

The Living Church.

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

VOL. IX, No. 25.

CHICAGO, SATURDAY, SEPTEMBER 18, 1886.

WHOLE No. 411.

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MELLIN'S FOOD FOR INFANTS.

The Living Church.

SATURDAY, SEPT. 18, 1886.

A GRADUAL.*

BY THE REV. NELSON AYRES.

Praise to Thee! Lord, praise be forever given!

Praise on earth! Praise, too, in the highest heaven!

Praise for grace vouchsafed, and for sins forgiven.

Glorious Jesus.

Praise for words, grand, sweet, of apostles' writing,

Shining truth-beams, pathway to heaven lighting,

"Other sheep," long lost, to the fold inviting,

Merciful Jesus.

Praise we sing, high praise, at the Gospel's reading,

While we see Thee, thousands with mamma feeding,

Thee with blood-marked footsteps, to glory leading,

Suffering Jesus.

In Sapphic Strophes.

NEWS AND NOTES.

THE subscriptions thus far received for the Daily Proceedings of the General Convention show the great interest the laity are taking in the matter. Their orders nearly equal in number the orders of the clergy. Every Churchman in the land should take interest in the topics which the coming Convention will consider.

WE are informed that the Bishop of Southern Ohio has asked his diocese to elect an assistant-bishop. Bishop Jaggar is disabled from work, it is feared permanently.

THE report of the trustees of St. Luke's Hospital, Chicago, published in the Journal of Convention makes this significant statement, which deserves emphasis: "We have this year treated 619 house patients; of these, 114 were of our own faith; the others were: Romanist, 120, etc. Although we care for so many Romanists, neither the Churches nor the members of that religious body afford us any help. We call the attention of Churchmen giving to Roman Catholic Hospitals to that fact."

THE Dean of Manchester has returned to the gentleman who lent it a picture of the head of Our Lord, after Guido Reni, which has hung behind the altar in the Lady Chapel of Manchester Cathedral, believing with the Bishop that it is too poor a picture to contend about, as objection has been taken to it by certain zealous Protestants. Dr. Oakley adds that he hopes before long to see it replaced by a permanent ornament, in the shape of another or a larger picture or a triptych.

THE new Solicitor-General of the English cabinet is, like all the law officers of the present administration, a staunch Churchman and, like Lord Halsbury and the late Lord Hatherley, an old Sunday school teacher. He was for many years a teetotaler, like the Attorney-General, but after his election and defeat in Southwark he was, by his doctor's orders, compelled to take intoxicating liquor. Sir Edward Clarke was a Sunday school teacher at St. Alban's, Wood street.

THE Bishop of Argyll has appointed the Rev. O. W. Worledge, M. A., one of Mr. Lowder's curates at St. Peter's, London Docks, to a vacant canonry in the Cathedral and Collegiate church of

the Holy Spirit, Isle of Cumbrae. The appointment is said to be due to the Earl of Glasgow. Mr. Worledge also becomes vice-provost of the College. It is noteworthy that he served at St. Peter's during all its vicissitudes, and with Mr. Wainright and Mr. Linklater carried on the peculiar work of the parish very zealously.

ONE William Taylor, of Stoke Newington, having written to the Bishop of London, expressing his belief that his lordship would not allow such an "idolatrous innovation as a crucifix" in St. Paul's Cathedral, the Bishop has replied in a short and pithy letter, which might well serve as a model of all such communications: "I am sorry to say that I cannot agree with your view of true Protestantism. I see nothing inconsistent with Protestantism in such a reredos as it is proposed to erect in St. Paul's Cathedral, and the Courts of Law have so decided."

THE election of Dr. Dowden to the Bishopric of Edinburgh has been confirmed by the Bishops, and his consecration is fixed to take place in the Cathedral, Edinburgh, on St. Matthew's Day (September 21st). All the Bishops will be present with the exception of the Bishop of Argyll. The Bishop of St. Andrews will preside at the consecration, as senior-Bishop and pro-Primus, in accordance with the canons. The bishops will in all probability meet immediately after the consecration of the Bishop of Edinburgh, to elect one of their number Primus of the Scottish Church in succession to Bishop Eden.

WITH reference to the Rev. H. P. Parker, late C. M. S. Secretary in Calcutta, who has been nominated to succeed the murdered Bishop Hamington, in the Bishopric of East Equatorial Africa, *The Indian Churchman* says that he leaves for England this month (August), and that he will be the second C. M. S. Secretary in Calcutta who has been raised to the episcopate within the last ten or twelve years. "His devoted and fearless spirit makes him well suited to the post, and many prayers will ascend from India that God may be with him and bless him in his new labors."

THE English Church Congress for this year opens at Wakefield, in Yorkshire, on October 5, and the sittings will extend as usual for the three following days, closing on the 8th. The local committee are making extensive preparations for the event. The Bishop of Ripon is to deliver, as the president of the Congress, the inaugural address, and the Archbishop of York and the Bishop of Meath have consented to preach the opening sermons. The central offices will be at the Church Institution, Wakefield, and the principal halls in the town have been engaged for the congress. The strenuous efforts that have been made to push on the Wakefield bishopric scheme will culminate, it is hoped, in its completion during the congress week.

THE trustees of Nashotah have held another meeting for the election of a president, the first evidently proving a failure. As before, the proceedings were conducted with Venetian mystery, and the name of the successful candidate is shrouded in impenetrable secrecy. It is difficult to understand why

such a secretive policy should be pursued. The Church is still interested in Nashotah, and we should say that any Churchman would feel honored by an election even if he could not see his way clear to accept. Certainly it would be no discredit to him if his name was known. Nor would successive declinations discredit Nashotah any greater than if these things were not done in a corner. We hope that the trustees will take heart of grace to believe that the Church is interested in everything which concerns Nashotah and they need not fear to act as in the day.

THE Holy Synod of Russia has just decided that Russian soldiers must observe Lent in the most rigorous way. They will have to fast not only during the four "great Lents" yearly, but also every Wednesday and Friday, and the six great days of prayer and repentance. This is the calculation: The Great Lent (of Easter), 79 days; Petroffski Lent, 20 to 50; Usspenski Lent, 17; Filippoffski Lent, 39; six days of prayer and repentance, 6; 31 Wednesdays and 31 Fridays, 62; total, 170 to 200 days; on which dates neither meat, nor fish, (during the Easter Lent), nor eggs, nor milk nor even sugar are allowed. The officers assert that the physical strength of the soldiers must inevitably suffer from the new regimen.

A SERMON by Chancellor Espin, recently published, points out the immense value of the Athanasian Creed in missionary work. The missionary bishops in India and the far East who had postponed the translation of the *Quicumque* but had at last given it to their converts, have more than once been reproached for keeping it back. The native has said something like this: "Why did you not teach it me sooner? I have pondered and puzzled over your doctrine of the Trinity, but now I seize it, and believe it, and have it as I never had it before." We can never estimate what we have lost in the failure to retain this symbol in the American Prayer Book. As Dr. Dix says: "It is dreary to sit down and think what the timorousness of our ancestors has cost us; more dreary, because we ourselves are so prone to follow on the same line of compromise with objections to our faith. If that magnificent symbol commonly known as the Creed of St. Athanasius had been retained in the public service of the Church, the Unitarianism of New England would probably have been as an untimely infant strangled at the birth."

EUROPE has been startled by the revolution in Bulgaria. It may be that a great war is impending, of which this is the prelude. *The Church Review* gives a clear review of the farce, or tragedy: "The cause of the revolution, or rather, let us say, conspiracy, is not far to seek. Ever since Prince Alexander took an independent line and made Bulgaria a real "Buffer State," between Russia and Turkey he has incurred the implacable hatred of the Czar. Revenge was sure to come sooner or later, for it was not for nothing that the Prince was degraded from the position he held in the Russian army, nor could he defeat Russia's *protege*, Servia, with impunity. The upshot hoped for was that something perilously approaching civil war might arise in Bulgaria, which would

afford Russia a justifiable pretext for interfering in order to pacify the State. Germany and Austria were apparently for allowing the matter to go by default either because they had an understanding with Russia on the subject, or because they recognized that what has happened must come to pass before long. Indeed, Prince Bismarck has always been credited with telling Prince Alexander when he accepted the throne that his reign would, at any rate, be a pleasant reminiscence."

OUR New York correspondent writes: The conviction of the Chicago anarchists has been a great thing for this city, as also for the country at large. So far as Chicago is concerned, the feeling had got abroad that it was a sort of head-centre of misrule; that the better element among us was not strong enough to put down the lawless; and that if the American people were to be given over to anarchy and chaos, this dreadful consummation was to have its beginning in this populous and stirring centre of the west. Happily, all such apprehension is now dispelled. The lesson has been taught in a forcible and triumphant way, that in spite of all the unrest and turbulence that gather here, this is a city of law and order, and that anarchy was largely a spectre which would disappear by facing it courageously. Of course, then, so far as the law has asserted itself in Chicago, it has somehow asserted itself everywhere. New York and every other city of the Union felt easier from the day the anarchists were doomed. It was a triumph of even-handed justice for the whole country. It was a triumph, too, when the doomed wretches had had every advantage of a fair trial, and it was the most calm judgment of the law, that there was no place for such miscreants on the face of the earth.

ENGLAND.

A window has been placed in the parish church of Henley containing a portrait of the late Bishop of Ely, who was a native of the town. He is represented kneeling at a *prie-dieu*, vested in a cope, and before him, in the centre compartment of the window, is his patron or name saint, St. James. The window has been contributed by Colonel Makins, in memory of his lamented friend and former tutor, and of Dr. Jackson, late Bishop of London.

The bishopric of Melbourn has been offered to the Rev. George Austen, rector of Whitby. Mr. Austen graduated at St. John's College, Cambridge, was Caius prizeman in 1861, and took a first class in the Moral Science Tripos in 1862. He was ordained deacon in 1864, and priest in 1865, by the Bishop of Lincoln (Dr. Jackson). He was formerly curate of St. Mary's, Nottingham; vicar of St. Paul, Middlesborough; and hon. chaplain to the North Riding Infirmary at Middlesborough. He has been rector and rural dean of Whitby since 1879.

The Record announces that the vicarage of St. Mary's, Islington, vacant by the death of Prebendary Wilson, has been offered by the trustees to the Ven. John W. Bardsley, Archdeacon of Warrington, and vicar of St. Saviour's, Liverpool. Mr. Bardsley is the son of the late Canon James Bardsley, formerly rector of St. Ann's, Manchester. He was ordained deacon in 1859, and priest

in 1860, was curate of Sale, Cheshire, during 1859 and 1860, curate of St. Luke's, Liverpool, during 1860 and 1861, secretary of the Islington Protestant Institute from 1861 to 1864, and vicar of St. John's, Bootle, from 1864 to 1871, when he became vicar of St. Saviour's, Liverpool.

Bishop Titcomb, formerly of Rangoon, has accepted the vicarage of St. Paul's, Brockley.

The magnificent reredos in Winchester cathedral is being carefully restored as a memorial to the late Archdeacon Jacob. It is one of the finest specimens of what may be called the perpendicular lace-work of the fifteenth century. Dean Kitchin has just written an interesting pamphlet describing it.

MISSIONS.

A handsome pastoral staff has been presented to the Bishop of Bloemfontein by the English members of the Bloemfontein Association. It is about five feet in length, the crook is of metal gilt, the rod of polished brown wood, divided by gilt metal rings. The crook is cusped and rises from a cap, the upper portion of which is crested with a boldly bossed knob; below are three detached shields. On one is the sacred monogram, crowned; on the other are the arms of the see—namely, the cross of St. Andrew and the sword of St. Paul, with the words, *Lactabitur deserta et florebit quasi lilium*. The third shield shows the *Agnus Dei* on an altar, surrounded by stars, and the legend, *Fons hortorum, puteus aquarum viventium*. The ring under these shields, as well as the others, are chased like pine cones, the crook itself shows a quatrefoil section.

The new cathedral of Ballarat, Australia, is to be built on the present site of Christ church in that city. It is to be of stone, and the cost is not to exceed £35,000, exclusive of tower and spire.

CANADA.

The triennial synod of the Church of England in the ecclesiastical Province of Canada opened in Montreal, September 8th. The province covers the whole of Canada east of Huron and Niagara, with the exception of the diocese of Ontario. After an impressive service in the cathedral the synod opened in the Synod Hall. The Metropolitan, the Bishop of Fredericton, having delivered his charge, the meeting proceeded to the election of a Prolocutor. The Hon. Mr. Kirkpatrick, speaker of the Dominion House of Commons, and the Rev. Mr. Langtry, of Toronto, were put in nomination. The latter was elected. The rest of the business was purely formal. A pleasant feature of the afternoon meeting was the reception of the American delegates, who entered headed by Bishop Harris, of Michigan, and the Rev. Mr. Langford, secretary of the Board of Missions of the American Church. They came to offer the greetings of the Church in the United States to the sister church in Canada. The Bishop of North Carolina who was also a delegate, was unable to attend.

CHICAGO.

CITY.—The cathedral was opened for services last Sunday, after undergoing extensive repairs. The changes have been made thorough and complete. The organ, which for years stood on the west side of the edifice, has been transported across the church and now stands in the chancel on the east side. It has been enlarged and freshly decorated. The walls and ceiling of the cathedral have been painted and frescoed in neat

designs which give an excellent general effect. The pews have been painted and re-upholstered. The alterations have been made at a cost of about \$4,000.

The services Sunday morning took the form of a choral celebration, during which the Rev. Luther Pardee, the priest-in-charge, officiated. The programme was carefully arranged, the music being rendered by a surpliced choir of fifty voices. The Rev. Mr. Pardee preached, taking his inspiration from the words of David: "The palace is not for man; but for the Lord God." This quotation, he said, should be suggestive to the souls of those who came into the beautified temple for the first time in six weeks. It ought to fill the minds with thoughts of humility, for the palace in which they were permitted to worship was not built for man, but for the Lord God. The church was truly God's house, where man could come on bended knee to commune with the Master, supplicating and giving thanks.

At 8 o'clock evensong was held, the anthem being: "Sound the loud timbrel o'er Egypt's dark sea."

NEW YORK.

CITY.—Bishop Boone of the Chinese Mission is in this country, and might have been seen at the rooms of the Missionary Board. The General Secretary, the Rev. Dr. Langford, attended the Provincial Synod of the Church in Canada, sitting at Montreal, where he made two or three addresses. The clergy are beginning to return to town, the rector of Grace church officiating Sunday September 5. The Rev. Dr. Watkins rector of Holy Trinity, has returned from Europe and was to officiate September 12. On the same day, the Rev. Mr. Donald was to preach at the church of the Ascension, of which he is rector. The Rev. Mr. Rainsford is still lingering in the Rocky Mountains, where as in former years, he is having good success in hunting.

The parish house adjoining the rectory of St. George's, is making good headway, having reached above the ground floor. The building will be the largest of its kind in this city, being 86 x 115. The spire will reach a height of nearly 150 feet. The material like that of the church and rectory, will be of red sand-stone, and the structure will present a fine appearance. The building will be fire-proof throughout and as substantial as iron and brick can make it. Such a noble building serving so many uses would a few years ago when there was talk of moving the church up town, have seemed most unlikely, not to say impossible. St. George's now illustrates as Old Trinity always has done, that the best thing is to stick, even in such an ever-changing city as New York.

