

The Living Church.

SATURDAY, NOV. 5, 1887.

NEWS AND NOTES.

It is regarded as quite certain that Canon Gregory of St. Paul's cathedral, will be appointed to the deanery of Rochester, when the resignation of Dr. Scott takes effect.

THE Rt. Rev. J. W. Bardsley, the new Bishop of Sodor and Man, formerly Archdeacon of Warrington, was presented by the clergy of the diocese of Liverpool with a parting address, and set of episcopal robes and a signet ring, and by the Clerical Society, of which he was a member, with an Episcopal seal.

OUR next number will contain Dr. Holland's great speech on the Historic Episcopate, in the Church Congress at Louisville. A large number of extra copies have already been ordered, and others desiring them should give us immediate notice. Price, packages of ten or more, four cents per copy; cash (or stamps) with the order.

WE trust that the clergy will make the Bishops' recommendation of the second Sunday in November as a day for special offerings for the American Church Building Fund, a preferred claim. The fact that fifty-eight bishops have united in the recommendation, emphasizes the fact that this is one of the most important of the Church's agencies. It is time that the clergy took hold of it in an energetic and business-like manner.

It is stated that the real reason why the present Bishop of Lahore wants to resign his post is that he wishes to devote himself more entirely to distinctly missionary work in his own diocese. In the position of a prelate he has a large proportion of his time occupied in work which could just as well be done by one who did not possess his whole-hearted missionary spirit. This is certainly unique in the history of Episcopal resignations.

THE Bishop of Ripon has re-opened the church of St. Mary at Ingleton, which has been practically rebuilt at a cost of £3 200, towards which the late Mrs. Ripley, of Lancaster, bequeathed the sum of £1,500. The parish church at Dewsbury, which has been extended eastward at a cost of £14,000, has also been re-opened. This ancient Gothic church is said to stand on the spot where Paulinus, the first Archbishop of York, first preached the Gospel to the heathen, many of whom he afterwards baptized in the river which runs close by. The original church is supposed to date from the ninth century.

THE vacant missionary jurisdictions have been filled by the election in the House of Bishops, of the Rev. Abiel Leonard, rector of Trinity church, Atchison, Kansas, to Utah and Nevada, and the Rev. James S. Johnston, rector of Trinity church, Mobile, Alabama, to Western Texas. Mr. Johnston is the dean of the Mobile convocation, and is well known as an able administrator and successful parish priest. Mr. Leonard will make an admirable bishop for the difficult field to which he has been assigned. He has had fourteen years of experience in work in Missouri and Kansas, and is well known in the West as a wise and zealous Churchman. He

is a classmate of Bishop Talbot in college and the General Seminary, and they were ordained on the same day.

CONCERNING the progress of the temperance cause in England Bishop Temple says: "There was a time when people heard of total abstinence with a quiet smile of ridicule. There was a time when all the medical profession set themselves steadily against it, when insurance companies refused to insure the lives of pledged abstainers because they thought them cracked—when any man professing to be an abstainer found himself a marked man, the object of scornful wonder among his fellows. All is changed. Thousands in every rank of society are taking up the cause. The medical profession has changed its note, and that change is increasing day by day. We could not be laughed at now."

THE death is announced of Mr. Beresford-Hope, M.P., the well-known representative in Parliament of the University of Cambridge. He is revered as an earnest Churchman. He purchased the ancient buildings of St. Augustine's Abbey, Canterbury, and founded the famous St. Augustine's College, a training school for missionary clergy. He was the author of "Letters on Church Matters by D. C. L.," "The English Cathedral of the Nineteenth Century," "Worship in the Church of England," etc. He was a prominent member in the Church Congresses. He was one of the many noble laymen of whom the Church of England is justly proud.

A PROMINENT citizen of Chicago, Mr. D. K. Pearsons, has just set an example of practical benevolence which we could wish to see imitated frequently. Last week he presented to the Presbyterian Theological Seminary property of the value of \$50,000, an equal amount to the Congregational Seminary; to the Young Men's Christian Association, \$30,000; to the Presbyterian Board of Missions, \$20,000; and to the Presbyterian Hospital, \$25,000. We could find it in our heart to covet such laymen for the Church; men who would endow the Western Theological Seminary and equip our city mission work with funds to extend the Church. All honor to such men who as faithful stewards desire to administer the trust committed to them while still in the flesh, without leaving it to the chances of contested wills.

THE Bishop of St. Andrew's in his recent charge to his Synod, said: "I see no more reason for doubting that Presbyterian Scotland will receive Episcopacy, when the proper time comes, than I see reason for disbelieving that it has already received, in many instances, and will go on to receive, the use of organs and floral decorations. There was a time, and that not long ago, when it hated these latter no less than the former, and if the hatred has now been turned into love in the one case, I do not see why it may not be turned into love in the other, in which the reasons for the change are far stronger. On the other hand, Presbyterian Scotland is ceasing to love ugly churches, extempore prayers, long sermons, and pseudonymous Fast-Days, and I do not see why it may not cease to love parity in the Church, when, by its exuberant loyalty, it shows that it has no love for it in the State."

