs. Elias Baker of York, and the cost of the building and of the furnishings—about \$2,700—was provided by persons having cottages at York Harbor, and by summer visitors.

#### LONG ISLAND.

The statistics of the diocese from May 19, 1885, to May 18, 1886, are as follows: Clergy canonically resident in the diocese, 111; churches and chapels, 107; ordinations to the diaconate, 4; ordinations to the priesthood, 8; candidates for the priesthood, 11; lay helpers licensed, 9; deaconesses, 15; probationers, 2; parishes in union with the convention, 67; Baptisms—adults, 298, infants, 2,139, total, 2,438; Confirmations, 1,495; communicants—present number, 18,138; Marriages, 692; burials, 1,553; Sunday Schools—officers and catechists, 1,860, scholars, 16,727; total membership in schools reporting, 18,587; total offerings and contributions, \$571,135.40.

The foregoing items do not give a complete view of the diocese since the last convention, in all respects, as some parishes have either failed to report, or have given only a few particulars.

GARDEN CITY.—The cathedral of the Incarnation was the recipient of a very valuable gift on the tenth Sunday after Trinity. On that day a magnificent and richly embroidered altar cloth was presented for use. It is for the Trinity season and made of a rich olive green silk. On the front are small panels of blue velvet, embroidered with lilies, and between are fleur de lis and diaper work in Japanese gold. The embroidery is very elaborate and extremely beautiful. The altar cloth is the gift of a few friends, and was obtained mainly through the efforts of Mr. C. G. Mowatt, the very efficient secretary of the cathedral choir.

BROOKLYN.—The Rev. Dr. L. W. Bancroft, rector of Christ church, has been spending a week in Massachusetts since his return from Europe. He officiated on Sunday morning, September 5th, and the Rev. Dr. Kirkby took the service in the evening. The latter, since his return from the West, has been officiating in the vicinity of Boston, and also in Philadelphia, in Grace church, of which the Rev. Dr. Alsop was rector. It is understood that he has been urged to become Dr. Alsop's successor, which possibly he might do under certain conditions. The venerable archdeacon is probably the most sought-for clergymen in this vicinity.

The Rev. Dr. Alsop, rector of St. Ann's, after a month's vacation, occupied his pulpit the first Sunday in September. The church has been thoroughly cleaned in his absence, while in the chapel arrangements, some alterations have been made, by which better to accommodate the surpliced choir at rehearsals.

The Rev. Drs. Darlington, Homer, and Lindsay Parker, rectors respectively, of Christ church, E. D., St. James's, and St. Peter's, are expected to return from abroad, so as to occupy their pulpits September 12th.

In the absence of the rector of St. Stephen's church, the pulpit was occupied for two months by Mr. James Noble, who has now resumed his studies in the General Theological Seminary. Mr. Noble was for some time general lay helper to the Rev. C. R. Treat, rector of the church of the Redeemer. His services in both capacities have been highly commended.

A new and handsome organ is being put in St. Paul's church, the Rev. W. C. Hubbard, rector. It is understood that the cost will be about \$6,000, and that the church will pay as they go.

#### MISSOURI.

Bishop Tuttle was expected to arrive in St. Louis on Saturday morning, September 4, but was delayed on the way, and obliged to change his route in order to reach St. Louis in time on Sunday morning. His luggage containing his robes and the sermon he intended to preach did not come with him.

An invitation had been given by the rector of Christ church to the rectors and congregations of all the St. Louis parishes to be present at eleven o'clock on Sunday at a service, to receive the Bishop. This grand old church was completely filled by a congregation eager to welcome their new bishop. In the chancel were Bishop Tuttle, the Rev. Drs. Schuyler, Ingraham and Holland, the Rev. Messrs. Robert, Green, Silvester, Benedict and Deane.

Bishop Tuttle prefaced his sermon by



a few words, apologizing for the apparent discourtesy of appearing without the robes of his office and the sermon he had prepared. He paid a touching tribute to the ability, zeal and faithful character of Bishop Robertson, whose classmate he was in the seminary at New York. He spoke of the vast work that lay before him, and as the Church had ordered that bishops of dioceses cannot change their fields he had come to live and die among the people who had called him to be their bishop, and he hoped when his last hour should come a merciful God would pardon his imperfections. After which the Bishop preached a practical and telling sermon on the parable of the laborers in the vineyard, (St. Matthew xx: 1-16).

At the Holy Communion the Bishop was celebrant, a large number of persons receiving.

The reception of Bishop Tuttle has been most cordial, and the impression he has made most favorable.

On Sunday evening he visited and confirmed at Mt. Calvary church, St. Louis. He will proceed at once to his official duties in the diocese, visiting this week Tuesday, Macon; Wednesday, Brookfield; Thursday, Chillicothe; and Sunday, Christ church, St. Joseph.

**ALBANY.**

The Rev. Joseph Carey, S. T. D., has been appointed deputy to the General Convention from this diocese, to fill the vacancy caused by the death of Dr. Harison.

DELHI.—Ground has been broken for the erection of a beautiful little chapel, which is to be presented to the vestry and congregation of St. John's church, this village. The structure will be of unique design. It will be 28 by 65 feet in area and 28 feet from base line to peak. The upper and lower courses of the walls will be built of red freestone and an intermediate course of blue granite. The arched porch will be surmounted by three dormer windows of stained glass highly ornamented, and the copings, trimmings, and cornices will be massive and elaborate. The interior will be finished in hard wood and terra cotta. The cost of the edifice will be not far from \$20,000. St. John's parish will be indebted for the gift to Mr. E. H. Sheldon, a wealthy citizen of Chicago, formerly of this county.

GREENVILLE.—Some very interesting missionary services were recently held in Christ church, the Rev. John B. Blanchet, rector. There were present the Rev. Messrs. Robert Washbon and John Prout of Rensselaerville; J. D. Kennedy of Philmont, and E. J. H. Van Deerlin of Coxsackie. Other clergymen who had hoped to be present were unavoidably prevented.

These services began on the evening of St. Bartholomew's Day. Evensong was said by the rector, and the Rev. Mr. Prout made an exceedingly good address on the "Relation of the Parish to the Church at Large." He was followed by the Rev. Mr. Kennedy, who spoke on "Christian Progress." His address was practical and eloquent, and was listened to with great interest.

Wednesday at 10:30, Morning Prayer was said by the rector, and the Rev. Mr. Kennedy preached the sermon, acting as a substitute for the Rev. George Fisher of Stockport, who was prevented from being present by illness. Then followed the Holy Communion, the Rev. Mr. Van Deerlin acting as celebrant, assisted by the Rev. Messrs. Washbon and Prout. After the morning service the clergy were hospitably entertained

at the residence of Mr. and Mrs. A. N. Bentley, where the ladies had thoughtfully prepared a delectable lunch. At 2:30, the clergy and people re-assembled in the church for the "clericus" and business meeting. The subject for discussion was "The Holy Ghost," and was well opened by the Rev. Mr. Washbon, followed by others. At the business meeting in which both clergy and laity took an active part, it was decided to hold the next missionary meeting at Christ church, Coxsackie, sometime in October. The Rev. John B. Blanchet was appointed secretary of these missionary meetings; and a subject for a paper to be prepared by a layman was appointed: (1) "The Influence of a Church Paper in the Parish as an Instructor," or, (2) "The Church's Temperance Society."

At 7:30, after Evensong, the speakers were the rector, whose theme was "Christian Manhood in America," and the Rev. Mr. Washbon, who made the closing address on the "History of Missions." These services were well attended, and seemed to be deeply appreciated.

This parish is working very harmoniously and with happy results. The Ladies' Guild has raised \$75 this summer, making in all some \$150 since December last. This money goes toward the building of a new fence in front of the church grounds, for which Mr. T. L. Prevost, warden, has kindly donated the posts. Besides this, some \$70 has been expended for repairs on the rectory this summer, and a new stove has been placed in the church. This last was the last gift of Mrs. Sally Palmer, one of the saints departed, and mother of Mr. Egbert N. Palmer, warden.

**WESTERN NEW YORK.**

SCOTTSVILLE.—On Saturday, the 28th ult., the Bishop made a special visitation of this growing parish, and confirmed a class of nine persons presented by the rector, the Rev. J. Dudley Ferguson. This is the second class confirmed during the present year, and makes 29 in all, on whom the Bishop, "after the example of the Holy Apostles" hath here laid his hands. A new font of dove colored marble, by Geissler of New York, has been erected in north transept of church. It is a thank offering from the wife of the beloved rector.

**PITTSBURGH.**

The Rev. R. S. Smith has been appointed deputy to the General Convention from this diocese, to fill the vacancy caused by the resignation of the Rev. Boyd Vincent.

**LOUISIANA.**

NEW ORLEANS.—The young men of the church of the Annunciation have lately formed a branch of the White Cross Army. The members are not altogether Churchmen, any young man is eligible for membership, although the rector of Annunciation church is chaplain. The object of the association is to raise the standard of purity among young men, and of discountenancing the use of profane and unclean language. Mr. J. Z. Spearing is president of the association, and he will be glad to give any information to any young men in the country parishes or elsewhere, as to the workings of the association, so as to enable them to form a similar organization.

The congregation of Christ church, as well as the whole community, is deeply grieved over the death of their rector and beloved pastor, the Rev. A. I. Drysdale. He was a faithful priest, a loving friend and a wise counsellor. A man of the deepest faith and one who

practiced fully the divine injunction: "Give and it shall be given unto you." May God grant him eternal rest and peace.

RAYNE STATION.—The Bishop's missionary is about to organize a mission at this town. Rayne is an enterprising town, and is rapidly being filled up with northern people. A colony of fifty families from Minnesota is about to emigrate and settle here. The missionary has many missions, but from lack of means is compelled to be content to see the work of the Church progress but slowly. Rayne, Jennings, Welshans, and Lake Charles are all improving fast, but money is needed to start the work. These towns are all near each other on the line of the Texas Railroad. The Lake Charles parish, thanks to a kind friend in the North, is now in a condition to call a rector, but help is needed to erect churches or chapels in the other towns.

**MISSISSIPPI.**

NATCHEZ.—Information is received of the death at Wytheville, Va., of the Rev. Alexander Marks, rector of Trinity church. He was born in 1811 and was a student at Princeton College when the war broke out. He returned South and entered the Confederate Army, serving as Adjutant of the Fifteenth Louisiana Infantry in Lee's army. He was captured in one of the seven days fights and held a prisoner at Governor's Island, New York, and Fort Warren, Boston Harbor. At the close of the war he returned home, studied law, and was admitted to the bar. Wearying of the law he took orders in the Church and was ordained by the late Bishop Wilmer. He had been presiding over Trinity church at Natchez, for 12 years. He leaves a widow and five children; his oldest son, bearing his name, is a student at Harvard.

**NORTH CAROLINA.**

The Oxford Asylum for orphans, B. F. Dixon, superintendent, has now 200 children in the institution, and finds it at times difficult to feed and clothe this number.

The Thompson Orphanage at Charlotte justifies its right to be by being and will daily prove a greater and greater benefit to all concerned. Its prospects are hopeful and encouraging.

**CENTRAL PENNSYLVANIA.**

The summary of diocesan statistics for 1886, is as follows: Clergy canonically resident, 103; parishes in union with convention, 90; organized missions, 4; missions and stations—additional, 27; whole number of parishes and missions, 121; ordinations during the year, 4; candidates for Holy Orders, 8; church consecrated during the year, 1; families reported in 85 parishes and missions, 4,945; baptized persons, reported in 59 parishes and missions, 13,994; baptized during the year—adults, 277; infants, 1,138, total, 1,415; confirmed during the year, 888; communicants reported, 8,260; Marriages, 229; burials, 600; Sunday School teachers reported, 1,175; pupils reported, 11,695; Bible classes, 65; Bible class attendants, 679; churches and chapels reported, 111; rectories, 53; cemeteries, 8; value of Church property in 74 parishes and missions, \$1,673,700; grand total of offerings, \$228,475.68.

The nearest church of our faith to Dingman's Ferry, is some nine miles distant. Mrs. Fulmer, the accomplished wife of the proprietor of the High Falls hotel, is a thorough, earnest and energetic Churchwoman. In the earlier years of her husband's engagement in this en-

terprise, she arranged for services to be held at the house on Sundays during the summer season, when possible, by enlisting the sympathies of neighboring clergymen. But these services were necessarily irregular and uncertain. She finally hit upon the idea of securing the aid of some candidate for Holy Orders, who should reside in the house during the season, having charge of the services as lector. And this is the fourth season that services have been conducted under this arrangement. They were begun this year by Mr. Charles M. Niles, of Albany, N. Y., a candidate for Holy Orders, as lector, on the first Sunday after Trinity, and will end on the thirteenth, and have included both Morning and Evening Prayers. Mr. Niles has well appreciated the responsibility of his position. It has been his custom after Morning Prayer to read an appropriate sermon, and his selections have been both well made and delivered, and have added much to the interest and instructiveness of the devotional service.

A choir of good voices, some from the neighborhood and others from among the guests, have rendered the musical service with good effect. On the ninth Sunday after Trinity, the Rev. Everard P. Miller of Perth Amboy, N. J., preached a sermon in which the social duties of Christian men and women brought together as were the congregation then present, were usefully examined and explained.

On the tenth Sunday, Mr. Charles Mercer Hall, lector-in-charge of the chapel of St. Barnabas, Camden, N. J. assisted Mr. Niles in the services.

Now at the end of the season, the benefit of the Church work done, and the opportunity afforded for doing it is most obvious. The attendance at morning and evening services has usually exceeded 100, including a majority of the guests of the house, some Church people in the neighborhood, together with other residents in the vicinity, not at first familiar with our service but who are being attracted to, and educated by these services, until it would not be surprising if in the not distant future, a neat chapel and stated work would result from the faithfulness of the Christian woman, who has had the success of the Church at this place so much at heart.

