

The Living Church.

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

VOL. IX, No. 23.

CHICAGO, SATURDAY, SEPTEMBER 4, 1886.

WHOLE No. 409.

KEMPER HALL,

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

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The Living Church.

SATURDAY, SEPT. 4, 1886.

THE BACKSLIDERS LAMENT.

BY F. BURGE GRISWOLD.

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That my spirit has to say,
Is "farther from my dear Lord
Than a year ago to-day."

Some one has troubled my life,
With his cruel, malignant sway;
He has brought in the demon of strife,
And driven sweet peace away.

Some one has troubled my thought;
He has silenced my beautiful dove,
That used to sit away and sing,
Its holiest song of love.

O, God of strength and of grace,
Exorcise this evil reign!
The marks of the devil efface,
Abide in my heart again.

Washington, D. C.

NEWS AND NOTES.

FAMILIES in Chicago who would like to receive deputies or visitors to the General Convention for three or four weeks in October, at a stipulated price, are requested to send their addresses to this office stating terms and accommodations. We should be glad to make arrangements for our friends in that way.

As an illustration of the hold which the Church of Ireland has upon the hearts of its people, it is stated that the Bishop of Ossory, Dr. Walsh, has received from a farmer's widow a little roll, which was found to contain twenty 5l. notes, or 100l. This, the widow's mite, as she termed it, has been slowly saved for the benefit of the Church.

THE text is published of an extradition treaty between Japan and the United States. It attracts attention as being the first concluded between any Christian and a non-Christian nation. It is but a short time ago that Japan signed the Convention of Geneva for the protection of the wounded in battle. This go-ahead nation is rapidly assimilating the various features of modern civilization.

THE Jones-Small combination which left Chicago last spring expecting to return, has not been invited to do so. The preachers who made such a fuss over the Georgia evangelists, are not eager for a repetition of the dose which was administered last winter. It is reported that brother Jones has had a relapse, and like a locomotive again "chews, chews, to go ahead, and chews, chews to back'er." The next time Sam swears off he had better not brag about it.

THE episcopal superintendence of the Anglican congregations on the European Continent outside the area of the Gibraltar diocese, is to be entrusted to Bishop Wilkinson, formerly missionary bishop in Zululand, who has been appointed by the Bishop of London for this work in succession to Bishop Titcomb. Bishop Wilkinson is already well known to the majority of the chaplains and their people, as he held Confirmations and performed other episcopal duties among them during Bishop Jackson's life-time.

THE Rt. Rev. Robert Eden, D. D., Bishop of Moray and Ross, and Primus of the Church of Scotland, died on the 26th August. His last official act was

to issue the confirmation of the election of Dr. Dowden to the See of Edinburgh, immediately after which he placed his resignation in the hands of the Bishops. He was born in 1804, being the third son of the late Sir Frederick Morton Eden, Bart. From Westminster School he proceeded to Christ church, Oxford. He held the rectory of Leigh, Essex, from 1837 to 1853; was consecrated Bishop of Moray, Ross, and Caithness in 1851; and was elected Primus of the Episcopal Church of Scotland in 1862. Bishop Eden married in 1827 a daughter of the late Sir James Allan Park, Justice of the Common Pleas.

THE diocese of Easton at a special session of its convention last week, elected to the vacant bishopric, the Rev. Alex. I. Drysdale, rector of Christ church, New Orleans. We deeply regret to record the death of Dr. Drysdale, which occurred on Monday at Waukesha, Wis. He had come north for the benefit of his health, it would seem without much hope of recovery, as he had been failing for some time. He was born in Savannah, Georgia, in 1839, and in early manhood practised law. He entered the Confederate army and served through the war. He then received Holy Orders, and was called to Christ church, New Orleans, in 1882, after a rectorship of eight years in Mobile, Ala. He succeeded the late Dr. Leacock, and his administration of this important parish won a deserved promotion to the episcopate. But it was ordered otherwise, and the faithful soldier of Christ has entered into rest. May the perpetual light shine upon him.

NOVA SCOTIA is to have a cathedral. Canon W. R. Churton writes from Cambridge that at the recent session of the diocesan synod, the Bishop, in his charge, called attention to the approaching hundredth anniversary of the consecration of Bishop Charles Inglis, which took place in August, 1787. He suggested that the event should be commemorated by raising a fund for a new cathedral for the diocese. The synod subsequently requested the Bishop to nominate a committee to carry out the proposal. The Rev. E. H. Ball, of Tangier, Halifax Co., writes: "The synod was very enthusiastic over the project for a cathedral, about which a great stir is to be made, and we hope for a special meeting of synod, next year to lay the foundation-stone." Halifax will be the chosen city. New Brunswick, Newfoundland and Bermuda all have cathedrals.

BISHOPS were once defined by a brilliant spirit as "spiritual luxuries," but it would seem that they have no longer any special claim to that description. A memorial was extensively circulated in North Wales for presentation to Mr. Gladstone, "emphasizing the fact that there is a universal wish to see and hear at the Royal National Eisteddfod, which is to be held at Carnarvon next month, one who is so closely associated with the history of the British nation, and in whom the inhabitants of the Principality have a special interest." The Rev. H. Ward Beecher was invited to be present on one day of the gathering, and replied through his agent that the fee would be £100. Mr. Gladstone's fee for "being heard" is not mentioned; Mr. Beecher's for being seen, £100.

Well, "lawyers must live," said the young barrister at Marlborough street, the other day, and so, we suppose, must preachers.

THE rumored appointment of the Bishop of Adelaide to be vicar of Blackburn, and assistant-bishop of Manchester, does not find favor in England. The return of colonial bishops after a short service abroad is not regarded as particularly creditable. The phrase, "returned empties," applied to these retired bishops expresses the popular estimate of their worth. The Bishop of Adelaide has proved himself to be an active and successful prelate, but this fact should be powerful to keep him in his present position. *The Guardian* says:

When the Bishop of Melbourne was nominated to the see of Manchester, we pointed out that the Prime Minister's choice was not likely to further the interests of the Colonial Church; but the return of the Bishop of Adelaide would be open to far graver objections. Nothing would be better calculated to weaken the connection between the Church of England and her daughter Churches. That connection is now maintained, in a great measure, by the dutiful habit of colonial dioceses to send to England for their bishops. If, when the bishop goes out, he stays only long enough to qualify him for promotion at home, they will naturally prefer one who, if he has his share of local narrowness, will, at all events, remain with his flock.

WE are pleased to announce that a daily edition of THE LIVING CHURCH will be issued during the session of the General Convention in Chicago. To the energy and enterprise of the Rev. L. W. Applegate the Church is indebted for the arrangements which enable us to promise a stenographic report of the debates and notes of all proceedings. Mr. Applegate is well-known as the publisher of a parish magazine which has a large circulation and has proved a great success. It should be understood that he has the entire charge and management of the daily edition and is financially responsible for the enterprise. He has undertaken the work in response to a very general desire among Churchmen for a full and authentic account of the sayings and doings of the great council, and we earnestly hope that his courage and faith may be rewarded. We shall do all in our power to aid the work and to share the burden of it. The publication will consist of eight pages of our regular form, and the subscription price will be one dollar for the session, postage paid. Subscribers should send orders at once, paying in advance. Address the Rev. L. W. Applegate, care of THE LIVING CHURCH, Post office or express orders should be made payable in Chicago, to his order, not to ours. It is necessary that the business of the daily should be kept distinct from that of the weekly edition. We intend, of course, to give in the latter as full reports as other interests will allow.

THERE is an extraordinary statement made that the Church Council in Durban has elected the Rev. Sir George Cox as Bishop of Natal. To the uninitiated the above statement may seem a simple narration of fact, but when those who know the position of Church affairs in South Africa, reflect (1) that this "Church Council" consists of a small number of Ultra-Erastian Churchmen (mostly laymen) who demand a

"bishop by letters patent;" (2) that this demand has been refused; (3) that the Archbishop of Canterbury refuses to lend assistance to the scheme; (4) that a qualified bishop already presides over the diocese of Natal; and (5) that the Colensoites number in the colony three clergymen and about one hundred laity all told—the paragraph then undoubtedly begins to present an appearance of singular interest. We should fancy that there will be some difficulty in obtaining consecration. Bishop Colenso retained the income of the office by virtue of his consecration under letters patent, even after his deposition, under a ruling of that eccentric board, the Privy Council. But in this case, no such claim can be made. The council might have elected the daughter of the late Bishop Colenso, who distinguished herself by publicly administering Holy Baptism, and so put in a plea of inherited succession. As it is, without funds and a following, the schism has a poor chance of life.

ANTIQUARIANS are very much interested in the work of restoration now being undertaken in one of the most interesting churches in London—St. Bartholomew the Great, West Smithfield. It is situated in the midst of essentially secular surroundings, which have encroached terribly upon the sacred precincts. When the restoration was set on foot, an adjoining fringe factory, which was built on part of the old site, overhung the altar. A blacksmith's forge stood where the north transept used to stand, another part was occupied by a noisy boys' school, and the last fragment of the cloister was turned into a stable. These things are in course of alteration. Two years ago the old rector, who had held the living for sixty-four years, died, and the new rector, the Rev. W. Pankridge, has infused fresh energy into the work. Here Hogarth was baptized. Here Milton and Dr. Caius, the founder of Caius college, lived, and the church, amid all its modern disfigurements, bears traces of fine old architecture. It is the remains of the great Priory of St. Bartholomew, which dates back to the reign of Henry I., early in the twelfth century.

ENGLAND.

A census was taken on a recent Sunday morning in 143 parishes in the diocese of St. Asaph, with a population of 182,744, when no less than 21,853 worshippers were found in church. In the evening of the same day in 133 parishes, with a population of 175,398, there were 23,056 persons present.

Canon Jacob, vicar of Portsea, announced at a meeting of his parishioners that an anonymous donor, who has stipulated that his identity is not to be made known, has given £15,000 towards the fund for erecting a new parish church on the plans of Mr. A. W. Bloomfield, the diocesan architect. A hearty vote of thanks was, on the motion of the Mayor, who is a Nonconformist, accorded the donor. Dr. James Wakley, the editor of the *Lancet*, has sent the Lord Mayor of London a second donation of £1,000 for the Hospital Sunday Fund, although his stipulation that four others should give a similar sum has not been carried out. The fund now amounts to £39,200.

The death is announced of the Ven.

Edward Birch, archdeacon and, until quite lately, vicar of Blackburn. Mr. Birch, who was in his 78th year, was born at Carnforth, and was educated at St. John's college, Cambridge, where he took his bachelor's degree in 1831. He was ordained deacon in 1832, and admitted to priest's orders in the following year by the Bishop of Chester (Dr. Sumner). Having held for four years the curacy of All Saints', Manchester, he was instituted in 1836 to the rectory of St. Saviour's in that city, and in 1868 he was appointed to the vicarage of Blackburn. He was an honorary Canon of Manchester from 1862 to 1866, when he was appointed Canon Residentiary, and in 1868 he again accepted an honorary canonry. Mr. Birch was rural dean of Blackburn from 1868 to 1877, when he was nominated to the archdeaconry.

A brass, being a restoration of that formerly on the Purbeck marble slab which at one time covered the remains of Bishop Jewel (by whom the Sarum cathedral library was built), and which, it is said, was removed, with others, from the choir in 1684, has just been let into the original slab, which now occupies a position in the north choir aisle in Salisbury cathedral, near the Morning chapel. The brass bears a Latin inscription, and has been inserted at the expense of Dr. Jewel Evans, of St. Neot's, one of the Bishop's descendants.

Canon Straton and the Rev. J. Ingham Brooke, the Hon. secretaries to the Wakefield Bishopric Fund, have made a lengthy report to the Bishop of Ripon regarding the results attained by what is described as "the second campaign" for carrying out the objects of the fund, which was opened with a public meeting at Huddersfield in June last year. They are able to announce upwards of £50,000 raised from private donors and offertories, besides £20,000 upon which they can rely from other sources. Besides this which has been accomplished in little more than twelve months, the ladies of the diocese have undertaken to raise £10,000 to provide a residence for the future Bishop of Wakefield, and £8,000 of this sum is already in hand. Such is the progress which has been made towards raising £3,000 a year and a house—the minimum endowment contemplated by the Act of 1878 for the new see. A further sum of £17,400 is required, and the secretaries, in their letter to the Bishop of Ripon, make certain suggestions for the raising of that amount, which the Bishop in a reply has approved.

IRELAND.

On Sunday night, August 8th, the house of the Rev. W. D. Wade, rector of Ardfert, County Kerry, was attacked by Moonlighters, who, on being refused admission, fired a shot through the door before departing, the bullet passing close to where the reverend gentleman had been standing. The outrage took place within 200 yards of the police barrack. Mr. Wade is said to be most popular in the neighborhood.

SCOTLAND.

The Rev. John Dowden, D. D., Bishop-elect of Edinburgh, was born in Cork in 1840, and received his early education in the diocesan school there. In 1858 he went up to Trinity College, Dublin, and graduated in 1861 as a Senior Moderator, obtaining the second gold medal in metaphysics and ethics. He then passed through the Divinity School, at that time under the tuition of Dr. Butler (afterwards Bishop of Meath), taking a first class in all the examinations of the course. He was

ordained deacon in 1864 (priest, 1865) by the Bishop of Kilmore to the curacy of St. John's, Sligo; became perpetual curate of Calry in 1867; and three years later was appointed by Earl Spencer one of the chaplains to the Lord-Lieutenant of Ireland. In 1874 he came to Scotland as Pantonian Professor of Theology and Bell Lecturer, on the appointment of the College of Bishops. In the latter year he took a B. D. degree at Trinity College, Dublin, proceeding to his D. D. in 1876. After the theological department of Trinity College, Glenalmond, had been removed to Edinburgh, Dr. Dowden was made principal, and also became *ex officio* one of the canons of Edinburgh cathedral in 1880. His best known publication is his "Annotated Scottish Communion Office," which appeared in 1884. Last year he was appointed Donnellan Lecturer in the University of Dublin.

MISSIONS.

On Thursday, Aug. 5, Mr. Henry Varley, the evangelist, and Mr. Joseph Hannington (brother of the late Bishop Hannington, who was killed in October last while prosecuting mission work in Central Africa) were to leave Southampton on the steamer Mexican for Cape Town, with the view of conducting a special mission there for a few months. Messrs. Varley and Hannington bade a large number of their Christian friends farewell at a meeting held the previous day in the hall of the Young Men's Christian Association, Aldersgate Street.

To the long roll of those who have died in the Central African Mission, must be added the name of a promising young clergyman, the Rev. C. S. R. Riddell, who was ordained at Oxford in 1881, and, after being curate of Aylesbury for two years and a half, went out to Central Africa. News of his death on St. Barnabas Day, has just reached England. He had overtaxed his strength and been nursed in March and April at Zanzibar, which he left on his return to Magila ten days before Easter. And we now learn of the death of a second young martyr, Mr. Wood, formerly curate of Gateshead, having succumbed to fever on the octave of St. Barnabas, just eight days after the death of Mr. Riddell. If "the blood of martyrs is the seed of the Church" no mission ought, in the future, to have more glorious results, for in no modern mission has death claimed so many victories.

WASHINGTON TERRITORY.

The most northwesterly mission field of the Church in the United States was, until the Rev. O. Parker went to Alaska, the beautiful Archipelago de Hars. This field was first visited by the Rev. Dr. Nevius and afterwards by the Rev. J. H. Birkhead. In 1884, the Rev. Dean Watson saw the need of establishing a permanent station, and the Bishop sent a candidate for Holy Orders, Mr. Gray, to the field in April, 1885. He located his first station at East Sound among a people not one of whom belonged to the Church; and here a church has been built called Emmanuel after the church of the same name in Baltimore. It is a plain edifice, but stoutly built, with an open roof of good design, temporary chancel in the main building separated from the congregation by a screen, and is described by those who see it, as the most Churchly and beautiful country church within their knowledge; it has so far cost under \$1,000 and much needs a proper chancel and tower with bell—the latter is a great need in a much scattered community. The organ was presented by the vestry of Trinity church, Seattle, through the kindness

of Mrs. Watson. There are now 60 members and 16 communicants. Two churches are needed at once on neighboring islands, on one where about 18 families belong to the Church, about \$400 can be raised, but \$600 more is wanted at once, to enable this church to be erected before winter rains, and about \$700 for the other church. Within six months there will be as many stations established from 10 to 45 miles apart. The Rev. Mr. Gray who is the general missionary for the whole country, was ordained Saturday, August 7, the Bishop being assisted by the Rev. Dean Watson, and Dr. Nevius; the sermon was delivered by the former. Next day, the seventh Sunday after Trinity, the Bishop held his second Confirmation at this point—the first being in December last. During morning prayers 13 were baptized; after addresses by the Bishop and the Rev. Dr. Nevius, three men were confirmed, and the Holy Communion was administered; the congregation which was a very large one, was deeply impressed. On the following Sunday the Bishop assisted by the Rev. Mr. Gray, held two services in a neighboring island, administering the rite of Confirmation and the Holy Communion.