MAINE.

The statistics for the last conventional year of the diocese of Maine, show: Families, 1,800; individuals not included in families, 783; Baptisms—infants, 271, adults, 77, total 348; confirmed, 168; communicants, 2,649, (a net gain of 113); Offerings, \$57,673.95; value of property, \$419,090; self-supporting parishes, 10; parishes receiving aid, 12; organized missions, 14; diocesan schools, 2; clergy, bishop, 1; priests, 25; deacons, 2; Sunday School teachers, 202, scholars, 1,791; Church sittings, 9,871.

BAR HARBOR.—Few churches are more widely known and few, if any, more enthusiastically thronged during the summer than St. Saviour's, at Bar Harbor, Mount Desert. For some seasons past the seating capacity of this church has been wholly inadequate,

although five or six services were held every Sunday. Last spring the old church was cut in two and converted into transepts, new nave, aisles, choir and sanctuary being added with double the number of sittings, (600). A lofty and somewhat pretentious tower (more like a dome than a tower,) has also been built and a superb marble altar, one of the finest in New England, has been erected as a memorial. The church being thus substantially new and free from debt, it was solemnly re-consecrated on August 26. The service was hearty and reverent. Appropriate addresses were made by the Bishop of the diocese, and by Dr. Williams, the Lord Bishop of Quebec. The Bishop of Massachusetts was also in the chancel. Bishop Doane was prevented from coming on account of the sudden death of a near relative. The clergy present were the Rev. Dr. Eliphallet Nott Potter, the Rev. Messrs. Neilson, of Geneva, N. Y.; Wyllys Rede, of Northeast Harbor; Chas. J. Mason, R. L. Howell, Augustine Amory, Alex. Vinton, Leonard Storrs, of Brookline, Mass., and C. S. Leffingwell, rector of St. Saviour's. The offerings were devoted to the interest of the Maine missions, whose annual stipend from the General Board, will be cut down some \$700 or \$800 this year. A generous lunch at the rectory for the clergy and their friends was provided by the ladies of the parish. The first services in the old church were held in 1878. The present rector, the Rev. C. S. Leffingwell, assumed charge in 1879, during August of which year were held the consecration services.

LONG ISLAND.

BROOKLYN.—A tablet has been placed in the chapel of St. John's Hospital, by Mr. George A. Jarvis, in memory of his wife, Mary McLean Jarvis, who died over thirty years ago. For a long time she was a communicant of Christ church, and is still lovingly remembered. Mr. Jarvis also endowed St. John's Hospital with \$5,000, the Orphanage with \$6,000, and the Home for the Aged, \$4,000, all of the Church Charity Foundation.

Memorial gifts in the shape of brass vases for the altar, a set of chalice veils, a chancel rail, etc., will be presented to Trinity church, East New York. The church, which will be ready for occupation in a few weeks, is to be adorned with a brass pulpit by Mrs. Elsegood, in memory of her late husband, the rector of the church.

MISSOURI.

ODESSA.—Last Spring the chapel at this place was demolished by a cyclone. Encouraging progress towards rebuilding is being made. The clergy and laity of the diocese have to some extent contributed to the object, although it is acknowledged that the summer months are not the most auspicious time for gathering large offerings.

ST. LOUIS.—The consent of Bishop Tuttle has been given for the formation of a new parish in the western part of the city. The originators of this movement were formerly connected with St. Peter's church.

For some months past laymen in this city have had very much to heart the establishment of missionary services in the extreme eastern part of St. Louis, near the river, in a section almost entirely devoid of Church privileges. Bishop Tuttle approves of calling the Rev. Mr. Greene of Toronto, Canada, to undertake the work in this neglected field, and it is hoped he will be able to enter upon duty early in the autumn.

MACON.—A large congregation gathered in St. James's church to greet our new Bishop on his visitation to that place on Tuesday evening, September 7th. Dr. Runcie of St. Joseph, the Rev. Messrs. Hatch, Talbot, and McFarlane taking part in the service. A delightful reception was tendered the Bishop by the Rev. Ethelbert Talbot, after the service, a large number of leading citizens of Macon being present.

WESTERN TEXAS.

SEGUIN.—A correspondent makes the following appeal which deserves a generous response:

"Friday, August 20th, a terrible storm swept over this portion of Texas, and blew down the tower of our church, and wrecked the building so that we have no place of worship. Our parish is small, and the people poor. The tornado did great damage to property, and nearly destroyed the cotton crop which was white for the harvest, and was the chief reliance of the community for a subsistence. To repair the church, and rebuild the tower, seems almost impossible now. It is only little over a year since the tower was completed; it was built by the ladies of St. Andrew's Aid Society, and was the result of much labor and self-sacrifice, and was only completed after years of weary waiting. We sincerely hope that some of the readers of THE LIVING CHURCH will aid us, so that this little flock in the wilderness shall not remain shelterless. Remit to Miss Kate Jones, President St. Andrew's Aid Society, Seguin, Texas.

CENTRAL NEW YORK.

The summary of statistics reported in the journal of the 18th annual convention is as follows: Clergy canonically resident, 95; candidates for Holy Orders, 6; postulants, 9; licensed lay readers, 10; deaconesses, 2; whole number of parishes, chapels and missions, 140; churches consecrated during the year, 1; corner-stones laid, 5; whole number of churches, 131; rectories, 56; families, 7,856; Baptisms—adults, 393, infants, 969, total, 1,362; Confirmed, 852; communicants, 13,154; Marriages, 455; burials, 831; Sunday Schools—teachers reported in 103 parishes and missions, 1,072, scholars, 8,427; total amount of offerings, \$247,627.89; value of Church property, \$1,500,000.00; amount of insurance reported, \$618,950.00.

VIRGINIA.

Nearly \$11,000 has been paid the treasurer of the contingent fund, and he will be glad of amounts which are still in arrears, at an early date.

For July (and two previous months) W. L. Ziminer, treasurer of the colored work, acknowledges the receipt of \$785, towards the same. These funds are applied to the credit of St. Stephen's Church school, (colored) Petersburg, Va.

HICKORY GROVE.—The Rev. A. P. Gray has received, since July, \$50.00 towards his work at Ewell's chapel at this point. A neat church will now speedily go up here and it is greatly needed by the handful of people whom he has succeeded in gathering.

MICHIGAN.

The journal of the diocese of Michigan gives the following statistics: Clergy canonically resident, priests, 67; deacons, 8; total, 75; candidates for Holy Orders, 2; licensed lay readers, 60; parishes in union with the convention, 64; missions and stations, 63; Baptisms: infants, 1,254; adults, 304; total, 1,558; Confirmed, 848; communicants: present number, 10,488; Marriages, 422; burials, 609; Sunday school teachers and officers, 1,177; scholars, 9,961.

IOWA.

COUNCIL BLUFFS.—The first services in the new church building erected by St. Paul's parish were held on Sunday, Sept. 5th, by Bishop Perry and the Rev. T. J. Mackay, rector. At the morning service, the Bishop confirmed 24 persons and addressed them. Instead of the usual sermon, Bishop Perry made an address congratulating the parish upon the beautiful church and the success which had followed the indefatigable work of the zealous rector. The Rev. Mr. Mackay followed in words which deeply moved the large congregation present. He then made a statement of the financial needs of the parish and of the amount which was still needed to enable the vestry to offer the church for consecration. The offerings at this service amounted to \$1,400, a larger sum, according to Bishop Perry, than was ever given before at a single offering in the diocese. A full choral service was rendered in the afternoon, Bishop Perry preaching the sermon.

The church is of Gothic style of architecture, the side walls being higher than usual, allowing of larger windows in the nave, thus insuring plenty of light, and a bright, cheerful auditorium. The walls are of Missouri sandstone in rough ashlar. The stone being easily cut, the architect has seized this opportunity to display the beauty of design in carving to an extent rarely seen even in the most costly churches in the land. The tower and west front of the building is a beautiful blending of the rough ashlar with exquisite carving, giving an appearance of grace and strength, which must be seen to be appreciated. In the work of the interior nothing could be added to make it more perfect. The great west gable, rising to a height of sixty feet, terminated by a stone cross, is flanked on the north by the massive tower, and on the south by the octagon wing, which forms the rector's study. It is pierced by a rose window, thirteen feet in diameter, and beneath this window is a porch running across the entire front, in which are three main entrances, the doors being in solid oak of the best workmanship. The transept on the north adds a beautiful feature to the outside appearance of the structure, with its Gothic porch and oak doors, like the great west front. This transept is intended to be used as a lecture-room and is to be divided from the nave by the pipe organ, which, it is hoped, will ere long be heard in the new church.

The entrance to the church is by three massive doors in the west facade, admitting to a spacious vestibule, on the north of which is a room, fitted up for a cloak and umbrella room, while the beautiful octagon room on the south is the rector's study, it being beautifully fitted up for that purpose. Every window and every article of furniture is a special gift, and the room is a special feature of the church, being so admirably adapted for the various uses of an active, working parish. In addition to these rooms are two rooms at the east end on each side of the chancel, while the room in the tower upstairs is intended for the storing away of sewing material and garments to be made by the ladies' society of the parish. Over the vestibule is a gallery capable of seating fifty people, which can be used when occasion demands.

Entering the nave the attention is attracted by the lofty roof rising to a height of fifty-six feet from the floor, and supported by a self-supporting truss as unique in construction as beautiful in design and appearance. It seems to

be an adaptation of a bridge truss to the gothic ecclesiastical style of the structure, each truss in rounded arches terminating in a Latin cross. The architect can certainly rest his reputation upon this most beautiful specimen of work, which must be seen and studied to be appreciated. The roof is supported by this truss, without the aid of pillars, thus leaving every seat in the church available and of equal value for seeing and hearing.

The walls of the nave and ceiling are painted in quiet colors, no contrasts being visible, and all blending in perfect harmony, the stained glass windows being the only bright coloring save in the chancel, where the decorations are in beautiful taste and quite elaborate.

The central point of the church is the stately and massive altar and reredos, the gift of Mrs. Marshall Key, in memory of her husband. The panels of the altar are carved in bold relief, the central panel containing "I. H. S.," the side panels the grapes and wheat, symbolical of the bread and wine. The reredos extends beyond the altar on either side and to the bottom of the windows, the central panel being illuminated in blue and gold, forming a background for the beautiful brass cross. On each side of the cross are large brass vases, given as a memorial to Mrs. Sybil Stiles by her sister, Mrs. Mary Robinson. The credence table to the right of the altar is of oak, and is the gift of Mrs. U. H. White. The chancel rail is also a memorial given by Mrs. C. E. Sholes, and is a fine specimen of carving. The beautiful altar books are the gift of Mrs. I. H. Fuller. The clergy stalls are in keeping with the rest of the furniture, and were given by Mrs. Mary E. Benson. The chancel chairs are the ones used in the old church, newly upholstered in peacock blue damask, by Mrs. Shepherd. The brass altar desk was presented by Mr. Van Giesen and is an enduring and beautiful memorial. Standing on the north side of the chancel is a beautiful lectern in solid brass, the gift of Mrs. John N. Baldwin. South of the chancel is the pulpit, a piece of oak carving which would require more space than can be here spared to describe. The side panels are carved with the emblems of the four evangelists, the centre panel representing, "The Sermon on the Mount." This exquisitely beautiful gift is presented to the church by the heirs of the late Robert Percival, and is inscribed on the base: "To the glory of God, and in loving remembrance of Robert Percival."

The windows of the church are all memorials, and consequently very beautiful. The Stewart memorial window, in the south gable, is a specimen of work rare in this country, being evidently an endeavor on the part of the artist, Mr. N. H. Eggleston, of New York, to reproduce the effect obtained by the ancient workers in stained glass.

The great rose window in the west gable is the gift of the "Acme Club," a society of young ladies in the Church whose untiring energy and faithful work has resulted in the purchase of one of the most attractive windows in the church.

One of the windows in the nave is that presented by Ivanhoe commandery, No. 17, Knights Templar. On it is emblazoned the emblems and banners of the order. "The Beausant," or black and white banner of the Templar, occupying the east window, the red cross banner with Maltese cross, the west, both windows having a heraldic design, the center top panel bearing the lamp and banner, or "Agnus Dei," and the

inscription, "In Hoc Signo Vincas."

The chancel windows, five in number, are especially beautiful, being figure windows, the north window representing St. Paul, and is presented by Mrs. Richard Green, in loving memory of her grandfather, Mr. George Hood, Boroughbridge, England. The central window is the Sistine Madonna, a full-length and accurate copy of Raphael's celebrated painting. This window was given by the Sunday School in memory of Lee Webb, son of the former rector of St. Paul's church. This window has on each side of it a copy of Fra Angelico's angels, one being presented by the young men of the church, the other by the young ladies. The south window in the chancel contains a figure of the Good Shepherd, and is presented by Mrs. Montgomery to the memory of her grandfather, Sylvanus Dodge. The chancel windows, as all the windows of the church with the exception of three, are from the manufactory of McCully & Miles, of Chicago, and are beautiful specimens of the art of glass staining.

Those who gaze with so much admiration upon this beautiful structure, and who know the history of its building, even from casual observation, must admire still more the energy, pluck and persistence of the rector, the Rev. T. J. Mackay, who has been a daily inspiration to any and all who felt their own energies flagging, and their confidence in its success waning. To him is due the credit for even the incipency of the great enterprise, and from a feeble start he has worked on, overcoming many obstacles, until now, when the building in all its beauty appears in reality, as he saw it long ago in his confident looking futureward, he modestly shrinks from receiving praise for what he has done.

NEW MEXICO AND ARIZONA.

In St. Paul's chapel, Las Vegas, on the 18th day of August, met the 7th annual convocation of this missionary jurisdiction, Bishop Dunlop in the chair, and all the clergy save one present. After the Litany, said by the Rev. E. W. Meany of Santa Fe, the Rev. W. L. Githens of Albuquerque preached an excellent sermon on "The Old Paths," and the Bishop celebrated the Holy Eucharist. Proceeding to business, the Rev. Dr. Cross was chosen secretary, and the usual committees appointed. Bishop Dunlop's address was full of interest, showing the last year to have been far the most successful in the history of the jurisdiction. Travelling great distances and working with unflagging energy, he has visited once during the year every accessible point in these two great territories, many of them twice, and some of the more interesting and important half a dozen times; preaching in forts, mining camps, mountain hamlets, friendly Indian towns, and visiting everywhere from house to house. With little means, he has secured church lots in several of the missions, and provided comfortable homes for the missionaries, wisely determined to go no faster nor farther than his slender treasury will warrant, neither for churches nor rectories allowing any debt to be contracted. By transfer, he has lost two clergymen and received two others. In the absence of ordained ministers, a trusty band of faithful lay readers sustain the services of the Church in many important places. The Bishop has laid his hands upon 34 neophytes in the two territories, baptized 34, solemnized four marriages, and laid one Church corner-stone. Valuable improvements and substantial growth are reported at Santa Fe. Un-

der the zealous efforts of the Rev. W. L. Githens, Albuquerque begins to "blossom as the rose." Even Tombstone responds to the touch of the Rev. Thos. W. Haskins with the thrill of a new life pulse. As for Las Vegas, the most hopeless flint-bed of the Rocky Mountains, we seem at last to have struck the promise of "living waters." The new St. Paul's is rising, as beautiful a piece of stone work as can be found anywhere west of the Mississippi. Already the walls are nearly finished. In two months more the structure will be roofed and floored, and a grand battlemented tower will look bravely up to heaven. Four thousand more will suffice to complete the work so far as at present contemplated, leaving the transept and chancel for "a more convenient season."