THE Bishops of Salisbury and Lichfield are about to visit the Old Catholic churches of the Continent. Dr. John Wordsworth writes on the subject to Archdeacon Lear as follows:

The Bishop of Lichfield and I have been commissioned by the Archbishop of Canterbury to visit some of the leaders of the Old Catholic Churches (especially Bishops Reinke and Herzog) in Germany, Austria, and Switzerland. Mr. Oldham, one of the secretaries of the Anglo-Continental Society, will accompany us as far as Lucerne, and will be of great help to us in effecting the primary object of our journey, which is to make an authentic report to the Lambeth Conference next year of the present condition and prospects of the Old Catholic movement. You will not be surprised at my readiness to undertake this duty, especially when I remind you I was present with my father and the present Bishop of Winchester and others at the Congress in Cologne in 1872. I have always felt a lively interest since that time in the progress of the Old Catholic Churches, but I have not had an opportunity till the present of paying them another visit.

A MOVEMENT similar to that which has aroused such interest and produced such results in the great universities of Oxford and Cambridge, has been initiated in the General Theological Seminary at New York. It is proposed to form a Church Students' Missionary Association for the United States and Canada, for the purpose of arousing the missionary spirit among the young men of the Church. There are 19 theological seminaries, 18 universities and colleges of the Church, nearly 50 recognized Church schools, besides many Church societies in other educational institutions. The plan is to hold an annual convention for prayer for mission work, for discussing places, needs, and methods for hearing addresses from missionary bishops and workers in all departments of Church work; and for the acquisition of knowledge concerning the Church's fields and plans. The working out of such a scheme would not only awaken interest in missionary work, but would direct the attention of those preparing for Holy Orders to the field where special help is needed. The preliminary convention will be held at the General Theological Seminary on Friday, January 13, 1888, and the following day. The plan has the cordial approval of the Dean and Bishop.

THE Dean of Lichfield has lately placed in the cathedral library a collation of the famous "St. Chad's Gospels," by Dr. Scrivener. The MS. which is believed to be not later than 720 A.D., was bought by one Gethi from Cingal in exchange for his best horse, and dedicated to the altar of St. Theliaw, or Teilo, who was bishop of Llandaff, and died about 580 A.D. It was still at Llandaff in the ninth century, but had passed to Lichfield probably before 960 A.D. During the siege of the close in the great Rebellion it was placed in safe keeping by Archdeacon Higgins, of Derby. It is an Irish Codex written (not very accurately) on stout vellum, in semi-uncial characters, and contains St. Matthew, St. Mark, and St. Luke down to iii: 9. As in other Irish Codices (e.g., the "Book of Kells" and the "Lindisfarne Codex," or "Book of Durham," in the British Museum), Matt. i: 1-17 is regarded as a preface, and v. 18 forms an illuminated title-page.

THE ELEVENTH CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

THIRD DAY (continued.)

On Thursday afternoon came the discussion of "The Basis of Representation in the General Convention." This was taken out of its order, as proposed to be discussed on Friday, and did not seem to awaken very great interest. Mr. Davenport's paper especially was an able one, and deserved a larger hearing. The Rev. Dr. Peters of New York opened the case by a well prepared brief intended to show the great disparity of power exercised by the various dioceses in the General Convention, in comparison with their numerical strength. He thought this disproportion dangerous. One layman in Arkansas, for example, has the same representation as 32 in New York. A little parish in that diocese counts 1,251 times the voting power of Trinity, New York, in proportion to its communicants. He thought it was time to make a change. A system of districting might be resorted to. He thought the General Convention should be truly representative of the membership, and not of the dioceses as a whole. The Rev. F. P. Davenport, of the diocese of Springfield, said that the question of reducing the number of deputies had been discussed before, but now there was a movement to change the basis of representation, which was a much more serious question. Law was the embodiment of principle. This Church has always claimed to be a part of the historic Church, and it consequently inherits the principles embodied in the ancient canons of the universal Church. These laws were based on realities, and could not lightly be ignored. The unbroken tenor of these canons is that all ecclesiastical action is performed in the name of the diocese. It was the Church in the diocese, not the parishes or the communicants. The bishops sat in council as bishops of dioceses, and signed all documents as such. For a hundred years this Church has followed Catholic precedent. Rome has extinguished diocesan individuality. The reformed bodies have exalted individualism. The Anglican Church stands between these two extremes. In all ages the diocese has been the unit of representation. When an attack is made on the right of equal representation an attack is made on the episcopal character of this Church. Yet even bishops are found to favor this movement. There was something behind it. There was a fear that the name of the Church might be changed by votes of the smaller dioceses. When argument failed it was proposed to gerrymander the vote! Let us have a square issue, and meet reason with reason, argument with argument.

THIRD DAY—EVENING.

A practical question came before the Congress at the evening session, that of Lay Co-operation in Church Work: In the discussion of such questions the Congress is doing the Church a real service.