WYOMING.

RAWLINS.—This town, the county-seat of Carbon Co. and midway between Laramie and Evanston, has a population of 2,000 and is steadily growing. It is the centre and general headquarters of a large stock-raising and grazing district. The Church has a plain frame building here—St. Thomas—the result of the self-sacrificing labors of the Rev. Amos Bannister, now of Alamosa, Colo. There are about 25 confirmed persons here. Until a month ago, the mission had been vacant since last November. As we mentioned recently, the Rev. B. F. Matrau, of Saginaw, Mich.; is spending his vacation at this point. Finding Church life at a very low ebb and the few members of the mission discouraged, he concluded that if a rectory could be secured, a missionary might be supported and a great work done for Christ and the Church. So he made a proposition to the citizens of Rawlins, that if they would raise \$1,000 among themselves for a rectory, he would furnish a like amount. The result is, a handsome stone cottage has just been purchased for a rectory, just across the street from the little church, and it is already nearly paid for, thus insuring the permanence of the work, and placing the mission in a self-supporting position. The people are enthusiastic, large congregations fill the church twice every Sunday, and the prospects are that a missionary will be secured for the place early in September. Mr. Matrau holds three full services every Sunday—morning and evening in Rawlins, and an afternoon service for the U. S. troops at Fort Steele, 16 miles east. He says: "The services and long drive of 32 miles every Sunday are rather wearisome for vacation work, but somehow I feel wonderfully blest for all my toil in building up the dear Redeemer's Kingdom."

He wishes through our columns to express his heartfelt gratitude to the few devout communicants at the East who have so generously given him kind assistance in making up his personal pledge of \$1,000 for this rectory.

NEW JERSEY.

There was a large attendance at St. Mary's church, Burlington, August 22, a number being present from Beverly, Bristol, Camden and Philadelphia. The

choristers sang with their usual sweetness. The rector, the Rev. Dr. Hills, took for his text, Romans ii: 7: "By patient continuance in well-doing, seek for glory and honor and immortality," and concluded with these words:

"Among the offerings on this altar to-day will be a receiving alms-basin of beaten brass, unique in design, the united gift of many, young and old, rich and poor, to the glory of God, and in loving memory of Augusta Lucy Carter."

After the ascription and sentence from the offertory, the memorial basin was presented to the rector, who humbly placed it on the holy table.

The basin was designed by Dr. Hills, and made by R. Geissler, church furnisher, of New York city. It is of solid brass repoussé work, of one piece, 17½ inches in diameter, with a bowl of 12½ inches. Across the hollow of the bowl, in a vesica, is a full-length figure of St. Lucy, virgin-martyr, with a halo round her head. Around the rim run the words, in Church text: "The Lord is my Light and my Salvation." Around the reverse of the bowl is this inscription: "M. S. (memoriae sacrum) Augusta Lucy Carter who was caught up into Paradise, December 24, 1884. My soul fleeth unto the Lord." These sentences are separated by the ancient emblems of St. Lucy—a burning lamp, a book, with a harp and lyre, a shell, and palm branches.

SOUTH CAROLINA.

This diocese has sent, for May, June, and July, to the Board of Missions the encouraging sum of \$1066. The forty-first session of the Greenville Convocation was one of great interest. Ten clergy compose the convocation, and a layman from each station and parish. Essays were read, sermons delivered, and the clergy went out, two by two, to adjoining parts, and made themselves felt as well as heard. The cause of missions was urgently presented.

NORTH CAROLINA.

Early in the month, Bishop Lyman held Confirmation at Calvary, Henderson county, and confirmed 22 persons. In the afternoon at the chapel, he confirmed four; at a point near by, six; a few days later, three. The Rev. Messrs. Bush, Walker, and Bynum here carry on the Church work of the country in a vigorous manner.

August 12th, the Bishop confirmed six at the Church of Our Saviour, near Lincolnton. August 13th, he confirmed ten at St. Luke's. The rector, the Rev. Gilbert Higgs, has several points under his charge in the counties in which he is called on to minister.

At Reidsville, the rector, the Rev. Alban Greaves, has a new church nearly finished. Here and at Leaksville, he does goodly service among the population committed to his charge.

CHARLOTTE.—St. Michael's congregation of colored people have now a handsome church, Gothic and brick. The Rev. P. P. Alston is deacon, and the Rev. E. A. Osborne, rector.

The managers of the Orphanage and Institute have elected the Rev. E. A. Osborne superintendent, at a salary of \$300 per year. An executive committee has been appointed, and committees of laymen for each parish of the diocese will be appointed and requested to cooperate. The Rev. B. H. Moore is treasurer. August 10th, an enthusiastic meeting of the managers was held at the home of Mr. John Wilkes, the diocesan delegate at large, and an energetic Churchman.

LIST OF DEPUTIES TO THE GENERAL CONVENTION WHICH MEETS IN CHICAGO, OCT. 6, 1886.

- ALABAMA. Clerical: H. Stringfellow, D.D., J. M. Bannister, D.D., J. L. Tucker, D.D., T. J. Beard. Lay: R. M. Nelson, A. L. Tyler, J. H. Fitts, James Bond. ALBANY: Wm. Payne, D.D., W. W. Battershall, D.D., J. D. Morrison, D.D. ARKANSAS: Inness O. Adams, J. J. Vaulx, W. W. Estabrooke, M.D., W. J. Miller. CALIFORNIA: H. W. Beers, D.D., E. B. Spalding, R. C. Foute, Hobart Chetwood. CENTRAL NEW YORK: John Brainard, D.D., J. H. Egar, D.D., W. D. Wilson, D.D., W. T. Gibson, D.D. CENTRAL PENN.: Cyrus F. Knight, D.D., John H. Hopkins, D.D., Henry L. Jones, Wm. C. Leverett. CHICAGO: Wm. H. Vibbert, S.T.D., Clinton Locke, D.D., Theo. N. Morrison, Jr., Wm. J. Gold, S.T.D. CONNECTICUT: E. E. Beardsley, D.D., Edwin H. Atwood, D.D., Samuel Hart, D.D., Henry M. Sherman. DELAWARE: T. Gardner Littell, D.D., Chas. E. Murray, L. W. Gibson, Wm. B. Gordon. EAST CAROLINA: N. Collin Hughes, D.D., Joseph C. Huske, D.D., N. Harding, W. H. Lewis. EASTON: Theo. P. Barber, D.D., F. W. Hilliard, E. K. Miller, A. Batte. FLORIDA: J. J. Scott, D.D., C. S. Williams, W. H. Carter, D.D., S. B. Carpenter. FOND DU LAC: Oliver S. Prescott, R. W. Blow, Wm. Dafter, H. C. E. Costelle. GEORGIA: Thos. Boone, H. K. Rees, C. C. Williams, J. R. Winchester. INDIANA: E. A. Bradley, D.D., Chas. Morris, Joseph S. Jenckes, LL.D., J. J. Faude. IOWA: Samuel Ringgold, D.D., Arthur C. Silson, Charles R. Hale, S.T.D., W. H. Van Antwerp. KANSAS: A. Beatty, D.D., Richard Ellerby, John Bennett, Abiel Leonard. KENTUCKY: (Elects Sept. 15th.) Chas. H. Hall, D.D., T. S. Drown, D.D., W. A. Snively, D.D., Wm. H. Moore, D.D. LONG ISLAND: W. T. D. Dalzell, D.D., J. F. Girault, R. A. Holland, D.D., H. C. Duncan. MAINE: Wm. H. Washburn, C. S. Leffingwell, Henry R. Pyne, R. N. Parke, D.D. MARYLAND: J. H. Elliott, D.D., J. S. B. Hodges, D.D., J. H. Eccleston, D.D., Orlando Hutton, D.D. MASSACHUSETTS: Frederick Courtney, D.D., Phillips Brooks, D.D., Geo. Z. Gray, D.D., Geo. S. Converse, D.D. MICHIGAN: Rufus W. Clark, Joseph N. Blanchard, T. W. MacLean, A. W. Seabrease. MINNESOTA: Geo. C. Tanner, E. S. Thomas, C. H. Plummer, T. B. Wells, D.D. MISSISSIPPI: Geo. C. Harris, S.T.D., Alex. Marks.

- MISSOURI: Wm. Short, Robert G. Hinsdale, S.T.D. NEBRASKA: R. Doherty, H. B. Burgess, John Williams, John Hewitt. NEW HAMPSHIRE: Henry A. Coit, D.D., Wm. B. T. Smith, Daniel C. Roberts, Ithamar W. Beard. NEW JERSEY: J. F. Garrison, D.D., Benj. Franklin, D.D., Geo. Morgan Hills, D.D., E. M. Rodman. NEW YORK: Morgan Dix, D.D., Eugene A. Hoffman, D.D., Wm. R. Huntington, D.D., Cornelius E. Swope, D.D. NORTH CAROLINA: A. S. Smith, D.D., D. H. Bael, D.D., M. M. Marshall, D.D., J. B. Cheshire, Jr. NORTHERN NEW JERSEY: Anthony Schuyler, D.D., W. G. Farrington, D.D., J. N. Stansbury, E. L. Stoddard. OHIO: James A. Bolles, D.D., Cyrus S. Bates, D.D., Edward R. Atwill, D.D., Wm. B. Bodine, D.D. PENNSYLVANIA: Thos. F. Davies, D.D., Daniel R. Goodwin, D.D., J. A. Harris, D.D., W. N. McVickar, D.D. PITTSBURGH: Samuel Maxwell, G. A. Carstensen, Henry Purdon, D.D., Boyd Vincent. QUINCY: Chas. W. Leffingwell, D.D., Robert Ritchie, C. J. Shrimpton, Richard F. Sweet. RHODE ISLAND: C. A. L. Richards, D.D., D. H. Greer, D.D., Daniel Henshaw, D.D., George J. Magill. SOUTH CAROLINA: C. C. Pinkney, D.D., Ellison Capers, John Johnson, J. D. McCollough. SOUTHERN OHIO: Samuel Benedict, D.D., J. M. Kendrick, D.D., Chas. H. Babcock, D.D., I. N. Stanger, D.D. SPRINGFIELD: S. C. Thrall, D.D., D. W. Dresser, S.T.D., F. P. Davenport, Fred'k W. Taylor. TENNESSEE: W. C. Gray, D.D., G. W. Dumbell, Davis Seemans, P. A. Fitts. TEXAS: T. B. Lee, S. M. Bird, B. A. Rogers, F. R. Starr. VERMONT: J. Isham Bliss, Chas. Fay, D.D., Wm. H. Collins, Homer White. VIRGINIA: Geo. H. Norton, D.D., John B. Newton, D.D., Kinloch Nelson, D.D., J. S. Hanckel, D.D. WESTERN MICHIGAN: D. D. Chapin, J. W. Bancroft, F. C. Coolbaugh, Colin C. Tate. WESTERN NEW YORK: (Elects Sept. 21st.) R. R. Swope, R. A. Gibson, L. R. Mason, R. A. Cobbs. WISCONSIN: Wm. Adams, D.D., Wm. B. Ashley, D.D., Fayette Royce, A. Z. Gray, S.T.D. MISSIONARY JURISDICTIONS. (Entitled to seats only.) OREGON: George W. Foote. COLORADO: J. T. Protheroe. UTAH AND IDAHO: George H. Davis. WESTERN TEXAS: Horace Clark, LL.D. WASHINGTON: R. D. Nevius, D.D.

- THE HOUSE OF BISHOPS. Presiding—The Bishop of Delaware. Chairman—The Bishop of Connecticut. Alabama, Richard H. Wilmer, D.D. Albany, William C. Doane, S.T.D., LL.D. Arkansas, Henry N. Pierce, D.D., LL.D. California, Wm. Ingraham Kip, D.D., LL.D. Central New York, Frederic D. Huntington, D.D., LL.D. Central Penn., Mark A. De W. Howe, D.D., LL.D. Assistant, Nelson S. Rulison, D.D. Chicago, Wm. E. McLaren, D.D., LL.D. Connecticut, John Williams, D.D., LL.D. Delaware, Alfred Lee, D.D., LL.D. East Carolina, Alfred A. Watson, D.D. Easton, (vacant.) Florida, Edwin G. Weed, S.T.D. Fond du Lac, John H. H. Brown, S.T.D. Georgia, John W. Beckwith, D.D. Indiana, David B. Knickerbacker, D.D. Iowa, William S. Perry, D.D., LL.D., D.C.C.L. Kansas, Thomas H. Vail, D.D., LL.D. Kentucky, Thomas U. Dudley, S.T.D. Long Island, Abram N. Littlejohn, D.D., LL.D. Louisiana, John N. Galleher, D.D. Maine, Henry A. Neely, S.T.D. Maryland, William Paret, D.D. Massachusetts, Benjamin H. Paddock, S.T.D. Michigan, Samuel S. Harris, D.D., LL.D. Minnesota, Henry B. Whipple, D.D., LL.D. Mississippi, Wm. M. Green, D.D., LL.D. Assistant, Hugh M. Thompson, D.D., LL.D. Missouri, Daniel S. Tuttle, D.D. Nebraska, George Worthington, S.T.D. New Hampshire, Wm. W. Niles, D.D. New Jersey, John Scarborough, D.D. New York, Horatio Potter, D.D., LL.D., D.C.C.L. Assistant, Henry C. Potter, D.D., LL.D. North Carolina, Theodore B. Lyman, S.T.D. Northern New Jersey, Thomas A. Starkey, D.D. Ohio, Gregory T. Bedell, D.D. Pennsylvania, Wm. B. Stevens, D.D., LL.D. Assistant, Ozi W. Whitaker, D.D. Pittsburgh, Cortlandt Whitehead, D.D. Quincy, Alexander Burgess, D.D. Rhode Island, Thomas M. Clark, D.D., LL.D. South Carolina, Wm. B. W. Howe, D.D. Southern Ohio, Thos. A. Jaggard, D.D. Springfield, George F. Seymour, S.T.D., LL.D. Tennessee, Charles T. Quintard, D.D., LL.D. Texas, Alexander Gregg, D.D. Vermont, Wm. H. A. Bissell, D.D. Virginia, Francis McN. Whittle, D.D., LL.D. Assistant, Alfred M. Randolph, D.D. Western Michigan, George D. Gillespie, D.D. Western New York, Arthur C. Cox, D.D., LL.D. West Virginia, George W. Peterkin, D.D. Wisconsin, Edward R. Welles, S.T.D. MISSOURI: At the annual business meeting of the Missionary Host, recently held in St. Louis, it was deemed advisable to discontinue the award of a prize banner to the Sunday School which, in proportion to the number of its scholars, should make the largest offering during the year. It was found that the plan of giving the banner did not work the desired end. A small Sunday School, it was proved, could by a small increase in its offerings, easily carry off the banner. The larger schools saw the hopelessness of attempting to compete and the result was that as a whole, the offerings were diminished rather than increased. Mrs. Robertson, the widow of the late Bishop, has bought a house, which will be her future residence, 2612 Chestnut St., St. Louis. The house is one block east of the episcopal residence. Service has been held every Sunday during the summer in St. John's church, St. Louis. The choristers have had a holiday during the month of August, a voluntary choir meanwhile supplying the place of the regular choir. ALBANY. ELLENBURGH CENTRE.—On Monday, the 2d of August, a fine bell was placed in position in the belfry of St. Paul's church. The bell has a clear, mellow and sweet tone, and was cast at the Clinton H. Meneely bell foundry, Troy, N. Y. The weight of the bell is 724 pounds, and is the generous gift of the Hon. Edward H. Leonard, of Lansingburgh, N. Y. This noble gift was very thankfully received by St. Paul's par-