In Socorro, Tucson, and Phenix, the ladies have been engaged with commendable zeal, in raising money for church building; while in Silver City, without the aid of a missionary, and amid great depression and discouragement they have lessened considerably the debt upon the rectory.

The Bishop's address contained an account of his visit to Mexico, from which a few items are here condensed:

"Last February, having occasion to visit the southern portion of my own field, I continued my journey to the city of Mexico. I had a great desire to see that wonderful land, but was still more anxious to examine personally the missionary work carried on by what is known as 'The Church of Jesus in Mexico.' Sunday, the 21st, I preached in the English chapel in the morning, and in the afternoon attended the mission services in the church of San Francisco. I made a short address in English which was translated by the missionary, Mr. Rodriguez. On the following Sunday I administered the Holy Communion in the morning, and in the afternoon confirmed 50 Mexicans. The next morning, with Mr. Rodriguez, I went to visit a mission in the State of Hidalgo, where Mr. and Mrs. Gueriero received and treated us with the utmost courtesy and consideration. That night, in a unique chapel, built by our host at his sole expense, constructed entirely of stone, roof and all, I confirmed 93 persons in Spanish, and afterwards addressed them in English, Mr. Rodriguez interpreting. There were present and assisting in the service two native priests; the whole number connected with the mission being four. The little chapel was crowded to its utmost capacity, the greater part standing. I was much impressed with the reverence and earnestness of the congregation on all occasions of public worship. I do not know anywhere so hopeful a field for mission work as in Mexico, if conducted on Churchly lines and with ordinary prudence and judgment."

The delegates-elect to the General Convention are: The Rev. E. W. Meany and the Hon. L. B. Prince; with the Rev. W. L. Githens and the Hon. W. C. Hazledine as alternates.

MASSACHUSETTS.

BARNSTABLE.—There seems to be a very encouraging outlook for the Churchmen of Barnstable and vicinity, in the matter of a Church building. The services are no longer an experiment. Four years of self-sustaining proves the need of a permanent organization. With the sum already in bank, and the assurances from individuals in the diocese and out of it, the long-prayed for permanent work seems about to

be undertaken. The Rev. S. Brainard Duffield has been engaged to officiate during the present season, and is devoting his time and influence to secure the remaining funds necessary to buy a suitable lot and erect a Churchly building. The furnishing of the interior is largely provided in memorial gifts, especially for the chancel. This present week a lady living in Connecticut offered a stone font. The patient waiting has proved no loss, both in regard to testing the strength of the society, and in the kind offers of memorial gifts that undoubtedly will allow the people to have in the end a costlier church than they would have felt able to build and furnish.

NORTH CAROLINA.

The following summary of parochial reports is taken from the journal of the 12th convocation: Families, 645; souls, 2,473; Baptisms, adults, 63, infants, 205, total, 268; Confirmations 194; communicants, present number, 867; Marriages, 84; burials, 107; Sunday schools, officers—teachers, 131, scholars, 1,050; total offerings, \$21,257.09.

PITTSBORO.—After the fire of March, 1885, the congregation of St. James's enjoyed the use of St. Bartholomew's and the Masonic Temple. The mission has since then paid off all the debt on its lot. The rector teaches a day school at his residence, there are thirty or forty communicants, about the same number in parish school, and the regular services have not been interfered with by the fire.

MONROE.—A Bible, a Prayer Book and \$239 have been sent the parish here, through the hands of friends; and besides these, a few other articles. The chapel is not well appointed.

TRYON.—At the Tryon City Mission, the Rev. Mr. Jones has done, as at other places, substantial work. A log church rude, but for now sufficient has been put up for the colored near here. The indefatigable missionary, the Rev. E. A. Osborne, the Rev. Messrs. Bell, Tracey and Knauff have all rendered valuable aid at this point. At Whiteside, by means of help from Bishop Lyman and others, a nice church has been erected. The "people have a mind to work," and the place is well named—"Try-on."

TENNESSEE.

CHATTANOOGA.—The corner-stone of the new St. Paul's church was laid September 7, by Bishop Quintard, assisted by the rector, the Rev. Geo. W. Dumbell, the Rev. Thos. F. Gailor and other clergy.

The services commenced with the celebration of the Holy Communion in the old church, at 7 o'clock. A large number of persons were present and the rector was celebrant. Morning Prayer was said as usual at 9 o'clock, after which Bishop Quintard administered Confirmation. At 10 o'clock there was the second celebration of the Communion, at which Bishop Quintard was celebrant, the gospel being read by the Rev. H. H. Sneed, late rector of the parish, and the epistle by the rector.

At the conclusion of the services at the old church, the Bishop, clergy and choir, accompanied by the whole congregation, proceeded to the site of the new church, corner Seventh and Pine streets. On reaching the corner of Seventh street the processional hymn was commenced by the choir, who continued singing until the ground was reached. The services were then commenced in accordance with the programme already published. After the Bishop had duly laid the corner-stone,

he proceeded to deliver an address to the large congregation present, upon the significance of the ceremony. He was followed by the Rev. Thos. F. Gailor of the University of the South, in a forcible presentation of the claims of the Church.

The church is being constructed from the plans of Mr. W. Halsey Wood, of New York and Newark, N. J. It will accommodate 900 worshippers, but can be made to hold 1,100 whenever desired, the adjoining school building being so planned that by the removal of a screen the ground floor room becomes a quasi-transsept. The rectory is being erected on one side of the church, and the schools on the other side, the whole forming one magnificent and imposing pile. The rectory will communicate by a cloister, with the church tower, on both the ground and first floors. The rooms in the tower will be 24 feet square inside, that on the ground floor forming the choir vestry, and that on the first floor the rector's study.

A triforium will run round the church at a height of 17 feet from the nave floor, and there will be an entrance from the upper rooms of the school into the triforium. The baptistry is built out from the nave near the main entrance door, access to it being had through an arch its entire size, so that the baptismal service can be witnessed by the congregation. The roof will be of open timbers and 52 feet above the floor. No plaster will be used upon any part of the walls which will be finished inside in variegated brick and slabs of terracotta. There will not be any windows in the walls of the apse, the light being taken in from the roof for this part of the building.

Many valuable gifts have already been promised. The altar which will be of large proportions, is to be of white marble, with reredos of marble and terracotta; it is presented by Miss Humphreys of Washington, D. C. The pulpit of open brass work on a stone pedestal is to be presented by two parishioners in memory of a husband and a son. The organ which will be large and powerful is provided by the women's Guild, the choir screen by the Guild of St. Agnes, and the font by the children of the parish school.

Already the walls present an imposing appearance. The length of the church is 146 feet.

Thus is now fairly under way, a work sorely needed in St. Paul's parish, Chattanooga. The old church has, for some time past, been too small; and latterly utterly unable to accommodate the ordinary congregation, the communicants alone numbering over 400, whilst the members by baptism exceed 800. A short time ago the building committee were on the point of giving instructions to the architect to cut down the plans and reduce the size of the church, in order to save expense, when Mr. Dumbell received a cheque for \$2,000 from a noble-hearted Churchman of New York, on condition that the seating capacity of the church be not reduced. The plans are therefore now being carried out in their integrity and the rector hopes with some further assistance to be able to push the work through without pause to its completion.

QUINCY.

WARSAW.—Two beautiful memorial windows have just been placed in the chancel of St. Paul's church. One represents the Good Shepherd, a life sized figure of the Blessed Lord, whose tender, sad compassionate face is bending over a lamb He holds in His left arm,

with the right hand He clasps the Shepherd's crook. A bright aureole is above His head, the drapery ruby and white, the position, standing near a palm tree. This window is given by Miss Clara Knox in memory of her grand parents, John and Harriet Hill. The other window is St. Paul at Athens. The Apostle to the Gentiles seems imbued with life and energy. The earnest expression of face, uplifted arm and poise of figure as if speaking, are grandly portrayed. This window is in memory of Wm. F. Coolbaugh of Chicago, given by his daughter Mrs. B. F. Marsh. The segments of both windows represent the sky and are treated alike, as also is the border of olive leaves alternately with jewels. The ventilators contain the inscriptions, and are thickly studded with jewels. The glass is antique and opalescent. These beautiful and perfectly constructed windows were made by Mr. George Drake of Cleveland, O.

KANSAS.

The Bishop visited the church of St. Paul, in Leavenworth, on the eleventh Sunday after Trinity (September 5,) and after preaching an interesting sermon on the Gospel for the day, confirmed a class of 15 persons, presented by the rector, the Rev. T. C. Tupper, D. D. In the course of his remarks, the Bishop gave the new rector, who took charge about two months ago, a hearty welcome into the diocese and congratulated the people of St. Paul's on securing his services. Since the incumbency of Dr. Tupper, the congregations have increased 100 per cent. and a new life seems to be infused into the parish, which has been at least a year without pastoral oversight. In the evening the Bishop delivered an excellent and instructive discourse. Chaplain T. W. Barry, U. S. A. was present and assisted in the morning services.

MINNESOTA.

ST. PAUL.—St. Luke's hospital has recently paid off its entire indebtedness, and so soon as sufficient money is advanced the Board of Trustees are ready to add to the size of the building—a building already too small to satisfy the demand made upon it by the 260 patients whom it yearly accommodates. Both schools of practice are admitted, and aid is never asked from those outside the Church. During the year, \$800 have been contributed by the parishes here. About one half the patients pay; over a hundred surgical operations occur annually.

The Rev. James A. Gilfillan is engaged in securing an accurate list of the names in the Ojibway (or Chippewa) tongue, of all the lakes and rivers of Northern Minnesota; and the result of his labors will be a valuable addition to our geographical knowledge.

He is also occupied in retranslating portions of the Prayer Book into the Ojibway language. The Prayer Book as used among the Ojibway is the English, that book having many years ago been done into the Indian tongue for the Indians of Canada.

FARIBAULT.—Enough money has been received from the executors of the will of the late Mrs. H. D. Huntington (Mrs. Shumway before her last marriage) to enable the Bishop and his advisers and cooperators to proceed to the erection of one of the memorial halls for which the deceased bequeathed a liberal amount. It will be in keeping with the architectural character of our other ecclesiastical buildings.

PENNSYLVANIA.

Fifty-four bishops have given their consent to the election of Bishop Ozi

William Whitaker, D. D., as assistant-bishop of this diocese, and twenty-three Standing Committees have done the same. With the consent of the Standing Committees of two dioceses more, a canonical majority will have been secured, and then the Standing Committee of Pennsylvania will notify the parties indicated in the Canon, that the Rt. Rev. Dr. Whitaker, of Nevada, has become the Assistant-Bishop of the diocese of Pennsylvania. The probabilities are that the Assistant-Bishop will not formally enter upon his work in Pennsylvania until after the adjournment of the General Convention to be held in Chicago, in October.

The health of Bishop Stevens continues to improve. He expects to attend the meeting of the General Convention at Chicago next month.

By the will of the late Joseph E. Temple nearly \$200,000 are bequeathed to charitable institutions. He leaves in trust \$5,000 to each of the following institutions: Home for Consumptives, No. 41 Spruce street; Pennsylvania Hospital, Episcopal Hospital, St. Joseph's Hospital, Pennsylvania Widows' Asylum, Howard Institution, Franklin Reformatory Home, Pennsylvania Workingmen's Home for Blind Men, Home for Aged and Infirm Colored Persons, Philadelphia Lying-in Charity and Nurses' Society, Female Society for Relief and Employment of the Poor, Merchants' Fund, Industrial Home for Girls, Pennsylvania Society to Protect Children from Cruelty, and the New Century Club. To the Ophthalmic Hospital and Pennsylvania Hospital is bequeathed the sum of \$10,000 each for the maintenance of free beds. To the Academy of Fine Arts is left \$20,000 to the endowment fund, and \$5,000 towards the fund for the purchase of the paintings of deceased American and foreign artists, to be added to the Temple collection.

The total of philanthropic bequests amounts to \$185,000. The private bequests make the total amount \$345,000.

The income of the \$50,000 given by him during his life to the Pennsylvania Museum and School of Industrial Art also becomes available.

ALBANY.

Messrs. Joseph W. Fuller and James Gibson have been appointed lay deputies to General Convention in place of Erastus Corning and James Forsyth.

ALABAMA.

MOBILE.—The Rev. G. C. Tucker, rector of St. John's church, entered upon the second year of his pastorate, on Sunday, September 5. The review of the year testifies to great zeal and hard work. During the past year he made nearly 1,000 pastoral calls and sick visits—not reckoning social or merely friendly calls on his congregation. He held divine service 245 times and attended 82 meetings of chapters of St. John's Guild. He baptized 113 infants and adults, married 22 couples and read the service at 58 funerals.

SOUTH CAROLINA.

For the first time in many years the church bells of Charleston have been silent on Sunday, Sept. 5th. Not a bell rang out, when the usual hour for service arrived. The chimes of St. Michael and St. Philip were dumb with the rest. To have rung them would have brought spires and walls crashing upon the street, even if any man could have been found mad enough to venture to attempt the feat.

There were many impressive religious gatherings, some in churches that were partly wrecked, but had been

made temporarily useful, and others out of doors, in cases where it was not safe to expose the congregations to the risk of falling bricks, plaster, or timbers.

The negro meetings in all the squares where they have camped were kept up intermittently all through the day. They were marked by great zeal in prayer and singing, the preachers all alluding to the calamity of Tuesday as a visitation of God for the correction of disobedient and wicked children. In a corner of Bay street, next the post-office and within a sort of court, walled by cracked and tottering buildings, the colored people met at 4 o'clock. There were men, women and children in the serious congregations, some seated in chairs, some upon the curbstones, and by far the larger number upon a high ridge of bricks thrown down from the walls of the post-office building. The afternoon meeting of the colored people in City Hall square was held in the shadow of City Hall, and the lungs of the congregation mingled with the shouts of playing pickaninnies and the rattle of carriages and carts. All the preachers alluded to the terrible events of that Tuesday night, and in trembling voices recalled the moments of horror endured by their hearers.