**OHIO.**

ASHTABULA.—In St. Peter's church, on the eleventh Sunday after Trinity, the services were conducted by the Rev. Francis J. Hall of the diocese of Chicago, and the Rev. Porter McDonald of Iowa, both grandsons of the Rev. John Hall, for many years rector of this parish, and the first in the United States to institute the weekly celebration of the Holy Eucharist. Truly a notable event.

**VIRGINIA.**

MONTROSS.—St. James's church here, towards its rebuilding fund, has been made the beneficiary of the sum of \$63.

RICHMOND.—The Theological Seminary endowment fund has been increased by the sum of \$147. Mr. Thos. Potts, Box 4, this city, is treasurer.

SALUDA.—At this point of Middlesex the Rev. F. Stringfellow is engaged in the erection of a parsonage; \$700 are already in hand, and \$300 will yet be needed. The congregation is numerically small, though liberal in proportion to their means.

LIBERTY.—At this place, the Methodist chapel has been purchased for the colored congregation of Church people.



## TENNESSEE.

SEWANEE.—One of the advantages of the University of the South here is the fact that the trustees own a territory four miles square and have over it absolute control. The students are thus guarded against a multitude of those temptations which surround most such places of learning. The university is practically four miles square! Never was the outlook better, and the record of '86-87 ought to beat that of any year past.

## SOUTH CAROLINA.

CHARLESTON.—The House of Rest, this city, foots up \$1,495 in monies received. Situated conveniently at the corner of Ashley and Springs Streets, this Home is doing excellent service for such as need its accommodations. By voluntary gifts and occasional appeals through the public press, it has been sustained and will continue to do good duty for the needy.

## MASSACHUSETTS.

COTTAGE CITY.—Trinity church under the care of the Rev. Dr. Shackelford, was consecrated on Sunday, August 21.

By request of the Bishop who was unavoidably absent the Rt. Rev. Wm. Paret, D. D., Bishop of Maryland, officiated in the consecration services. He was assisted by the Rev. B. H. Gifford of Wood's Holl, the Rev. C. H. Strong of Savannah, Ga., and the Rev. R. W. Kenyon, of Albany. The Rev. Dr. Shackelford preached the sermon.

The building is thoroughly Church-like and complete in all its appointments. The chancel which is octagonal, is wainscotted high up with California red wood giving a fine effect. The altar is of oak and has the panels filled with exquisite ecclesiastical tiles; behind it hangs a superb silk plush dosel of olive green.

## PENNSYLVANIA.

There has recently been placed at the south window of the chancel of the church of St. James the Less, Falls of Schuylkill, Philadelphia, a stone credence shelf handsomely moulded in keeping with the stone cornice in the interior of the church. The former credence niche on the north side has been transformed into a piscina. A handsome altar book, containing the full Communion office, with ancient notations, and the collects, Epistles, and Gospels, bound in dark red seal leather, has recently been presented to the church. It is a beautiful memorial. The general appearance of the group of buildings of this delightfully located rural parish, and of the churchyard, has been greatly improved by the completion of the wall and the erection of a fine lich-gate.

Trinity church, West Philadelphia, originally designed by Burns, is now undergoing decided improvements, in which the original plan is being carried out by Chandler who is the architect of the improvements. Mr. Kendall is the builder. The north transept has been built. What was formerly the robing-room is to be the organ chamber and choir space, the roof being raised and the walls extended. On the Gospel side of the chancel a baptistry is located; in the rear of this and connecting the church and chapel is a large room, which will be jointly used for a robing-room and a Bible class room; there is also a smaller room having ample closets and other accommodations. Black, white, and dark red bricks with grayish stone enter into the construction, forming a very effective combination. The brick work forms the window frames into rabbets in which are let the rolled cathedral glass windows, making a fine

finish and removing any danger that might arise from fire, were the frames of wood. The rector, the Rev. R. N. Thomas, has been abroad during the summer for rest and health. He returns about the middle of this month. The cost of the improvements is borne by members of the rector's family.

While but about 15 of the Standing Committees of the various dioceses have as yet given their consent to the translation of Bishop Whittaker to this diocese as its assistant-bishop, over fifty of the bishops of the Church have assented, thus assuring that he will soon be in our midst. He will be most cordially welcomed by all.

## WYOMING.

RAWLINS.—A resident missionary—the Rev. R. E. G. Huntington, of Manhattan, Kas.—has been secured for this point, to carry on the work recently revived and strengthened by the Rev. B. F. Matrau of Saginaw, Mich. The new rectory has been paid for entirely.

## IOWA.

The clergy of Central Deanery met in St. Mark's church, Brooklyn, August 26th, and for three days the interest manifested in the services was unusual. The sanctuary was beautified with many flowers arranged by fair hands. A goodly number of the laity received thankfully the Holy Communion at the first service, Dean Ryan and the Rev. F. E. Judd, a former rector of the parish, being celebrants.

The Rev. W. P. Law preached from Psalms xxxii: 5, a sermon upon "Confession and Absolution." At a business meeting held in the afternoon, the Rev. W. H. Van Antwerp was appointed to read, at the next convocation, an essay on the subject "Demoniacal Possessions—Have they ceased?" At the evening service the rector of St. Paul's, Des Moines, preached from Nehemiah iv: 6, "The people had a mind to work," followed by an address from the Rev. F. E. Judd giving a history of the building of this beautiful temple, upon which there was not at any time the least debt.

Friday morning the Bishop consecrated the church, the following clergy assisting in the services: the Rev. Chas. R. Hale, S. T. D., dean of the Cathedral, Davenport; the Rev. Messrs. J. E. Ryan, rector of St. Stephen's, Newton, and Rural Dean; F. E. Judd of St. Paul's, Marshalltown; W. H. Van Antwerp, D. D., of St. Paul's, Des Moines; Wm. Wright of St. Paul's, Grinnell; Allen Judd of St. James, Oskaloosa, and W. P. Law of the church of the Good Shepherd, Des Moines. Dean Hale preached the consecration sermon from I. Kings, viii: 27. After the sermon the rite of Confirmation was administered and the candidate addressed by the Bishop.

Friday evening Dean Ryan, preached on the subject of Church Unity, and he was followed by the Rev. Allen Judd, who clearly set forth the position of the American Church with regard to those without.

On Saturday morning the rite of infant Baptism was administered and the Rev. Wm. Wright preached a sermon from Gen. iii: 19. Dean Ryan made the closing address of the convocation and both clergy and laity went to their homes much pleased and benefitted. The Rev. F. E. Judd held service at Brooklyn the Sunday following convocation and at Marengo on Monday evening.

St. Mark's, Brooklyn, has a flourishing Sunday school, and it is hoped that a rector will soon be in charge of this beautiful church.

## RHODE ISLAND.

NEWPORT.—The Berkeley Memorial chapel was consecrated on Tuesday, August 31st, by the Bishop of the diocese who has recently returned from England. The chapel, which is named in honor of Dean Berkeley, Bishop of Cloyne, is situated in a picturesque spot on Indian Avenue, near the East river, a few steps north of Boothden, the residence of Edwin Booth, the tragedian. It gives an added beauty to the scene, and as one drives towards it from the west, south, or north, the little stone building seems to gracefully fit into the picture. The landscape here is very pretty. The green fields, the river in the distance, and the undulating land, with here and there a house, make a very picturesque scene.

The chapel will be in charge of the Rev. H. A. Coit, D. D., master of St. Paul's School, Concord, N. H., who has taken a great interest in the new building, and through whose influence it has chiefly been built. The corner-stone of the chapel was laid a year ago this summer, and the exterior is now completed. It is constructed of stone originally quarried at East Cliff, on the river's bank near by. On the southwest corner, near the porch of the main entrance, the corner-stone bears the inscription: "Berkeley Memorial, A. D., 1885." Every window in the building is a memorial to relatives and friends of the present patrons of the chapel. In the front is a large window in memory of Mrs. Mary Devlin Booth, the deceased wife of Mr. Booth, the actor, erected by her daughter, Miss Edwina Booth, now Mrs. Grossman. On each side are four windows. Beginning at the west end the windows on the left in order are memorials, as follows: Of Caroline M. A. Phinney; of Edward King; of Archibald Gracie Lawrence, son of William Beach Lawrence, the eminent jurist and international lawyer, who was accidentally shot while gunning near Purgatory, where a simple granite stone inscribed with the initials "A. G. L." marks the spot; and of August Whiting, of New York. On the right there are memorial windows of Caroline Deidamia Phinney, Julia Lawrence Redmond, Caroline Howard Clark, and Elizabeth Stuyvesant King, of New York.

A marble font and golden ewer, standing opposite the main entrance, are the gift of Mrs. Walter H. Lawrence, also of New York, in memory of her three children. On the wall facing the door is a memorial tablet of Lieut. Edward Harris Totten, United States Army, who was killed at West Point in 1878, after saving two ladies from death by a railroad train. The tablet is of mottled marble, holding a bronze shield, to which are attached the sword and shield of an army officer. The inscription on the tablet is as follows: "To the memory of Edward Harris Totten, First Lieutenant, U. S. Artillery; born Washington, D. C., June 24, 1845; died, West Point, June 12, 1878, in a successful endeavor to save the lives of others."

A handsome pipe organ has been presented by Harold Brown, son of the late John Carter Brown, of Rhode Island, but it is not yet in position. The bell on the tower is given by Leroy King, of New York, in memory of his brother, Alexander Mercer King. The memorial windows, with the exception of that to the memory of Mrs. Booth, were designed by Martland Armstrong, and made by Louis C. Tiffany, of New York. They are very handsome in design and coloring. A brass lectern of handsome design and workmanship is the gift of Miss Mary Leroy King, in memory of

her father, Edward King, one of New York's merchant princes, and a finely bound Bible is given in memory of Mary Payne. The chancel, altar, altar steps, and sedalia of marble are the gifts of Mrs. Edward King. The altar is a handsome structure, bearing the inscription: "Gloria in Excelsis Deo." The floor about the altar is laid in mosaic in marble, and a similar floor will be laid over the entire chancel. The chancel rail is of oak on brass supports. On the south side of the chancel is a triple window, a memorial of Susan Carlile. The three memorial windows will be put in over the altar.

## THE GENERAL CONVENTION.

CHICAGO, OCTOBER, 1886.

## OFFICIAL INFORMATION.

The attention of deputies and visitors to the General Convention is called to the following arrangements made by the Chicago committee with the various railroads for reduced rates. These rates apply to all who desire to attend the Convention, whether as deputies or visitors, or members of societies holding their meetings in connection with the Convention. Delegates and others east of Buffalo must apply to the Rev. C. L. Hutchins, Medford, Mass.

The Central Traffic Association will return all delegates within their territory for one-third fare, on the following conditions:

Each delegate must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare, and upon request the ticket agent will issue to him a certificate of such purchase.

If through tickets cannot be procured at the starting point, delegates will purchase to the most convenient point where such through tickets can be obtained, and re-purchase through to place of meeting, requesting a certificate from the ticket agent at the point where re-purchase is made.

Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the highest limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased; and countersigned by the secretary or clerk of the Convention, certifying that the holder has been in attendance upon the Convention.

It is very important that a certificate be procured, as it will indicate that full fare has been paid for the going journey, and that the delegate is therefore entitled to the special fare on return. It will also determine the route via which the tickets for return journey should be issued.

Tickets for return journey will be furnished only on certificates procured not more than three days before the Convention assembles, and will be available on return journey for continuous trip tickets only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the Convention.

Ticket agents will be instructed that the reduced fares will not be available unless the holders of the certificates are properly identified, as above described. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer.

The following lines are included in this association:



Baltimore & Ohio, west of the Ohio River.—Chicago & Atlantic.—Chicago, St. Louis & Pittsburgh.—Chicago & Grand Trunk.—Cincinnati, Hamilton & Dayton.—Cincinnati, Indianapolis, St. Louis & Chicago.—Cincinnati & Muskingum Valley.—Cincinnati, New Orleans & Texas Pacific.—Cincinnati, Wabash & Michigan.—Cincinnati, Washington & Baltimore.—Cleveland, Columbus, Cincinnati & Indianapolis.—Cleveland, Akron & Columbus.—Columbus & Cincinnati Midland.—Dayton & Union.—Detroit, Grand Haven & Milwaukee.—Evansville & Terre Haute.—Fort Wayne, Cincinnati & Louisville.—Grand Rapids & Indiana.—Grand Trunk (west of Toronto).—Indianapolis & St. Louis.—Indiana, Bloomington & Western.—Jeffersonville, Madison & Indianapolis.—Lake Erie and Western.—Lake Shore & Michigan Southern.—Louisville & Nashville.—Louisville, Evansville & St. Louis.—Louisville, New Albany & Chicago.—Michigan Central.—New York, Pennsylvania & Ohio.—Niagara Falls Short Line.—Ohio & Mississippi.—Pennsylvania Company.—Peoria, Decatur & Evansville.—Pittsburgh & Lake Erie.—Pittsburgh & Western.—Pittsburgh, Cincinnati & St. Louis, Scioto Valley.—Terre Haute & Indianapolis (Vandalia Line).—Valley.—Wabash, St. Louis and Pacific (east of Mississippi river).—Wheeling & Lake Erie.

The above lines embrace the territory bounded by Buffalo, Pittsburgh, Wheeling, Va., and Parkersburg, Va. on the east; the Ohio river on the south, and the Mississippi on the west.

The Southern Passenger Committee make the same offer of one-third fare for return on condition of full fare having been paid to Chicago.

Certificates must be obtained from the local secretary, the Rev. J. Rushton, Woodlawn Park, Ill.

These certificates must be presented to the ticket agent at starting point for his signature.

Delegates living away from the roads controlled by this committee, must purchase tickets to nearest point and then re-purchase.