ish; "Odorem suavitatis, hostiam acceptam beneplacitum deo." CANTON.—Sunday, August 22, was the semi-centennial anniversary of Grace church, and the occasion was celebrated with services appropriate to the day, the church being beautifully decorated. Besides the general floral display there were many special memorials. There were some very fine candles and an altar-desk of brass, the gift of Miss Anna Harison, of Canton. Across the front of the chancel were in gilt figures, the dates 1836-1886. Letters expressing regret at their inability to be present, were received from former rectors of Grace church; also from Bishop Brewer, of Montana; the Rev. Russell A. Olin, of Watertown, N. Y.; the Rev. Wm. M. Pickslay, Bayonne, N. J.; the Rev. Charles A. Bragdon, Buffalo, N. Y.; and the Rev. Edwin Coan, Brooklyn, N. Y., who were all formerly Canton boys and members of Grace church. A former rector of this parish, the Rev. R. D. Irwin, now of Rougemont, Canada, assisted the rector in the services; also William H. Harison, D. D., of Catskill, N. Y. At the morning service the rector, the Rev. R. G. Hamilton, preached from Hebrews xii: 28. Toward the close of the sermon Mr. Hamilton referred to the history of the parish. "Fifty years ago! Of those who under the canons of the Church and in accordance with the civil statute, formed themselves into a body corporate under the name of Grace church, Canton, not one is alive to-day. "Owing to their destruction by fire all the records of the parish are lost up to 1871. From the annals of the Church in the State of New York, I learn that some time in the year 1818, the Rev. Ashbel Baldwin held the first service in the village of Canton. If I do not greatly err, Mr. Baldwin was one of the first two deacons ordained by Bishop Seabury in 1786. In 1821, the Rev. Lawson Carter, then missionary at Ogdensburg, held occasional services. In 1836, the Rev. Richard Bury, then missionary at Potsdam, organized this parish in Canton, he holding service one Sunday in the month, the other Sundays in Potsdam." The music was very good, and the church was crowded even to chairs in the aisles. At the evening service, Dr. Harison preached from St. John xv: 1, 2: "I am the true vine and My Father is the Husbandman. Every branch in Me that beareth not fruit, He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." The offertory was for the new rectory fund, and amounted to \$1,068. Although the project of building a new rectory has only been on foot a few weeks, the fund already amounts to not far from \$4,000. SPRINGFIELD. DANVILLE.—The Rev. F. W. Taylor has been the faithful rector of Holy Trinity church for eight years, during which time, the parish has been resuscitated and placed upon a sound basis. To the great sorrow of his people, he has resigned to accept the rectorship of St. Paul's church, Springfield. The members of the parish tendered him and his estimable wife a farewell reception on Saturday, August 28, at the residence of Dr. Gillett, which was largely attended, not only by the congregation, but by the citizens of Danville generally.

NEBRASKA.

NELIGH.—Bishop Worthington held a Confirmation in St. Peter's mission, on St. Bartholomew's day. This town is on the F. E. & M. V. R. R., which is a part of the Chicago & North-western system. The town is about seven years old and has 1,000 inhabitants. It is the county-seat of Antelope county, and contains the United States Land office. It is in the homestead tract and is rapidly settling. Every foot of land in the county is taken and by a superior class of people. The U. P. R. R. is now surveying for a branch to feed their trunk line. It will pass through Neligh and into Dakota. Although the Rev. R. M. Edwards is the first resident rector, the Church has the very best people in town and large congregations. They worship in the court-house, which is the only available place. Perhaps it would interest those who know nothing of missionary work, to know how the building is rendered Churchly at no great expense. There are two tables in the hall about 6x4 feet; one of them is covered with a cloth and does duty as an altar. Behind it hangs a dossal made of wallpaper, which has a design embracing crowns and the *fleur de lis*. The other table is made into a lectern as follows: A copy of the statutes of Nebraska is laid upon it and a board 2x1 feet rests upon it. Over this a cloth is thrown and the Bible can be read as well as if from a brass eagle lectern.

Neligh is in that district formerly designated on the maps as the "Great American Desert," but the rapid influx of settlers looks as if it was wrongly named, and during the drought of the present summer it was less injured than any of the neighboring States, so that the farmers will raise abundant crops. All the Lutherans, the only Roman Catholic family, the only Jews and quite a number of Baptists belong to the regular congregation. The Congregationalists and Methodists each have churches, and the former a cheap boarding school, yclept a college. The U. B.'s and Mormons (Josephites) preach in one of the school-houses. Northern Nebraska presents a fine field for missionary work. There are only four clergymen in a tract 400 miles in length and developing more rapidly than any other part of the United States.

VIRGINIA.

NORFOLK.—The Rev. Dr. Pike Powers is temporarily discharging the duties of Trinity church, Staunton, during the absence of the rector, the Rev. W. Q. Hullahen. St. Paul's mission school, Lawrenceville, the Rev. J. S. Russell, principal, has about 175 scholars enrolled. Here, teachers are taught the art of teaching the colored youth, and the school has already done efficient service in this respect.

At Lovely Mount, St. James's parish, the Rev. J. E. Hammond, rector, and Blacksburg, Christ church, same rector, the Church numbers about 40 communicants, the list of whom is accurately kept; all who are not strictly entitled to be so, are not reported. About \$600 may be counted the yearly financial ability of the congregation.

MARYLAND.

PORT REPUBLIC.—The Rev. Reginald H. Murphy has become rector of old Christ church, this place, and the parish, always loyal, has cordially seconded him in all his endeavors for its good. After Litany, on Saturday, July 10th, the Bishop confirmed a class of eleven, and then a sick person in private.

HAVRE-DE-GRAVE.—The recent class,

July 15th, was six. Here for many years, the Rev. Dr. H. B. Martin administered the parish, and now the Rev. F. C. Lee, both able and faithful men. The loss of Dr. Martin from the diocese it will be difficult to replace.

POPLAR HILL.—The church here has been renovated, and a rectory nearly finished. In July, at the Bishop's visit, ten were confirmed.

INDIANA.

The Rev. A. W. Mann was chosen president of the Association of Graduates of the Indiana institution for the education of the deaf, at their meeting in the latter part of August. Throughout the session he also acted as chaplain.

WISCONSIN.

The annual excursion of the cathedral choir to Nashotah took place on Thursday, August 19th. A car was chartered for the occasion, and was well filled with the choristers and their friends. Arrived at Nashotah station, the party divided, some going by foot and others by carriage, to the mission grounds. For such persons as are able to walk a mile, the former conveyance was preferable, for the path through the woods is one of great beauty, and is one of the most enjoyable parts of the day. A choral service consisting of an abbreviated form of Matins was held in the chapel, the dean and Canon St. George intoning, and the cathedral and Nashotah choirs responding. Mr. Geo. W. Lamb, the assistant-organist at the cathedral, presided at the organ. The music was plain, but sounded very hearty in the chapel. Lunch was served on the grounds, and the afternoon given to boating, cricket, foot-ball and other picnic recreations. It was a very jolly party that returned to the city in the evening.

The Sunday schools of the cathedral and of St. Luke's mission, Bay View, enjoyed a picnic at the beautiful grounds of the Soldiers' Home, on Wednesday, August 25th. The military band furnished music in the afternoon, which materially added to the enjoyment. Through the kindness of the family of the Commandant, General Sharp, the picnic-ers received many pleasant courtesies.

The trustees of Nashotah met at the diocesan office on Thursday, August 26th, and in secret session elected a president. It is stated on good authority that he will probably accept. Rumor has it that it is a certain priest who has often been seen on Nashotah grounds through several summers, and whose home is in the East. If the not-always-reliable dame is right in her surmise, the Board has certainly made a very felicitous choice. It is said that the coming junior class will be very much larger than any for many years.

Last Sunday, August 29th, was Harvest Home festival at Nashotah. Mainly through the exertions of Messrs. Rowden and Pray, the chapel was beautifully decorated with grains, fruits and other seasonable products of the earth.

Certain improvements and changes in the way of enlargement, are being made to the cathedral chapel and school rooms, rendered necessary by the increased demands for desks and accommodations in the school. The efficient corps of teachers remains unchanged.

The Sisters in charge of Kemper Hall have added an adjoining house to the seminary buildings, and even with that, it is said that there are no further rooms available for students. The corps of teachers has been somewhat increas-

ed, and a prosperous year is confidently expected.

GENEVA LAKE.—The annual Harvest Home Festival of this parish was celebrated on Sunday, the 29th ult; the service being Morning Prayer and Holy Communion as set forth by the Bishop of the diocese; the Rev. Dr. Fred. S. Jewell officiating in the absence of the rector.

The day was unfavorable, the early morning having been marked by a perfect down-pour of rain, which however, fortunately gave way to a "moderate rain and showers," so that during the mid-portion of the day, people were able to get to the service somewhat comfortably. The attendance was, of course, affected by the weather, but was still very good.

The church, itself a flower in construction and finish, was beautifully and lavishly decorated with foliage, flowers, fruits, grains and vegetables, typical of the lawn, the garden and the field, and tokens of the beneficence of the All-Giver of Good, whose bounty has blessed the earth and its toilers, during the past season.

DELAWARE.

The missions and Education Board are gratified to have raised \$873 (including a small former balance) and to have distributed the major part of this—\$500 to one missionary in Sussex county, \$200 to the benefit of an important and growing field in Brandywine Hundred, and smaller sums elsewhere and otherwise. The Rev. Messrs. Gordon, Breck, Johnson, Wootten, and others are nobly doing the work of the Church committed to them. The Rev. W. H. Syle has presented several mutes from among his interesting constituency in Wilmington and parts adjacent, for Confirmation. The Board endeavors to keep old places open, and occupy new ones, and though their means are limited, do all they can with the funds piously entrusted to their hands.

MICHIGAN.

ISHPEMING.—The Bishop visited Grace church, the Rev. W. A. Masker, rector, the evening of the ninth Sunday after Trinity, and confirmed a class of 14, all adults. The parish was organized in July, 1885, with 20 communicants. Since then 25 persons have been confirmed, and about 60 others added to the roll, so that now the parish numbers over 100 communicants. A church has been erected, seating 250 persons, and a handsome and commodious rectory is being built, which will be ready for occupancy in October. According to their means, the people have done exceedingly well. The Church is making its influence felt in the city.

LOUISIANA.

ST. FRANCISVILLE.—The organ recently placed in Grace church was built by Pilcher Brothers, of New Orleans, and not by the firm of same name in Louisville, Ky., as stated in a recent issue.

SOUTHERN OHIO.

ZANESVILLE.—The Rev. I. McK. Pittenger, rector of St. James's church, has been called to mourn the loss of his little son William G. Pittenger, who died August 20, aged ten years. The funeral service took place August 23. The large number in attendance from other churches, is an evidence that the parents have the sympathy of the people of all denominations in their sad affliction. The floral offerings were numerous.

Willie was a choir boy in St. James's church, and heartily entered into the

service on each occasion of public worship. He was loved in the Sunday school and by his father's parishioners for his many good qualities, and will be sadly missed.

FLORIDA.

The journal of the 43d annual council gives this summary of statistics: Number of families, 1,378, persons not so included, 1,289, total of persons, 6,652; lay readers, 26; Baptisms—adults, 44, infants, 358, total, 402; confirmed, 65; communicants, present number, 2,390; Marriages, 138; burials, 215; Sunday School teachers, 242, scholars, 2,142; parish school teachers, 16, scholars, 192; number of services, 3,699; Holy Communion, times, 632; total contributions, \$45,442.84.

OREGON.

The yearly statement of the Church in this missionary jurisdiction is as follows: Confirmations, 117; communicants—present number, 1,217; Sunday School teachers, 109, pupils, 1,089; Marriages, 83; burials, 114; total contributions, \$29,497.

MISSISSIPPI.

The following summary of parochial reports, is taken from the journal of the 59th annual council: Baptisms—infants, 97, adults, 273; Confirmations, 297; communicants, 2,311; contributions, \$44,877.24; value of Church property, \$289,910; parishes, 36, organized missions, 16, unorganized missions, 13, total places served, 65; clergy actively employed in the diocese, 30, clergy not so employed, 6, total 36; bishops, 3; priests, 31; deacons, 2; candidates for Holy Orders, 4; lay readers, 6.

BISHOP JOSEPH WILMER.

BY THE REV. I. N. MARKS, JR.

The writer read in THE LIVING CHURCH with interest and satisfaction, Mr. Hunter's remembrances of the late Bishop of Louisiana. I knew the Bishop well. He was the wisest man I ever met; wise in the true sense of the word; not only learned, a man of brains, but wise in saintly-wisdom. He could take the prattling child upon his knee and entertain and interest it, and set it down to converse with the philosopher and savant. He fulfilled the Master's words; he was as wise as the serpent and harmless as the dove. Gentle and tender as a woman, yet he was a lion-hearted soldier of Christ; he feared nothing, when his duty called upon him to act. He would face any danger, confront any foe, overcome any obstacle, when the Master's work demanded it. I have often regretted that some one worthy of the task, has not written a full history of his episcopate. It was marked by some stirring scenes and events. During the trying times in Louisiana, his heart bled for the misfortunes of his people. When the critical hour arrived, he acted promptly and fearlessly, as was his custom. Through an interview with General Grant, then President, he saved Louisiana from ruin and bloodshed. I wish I knew the details of that interview. He went to Washington to place before the President a true picture of the condition of affairs in Louisiana, and the result of the visit was that General Grant assumed a neutral position as to the rival Governors, Packard and Nicolls, left them to their own strength and claims to stand or fall, and Louisiana was saved from four years more of bad government and from ruin. I believe I am safe in saying, that the Bishop's influence

over the president, an influence wrought only in one interview, brought about the much hoped-for and desired result. It must have been a marvellous sight, to see the man of peace, pleading for his people, before the soldier and man of war. I call to mind one remark of the Bishop's. It was at the close of the interview, and General Grant offered him a cigar; he accepted, and declining to light it then, said: "I will keep it, to smoke it, as a pipe of peace, when the wrongs of my people are righted." He was a John the Baptist who would rebuke kings when necessary.

The writer went into the ministry under the Bishop; he was in truth his Father in the Church. One fall, after his return from the North, he met me and after greetings, said: "Well, how are you getting along?" I said, "Scratching out a living, Bishop." He promptly replied, "Well, be satisfied, for that's all an old hen ever does for her chickens." On another occasion I said to him: "Bishop, Mr. — is going to Mississippi." He said: "He can not go, sir." I said, "Why?" He replied, "He is only a deacon." I smiled and said, "You forget, Bishop, you priested him last year." "So I did," he said; "that's the way; just as soon as I get them all fixed they leave me." I said, "Yes, Bishop, they will fly off the handle." "Yes, sir," he answered, "and leave me the handle."

A story of his absent-mindedness I heard for the first time last summer. While he was a rector of a Virginia parish, he once started from home in his buggy to make a visit several miles away. When he reached the home of his friend, he was walking. The gentleman said: "Why, Doctor, you did not walk?" "Certainly not, I rode in my buggy." "Well, where is it?" He looked down at himself and said, "Well, where is it?" His host put a man on horseback and sent him back, and about a mile down the road the Doctor's horse and buggy were found, just where he had left them. After getting out to open a gate, leading the horse through, closing the gate, he then started ahead on foot.

He had said, he hoped he would not live to such an age that he would become a burden to others and himself. His prayer, we might almost call it, was granted. In a twinkling of an eye, his soul was translated from the trying scenes of this life to the eternal kingdom of the life beyond. The transition was quick and painless. He was not, for the Lord took him. I am tempted to quote the beautiful words of Bishop Thompson, written just after the Bishop's death. He wrote: "I am here by one drawing, the personal magnetism of a man, whose soul was like a calm deep, summer lake; whose presence stilled the warring of my own heart, its unrest and rebellion, and even doubt, I confess it; and in the light of whose transfigured face I found God's peace. He is gone. That is gone out of my life which can never come again. Another beacon light blown out above me; another buoy-bell stilled upon the sea. The deeps calm and profound, into which descended, and from which were reflected, all the starry lights of heaven, in that magnificent soul, were all I ever saw, and the memory of it, all that remains now. I don't know whether he was learned, or able, or eloquent, or anything else. I only know that his speech to me was like the chiming of the bells in the towers of heaven. I only know the personal presence of the man put me in harmony with the everlasting cadences: I ask for myself to

be allowed to bear in my heart as one of the treasures, and also, (God help me!) one of the responsibilities of my life, the fact, that for years, I knew, associated with, and loved this man, crowned on earth, one of the peerage and senate of heaven."—*The Church News, Miss.*

PETER THE HERMIT.