The congregation of the Holy Communion, of which the Rev. A. Toomer Porter is rector, had services on the arsenal grounds. Bishop Howe read service and preached in St. Stephen's chapel to the congregation of St. Philip's. Bishop Howe said he was reminded of the time when the shells were being thrown into the city and people were forced to go into the streets to save themselves from being destroyed with their houses. Again it carried him back in mind to the great fire which at one time had devastated the city, and then again it recalled to mind the cyclone, which only last year wrecked the city and dismantled its homes. For the fourth time they were called upon to face misfortune. In those times they were in the hands of man, but now they were in God's hands. It was not through any fault or doing of theirs that the earthquake had ruined their churches and dismantled their city, but it was the Divine Power that they had to face. Better to have God's hand shaking us as it had done during the past week than to be at the mercy of the drunken and lawless. Better to have God than the anarchist, to have the physical than the moral earthquake, which recognized nothing sacred. Charleston had been spoken of as a fated city, and so it really seemed. Perhaps some may have said, as was said in the olden times: "Master, who did sin? this man or his parents?" It was one of the misfortunes of the afflicted to have the sufferings connected with guilt. Many believed that these troubles had been brought upon the devoted city of Charleston because of her sins, but it was not so. These things had been done to discipline them, and now that they had been disciplined, let Charleston wipe away her tears and rouse herself to the duties of the future, and God would place her on a foundation firmer than rock.

Bishop Howe has published the following brief appeal for aid in rebuilding the churches in Charleston.

I give below our needs:

St. Philip's church and Church Home. Both much injured. St. Philip's is the mother Church of the diocese—a parish since 1675.

St. Michael's church, a Colonial church built in 1757. The damage is very serious.

St. Paul's church, the largest in the city, built in 1816, very badly damaged.

Grace church, badly damaged.

St. Luke's, not seriously injured, but needing repair.

Colony church, a free church for colored people, seriously hurt.

St. Timothy's chapel needs rebuilding. Yesterday we worshipped in open air. With their houses not habitable, how can these people repair their churches?

"Any money sent to Bishop Howe for the above purposes will be distributed according to my best judgment unless otherwise directed. I think we need at least \$100,000. W. B. W. HOWE.

Bishop, Diocese of South Carolina.

YORKVILLE.—The Bishop confirmed five persons at the church of the Good Shepherd here, August 29, holding two services and preaching; the Rev. Benj. Allston aiding him. A few miles off, at the Spring, convocation services were held, five or six of the clergy attending, and much interest being displayed.

EASTON.

It is supposed that at least 700 persons attended the recent anniversary celebration at Green Hill, of the church at that place. It was put up in colonial days, and the old Bible then used is still in use. The Rev. F. B. Adkins presided at the memorial exercises; the sermon was from St. Luke xxii: 26, by the Rev. Mr. Miller of Baltimore. Addresses were made by Dr. Leakin, by the Rev. G. W. Bowne, of Salisbury and by the Rev. F. W. Hilliard of this diocese.

Two hundred and twenty-two have been confirmed by the different Bishops who, during the vacancy, have officiated for this diocese. Dr. Barten has been made a member of the diocesan board of trustees, and Hon. Jas. A. Pearce, of the Board on diocesan funds.

The Rev. Dr. Fair preached at the opening of the new Christ church, Cambridge, the rector, Dr. Barber, and others being present. Four years ago, on Thanksgiving Day, the old church was destroyed by fire.

It is probable that another special convention for the election of a bishop will be called for the last week in September.

NEBRASKA.

NORTH PLATTE CONVOCATION.—This Convocation held its sessions last week in St. James's church, Fremont, the Rev. John Hewitt, rector. The subjects for discussion were these: 1. "In what Way can the Church best Promote Christian Unity?" Writer, the Rev. Robert L. Stevens; speaker, the Rev. Edward Lewis. 2. "The Priesthood of the Laity." Writer, the Rev. Thomas Stafford; speaker, the Rev. W. H. Sparling. 3. "The Uses of Convocation." Writer, the Rev. Robert Scott; speaker, the Rev. E. H. Gaynor. 4. "Ritual Uniformity—to what Extent Expedient?" Writer, the Rev. E. T. Hamel; speaker, the Rev. Alex. Allen. 5. "Uses of the Press in Diocesan Work." Writer, the Rev. Robert Doherty, S.T.D.; speaker, the Rev. James Patterson. 6. "Restoration of Synods." Writer, the Rev. H. B. Burgess; speaker, the Rev. John Williams. 7. "The Oldest Books in the World." Writer, the Rev. M. F. Carey; speaker, the Rev. R. H. F. Gairdner. 8. "To what Extent may Ministers of this Church Affiliate with Ministers of the other Christian Bodies?" Writer, the Rev. John Hewitt; speaker, the Rev. C. L. Fulforth. 9. "Church Colonization—its Importance to the Diocese." Writer, the Rev. John V. Lewis; speaker, the Rev. J. W. Gilman.

"ASK AND IT SHALL BE GIVEN YOU."

BY C. H. B.

"Ask what thou wilt; it shall be done for thee,

Each prayer is heard before My Throne above;

No prayer is left unanswered, made to Me In holy fear, and penitence and love."

"I know it, Lord; yet I remember well The gifts I asked of Thee in early years,

They are not mine—their joys I cannot tell For there is nought, save pain, and grief, and tears."

"Didst thou, my child, pray for them in My Name,

Obedient to the Father's holy will? Or didst thou—thought of sorrow deep and shame—

Seek God's sweet gifts for thine own pleasures still?

The prayer is thine—the answer is Mine own;

It ever comes on wings of mercy sent, Wrapt in the cross that daily weighs thee down,

Folded within life's blessings to thee lent. Be strong and patiently await My will,

Thy prayers shall find a home within My Heart;

Be faithful unto death, that I may fill Thy soul with joys which never shall depart."

"Do what Thou wilt, it shall be well for me; I give myself to Thine eternal love.

Grant to me, Lord, in Thy good time to see The answer to my prayers in realms above."

BOOK NOTICES.

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

THE PHILOSOPHY OF THE SUPERNATURAL. The Bishop Paddock Lectures for 1886. By W. H. Platt, D.D., LL.D. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, \$2.50.

These lectures were delivered before the students of the General Theological Seminary by the Rev. Dr. Platt, who was chosen by the Board, created by the trust of Mr. Geo. A. Jarvis, the founder of the Bishop-Paddock Lectureship. They furnish one with such solid reading that it is to be regretted that the lecturer was unable to reproduce the popular form of illustrations that he employed in their first delivery, as the topics need all the illustration they can have to commend themselves to the general reader. The Philosophy of the Supernatural is of course approached from a Christian standpoint, and the arguments seem rather adapted to strengthen faith in the supernatural of those who already hold it. The arguments are marshalled in an orderly and systematic manner and from an induction of natural facts are deduced supernatural principles. The first lecture treats of "supernatural power" and the remaining six lectures of "methods of supernatural power." The summary of the argument is that facts imply a factor which further implies power, and as the facts are natural, the factor which is greater than the facts must be supernatural. This power manifests both causative and derivative phenomena, and is a Being and a Person, in other words, God.

The varying methods of Supernatural power are eloquently illustrated in their relations to Miracles, Providence, Law, Creation, Evolution, as seen in Correlation, in the Correlation of Force and in Persistence. It will be seen that the lectures cover a wide ground, and the believer will find a noble vindication of some of the fundamental principles of the faith. Students of theology will welcome this fresh setting of the old argument of Paley, and the seminary is to be congratulated upon securing so able a lecturer as Dr. Platt, and Dr.

Platt is also to be congratulated upon having done his work so well. We hope the book will be widely studied.

THE articles of interest in the August number of *The Fortnightly Review* are: "Competitive Examinations," by Gordon Grey; "Greek Peasant Life," by Theodore Bent; "Oliver Wendell Holmes," by Edward Delille.—In *The Nineteenth Century*, "In an Indian Jungle," by Prince Carl of Sweden and Norway; "Letters and Letter-writers," by the Rev. Dr. Jessop; "Are Animals Happy?" by Briggs Carlill; and "A Note on Genesis and Science," from Gladstone.—In *The Contemporary*, "On the Study of Science," by Sir John Lubbock; "Present State of Research in Early Church History," by Adolph Harnack; and "Contemporary Life and Thought in Germany," by Prof. Geffcken. (Leonard and Scott Publication Company, 1104 Walnut St., Philadelphia.

CASSELL'S National Library issued weekly. Price ten cents each. [Cassell & Co., Limited, 739 Broadway, New York.]

NATURE AND ART. By Mrs. Inchbald. HAMLET. By William Shakespeare. VOYAGER'S TALES from the collection of Richard Hakluyt.

ESSAYS. By Abram Cowley. SIR ROGER DE COVERLEY and THE SPECTATOR'S CLUB. By Richard Steele and Joseph Addison. MERCHANT OF VENICE. By William Shakespeare. PLUTARCH'S LIVES of Alcibiades and Coriolanus, Aristides and Cato, the Censor. Translated by J. & W. Langhorne.

CASSELL'S Rainbow Series of original novels. Price 25 cents each. [New York: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co.]

SCRIPPLES. A novel. By Mrs. J. H. Watworth. WITNESS MY HAND: A Fenshire Story. By the author of "Lady Gwendolen's Tryst."

MARVELOUS IN OUR EYES. A Story of Providence. By Emma E. Hornbrook. A MORAL SINNER. By Myrtila N. Daly.

WANTED—A SENSATION. A Saratoga Incident. By Edward S. Van Zile.

The contents of *The Church Eclectic* for September are as follows: "The Historic Basis of the Faith," by Causden Browne, Esq.; "Mystical Interpretation of Holy Scripture," *Church Quarterly Review*; "Ritual—Its Present Position," *Church Times*; Canon Hole's Address on the Church of England; "A College Library and its Uses," by Hon. J. M. Woolworth, LL. D.; "Notes on Hymnology I.," by Prof. Thornton; "Dr. Dix's Sermon at Trinity College;" Miscellany, etc. [W. T. Gibson, editor and proprietor, Utica, N. Y.]

The Church Review for September contains the third of Dr. Huntington's articles on the Book Annexed: "Hegel's Philosophy of Religion," by Dr. Macbride Sterrett; "The Theology of the Hebrew Christians," by Dr. C. K. Nelson; "The Hymnal," by Dr. Samuel Benedict. Dr. Cartwright reviews Dr. Platt's Paddock lectures, and Hon. S. P. Nash writes upon the Constitution of Ecclesiastical Courts.

ANOTHER of Miss Lucy Ellen Guernsey's historical tales is to be ready shortly. It will be "Through Unknown Ways; or the Journal Books of Dorothea Studley." Miss Guernsey wrote some time ago "Lady Betty's Governess" a story of singular charm and we naturally look for something very good in her new story. Thos. Whittaker is her publisher.

Harper's Weekly continues to hold a high place among the illustrated papers of the world, and has each week most valuable literary features as well as spirited illustrations of timely subjects, public men, and current events.

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162 Washington St., Chicago, Ill.

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

Some subscribers who have been absent from home for a time may not have noticed the expiration of their subscription. Their early attention will very much oblige the publisher.

WITH September returns the season of vigorous work and lengthening evenings. The pastor who is in earnest to increase the agencies of Church influence in his parish will make an early and energetic effort to place a good Church paper in every home in his cure. There is no work that he can do which will return so much for the time expended. THE LIVING CHURCH will aim, as heretofore, to be a helper to the rector and a welcome visitor to every family to which it is admitted. As the General Convention meets next month, it is important that new subscribers should begin at once, so as to secure a full report. Every Churchman should take an interest in the proceedings of the triennial Convention.

By many loyal and progressive Churchmen it is thought that a most fitting work for the close of the century would be the naming of the Church with reference to its great commission; that the time has come for laying aside the name which is obscure in its origin, accidental in its adoption, and partial in its connotation. Such a change, cannot, perhaps, be brought about at once, and it is not desirable that it should be accomplished as a partisan movement. It should come by the general consent and conviction of the Church. This can only be reached by the discussion and agitation of the subject. Is it not possible that a movement begun in earnest now may be carried with something like unanimity in 1889, when final action upon the Prayer Book of the next century may be completed? It is an issue towards which the Church is tending. The tide in favor of a change of name rises higher at each

General Convention. During the last three years many bishops have expressed themselves strongly in favor of the change, and the violent opposition which existed some years ago seems to have subsided.

AMONG the most interesting services in connection with the approaching General Convention will be the series arranged for the St. Andrew's Brotherhood. This society is in its infancy, its organization and methods have been quietly undertaken and pursued, but unaided by advertising and sensation, it has been extended into many parishes in twenty or more dioceses. In brief the brotherhood is the Y. M. C. A. of the Church, doing its work on church lines, and working for the Church as federated enthusiasm can work. It has been a weakness of the Church's work in this land that it has not made full use of the laity. To make them vestrymen, or Sunday school teachers and superintendents, and of late years, jealously restricted lay-readers, has seemed to be the utmost use the Church had for its laymen. The sects have made their laity a prominent factor in their aggressive work, but we have seemed to be limited by certain time honored precedents. We have piety, we have loyal love and enthusiasm, but we have not had the organized direction which can make self-consecration tell most effectively. Whether the St. Andrew's Brotherhood is to do this work, time will tell. This much may be said; its founders have the root of the matter; it is expressed in the foundation principle of the society. "I e first findeth his own brother * * * And he brought him to Jesus."

THE General Convention which meets next month marks the close of the first hundred years of our national Church life. Bishop Seabury was consecrated in 1784, but it was not till February 4th, 1787, that Bishops White and Provoost were consecrated, thus giving to the American Church the canonical number of bishops required for complete autonomy. The real centennial celebration, therefore, will properly be held in 1889, as that Convention is the hundredth anniversary of the formation of the House of Bishops and the complete organization of the national Church. In the Convention of 1789 there were three bishops and thirty-four clerical deputies. The close of the century presents a list of sixty-five bishops and four hundred clerical and lay deputies. It is not here proposed to give a summary of Church statistics and progress during the century, but to note in passing how great has been the blessing of God upon this vine of His planting. The growth of the American Church during this cen-

tury has been not more encouraging in numbers than in the profounder realities upon which its continued existence and enlarged usefulness depend. Through the confusions and controversies of a hundred years inherited from the past, or imported from the mother country, it has slowly made its way to a larger catholicity of work and worship, and a wider comprehension of men and methods. It has risen above the narrow sectism in the midst of which it was cradled, and has awakened to the consciousness of its mission as a branch of the Catholic Church. It is no longer anxious to be known as one organization among many that exist for the sake of destroying Romanism, but as the Church of the nation which continues in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers. It is no nearer Rome than when a hundred years ago it began by calling itself "Protestant," but it has emerged upon a wider field of battle than the old Protestant polemics, and has discovered that the strongholds of sin which it is commissioned to destroy are not confined to the Vatican.

PRAYER BOOK LEGISLATION AGAIN.