It is very important that deputies and visitors living in the territory controlled by this committee should obtain certificates before leaving home, as return rates will not be given except on production of certificates properly signed by the station agent, and countersigned by the local secretary, as a guarantee of the holder having attended the meetings of the Convention.

The Southern Passenger Committee controls the following railroads:

South Carolina.—Louisville & Nashville.—Georgia Pacific.—Western & Atlantic.—Port Royal & Augusta.—Richmond & Danville.—Carolina Central.—Western Railway of Alabama.—Atlanta & West Point.—New York, Philadelphia & Norfolk.—Nashville, Chattanooga & St. Louis.—Georgia R.R.—Atlantic Coast Line.—Brunswick & Western.—Jacksonville, Tampa & Key West.—Rome Railroad.—Richmond, Fredericksburg & Potomac.—Savannah, Florida & Western.—Central Railroad of Georgia.—Pennsylvania.—East Tennessee & Georgia.

These lines include territory east of the Mississippi and south of the Ohio. Connection with the Central Traffic Association lines may be made at St. Louis, Evansville, Louisville, Cincinnati, Parkersburg and Wheeling, and the certificate obtained for the Southern Passenger Committee's lines will be honored over the Central Traffic Association railroads.

The Chicago Railroad Association agrees to return delegates and visitors at one-third fare on presentation of certificate to the station agent at Chicago.

The following lines are represented in this association, and certificates must be obtained as directed:

Chicago & Alton.—Chicago & Northwestern.—Chicago, Milwaukee & St. Paul.—Chicago & Eastern Illinois.—Illinois Central Railroad.—Louisville, New Albany & Chicago.—Chicago, Burlington & Quincy.—Wabash, St. Louis & Pacific.

Certificates for the above lines, except C. B. & Q., furnished by local secretary during meeting of Convention.

Chicago, Burlington & Quincy certificates must be obtained from station agent at starting point.

The territory covered by this association includes Indiana, Illinois, Wisconsin, Minnesota.

The Chicago, St. Louis and Missouri River Passenger Association will return at one-third fare on certificate furnished during Convention by local secretary.

This association includes the following lines:

Chicago & Alton; Chicago, Burlington & Quincy; Chicago, Rock Island & Pacific; Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; Missouri Pacific; Wabash, St. Louis & Pacific.

The territory embraced by this system includes Texas, Louisiana (west of the Mississippi), Arkansas, Kansas, Missouri, southern portion of Iowa and Western Illinois.

Arrangements with the Union Pacific, Northern Pacific, and St. Louis and San Francisco Railroads are not yet completed. The local secretary will advise all on these lines by letter, on application being made to him.

Deputies and visitors from the Eastern States, north of Baltimore and east of Buffalo, must obtain certificates as provided for in the circular of the Rev. C. L. Hutchins.

The local secretary will forward certificates to all who have applied for them at his former address, Pullman, except where other arrangements are necessary, as directed in this circular.

The local secretary will have an office in connection with the Convention, where any information will be gladly given.

The attention of those who have already engaged rooms at the Palmer House, or contemplate doing so, is called to a change from the published rates: The discount of 10 per cent. will not be allowed.

Further information may be obtained on application to

REV. J. RUSHTON,  
Local Secretary,  
Woodlawn Park, Ill.

POSTSCRIPT.

The following lines in the Chicago, St. Louis and Missouri River Passenger Association require delegates to obtain certificates from the ticket agent at the point of starting:

Chicago, Burlington & Quincy; Chicago, Rock Island & Pacific; Hannibal & St. Joseph; Missouri Pacific; Wabash, St. Louis & Pacific.

The Northern Pacific and St. Paul, Minneapolis & Manitoba railroads agree to return delegates at special rates on production of certificate to be obtained from station agent at starting point.

The Union Pacific will make special rates for the clergy and their families on application, but offer no special rates for lay delegates. J. RUSHTON.

"DOE YE NEXTE THYNGE."

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. ix: 10.

From an old English parsonage,  
Down by the sea,  
There came in the twilight  
A message to me:  
Its quaint Saxon legend,  
Deeply engraven,  
Hath, as it seems to me,  
Teaching for heaven;  
And on through the hours,  
The quiet words ring,  
Like a low inspiration,  
"Do the next thing."

Many a questioning,  
Many a fear,  
Many a doubt,  
Hath its quieting here.  
Moment by moment,  
Let down from heaven,  
Time, opportunity,  
Guidance are given,  
Fear not to-morrows,  
Child of the King;  
Trust them with Jesus;  
"Do the next thing."

Oh! He would have thee  
Daily more free;  
Knowing the might  
Of thy royal degree.  
Ever in waiting,  
Glad for His call;  
Tranquil in chastening,  
Trusting through all,  
Comings and goings  
No turmoil need bring;  
His all thy future,  
"Do the next thing."

Do it immediately,  
Do it with prayer;  
Do it reliantly,  
Casting all care.  
Do it with reverence,  
Tracing His hand  
Who hath placed it before this  
With earnest command.  
Stayed on Omnipotence,  
Safe 'neath His wing,  
Leave all resulting:  
"Do the next thing."

Looking to Jesus,  
Ever serene,  
Working or suffering,  
Be thy demeanor.  
In the shade of His presence,  
The rest of His calm,  
The light of His countenance,  
Live out thy psalm.  
Strong in His faithfulness,  
Praise Him and sing:  
Then, as He beckons this,  
"Do the next thing."

ANON.

BOOK NOTICES.

EFFIE OGILVIE. The story of a Young Life. By Mrs. Oliphant, author of "The Wizard's Son," "A Country Gentleman," etc., etc.

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THE OPEN AIR. By Richard Jeffries.

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THE FALL OF ASGAR. A novel. By Julian Corbett.

KATHARINE BLYTHE. A novel. By Katharine Lee.

BAD TO BEAT. A novel. By Hawley Smart.

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If the promise conveyed in the September number is fulfilled, the readers of *The Old Testament Student* will have abundant reason to be satisfied with the new volume (VI.), which begins with the current issue. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers, and "Shekhar and Leaven in Mosaic Offerings," by Prest. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Dr. Willis J. Beecher furnishes unique "Notes on the Sunday school Lessons;" and Prof. E. L. Curtis closes the series of articles with a helpful paper on "The Old Testament Prophet." Five pages are devoted to Book Reviews and lists of current Old Testament literature. The removal of the editor of the *Student* (Dr. Wm. R. Harper) to Yale will doubtless help to still further enlarge the sphere of its influence. [\$1.00 a year. P. O. Address, Morgan Park, Ill.]

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

WAR AND PEACE. An historical novel, by Count Léon Tolstoi. Translated into French by a Russian lady and from the French by Clara Bell. Authorized edition. Borodino, the French at Moscow—Epilogue—1812-1820. Two volumes. Price, 50 cts. per volume, paper covers. [New York: Wm. S. Gottsberger.]

The *Magazine of American History* for September has an entertaining contribution in Mrs. Lamb's "Illustrated Chapter of Beginnings," and a thoughtful study into "The Defects of our Constitution," by the eminent writer, Judge John W. Johnston, of Washington. [Published at 30 Lafayette Place, New York City.]

We have received the annual circular of Hellmuth Ladies' College, of London, Ontario, Canada. The pamphlet is beautifully printed and adorned with fine engravings illustrating the buildings and work of the school. The college has a large patronage from the States as well as from Canada.

At the request of the vestry, the Rev. Samuel Hall has published his sermon preached at the re-opening of Trinity church, Collinsville, Conn., on Sunday, July 11. The subject is, "The Parish Church."

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## The Living Church.

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

If there is one leading characteristic of the age, it is its intense and restless intellectual activity. Everywhere, except among the lowest forms of industrial and political life, mind leads. Even in the walks of trade, and in the mere pursuit of gain, a certain kind of intellectual power prevails. And in this intellectual life and predominance, lies one of the largest hopes of both Church and State. Mental torpor and intellectual inferiority are in both, signs of either indifference or incapacity; and both imply either unfitness for a living age or unfaithfulness to its more commanding interests. Should not, then, the Church which has the foremost interests in charge, and which aspires to be the foremost in her field, begin to inquire after the wisdom of holding intellectual attainments and mental power under such marked disfavor.

THE memorial which may be presented to the General Convention touching the re-union of Christendom, concerns a most serious matter. This is acknowledged on all hands. To say nothing of the sin of schism, the present disunited state of Christendom involves a great wasting of forces. This is especially true of American Christianity. As now divided and disorganized, it is not possible to concentrate in any direction. There can be no adequate adoption of means to ends, nor wise adjustment of methods to results. In hundreds and hundreds of smaller communities, there is a maximum of expenditure and a minimum of accomplishment. And in this scattering fire, Christianity itself has been marred and wasted, its benign influence blighted and undone, its heavenly authority too often disputed and disowned, while multitudes have become indifferent to all religion, and consider Christianity a practical failure. The Christian religion as organized or rather disorganized

in this land, is in some things doing its work to great disadvantage, and in some other things to the helping on of positive unbelief. Whether the time is ripe to so much as consider the matter of re-union which answers to the true idea, or whether the Church can effect anything by placing itself on record, remains to be seen. If the General Convention is moved to consider the question at all, it cannot do so with too great seriousness, nor with too fervent prayers that it may be wisely guided in its deliberations.

THE embodiment of the Creed is in Christ Himself. Before the Creed of Christendom took the form of words it took form in the Man Christ Jesus. The original promulgation of the Creed was "Christ manifested in the flesh." Its heart is that inter-mediated portion, the second of the three principal divisions, which beginning with the name of Jesus Christ, first states the fact of the Incarnation, and afterwards, in order, the other great historical events relating to the Person of the Son of God. The portion which precedes and that which follows, are contained in this central portion by implication. We believe in God the Father, because we believe in Jesus Christ, His only Son. "The only Begotten Son which is in the bosom of the Father, He hath declared Him." We cannot believe in Jesus Christ His only Son, without confessing that He was conceived by the Holy Ghost.

Thus Christ and the Creed are inseparable; Our Lord Himself in His Incarnation and His Birth, in His Crucifixion, His Death and Burial, in His Resurrection and Ascension into heaven, is the Creed of His Church.

When He Himself asked the question: "What think ye of Christ; Whose Son is He?" He was propounding a question which related entirely to His Person; yet the question was none other than that which faith still answers in the words of the Creed, and which unbelief answers in tearing the Creed into shreds, and casting it to the winds.

THE sudden and great destruction of life and property by an earthquake on our own shores is, to all serious minds, a startling event. To those who are established in the faith and fear of God it will but deepen the conviction of the instability of the things that are seen, and strengthen the resolution to live as those who have here no continuing city. They will not see in it the evidence of a malignant power, but the working out of God's law in the economy of nature; and this, to the devout mind, cannot imply indifference or impotence towards the high-

est good of those creatures whom God has endowed with souls made "after the power of an endless life." To the skeptical mind, however, such catastrophes are apt to be occasions for charging God foolishly or for denying Him altogether. "Where is now thy God," has been the unbeliever's sneer in every age, when disaster seemed to overtake His children. The reply is: "Our God is over all from the beginning." His mercy is upon them that fear Him, in death as well as in life. His ways will be justified in eternity, if not in time. Suffering and death are mysteries that we cannot now explain, but they are no more real in the path of a cyclone than under the roof of a hospital. God's law swerves not, but His love is behind His law, causing even the direful ruin of the earthquake to bring forth blessings that we know not.

### THE AMERICAN BOARD.

THE question now before what is called the American Board of Foreign Missions, has a wider interest than the limits of the Congregational body, to which it immediately belongs. The point is, whether the dogmatic position, somewhat strongly stated by the old New England theology, that those will utterly perish in the next world who have never known the historical Christ in this life, shall be sustained. A milder theology has been recently taught at Andover, in which the possibilities of exceptions to this rule, so as to include those who have never been able to know Christ, are considered, and some candidates for the ministry who have been taught that this is an allowed opinion, have been refused employment by the officers of the American Board. The question is an ugly one in the form in which it is presented, and has naturally made a great disturbance and an immediate issue in the Congregational body. Being without the historical and organized Church, their bonds of unity are chiefly in these abstract theological statements which are continually changing and presenting themselves in the form of new issues and divisions. The question of the opportunities of repentance in the next world should not be a question at all. The Anglican Church seems to allow divergence of opinion and feeling on this point in the doctrine of the intermediate state, and the Roman Church has given it dogmatic expression in the doctrine of purgatory; but in neither case has the future condition of the heathen been made so definite as to become dogmatic issue between brethren. The positive truth that this life is the time when the benefits of union with Christ and the forgiveness of sins through Him are to be realized, is what the histor-

ical Church has always taught, and it is on this basis that it has gone to the heathen. No attempt has been made to pronounce upon the condition of those who die without Christ. The duty of accepting Him and living in spiritual union with Him in this world, have had the emphasis which unfortunately, in the Congregational body, has been put upon the spiritual condition of the heathen in the world to come.

The issue that has been raised is a serious one. It divides a great missionary organization on a purely speculative point, on which no satisfactory decision can be reached, and throws both parties out of line with the constant consensus of belief throughout the Christian ages. It attempts to place a yoke upon those who serve the American Board, which is not imposed upon the preachers at home. It raises questions, which, in this day of great practical energy, ought to slumber. The difficulty seems to lie in the religious narrowness of those who have been educated in the disputatious theological system of New England. The controversy is greatly to be deplored; and more especially so, when the spirit of contention gets the better of those whose great purpose is, as we believe, to teach the Gospel to every person in the world.