Mr. James L. Houghteling, of Chicago, opened the discussion with an admirable paper in which there were clear views presented with force and dignity. He thought the responsibility of call-

ing out lay work was with the clergy. They seem to have taken the work of the Church largely into their own hands and keep it there, for the most part. You seem to expect little of us laymen, he said, and you get little. You point us to the choir and the Sunday school, and confine our energies within very narrow limits, as though you were afraid we would interfere with your prerogatives. Lay co-operation in our Church is barely visible to the naked eye. The brood of Church guilds, St. Andrew's Brotherhood and all, are doing but little compared with the great mass of work that needs to be done. There is all sorts of work to be done and all sorts of men ready to do it, but they say: "No man hath hired us." Give them a chance! Set to work these men who are all the day idle.

First, we have need of lay help in proclaiming the Kingdom. The clergy cannot do it all. There are places where laymen have access and influence which clergymen cannot reach. Let us have lay evangelists. The Church Army in England has a hundred of them preaching to the masses. We are so high and dry that the tide of the new departure has not reached us yet. The last General Convention "sat down" on a memorial urging measures for increased efficiency in lay work. They tithed the mint, anise, and cummin of ritual etc., while they ignored this practical work (applause). What wonder our laymen are backward in coming forward!

Second, we need lay helpers to secure the attention of men to the preaching of the Gospel. The work of the St. Andrew's Brotherhood was cited as an illustration of the possibilities in this direction. Over a hundred new chapters organized within a year, shows what a great multitude of laymen are simply waiting to be set to work.

Third, we have need of lay co-operation in preparing men for the Kingdom. Multitudes are ready to receive suggestion and to be led, if only they can be found out and encouraged in private. They can be induced to come to Bible classes conducted by laymen, even before they are willing to come to Church services. When laymen everywhere wake up to this blessed work, the Church will go forth conquering and to conquer. (applause).

Dr. Anstice, appointed to read the next paper, not being present, Mr. J. M. Smedes, of Cincinnati, followed with an earnest address, chiefly upon the work of the Brotherhood. Why were there so few men in the Church? he asked. We do not seem to reach them. We must impress upon them the need of cultivating the spiritual nature or it will dwindle and die. They must be set to work in religious activities. The St. Andrew's Brotherhood had opened a field for such activities. Its object was to bring men into the Kingdom of God. It began with the simple duty of daily prayer and an effort to bring each week some one to church. We work where and when the clergy cannot. If we can get men to pray and come to the Bible class, the clergy can get them to Confirmation and Communion. We take men by the hand and show an interest in them. The parable of the Good Samaritan illustrates what the Brotherhood is trying to do.

The Rev. Dr. J. Crocker White, of Pittsburgh, wished that all speeches on this subject might have been by laymen. He was glad to see some of them coming forward after having been kept down so long! The laity don't need to wait for permission of the clergy, to

work for the Church. The clergy fill only one corner, and the laity have all the remainder of the vast field. The laity need not complain of the usurpation of the clergy. No one seeks to hinder them from doing all they can do. There were the spheres of private life, of family life, of educational work, of public life, of society, business, and politics. Who is to guard the purity of these wide realms, if not the laity? Their part is greater than ours. There is no Church wherein there is a larger liberty for the work of the laity than in ours. Why do you want more canons for lay-readers and lay-workers? Law will not set you to work, will not make you study the Bible nor teach it. Who is going to hinder you, if you want to work? Why, you have got more influence in shaping the legislation and discipline of the Church than you imagine. The great ground-swell of the lay influence is the power which carries on all great movements in the Church. (applause.)

The Rev. Harold Arrowsmith, of Bergen Point, N. J., was then introduced, and his speech was a valuable contribution to the interest of the occasion. The clergy, he said, were the appointed leaders, and the laity should work with them. We have not been good leaders and you have not been good workers. Give every communicant in the parish some definite work to do. We need more men at work. Clergymen and women cannot do it all, yet what a power women have been in Church-work, in home and society! They are lay-workers, indeed. We must have wider views of Church work than mere parochial organizations. The wide scope and mission of the Church extends to all human interests.

The Rev. Dr. Vibbert was a volunteer speaker, and was listened to with evident pleasure by the large audience. His paper on the Episcopate had marked him as a clear, strong, good-tempered debater, who would have weight in any discussion in which he should appear. It was in his parish, (St. James', Chicago,) where the Brotherhood of St. Andrew was begun by Mr. Houghteling and a few young men. While he was willing to take his share of the castigation administered by the first reader, he did not think the clergy so much to blame. They do try to get the laity to do Church work, but find it very hard to move them. The clergy are not centipedes; they have not feet enough to be everywhere at the same time. A great mass of the people they cannot reach. The speaker bore eloquent testimony to the good work of the Brotherhood. They go into the crowd and speak face to face and hand to hand with men who shun the clergyman. They made the Bible class a stepping-stone to the Church. They brought men to the rector for Baptism and Confirmation. They were doing a grand work (applause.)