Two documents of considerable importance in the movement for Prayer Book revision are now before us. The one is the report of the New Hampshire committee on the revision of the Prayer Book; the other is a reprint of the third article of the Rev. Dr. Huntington on "The Book Annexed, Its Critics and its Prospects." We should like to review at length both of these most able papers; but at present we have only space to call attention to the method of legislation which they seem to agree in proposing. If we do not misunderstand their statements, they both assume what we have shown in a former issue to be exceedingly doubtful, that not simply individual resolutions proposing changes in the Prayer Book, but any subdivision of a resolution which can be described as an "alteration," may be separately acted upon. In this position they agree with the report of the diocese of Central New York and others. But there is a further proposition, which if its constitutionality could be admitted is of extreme importance. It is that such alterations selected out of the Book Annexed, or rather out of the Thirty Resolutions, be ratified by the coming General Convention for tentative or provisional use during the next three years, and that the convention then proceed to remould them into better shape for final adoption three years hence. But the question immediately occurs, how can this be done? These resolutions were passed in the Conven-

tion of 1883 for the purpose of making certain alterations in the Prayer Book; then in accordance with the constitutional provision they have been in the interval laid before the Church, and will now in the Convention of 1886 come up for final action. Can they, or any of them, or any part of them, be passed with the restriction that this act shall be only provisional or tentative and shall terminate after three years more? We suppose that a change in the constitution could not be coupled with any such proviso, certainly not if it was not embodied in the original resolution, and Prayer Book legislation rests upon the same footing, the same safeguards are thrown about it.

In short it seems to us that it will be necessary to institute at the coming convention new and more comprehensive legislation. Let the few changes generally demanded be carefully embodied in new resolutions, whether in the words of the B. A. or not, with the provision that, if they are adopted in 1889, they shall be printed upon a fly-leaf for a certain number of years, and not inserted in the text of the Prayer Book itself. Then let the Liturgical Commission urged in so many quarters be appointed to consider the whole subject of revision, whose first work may be to compile a manual from the Book Annexed and other sources to supplement the Book of Common Prayer.

But we are told that some immediate "relief" is imperatively necessary, the burden of the old Prayer Book is too grievous to be borne for three years more; something must be done at once. We think that this difficulty could be met in a perfectly legitimate way. The short programme of "flexibility" and "embellishment," which we have advocated, having been placed before the Church—arrived at as it has been by a kind of common consent after the discussion of the last three years—it would certainly be within the province of any bishop to grant relaxations wherever it seemed to him necessary or best. Thus the immediate relief which is asked for could be obtained in every case in which it seemed to be really desirable.

This would not be going further than the bishops have been accustomed to go, for proper reasons, and we do not see that any harm could result.

We cannot help feeling that the Convention will not allow itself, either through the influence of able leadership or the supposed pressure of popular clamor, to be drawn into any course of action calculated to lead to new embarrassments and raise troublesome constitutional questions or that it will radically depart from that wise conservatism which has been its strength in times past.

SOMETHING MORE BARBAROUS THAN BARBARISM.

Perhaps the most terrible chapter relating to the early history of this country, is that which sets forth in the influence of intoxicating drink or "fire-water" upon the red men. These children of nature were found to have a great passion for an article which of course, they could not use with discretion, while they were ready to sacrifice anything to obtain it. On the other hand, the unscrupulous white traders were but too willing to supply the demand and put into the hands of the Indians an instrument of cruelty and destruction, which seemed to make them a hundred times more savage than they were by nature. No longer content to war with hostile tribes, they turned in their drunken revels upon one another, slew their own wives and children, and often ended with destroying themselves. Now for the first time they were truly and literally red devils. Drink, for the time being, seemed to kill out their natural affection, and they came as near being fiends as it is possible for human beings to be and still be human. This is what is meant by something more barbarous than barbarism. All the instruments and devices which the red men had discovered and made use of for ages, did not equal in savagery this one weapon which was freely placed in their hands by mercenary white men.

We are reminded of all this because of what is now going on in Africa, and especially in the valley of the Congo. Barely five years ago Dr. Livingston brought to light, or at least led to the discovery, that here was a teeming population of 50,000,000. Whatever the barbarism of these native tribes, they have so far survived their vices and superstitions as to equal the population of our own country. But now comes the question whether they will be able to survive the poison and destructiveness of that same fire-water of which we are told the natives are passionately fond, and which even thus early is taken in currency. Taken in currency! Could the most malignant devils in hell, to say nothing of mercenary devils on earth, hit upon a more detestable and dehumanizing medium of exchange? Think of giving to white men ivory, spices, gums, and receiving in return bottles of rum and demijohns of gin and whisky! Think of taking away from the Dark Continent whole ship-loads of useful products, and of importing thither whole ship-loads of bad liquor! And this, not from one civilized country, but from thirteen civilized countries. As if there were a kind of malignant determination that whatever good the barbarians might do other people, the latter at least, would do more by thirteen times, to make the

others more barbarous than ever.

Let it be noted, too, that this shameful business was deliberate. At the Berlin Conference, which determined the status of the Congo valley for twenty years, this question of exchanging rum for rubber, etc., came up, and three or four of the representations wanted to restrict the traffic, or prohibit it altogether. But liquor was taken as currency; it was the principal medium of exchange; it would be a source of great revenue to the countries represented, etc. Such counsels at length prevailed. And so between Christian America, England, Germany, Holland, etc., there is a sort of rivalry to deluge pagan Africa with drink, that pagan Africa may enrich these Christian countries with its stores of ivory and rubber. Could Christian civilization well be capable of greater iniquity? Could it possibly do or invent anything which would make the natives, when they get their eyes open, more thoroughly detest it?

It does not follow, indeed, that drink will destroy the Africans in the same way that it destroyed the Indians, and there is all the difference between race and climate. But whether it makes of men devils or sots, it kills out their moral nature and puts them beyond the power of the Gospel to do them any good. Twenty years of free rum on the Congo, as things are now going, will do more to undo the natives for every purpose of Christianity than all the vices contracted by these descendants of Ham from the first moment the country was taken possession of by their ancestors. What would have been the feelings of Dr. Livingston, could he have foreseen that a people whom he was trying to deliver from the hateful slave-traders would soon be delivered into the hands of the hateful traders in rum? Whoever was carried into slavery, fifty millions remain. But the rum traffic is in a fair way to enslave far more, and to demoralize the people at large.

It becomes the philanthropic and humane in every one of the countries, which had a hand in the Congo business to protest with united voice against a condition of things so wanton, so shameful and outrageous. If they can avail anything to stay this iniquity, well and good. In case, however, the interests of trade are paramount and the case is hopeless, the next best thing would seem to be for the fifty millions of natives to set themselves, one and all, against the white traders, giving them to understand, that whatever comes of that barbarism which worships a fetish and wears scant clothing, they want nothing of that Christianity which makes the worship of Almighty God a pretext and a covering for the base and the shameless iniquity of selling so much rum.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

VII.—THE AGE OF PERSECUTION.

The years that elapsed between the savage reign of Nero, and the conversion of Constantine furnish a history of special importance as concerning the life and growth of the Church. So near is the period to the very time of the Apostles, that we are sure of discovering in the written remains of the period absolute purity of doctrine and discipline. So far removed is the period on the other hand, from the primitive and in some respects unorganized epoch of the Church, that we may look upon its life, order and discipline, as perfected after the direction and by the guidance of the Holy Spirit. It is moreover an age of persecution, whose stern emphasis makes even more than plain the entire fabric of doctrine and faith for which men willingly suffered and died. In secular conditions too, this period covers the golden age of the empire, when under the rule of the Antonines universal empire was almost attained by the Roman eagles. How favorable this condition of the Roman world was to the growth and extension of the Church is evident at a glance. The universal empire meant the constant communication of court, commerce, army, and travel. The natural and unintentional contact of men with men and nation with nation, became potent agencies for the spread of the new and marvellous faith. From Britain and the western islands to far off Persia and Ethiopia the great empire spread its bounds, and through all its vast expanse, "all roads led to Rome." From Rome the returning traveller carried back tidings of the Christians; from Rome the deacon or missionary priest followed soon to preach and to baptize; the feet of the evangelists were upon all the mountains of the Roman world.

Up to that awful 19th of July, A. D. 64, when the flames burst out in Rome and for six days and seven nights ravaged its grandest streets and avenues, the Christians had been obscure and comparatively unknown to the official Roman world. That they were looked upon as superstitious and weak minded Jews is probably all the notice the Church had as yet received from the imperial throne.

But now Rome was burned. Never since the Gauls had devastated the city had so complete destruction been visited upon it. The one mad freak of a ferocious fool had inflicted irreparable loss; had destroyed the priceless monuments of the glorious days when Rome was free; had crumbled into ashes the monuments that commemorated all that was grand in Rome's earlier history. And the strange fanaticism of Nero had been too marked to escape notice or comment. For years he had revelled in descriptions of blazing Troy and had envied old Priam his having seen his city's destruction. Of late the madness had seemed to grow more alarming. There was a fatal suspicion. The air was full of it. Nero must do something to divert attention from himself.

He accused the Christians! Why, no reason seems adequate. Neither Gospel history, nor Tacitus nor Suetonius, nor Josephus nor any historian ventures a reason nor a suggestion of one. As yet no distinguished persons were among the Christians; they were obscure and unnoticed. St. Clement says the Christians suffered "through jealousy," and Canon Farrar finds the only

possible explanation of this in the fact that both Aliturus, Nero's stage crony, and Poppæa, the harlot queen, were Jews. ("Early Days chap. iv). Of the awful cruelties that followed this atrocious charge, history records enough though in meagre details to chill the blood with horror. Of all the history of eighteen centuries, there are no deeds of refined and terrible torture that can compare with the persecution of Nero. Burned, mangled, torn by beasts, split asunder by swords, sawn in parts, or torn between wild horses, crucified, or lifted up, each in his shirt of flame to illuminate the gardens where degenerate Rome thronged in fiendish glee, thus did these early sons and daughters of the Church, bear witness to their faith. Little wonder that the early Church saw in this bestial Nero, this mixture of "blood and mind," the dreadful figure of the Antichrist.

Up to his very end the atrocities continued, though of the myriads who were slain we have no enumeration or account. But instead of hindering the growth or the loyalty of the Church, the very opposite was true; the crown of martyrdom became a priceless heritage to friends and family; the noble heroism of those who suffered became a vital text of appeal to the undecided or wavering; then as ever, "the blood of the martyrs was the seed of the church."

For thirteen years until in A. D. 81, Domitian began anew the persecution, the Church had an interval of rest. But then the flames blazed again, the martyr's stake was set up anew, St. John thrown, so says tradition, unhurt into a pot of scalding oil, is banished to rocky Patmos, and for fifteen years, the Christian was hunted for his life.

For fifteen years! The death of Domitian did not close the age of persecution. While it was not a constant slaughter, ten emperors from Nero to Constantine commanded the persecution of the Christians. The people too became trained to the command. If anything went awry; if the harvest was light, or a battle was lost, or a pestilence broke forth, the populace at once attributed it to the anger of the gods with the Christians. "If the Tiber rose," says Tertullian, the instant cry was, "The Christians to the lions." If the games lagged, any Christian who refused to sacrifice to the gods, might be thrust forth to battle with the wild beasts. The age had speedily bounded back from the savagery of Nero; it possessed now the more systematic cruelty of a self defended war against heresy. The gods were arrayed against the Cross, and in the world's arena the final struggle for the mastery was being fought. Surely for years of these blood-stained centuries, the cross seemed conquered by the might of imperial Rome. Far down in the sand-hewn catacombs, the Christians lived, hidden from the light of day, that wierd, mysterious life that terrible though it was, has still in it a unique charm. But despite persecution and death the Church increased. Marvellous life! Argument alone, all others lacking, for the divine source and power of its vitality!

Trajan, Aurelius, Severus, Decius, Valerian;—all these, though their names are synonymous for the best days of Imperial Rome, from motives evidently having in view the revival of the ancient purity of the old religion, ordered general persecutions of the Christians. During the years of their reign many of the bishops and priests of the Church were slain, and the constant persecution of these centuries may readily account for the absence of voluminous

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writings descriptive of the life or doctrine of the day. Under Trajan, St. Ignatius suffered martyrdom, thrown to the wild beasts in the amphitheater. Marcus Aurelius—strange that he should mix his sublime philosophy with cruelty and blood—reigned when St. Justin at Rome, and the aged St. Polycarp at Smyrna were martyred for their faith. Origen and St. Cyprian witnessed under Decius and Valerian, whose terrible persecutions were the most savage and persistent of any yet organized, though Diocletian in A. D. 298 began the last, the climax of this long series of terrible atrocities. In the year 284 Diocletian called to his aid three joint-sovereigns, Maximian, Galerius, and Constantius. For nine years the Christians were merely abused if chance offered, but in 303 Galerius, an exceedingly bitter man, and most cruel in his hatred of the Christians (though his own wife was said to be one) persuaded Diocletian to begin a general persecution. For ten years the sufferings of the Christians were terrible. Thousands of them perished in horrible death or lived to drag through a life made hideous by awful torture.

In 312, Constantine, son of Constantius, began a march against Maxentius. There were several contestants for the military crown of empire. In Gaul, Constantine had learned, in his education by his father, of the one God, although the teaching must have been very vague and uncertain. But as he marched to meet Maxentius, he saw one night emblazoned on the clear southern sky, the figure of a shining cross, and about it the words, "In this sign, conquer." Awe at once filled the heart of the thoughtful general, and accepting the omen, he caused to be inscribed upon his colors, the cross and its sentence, and bore it as a standard into the battle. For the first time the cross of the Crucified approached the throne of imperial Rome. Constantine was victorious, and returning as emperor to Rome, he set up an image of himself, holding aloft the cross, inscribing beneath his allegiance to the power that had given him his victory. In June of the year 313 A. D., Licinius defeated Maximin, and from Milan, the two, Constantine and Licinius, issued an edict, giving ample protection to Christians everywhere, and ordering restitution of all that had been taken from them. It was the *Magna Charta* of the visible Church.

A rivalry soon sprung up between the two emperors; it became quickly a religious contest. Constantine for, and Licinius against the cross and the Church. Warfare came at last, and in 323 Licinius was overthrown, and Constantine becoming emperor, owned himself a Christian, and issued an edict exhorting all his subjects to embrace the faith. He placed the cross upon his standard, and coined it on his gold and silver, and carved it on his crown. Marvellous accomplishment of three centuries. From the shame and ignominy of Calvary, through the fires of persecution, the saving cross had come to the throne of the world's wide domain, and for the future destinies of earth, is welded with the iron crown of Rome.

SENATOR DAWES says there are today 300,000 Indians who, to all intents and purposes, are as uncivilized as they were two hundred and fifty years ago.

THE name "Broad Church" is said to have been first used by Dean Stanley in an article in the *Edinburgh Review* in July, 1850, on the Gorham controversy.

LETTERS TO THE EDITOR.

THE NEXT GENERAL CONVENTION.