### A LAW OF LIFE.

WE have heard it insisted upon so often that "the way of the transgressor is hard," that we may have reached the unwarranted conclusion that the way of the righteous is easy. Neither in Scripture nor in human life is there the least ground for this conclusion. Tread what path we may, we are sure to meet with trial. Doing well is not an easy thing, and neither is doing ill an easy thing. There may be compensations in right action that wrong action does not bring. It must be true that right action lies in the direction of our nature. The original bent of the human soul is toward truth and purity. And hence there must spring from the pursuit of truth and purity, a deep and noble joy which in a degree mitigates the disadvantages attendant upon human life. But to say that the pure are happy because they are pure, is to fly in the face of universal experience and observation. Notwithstanding the maxims which speak in such lofty tones of the blessedness of religion, there will come back upon us with overwhelming power the conviction that suffering is an element in human life, that it attaches to a course through this world, and whatever path we pursue and whatever goal we reach, still the way is shadowed by the thousand and one heartaches that flesh is heir to.

On the one hand suffering is in-



separable from moral progress. The pure in heart—those who have been illustrious examples of devotion, those who have made it their meat and drink to serve high ends—with one consent have told us what a struggle they had to maintain, in order to keep up and keep on. From first to last there was something to overcome and therefore there was something to suffer.

The powers of the human soul resist an effort to organize and direct them. They are fond of ease, fond of a smooth path. To bring them to bear upon a purpose, to set a mark before them and put them in the way of reaching it, this is painful to them and the suffering begins at once. It is ordained that the higher the mark, the more difficult the path; the more the suffering increases. Holiness is like a mountain peak which grows more rugged as we ascend.

So also if the higher levels are not reached without suffering, neither are the lower levels. Those who sink as well as those who rise, must fight to reach their places. Vice carries suffering with it as well as virtue. Human nature will not surrender everything which enlarges and ennobles it without a struggle, and it is discovered that every downward step of a bad man, like every upward step of a good man, is sure to bring its own suffering. There is no possibility of escape for any one of us. If we have life we must have suffering. How plain is the lesson which comes from this reflection! Since the element of suffering is common, since bitterness is mingled in every cup, why not elect to drink that cup which truth and reason commend to our lips? Since we must suffer if we stand in the fidelity of St. Paul, and we must suffer also if we stand in the infamy of Judas, let us choose the company, let us take the path, which the voice of conscience and the voice of God unite in inviting us to take.

### THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

#### VI.—THE CHURCH AND HER BISHOPS.— (Continued.)

The increasing number of the Apostles rendered unnecessary the wide extended supervision that had been the duty of the original twelve. The Apostles now became settled in some one of the more prominent cities, and directed the energies of themselves and their clergy to the conversion of the immediate regions round about. The diocesan system thus grew into permanence from its very manifest advantage. But almost as soon as St. John had departed, they who in every city were now the successors of the Apostles, felt a certain propriety in setting aside the title Apostle as belonging to the original twelve. The second order of the ministry had heretofore been called both priest or presbyter, and bishop. The successors of the Apostles now appropriated the

title of bishops, constituting the second order as presbyters or priests. The change of name was in no way a change of office. It was merely a tribute of reverence to the holy twelve. So Théodoret, the early historian, gives an account of the change of name: "The same persons who were anciently called both bishops and presbyters, whilst those who are now called bishops were called apostles. But shortly after, the name apostle was bestowed upon those only who had been apostles indeed; and then the name of bishop was given to those who before were called apostles." Thus he says Epaphroditus was the Bishop of the Philippians, Titus of the Cretans, and Timothy of the Asiatics.

So St. Ambrose writes also: "They who are now called bishops were originally called apostles." The reason for the change of name is plain. It was merely a feeling of humble reverence for the twelve who had been the personal companions of our Lord, and the consequent bestowal of a peculiar title on them, while they who were their successors took another name. The name is of small account. A bishop is a bishop, an apostle an apostle, no matter what he may be called. The only point to be proven is, that after the death of the twelve, there was still a three-fold order of the ministry, a higher order than priest or elder.

A glance at the world in the middle of the second century; even before this early date there are witnesses whose voices might well be heeded. St. Clement, Bishop of Rome, who in his epistle defines how the Apostles "appointed successors, and gave directions how, when they should die, other chosen and approved men should succeed in the ministry." (Sec. 44).

St. Ignatius of Antioch might fill pages for us with the merest extracts from his writings, relative to the succession of bishops. He lived up to the year A. D. 107, and states that in his day, "bishops had been appointed unto the utmost bounds of the earth." (Sec. 3). And in one of his epistles he writes: "In like manner, let all reverence the deacons as Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrim of God. *Without these there is no Church.*" (1 Epis. Trall. Sec. 3.)

St. Polycarp, St. Irenæus, Tertullian the great scholar, Origen, St. Cyprian, all these through the early centuries, are equally clear concerning the fact of the three-fold ministry, and its all-emphatic importance. Their universal testimony is: "*Nulla ecclesia sine episcopo.*" ("No church without a bishop.") And Gibbon, certainly no prejudiced historian, though exact in detail to a fault, writes: "After we have passed the difficulties of the first century, we find the Episcopal government universally established, until it was interrupted by the republican genius of the Swiss and German reformers." (Decline and Fall, chap. 15). The first century—that was when St. John was yet alive, and the apostolic system had still an Apostle at its head. The first century! If it was not Episcopal, what was it? History shows that by the middle of the second century the whole Church was Episcopal. A bishop in every large city, surrounded by his priests, busily evangelizing the regions round about.

If this were not the original, and divinely sanctioned plan, how came it there so soon? Grant that the first century was Presbyterian or Congregational, what made it change? It were a poor commentary upon the efficiency of such systems to desert them so soon. But

there could be no change, any more than the government of the United States could be changed from a republic to a monarchy in a single generation. "The difficulties of the first century," are merely absence of written history. The words of St. Ignatius have always been true: "No church without a bishop." In eighteen hundred years since Pentecost, there has never been a true and real ministration of the Church of God, where the ministry has not been bestowed by a bishop, who, though in a succession stretching back across nearly a score of centuries, is still in the fellowship of the Apostles, bearing, through many holy hands, the authority of Christ the Lord.

### LETTERS TO THE EDITOR.

#### CHURCH UNITY—A PRACTICAL SUGGESTION.

To the Editor of *The Living Church*:

In your issue of August 21st, Mr. W. S. Sayres, secretary of the Church Unity Society, very properly calls upon all Christians who desire unity to observe St. Bartholomew's Day (24th) as a day of intercession for the removal of divisions. But, sir, for effective intercession more is required than the prayers of a few unity societies and their friends. What is urgently needed is a great annual day of intercession to be observed by all Christian bodies in their corporate capacity. Let every Christian body, on the day agreed upon, confess to God its share in the sin of schism, let the prayers go up for pardon, for light, for guidance, and the blessing must come, in God's time, in God's way.

Cannot the General Convention of the American Church take the lead in this work? Let it call upon every Christian body in the land to join her in annual intercession. Let the Church lovingly approach her separated brethren, and beseech them to pray with her for a healing of the breaches! Thank God, one American bishop has intimated his willingness to introduce the subject at the ensuing Convention—but his hands must be held up by the whole bench of bishops, and by the whole body of the Church. The unanimous invitation to prayer of the Convention should prove a strong appeal to our separated brethren, and it would come with peculiar force and grace from the old, historical Church. If no response came to such invitation, the fault would not lie at the Church's door. This subject is to be introduced at the provincial synod of the Canadian Church, to be held next month in Montreal. May God grant that either or both of these sister Churches will begin this work for God, and carry it on to a glorious end!

GEORGE FORNERET.

Hamilton, Canada, Aug. 23, 1886.

#### DR. LEE'S OPINION OF THE LIVING CHURCH.

To the Editor of *The Living Church*:

Some person has sent me your print for June 5. It contains a tirade against me, under the pretence of reviewing my book,\* which tirade I have read with amusement and regret. The ignorant scribe who wrote it knows nothing of "Reformation" history, and is wholly incompetent to deal with the subject; so he discreetly leaves it alone. I regret that you have no sufficiently well-read writer on your staff who might have dealt with my facts. To abuse and slander of myself, by ritualists, either English or American, I give no heed. To review an author's book is one thing,

\*King Edward the Sixth, Supreme Head. An Historical Sketch.

to personally malign him, (because his researches have toppled over certain historical idols), is another.

If you can show me that I am in error in any single fact, I shall thankfully acknowledge my mistake and entertain sincere gratitude to you for having pointed out the error. But the column of empty and worthless verbiage, to which I refer, shows that historical research is at a very low ebb in the Protestant Episcopal community, while your so-called "criticism" is not worth the trouble on my part of writing this note.

I notice that on p. 148 you have reference to a fine dedication, "The Church of the Reformation"!!! It is served by a parson with the appropriate name of "Bacchus."

From end to end of your print I can scarcely find an elevating thought or a paragraph worth reading.

No wonder that the Baptists, on the one hand, and the Catholics on the other, are outstripping your nerveless, boneless, Athanasian-Creedless institution.

Negation-mongers are a worthless crew. A maniac or a monkey can destroy and deform; it takes a wise man to build up and construct. *Verbum sapienti.*

May God bring you out of error into the light of His truth. Amen.

FREDERICK GEORGE LEE.

All Saint's Vicarage, York Road, Lambeth, S. E., St. Swilthin's Day, B. C., July 15, 1886.

#### THE BOOK ANNEXED.

To the Editor of *The Living Church*:

What is the reason some writers for Church papers and editors of the same, pitch into the B. A. as a liturgical offense, and exult in its anticipated rejection by the next General Convention as a defeat of the pet scheme of the Joint Committee? Is it ignorance of the real character of the B. A., and its relation to the committee? How can the Convention reject a book not offered it? Nobody should now need to be told that the Joint Committee has not proposed the B. A., and that the question of its adoption is not before the Church, nor can come before the General Convention of 1886. Thirty resolutions, reported by the Joint Committee, modified, and then passed by the Convention of 1883, have been notified to the dioceses "in order that they may be severally adopted in the next General Convention." The B. A. simply illustrates the notifications, helps to a clear and quick understanding of what is proposed, by showing at a glance how the Prayer Book would read and look should any or all of these changes be made.

While such revision is in progress every respectable suggestion of improvement has a claim to be considered. Not every one of them can be expected to stand the test of criticism. Printing them in such a form as the B. A. has made it easier for liturgical scholars and experts, diocesan committees and common folk, to judge of their worth. If found undesirable, it is better they should be rejected after deliberate examination, and for reasons openly given, than that they should have been smothered in committee, for so they will receive their *quietus*, and not be urged again.

Were the question on the adoption of the B. A. as a whole, I should hope for its rejection, choosing rather to go on indefinitely with the Prayer Book as it stands; but since the real question is of certain changes to be "severally" considered, we should trust the wisdom of



the General Convention to refuse the evil and choose the good; and such selection being all the Joint Committee proposed, how can it be regarded as in any sense, or degree, that committee's defeat, or otherwise than as its complete success?

What if the B. A. would be intolerable as a substitute for the B. C. P.;—it is not proposed as such substitute, nor is there danger of its being accepted in the lump; but there is danger that the many good things in the B. A. will be lost to us through impatience and prejudice created and fostered by indiscriminating assaults on that book. You yourself have mentioned some of the most important things that we should not let slip. It may be, as some (whether secret hinderers or wise lovers of the work is not easy to determine) are telling us, that the time for thorough revision of the Prayer Book is not yet; still among the changes now proposed are some that can be secured at the next General Convention, without fear that they will need to be changed again when that time shall have fully come (and even then there will be some to say: *It is not yet*), such as the restoration of the *Magnificat* and *Nunc Dimittis*. Life is short and General Conventions are slow. If we cannot yet make the Prayer Book perfect, let us at least make it better.

J. H. K.

**LABOR AND CAPITAL HAVE UNITED.**  
*To the Editor of The Living Church:*

Your pungent editorial headed, "The Brotherhood Which is Needed," finds its echo and answer in the Vanderbilt Benevolent Association of Charleston, S. C.

The preamble to the constitution of this association should be scattered broadcast over this land, and the secular papers of your city especially, should disseminate its truths, embodying as it does that pure Christian spirit which reaches its sublimity in "doing unto others as we would have them do unto us." It should be engraved on the memory as with a pen of iron and the point of a diamond.

**THE PREAMBLE.**

Sympathy is the tie that binds man to man. It is that touch of nature that makes the whole world kin. This universal kinship of humanity finds its best expression in organizations which teach of a common fatherhood in God, and a common brotherhood in man. Organizations where, at his cry of suffering, a brother can feel the "touch of the elbow" from every other brother. Then, too, when the "silver cord be loosed, or the golden bowl broken," when, over the pulseless form of one near and dear, agonized souls pour forth their griefs, "refusing to be comforted because they are not," does sympathy, with her soothing offices of gentleness and affection, step in like an angelic visitant, bearing divinity on its face and healing on its wings. To carry on such a work is the object in the formation of the Vanderbilt Benevolent Association. When the association departs from the straight and narrow path blazed out for it by its projectors its purity will become tarnished and its hope of good destroyed. If, however, the members will continue to be to themselves true this association will grow and flourish, dispensing its blessing among the families of the destitute and distressed wherever they may be found. Like water in a thirsty land, refreshing the way-worn traveller so will this association, conducted on the principles of its founders, bring comfort and consolation to many an humble home. This is genuine sympathy, this is true benevolence, and these are among the highest duties of man. "The rich and poor meet together; the Lord is the Maker of them all."

The Rt. Rev. H. C. Potter, D. D., Assistant-Bishop of New York, struck the key-note when he wrote the late pastoral letter to his clergy, from which we

extract: "What the laborer wants from his employer is fair and fraternal dealing, not almsgiving, and a recognition of his manhood, rather than a condescension to his inferiority."