Fr. Maturin then came forward in his earnest, manly way, and as usual was greeted with hearty applause. It was, he said, the power of prayer and the life of sacrifice that draws men to Christ. It is not so much the mechanics of Church work that needs to be done, as the saving of souls. The laymen, it seems, throw the whole blame on the clergy, that the work of the Church languishes. No doubt we are to blame, but why? I may offend some on the platform and many in the audience when I tell you what I think about it; but I will speak my mind at any cost. The reason is because the clergy are not "professional" enough. They are

too much like other men. They dress and talk and live too much like men of the world. If we want a physician for the body we go to one who is a doctor of medicine. The physician of the soul should be a priest, through and through. He should preach to souls, not lecture to entertain. But I cannot excuse you laity, he said, you must not shirk responsibility, nor let others run your religion. You can every day give some time to God's work. The bell here sounded the final warning, and the speaker took his seat amid a storm of applause. This was continued beyond the limits of propriety, in evident ignorance of the rule of the Congress that no speaker shall speak beyond the time. Bishop Dudley, the president, then remarked that if the audience was willing to listen to any one else he would introduce the next speaker.

The Rev. G. W. Dumbell said that he would gladly give way to the speaker to whom they had accorded such an ovation, if the rules would allow. He believed that one cause of the indifference of the laity was that the clergy did not encourage them to come to us freely about the interests of their souls. The doctor attends to his professional duties and is not expected to go around to chat with well people. The clergyman should work more strictly on the lines of his commission. Such melancholy exhibitions of opinion as we have heard here upon this platform from priests of the Church! No priest, no altar! Any one and every one can teach and preach as well as an ordained minister! Silence becomes those who have lost their grasp upon the Incarnation and their conviction as to the reality of the priestly office. If the clergy are true to themselves and honor and magnify their office, we shall never lack men to give themselves to God for the work of His Church.

The Rev. Dr. Phillips Brooks followed with one of his best speeches. He believed that laymen had made some of the most valuable contributions to the thought of the Church. Clergymen, indeed, should be "professional," and for that reason the layman was often able to state religious truth in a way to reach men of certain classes, better than a clergyman. We are too much, he said, a clergymen's Church. We need lay co-operation in the thought of the Church. Laymen should be thinking men as well as working men. It is not necessary to have every layman engaged in some form of parochial work. We must take a broader view of Church work than that. It is not in mechanical details of the parish alone that we need co-operation. We need it in every sphere of life. The work has a worldwide range. The speaker rejoiced in the work of the St. Andrew's Brotherhood. There is a danger, however, he thought, in making too much of large organizations. The unit is the parish, and local interests should engage first attention.

FOURTH DAY—MORNING.

The secretary made his closing address, speaking a loving farewell word, all the more affecting from the signs of physical infirmity resulting from recent protracted illness and accident. No man could be more faithful and conscientious in the discharge of the difficult and delicate duties of his office than Dr. Wildes has been, and no man, certainly, has a greater measure of the confidence and affection of his contemporaries. The president followed with parting words, well chosen, as all his words to the Congress have been. He did not fear the expression of differences of opinion. It

shows that the Church is not narrow. The Congress has stirred us up, he said, and I am glad it came. Let us go on, working on the many lines which are within the large liberty granted us by the Church. All who attended the Congress in Louisville, must bear witness to the ability, courtesy, and gracious dignity of its president.

The Rev. Walter Baker, D. D., of Covington, read the first paper on the last topic of the session, "Prayer Meetings." The prayer meeting, he said, was to the layman what the clinic is to the medical student. It was not to any particular form of prayer-meeting that he referred. He advocated the great principle of social prayer, and at a time when the question was agitated, whether prayer itself should be abolished. He was thankful for signs of encouragement in the multiplication of missions, retreats, quiet days, and guilds for intercessory prayer. There was nothing, he said, in canons or rubrics, to forbid such meetings. We all agree as to the value and need of them, differing only as to the manner of conducting them. The ideal prayer-meeting is not, perhaps, to be found in any one body. Objections to extemporaneous prayer were considered; but it is used by all kinds of Christians. The Roman Catholics use it, our own clergy use it, after sermons and elsewhere. We have large accessions from bodies where this form of prayer prevails. They will feel more at home if they find some opportunity for the exercise of it in our Communion.

The Rev. E. L. Stoddard, Ph. D., pleaded for the divine right of prayer. He valued the Prayer Book, but the needs of the human heart were many. We need to cultivate devotional expression. Practice in prayer-meeting is an aid to this. It is not promoted by the dignity of a liturgical service. There is a side of the religious nature to which our Prayer Book method does not apply. Let us feel our way to this and supply the need. Let us have informal, social services. Let us encourage liberty in prayer. It is not the Puritan prayer-meeting that we want, but some opportunity to cultivate expression of Christian faith and love.

Fr. Maturin, as a volunteer speaker, presented mature convictions, in his convincing way. The Church, he said, has provided offices for the edification of her children. We do not get from them what we ought. The daily prayer, with the psalter, was a mine of devotion not half appreciated. Then there was the Holy Eucharist, in which all the needs of the soul were pleaded at the altar. The true prayer-meeting of the Churchman was the offering of the Holy Eucharist. Then there were the retreats and the quiet days, so profoundly impressive and efficacious to the spiritual life. But there was another work to be done, and other agencies had to be employed, in the conversion of souls. We must have liberty to adapt our means to that end. If we may have breadth in doctrine let us have breadth in action. Let us be free to approach souls, liberty to deal with them according to the need (applause). He agreed with one of the speakers (Dr. Brooks) as to the danger of too much organization. We must have liberty in dealing with souls. The Church must trust us. The speaker in his vehemence made the platform tremble. The danger of degrading holy things by irreverent methods, he deplored—such methods as those of the Salvation Army. St. Paul's method was to bring men up to the dignity of religion, not to bring religion down by vulgarity.