To the Editor of The Living Church:

In looking over the journal of its proceedings in 1883 among the numerous committees and commissions, appointed to report to the next General Convention, is the "commission to prepare a version of the creed and the other acts of the undisputed General Councils (appointed 1880, re-constituted 1883)." As to the creed, although it contains a clause which "the undisputed General Councils" knew nothing of, if not otherwise incorrect, it has, nevertheless, ever been held in the highest reverence in the Anglican Church and treated as a matter of very great practical importance. As to the code of Catholic Canon Law which is embraced in "the other acts of the undisputed General Councils," although theoretically held in high esteem as being enacted by the same councils which formulated and sanctioned the creed, practically it is and ever has been a dead letter, as law for the governance of her officers and members in the entire Anglican communion. About the only practical use made of it is in controversy with the Roman Church. It proves a convenient instrument for the Anglican when he would expose the fallacies of the Papacy; but while the Anglican Church demands implicit obedience to Catholic law from the Bishop of Rome, she practically ignores it herself and every one of her own bishops stands condemned today in the light of its requirements. Nevertheless, theoretically at least, this code is binding upon all Anglicans for two very obvious reasons: they profess to be a part of the Catholic Church which, in these General Councils, enacted it for the governance of the entire Church in all times and places; and especially from the fact that the Anglican Church as voiced by representative writers and in various other ways (as in the appointment of this commission) has along proclaimed that at the Reformation she returned to that type of Christianity represented by "the first four undisputed General Councils." The truth of this, so far as the formal expression of dogma is concerned, I would not deny. But this is not fully true even of dogma as exemplified in the life of the Church, for as St. James teaches, "faith without works is dead." As the "acts of the undisputed General Councils" are grossly and habitually violated by the American branch of the Anglican Church, we naturally look with interest to see what reforms may grow out of the report of this very learned commission.

Will the Church decree that the several laws of this code based as they are on immutable principles shall be enforced just as they stand, or will she carefully review them to see if the changes of 1400 years do not call for certain modifications and amendments in their application at the present time? for we are unwilling to believe that she will go on practically disregarding them in the future as she has done in past.

CATHOLIC.

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.....	\$1 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
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The English Pulpit of Today.....	1 75

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

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ALL subscribers who intend to subscribe for the Daily issue of this paper giving the proceedings of the General Convention should send their subscriptions without delay. It is no small task to arrange the mailing list after the names are received. Make all remittances payable to the order of the Rev. L. W. Applegate, and address him to the care of THE LIVING CHURCH, Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. J. Cooper Waddill is changed from Beaumont, Texas to Woodville, Texas. Please address accordingly.

The Rev. Duncan McCulloch has resigned charge of St. Paul's church, Pleasant Valley, Dutchess Co., N. Y., and accepted charge of Emmanuel church, Glencoe, Maryland.

The address of the Rev. W. E. Walker is Waukesha, Wisconsin.

The Rev. E. C. Johnson has entered upon the rectorship of Trinity church, Bristol, Conn., and would have his correspondence addressed accordingly.

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

The Rev. Dr. J. S. B. Hodges has returned from Europe.

The Rev. D. D. Hetter's address is Selwyn Hall, Reading, Pa.

By change in naming and number of streets, the address of the Rev. Edwin Coan has become 310 Briggs St., Brooklyn, N. Y.

The Rev. C. H. DeGarmo has resigned the rectorship of St. John's, Toledo, Ohio.

Between the 12th and 20th of this month Bishop Tuttle should be addressed care of the Rev. Dr. Runcie, St. Joseph, Mo., and between the 20th and 24th care of the Rev. J. J. Wilkins, Sedalia, Mo.

The Rev. Wyllis Rede has resigned the charge of St. Mary's-by-the-Sea, Mt. Desert, Maine, and on October 1st will become rector of St. Mary's, Goochland Co., Virginia. Address Vinitaville, Goochland County, Virginia.

TO CORRESPONDENTS.

NOTES.—1. We have to ask again and again that contributors who desire extra copies of the paper should indicate the same at the end of the article, giving their full address, post office as well as name. 2. Our condensing editor is now on a vacation, correspondents will therefore confer a favor by boiling down copy as much as possible before sending.

M. A. B.—People confuse individual and corporate gifts. It is by Holy Baptism that men are born again—not by Apostolic Succession. All who are baptized are members of the Church. Schism, through ignorance, does not forfeit the grace of the Covenant, though it necessarily loses many of its privileges. Even the heathen are not without the gracious influences of the Spirit: See Acts x:35. Religion should not concern itself exclusively with self. It is our duty to maintain the faith once delivered and to cherish the Church, which is the Bride of Christ, as well as to save our souls and cultivate personal piety.

OBITUARY.

BURT.—Entered into rest at Kesselaerville, N. Y., Sept. 9th, 1886. Anthony Edgar Burt, aged 74 years, 1 month and 27 days.

LOYD.—Mrs. Jane E. Lloyd, wife of Walter F. Lloyd, D.D., LL.D., priest, rector of St. Luke's church, Cedar Falls, Ia., entered into rest Sept. 4th, 1886, in her sixty-first year.

"We therefore pray Thee help Thy servant whom Thou hast redeemed with Thy precious blood. "Make her to be numbered with Thy saints in glory everlasting."

ACKNOWLEDGEMENTS.

Mrs. E. D. C. Wallace, of Honolulu acknowledges with thanks a gift of \$25 "In token of Friendship" from A. L. B. for the rectory.

OFFICIAL.

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.

The Board of Managers, under provision of Canon 8, Title III of the Digest, is arranging for three public missionary meetings to be held in the City of Chicago during the General Convention. It is proposed to hold one such meeting each Sunday evening. The three meetings will be held in the Northern, Southern and Western sections of Chicago. The churches in which the meetings will be held will be announced at a later day. The speakers on Sunday evening, October 10th, will be: Bishop Cox, the Rev. T. S. Tyng and the Hon. L. Bradford Prince; on Sunday evening, October 17th, Bishop Rullison, the Rev. E. W. Osborne and the Rev. Calbraith B. Perry; on Sunday evening, October 24th, Bishop Thompson, the Rev. Dr. R. A. Holland and Mr. Herbert Welsh. Arrangements are also in progress for missionary sermons in the churches of Chicago and vicinity on Sunday morning, October 10th. The following preachers have already accepted appointments: Bishops Garrett, Thompson,

H. C. Potter and Rullison, and the Rev. Drs. Dix, McVickar and Littell.

If such shall be the mind of the Board of Missions, twenty minute addresses, before the Board, will be made by the missionary Bishops upon the work in their several jurisdictions during the last three years. These will be followed by an address by Bishop Dudley on the work among the colored people of the South, an address by Bishop Peterkin on the work in the dioceses aided by the Domestic and Foreign Missionary Society, and an address by Bishop Doane upon the work of the Woman's Auxiliary.

After the 20th of September, the Sisterhood of the Good Shepherd will cease to have charge of St. Barnabas House and Day Nursery. They will remove to the Sisters House and continue to work in the hospitals and prisons, and among the sick and poor. All letters and donations for the Sisterhood Fund, the Training School for Children, or any department of their work should be sent to SISTER ELLEN, Sisters' House, 191 Ninth Ave., New York.

APPEALS.

We need \$2000 at once, at Prairie City, Indian Territory, for the erection of church and rectory, to sustain the first and only Episcopal mission in the Cherokee Nation. Good work has been done since September last, but we lack means. With the Bishop's approval, I submit this appeal to the Church, feeling confident that our need will be recognized.

The Rev. C. M. CAMPBELL.

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.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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.

MISCELLANEOUS.

A RECTOR, fifteen years in Holy Orders, a man of large experience in life, as well as in missionary work desires a field of labor accordingly. He possesses the energy for the duties of a general or itinerant missionary, or he would undertake an extensive parish; though the salary be moderate. Address "ENERGY," care of THE LIVING CHURCH.

WANTED.—A home for a bright, intelligent, orphan boy, 10½ years old. Can be legally adopted if desired. Buo GILBERT, O.B.N., St. Andrew's Cottage, Farmingdale, Long Island, N. Y.

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, Pappanock, 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.

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.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.00 a year, each. The climate is very healthy, absolutely free from malaria; drainage perfect. Address the rector.

FOR SALE.—Immediately, the pipe organ of St. Ignatius church, New York City which has been removed to make room for a larger instrument. Two manuals, great and swell, 22 stops, 2½ octave pedals. Built by Stuart & Son, N. Y. In perfect condition. Price \$1,000. Address the REV. A. RITCHIE, Hotel Vendome, New York City.

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, Fairbault, 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 Perceval Lowell, General Passenger Agent Chicago.

The Household.

CALENDAR—SEPTEMBER, 1886.

- 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.

THE CROSS OF FIRE.*

BY FLAVEL S. MINES.

"In hoc signo, Vinces."

Constantine, Emperor of Rome,
Thro' the new conquer'd land,
Against Maximian his foe,
Led the great Roman band.

They hoped ere many days went by,
A battle would be fought,
On this new ground, and the great king
Was puzzl'd with this thought;

To which God should he pray for aid?
The heathen gods of old,
Or this new wondrous God, the Christ,
Of whom the Gentiles told?

And as he ponder'd deep in thought,
The legions, with a cry,
Ceased in their onward march, in fear,
At a sign in the sky.

At the blue heavens overhead,
Each man in terror gazed,
For there above the noon-day sun,
A cross of beauty blazed.

Around the heathen host below,
It cast its glorious light,
Far purer than the sun's warm glow,
A radiance more bright.

"By this conquer" there read a sign
In burning letters wrought,
That stretch'd above the holy cross,
In answer to his thought,

Constantine, as the vision blest
Slowly passed away,
Humbly bowed his head to God,
For the first time, to pray.

And through this strange campaign, the
cross,
Was borne above the fight,
And as the heavenly sign foretold,
They conquer'd by its might.

And we who fight our battles now,
Tho' not like the great kings,
Shall win beneath the holy Cross,
And overcome all things.

*This miracle rests upon the authority of Eusebius Bishop of Caesarea, who says, (*Vita Constantine*), that Constantine had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath.—*Gibbon*

A LITTLE fellow lately asked his parents to take him to church with them. They said he must wait until he was older. "Well," was the shrewd suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

"I REMEMBER," said Wesley, "hearing my father say to my mother: 'How could you have the patience to tell that boy the same thing twenty times over?' 'Why,' said she, 'if I had told him but nineteen times, I should have lost all my labor.'"

BETTER be fed by a Father's hand, than eat alone at will;
Better to trust in God than say, my goods my storehouse fill;
Better a death when work is done, than earth's most favored birth;
Better a child in God's great house, than the king of all the earth.

THE steam-ship "Arizona" consumption of coal and oil per twenty-four hours is 160 tons and 40 gallons; the "Alaska" 224 tons and 60 gallons; while that of the unfortunate "Oregon" was 285 tons and 85 gallons; the firemen and trimmers required in each being respectively 50, 80, and 102.

A CLERGYMAN observing a poor man by the roadside breaking stones with a pick-axe, and kneeling to get at his work better, made the remark: "Ah, John, I wish I could break the stony

hearts of my hearers as easily as you are breaking these stones." The man replied: "Perhaps, master, you do not work on your knees."

At a meeting on behalf of missions, held recently in London, the Bishop of Rochester told an anecdote of a little ragged boy, who, after one of his Confirmations, pressed up to his carriage-window, and said: "Please, Bishop, will you shake hands with me?"—a form of vote of thanks which his Lordship cordially appreciated.

A CURIOUS phase of native life in Southern India is brought into relief by the following passage in a letter from the Rev. V. W. Harcourt, the Church missionary at Palamcottah: "I asked the girls what struck them most about Bishop Sargent's grand-daughter's wedding last month. They said, 'To see the bride and bridegroom go out of church together actually talking to each other. We don't talk to our husbands for three weeks!'"

"THE ox knoweth his owner and the ass his master's crib." So wrote the prophet ages ago. An exemplification of the truth of these words was given in Carshalton a few days ago by a pet donkey, which had been stolen and sold to an unsuspecting purchaser, who, in innocence, took it to the locality where its rightful owner lived. The donkey point blank refused to pass his owner's door, and being seen by some of the occupants was claimed as their property. It is satisfactory to know that the thief has been convicted.

OUR readers may not all have heard the good old story of Caleb Cushing and the Webster Dictionary. When the unabridged edition first made its appearance (without a definition of the word unabridged) Mr. Cushing, a great scholar, wrote what he thought to be a complimentary notice of the stupendous work, saying that, for its size, it contained as few errors as could be expected. This nettled the editors; and they retorted that they should be pleased to have Mr. Cushing's information on the subject of these errors. Thereupon Mr. Cushing marked five thousand mistakes in the volume which had been presented to him, and sent it back!

THE recent death of the venerable Rufus W. Clark, D.D., for many years pastor of the old Dutch church at Albany, calls attention again to the drift from the families of denominational ministers into the Church, in which three of Dr. Clark's sons are now in orders. One, who bears his father's name, has long been rector of St. Paul's, the mother church of Detroit. Dr. Clark, however, was one of four brothers, sons of a Presbyterian elder of Newburyport, Mass., of whom three became Church clergymen. The eldest has been for thirty-two years the Bishop of Rhode Island; the others are the Rev. George H. Clark, D. D., of Hartford, Conn., and the late Rev. Samuel A. Clark, D. D., of Elizabeth, N. J.

SOME years ago a well known Presbyterian parson was spending his summer vacation with his family in the Adirondacks. One Sunday he accepted an invitation to preach. In the congregation was a man who apparently was very deaf, for he came to the service armed and equipped with an immense brass ear-trumpet, and as soon as the sermon began went forward and took his seat well up on the pulpit stairs. The clergyman's little daughter was among the auditors. She had never seen an ear-trumpet, and the specta-

cle of the form on the pulpit stairs steadily holding that instrument against his head filled her with awe and wonder. On her way home from church the first thing she said to her father when they were alone was: "Papa, was that an archangel by you?"

IN the chamber now called the Divinity School, Cranmer, Ridley, and Latimer, were tried for heresy, and in this room all degrees, except honorary D.C.L. degrees, are conferred. In great St. Mary's church, the pillar at which Cranmer stood when making his recantation is pointed out. The steel band by which he was secured to the stake on the occasion of his martyrdom, is in the Ashmolean Museum; and in the library of St. John's there are interesting relics of Archbishop Laud—viz., his walking-stick and a cap and vestments worn by him on the day of his execution. A portion of Cranmer's stake is also preserved in the Ashmolean; but the difficulty of identification in this case must be greater. The neighborhood of the spot were Latimer and Ridley were burned is marked by a stone cross inserted in the roadway of Broad street, just opposite the residence of the Master of Balliol; the martyrs suffered somewhat to the south of this spot, the exact place being now covered by houses. In the Grass Market in Edinburgh, the scene of the place of execution or martyrdom is similarly marked by an inlaid stone cross, as visitors to that city will remember. In the Ashmolean museum there are many other articles of great interest, such as a jewel which belonged to Alfred the Great, a watch and seal of Oliver Cromwell's, a pair of Queen Elizabeth's riding boots, and the sword presented by Leo X. to Henry VIII. when he conferred upon him the title of Defender of the Faith. Great St. Mary's has already been referred to in connection with Cranmer. Another interesting object in it is the tomb of Amy Robsart inscribed thus:—"In a vault of brick at the upper end of this Quire was buried Amy Robsart, wife of Robert Dudley, K. G., on Sunday, 22nd September, A. D. 1560."

THE BROTHERHOOD OF ST. ANDREW.