Banded together as the members of this association are, that they may noble ends by noble means obtain, bringing unto one communion people of every walk in life—men of capital, men of learning and men of labor—there is established a social equilibrium, whose tendency is to elevate all and degrade none. Thus can the vexed question of the hour be settled. Charleston is already beginning to feel the soothing influence wrought through these gentle ministrations. As time advances and the scope of the association is enlarged, as men in every part of this broad land see how these brethren dwell together in unity, the effect will be magical until by the influence of example, every city, town, village and hamlet will be dotted with such organizations.

No longer then can the anarchist or the socialist use the honest workingman to further his selfish and unholy purposes, no longer then will capital be used to oppress labor, nor labor combine to null capital by ruining it, but each working for the good of the other, and all for the good of each, peace, plenty and contentment will establish for themselves a habitation in every part of our wide domain. Nor shall the blessing be confined to temporal things for

The seeds which charity and love  
Have planted here below,  
In the fair fertile fields above,  
To ample harvests grow.

One word more. There has been no empty compliment conferred on the family of the late Wm. H. Vanderbilt, in naming this association in his honor. "It is twice blessed, blessing him who gives and him who takes."

Clergymen, bankers, merchants, physicians, and lawyers, eminent in their respective avocations, extend the right hand of fellowship to the workingmen as has been done in this organization, the perpetuity of the association is assured, and dignity is impressed upon its every feature. We now number nearly 200 solid, conservative, respectable members in the five months of our existence, and will soon have a roll of 500. The workingmen feel particularly honored at this union of hearts and of hands. You will find it valuable to follow the history of this association. Probably it is the only distinctively Southern organization that bears the name of a "distinctively Northern man."

A. C. KAUFMAN,  
President Vanderbilt Benevolent Association.

**THE BONN RE-UNION CONFERENCE.**  
*To the Editor of The Living Church:*

As the triennial session of our General Convention is near at hand, will you kindly remind your many readers, that the representatives of the Anglican, Greek, and Old Catholic Churches in the Re-union Conference at Bonn in 1874 *unanimously* adopted the following thesis:

"We agree that the way in which the 'Filioque' was inserted in the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form, without sacrifice of any true doctrine expressed in the present Western form."

This thesis was drawn up by the most learned of Western theologians, Dr. Ignatius von Dollinger, and, after ample discussion, was agreed to by all who were present; including in that number the Bishop of Winchester, the late Bishop Kerfoot, Canon Liddon, the Rev. Drs. Langdon and Nevin, and Dean Howson.

J. ANKETELL.

**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
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English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
St. Louis Magazine	2 25
Church Magazine, to Laymen	4 00
Youth's Companion (new subs. only)	2 60
The English Pulpit of Today	1 75

Communications concerning these periodicals, after receipt of the first number, must be made directly to their respective offices of publication.

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

**PERSONAL MENTION.**

The Rev. O. S. Prescott has resigned St. Peter's parish, Ripon, Wis., to take effect on All Saint's Day. After that date his address will be the Mission House, 22 Staniford St., Boston, Mass.

The Rev. J. Thompson Carpenter has accepted a call to the rectorship of St. Alban's church, Roxborough, Philadelphia, and will take charge on October 1st. He has for several years been rector of St. Luke's church, Newtown, Bucks Co., Penn.

The Rev. G. H. Mueller of Emmetsburg, Iowa, has resigned his work to spend a year at the universities of Germany and sails next week.

The Rev. Henry Hughes has accepted a call to St. Mark's church, Coldwater, Mich., and commenced duties at that place on Sept. 5th. Address accordingly.

The Rev. Francis Leavell, of West Virginia, has become assistant to the Rev. J. H. Eccleston, D. D., rector of Emmanuel church, Baltimore, Md.

The address, till October 10, of the Rev. W. R. Savage will be Staatsburgh-on-the-Hudson, N. Y. Mail so requested till that date.

The Rev. Dr. W. A. Leonard is now in Paris, France.

The Rev. Campbell Fair, D. D., of Baltimore, Md., has sailed for Europe.

**TO CORRESPONDENTS.**

**INQUIRER.**—The term "Neo-Evangelical" originated in England; we think was used by the *Church Times*. (2) We think that Dr. Jacobs was answered by an able article in the *Church Quarterly*, but cannot recall the name of the writer.

**MARRIED.**

**RAND-HIGGINS.**—At St. Mark's church, Chicago, Wednesday evening, Sept. 1st, Mr. Charles Wellington Rand and Miss Lillian Cora Higgins, the officiating clergymen being the Rev. B. F. Flegwood, rector, and the Rev. Dr. Leffingwell. The bride and bridesmaids (Miss Garrett and Miss Andrews) were formerly pupils of St. Mary's School.

**HARRIS-EASTER.**—In Trinity church, Jacksonville, Ill., on the 1st of September, by the Rev. J. D. Easter, D. D., the Rev. John A. Harris, of Oxford, Miss., to Miss Ellen C. Easter, daughter of the officiating clergyman.

**OBITUARY.**

**WARDER.**—The vestry of Christ church have heard with profound sorrow of the death of their late associate, Mr. William Warder, and as his friends, fellow-townsmen, and co-workers in the Church, they wish to bear testimony to his eminent worth as a citizen, his faithfulness as a Churchman, their sense of loss at his death, and their sympathy with his bereaved family.

For more than thirty years Mr. Warder has been identified with the history and growth of our city and our Church. As a citizen he was public-spirited, and an example of integrity in all the relations of life. As a Churchman, he held the principles of the Gospel firmly, the principles of the Church intelligently. His belief was manifested in his life, and of him we may truly say: "Behold the upright man." As a member of the vestry, as a superintendent of the Sunday school, as a faithful communicant with an open purse, Mr. Warder supported the work of this parish, and showed his appreciation of the privileges of the Church he loved.

With a deep sense of our own loss, we tender to the bereaved family of Mr. Warder our most heartfelt sympathy, but with the feeling of loss, we remember with them the promise that is the hope of the Christian: that, "we sorrow not as those who have no hope," for, "Blessed are the dead who die in the Lord."

*Resolved,* That this minute be spread upon the record of the proceedings of the vestry of Christ church; that a copy be sent to the family of Mr. Warder; to the daily papers of Springfield, and to the representative Church papers.

By order of the vestry.

JOHN T. ROSE, rec. or,  
H. H. BEAN, sec'y.  
Springfield, O., September 3, 1886.

**OFFICIAL.**

The next meeting of the Reading Convocation, (C. P.) will be held in St. Paul's Church, White Haven, Pa., beginning on St. Matthew's Day, Sept. 21st, at 7:30 P. M.

The Wheeler School for Boys, the Rev. T. D. Phillips, master, will open for its second year on Monday, the 13th. The school is held at the Western Theological Seminary building on Washington Boulevard. The prospects for the year are very encouraging.

A daily edition of THE LIVING CHURCH will be issued during the session of the General Convention, by the Rev. L. W. Applegate. It will contain

a stenographic report of the debates and notes of all proceedings. Subscription, one dollar for the session. Address the Rev. L. W. Applegate, care of THE LIVING CHURCH.

**GENERAL CONVENTION.**

Arrangements have been made with Southern and Western railroads for reduced fares. Circulars have been sent to the bishops and deputies. The local secretary will be glad to send the circular to any others desiring to avail themselves of this offer. J. RUSHTON, Local Secretary, Woodlawn Park, Ill., September 4th, 1886.

**RE-OPENING OF ST. MARY'S SCHOOL.**

St. Mary's, Knoxville, Ill., will begin its nineteenth annual session on Wednesday A. M., Sept. 15th. New pupils should arrive on Monday evening or Tuesday morning. Old pupils may report for duty on Wednesday A. M. The C. B. & Q. Omaha Express, leaving Chicago at 12:30 noon, is the best train from the city. Pupils will be met in Galesburg with carriage, if the rector is notified.

**APEALS.**

The church of the Ascension, Salida, Colorado, needs a Canonical Bible. The one now used is an American edition without the Apocrypha. Who will send us one? C. H. B. TURNER, priest-in-charge.

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 1734, New Orleans, La.

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.**

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

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

**12TH SUNDAY AFTER TRINITY, SEPT. 12TH.**

The Church mission to deaf-mutes, incorporated in New York, October, 1872, to promote the temporal and spiritual welfare of adult deaf-mutes, asks to be remembered by offerings from churches and individuals on the 12th Sunday after Trinity, Sept. 12th or, if more convenient on some other Sunday. The work is increasing and needs help. WM. JEWETT, Treasurer, 107 Grand St., N. Y.; THOMAS GALLAUDET, General Manager, 9 W. 18th St., N. Y., August, 1886.

**MISCELLANEOUS.**

**WANTED.**—Immediately a deacon or candidate for Holy Orders to assist in teaching and in mission work; must be a good mathematician and disciplinarian; references required. Apply to the Rev. C. T. BLANCHET, Bolton, Lake George, N. Y., until the 15th inst.

A LADY of experience desires an engagement in a Church school or family. Is thoroughly competent to teach English, Latin, French, German and Music (Instrumental). References given and required. Address, stating salary, VIRGINIAN, Tappanhook, Va.

A YOUNG lady of some experience desires a position as teacher of Natural Science and Mathematics. (Church school preferred). As a graduate of two institutions and possessing a certificate from the University of Virginia, she can furnish the highest class of references. Address MISS C. 914 Mason Ave., Louisville, Ky.

**WANTED.**—A working housekeeper for a Church School. Address H. G. S., Lima, Indiana.

**WANTED.**—A competent teacher [male] for English branches and German. Address H. G. S., Lima Indiana.

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

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

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

**THE SEABURY DIVINITY SCHOOL.**

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

**The Greatest Through Car Line of the World.**

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



# The Household.

CALENDAR—SEPTEMBER, 1886.

- 12. 12th Sunday after Trinity. Green.
- 15. Ember Day.
- 17. Ember Day.
- 18. Ember Day.
- 19. 13th Sunday after Trinity. Green.
- 21. ST. MATTHEW, Evangelist. Red.
- 26. 14th Sunday after Trinity. Green.
- 29. ST. MICHAEL & ALL ANGELS. White.

## A BEAUTIFUL INCIDENT.

The incident referred to occurred at St. Paul's church, Franklin, Tenn., Sunday night, Aug. 15, 1886.

BY J. P.

The day is far spent, 'tis "Evening Prayer,"  
And reverently bowed is each head;  
The sermon is o'er, and its truths so clear  
On the hearts of all those who came to hear  
Have fallen like Manna bread.

'Tis the closing hymn—"Abide with me;  
Fast falls the eventide;"  
On the organ's notes and the voices free,  
The grand old song with its melody  
Rings out through the portals wide.

The angels were guarding too negligently  
The slumbers of Clara, little one;  
And, escaping their watch, she creeps in to  
see  
If the world is just as it was when she  
Went to Dreamland all alone.

As into the chapel she toddles, she seems  
To have strayed down from heaven so  
bright;  
She has awakened with smiles from happy  
dreams,  
And with innocent joy each feature beams  
As she enters in robes pure and white.

With outstretched arms she flies like a dove  
To her she most wishes to see;  
And ere the hymn closes, its spirit to prove,  
I imagine she whispers, when sheltered  
with love,  
"Dear mamma, I'll abide with thee."

AT a country sermon, preached before  
a crowded congregation, it was remark-  
ed that everybody shed tears except one  
peasant, who upon being asked why he  
was not as much affected as the rest,  
gravely answered: "I am not of this  
parish."

A WATERBURY paper published this  
marriage notice the other day:  
In Waterbury, August 14, 1886, by the  
Rev. Edward —, Mr. — of South-  
bury and Miss — of Woodbury.

Notice of funeral hereafter.

"Yes," said the new pastor, "you  
have a very fine auditorium; and the  
pulpit is artistic, both in conception and  
workmanship. So far, so good; and,  
with a stage properly fitted up in the  
chapel, and a good dancing floor, and  
the proper cooking materials, I don't  
see why we may not make this a thriv-  
ing, wide-awake church, and accom-  
plish no end of good."

THE story is told of a Chicago Com-  
munist who was addressing a crowd on  
the inequalities of the rich and poor.  
He was in the midst of his fiery declar-  
ations when a voice rang out: "You've  
got a gold watch and I have't any. I  
want yours." The speaker was non-  
plussed. Recovering himself, however,  
he said: "I bought the watch and paid  
for it." "Don't make any difference,"  
persisted the voice, "you've got a gold  
watch and I have't—I want it!" The  
talker was fairly checkmated, and had  
not much more to say.

"How do you do?" That's English  
and American. "How do you carry  
yourself?" That's French. "How do  
you stand?" That's Italian. "How do  
you find yourself?" That's German.  
"How do you fare?" That's Dutch.  
"How can you?" That's Swedish. "How  
do you perspire?" That's Egyptian.  
"How is your stomach? Have you eaten

your rice?" That's Chinese. "How do  
you have yourself?" That's Polish.  
"How do you live on?" That's Russian.  
"May thy shadow never be less?" That's  
Persian—and all mean much the same  
thing.

BESIDES training several of its own  
bishops, India has now given four of its  
missionaries to episcopal spheres in  
other lands, viz., Stuart for Waiapu,  
Poole and Bickersteth for Japan, and  
now Parker for Eastern Equatorial Af-  
rica. Practical missionary experience  
is the best preparation for the mis-  
sionary episcopate; but, like Mr. Stuart,  
Mr. Parker has, in addition to this, the  
special experience of the Calcutta sec-  
retariat, an office which brings its  
holder into contact with civil and ec-  
clesiastical authorities, with business  
matters of all kinds, and with men of  
varied characters and dispositions. Mr.  
Parker is thirty-four years of age and  
unmarried.