BY R. H. SHAW.

In Jerusalem, the holy,
I have seen the infidel;
On the pavement, worn by Jesus,
Like a curse his shadow fell.
At the Holy Mausoleum,
Gifts of prayer I longed to lay,
But the menace of the Moslem
Bade me rise and move away.
I have heard the loud muezzin
Call the Mussulman to prayer;
But of Jesus, not Mohammed,
Breathed to me the sunset air.
All about the Holy City,
Falling on my inward ear,
The beatitudes of Zion
Filled the solemn atmosphere.
Shall the people who deny him,
Only unmolested be,
In the latest human footsteps
Of the Christ of Calvary?
Watch the walls around the city,
Which is ours through faith and love?
Spread the pinions of their power
All its holy shrines above?
Shall we suffer it to be so?
Shall we bow before the gate
Of the Holy Mausoleum,
Mocked and menaced by their hate?
Would to God I were a legion
Wheresoever in the land,
Still between the shrine and pilgrim
Falls the shadow of their hand!
Has the warrior no spirit?
Has the man no manhood now?
Lies the coldness of indifference
On a single hooded brow?
Has the Christian no religion?
Has his heart no wound to-day?
Has he lost the sense of duty?
Cast his crucifix away?
Let the maiden leave her spindle!
Let the shepherd leave his pipe!
Let the toiler in the vineyard
Leave his fruit, though it be ripe!
Let the Scotchman leave his herding!
The Norwegian his lines!
Let the Welshman leave his hunting,
And the idle Dane his wines!
Let all Christendom awake
Whereso'er it lies at ease!
Let the storms within all bosoms
Be like tempests in the trees!
Let our banded indignation,
And our valor be a might,
To relieve the Holy City
And assert our sacred right!
That the mother may no longer
In the midst of sad alarms,
Seek the tomb of Him who carried
Little children in His arms;
That the pilgrim in the city,
As beside his hearth may be,
Unmolested in his worship—
It is Heaven's own decree!

*The reader is referred to William of Malmesbury.

In a very short time the handsome new buildings of Sion College on the Thames Embankment, close by the City of London Schools, will be ready for habitation and use. As is pretty well known, the principal feature of Sion College is a library, endowed by Thomas White, in 1630, for the benefit of the London clergy, each of whom is entitled to borrow books. The library numbers nearly eighty thousand volumes, and up to a comparatively recent period was one of the eleven public libraries which were entitled to claim a copy of every book published.

THE new mayor of Shanghai, China, is a native Christian. This is indeed a significant promise of His coming. A very few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian.

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.]

PROBATION AND PUNISHMENT. A rational and scriptural exposition of the doctrine of the future punishment of the wicked, as held by the great body of Christian believers of all ages, with special reference to the unscriptural doctrine of a second probation. By the Rev. S. M. Vernon, D.D. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.25.

This discussion of a vital question is temperate but weighty. The orthodox view of probation and punishment is stated and defended with learning and ability, avoiding all side issues, and all extreme views.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephen. Vol VII. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$3.25.

This work which is certainly destined to fill a long-felt want is being issued as fast as its great magnitude of scope permits. Its object, and so far this object certainly seems in a fair way of being attained, is to give a concise, authentic and impartial account of every prominent name in the whole history of the British Isles, from the earliest date to the present day. One volume is issued about every three months.

A HANDBOOK OF CHRISTIAN SYMBOLS, and Stories of the Saints as illustrated in Art. By Clara Erskine Clement. Edited by Katherine E. Conway. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price \$2.50.

This volume is devoted to Christian symbolism as illustrated in the Greek and Roman Churches. It is dedicated to the Roman Archbishop of Boston. The preface states that the object is to interpret the Christian symbols which travellers in foreign lands meet at every step, and to inform the ignorant of the saints hitherto unheard of, whose names appear in churches, streets, and for whom even cities are named. There is an interesting and instructive chapter upon symbolism in Art. By far the larger portion of the book is occupied by legends of the saints, some of which are familiar to the students of Church history, and others bear the stamp of the impossible and absurd. The author deems it necessary to disclaim responsibility for the truth of these legends, though she asserts that the great mass rests on evidence at least as firm as that on which we accept the records of profane history. She quotes from Newman that "it as little derogates from the supernatural gift residing in the Church that miracles should have been fabricated or exaggerated as it prejudices her holiness that within her pale good men are mixed with bad." But what shall be said if the Church itself fabricates or exaggerates, or sanctions the imposition? The book in its make-up resembles somewhat the conventional guide book; for that reason, perhaps, it will be found of value to the tourist. The illustrations are not of a high order; the masters of Christian art are not represented. But the work has been compiled, nevertheless, with care and enthusiasm, and the art of printer and binder has aided to produce an attractive and interesting book.

EPOCHS OF CHURCH HISTORY. The Reformation in England. By George G. Perry, Canon of Lincoln. New York: A. D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price, 80 cts.

The Rev. Mandell Creighton, M. A., has projected a series with the above general title. The first, by Canon Perry, is upon the Reformation. The second, by Prebendary Tucker, has also been published. Canon Perry has given us a very valuable manual upon the Reformation—a book which gives a fair view of the causes and events of that great religious movement. He points out clearly and briefly the causes

for the Reformation which existed before the sixteenth century, the manner and extent of Papal usurpations and corruptions, and the growing restlessness of the national Church under the tyranny. The part which Henry VIII. took in the movement is treated fairly, and his own personal reasons for favoring it. Cranmer's character is justly estimated in these words: "In the time of Henry VIII., too subservient to the King's imperious will; in the time of Edward, too forward to act without waiting for the due and deliberate consent of the Church; Erastian in his views on Church government, unstable in his theology, he can not be placed among our greatest prelates or divines. But he was mild, tolerant, moderate and fair; an earnest seeker for truth, with a burning zeal to benefit others, and a sincere spirit of devotion; not a resolute or clear-sighted man, he was still in his generation a great benefactor to his Church and country." Of the best product of the Reformation, the first Prayer Book of Edward VI. which expresses the mind of the Church in its Reformation, before the domination of foreign influence, the author well says: "Such a book coming forth by authority in those troublous and excited times, may well be regarded as a special and peculiar gift to the Church, and it is hardly too much to say of it that it was the salvation of the Church of England."

In view of the approaching General Convention, Mr. Whittaker has been publishing a list of works on liturgies. Especially to be noted is the work by Edward Burbidge, M. A., entitled, "Liturgies and Offices of the Church." The book is spoken of by *The Literary Churchman*, London, as "admirable, concise and scholarly." The list also includes the "History of the Book of Common Prayer," by the Rev. C. M. Butler, D. D., "Studies in the History of Common Prayer," by Herbert Mortimer Luckock, D. D., "An Historical Account of the Scottish and American Communion Offices," by John Dowden, D. D., "Bishop Seabury's Communion Office," by the Rev. Samuel Hart, M. A., D. D., and "A Manual of Instruction on the Prayer Book," by the Rev. Geo. W. Shinn, D. D.

WE are in receipt of a large and very carefully executed engraving of the new Standard Oil Company Building, 26 Broadway, New York, which is noteworthy as one of the finest business structures on the greatest commercial thoroughfare of this continent. The enormous granite pile, 200 feet deep, and almost 200 feet in height from foundation stone to pinnacle, is entirely given up to the executive offices of the company.

WE have received a specimen copy of *The International Record of Charities and Correction*, edited by Mr. F. H. Wines, and published at a dollar a year at 27 and 29 West 23rd St., N. Y. The record is devoted to the discussion of questions relating to the care and treatment of the unfortunate and criminal classes, in all their varied aspects.

WE have recently received the following new music from the Metropolitan Music House, New York city:

THE COTTAGE BY THE OLD MILL STREAM. Song and chorus. By J. P. Skelly.
THE OLD STONE HOUSE BY THE HILL-SIDE. Song and chorus. By Alfred Wiggins.
THE BIBLE MY MOTHER USED TO READ. Song and chorus. By J. P. Skelly.

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

SUNDAY is not merely a day of rest, but a day of rest in order to the due worship of God. The chief object of Sunday is to set forth the glory of God in the worship of His Church. The day is for this. There is a close relation between the Lord's Day and the Lord's Feast. That is no Christian Sunday on which there is no celebration of the Holy Eucharist, and it is the matter of obligation on this day, not that people should rest, but that they should duly worship God in the Eucharistic Sacrifice. Sunday without Eucharist is at least as much an anomaly as Hamlet with Hamlet left out. We cannot suppose that we keep Sunday when we neglect the main business of the day; and in Holy Scripture the business of Sunday appears at least as plainly as the day itself, for in the only distinct notice which we have of the disciples keeping Sunday, it is as coming together to break bread.

In *The Forum* for this month, Dr. Felix L. Oswald, the champion of absolute and universal prohibition, makes "the bitter confession" that the poison-traffic continues to increase. During half a century of agitation the consumption of alcoholic beverages has grown in a ratio exceeding that of the growth of population, all over the civilized world. After dwelling upon the need of eradicating the evil, the writer goes on to announce the amazing discovery that the tap-root of intemperance is "the life-blighting tyranny of Sabbatarianism." The connection between the alleged cause and effect he does not attempt to establish. He assumes that because drunkenness is often the reaction from depression and overwork, the cure for it is to break down the traditional restraints of the Lord's Day and make a general play-day of it. Without favoring a Puritanical observance of "the Sabbath," we cannot see that it has ever had anything

to do with the increase of intoxication. We venture to say that the ranks of the intemperate are not to any great extent recruited from among those who respect the fourth commandment. The crowds that throng the saloons have little regard for religion. The "blighting tyranny" does not trouble them in the least. They go where they please and do what they please every day in the week. What the workingmen need is more recreation on Saturday, not more license to carouse on Sunday.

THE VOCATION OF THE STATE.

The union or separation of Church and State makes no difference in regard to the calling of either. This is most certainly true of the Church. The Church is what it is by virtue of no accidental circumstance or relationship. It has its being in a necessity of things growing out of the conditions of evil. It is a factor in that supreme ordering of the world by which to bring about a perfected divine society, that is, the kingdom of God. On the other side, the State is what it is irrespective of any formal relations with the Church. It, too, is a factor in the ordering of the world. If, however, it is a purely secular affair, any connection with the Church does not make it really less so. On the other side, if it has its religious side as well and is grounded in some sort, like the Church, in the necessity of things, any separation from the Church does not make it to be a power less ordained of God.

None the less, the separation of Church and State may give us very different conceptions as touching the civil power and carry with it very different tendencies. The union of Church and State means, of course, that the two powers are co-ordinate and in some sort allies. They are framed together in relationship of co-working and concord. They have their being and arrangements in the same world-wide disturbing power of evil and are divinely ordained to work side by side by way of overcoming it. The separation of Church and State, on the other hand, may carry with it a disuniting, a dissociating idea, as if the two powers had nothing in common. The Church it may be said, is for the next world, the State is for this. The one is ordained of God, the other of the people. The former has its sole concern about the duties and interests of religion, while the latter has nothing to do with religion and is as purely a matter of earth and time as an insurance company or a railroad. This is not only the idea of the socialists and secularists of all sorts, but it is, perhaps, largely the popular idea. It is especially the idea of a certain school of political economists, as if

the State had no higher vocation than to accumulate wealth and make itself strong in material resources.

Let it be distinctly noted, then, that it makes all the difference in the world whether the State has its calling from man or gets its calling from God. In the former case, the State may be, or may not be, according to man's volition. If the matter rests with man, the best condition of all may be a state of nature such as Burke contends for with such exquisite irony. It may be a state of barbarism, a pagan state, or a coarse huge leviathan, like the old world monarchies in which countless lives were sacrificed and all rights denied. If man wills it into being, it may be right or wrong as he wills it, and it rests with him also to will it out of being. It is his instrument, whether for the purposes of power or pride or accumulation, and having wielded it at his pleasure, it is also his privilege to lay it aside when he has no further use for it, or it no longer suits his purpose. What is to bind him to constitutions which he has made and which he is pleased to destroy? But all this, as we can see, is a kind of *reductio ad absurdum*.

The other and true idea, then, is that the State, like the family and the Church, has its calling from God. God ordained it in this sense that it not only may be, but must be. As was said above, it is a necessity. It is a necessity for man's well being or for his being at all under well regulated conditions of community and law. The State is, of course, necessary for mutual protection. It is a divinely-appointed binding and conserving power as against the disuniting, unsocial and destructive powers of evil. But the State is more than a hard and forceful machine. It is also a school of training. Its vocation is to bind men together by whatever force, but to teach them also to respect each other's rights and live in the relationships of fellowship and order. All its aims and movements, so far as possible, are to be on the right lines of justice and virtue. The principles which underlie the true ordering of the State were given beforehand, and were given from everlasting. It is here that man creates nothing and determines nothing. He may say such and such a State shall be a monarchy or a republic, but he may never say it may be abusive, oppressive and unjust. He may give the external form, but the internal substance is not of his creation nor possibly can be.

It follows then that the State, and especially the Christian State, is to run parallel with the Church. Man may no more array the one against the plain teaching and purpose of the other, than he may set himself against his neighbor. Whatever the

sphere of each, both are working toward the same end, and along definite and converging lines. That end, so far as the Church is concerned is, of course, the perfected commonwealth or Kingdom of God. But earthly commonwealths too, are to work in the same direction; the State, as Plato has it, keeping its eye on that virtue which is the ideal and summary of all the virtues.

This, then, is the vocation, and, also, the divine vocation of the State—to make for society and order in whatever compulsory way, in the first instance; to discipline and train men under law, though the process be never so long and tedious; to realize, of course, whatever is most essential in the way of material possessions, but, remembering always that righteousness is more than riches, even as the life is more than meat; to do what is possible here in time to bring about that State or status, or standing together in all obedient and right relations which, however imperfect here, is under God, to end in a perfected State or commonwealth hereafter.

PROPOSED PRAYER BOOK LEGISLATION.

The brief programme of Prayer Book Revision set forth in our editorial entitled, "Sober Second Thought," has been well received in many quarters. In fact it had already been, as we showed, substantially adopted by a majority of the dioceses which have declared themselves upon the question. It is the platform of the "Richey Resolutions" on which the great diocese of New York was equally divided in the convention of last fall; also, with some additions, of that most able critique of the Book Annexed, the Maryland Report; and again, of the resolutions passed with great unanimity in the diocese of Massachusetts, on motion of the Rev. Dr. Courtney. It represents likewise, the position of Illinois, of Tennessee, Nebraska, Iowa, and many others. It is undoubtedly, a fair statement of the most general and matured sentiment of the Church.

The most natural method of legislation to secure this moderate programme, would be its embodiment in a permissive note which could be printed upon a fly leaf and pasted in any Prayer Book. This is the recommendation of the Maryland Report. Such permissive rubrical note or notes, to run for a certain number of years, might be passed at once by the General Convention of 1886, and being approved by the following one, would come into effect in 1889. Then coming into tentative use, the changes involved would be submitted to the test of experiment before they were made finally obligatory.

But the restlessness and impatience of the age which more or less

infects the Church, finds serious fault with this delay. "Must we wait three whole years more before we can have any relief?" It is proposed therefore, to take such portions of the Book Annexed as embody the points conceived to be most necessary and pass them at once, and thus give the "relief" demanded and have done with the matter. This we understand to be the position of the "New York Central" Report, *The Church Eclectic*, and Dr. Huntington. But when this short and easy method is examined, it will be found to be beset with difficulties. In the first place, there is the constitutional point which has been raised by Dr. Hopkins and others, that the Book Annexed must be accepted as a whole or rejected as a whole. But even without insisting upon this, most serious difficulties still arise. Let us grant that each of the thirty resolutions in which the alterations presented in the Book Annexed are embodied, may be taken separately. The difficulties here are of a practical nature. There is hardly one of these resolutions which can be taken as a whole without ignoring well-founded criticism, taking the bad with the good, and, as we believe, defeating the will of the Church at large.