The Rev. Dr. Kendrick, of Southern Ohio, regarded the liturgy as the great bond of union among Churchmen, and would favor no system which tended to loosen this bond. He believed that prayer-meetings would do more good than harm. It is not necessary that the prayers of such meetings should be extempore. There were, he contended, different sides to truth, so there were to worship. Some do not find all their needs satisfied by liturgical worship. The wide-spread use of extempore prayer indicates a real need. We should be "catholic" in adapting our methods to meet all needs. We should not be a Church only for "respectable" people, we should have a place for all kinds. Must we have a Church for each class of minds? Must we turn over people who can't read, to the Methodists, etc.? We are progressing. In this campaign we need to go in light marching order, to win souls to Christ.

The Rev. Dr. Riley, of Nashotah Theological Seminary, though not heard distinctly in some parts of the auditorium, said a good word in a winning way, for intercessory prayer. He gave a fervent eulogy upon the life and character of the late Gen. Gordon, "the greatest lay spirit that the Church of England has produced for many years," Gordon the magnanimous. He was most worthy to be known to our clergy and laity, as a man of prayer. Associations for intercessory prayer, the speaker thought, were most helpful and ought to be encouraged. He favored freedom in prayer, outside the prescribed services.

The Rev. Arthur Brooks asked why we had need to discuss this question. Why has not the prayer-meeting thrived among us? There had been a misconception. It had been supposed that such meetings must be of a certain type. They need not be. The minister and the congregation may be left to shape them. The use of such devotions would assimilate our Church with other Churches. It would be one means to Church unity. Can we expect those who come to us to leave behind what they have found most helpful? We want them, prayer-meetings and all. Some believe that the prayer-meeting is not allowed by our Church. It is allowed but not encouraged. If we are to get any good out of it we must not label it "second class." Without it we cannot reach a large class that we ought to reach.

Mr. J. L. Houghteling made the closing speech, rising from the pew, as he said, to advocate what was thought by some to be very "unchurchly." We certainly lack, in our system, as he thought, the means of training laymen in the expression of religious thought and experience. They had no word to utter at the bedside of the sick or in the ear of the bereaved. Only in one Episcopal church of Chicago had he heard of a prayer-meeting. If you believe in it, go home and start one! Don't stop with the talk here. Let us have less warnings about our methods and more encouragement to do something. (applause).

The *Gloria in Excelsis* was then sung, the benediction was pronounced, and the Congress was adjourned.

THE hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth the showers that fall, burieth them in its bosom, and produceth nothing.—*J. Mair.*

THE MISSIONARY COUNCIL.

FROM OUR REGULAR CORRESPONDENT.

PHILADELPHIA, Oct. 29, 1887.

A preliminary meeting of the first Missionary Council was held in the church of the Holy Trinity, on Monday evening, Oct. 24, the Bishop of the diocese presiding. The Rev. Dr. Phillips Brooks made a long address upon foreign missions, followed by Bishop Garrett on domestic missions.

On Tuesday morning the Council was opened with the celebration of the Holy Communion by the Presiding Bishop, who was assisted by the Bishops of Pennsylvania and Ohio; a number of other bishops were in the sanctuary and choir. The preacher was the Rt. Rev. the Bishop of Missouri, whose text was: "Brethren, my heart's desire and prayer unto God for Israel is, that they might be saved." Romans x:1. The sermon was a grand setting forth of the Catholic principles of the Church and her missionary work. Immediately upon the conclusion of the Communion office, without leaving the chancel, the Presiding Bishop called the Council to order. The roll was called. The Rev. Dr. Henry Anstice, of Rochester, N. Y., was elected secretary. After a recess for lunch, which was provided on both days by the vestry of St. James' church, in which the Council was held, the report of the Board of Managers was read. This was referred to a committee of which the Bishop of Maine was the chairman.

The Rev. Dr. W. C. Langdon, of Bedford, Pa., moved for the appointment of a committee of three bishops, three clergymen and three laymen, to get at the cause of the trouble which keeps us from obtaining men and means for carrying on missions.

The Bishop of Minnesota, in a stirring address, in which he eulogized Mr. Duncan's work, and prophesied a grand future for Alaska, moved to ask the House of Bishops to create the Territory of Alaska into a missionary jurisdiction and to nominate a bishop for the same.

The report of the commission on work among the colored people was presented and referred without reading. The Bishop of Central Pennsylvania asked that permission be given the Rev. W. V. Tunnell to present a memorial from a recent conference of colored and other clergy working among the colored people. The Bishop of Maryland raised objections because it had not been first presented to the Commission. The Bishop of New York protested vigorously against closing the door to this or any other memorial. The Commission reported that their work only began practically in September last; that they had made their apportionments on the basis of last year's contributions, and that their first efforts would be directed to the increase of diocesan appropriations, the training of colored clergy, and the building of chapels and schools. Mr. Tunnell then read the memorial in which it was asked that a colored representative be added to the Commission, that the best men without any diminution of the canonical requirements be sent among the colored people, and not crude men, and that parochial and advanced schools be established. It repudiated the idea of separation, or that they wanted to set up an African P. E. Church. It also aimed to correct a false impression that was abroad, namely, that they did not need pecuniary aid in their work.