THE meaning of the word "Sodor,"  
in the title of the Bishop of Sodor and  
Man is explained by the following lines:

What does the title "Sodor" mean?  
Pray tell me if you can,  
So strange are many facts we glean  
About the Isle of Man.  
That all the cats are wanting tails  
We hear for evermore;  
It may be this accounts for tales  
Which reach the British shore.  
Well, "Sodorenses"—Southern Isles—  
Is what the title means;  
Although, perhaps, you say with smiles,  
"Tell that to the marines"  
For in the palmy days of old,  
When things went harum-scarum,  
The bishop did the title hold  
Of Man "et Insularum."

IN Paso del Norte there is a cathedral  
325 years old, built by Spanish Jesuits.  
It is not that the general plan is elabo-  
rate; on the contrary, it is one of beau-  
tiful appropriateness and simplicity,  
offering in this respect a lesson to the  
moderns. The walls are of adobe, plain  
and straight, and neither the walls nor  
the massive timbers are any the worse  
for their three centuries of wear. But  
the heavy woodwork everywhere is  
beautifully carved. In the cathedral  
are records of great historic value,  
reaching back hundreds of years. Some  
of the decorations and religious em-  
blems are presents from the monarchs  
of Spain. The old church is well worth  
a visit from any tourist, particularly  
the students of art and history.

A BOSTON physician was called out  
of a sound slumber the other night to  
answer the telephone. "Hello! what is  
it?" he asked, little pleased at the idea  
of leaving his comfortable bed. "Baby  
is crying, doctor. What shall I do?"  
came across the wire. "Oh! perhaps  
it's a pin," suggested the doctor, recog-  
nizing the voice of a young mother, one  
of his patients. "No," was the reply,  
"I'm sure it can't be that." "Perhaps  
he has the colic," returned the doctor,  
with well-simulated solicitude. "No,  
I don't think so," replied the anxious  
mother, "he doesn't act that way."  
"Then perhaps he's hungry," said the  
doctor, as a last resort. "Oh! I'll see,"  
came across the wire; and then all was  
still. The doctor went back to bed, and  
was soon asleep again. About half an  
hour afterward, he was again awakened  
by the violent ringing of the telephone  
bell. Jumping out of bed and placing  
the receiver to his ear, he was cheered  
by the following message: "You are  
right, doctor, baby was hungry."

SPAIN is happy with its infant king.  
The Comte de Chambord, though hailed  
by his followers as "the child of mira-

cle," was born during his grandfather's  
reign, and never was recognized as  
King of France. This little baby in  
Madrid is actually king by law from the  
moment of his birth, will be addressed  
as "Your Majesty" before he can speak,  
and by legal fiction reigns in long-  
clothes as Alfonso the Thirteenth.  
They will count his accession from his  
birth, and the day of his majority will  
begin the nineteenth year of his reign.  
That is a unique position, though Louis  
XIV. was king, and recognized as such,  
at five years old. It is another proof of  
how inextricably European history is  
bound up with that of certain families,  
that this baby is a descendant, through  
his mother, of Charlemagne, and repre-  
sents both Bourbon and Hapsburg, that  
is, the later and the earlier of two  
Spanish dynasties.

A CORRESPONDENT of a Glasgow pa-  
per describes his experiences in the iso-  
lated island of St. Kilda. When he  
awoke on Sunday morning he desired a  
little water to wash with, and was sup-  
plied with a cupful, and informed by  
the servant that Mr. Mackay, the Free  
Church minister, had declared that the  
drawing of water on the Sabbath was a  
violation of the Fourth Commandment.  
According to his account, the day's ex-  
ercises at the Free church are severe, to  
say the least. There is a sermon of two  
hours' length in the morning. This is  
followed by a short interval for refresh-  
ments. A bell then rings up the con-  
gregation for a two hours' sermon in  
the afternoon. From the church the  
St. Kildians proceed to the Sunday  
school, and are then allowed another  
short interval for tea. In the evening  
there is another religious service, at  
which the spinsters and bachelors each  
repeat a psalm. If, through the sever-  
ity of these religious exercises, any St.  
Kildian goes to sleep, the minister takes  
him to task by name, thus: "Lachlan,  
waken your wife, she won't nod much  
in hell, I think." The church is rough  
in the extreme, there being no flooring.  
A stove was recently sent, but the con-  
scientious scruples of the islanders  
would not admit of its being placed in  
the church, so it was returned to the  
donor.

## WEDDING JOURNEYS.

The question of wedding journeys is  
like many others, in that it has been  
thoroughly discussed, conclusively set-  
tled, and laid away among the things  
which have been finally passed upon  
and can bother us no more—but the  
world continues to act as if the decision  
had been exactly the opposite. Theo-  
retically, it is ridiculous that when peo-  
ple have determined to settle down and  
have a fixed home and established meth-  
ods for life, they should begin by going  
away and passing the first weeks of this  
new life in a hurried and breathless  
rushing about, as if the only joy were  
in ceaseless motion and continual  
change.

With the logical aspect of the matter,  
however, we shall not now concern our-  
selves. We have in mind a case which  
is constantly repeating itself "in our  
midst," and which we believe to be of  
sufficient practical importance to war-  
rant a little attention in our columns.

Suppose the case of a young man who  
works hard and earns his own living as  
a clerk, a piano-tuner, a salesman, or  
in some other respectable occupation;  
who has lived carefully, laid by a few  
hundred dollars and feels that he can  
at last afford to get married. His bride  
is a young woman in his own walk of  
life, who has been accustomed to living

comfortably, but economically, and up-  
on this remarkable and healthy basis  
their plans for married life are laid.  
Nine times out of ten they go far to  
wreck the whole affair, simply by a  
wedding journey. In the first place,  
they both purchase expensive clothes.  
They are married with considerable  
state, and if they were to stop with  
that and go from the church at once to  
their home and begin housekeeping,  
they would find that a serious inroad  
had already been made upon their sav-  
ings.

But that is not the programme, by  
any means. From the church they ride  
in a carriage to the railroad station,  
there they take chairs or a whole com-  
partment in a parlor car, and make  
straight for the nearest big city (unless  
they are New Yorkers they come to  
New York, as a matter of course), and  
there they put up at the largest and  
most expensive hotel: Then begins a  
life of pleasure—sight-seeing, theatre-  
going, etc. They do as the people about  
them do, and for a week or two they  
live as if they were millionaires. The  
money that the young man has drawn  
from the bank melts away like snow in  
the sun, but as it is his wedding jour-  
ney (or his bridal tour, as it is the fash-  
ion to call it) he feels bound not to con-  
sider the expense. When the close of  
his vacation approaches, he finds it  
necessary to send for the rest of his  
savings to get home with; frequently  
this is all spent and he has to borrow.

When the young couple return and  
take up life in their new home, how  
does the matter present itself? They  
have lived, for a week or two, as rich  
people live. They have had a taste of  
luxury to which they were unaccus-  
tomed, and they are recalled to the re-  
alities of their former mode of life—the  
life of careful economy, of thrift and  
self-denial which is to be theirs for the  
future. But they are at a tremendous  
disadvantage. In the first place they  
must be more than human if they do  
not think with regret and longing of  
their brief taste of luxury, ease and  
splendor, and if husband and wife are  
perhaps a little lacking in sturdy  
strength of mind and not fortified by a  
Christian contentment with their state  
in life, discontent, and repining, and  
envy are almost sure to cloud their hap-  
piness. The details of their narrow do-  
mestic life, which would naturally be  
accepted as a matter of course, and as  
a part of their common happiness, will  
be found dull, sordid, and distasteful,  
because so different from the life of  
which they have had a fleeting glimpse  
during their wedding journey.

To this unhappy result is too often  
to be added a more serious practical  
consequence in a load of indebtedness,  
for not only are the savings of years  
thus recklessly squandered for a few  
days' pleasure, but, as we have said, in  
very many cases the money which pays  
for a little prolongation of the indul-  
gence is borrowed, and has to be repaid  
by painful economies, extending over  
many months and years.

In a word, the evil is a double one.  
The young people begin their married  
life out of tune, and spoiled for true  
rational happiness in it; and moreover,  
they have paid such a price for a few  
days of an artificial, and for them  
wholly unsuitable, existence, that they  
are heavily handicapped in the early  
part of their race, and it is very fortu-  
nate if even their children do not feel  
for years the evil effects of their par-  
ents' yielding to the tyranny of custom  
in the matter of a "wedding journey."  
—Catholic Review.



### THE PHILOSOPHY OF THE CREED.

BY PÈRE 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.]

FOURTH CONVERSATION.

Subject—The Redemption.

III.

Q. All this I understand. These thoughts are beautiful. But can one help doubting their historical realization in presence of this fact: The Redeemer did not come till thousands of generations had passed from the earth, and since His coming half the earth knows Him not, and among those who know Him the greater part resist Him to the face.

R. All this will be explained in our next conversation. Meanwhile remember that it is only wilful and incorrigible sinners who resist Him to the end. I mean by incorrigible, those whom God Himself does not correct.

But besides this, do not forget the article of the Creed: "He descended into hell."

This article of the Creed, like the Gospel itself, may be taken in two senses, an historical sense and a moral sense.

St. Peter is treating of the historical sense when he says: "Christ hath once suffered for sins . . . being put to death in the flesh, but quickened in the spirit, by which also He went and preached unto the spirits in prison which sometime were disobedient."—(I Peter iii: 18-20.)

It follows that the Word made flesh, could touch and affect the past as well as the present and future. Christ, as St. Paul says, is "the same yesterday, to-day and forever." And St. John speaks of Him as "the Lamb slain before the foundation of the world." So, that in truth, the Redemption has an effect which reaches back to the past as well as forward to the future, or, rather, an effect which is eternal, without past or future, eternally present.

As to the moral sense of this article, let us now consider it. "The soul of a saint," says St. Augustine, "is a heaven." And conversely it is true that the soul of the wicked is a hell. It was there too, that it behoved Christ to descend, there to drink the dregs of the cup of His passion.

The wicked hearts which only knew how to hate, the sons of Cain, the perverse hearts turned only to self, away from the light of Heaven and the warmth of brotherly love, the destroyers of the brotherhood of society, the originators of war, sorrow, tyranny, slavery, and the stagnation of the world in its selfishness—such was the moral hell unto which He must descend and which He must vanquish. He has descended even thereunto, and as St. Augustine says, He has conquered for Himself part of those living hells, but not all.

Wrestle then, O Christ, against this eternal death which menaces the wicked, enter into the hell of their souls that thou mayest quench its flames. Thy mission is to overcome death, to conquer sinners; death, which by Thy creative powers, Thou canst vanquish; sinners, a more puissant foe, because in them the opponent is a free will, which God Himself will not overthrow unless it wills to be overthrown.

Every man by his inborn selfishness is sinful, but this natural perversion of will is, in the sight of Jesus, an object of pity. These he calls the captives,

the blind, the lame; these, He came to love and to heal. As to wilful and malignant sinners, He says: Let them buffet Me, insult Me, pierce My heart that they may drink My blood and be cured, that My life as it passes from My body may be spread abroad among them.

And the wicked, as if by instinct, rush upon Christ, and their wish is to crush Him, and the Almighty Saviour allows them to do it, in the hope that they will be disarmed and healed by the precious Blood.

But, O mystery of human liberty, they can pierce the heart of Christ and not be healed, unless they are willing; they can leave the sting of their malice in the heart of God without drawing life from the wound; they die then, and unless they repent, forever, for whence shall they draw life who have refused to draw it from the heart of God?

Thus we see dimly shadowed forth the solemn and awful mystery of eternal loss.

Q. What a doctrine! Yes, justice may demand it, but the goodness of God and His love?

R. Never forget on this head, that the infinite goodness of God is the first and clearest of the articles of faith. The Creed begins with this doctrine, that God is our Father. Therefore the Church teaches before all things, the love of God.

But now look at the matter from another side. Can it be, I ask you, that every use that is made by us of our liberty, whatever it be, will bring us to the same end? There is something impossible in the thing itself. What! when the soul throughout its time of probation, has voluntarily and persistently taken the way of selfishness, the way which is contrary to the way of life; when the entire series of possible trials is exhausted and every effort of God to give life to that soul is responded to by a voluntary confirmation of its purpose of death and a fresh degree of moral perversion; what remains for the Almighty and All-merciful Father to do to that living hell? Shall He withdraw Himself, that this hell and its suffering may be annihilated? He is only the Eternal. The soul has judged itself, and has separated itself from the eternal life.

Q. Yet, on the other hand, I cannot conceive that the majority of mankind are destined to eternal death.

R. Who has said that they are? A certain notorious sermon, perhaps, by the great preacher Massillon, on the small number of the saved. Know that that sermon is theologically inexact, and noted as such throughout the Church. These exaggerations about the small number of the saved, still sometimes heard, are a fruit of Calvinism and Jansenism. The Church has never admitted them.

Q. But there is the Gospel text: "Many are called and few are chosen."

R. Yes; and what do you understand by the "chosen?"

Q. "Chosen" must mean "saved;" could one understand it otherwise?

R. Know that a clergyman named Berruzer was condemned by the Church for maintaining this very point, that this text could not be understood in any other sense. Therefore we may interpret it otherwise than as meaning "saved." For instance, St. Chrysostom on this passage interprets the "outer darkness" (into which the unprepared guest was thrust), as signifying the darkness of error, either of the heathen, the Jews or heretics. From this darkness there was, by repentance, clearly a hope of escape. Wherefore "the chosen"

en" and "not chosen" could not be identical with "the saved" and "the lost."

It is the invincible, wilful and incorrigible sinners who alone condemn themselves eternally, and who shall dare to say who these are, whether many or few. To others Christ applies His death; He dies in them and rises with them.

Q. Do you connect this sense with the article "He ascended into Heaven?"

R. That is the moral or spiritual sense; but we must remember the historical sense also. On the first Ascension Day the Apostles beheld Him ascend to the Heavens, without doubt on His way to occupy a throne in some place in creation more central than the earth; "I go," He said, "to prepare a place for you, that where I am there ye may be also."