The second resolution, for example, covers the whole of the introductory portion of the Prayer Book. It includes general directions "concerning the service of the Church," the order, "How the Psalter is appointed to be read," Proper Psalms; Table of Lessons, the Calendar, etc. Undoubtedly much of this is desirable, but in minor details a number of mistakes have been pointed out and improvements suggested. Not to speak of less important things, in this division occurs the very objectionable restrictive rubric on the use of hymns. The third and fourth resolutions include respectively the whole of the offices for Morning and Evening Prayer, containing many things which are not generally desired. The sixth, including the proposed changes in the Litany, might possibly be accepted as it stands, since the changes suggested are relatively unimportant. The seventh includes a large number of additional "Prayers and Thanksgivings for various occasions," a considerable number of which would be, in their present state, unfortunate additions to the Prayer Book. Thus we might go through the whole thirty resolutions and find hardly one containing alterations of real importance, which ought to be accepted as they now stand.

Our impatient friends are ready with another expedient. They hold that the General Convention may adopt not only a resolution as a whole, but any sub-division of a re-

solution. This is the position of the Central New York Report and *The Church Eclectic*. But difficulties increase. What is to determine the proper sub-divisions of a resolution?

Is it to be the sections denoted by letters? The most cursory glance shows that these sections are often entirely arbitrary and include several points not necessarily connected. Take for instance II (b) under which will be found six distinct heads. Even if the lettered section relate to one class of things, it will often be found to include what is not desirable along with what is. But to go further than this and say that anything which can be termed an "alteration" may be taken by itself, is to introduce endless confusion and might be equivalent to the introduction of entirely new legislation. Even this extreme position has been defended in some quarters, and seems to be implied in the article of Dr. Huntington in the April *Review*, by its comparison of the Book Annexed to an inchoate model in clay.

The Constitutional objections to this course have been unanswerably set forth by Judge Sheffey in the *Church Review* of January, 1885. The fact is, a Resolution is a legislative act; it must be taken as a whole. To do otherwise not only involves great practical difficulties, but manifestly defeats every purpose which the Constitutional provision could possibly be supposed to serve. The rule that applies to amendments to the Constitution, applies to alterations in the Prayer Book. Here we have numerous precedents, and we should like to ask whether it has ever been assumed that the General Convention has the right to change, by even a single word, an amendment which has been submitted to the Church, according to Art. 9, before its final adoption?

We are forced to the conclusion that there is no short and easy method in this matter, no royal road. Surely the Church is capable of patience. Conscious that She is "not for an age, but for all time," she can afford to wait.

In offering these suggestions upon the most important legislation that has been proposed in the American Church for a century, we do not wish to be regarded as obstructionists or as timidly conservative. We do not wish to be understood as depreciating the work of the Committee. Their report doubtless represented the best attainable revision, at the time of its inception, and it came through one General Convention marred rather than improved. But three years have thrown much light on the subject, and what was until recently understood only by liturgical scholars has now become the general mind of the Church. The report of the Committee has opened

the question in all its breadth, and the discussions in diocesan councils and in the Church press have secured a very general *consensus* of opinion which cannot be disregarded in the crisis of final action.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

VI.—THE CHURCH AND HER BISHOPS.

If it be true that the faith and practice of the Catholic Church during the centuries of her undivided life, was a divinely bestowed inspiration, we are justified now in seeking outside of Holy Scripture all possible facts regarding these early years. And when we find facts that answer the tests of a universal *semper omnibus ubique*—always, by all and everywhere,—we shall be justified in making them authoritative notes of the true Church.

We have already seen the implicit obedience rendered the Apostles during the first generation of the Church's life. We have seen, too, that not later than the year 98, the last Apostle had gone from the scene of his earthly labors to his reward in the presence of Christ. The question naturally arises, what became of the authority delegated by our Lord to these twelve, and so manifestly used by them. Or, in other words, was the office and authority held by the twelve, a permanent office, or one that ceased with them. It is popularly supposed that Holy Scripture has nothing to say regarding such a question, and by way of direct statement, it has but little. The same reason is apparent here however. Whatever may have been the character of the office, or its proposed succession, they were, or were to be matters of fact, and hence plainly to be discerned by the very readers of Scripture. They were designed, too, as permanent facts, and hence needed no defining by the sacred writers. Our principal source of information, therefore, must be the history of the early centuries, as written by the Church Fathers. However there are some things touching apostolic succession in Holy Scripture, not to be overlooked. First, then, the command given by our Lord at His Ascension, surely contemplates a permanence of office: "Go ye into all the world and preach the Gospel to every creature. * * * and lo, I am with you always, even unto the end of the world." Their lives were but for a few years; the promise is for all time. Well, the practical fulfilment of the commission follows at once. Tarrying for a little after Pentecost the Apostles separate for their world wide mission. They throw off at once by pressure of necessity the minor office of deacon, that they may be relieved of certain temporal duties. Then wherever they go, "they ordain priests in every city," (Acts xiv: 23). They themselves find a life work in visiting and organizing and confirming the churches, and in ordaining priests and deacons. Moreover, they select and ordain others to be Apostles with them, even before their death. At the death of Judas, Matthias was chosen and ordained to take the vacant place among the Apostles. A Presbyterian professor at Princeton seminary is in the habit of gravely questioning before his classes, whether the Apostles did not commit a grievous sin in thus filling a place to which the Holy Ghost had chosen St. Paul. Was there only one place to fill? Let us see.

Princeton to the contrary notwithstanding. St. Matthias is called an Apostle, (Acts i: 25,) and is therefore the "thirteenth Apostle," "an unlucky number," says Dr. Mines, "for the Presbyterian theory of the early Church." St. James, the "brother of the Lord," who at first believed not, but afterward was converted by the appearance of the resurrected Lord, was an Apostle and the first bishop of the Church at Jerusalem. St. Clement, of Alexandria, writing A. D. 180, relates how the other Apostles did not contend for the honor, but united in choosing St. James as bishop of Jerusalem. He presided at the first council in the year 50, and delivered the decision, saying: "Wherefore my sentence, etc." (Acts xv: 13.) St. Paul was an Apostle. None dispute this. Over and again he calls himself so, and urges that he had "seen the Lord." St. Barnabas is twice called an Apostle, and where he and St. Paul are mentioned together, he takes evident precedence as the older Apostle. Thus in Acts xiv: 14, in describing the miracle at Lystra, St. Luke writes: "Which, when the Apostles, Barnabas and Paul, etc."

So St. Paul writing to Rome, says, "Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me," (Rom. xvi: 7). Epaphroditus also, is called the Apostle of the Church at Philippi, (Philip. ii: 25).

To merely give the names of those who are in so many syllables called Apostles in Holy Scripture, is to enumerate the following: Matthias, Paul, Barnabas, James, Andronicus, Junias, Epaphroditus, Timothy, Titus, Silas, Luke—eleven who are called Apostles. Eighteen more, though not expressly called Apostles, are named in Holy Scripture, and are called Apostles by early writers. To judge by the one example in Holy Scripture, whose duties are at all outlined for us, St. Paul committed to St. Timothy the identical work in which he himself was engaged. Read the Book of the Acts, and then St. Paul's Epistle to St. Timothy, and see how every duty of the elder is laid upon the younger. The care of the Churches, the confirming of the believers, the ordaining of priests and deacons, to enforce obedience and to excommunicate heretics, the very work of an Apostle, delegated to this man, who is also called an Apostle,—there is but one way in which to understand plain language, and that is simply to say that he was an Apostle. It is certain that the early writers of post-apostolic times so regarded them. So St. Jerome in giving his history of the early Church, writes: "But by degrees in process of time others also were ordained Apostles, by those whom the Lord had chosen," and quotes the passage from Philippians relative to Epaphroditus.

This much is evident then. During the lifetime of the Apostles there were three orders of the ministry, Apostles, priests and deacons. Of these the Apostles were the only self-perpetuating office, as they were also the sources of the other two. They provided for the enlargement of their number and their successors after death, by ordaining others who were likewise called Apostles, and by their ordination endowed with apostolic powers. Permanence was thus secured for the divinely ordained plan of the ministry of the Church, and for the apostolic succession throughout all time.

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LETTERS TO THE EDITOR.

CHURCH UNITY.

To the Editor of The Living Church:

In these days when the question of Church Unity is engaging so much attention, it would seem as if analogy might be used to illustrate the Churchman's position.

Twenty-five years ago the war for State Union was in progress. Secretary E. M. Stanton expressed his idea of responsibility in reference to the maintenance of the Union, in these words:

"I believe the government to be founded by God, and that for every act of mine in the effort to maintain it, I shall stand before Him in judgment." Substitute the word Church for government, and should not that be the sentiment of every member of the Church of Christ?

In Gen. Grant's Memoirs, vol. II, p. 421, he writes concerning the Peace Commissioners from Richmond, who wanted to confer with him for a cessation of hostilities. "For my own part I never had admitted and never was ready to admit, that they were the representatives of a government. There had been too great a waste of blood and treasure to concede anything of the kind." Is not that a consistent position for a Churchman in reference to ministers of schismatic and independent bodies? The Church has never recognized their ministry as lawful and regular.

Gen. Grant sent these commissioners to President Lincoln. He declared his willingness to confer with them, on two conditions. First, that the Union as a whole, must be preserved forever. Second, slavery must be abolished. If they would concede these two points, he was ready to enter into negotiations with them, and was almost willing to give them a blank sheet of paper with his signature attached, for them to fill in the terms upon which they were willing to live with us in the Union and be one people. Is not the Churchman's position analogous? If it is conceded that the Church is of divine origin and organization, and the ministry of divine authority, then it would be easy work to arrange terms by which Christians could live and work together. But if these concessions will not be made, the true unionist can make no terms, for as Dr. J. H. Hopkins has so truly written in the *Century Magazine*: "If the Churches which have that Apostolical succession, should allow an equal validity in those who have it not, this allowance would simply consecrate the germinal principle of all past and present schisms, and lay the nest-egg for any number of other schisms in time to come." P. T. S.

THE CHURCH OF SWEDEN.

To the Editor of The Living Church:

In a recent copy of your highly valuable paper, I was shocked to find a letter to the Editor about the above subject from the Rev. Henry R. Percival. It would be well for him to consider how hard it is for other people than himself to reconcile his assertion that the Church of Sweden is Unitarian with the well-known fact that said Church accepts the three *symbola acumenica* and is, thus far, more Catholic than our own. Another thing remarkable to behold in a Church paper certainly is the following: "Because a religious body uses . . . and speaks familiarly of High Mass and archbishops, it does not follow that it has the vital gift of Christ." That phrase is religious enough, indeed, well worthy of a man from a Quaker city. Mr. Percival evi-

dently is a good man and true, but it is hard to understand how such a man would be willing to sacrifice the Lord's Prayer for any other prayer when a "so-called" bishop lays his hands on the Church's candidates. Mr. P. believes that it would be interesting to know that "this" Church is so minded as to re-ordain Swedish priests, if they come to administer at our altars. Yet it would, perhaps, be more interesting to know, that the only Swedish priest who ever had the opportunity (Mr. Bredberg of Chicago) was not re-ordained, and as for the future, Mr. P. need not fear; there will come no Swedish priests to us, to try our liberality. The Swedish Church does not accept any Lutheran symbolical book than the Augsburg Confession and an abbreviation of the small Catechism, both a great deal more Catholic (if that is the phrase) than the Thirty-Nine Articles are.

In Sweden only a bishop can ordain priests. But an archpriest (*Propositus Contractus*) can officiate instead of the bishop at an *installation*. This Mr. P. seems to have taken for a re-ordination, and this certainly is always repeated at a removal by a pastor *loci* from one parish to another. Among the 250 or more Swedish bishops and archbishops after the Reformation not one has been consecrated without due regard to the preservation of the so-called Apostolical Succession. And among 50 or more superintendents and general superintendents there never was one that acted instead of a bishop. Moreover, the last we hear of superintendents in Sweden Proper is in the year 1772. In Swedish Germany, the Germans had, of course, religious liberty, and consequently superintendents, until 1814, when Sweden gave up all its German possessions. German Lutheran pastors never become Swedish bishops that I know of. If they are permitted to hold a "preference," so are the English or anybody that is qualified. Mr. P. believes that chaplains of the army or navy might ordain priests. Never, sir! Not even the Supreme Court-preachers or superintendents of the army and navy or other ecclesiastical dignitaries do such a thing. In Finland and the Provinces of the East Sea (Baltic) Lutherism has gained somewhat of late, but in Sweden not even Calvinism has had any chance so far. Sweden well knows her responsibility in the troubled question of religion. P. A. ALMQUIST.
Danville, Ill., Aug. 23d.

PERSONAL MENTION.

On and after September 1, 1886, the post office address of the Rev. P. L. Shepard will be Clinton, Conn.

The Rev. W. A. Hatch has resigned the charge of Holy Trinity, St. Joseph, Mo., and other missions, and accepted temporary charge of St. Jude's parish, Monroe, Mo.

The address of the Rev. S. Gregory Lines, during the month of September, will be Great Bend, Penn.

The Rev. F. S. De Mattos will be in charge of the church of the Annunciation, New Orleans, La., during the month of September. Address all communications to him at 55 St. Charles St., New Orleans, La.

The Rev. C. H. Beaulieu has accepted a call to St. John's church, Mason City, Iowa. Please address accordingly.

The Rev. J. R. Holst has resigned the parishes of St. George's, Macomb, and Zion, Mendon, and has taken charge of St. Luke's, Wyoming, and St. Andrew's, Farmington. All letters to be addressed to Wyoming, Ill.

The address of the Rev. H. C. Dyer, lately of Quincy, and formerly of Trinity church, St. Louis, is Mt. Carmel, Ill.

The private address of the Rev. D. Parker Morgan, of the church of the Heavenly Rest, New York, is 264 West 57th Street, N. Y.

Bishop Tuttle's address, throughout September, will be care of the Rev. Dr. Schuyler, 2820 Locust St., St. Louis, Mo.

After September 1, the connection of the Rev. Henry Scott Jeffreys, A. M., with St. Paul's school, and St. Paul's church, will terminate, and he will have charge of the three missions, Santa Monica, Epiphany, East Los Angeles, Ascension, Boyte Heights. Letters and papers designed to reach him during the first part of the week should be addressed P. O. Box 51, Santa Monica, those to reach him during the latter part of the week, to the care of Sister Mary's Hospital, 215 Olive St., Los Angeles, Cal.

After September 1, the address of the Rev. Dr. Shackelford will be 111 East 82nd Street, New York City.

TO CORRESPONDENTS.

C. E. L.—See Acts xix: 1-5.

E. C.—See rubric at the beginning of the Communion Office.

M. J. M.—The publication of "The Call of the Mother Church" in book form, will not be decided upon until nearer the close of the series.

A WARNING.

The clergy of Chicago are cautioned against a man claiming to be a Scotchman, of the name of Skinner. His story is that he was shipwrecked in the Oregon and needs money to procure tools for his trade of organ builder. He is unworthy of confidence.

ORDINATIONS.

NOTE.—We shall be glad to publish, under this head notice of all ordinations, and names of those ordained. To be of value, the information should be prompt.

On Aug. 13, Mr. V. McBee was ordained to the priesthood, by Bishop Lyman, at Lincolnton, the Rev. Messrs. Wetmore, Osborne and Greaves, and the Rev. Drs. Wetmore and Huske united in the imposition of hands.

OFFICIAL.

Clergymen who expect to attend the Deanery Meeting in Geneva, Sept. 13th and 14th will at their very earliest convenience, please notify the rector, the Rev. W. W. Steel, of Batavia, Ill., as to their intention and by what train and road to expect them. The most convenient trains from Chicago, leave from the Wells St. Depot, via C. & N. W. R. R., at 3:45 or 4:15 P. M., and at 8:30 A. M.

CLERICAL RETREAT.