The day has gone by when the Church seemed to have no work laid out for her old laymen but to serve on vestries, and none for her young men but to teach in Sunday school. The shame of the Church, and the weakness of the Church has been an inactive lay-folk. The Methodists have provided in their scheme a place and a work for every man, woman, and child who enters their connection, and they are finishing a new church building every day of the year, and are reaching the people as no other religious body does. The Gospel of the Kingdom must be preached to men before they will hear it and enter it. Many will not come within hearing without cordial invitation; more will not come inside a church at all. The fact of our times, with which the Church must grapple, is that the only Bible the world will read is written in the daily lives of professing Christians; that the only Gospel which will reach the vast multitude is that carried and spoken individually man to man.

All this is especially true of the young men of America. In the first place they are tremendously busy; in the second place they are tremendously ambitious for material prosperity and for political and social success; in the third place, the atmosphere is badly

tainted with Ingersollism, and all sorts of doubt and indifferentism. On the other hand, they are at the time of life when they can be most easily redeemed, their prejudices have not yet had time to "set," and their hearts are still warm and unencrusted. Most of them must be reached now or never.

The Church is waking up to this. The way the Brotherhood of St. Andrew, "for the spread of Christ's Kingdom among Young Men," has been taken up all over the country shows it. There are now twenty-five chapters reporting to the central committee, and at the present rate of increase there will be fifty before Easter. They all report success in their work, and the ministers are thanking God that such helpers have been raised up for them. Their work in large cities is particularly effective. It is most so, perhaps, in Chicago, where it started. There are now chapters in every large parish in the city, and the smaller ones are organizing. Hundreds of young men brought to the services and joined together in Bible classes, and scores enlisted under Christ's banner in adult Baptism and Confirmation, show forth the need and the result of such work. In a parish where the Brotherhood has been at work less than three years, fifty men have been brought through its work to Confirmation; the Bible class numbers one hundred enrolled members, the "club" has a membership of over two hundred, and various other organizations for literary culture, and good works, have resulted from its work in bringing nearly three hundred young men into more or less vivid contact with the parish.

Two of the chapters have joined forces, and are about to get out the first number of the "St. Andrew's Cross," a monthly to be devoted to the Church's work by and for young men.

The Chicago chapters have also planned a series of services for men, to be held on the three Sundays in October, when the General Convention will be in session. They propose to hold their services each Sunday, one in each of the three divisions of the city, and perhaps one more in a hall down town. The object of these meetings is to sound in the ears of the men of the community, the Gospel of Christ's Kingdom; to awaken the men of the Church to the need of a closer walk with God, and a stronger fight against the world, the flesh, and the devil; and to promote in all men that personal missionary spirit, without which they have a name to live but are dead. They are inviting the greatest preachers in the Church to take part, and, assisted by a clerical committee composed of the bishop and the rectors of most of the city parishes, will doubtless succeed in thus bringing the subject of true Christian manhood before thousands of men.

The central committee are considering the calling of a meeting of delegates from all the chapters, to perfect a closer bond of union, that the work may be one work, and that the Brotherhood may spread throughout the land and grow into a mighty power for the glory of God and the good of His Church.

The central committee will be glad to furnish information in detail to all who may be interested in the work of the Brotherhood, and will furnish clergymen and others with copies of the "St. Andrew's Cross," for judicious distribution among the young men of the Church.

All communications should be addressed to the secretary of the Central Advisory Committee of the Brotherhood of St. Andrew, 115 Dearborn St., Chicago.

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C. M. CAMPBELL.

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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.]

FIFTH CONVERSATION.

Subject—The Church.

"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

Note by Translator.

The readers of this conversation will do well to bear in mind the explanation which was given at the outset of the entire work. This is no attempt to give a complete and dogmatically exact instruction on the Church—some important aspects of the question are manifestly untouched—but rather to remove certain difficulties which seemed to lie in the pathway of an inquirer, and briefly to present a general view of the essential nature of the Church of Christ and of its relations to mankind.

I.

Q. Let us now speak of the Holy Catholic Church. If you can make me understand the Church, and can speak reasonably of its authority as a teacher of the truth, and of that necessity for belonging to it, which you affirm sometimes in the words that there is no assurance of salvation outside the Church, I shall be surprised but not sorry. For if the Church of Christ is what she pretends to be, then there is a resource for the world.

R. I hope to make clear some things concerning the Church, which you do not yet know. The beauty of the Church, our Mother, is hidden today under a mask. Men manufacture this mask with the breath of ignorance and falsehood, put it over her face and then say "she is hideous." Listen. In the first place, do you believe in the Holy Ghost?

Q. Undoubtedly. I believe in the Holy Spirit.

R. Do you think that anyone obeys the Holy Spirit?

Q. Tell me first what this obedience is.

R. The Holy Spirit is the Sanctifier who transforms our souls, making them pass from their inborn selfishness to the love of God and man.

Q. I do firmly believe that there are men who, under the influence of the Holy Spirit, are transformed from their original selfishness to the love of God and man.

R. Well, if there were but two men thus united by the Holy Spirit, with themselves and with God in this love, and living in the unity of the Spirit and obedience to the revealed laws of the life of grace, those two men would be the Catholic Church, for they would possess the Spirit of God, ever working to unite all men in God, and to build up the universal family of His children.

Q. But then the Church would be nothing else but the assembly of one righteous—the saints.

R. Wait. It is certain that the Church rests entirely upon the children of God, and upon the first-born of all, Jesus Christ, without Whom she could not exist. Moreover this assembly of God's true children is what is known as the soul of the Church. But there is a body of the Church as well as a soul, there is the Church visible as well as invisible. We will speak presently of the body, let us first speak of the soul.

Notice of what this soul is composed.

All those who have been changed by the Spirit of God, whose spirit has been transformed from the slavish form of

selfishness to the divine form of love, all these souls and none but they, form part of the soul of the Church. This is a theological definition: "All the righteous and none but the righteous, form part of the soul of the Church."

Well, it is certain that there must be some just souls, unless we would despair of the human race. Therefore there is a Catholic Church, visible or not, it exists.

And further. Such an assembly of men united among themselves, and with God in love and in truth, must have authority in teaching the truth to the world. In souls that separate themselves, schismatics and evil doers, the light of God is seen but in the prism of their own egoism; these we must put aside. But they who believe and think in common and in union with Jesus Christ, behold the truth. So we understand how the soul of the Church is led by the Holy Spirit "into all truth," and then how the visible Church, which this Christ inspired soul informs, must also have authority, outwardly and audibly, to declare and teach what is true.

Q. I love to dwell upon the thought of the soul of the Church, but we must come to the visible Church, the body, and then we shall leave the ideal behind us.

And first tell me, is it absolutely necessary to make part of the body of the Church in order to make part of its soul?

R. No. A man may belong to the soul of the Church without belonging to the body, and the converse is also true.

Not that I would have you think for a moment that it is a matter of indifference whether or not we belong to the body of the Church. This we shall see presently, but my meaning is that of St. Augustine, when he says: "The Church is both inward and outward. Many appear to be without the Church and are within; many appear to be within and are without." Which plainly means that there are many persons of wicked life who are bodily in the visible or external Church, who are not spiritually in the invisible or internal Church, and many of good life, who, from no wilful fault of their own, seem to be without the visible Church, really make part of its soul.

II.

Q. In spite of what you have just said I cannot get rid of the thought that, according to the Church's teaching, all those who are outside of the visible Church, the heathen, Mahometans, Jews, schismatics and heretics, that all these are condemned by God. Is not such a doctrine a blasphemy?

R. I am convinced of it. But who teaches such a doctrine? As for the Church, its teaching is quite different.

Men in their ignorance, affirm that the Church of Christ claims the greater part of the human race. I reply, that the Church of Christ claims no one, neither individual nor class.

The Holy Catholic Church has never pointed to any man and said: "That man is lost." In whatever state of crime, heresy, unbelief, apparent blasphemy a man dies before our eyes, the Church never says and never can say: "That soul is lost." She says: "I know not what the judgment of God may be."

Once a clergyman of very holy life, attended a condemned malefactor. For three days he exhausted every effort of prayer and exhortation to bring him to repentance, but in vain. The condemned man was led to the scaffold, followed even there by the good priest whose en-

treaties he still repelled. "People," cried the priest, perhaps with some last hope of moving the impenitent man, "come to see a lost soul die." Forty years afterwards, from the holiness of his life it was proposed to place his name in the Calendar of the Church's saints. His good works and life were proved, but against all this was alleged his judgment, publicly pronounced, about the criminal, and the claim was disallowed. His words had not been those of a saint, and were injurious to the faith.

Whence, I conclude that the Church of Christ is the most tolerant body which has ever existed in the world.

God gives to His Church the power to recognize and designate some of her true friends, as her saints; but he has not given her power to know a single one of her absolute enemies. For God is a Father, and gives to no man, not even to His holy bride, the Church, the knowledge of the dishonor and eternal shame of a single child of His, in order that we may all love all men here below without one single exception. On this head I would refer you to the ordinary theological treatises, such as that of Perrone on "The True Religion," (2d part, proposition 11.) Treating of the eternal danger of those, who, by their own fault die in heresy, schism, or unbelief, who are formally outside the Church, he adds: "But this does not refer to those who are only materially outside the Church, who, for instance, imbued from infancy with errors and prejudices, have no doubts as to their position, or, if they have, search for the truth with all their heart; these God alone can judge, Who knows the secrets of their souls."

Q. I confess I was in ignorance of this, and all I have thought about the intolerance of the Church has been based upon an error of fact. I now understand this idea of the soul of the Church. Humanity ought, ideally, to have but one heart and one soul. But the wicked cause divisions. The good remain united with God and to one another. Then this common or united soul of the just, blessed and inspired by the Holy Ghost, through grace, is the soul of the Church of Christ, to which all that is pure on the face of the earth is drawn.

R. True, and from this point of view you will understand at a glance the character and qualities of the Church, that she can never fail, and never, as a whole, err, for since God dwells in and inspires her, she abides forever in life and in truth.

So, too, the four characters or notes of the Church are clearly illustrated, Unity, Holiness, Catholicity, Apostolicity. The first three explain themselves in what has been said as to the soul of the Church, while the apostolic character signifies partly that she possesses the apostolic spirit of propagating the apostolic faith, and partly that she possesses an apostolic ministry, *i. e.*, that her apostles or bishops of to-day are the legitimate descendants and successors of the first Apostles.

So, also, we can understand the frightful evil of schisms and heresies from this point of view.

Q. What is a schism and a heresy?

R. Picture to yourself, after the Gospel figure, the Church as a tree whose common sap of life is God Himself, a living tree whose every fruit is a soul. Suppose, now, that a branch or a fruit wishes to sever itself and live apart, there is heresy and schism. Schism does not wish to break away from true doctrine, but limits it-

self to repulsing the inflow of the sap of life; heresy ruptures all the bonds which unite it to the living tree. Schism then, in the great universal tree of the Church, is that which dries up in its place without breaking; heresy breaks off and falls from the tree and rots at a distance from it. For selfishness, wishing to re-enter the souls which are united to God, as a worm in a living fruit, selfishness, robbing the tree of as much love and truth as it can, is the spirit of heresy and schism.

HASTY REVISION.

Dr. Gold in the Schollast.

That the real attractiveness of the Episcopal Church and Prayer Book lies in matters of principle and not in points of accommodation is clearly illustrated by a striking article which recently appeared in *The Central Presbyterian*. Although it covers wider ground than that with which we are at present concerned we shall be pardoned for a somewhat lengthy quotation. The question proposed is how to account for the "vast influence" and strength of the Episcopal Church. Among the answers given are these:

"1. Its Churchliness. It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own church and Sabbath school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably incomparably, infinitely superior to any and all others. This one thing goes far to account for its influence and its growth.

"2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very poor taste themselves and of very mediocre ability, but they are protected by their admirable ritual and liturgy. There are some dispositions so finely strung that a gross violation of taste in any part of the service of the sanctuary wounds like a blow. There is never any danger of this in the Episcopal worship. This is a great element of attractiveness. Rob her of this characteristic feature, and it would be like shaving Samson's head.

"3. The prominence given to the devotional in her services. The Episcopalian may have, and too often does have a very poor sermon indeed, but he always has his liturgy. This he considers as more than compensation for a feeble discourse; this he prizes above his chief joy. The devotional part of the worship assumes chief place in time and importance. The absence of the rector makes little difference, provided only they have a good "lay reader." When a ruling elder reads a sermon in the absence of the pastor, the faithful few who punctuate the spac-

ious roominess of the pews is an invitation to solitude! The attraction is gone with the sermon; the idea of worship does not draw the congregation together.

Surely no words could show more forcibly the infatuation of those who hope to hasten visible union by inducing the Church to assimilate herself to what is called "our common Christianity," to make light of her distinctive features, and as far as possible sink from sight her essential character. If history means anything, if the signs of our own times mean anything, such a course would be simply suicidal.

While we must view with hope and thankfulness the general yearning for Christian unity, and stand ready even to make concessions in matters clearly indifferent, there is at the same time in this movement an element of the greatest difficulty and danger. It cannot escape notice that in all the discussions of this subject it is assumed that union is the first thing, truth or conviction of truth only the second. We live in a sentimental period, an era of peace societies, of anti-capital punishment, of universalism; sin is clad in euphemisms, social reforms are to deliver men from the results of their own deeds, unbelief is merely the assertion of the natural right of free thought, dogma is ridiculed. This is the spirit of the age, and not only the world at large, but all religious bodies are more or less infected with it. There is a wavering grasp of truth as an objective reality. It is fashionable to talk against creeds. Union is becoming possible because men's convictions of truth no longer stand in the way. They are not persuaded, they are not convinced, they have simply ceased to believe.

In the face of this it is idle to dream that any changes in our devotional system would draw men to adopt it as a common platform unless those changes touch doctrine. Everything must be vague, non-committal, "alternative."

Undoubtedly there is in it all a large element of true Christian aspiration. There are many who long for real union a union of faith as well as sentiment. Swept on for a time in the general rush, they will, in the end, come to understand themselves better. There will come a strong re-action. Faithful hearts will not rest satisfied with a mere subjective religion, a religion of sentiment and emotion. The human soul demands something true and real outside itself to rest upon. We repeat, a re-action from subjectivism to dogmatic faith is inevitable. Union will be sought upon the only real and enduring basis, a union of belief. That will be the Church's opportunity. Meanwhile we say again, "our strength is to sit still."

RT. REV. CHARLES INGLIS, D. D.

BY REV. F. PARTRIDGE, D. D., RECTOR OF ST. GEORGE'S
CHURCH, HALIFAX.

FIRST COLONIAL BISHOP.*

It is just ninety-nine years ago since the appointment of the first Bishop of the Colonial Church. As early as the year 1767 Dr. Thomas B. Chandler published and dedicated to the Archbishop of Canterbury "An Appeal to the Public on behalf of the Church of England in America, wherein the origin and nature of the Episcopal Office are briefly considered, reasons for sending bishops to America are assigned, the Plan of sending them stated, and objections

*Sprague's Annals of the American Church. Hawkin's Historical Notices; New York Historical Society's Collections; Berian's History of Trinity Church, New York, etc., etc.

confuted." This was followed by representations and memorials at different times from the clergy of the colonies, and at no time was the establishment of a Colonial Episcopate more strenuously urged upon the mother Church than during the period immediately preceding the American Revolution. At length, by the good Providence of God, the American colonies obtained this essential boon, and soon afterwards the See of Nova Scotia was founded.