Q. And what is the meaning of: "He sitteth at the right hand of God, the Father Almighty?"

R. That is evidently an expression signifying that Christ, as man, has received the first power after God. He had said: "All power is given unto Me in Heaven and on earth," and from that moment onwards, the Son of Man labors, in this His royal might, to transform the physical and moral universe; a magnificent truth which will be considered hereafter.

It is from this throne that He will come to judge, and thence He will separate good from evil, the righteous from the wicked. God willed that men should be judged by one of themselves, One who is as we may say, their peer, for Christ is not only Very God, but also Perfect Man. "The Father . . . hath given Him authority to execute judgment also, because He is the Son of Man."—(St. John v: 26, 27).

### THE "BOOK ANNEXED."

From The Scottish Guardian.

Scottish readers may need informing that the "Book Annexed," is the technical title of a revised edition of the American Prayer Book, which is so named, because the official copy of it is "annexed" to a report of a committee of the American Church, appointed to take up the question of liturgical revision. It may not be amiss to mention *in limine*, that the writer of "this paper was expressly asked, by an American ecclesiastic of standing and position, to write a criticism of the "Book Annexed," and to make his criticisms very freely. This fact will, at least, serve as an excuse which the writer may urge for undertaking his present task at all, and for the plain speaking which he proposes to use in carrying out his work.

It will be well to begin by stating the standpoint from which the "Book Annexed" will here be criticised. We propose to view it from a strictly liturgical point of view. Liturgiology is at once a science and an art. It is a science because it demands a knowledge of a wide range of facts, which must be compared, and classified, and which may be reasoned from. And it is an art, because these facts may be used to influence, and to regulate the practical construction, revision, restoration, and reformation of the forms actually used, or to be used, in public worship at the present day. It is not only an art, but a living art, which can be put into present exercise, but which to be intelligently practised, must be practised in accordance with the guidance afforded by the traditions and discoveries of its cognate science.

Regarded in this manner, liturgiology may be compared with [say] painting and architecture—and here at once we come in sight of a great practical difficulty. Those who have really made a study and acquired a thorough knowledge of the science of liturgiology, in a particular church, are, at the present day, far fewer, in comparison, than those who have made a corresponding study of painting or architecture in any given nation. Yet only those who have mastered the science can produce a well composed work of the corresponding art. How many really competent and first-class artists, or architects, does England possess at the present day? When a great national or diocesan work of architecture, [for instance], has to be undertaken, of how many competitors is it thought worth while even to consider the designs? How many competent and first-class liturgiologists does the Church of England possess at this moment? Of how many can the American Church boast?

Before saying anything of the "Book Annexed" itself, it is necessary to look first at the work upon which it professes to be an improvement; this work is, the Common Prayer Book of the American Church in present actual use, which is itself an adaption of the Church of England Prayer Book prepared for national use by American divines in 1790. In the Communion service, the Scotch office was, to a limited extent, taken as a pattern; this was the only exception to the general adoption of the English Prayer Book as a basis. Prayers and offices, not in that book, were added to what was adopted from it; from what sources these were derived it is not possible to say; perhaps from no previously existing source; they bear every sign of being wholly new at the date of their first appearance.

The difficulties which the compilers of the original American Prayer Book had to contend with, because of their firm determination to preserve the orthodox faith in the national liturgy, were enormous; and they overcame them by dint of a brave and wise perseverance, for which they deserve the reverent homage of all true Churchmen. But with their work as defenders of the faith we have just now nothing to do; we are to view their work as it appears to the liturgist, and thus considered, all we can say is, that it was about as bad as bad could be; they touched neither office nor form except to spoil the one or the other. We were amazed to see, in an American review the other day, the astonishing statement that American Churchmen have been taught to esteem their Communion office "the nearest possible approach to liturgical perfection!" the fact being, that the American service is, from the liturgist's point of view, a not too skillful or fortunate amalgamation of the English and Scotch Offices; the weakness of the former being sedulously infused into whatever is borrowed from the latter.

Of course liturgical work done in America in 1790 could hardly be anything but a failure in liturgical art. Liturgiology was, then and there, simply unknown as a science; and one way in which this ignorance was conspicuously displayed, was the entire disregard of any normal type shown by the way in which old offices were revised, or new ones composed.

Liturgies are divisible into *genera* or classes, and one thing which the scientific liturgist will have always most distinctly in view, in any work of liturgical revision, will be, in improving the



old, and in adding the new, not to alter or add so as to put the liturgy out of harmony with its *genus*.

The original English liturgy of 1549 was all but wholly derived from a source which was generally Roman; its compilers had an almost scrupulous regard to the norm\* which they set before themselves, and so produced a work displaying the highest liturgical genius; new and old being combined so happily as to produce a dignified and consistent whole. This harmony was miserably disturbed in 1552, and very little has been done in subsequent revisions to restore it.

The revisers of the American Prayer Book, in the present day, have had to do with a work which had been cut and sliced, and added to, without the slightest reference to any normal standard, and one good work which they have done is to suggest, in a multitude of instances, a revision to the original norm in the case of hashed and mangled formula; for instance, some Scottish Churchmen may be amazed to hear that the present American Prayer Book makes a sort of hotch potch of the *Venite*, leaving out part of the original psalm, and putting in instead scraps from other psalms; the *Benedictus* is mutilated; the *Magnificat* and *Nunc dimittis* wholly omitted. The "Book Annexed" advises that psalm and canticles should be restored in their integrity to their appropriate places; so far, so good. This is a specimen of wise and scientific revision or restoration. And some similar suggestions and amendments deserve similar praise.

But when we come to consider the majority of the suggested additions or alterations, we are completely taken by surprise at the absence of liturgical skill or instinct displayed.

For instance, we find inserted, after the order for Evening Prayer, an extraordinary office called "The Beatitudes of the Gospel;" it consists of the Beatitudes interlarded with a response something in the style of the well-known responses after the Ten Commandments, and followed by the Lord's Prayer, and two awkwardly worded Collects. This office may be used after Evening Prayer. What is its object? It is apparently a purely sentimental compilation, the like of which might be multiplied by the dozen; for, obviously, any set of the sayings of Christ might lend themselves to this treatment; what special beauty any one could see in the pointless piety of this curious office, or why it should be used after Evening Prayer, more than at any other time, we are unable even to guess. Had we come across the compilation in some goody-goody book of family prayers, we should have passed it without remark; but such purposeless effusions are strangely out of place among the liturgical offices of a national Church.

Again, the "Book Annexed" proposes to supply a grave omission, not only in the American, but in our English Prayer Book, and gives special collects for all the days of Holy Week, for Monday and Tuesday in Easter and Whitsun Weeks,—but what collects! There is about them a painful gush, a sort of striving after effect and appropriateness, which reduces them below the level of the most faulty compositions of the kind we have ever come across. The writers of them seem to have no appreciation of the chastened severity of the old collect writers, nor to possess, even in

\* No liturgical scholar will dispute the fact, that the Sarum office books were essentially Roman, with certain variations which were French in origin. Neither England nor Scotland can show any trace of having possessed, before the Reformation, what could strictly be called a "national" rite.

small degree, their power of terse expression; nor do they even attain to the lower, but still dignified and impressive, level of Cosin, and the best of the seventeenth century collect makers. What we say of these new collects applies, with hardly an exception, to all the newly suggested forms, which seem to us too essentially wrong, in conception and composition, to be capable of real improvement in detail.

We know that we have written strongly, and our deep respect and regard for our American sister, and her liturgy, is the reason of our having done so. We would fain have American Churchmen regard their liturgy as they might regard a grand national cathedral, which ought to be a thing of beauty, a joy forever; a joy of the whole earth. If they had such a shrine in their possession, and if it was felt that it needed restoration, reconstruction, and repair, would they allow the designs for the work to be originated in a committee, and then pulled to pieces and rearranged by a series of committees? Would not the result be something artistically monstrous? And can they expect anything better liturgically, if they adopt the similarly constructed work, which appears in the "Book Annexed"? Would it not be infinitely better to put up with the present Book of Common Prayer, with all its imperfections, until the work of liturgical revision can be undertaken in a more enlightened spirit, and in a way more calculated to bring the American Prayer Book into harmony with all that is grandest and best, in that magnificent Western Liturgy, from whence its parent stock was originally derived? We should like to see in a revised American Prayer Book, a bright example set, which both England and Scotland might be proud to follow, when in our turn we undertake liturgical revision; but in the "Book Annexed," though we find indeed some things worthy of imitation, and even more worthy of consideration, we find, for the most part, examples, and these rather glaring ones, of "how not to do it."

#### THE LATE GOVERNOR STEVENSON.

BY THE REV. WALTER BAKER, D. D.

The death of the Hon. John W. Stevenson, LL.D., or "Gov. Stevenson," as he was commonly called, enrolls another name among the illustrious dead. Deeply mourning as we do the loss of this upright and gifted man, we are comforted by the fact, that the great intellectual ability with which he was endowed was consecrated by him to his country and his God.

On account of his marked ability and unblemished character the people willingly trusted him with their interests, and rapidly promoted him in office. In 1867 he was elected Lieutenant Governor, and in 1868 Governor. As a candidate for the latter position he received the largest vote that was ever cast for Governor in the State of Kentucky. Such great satisfaction did he give in this office that even before its full term was completed he was sent to the U. S. Senate, where his conspicuous ability and uncompromising honor were immediately recognized. Here he was made a member of the Judiciary and other important committees, and at the time of the "Credit Mobilier Sensation," when the reputations of so many of our public men were wrecked, and when it was difficult to know whom to trust, such implicit confidence was placed in Gov. Stevenson, that he was immediately appointed one of the committee to

investigate that monstrous scandal. The profoundness of his legal knowledge and the acuteness of his gigantic intellect were of great service to Kentucky in 1849, when the present constitution of the State was framed and also at the time when the new code of practice for the State was drafted. In 1884 "The American Bar Association" made Gov. Stevenson their president, and the address which he delivered at Saratoga on the 19th of August, 1885, has been pronounced by competent judges to be "a model of its kind."

Almost as conspicuous were the services which Gov. Stevenson rendered the Church. For twenty-five years he was an active member of the General Convention, where he will be long remembered by his able speeches and wise counsels. For forty years he was a vestryman of Trinity church, Covington, and for many years its senior warden. No one will ever know the extent of his influence in the Church, or how many of its able and judicious counsels were recommended by him.

He died as he had lived—a Christian. His life was the preparation for his death. During recent years he constantly thought of his home with God. Indeed, I doubt if the thought of it was ever absent from his mind. He frequently spoke of this subject to his friends, and only a week before he died he repeated to me with marked emphasis the text: "It is appointed unto men once to die." When at last the summons came, this "good and faithful servant" was prepared to meet his God. Indeed, it may truly be said of him as it was originally said of the prophet Enoch, "He walked with God and God took him." Seldom if ever have I known a more deeply religious character. Like Mr. Gladstone, he had a great reverence for God's word, and like Mr. Webster, he was an attentive listener to the preachings of that Word. His memory for sermons was remarkable. Sometimes he would repeat not only the text but also the outlines of sermons he had heard years before. His religious life was strengthened by these sermons. By close attention, he made the preacher's thoughts his own, and by serious reflection he engrafted that thought into his life. It was a frequent habit of his to repeat a sermon which he had heard, to some members of his household, and the clearness with which he would analyze the thought and the instinctness with which he would indicate the different ways in which it might be applied, have often astonished them.

Prayerfulness was another prominent trait in his character. He loved to pray. Again and again has he told me of the comfort and assistance which he found in prayer. He consulted God as one does a friend. If he was ever in doubt as to his duty, if an important letter was to be written, or an interview of any consequence was to be held, he would seek divine counsel. Another characteristic of Gov. Stevenson was his large-heartedness. One felt restrained from mentioning subjects of gossip and scandal in his presence. He took a large view of things, and he could even love those whom his official position or conscientious duty compelled him to rebuke. The breadth of his mind and the greatness of his charity enabled him to enjoy the companionship of those who differed materially from him upon ecclesiastical and theological questions. For strongly conscientious as he was of the infinite harm which is done by unbelief and skepticism, he cordially welcomed and heart-

ily approved of every good work, whenever or by whomever it was done. Where others magnified the differences which divide Christians, he magnified those things which unite them. This was pre-eminently characteristic of this great-hearted and large-minded man.

The education of the young interested Gov. Stevenson deeply, but their moral or religious training was in his judgment of more consequence than their intellectual education. He therefore always took a great interest in the Sunday school. Even while he was governor he taught one of the classes in the Sunday school of the church which he attended at Frankfort, and during all that time he was absent from his class only once when he was sick. The regularity with which Mr. Stevenson attended church was another prominent feature of his exemplary life. Nothing but sickness was ever allowed to interfere with the performance of this sacred duty. The Sabbath was to him a day of rest and reflection. For this reason he used to spend his Sundays, while he was in Washington, with a clerical friend in the suburbs. At the house of this clergyman, whom he greatly admired, he found complete and uninterrupted rest from those secular affairs which engaged his attention during the week, and here he also obtained that spiritual strength and nourishment which his soul craved. This fact explains why he was able to maintain, during his public life at Washington, that strong moral influence which so many have said he exerted in the Senate, and this was undoubtedly the reason why he was, upon several occasions, chosen by both parties to express their sorrow for their honored dead.

For many years previous to 1868, it was the custom of the Legislature of Kentucky to send to the Governor a package of State bills on the last Saturday of each session. This was done in order that the Governor might have Sunday to examine and sign these bills, which would enable the Legislature to adjourn on the following day. But that custom ceased when Mr. Stevenson became Governor, and among the letters which he prized the most, were some expressing a cordial approval of this firm action from those who had formerly criticised it in the severest terms. Mr. Stevenson also deserves the great credit, which he so frequently received, for having been one of the first of our public men to protest by his example against another impious custom, which for a long time disgraced our Christian civilization. In his earlier days, when duels were common, he was publicly challenged by a political opponent. The letter which Mr. Stevenson wrote on this occasion, and in which he gave his reasons for refusing the challenge, did very much towards breaking up this barbarous custom. That letter was also the beginning of a warm personal friendship between its author and the Hon. Henry Wilson, who always spoke with enthusiasm of his friend's action in this matter.