A retreat for the clergy, to be conducted by the Rev. Edward Osborne, will be held (D. V.) at Keble School, Hingham, Mass., beginning on the evening of Monday, Sept. 13th, and ending on the morning of Sept. 16th. Expenses \$3.00 for the entire time, or \$1.00 per diem. Clergymen intending to be present are requested to send immediate notice to the chairman of the Retreat Committee, Salmon Falls, N. H.

ALFRED EVAN JOHNSON, }
GEO. BRINLY MORGAN, } Committee.
WILLIAM F. CHENEY, }

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

CHANGE OF TREASURER.

On and after the first day of September all remittances for this society or its stated publications, should be made to Mr. R. Fulton Cutting, treasurer 22 Bible House, New York; Mr. James M. Brown having resigned the office of treasurer after many years of valued service.

OBITUARY.

SHEILD.—Entered into the rest of Paradise on the eighth Sunday after Trinity, August 15, 1886, at the residence of her parents, Uniontown, Ala., Miss Henrietta Sheild, aged 23 years.

NORTHROP.—Entered into the rest of Paradise from his home in Jordan, N. Y., May 27, 1886, in the 65th year of his age, James Davison Northrop, second son of the late Rev. Beardsley Northrop, of Utica, N. Y.

EDMONDSON.—On Aug. 15, the eighth Sunday after Trinity, at 7 A. M., at Colorado Springs, Col., Margaret Edmondson of St. Mary Magdalene's church, Fayetteville, Tenn.

"Eternal rest grant unto her and may light perpetual shine upon her."

STANLEY.—At Falmouth, Mass., August 22, Robert Whitney, eldest son of Edward Otis and Caroline Clinton Stanley, of Boston, aged 2 years, 3 months and 27 days.

HAYWARD.—In Sudus, N. Y., Aug. 22, 1886, in his 87th year, Josiah Hayward, father of the late Rev. Messrs. Samuel J. Hayward, B. D., and Stephen G. Hayward, B. D., and of the Rev. W. S. Hayward. "In the Communion of the Catholic Church."

THE GENERAL CONVENTION AT CHICAGO, OCTOBER, 1886.

ARRANGEMENTS FOR REDUCED RAILWAY FARES.

Notice is hereby given that arrangements for special fares have been made by the Trunk Line Commission with the following lines of railway, for persons who may desire to attend the approaching session of the General Convention in Chicago, or meetings held in connection with the Convention.

List of roads which will accept Return Tickets issued under the Certificate Plan:—

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

Reduced Rates on Western and Southern Railways will be secured by the Local Committee in Chicago.

These arrangements provide that persons going to the Convention shall pay full outward fare, and be entitled to buy a return ticket at one-fourth of the regular rates.

In order to avail one's self of the reduced rates, application (if by mail enclosing stamped envelope) should be made to any one of the following:—

The Rev. T. G. Addison, D. D., 219 C St., N. W., Washington, D. C.; the Rev. J. A. Child, D. D., 1102 Walnut Street, Philadelphia, Pa.; the Rev. P. Wroth, 3 Franklin Street, Baltimore, Md.; the Rev. W. S. Langford, D. D., 22 Bible House, New York City; Miss Elton, 5 Hamilton Place, Boston, Mass. (Or the undersigned until Sept. 20th.)

A blank certificate will be sent to be presented to the agent of whom the ticket is purchased. The certificate, signed by the agent, will show that full fare has been paid, and will state the route of the ticket. This certificate, thus filled out and signed, will be retained by the person buying the ticket; and when signed by the Secretary of the Convention, and presented to the Ticket Agent at Chicago, will enable the holder to purchase a return ticket by the same route at one-fourth of the regular rate.

This concession will expire at the end of three days after the adjournment of the Convention. Outward tickets may be purchased at any time.

If a person's starting-point is not located on one of the roads included in the foregoing list, he may purchase to the most convenient point on one of these lines, and there repurchase by direct route through to Chicago.

The return tickets, purchased at reduced rates, will be good only for continuous passages.

CHARLES L. HUTCHINS,
Secretary House of Deputies.
Medford, Mass., July 1, 1886.

APPEALS.

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

GENERAL APPEAL.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 790 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D. D.,
General Secretary.

12TH SUNDAY AFTER TRINITY, SEPT. 12TH.

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

MISCELLANEOUS.

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, Tappahannock, 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. 314 Mason Ave., Louisville, Ky.

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

WANTED.—An organist in St. David's church, Austin, Texas; a young unmarried man preferred, as the salary is but small; a music class might be obtained. Address, REV. T. B. LEE, Seawance, Tennessee, till Sept. 14th.

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

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

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

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

THE SEABURY DIVINITY SCHOOL.

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

HARVEST EXCURSIONS.

For the benefit of those desiring to visit Dakota the Chicago, Milwaukee & St. Paul R'y has arranged to run during September, two cheap excursions from Chicago and Milwaukee to all points on its lines in Dakota. The rates are the lowest ever offered, and this is the best chance our people will ever have to travel at reasonable expense and see for themselves what inducements Dakota offers for farms and new homes. Improve the opportunity. The excursions will leave Chicago and Milwaukee on September 8th and 22d. Address, A. V. H. Carpenter, Gen'l Pass. Agent, Milwaukee, Wis., for further information.

The Greatest Through Car Line of the World.

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

The Household.

CALENDAR—SEPTEMBER, 1886.

- 5. 11th Sunday after Trinity. Green.
- 12. 12th Sunday after Trinity. Green.
- 15. Ember Day.
- 17. Ember Day.
- 18. Ember Day.
- 19. 13th Sunday after Trinity. Green.
- 21. St. MATTHEW, Evangelist. Red.
- 26. 14th Sunday after Trinity. Green.
- 29. St. MICHAEL & ALL ANGELS. White.

"SHE NODDIT TO ME."

The following verses attracted the Queen's attention in an Aberdeen paper. Her Majesty was so pleased with them that she demanded the name of the author, who has since received a mark of Her Majesty's esteem.

I'm but an auld body
 Living up in Deeside,
 In a twa-roomed bit hoosie,
 Wi' a toofa' beside;
 Wi' my coo an' my grumphy
 I'm as happy's a bee,
 But I'm far prouder noo
 Since she noddit to me!

I'm nae sae far past wi't—
 I'm gie trig an' hale,
 Can plan twa-three tawties,
 An' look aifter my kale;
 An' when oor Queen passes
 I rin got to see,
 Gin by luck she micht notice
 And nod oot to me!

But I've aye been unlucky,
 And the blinds were aye doon,
 Till last week the time
 O' her veesit cam' roon'.
 I waived my bit apron
 As brisk's I could dee,
 An' the Queen laughed fu' kindly,
 An' noddit to me!

My son sleeps in Egypt—
 It's nae eese to freit—
 An' yet when I think o't
 I'm sair like to greet.
 She may feel for my sorrow—
 She's a mither, ye see—
 An' maybe she kent o't
 When she noddit to me!

God doth not need

Either man's work or His own gift; who
 best
 Bear His mild yoke, they serve Him best;
 His state
 Is kingly; thousands at His bidding speed,
 And post o'er land and ocean without rest;
 They also serve who only stand and wait.

THERE is a story told of a learned Scotch divine who was much occupied in constructing a "Harmony of the Four Evangelists." A visitor who called was told by the verger that the "meenister" was engaged. "What is he doing?" "Well, he is very hard at work trying to make four men agree who never fell out."

"WELL, how did you like the sermon, Sunday?" we heard one lady ask another on the court house pavement recently. "The sermon?" "Yes, you were at church, weren't you?" "Yes, certainly." "Well, then, how did you like the sermon?" "I didn't hear any sermon. I belong to the choir," was the self-satisfied rejoinder.

A LITTLE girl sat long on her mother's knee in silence, and then said, in a low musing tone, "When I say my prayers, God says: 'Hark, angels, while I hear a little noise.'" Her mother asked, "What noise?" "A little girl's noise," she replied, "then the angels will close their lips, and hush their songs, and keep very still till I say, Amen."

MR. JORDAN, in *The Contemporary Review*, says: "Whatever may have been the case in the past, the British Government can now no longer be charged with forcing its Indian opium on the Chinese. The Chinese Government receives a very handsome revenue from the import of the article, which it has

frequently shown a desire to retain and increase as far as possible. The amount of opium grown in China equals, if it does not exceed, the total imported from India."

IN the Malden, Mass., high school, not long ago, the principal asked the class in rhetoric to clear the following sentence of metaphor: "The sanctity of the law should be preserved." The class set their wits to work, but no one seemed wise. The principal exclaimed: "Can no one answer the question?" A bright lad of fifteen threw up his hand. "Well, Master S., you seem to be the only one in the class to answer. What is it?" Amid profound silence Master S. said: "Keep off the grass!"

A VISIT to Ely cathedral was made lately by a goodly number of members of St. Paul's Ecclesiological Society, of which the Dean of St. Paul's is president. They were taken over the cathedral by Archdeacon Emery and the librarian, the Rev. J.-H. Crosby, who did their best to explain and exhibit the beauties and antiquities of the grand building and its surroundings. The Dean of Ely kindly exhibited the original work of Thomas the Monk of Ely of the thirteenth century, called the Liber Eliensis, the rolls of Alan de Walsingham, and other choice MSS. The society, by its rules, visits some one cathedral each year.

A SCHEME has been started for connecting Ireland with England by a tunnel below Portpatrick and Donaghadee. It is estimated that the cost of the undertaking would be £6,000,000. The greatest depth of water is 780ft., and the roof of the tunnel would have to be some 200ft. below that. The deep-sea portion of the undertaking would be about twenty-one and a half miles. The distances from Belfast by the new route would be to London 390 miles, to Glasgow 121 miles, to Manchester 244 miles, and to Hull 296 miles. Belfast would be nearer to Glasgow for all practical purposes than Aberdeen is now, and almost as near to London as Glasgow is. The American traveller and the mails with bags could be landed at Lough Foyle and reach London about eleven hours afterwards by an uninterrupted railway journey. Such a connection between the two countries would be an additional blow to the Home Rule agitation.

It was a satisfaction to not a few members of the Lincoln Diocesan Architectural Society (which enjoyed its annual tour recently) to realize that Lincoln Minster, though constantly under repair and renovation, employing a large staff of workmen under Mr. Pearson's directions, has never been "restored" in the modern sense, but still preserves its venerable aspect both within and without. The most marked improvement to the external view of the Minster has been produced (says a writer in *The Saturday Review*) by the lowering of the road at the west end and south side, and the removal of the vast mass of earth, piled up in some places to the height of four feet, against the north and south flanks of the nave. The Galilee Porch, which was formerly entered by a descent of seven steps, is now approached on a level, and one ascends to the great western portals instead of going down to them. The whole proportions of the edifice are now seen in a manner which was before impossible, and the general effect is much enhanced. No work of cathedral restoration in England deserves more unqualified commendation. None has done so much

good without inflicting the slightest injury or obscuring a single ancient feature.

THE city of Breslau has celebrated the 500th anniversary of an occurrence which was memorable in the history of the town, and is known wherever German poetry finds a home. The bell which hangs in the southern tower of St. Mary Magdalen's church, and is named "St. Mary's bell," but is usually known as "The Poor Sinners' bell," rang out morning and evening on the 17th of July, to remind all who heard it that it was cast on that day 500 years ago. Next day, Sunday, the preacher reminded his congregation of the pathetic story which has made it singular among bells—how, when all was ready for the casting, the bell-founder withdrew for a few moments, leaving a boy in charge of the furnace, warning him not to meddle with the catch that secured the seething metal in the caldron. But the boy disregarded the caution, and then, terrified on seeing the molten metal beginning to flow into the mould, called to the bell-founder for help. Rushing in, and angered to madness on seeing what he had intended to be his masterpiece ruined, as he thought, he slew the boy on the spot. When the metal had cooled and the mould was opened, the bell was found to be an exquisite work, perfect in finish, and of marvellous sweetness of tone. Coming to his senses, he recognized his bloody work and straightway gave himself up to the magistrates. "Blood for blood," was the law; he was condemned to die, and he went to his doom while his beautiful bell pealed an invitation to all to pray for "the poor sinner," whence its name. W. Muller has enshrined the sad story in a ballad of touching simplicity:—

War einst ein Glockengieszer
 Zu Breslau in der Stadt.

THE HIGH PRIEST'S PRAYER.

BY SISTER BERTHA.

In gorgeous robes of blue and scarlet, purple and fine linen, with the sound of tinkling bells, and amidst clouds of incense, the Jewish high priest entered the temple to intercede before the mercy seat for God's chosen people. On his heart was bound the precious stones engraven with the names of each tribe, so that every Israelite could feel his own name was borne before the Lord, his special needs presented, and blessings returned to his life by this priestly intercession. This is a faint picture of the marvellous intercession of our High Priest for us, and it seems as though comfort and strength would flow into our lives if we were more frequently to "consider our High Priest, Christ Jesus," in this gracious and personal work in which he is now engaged. "He ever liveth to make intercession for them." Christ "is even at the right hand of God, who also maketh intercession for us," (Heb. vii: 25. Rom. viii: 34). Not only for the Church in general, but for each separate member of that Church—the name of each one bound as a precious jewel over that heart of love. We cannot make it too real, too personal. The more we think about it, the more it comforts and soothes and strengthens. My name has this very day been carried on my High Priest's heart into the presence of the Father, and there he has pleaded for me. What? "I have prayed for thee that thy faith fail not." (S. Lu. xxii: 32). Was I tempted to distrust my Lord, and to fall in my allegiance to Him? Was

I tempted to think that my Father had forgotten to be gracious, and that things were withheld from me that I thought needful? Swift as the temptation went up the prayer at the right hand of God, and swift the answer came in the new reliance upon some forgotten promise, in the thought of the thousand blessings before bestowed, in the taking hold anew of His character, which kept my faith from failing, or strengthened me anew to do my part in His service.

What has He prayed for me to-day? "I will pray the Father, and He will send you another Comforter, that He may abide with you forever." (St. Jno. xiv: 16.) As His eye saw my tears, His ear heard my sighs in some sore bereavement, or in some hidden grief that I could not tell to dearest friend, His heart responded to the throb of mine, and the pleading prayer went up for me: "O Father, send Thy Comforter to abide with this Thy sorrowful child;" and sweet peace fell upon my heart, and wounds were healed, because no prayer of His is left unanswered.

What has He prayed for me to-day? Oh, I have longed to go to my Father's House, when I read of its rest and peace, of its glories and joys, in the midst of pain and weariness, of hunger of heart and soul; but the Redeemer, the Healer, who saw I needed every pain to prepare me for the place prepared for me, interceded again. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." (St. Jno. xvii: 15). And so again the answer came back in strength to take up anew my burden of pain in loving submission to the Father's will, and in the remembrance that "whom the Lord loveth He chasteneth—that we might be partakers of his holiness." (Heb. xii: 6, 10.)

What has He prayed for me to-day? "Sanctify them through Thy truth, Thy word is truth." (St. Jno. xvii: 17.) And as I opened His holy Word, it has been in my life "doctrine, and reproof, and correction, and instruction in righteousness, that I might be perfect, thoroughly furnished to all good works," (2 Tim. iii: 16, 17.) The promises have opened new riches of blessings, and so His Word is food, and strength, and comfort in every need of soul, and mind, and heart, because the gracious High Priest has prayed the Father that it might be so.

What has He prayed for me to-day? Oh, wonderful prayer! marvellous purpose of love disclosed! The heart of the Son beseeching the heart of the Father with holy longing for "the many sons He is bringing to glory," (Heb. ii: 10.) "Father, I will that they also, whom Thou hast given me, be with me where I am, that they may behold My glory." (St. Jno. xvii: 24). Who can tell how that answer is to be given? But he that hath this hope in him purifieth himself even as He is pure," for only "the pure in heart shall see God." (1 St. Jno. iii: 3., St. Matt. v: 8.) He that knows his High Priest has interceded thus for him at the right hand of God, knows that the answer will come, and so through life until the glorious consummation, every means of grace will lead to this glorious result. Sorrow can be borne that the vision may be clear to "see the King in His beauty." (Isa. xxxiii: 17). Temptation, trial, all "the testings" of life will be faithfully endured, that at last I may be "a partaker of His holiness," that "when He hath tried me I shall come forth as gold," (Job. xxiii: 10), and so be made ready to behold His glory.