At the evening session, the Bishop of Missouri being in the chair, the com-

mittee reported in favor of a full discussion of the work among the colored people, and that no action be taken in the matter of the China Mission, trusting to the wisdom of the Bishop of Shanghai to settle the difficulties. The work among the colored people was then discussed. The Bishop of Maryland said that the Commission felt that there was a false sentiment abroad in the Church that the Commission was not awake to their duty. He related the causes which had prevented their taking more positive steps, that up to September 1st their hands had been tied, and that they could only gather information so as to be ready when the power should come into their hands. They could only make appropriations on the basis of the money given last year, \$21,000. That it was impossible to set forth any general plan, since each bishop has the control of the work in his own diocese. The first need is for funds to build neat schools and chapels. "For it is useless to talk about gathering these people in unless you have some place in which to gather them."

The Rev. Dr. A. T. Porter, of South Carolina, was by the courtesy of the Council, permitted to make an address, he being a member of the Commission, but not of the Council. He said that he was satisfied that all the Church wanted was information. He thought there was no more hopeful work in the world than this, and he gave an account of his experience in that connection during over 20 years. He opposed the idea of establishing small parochial schools all over the South, but advocated instead the support and extension of the Church schools already under way. He believed that the future redemption and civilization of Africa was to be effected in God's providence through the Christianization of the negroes here in America. He denied that the blacks were immoral and incapable of rising, and reminded the Council that the Anglo-Saxon civilization was the product of centuries. Dr. Porter said that for the education of colored men for the priesthood, the Church ought to use the institutions she has already; that the masses congregated in the country should be reached from mission stations by "perpetual deacons;" the children taught cleanly and neat habits as well as the rudiments of arithmetic, etc., this being the substance of the plan of the Bishop of South Carolina, which has met with the hearty approval of General Armstrong, of Hampton, Virginia.

The Rev. Dr. J. H. Eccleston of Baltimore, proposed a resolution, which was adopted, that the offerings on the fourth Sunday in January be devoted to the work of the Commission among the colored people.

The Rev. P. J. Robert said money and not plans was wanted; that given, men would be raised to do the work.

The Rev. John B. Newton of Richmond, Virginia, endorsed all that Dr. Porter had said, and added that if we lay before them the facts, the hearts of the people will be moved.

On Wednesday, the Rev. Calbraith B. Perry of Baltimore, resumed the discussion. He said that the Commission and the Memorialists, though working on different lines, coincided to a remarkable degree. He pleaded for means to increase the shamefully small salaries of the clergy, to build up the educational work, and to erect churches and schools. He urged the members of the Council to go home and raise funds for the Commission to do the work on these lines.

The Bishop of North Carolina said that something more than simple collections was necessary. The work must be set clearly before the Church as to the want of money and the opportunities for multiplying places of education. In his diocese the schools had been crowned with success, and had only been hindered by the want of money, and the want of colored clergy and colored candidates.

The Rev. Mr. Newton moved that the Commission be requested to inquire into the character and efficiency of the theological schools for the education of colored students, to report to the next Council. He believed in strengthening those already existing.

The thanks of the Council were tendered to the Bishop of Missouri for his sermon, and he was requested to furnish a copy of it for publication.

The Hon. L. Bradford Prince of the American Church Building Fund Commission, was by courtesy of the Council permitted to read the annual report.

The Bishop of Long Island introduced a resolution, declaring that the Council fully appreciates the vast practical importance of the work of the Commission, and earnestly recommends that all parishes that have not made their contributions for this year, do so on the day suggested by the Bishops, and commends the fund to the laity. The resolution was adopted, and the secretary was directed to send a copy to every clergyman of the Church having the cure of souls.

The Bishop of Newark said that they could only make loans now, but if the fund was only doubled they would be able to make donations to poor churches.

On motion of the Bishop of New Jersey, Mr. James S. Biddle, of Philadelphia, was requested to speak upon the subject of the Missionary Enrollment Fund, which, it was hoped, would reach the sum of one million of dollars. The Church, he said, has not responded to the call, and the Commission felt very much discouraged. Mr. Biddle said the money was to be left absolutely to the Board of Missions, the Commission having no preference whatever as to how or where the money is to be expended.

The Bishop of New Jersey objected to the locking of the money up until the whole amount was raised, but thought that it should be used for some practical living work of to-day.

There was much spirited discussion as to the manner in which the Board of Missions was aided, and whether the dioceses instead of the parishes should not be appealed to and that systematic offerings should be made. The Bishop of Western New York maintained that every baptized person should contribute. He knew a man who paid \$700 a year for an opera box, and went to a free church every Sunday, prayed "Thy kingdom come," and then put five cents into the alms basin. It was that sort of financial management which he wanted to see done away with.

The Rev. Dr. E. A. Bradley offered a resolution earnestly endorsing the Enrollment Fund and commending it to the Church, and the Rev. Dr. Langford one asking for the appointment of a committee of three to prepare a scheme of diocesan support for missions; both were passed and a committee was appointed.