Charles Inglis was the third son of the Rev. Archibald Inglis, of Glen and Kilcarr, Ireland, and was born at that place in 1733. His father, grandfather, and great-grandfather were clergymen. Being one of a large family, he early emigrated to America. His first employment was to teach a free school, at Lancaster, Pa., where he remained three years. He was in 1758 recommended by the neighboring clergy as a candidate for Holy Orders, who testified of him "as a young gentleman of unblemished character, discreet in his behavior, and free from even the suspicion of anything unbecoming." With these high testimonials he came to England, and was ordained by the Bishop of London, and appointed to the mission of Dover, Delaware, in which sphere of labor he proved himself highly successful.

In the year 1764 he was chosen assistant to the Rev. Dr. Auchmuty, rector of Trinity church, New York, but declined at that time to leave his parish of Dover. He accepted it subsequently and entered on its duties in December, 1765. Amongst his other duties he was catechist to the negroes. In 1767 the honorary degree of B. A. was conferred upon him by King's (now Columbia) College, and in 1770 that of M. A. by the University of Oxford. In 1778 he received his D. D. from the latter university. The two clergymen who had been appointed to succeed Mr. Inglis in his mission at Dover, were shipwrecked and lost on their way out. This unhappy circumstance furnished him with an opportunity to renew with increased force the argument for the appointment of bishops.

Mr. Inglis warmly espoused the cause of the King at the commencement of the troubles which terminated in the Declaration of Independence. He avowed his convictions in various ways. By his pen, as well as in the pulpit, he exerted his great influence on the side of loyalty. In 1775 the feeling against the Loyalists was so strong that Dr. Chandler and Dr. Cooper were both obliged to flee to England. Dr. Auchmuty received very harsh treatment from the rebels, which hastened his death. Dr. Inglis, however, stood firm at his post. In a remarkable letter written in October, 1776, to the S. P. G., he tells the story of himself and his church amid the troubles of the Revolution;—how violently the clergy were used, how passive they were—simply going on doing their duty without touching on politics; some having been pulled out of their desks because they offered the prayer of the Church for their King before independence was declared. And then he narrates his own story. "Soon after Washington's arrival, he attended our church. But on Sunday morning, before divine service began, one of the rebel generals called at the rector's house, supposing the latter was in town, and not finding him, left word that 'General Washington would be at church, and would be glad if the violent prayer for the King and Royal Family were omitted.' This

message was brought to me, and as you may suppose, I paid no regard to it. * * Matters now became critical in the highest degree. Violent threats were thrown out against us in case the king were any longer prayed for. One Sunday, when I was officiating and had proceeded some length in the service, a company of about one hundred armed rebels marched into the church with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for nearly fifteen minutes, till, being asked into the pews by the sexton, they complied. Still, however, the people expected that, when the collects for the king and royal family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without accident. I was afterwards assured that something hostile and violent was intended, but He that stills the raging of the sea and the madness of the people, over ruled their purpose, whatever it was."

Such was the character of Charles Inglis. After Independence was declared, he shut up the churches and retired from the city. By and by General Howe with the royal troops entered New York, and Inglis with the other loyal families, returned, but only to find his home demolished and his property stolen. The churches were joyfully re-opened for divine service, but within one week an incendiary fire destroyed a fourth of the whole city, including Trinity church, the rector's house, the charity schools. St. Paul's chapel and King's College were only saved by the vigorous exertions of Mr. Inglis and his people.

After the British army entered the city a petition was drawn up Mr. Inglis and signed by 1,000 of the inhabitants, praying the king to take the city once more under his protection. It is a curious coincidence that one of the signers of this petition was the Rev. Bernard M. Houseal, then a Lutheran minister in New York, but afterwards the first clergyman of St. George's church, Halifax, under Dr. Inglis as first bishop.

Dr. Auchmuty died in March, 1777. Mr. Inglis was immediately elected rector of Trinity church. On the return of peace, he speedily found that his comfort, if not safety, demanded that he should leave the country. His property had been confiscated, and in one village alone, Kingston, the third town in the colony, by the burning of the place by British troops, he lost £1,200. As no less than 30,000 refugee royalists had already settled in Nova Scotia, among whom were many of his personal friends, he determined to remove thither, and on Nov. 1st, 1783, he resigned, and sailed for England shortly afterwards.

The first Bishop for America had, after much delay and many struggles been consecrated in Scotland on Nov. 14th, 1784, in the person of Dr. S. Seabury; Drs. White and Provoost being consecrated by the Archbishop of Canterbury in 1787. It was now wisely determined to give Nova Scotia and Canada the full privileges of that Church to which they were so strongly attached, by forming the remaining British colonies into an Episcopal see. The person fixed upon by common consent to fill it was

Dr. T. B. Chandler, of Elizabeth, New Jersey. That admirable man was, however, already suffering from a fatal malady, which compelled him to decline the see. He recommended in his place one who had done and suffered much for the Church, and Dr. Inglis was consecrated Bishop of Nova Scotia on Aug. 12th, 1787. The record of his life and episcopate in Nova Scotia is the history of the founding of the Church there. With strong personal vigor and courage, he united a consummate prudence and powerful talents for administration and organization. His see consisted of the whole of British North America, and though the setting off of the See of Quebec relieved him of a very large portion, yet the remainder taxed most severely all his powers. Perhaps his foresight in founding King's College, Windsor, was the greatest service to the Church under his charge.

Dr. Inglis resided in Nova Scotia till the close of his life. He laid the foundation of the Church of England in Nova Scotia and New Brunswick broad and deep with a statesmanlike grasp of principles, and a faithful attention to details.

He continued to preach until within a few years of his death, when the infirmities of age disabled him. For some months before he died his mind and memory failed. He died at Halifax in February 1816, aged 82.

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 & North-western.—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 re-

turn 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.

OPINIONS OF THE PRESS.

The Churchman.

FACTS AND THEORIES.—It is stated that on Wednesday, September 1st, Prof. Dawson of Montreal read an elaborate paper before the British Association in London on earthquakes. His explanations were warmly applauded. The same day brought the news from Charleston, and, by the professor's own admission, entirely upset and brought to nought his carefully constructed theory. But for this intervention, so to speak, the theory would very likely have been treated—not by the professor himself, for he is too true a man for that—as an established fact not to be controverted or denied under pain of severe denunciation. And here, we cannot but think, lies a great deal of the trouble as between science and theology. If, on the one side, theologians are slow to accept facts, are not scientific men, on the other hand, swift to claim for their theories the character of facts? And is there not quite as much denunciation on the one side as on the other? Is not the "lecture desk drum scientific," quite as much beaten with fists as the "pulpit drum ecclesiastic"?

N. Y. Evening Post.

SALOONS AND POLITICS.—The Voice grows more and more jubilant and triumphant about the prospects of the Prohibitionists, and more and more tauntingly imperious towards the saloon Republicans. There is no doubt of the rapid growth of the Prohibitionist party, and just as little that it is exhibiting a fervor and earnestness which have not been seen in politics since the war closed. It is the only party in the field to-day which has real beliefs and real hopes, and it has undoubtedly thoroughly frightened the distilling and

brewing interest. All this is due not so much to the increase of drinking among individuals as to the growing power of the saloon and saloonkeeper in politics. The limits of American patience on this matter have nearly been reached. The spectacle presented year after year by the Board of Aldermen and Councilmen in our great cities, composed largely of ignorant, venal liquor-dealers, and liquor-dealing gamblers, and by the power and influence which these wretches possess in the councils of both political parties, is getting to be more than people can bear. Whether liquor-drinking can be abolished or not, the "liquor power" will have to go before long.

New York Evening Post.

KNIGHTS VS. KNIGHTS.—Mr. Powderly's efforts to unite the workingmen of the country into one great social science organization, for their own moral and intellectual improvement, have encountered a good many discouragements, but the plot of men inside the organization to better their condition by killing of Powderly himself goes so far beyond all previous developments that we should think it would have the effect of inducing him to abandon his project. There appears to be no longer any doubt that such a plot was deliberately formed. An ex-Secretary of the General Executive Committee of the Knights of Labor publishes a history of the conspiracy which he says was formed several years ago by the Home Club. For opposing it he says that he received a "half bushel of letters bearing skulls and cross bones and threatening him with death." He then gives this picture of the kindly spirit which pervades the meetings of the Home Club. I knew that the conspirators intended to sand-bag me in New York, but I went among them unarmed and fearing no injury, because I kept my face to them all the time." This is the testimony of one knight about other knights, and the view which it gives of the moral advancement made under Mr. Powderly's amiable guidance is rather startling.

HINTS FOR HOUSEWIVES.

AN EXCELLENT RELISH.—Dried herring make an excellent relish. Split, skin and bone, cover with cream, and heat through in the oven. Place each one on a strip of buttered toast, thicken the cream with flour, season well, pour it over the fish, and give each a dash of lemon, and send it to the table hot.

OLD canton flannel makes good ironing holders. Near the top, where the hand comes, put in a layer of morocco or other thin leather and one of paper. Sew the holder through and through to keep the folds in place, and have two or three of these holders on hand, so when one gets hot it can be laid aside to cool, while another takes its place. A layer of woolen cloth is good inside of a holder.

PICKLED LIMES.—Weigh the limes, and weigh a double quantity of loaf-sugar; wash the limes, then boil them in two or three waters until the rinds are tender enough to be easily pierced with a straw, when they may be drained; meantime melt the sugar with a gill of cold water to each pound, and skim it until it is clear and forms a good syrup; the limes may be cut or left whole, and boiled in the syrup until they begin to look clear; after that they are to be put up like other preserves.

CANNED CORN.—Take nice, tender green corn, cut from the cob with a sharp knife; with the back of the knife scrape the cob to get all of the sweetness out; see that the jars are perfect, no cracks; put in the corn, with the small end of the potato-masher, and pack it in; when the jar is quite full put on the rubbers; screw on the covers almost tight, put cloths in the bottom of the boiler, lay in the cans of corn in any way you please, put cloths between so they will not touch each other; fill the boiler as full as you wish, cover over with cold water, set it over the fire, and boil three hours without ceasing. Then take out and make as tight as possible; immediately after they are cold tighten again, if you can; put away in a dark, cool place.

EMBROIDERED SOFA BACK.—A strip of ecru Bulgarian linen interwoven with gold threads, five inches wide, and on each side of this is a band of ecru guip-

ure embroidery, also five inches in width, the lower band having a scalloped edge. The strip of linen at the middle is diapered over with a simple design, consisting of intersecting diagonal lines, in olive flosselle, with finer lines in gold thread between. The open guipure borders are also embroidered. The outlines are worked over in button-hole stitch with silks in various shades of red, blue, tan, and olive, and the surfaces are veined and marked in open stitches, cross, point Russe, coral, and herring-bone. A line of tinsel is sewn along the curves of the lower border.

KNITTED LEAF EDGING.—Cast on 21 stitches.

1st row: K 3, o and n twice; k 1, o 2 and n twice, k 4; o 2 and n twice, k 1 (25 st).

2d row: S 1, k 2 and p 1 twice; k 6, drop 1 (the second half of the o 2), k 2, drop 1, k 5; o, n, k 1 (23 st).

3d row: K 3, o and n twice; k 2, o 2 and n twice, k 5; o 2 and n twice, k 1 (27 st).

4th row: S 1, k 2 and p 1 twice; k 7, drop 1, k 2, drop 1, k 6; o, n, k 1 (25 st).

5th row: K 3, o and n twice; k 3, o 2 and n twice, k 6; o 2 and n twice, k 1 (29 st).

6th row: S 1, k 2 and p 1 twice; k 8, drop 1, k 2, drop 1, k 7; o, n, k 1 (27 st).

7th row: K 3, o and n twice; k 4, o 2 and n twice, k 7; o 2 and n twice, k 1 (31 st).

8th row: S 1, k 2 and p 1 twice; k 9, drop 1, k 2, drop 1, k 8; o, n, k 1 (29 st).

9th row: K 3, o and n twice; k 22 (29 st).

10th row: Cast off 8, leaving 20 on left hand needle; k 17; o, n, k 1 (21 st).

Repeat.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restorant on of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. USE no other pill.

Price, \$1.00 per Bottle; Six Bottles for \$5.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER.

The Popular Remedies of the Day.

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PARKER'S
HAIR BALSAM
the popular favorite for dressing the hair, Restoring color when gray, and preventing Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and \$1.00 at Druggists.

Holman's Liver & Stomach Pad
Absorbs all impurities from the blood. Invigorates and vitalizes the whole system.

Holman's Liver & Stomach Pads
Cure Biliousness, Indigestion, Jaundice, Diarrhoea, Malaria, Sick Headache, Rheumatism, &c.

Holman's Liver & Stomach Pads
Regulate the Stomach and Bowels, improve the Appetite, correct Assimilation, Complexion, &c.

Holman's Liver & Stomach Pad
Prevents Sea sickness, Cholera, Smallpox, Yellow, Typhus, Typhoid and Bilious Fevers.

All Druggists.—Or sent on receipt of

PRICE, \$2.00.

HOLMAN PAD CO.,
120 WILLIAM STREET, N. Y.

HOSI

About three hours was a Czar, or named Ivan, who Russian for John travelling about that he might thought of him, small village ne dressed like a be be very tired a though he asked several cottages, notice of him; I poor. Just as he village, he saw which he begged The peasant tool led him in, saying time, as his wife welcome to such they had to offer.

There were five cottage, and also ly born. The C in his arms, and when he was le asked the hospi have him christe know a man who he said, "and I him to stand go one, and that wi kindness to me. think much of th shabby fellow, b as well wait the ly there was a gr and seeing the the peasant calle and look at the his amazement stopped, and the sheltered turned himself, who cla godson. Ivan w ant out of his st plenty of flocks a ture, as well as educating his go him for life.

Scott's Emulsion
Cod Liver Oil
In General Debility.

It is a most valuable an appetite for food, tem and builds up a palatable form and p cians. Take no othe

"Heaven is not sang Dr. Holland. health. But many a strides in the direct Dr. R. V. Pierce's " is a sovereign reme diseases, king's evil sores, scrofulous s blood and skin disea

Take pleasure readers to the adve Brace Co., in this is commend this Comp ders entrusted to th tion.—St. Louis

Rheumatism and the affected part is pure Soap, which joints and muscles same time a very of the skin.

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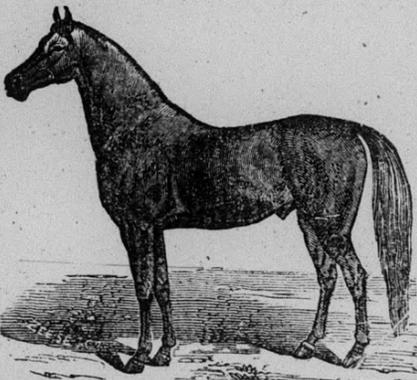
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