"He ever liveth to make intercession for them." Christ "is even at the right hand of God, Who also maketh intercession for us." (Rom. viii:34). "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. iv:14,16.)

THE SURPLICED CHOIR.

BY THE REV. EDMUND D. COOPER, D. D.*

It has been my privilege many times to worship in Canterbury cathedral, in Westminster Abbey, in St. Paul's cathedral, in the beautiful St. George's chapel royal at Windsor, and in many other churches in England, and in all of them, whatever might be the peculiarities of the episcopate or diocese, no matter how extremely evangelical they might be, in all of them I found the surpliced choir. In this country, the two parishes which, more than any others in the land, have stood out prominently and have been the acknowledged exponents of the extreme Evangelical school of thought in the Church, namely, St. George's church, New York, and St. Ann's church, Brooklyn, have each to-day a magnificent surpliced choir. The latter at a cost of many thousands of dollars, has just remodelled its chancel, and its surpliced choir is a pronounced success, with the venerable Archdeacon Kirkby in charge. And St. George's church, New York, from being almost deserted (steps having been actually contemplated for removing to a more propitious locality,) is now filled to repletion.

This subject is referred to by the Rev. E. Winchester Donald, the present rector of the church of the Ascension, New York. Certain changes having been made during the past summer in that ancient edifice which elicited unfavorable comment from the Bishop of Ohio, the Rev. Mr. Donald thus replies: "The Ascension is as loyal as ever to its best and truest traditions; it has not lost its faith nor does it hold its faith with wavering.

"To be sure, it has for its earnest purpose, ministry to the new needs of a new day, and this naturally involves departure from ancient methods, and the adoption of new ones. But the identification of particular methods (however venerable and heretofore useful) with the principles of the Kingdom of God, is a form of scepticism quite as hostile to the Church of Christ as that form of it which doubts the existence of God. Into this scepticism the Ascension has not fallen, but has bravely welcomed any method which promises to bring men to Christ, and to keep them true to His Spirit and His teaching.

"There are those who sorrowed over the circumstance that Dr. Tyng was borne to his rest from St. George's preceded by a choir of surpliced men and boys. It looked like obtruding the fact of his complete defeat as an anti-ritualist. But the sight on any Sunday morning of the vast congregation which fills St. George's, listening to the unchanged Gospel of Christ, ought to turn sorrow into joy, and should be the assurance that what Dr. Tyng held most dear—the truth as it is in Jesus, is still, and still more widely, truly preached and truly received in the Church he loved so well and to which he gave a noble service.

* From a sermon preached on the nineteenth anniversary of his rectorship Astoria, N. Y., Advent Sunday, 1885.

"And I am sure that the altered methods of the Ascension have proved their value in the larger life and increasing spiritual influence with which God is blessing the parish.

"Ritualism is not Sacramentarianism. The contention of Evangelicalism that they are the same, cost the Evangelical party its life. But all the good there was in that party still lives and grows. May God open our eyes to discern His truth in its altered forms of expression; to see the onward movement of the Church of Christ in the new methods of work and worship of to-day."

And to show you how the matter is viewed in this diocese. Ten or twelve years ago, there was but one surpliced choir in the whole diocese. To day you will find them in very nearly one-third of all the parishes—(and nearly half of all the strong parishes)—in the diocese. It will be seen then that in a diocese of strongly marked Evangelical character, the general adoption of the surpliced choir is an evidence that it is deemed to be the most desirable, the least objectionable, and in its tendencies the most devotional and spiritual, and the best calculated to lead the praises of the great congregation. And this leads me to speak of the quartette choir.

The quartette choir has made itself unpopular, sometimes from the character and irreverence of the performers and sometimes from the character of the music. The canon on music says: "It shall be the duty of every minister to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary."

Where there is attention given merely to produce light and sensuous music, the character of the performers is generally but little considered, and their conduct, often, behind the curtains—for they generally disappear behind the curtain when their part of the performance is over—is often most unbecoming. And then, with regard to their singing—they as a rule, object to the congregation joining in the praises of God.

A request was once sent me by a quartette choir, that I would "ask the congregation not to sing;" and, (as another practical illustration of the feelings of a quartette choir upon this subject), a request of a similar character was, a few years since, made to one of the clergy of Christ church, Fifth avenue and Thirty-fifth street, New York, namely, "that he would not sing." He disobeyed the command and sang, upon which, in the middle of the piece being sung, the organist rose from his seat and rushed from the gallery and down the stairs, as though pursued, and left the church. You will not be surprised to learn that that church now has a surpliced choir.

One of England's greatest choirmen, the great Helmore, says:

"It is absolutely necessary in a choir that some uniform should be used. This is found advisable in all cases where persons of different rank and means, meet together on common ground.

"A want of attention to this has been found very injurious to choirs.

"One of the first choirs I ever trained was composed chiefly of farm laborers; they were almost all dressed in the good old-fashioned white round frock which used to make our villagers and country-folk look so respectable.

"In the course of time the uniformity of the choir was varied by the smart coats, gay vests, gorgeous ties, glitter-

ing pins and chains of a young farmer and two or three of the village shopkeepers. After this the clean white frocks gradually disappeared one by one, and in their stead appeared badly-cut coats of a variety of fashion and color, telling a sad story of short commons, vanity, and extravagance. Had all been dressed in uniform garments appropriate to their position in the church this would not have happened. Had men and boys been dressed in the white robe which has been in use for those serving in the temple since the days of Samuel, many an envious look and covetous desire would have given place to holier and better thoughts.

"I mention this circumstance because it made a great impression on me at the time, and was the means of leading others as well as myself to consider the importance of the general use of the surplice on this as well as higher grounds.

"No one who has the slightest care for decency and reverence in Church worship can for a moment object to the use of the surplice.

"1st. It is appropriate, as being the garment used in our Church in all places where regular choirs have been maintained since the Reformation.

"2nd. It is seemly and gives an appearance of order and cleanliness to the choir.

"3rd. It is uniform, and thereby reminds them of their equality in the House of God.

"4th. It prevents vain and envious thoughts on dress.

"5th. It serves to remind the singers of the sacredness of their office.

"6th. It shows the congregation they are assistants of the clergy, and not simply musical performers.

Surely the very simplicity of these reasons will commend itself to every man's conscience. They are founded upon God's word. In the First Book of Chronicles we read: "The Levites and the singers were clothed in a white robe." And, again: "The Levites, which were the singers, being arrayed in white linen, stood at the east end of the altar and they sang praises with gladness and bowed their heads and worshipped."

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

FOURTH CONVERSATION.

Subject—The Redemption.

II.

Q. In our former conversation you said that the world was created with a view to the Incarnation. Now you have just stated, as we ordinarily do, that the Word became incarnate to save the world?

R. Both statements are true. The holy Francis of Sales, after having explained how the world was created with a view to the Incarnation, adds: "But the sin of Adam instead of baffling in this point the divine goodness, has on the contrary, stirred it up and called it forth more abundantly, and the Word became incarnate for the salvation of the world."

R. What then is the salvation of the world?

R. It is the destruction of sin, the free return of the human will from evil to good, and the restoration of man's nature which is degraded by sin.

Q. And what are the means employed by Christ to destroy sin?

R. Humility, suffering and death, "even the death of the Cross."

Q. Why humility, suffering and the cross?

R. Because, as we saw, the root and source of evil is self-love, wherefore it behooved Christ to choose the way which is opposed to self-love.

Q. I see, but will you explain this point further?

R. Christ, our Redeemer, that He may heal and to save us, presents Himself, as at once our Pattern and Restorer.

First, as our Pattern, what ought his life among men to be? What ought the God-man, our first-born Brother, to do in the world? What was the principle of the old order of society? Selfishness. What ought to be the principle of the new society? Love, self-devotion. There is what our Pattern wished to show us in Himself.

We should not forget that Jesus Christ is perfect Man as well as perfect God, having a truly human soul and heart.

Behold them then, face to face with the world. He contemplates humanity trodden under foot by sorrow, crime, death, despair. These men are truly His brothers, these women His mother and sisters: "My well-beloved," He cries, "I come to suffer all your sorrows, to drink all your cup, yea, even to the dregs, I come to die for you." Could the first begotten of the new order enter more divinely into the world?

Behold Him then voluntarily laden with all suffering.

Man's selfishness would throw all suffering upon others, Christ would take all others' sufferings upon Himself.

He comes to take the lowest place; to undergo poverty, fatigue, labor, the struggle for justice and truth, to suffer martyrdom on the cross. Manifestly He stands there as the Pattern Man. Not without reason, said Pilate, leading Him forth empurpled with blood and crowned with thorns: "Behold the Man."

Q. But what a Pattern! It passes the powers of creature to imitate it.

R. True. That would surpass our natural powers, but Jesus Christ is God as well as man. He has said: "What is impossible to men is possible to God." He is not only our Pattern but our Restorer. He comes as the physician of human nature, as the living principle and the bearer of a supernatural power which He is ready to impart to us.

How He imparts this power we shall consider in subsequent conversations, now I wish to enable you to see and realize that, for our corrupt heart and depraved nature, suffering, or willingness to sacrifice our own wills, must be the remedy. The cross, in short, is the instrument of redemption which arrests and repairs our fall.

Our corrupt hearts naturally follow after pleasure; they must be willing to follow after sacrifice and pain.

Q. That is a doctrine little to the taste of the present day.

R. That may be so. But now notice this. The fall, do you not see it, is continued in us from the original fall of Adam. This continued fall is the natural and perpetual decline of all our hearts towards selfishness.

Men descend from God upon themselves, from the divine love of mankind to the love of self alone. Arrived there we go down further yet, from spirit to flesh, from mind to sense, from the senses to sensual gratifications, falling ever from the more refined pleasures to

the grosser, to drunkenness and debauchery where we wallow in our ruin.

Behold there the fall of man, visible to all eyes, in all hearts. That is the history of the individuals and the nations where the cross is not planted. If that is the fruit of pleasure, then I say that suffering is better. Pleasure falls, suffering ascends. Well, Christ by and after His crucifixion rises again, and He alone teaches the body, senses, soul, and spirit of man how to rise again. He says: "I, when I am lifted up from the earth, will draw all men unto Me." and the evangelist tells us that He spake of His elevation upon the cross.

The wise men of old as Socrates and Plato recognized the value of suffering and sacrifice as a condition needful to ennoble the life of man. The sacrifice of every excess in the present existence is the true science of life. Sacrifice the passion of the moment, the caprice of the hour, the vain accidents of existence and you will gain a life more full, profound and glorious.

Behold one mystery of the cross; Christian sacrifice and death in Jesus Christ, whereby also we are risen in Him.

Yes, the cross and passion of the God-man, the sacrifice and annihilation of self in His perfect sacrifice, was the only means by which the life of God, the resurrection, life immortal and infinite, could once more enter fully into the nature of man.

See what we learn from the mystery of the earth, which is our home. Are not all its beauty, riches, fertility in its scars? The wounds of the earth, the breaking up of its surface and of its bosom, wrought by the hand of God, are alike the mode by which terrestrial life abounds, and the traces of the Divine design. What, again, is the mystery of social life, which develops and is ennobled through warfare; poverty, suffering, self-abnegation, but which grows weak in time of wealth and peace, when the number of brave hearts, who know how to suffer, is diminished? All this declares the law of the present life, which consists in sacrificing the false to discover the true, the evil to possess the good, self to gain divine love.

The Cross then, is the true law of this life, the Cross which leads us to God and to eternal life, through the crucifixion of self love and the daily dying unto sin.

To sum up what has been said hitherto, it is certain that we are born in selfishness. This is not our ideal or healthy state; it is a decadence, or, in the theological phrase, a fall. This original sin, (although its guilt is remitted in Holy Baptism), yet remains as an "infection of nature," which is the enemy that every man must fight from his cradle to his grave. In the fullness of time, the Word became incarnate in the womb of the Virgin, and became Son of Man to save the world from sin. He compares His operation to that of leaven, which penetrates and gradually raises the entire mass. By His word, His example and His life, He appeals to whatsoever is pure, the germ of true liberty, which still remains in every fallen soul, and while thus seeking to win each person to Himself, by the radiation of His power, light and love, in a word, by His grace, he seeks ever to restore and to heal human nature. In all those who will receive Him He lives in the hidden life of the soul, conquering self-love by applying to it the spirit of His death, restoring man's nature by teaching it to die to self that it may be alive to God.

ENGLISH AFFAIRS.

SPECIAL CORRESPONDENCE.

The annual meeting of the Church of England Workingmen's Society held this week in London was a gratifying success, and the reading of the report showed an advance during the past year that throws any previous year into the shade. The number of members actually returned by the various secretaries of the local branches is 9,300. It is morally certain that there are considerably over 10,000 members in good standing, but with that ultra conscientious reverence for the literal truth, which perhaps I am not altogether wrong in regarding as a peculiar British virtue, the numbers have been printed in the report as above recorded. During the past year there has been an increase of forty-three branches—nearly one per week. Altogether the prospects of this excellent society, with its mustard seed commencement, are most reassuring, and indicate its development into one of the most important societies in connection with the Church in England. Mr. Powell, the admirable secretary, who is so favorably known to both Americans and Canadians, and whom I am sure we will all welcome at any future time, may be heartily congratulated on the magnificent results of his labors.

The persecution of the Rev. Bell-Cox of Liverpool has, I am glad to say, taken another turn, this time favorable to the defendant, and a stay of proceedings has been ordered. Whether this is the beginning of the end of this most unsavory of cases, or merely a temporary respite, it is not in the power of the lay mind to comprehend.

The use of the black gown in the pulpit still lingers in some of the northern parishes of England, and promises to die hard and slowly. I see a great change however for the better, and in the diocese of Carlisle, the stronghold of Puritanism, it is rapidly becoming the exception in the place of the almost universal rule it used to be twenty years ago in my boyhood. Following the laudable American and Canadian custom of strictly observing the "use" of a strange Church, I have preached seven or eight times in the Geneva gown since my arrival here, with, I am bound to admit, a good deal of comfort. There is a lightness about the vestment that admits of a freer movement of the arms than with the surplice, and its general make-up is certainly more favorable to attitudinizing. Indeed it is undeniably as far as adaptability goes, the vestment for the preacher, and the chief objection to its use seems to me to consist in the inconvenience of frequent changings, which to the great mass of unsophisticated American and Canadian Churchmen, would appear a piece of undiluted ritualism, strongly savoring of "popery."

The prominence of the Irish question throwing everything else into the shade until its final and inevitable settlement, has given the Church another breathing spell, and this with the strength of the Conservative party in the House of Commons, appears to offer a golden opportunity for Church Reform, which may never occur again. The next House of Commons is certain to be very much more democratic than the present, and it is doubtful if the Conservative party will ever be so strong again. A measure of genuine reform, would I believe, postpone disestablishment indefinitely and would enormously increase the influence of the Church. Otherwise disestablishment and partial disendow-

ment must inevitably come, very probably within ten years, possibly sooner, an eventuality that a Canadian or American priest inured to the voluntary system, does not regard with the same degree of horror as his English brother. Indeed it might fairly be argued that the blessing of self-government and the rolling away of the reproach of Erastianism, would far more than counterbalance any possible evil effects of disestablishment. Of this I feel fully persuaded, at all events—that disestablishment in almost any form would be preferable to the present state of affairs.

There is one charm about the Mother Church which is very painfully absent in the States and Canada, viz., age. Last Sunday I preached in a church at least 700 years old, whose enormously thick walls had been built out of the Roman wall which formerly crossed the island from sea to sea, and in whose churchyard have reposed the bones of my ancestors for hundreds of years. It is interesting to notice that in this church a deep niche in the east wall, formerly used as a credence, has been restored to its proper use, also that a very ancient piscina let into the wall on the other side of the altar has also been recently restored and is regularly used by the officiating priest for ablutions. Another very ancient church which I visited the other day is that of Holme Cultram, a mere fragment of the ancient abbey which was founded in 1140 and which according to a local tradition was spacious enough for seven simultaneous Masses. Being duly robbed and dismantled at the time of the Reformation of blessed memory, it fell into a ruinous condition and gradually crumbled away to its present contracted dimensions. The tomb of the last Abbot Robert Chambers is still shown as also that of the father of the celebrated Robert Bruce to whose interment in Holme Cultram reference is made by Sir Walter Scott in the "Lay of the Last Minstrel."