In the afternoon addresses were made by the Rev. John McKim, of the Japan Mission, and Dr. Henry W. Boone, the medical missionary at Shanghai. Mr. McKim made a statement relative to the

condition of Japan and the missionary work of the Church there. He denied that the Japanese become Christians merely from impulse, and mentioned as a fact that nearly all the converts made by the Roman Catholic clergy were the descendants of the ancient martyrs—the converts of St. Francis Xavier and those who followed him. He said that the leading men of Japan are awake to the importance and necessity for the higher education of women. In Osaka there are three congregations and fourteen outlying stations, for which work there are but two men; and yet invitations are constantly being extended for the establishment of new points. Mr. McKim referred to the organization of the National Church of Japan, and said that already a Domestic and Foreign Missionary Society, of the Church of Japan, had been started. He believed that twenty years from now Japanese priests would be doing missionary work in Corea and China, and that foreign missionaries would not be needed in Japan. Help for the Church's mission in Japan is needed now, he said, and, unless it comes now, it will be of no use. Though the Church has made great progress, the future is dependent upon what is done here. "Let the American Church give us twenty men for fifteen years, and their work will be a light which will illuminate all Asia."

Dr. Henry W. Boone next made an address, giving an account of medical missions in China. Dr. Boone was a delegate from the Medical Missionary Association of China to the International Medical Congress. He said there were eighty medical missionaries now in the field, and he described especially the educational features of the work and the operations of the Shanghai hospital.

The Rev. Dr. Henry Y. Satterlee of New York, said he had heard a great deal about men and money, but little about prayer, and suggested that five minutes be spent in silent prayer for missions, which was done, and the Lord's Prayer was said at the close most heartily by all.

The Bishop of Minnesota, from the committee on arousing the missionary interest in the Church, said the committee found three causes of hindrance. 1. The lack of Christian sympathy. 2. The people care so little because they know so little, the fault of which lies at the door of the clergy of the Church. 3. We are living in the days of the most intense worldliness.

The general secretary read the 16th annual report of the Woman's Auxiliary. He also introduced a resolution which was passed, congratulating it upon the evidences of growth and influence, and commending their work to the bishops and clergy of the Church. The report showed that during the year nearly a hundred thousand dollars had been raised, and two thousand eight hundred and forty-eight boxes, of the value of \$154,362.55, were sent to mission fields, making a grand total of \$251,702.90.

The Bishop of Albany asked how could we get along without the aid of the women. We all need more of the avowed sympathy and faith of this work. The report was full of words of cheer. He prayed for the blessing of God upon it. The Bishop of Springfield spoke of the good it had done in the rectories in his diocese. He said all should lend a helping hand to the Women's Auxiliary.

The Rev. Walker Gwynne of Augusta, Maine, offered a resolution, which was

adopted, requesting the clerical members to address their congregations on Missions on the first Sunday after their return to their homes.

After resolutions of thanks, and words of congratulation by the Presiding Bishop, the 284th Hymn was sung, prayers were said, and Bishop Williams closed the first Missionary Council with the benediction.

The meeting will no doubt give a new impulse to the work of missions, for all must have felt, as the Bishop said in his closing address, that it was good for them to be there. The report of the meeting of the Woman's Auxiliary will be given next week.

CANADA.

HAMILTON.—St. Matthew's church, the corner stone of which was laid on the 25th of June last, was opened for divine service on Thursday, Oct. 13th. The first service was a celebration of the Holy Communion at 8 A. M., the bishop of the diocese being celebrant. There were also services at 3 and 7 P. M. at which the Bishop and the Rev. Provost Body of Trinity College, Toronto, were the preachers. Both sermons were delivered from the altar steps; the Rev. F. E. Howitt, acting as chaplain, stood beside his lordship during his sermon, and held the pastoral staff. The large congregations, the vested choir, and the substantial "clergy-house," in course of erection at the rear of the church, attest to the energy of the rector and his able assistant, the Rev. C. E. Whitcombe.

The interior of the church is simplicity itself, and yet everything is in it for the perfect rendering of the service. The altar and reredos are works of art, the gift of John Hoodless & Sons. The altar cross is a very fine specimen of its kind, and is also the gift of a friend of the congregation. The altar vessels were donated by Mrs. Gerald Gwyn, of Dundas. The book markers are the gift and work of Mrs. William Ross of West Flamboro. The collecting plates are the gift of Mr. Tansley, the alms bags were given by Mrs. Edward Martin, of Hamilton, and a handsome alms basin is a gift from Mrs. Simson, of Cayuga, while the organ was the gift of the Rev. Dr. Mockridge, of Hamilton.

CHICAGO.

CITY.—On Sunday, Oct. 23d, the Rev. Mr. Mann officiated for deaf-mutes at St. James' church, with a good congregation. After the service a conference was held in the Sunday school room below, after which it was announced that a Bible Class of deaf-mutes would be formed on the following Sunday.

NEW YORK.