A severe sickness which lasted only a week brought the earthly life of this good man to an end on the morning of Aug. 10, 1886. On Friday, July 30, he went to Sewanee, Tennessee, to fulfil a promise which he had made to attend the Commencement exercises of the University of the South. It was the day after our arrival at Sewanee that he was seized with that sickness from which he recovered only sufficiently to permit of his being taken to his home, where he arrived on Monday, Aug. 9. About midnight he fell into that sleep from which he awoke only once to say "yes" to the Scripture passage: "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."



## APPELLATE COURTS.

Another matter which ought to enlist a large share of attention is the establishment of courts of appeal. The rapid growth of the Church in this land, with prospective increase in even greater ratio, necessarily precipitates upon us many questions of administration, which did not assert themselves in the quieter days when development was a thing of faith rather than sight. The only argument against courts of appeal which I have met with has been that we have got along very well without them so far. Of course courts of appeal are quite superfluous when there are no trials, and so are courts of first resort. But all our dioceses provide the latter, in anticipation of offences, and offences must needs come. Dioceses are fortunate wherein no ecclesiastical trial interrupts its progress, but on the other hand we insist that they are unfortunate if when trials become necessary they are not provided with methods by which disciplinary process may be reviewed by a superior judicatory. With the growth of the Church, there will be an increase of offences, and no diocese dare assure itself that it will not have to surrender its boast of long exemption. Those dioceses which cannot rejoice in a record so calm and undisturbed feel the mischievous and almost intolerable consequence of our present system. Without any proper ecclesiastical tribunal to which resort may be had for the relief of all the parties concerned, for the greater security of justice to bishops, courts, dioceses, and parties under accusation, causes are now forced into appellate courts extemporized for the occasion. These are either tribunals of the state, or the columns of the secular or religious newspaper, or both, to the scandal of the Church, the utter misery of the parties immediately concerned, and without any proper adjudication after all. I do not think we could devise a plan better adapted to obstruct impartial trial and judgment, arouse the bitterest passions of the human heart, and visit upon all the parties, justly or unjustly involved, consequences of the most dreadful nature, not unlikely to reach even tragic ends, than the present modes of trying clergymen without an ecclesiastical right and mode of appeal; and dioceses that cry: "Let well enough alone," are sure to realize it in storm and disgrace, when their time arrives, as arrive it will. I am prepared further to express my conviction that a proper system of appeals will tend to diminish rather than stimulate the necessity for ecclesiastical trials.—*Convention address of the Bishop of Chicago.*

## OPINIONS OF THE PRESS.

*The Rock.*

THE CHURCH IN IRELAND.—Until the commencement of the present century antiquarians held that Christianity owed its origin in the sister island to certain Roman emissaries in the fifth century. But from a reference to Ledwich's "Antiquities of Ireland," p. 358, it would seem to be abundantly proved that Christianity was introduced at a much earlier period, and, as in England, is indebted to Greek missionaries in the first instance; one thing is certain, that not until A.D. 1152 did the Irish clergy submit to the Roman Pontiff, and this on the occasion when Pope Eugenius sent by Cardinal Paparon four bulls to the Archbishops of Armagh, Dublin, Cashel, and Tuam, and when the Roman Ritual was substituted for the Greek previously used in the Irish Church—proof positive that it was perfectly independent of the Pope till that period. In a treatise on the religion of the ancient Irish we have an additional confirmation of these facts from no less an authority than Archbishop Usher, and Archbishop Anselm, in his letters to Muriandach, an Irish King, deprecates the episcopal consecrations as having been performed by bishops alone, and not infrequently by one bishop only. He points out that this practice is inconsistent with a canon of Council of Nicæa, which enjoined two bishops at least at the consecration of one. The Irish clergy, however, were ignorant of the councils, and for more than seven centuries had obtained their Christian knowledge from the Christian Scriptures, as the final authority both of their faith and practice. The fact that the celibacy

of the Irish clergy was not enjoined or accepted till A. D. 1172, is a further corroboration of this position.

Tracing history further on, we find that at about the commencement of the thirteenth century, the Roman Pontiff by degrees assumed what was approaching the claim of universal supremacy in Europe, both temporal and spiritual, over kings and princes, who superstitiously conceded the claim, and submitted either to his interdict or sanction, as the case may be, in any national enterprise. This led Henry II. to supplicate Pope Adrian for his investiture of Ireland, who, in return, granted the Pope a tax of one penny on each house in the country, which tax was called Peter's pence. Upon this Adrian authorized Henry "to propagate in Ireland the righteous plantation of Faith, and the branch most acceptable to God." Thus, through Papal power Roman Christianity was forced on the Irish people, under the auspices of a British Sovereign.

*The (London) Church Review.*

PREJUDICE.—The spectacle of Rome practically discarding Papal traditions, and posing as the simple representative of Christianity, cannot fail to be an advantage to Catholicism in the Church of England. The favorite argument of English Protestants used to be that the revival of Catholic principles involved the return to Papal domination. They used to "smell Rome," and that meant the thumb-screw and the stake, and all the curses of Panulphus. Sacerdotalism was said to be essentially aggressive. It could not possibly remain a doctrine merely, but, in the nature of the case, bore the full Papal embodiment in its womb. This was a neat topic for the platform, and set afloat just that kind of prejudice which spreads and foment, and becomes a general inflammation. Even that very religious, and certainly considerable person, the present Chancellor of the Exchequer, professed to be carried away with it. Incoherent bitterness of this kind is entirely an end. No controversialist above the rank of a Liverpool Orangeman would dare to repeat this once popular prejudice. The doctrines of the priesthood, the Real Presence, and the Sacrifice of the Altar, are no longer identified in the minds of the people with Papal assumptions and Papal tyranny, and the very fact that Rome herself is compelled more and more to drop her traditional attitude towards society, cannot fail to help the impression.

*The Interior.*

MR. BEECHER IN ENGLAND.—Mr. Beecher's facetiousness is not appreciated by his English audiences. This is because of the incapacity of the English to appreciate American humor, and their inherent love of propriety which does not encourage the incorporation of roaring jokes into sermons. It is still believed in England that the office of the clergyman, who is supposed to deal with the gravest spiritual matters, is not simply to amuse and entertain. The people cannot comprehend how moral precepts, sober religious instruction, denunciations of sin, promises of divine forgiveness, can be made so funny that audiences are expected to laugh as they laugh at the buffoonery of a negro minstrel. It is possible that they may be gradually enlightened, but they have much to learn from progressive Americans.

FLOWERS to be sent by mail should be cut in the morning before the sun has had much effect on them. The best packing material is their own foliage, or instead of that any good foliage. The best package is a tin box or case. Place a bit of moist brown paper at the bottom, lay in the flowers so that they will snugly fill the box, put another piece of damp paper over all, and enclose with the cover. If oiled paper is at hand the box can be lined with it and no damp paper will then be needed. A paper wrapper about the box, securely tied, completes the package. Damp cotton is often tied about the stems of the flowers, but usually this supply of moisture is too great for them when closed from the air, and causes decay. It is unnecessary when packed as before described. Dry cotton is often used to protect the flowers, but it is useless for this purpose, and it absorbs the moisture from the flowers and leaves, and they reach their destination quite wilted.—*Vick's Magazine.*

## HINTS FOR HOUSEWIVES.

OIL-CLOTH may be improved in appearance by rubbing it with a mixture of a half ounce of beeswax in a saucerful of turpentine. Set this in a warm place until they can be thoroughly mixed. Apply with a flannel cloth and then rub with a dry flannel.

CUCUMBER CATCHUP.—Pare and grate six large cucumbers; put into the jelly-bag and squeeze the juice out, and to the dry pulp add one and a-half pints good vinegar, one teaspoonful each of salt and cinnamon, half teaspoonful of black pepper, one small red pepper chopped fine. Mix thoroughly and bottle for use. Cork, but do not seal. Nice to pour over sliced onions in midwinter.

CELERY may be cut in half-inch pieces and washed; to a quart so prepared add a quarter of a pound of cheese grated, a pint of any good gravy or sauce, and alternate layers of bread-crumbs. Season each layer with salt and pepper, dust the top with crumbs, and dot it over with butter. Bake the celery for half an hour, or until it is tender, and serve it hot as a vegetable.

PRESSED CHICKEN.—The chicken should be nicely jointed, and put in a kettle with just enough water to cover. Cook until the meat will slip from the bone. When done, take out all the bones. Spread a napkin over a cake tin, and lay in the pieces of meat, alternating the dark and white meat. Fold the cloth over the top, and place over it another pan which will fit in to press upon the chicken. Place a heavy weight on the pan, and let it stand until cold.

A CHEAP and pretty curtain can be made of a good quality of cheese cloth. Spread the length by sections on a table, the floor, or anything on which it may be stretched smoothly. Draw at intervals clusters of disks, three together, then a single one, then a crescent, and so on, arranging and grouping them so as to keep a balance. The circle of a salt box is a good size. With a very thin wash of yellow, pink, or blue, in water color, tint some of the disks. Have the color very delicate, and begin in the centre of the disk, so that should the color run a little, it will not break the outline. It is well to put an old sheet or table cloth under the cheese cloth when preparing it, so it will absorb any extra coloring. Leave it until it is dry, which it will be in a very little while. It will be better, if possible, to have the whole length of the curtain spread so as to keep the same tints.

To bake egg-plant, wash and wipe it, cut it lengthwise, salt and pepper it profusely, and set it in a pan, skin down; bake it until tender in a moderate oven; while it is cooking put butter by the teaspoonful upon the top until two or three spoonfuls have been absorbed by each section; when the egg-plant is tender, serve it with the drippings poured over it. Egg-plant will usually bake in about half an hour. Another way to bake egg-plant is to cut it lengthwise, scoop out the interior, leaving only a little attached to the rind; chop it fine, mix it with an equal quantity of bread-crumbs, moisten it with gravy, hot or cold, season it highly with salt and pepper, restore it to the rind, set the sections in a pan just large enough to contain them, and bake them in a moderate oven for about half an hour; transfer the egg-plant to a deep dish, pour the drippings over it and serve it hot.

EDGING—LATTICE PATTERN.—This is very pretty for flannel skirts, made of Saxony yarn.

Cast up 23 stitches; knit across plain. 1st row. Slip 1, k 2, over n, over n, k 16.

2nd row. Knit 1, over 3 times, \*k 1, over 3 times, repeat from \* till you have 7 stitches on the needle; these you knit plain.

3d row. Slip 1, k 2, over n, over n. Now with the right hand needle slip off each stitch that is knit. After slipping the first, you drop the 3 loops, slip the next and pull it up so it makes a long stitch; do this all the way, and you have 16 long stitches on the needle; put these 16 on the other needle; now take the 5th long stitch, pull it over so you can knit it, slip it over the first four, knit the next 3, just the same, and slip them over; then commence at the first of the four and knit them off plain. You will still have 8 long stitches on the needle; knit them the same as the others.

4th row. Knit plain.

Repeat from 1st row.

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*From the Davenport Democrat.*

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THE ANTIQUITY OF TENNIS.

Agos ago the sun saw the beginnings of tennis. It is not quite certain whether it was on the banks of the Nile or the Ganges, or at Nineveh; but somewhere this same sun saw a group of half-naked, bronze-limbed youngsters throwing balls or dry gourds back and forth, using their hands for bats, and doubtless having quite as much fun, after a barbarous fashion, as we have now-a-days with corked-handled Franklin rackets, regulation balls, and a set of printed rules.

Generations rolled by, however, before the pioneers of tennis had themselves carved on stone slabs, and still other ages before Gordian III. and Marcus Aurelius Antoninus had coins struck in honor of the Pythian Apollo, bearing devices which represented athletes serving and returning balls, and using their hands as rackets.

Even at that early day it was found desirable to protect the hand by means of gauntlets, but it was not until the fourteenth century, so far as can be ascertained, that bats or rackets were invented, and the game grew into something not altogether unlike that which is played to-day.

The regular tennis court of the Middle Ages was a very elaborate affair, with divisions and galleries, and railings, and "pent-house roofs," and a carefully-laid stone pavement, all of which made it a very costly game to play, and only kings and the richest of the nobility could have tennis-courts of their own. These courts need not be described here, but they were not unlike the lawn courts of to-day in size and shape. At first there was a line stretched across the middle; then a fringe was added to this line, and by the beginning of the last century (A. D. 1700) the net was adopted much as at present used.

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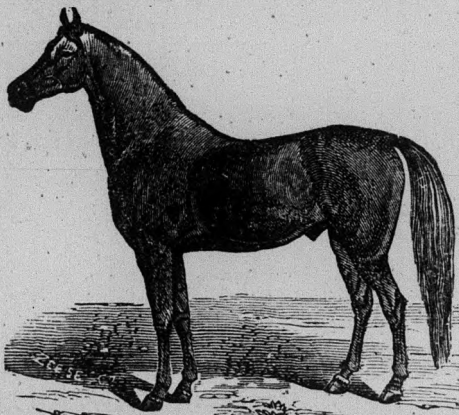
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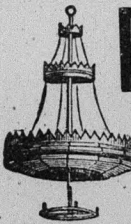


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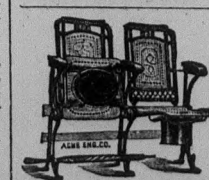
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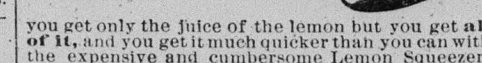
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