The village, a quaint, struggling old place, is largely built out of the materials of the old abbey and a tavern hard by occupies the site of the ancient *hospitium* or place of refreshment for travellers, where the good monks dispensed gratuitous hospitality to their visitors. I have a personal interest in the venerable place as the last abbot was a collateral ancestor of my own. An old inscription in honor of this worthy—"Lady deere pray for the soul of Chamber"—was some years ago chipped out by the order of a former rector as a savoring of popery. About a mile from the abbey stands the fine old Manor Home of Raby Cote, the ancient residence of the Chambers family, largely built, it is said, out of the materials of the old abbey; into one of its walls is built upside down a large image of the virgin and child. Nearly all the neighboring churches were out-stations of the abbey, whence a priest was sent every week to say mass. One of these out-stations is Burgh-by-Sands, the parish in which I am at present staying, in whose church, a magnificent specimen of one of the fortified border churches, is shown a room at the east end still called "the priest's room" which the good fathers used to occupy on their weekly visitations, and which communicates by a stone stairway, and a low vaulted door with the chancel, and which is still used by the parish priest as his private entry. Still another neighboring church I may mention, that of Broomfield, founded by St. Mungo,

and dedicated to his memory. This church is an independent foundation, and also contains some interesting monuments—one in old English lettering as follows: "Here lyeth the body, I dare undertake, of that valiant warrior, Adam of Crookdake," dated somewhere in the fifteenth century. There are two small lateral chapels attached to this church, which are now pewed up and appropriated by two ancient families, of which one is the Dykes's of Dovenby Hall. The vestiges of Crookdake Castle, whence sprung the aforesaid Adam of illustrious memory—who by the same token, according to local tradition, was a notorious blackguard, having drowned his wife—are still to be seen in the neighborhood. In the vicinity of this parish is Brayton Hall, the residence of Sir Wilfred Lawson, the noted Radical and Church iconoclast, who curiously enough receives the great tithes of the parish, to the intense disgust, it need hardly be stated, of the vicar, who in his turn has to be content with the smaller tithes. Not the least glaring of the many anomalies in connection with our dear old Mother Church is this holding of tithes by laymen, granted to their ancestors by that arch despoiliator, Henry VIII. Nearly all our ancient noble families hold some tithe, and their aggregate throughout England must be very large. Add to this the thousands of acres of Church land given at the Reformation to such families as that of the Duke of Devonshire, the father of Lord Hartington, and you have some idea of the iniquitous robbery and unholy greed that characterized this rather overlaid epoch in Church history.

THE BOOK ANNEXED.

It is, I think, to be regretted that so much in the way of change was undertaken at one time; and this more especially when the only instrument for finally perfecting so delicate a work was a body as cumbersome in numbers, and complex and variant in its personnel, as our General Convention. It would have been better in my humble judgment to take up one portion of the task at a time; let us say for instance the office for the Holy Communion, or the service for Matins and Evensong. Surely for a work so important from every point of view, the time expended for its perfecting would not have been thought too long had it extended to ten or even fifteen or twenty years.

Nevertheless, when all has been said that may be said in the way of friendly criticism, it can scarcely be doubted that a revision begun with such general consent and under the pressure of needs induced by the growing density of populations and consequent multiplication of services, will not end fruitlessly, however checked for a time, or curtailed from its original proportions.

There is unquestionably at this time a generally acknowledged call for shortened forms of Matins and Evensong, to be used on week days; and there is also a very general feeling that the restoration of the last named office to something like its old form in the English Prayer Book would be a real enrichment. Few of us probably approve the latitude of choice allowed in the use of canticles, but with this exception and perhaps one or two others, the changes proposed in the offices for Morning and Evening Prayer might be accepted with something like unanimity were it not for the opinion entertained by many that each office can only be adopted or rejected as a whole.

I am free to say that it is my hope that the General Convention will not go much beyond this first step at their coming session in Chicago. The as-

signment of the other portions of the amended book to carefully selected committees, with the right to call in experts as assessors, to further consider them and report at the end of three years, would ensure deliberation and greater attention to the several parts. Surely we can afford to be deliberate. There are some of us who would be glad to see a few restorations made in the liturgy proper or Holy Communion office; such as would serve to make it in accord in these respects with all other Catholic Liturgies, from the most ancient times of the Christian Church. But it is doubtful whether the times are propitious for such restorations. The hands should be very reverent indeed that touch this great office; and it is a question worth asking, whether in our restlessness we do not forget how wonderfully satisfying these services are to us now, just as we have them; what fullness of comfort and joy of holy reverence there is in our early and plain Eucharists, and in the same holy service celebrated later in the day and with more accessories of ceremonial rendering and of sacred pomp. Certainly we can afford to wait, and be none the less happy or spiritually lifted up and helped because of the waiting.—*Convention Address of the Bishop of Northern New Jersey.*

THIRST AND DRINKING IN HOT WEATHER.

So far as the mere sensation of thirst is concerned, there can be no question that it is a mistake to drink too much or too frequently in hot weather; the fluid taken in is very rapidly thrown out again through the skin in the form of perspiration, and the outflow being promoted by this determination toward the surface, a new and increasing demand for fluid follows rapidly on the successive acts of drinking and perspiring, with the result that "thirst" is made worse by giving way to it. Meanwhile, it must not be forgotten that thirst is Nature's call for fluid to replace that lost by cutaneous exudation in warm weather; and if the demand be not met, what may be regarded as the residual fluid of the tissues must be absorbed or the blood will become unduly concentrated. Now this absorption of the residual fluid of the tissues has the obvious drawback of taking into the blood in a concentrated instead of a diluted form the products of disassimilation, together with the absorption of some excrementitious matters which would probably not be taken up at all if the blood were not abnormally dense. It is necessary to recognize that harm may be done by a process of self-poisoning with excrementitious matter retained, or taken up, in default of an adequate supply of fluid in the form of drink to dilute and wash it away. There is, moreover, another disadvantage of the non-drinking method of suppressing thirst. It is especially needful for the preservation of health that the metabolism on which normal nutrition depends should be rapid and free in hot weather. If the organic temperature is, or more accurately, if the several and complementary temperatures of the organism are, to be maintained at the health point, tissue-change must be favored, and such modifications of body-heat as may be effected by flushing and evaporation must be facilitated. In short, if we refuse to drink when we are thirsty simply because we shall thirst again, we are imposing a restraint on the activities by which nature is endeavoring to preserve the health. We are doing precisely what the irrational homœopaths do, or did, when refusing fluid to cholera patients or limiting the drink of those who suffer from fever. Of course, like produces like in the matter of thirst from any cause, but the like produced is natural; and it is, or rather was, strange to note that in one of the earliest notorious cases of malpractice by persons calling themselves homœopaths in England the dogma, *similia similibus curantur*, should be flung to the winds, and drink refused to a patient dying of liquid diarrhœa, because, forsooth, the taking of fluids increased the diarrhœa and made him more thirsty! We venture to hope that those who are zealously urging the policy of refusing to quench their thirst in this hot weather because "drinking makes people more thirsty," will reconsider their policy from the physiological standpoint, and

that they will recognize that to thirst and drink, and to perspire and drink again, are the natural steps in a process by which nature strives to maintain the integrity of those organic changes which the external heat has a tendency to impede. The natural and true policy is to supply an adequate quantity of fluid without excess. Therefore do not abstain from drinking, but drink slowly, so as to allow time for the voice of nature to cry: "Enough." There is no drink so good as pure water. For the sake of flavor, and because the vegetable acids are useful, a dash of lemon-juice may be added with advantage. The skin should be kept fairly cool, so that a sufficient quantity of the fluid taken may pass off by the kidney.—*The Lancet.*

OPINIONS OF THE PRESS.

St. James's (Washington, D.C.) Parish Paper.
THE CALL OF THE MOTHER CHURCH.—The articles just begun in THE LIVING CHURCH, entitled "The Call of the Mother Church," are by Mr. Thomas E. Green, but recently a prominent preacher among the Presbyterians. Doubtless they will give somewhat of his experience in reading himself into that Mother Church in which he and his wife have been confirmed, and he is now a candidate for Holy Orders. We are sure that they will be well worth the price of the paper, (\$1.00 a year,) and ought to be served and be used as a tract for distribution among those of various names who profess and call themselves Christians, and, yet, who do not listen to the voice of that Mother.

John Bull.

EXTRADITION TREATY.—A *Central News* telegram from New York, reports that it was announced in that city on Thursday morning that the preliminaries of an extradition treaty have been arranged between England and the United States, providing, among other things, for the surrender of dynamitards and conspirators guilty of outrages of this class. It is believed that the recent socialist riots at Chicago have induced the American authorities to lend a ready ear to the English proposals for a treaty for mutual protection against these human scourges. The treaty, it is understood, has been signed in London, but the preliminary formalities here are not yet completed. President Cleveland having, in response to inquiries, declared that the treaty had not been signed. It will, however, be submitted to the Senate for ratification in due course. Although nominally directed against the socialists, the treaty applies with equal force against the advanced wing of the Irish party here. They are, therefore, certain to make some efforts to prevent the treaty becoming law. It is feared that many senators, in order to retain the votes of the Irish extremists, will oppose the ratification. The result is awaited with much interest, the majority of Americans being undoubtedly in favor of handing over to English justice the miscreants guilty of such diabolical outrages.

The Churchman.

RESERVATION.—*The English Guardian* has been publishing an interesting correspondence on the subject of the "reservation of the Sacrament." The conclusion reached seems to be that the Church of England has never condemned the principle of reservation; that indeed as in the case of several clinical Communions closely following one another, as may often happen in a large city parish, it is permissible to carry the consecrated elements from one sick room to another. This was plainly enjoined in a rubric of the Prayer Book of 1549, at the end of the office for the Communion of the Sick, and there is nothing in our present office, or elsewhere, that can be held to repeal this rubric. The rubric in our present Prayer Book at the end of the office for public Celebration, which directs that the consecrated elements be consumed immediately after the blessing, when studied historically is found to be for the purpose of guarding against irreverent use of the elements rather than their reservation for Communion. We should agree with Bishop Jenner, however, that while the principle of reservation may not be condemned, whether the Church is yet prepared for a general restoration of the practice is another question.

HINTS FOR HOUSEWIVES.

A LIQUID black lead for polishing stoves is made by adding to each pound of black lead one gill of turpentine, one gill of water and one ounce of sugar.

SNOW CREAM.—Sweeten a pint of cream very sweet, flavor with lemon extract, let it stand till very cold; when nearly ready for dessert, beat new fallen snow into the cream until it is stiff enough to stand alone. Serve immediately.

SALAD CREAM.—One cupful of butter, one-half cup of sugar, one tablespoonful of salt, one tablespoonful of mustard, a pinch of cayenne pepper, four eggs, one cup of cream, one-and-a-half pints of boiling vinegar. Cream butter, sugar, and condiments, then add eggs one at a time, beating thoroughly, add cream, lastly boiling vinegar. Stand over fire until it approaches boiling point. Remove and bottle. This is very nice with shredded cabbage, also cold potatoes, as a salad for tea.

CANNED GRAPES.—Have two crocks, one in the lap and one on a chair or table beside you, and the basket of grapes on the other side. Slip the pulps from all the grapes in one crock, and the skins in the other. As soon as both boil strain the juice from the skins into the pulp and can with or without sugar. Don't let them boil more than a minute, if you can help it. It isn't a very long task to separate the pulp from the skins, and they are so much nicer you will never regret it. In canning grapes or making jelly, it is better not to press the skins too closely, as you thus avoid what many call "clinkers" which are really particles of cream of tartar. Another good idea is to use them before they are fully ripe, as the acid doesn't seem to be fully developed till fully ripe.

PICKLED TOMATOES.—Take two dozen small ripe tomatoes; prick each one in two or three places, and carefully preserve the juice that flows from them; keep it in a covered vessel until wanted. Put the tomatoes, in layers, in a deep earthen jar, and sprinkle a little salt between each layer. Place a cover on the jar, and let it remain undisturbed for three days. On the fourth day remove the tomatoes from the brine, wash them thoroughly, and dry them very carefully. Put them into jars, and add the juice which flowed from them at first. Boil as much vinegar as will entirely cover the tomatoes, with half an ounce of pepper, half an ounce of cloves, and a tablespoonful of mustard seed. The vinegar should be allowed to get cold before being poured into the jars. If desired, some onions cut into very thin slices, or some celery finely minced, may be added to the tomatoes. This pickle will be ready for use in a fortnight. The jars must be tied down, and stored in the usual way.

INFANTS CARRIAGE SOCK.—Cast on 52 stitches colored zephyr. 8 rows are knit thus: 2 plain stitch, 2 seam, k 1 row plain with white, k back plain in this way, k 1, o, n, k 1, o, n, repeat to end; repeat the last two rows with colored.

Now with the white, knit across three times plain on right side, then three times plain on wrong side, till you have 7 ribs on the right side, and 8 on the wrong, narrowing off 10 stitches, beginning with the fourth wrong side rib, skip the 4th right side rib, (no others) narrow off 2 stitches in a rib.

Knit across plain with color, back plain making holes as at top, then plain across again.

Make one rib of white on wrong side, then one on the right, then twice across only for next wrong side rib.

Knit the middle 14 stitches till there are 5 ribs on the right side for the top of foot.

Take up 16 stitches on each side of foot, making 74 in all.

Knit, with colored, 3 times across plain on right side, then 3 times across in bricks, 2 plain and 4 seam on right side, then 3 times plain, 3 times in bricks as before, once across plain and bind off.

The heel should be narrowed a few times, or narrow 10 stitches at each end when binding off.

14 stitches at each end of needle can be taken off on a thread, or allowed to remain on the needles when knitting the top of the foot. The first row on top of foot should complete the unfinished rib.

These are very handsome socks.

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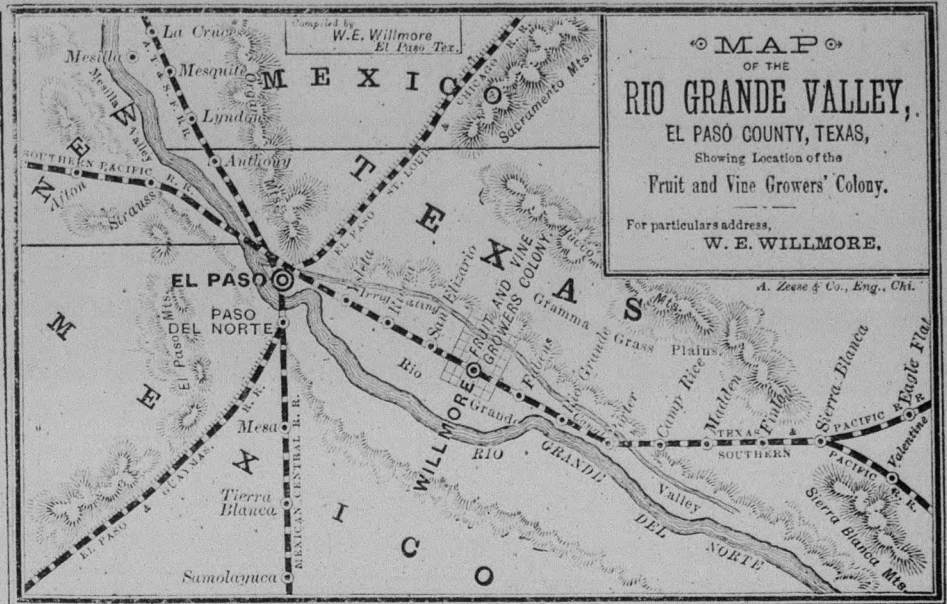
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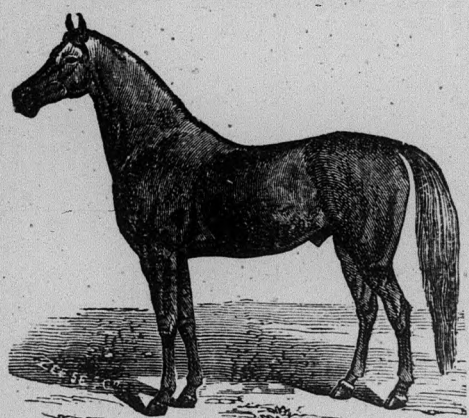


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