CITY.—On Sunday, October 30th, the branch Sunday school of St. Michael's church was moved from 116th Street to No. 2122 Eighth Avenue, the reason for this change being that the original quarters have proved too small for the new work. The Sunday school is equipped with 13 teachers and officers, and about 75 scholars. There is a loud call to extend this work, and services will be commenced on Advent Sunday in the morning, thus affording an opportunity for gathering a congregation and building a church. 22 families have given their names to Mr. Throop, who is in charge of this work under the Rev. Dr. Peters. These include 31 communicants. Several liberal offers have been made for the building of a church.

The new chapel of the General Theological Seminary is completed, so far as the walls and roof are concerned, and the authorities are now waiting for the

seats and windows to be imported from England. It will have a seating capacity of between 300 and 400. The building fronts north and south, and the large square tower towards the northeast corner is disconnected with the main structure and is highly imposing. It is expected that the work will be completed by Christmas. The new building on the east end of the quadrangle, between the library and the dean's house, is being rapidly pushed forward and will soon be under cover. It is done in brick with stone trimmings, the beams being of iron. The centre is pierced with a gateway which will be the entrance to the seminary grounds. On either side of the entrance are to be the dean's reception room, offices, etc. On the stories above may be rooms for post-graduates, for students and the like. The building is highly satisfactory, as seen from the street or within the seminary grounds, and as connected with the other buildings, will leave nothing to be desired. All the buildings are as substantial and solid as material and thorough work can make them.

On Wednesday morning, October 26, some 40 or 50 of the clergy met at Calvary chapel, the occasion being the second meeting of the Association for the Advancement of Labor. Most of the clergy present had not enrolled themselves as members, presumably, but all had received special invitations to be present. Letters of regret at being absent were read from Dr. Charles H. Hall, and the Rev. Messrs. Arthur Brooks, Henry Mottet, Geo. S. Baker, and Geo. F. Nelson. The Rev. Dr. De Costa was chosen president, *pro tem*, and the Rev. Edward Kinney, secretary. The association was also to consist of a vice-president and treasurer, together with an executive committee of seven members, including the officers. Any regular communicant of the Church is eligible for membership, subject to the approval of the executive committee, and on the payment of one dollar a year. The meeting was opened by prayer by the Rev. Mr. Tomkins, when the chairman set forth the object of the Association. He also read the following principles and methods which had been agreed upon at a meeting of the members held earlier in the morning:

The Church Association for the Advancement of the Interests of Labor, believing that the clergy and laity of the Church should become personally interested in the questions now being agitated, should inform themselves of the nature of the issues presented, and should be prepared to act as the necessities of the day may demand, sets forth the following principles and methods of work for its members:

Principles: I. It is of the essence of the teaching of Jesus Christ that God is the Father of all men and that all men are brethren. II. God is the sole possessor of the earth and its fulness; man is but the steward of God's bounty. III. Labor being the exercise of body, mind and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently. IV. Labor, as thus defined should be the standard of social worth. V. When the divinely intended opportunity of labor is given to a man, one great cause of the present suffering and destitution will be removed.

Methods: 1. Prayer; 2. Sermons setting forth the teachings of the Gospel as the guide to the solution of every question involved in the interests of labor; 3. The proper use of the press and of tracts, as occasion may require; 4. Lectures and addresses on occasions when the interests of labor may be advanced; 5. The encouragement by precept and example of a conscientious use of the ballot.

Special duties: It shall be the duty of each member to take or read, at least, one journal devoted to the interests of labor. It shall be the duty of each member to devote a certain portion of his time to the study of the social questions of the day in the light of the Incarnation.

Following the reading of this basis of the society, Bishop Huntington made an address in which he spoke of the hardships of the laboring man. While he did not specially approve of the platform of the Labor Party, he spoke in words of high commendation of Father McGlynn, as a preacher of truth and

righteousness, as he had heard him. He also found much to approve in Mr. George's book. The Rev. Dr. Huntington, rector of Christ church, Brooklyn, E. D., recommended several things, as that there should be special services for workmen at times convenient for them; that the churches should be made free and open; that laboring men to some extent should be put on the vestries; that the clergy should be total abstinents for the sake of example, etc. The Rev. John W. Kramer, M. D., offered the adoption of a resolution endorsing the principles and methods of the Association. From this point the discussion became animated and fears were expressed that the Association would endorse the methods of the United Labor Party. Dr. Kramer's resolution was laid on the table, when the Rev. J. O. S. Huntington moved a resolution that the Association have no political connection. This was adopted as was afterwards the resolution offered by Dr. Kramer. Mr. Huntington spoke with great earnestness on the labor question, saying it was to be a matter of life and death. He was glad that the clergy could stand together on any subject, and this was a cause in which every man was called upon to work. Remarks were also made by the Rev. Drs. Davenport, Tuttle and others.

LONG ISLAND.

BROOKLYN.—The Rev. Lindsay Parker is to conduct a Mission at Jamaica, in Advent.

In place of the vested choir at St. Paul's church, there is to be a quartette of male voices, the rector, the Rev. Mr. Hubbard, taking solo parts in the services. There is also to be a leading boy singer from Trinity church, New York. On the second Sunday evening of each month, Master Holden, from the cathedral, Garden City, is to be the solo singer.

A new organ, costing \$10,000, has been placed in Grace church on the Heights, and occupying the space on the north side of the chancel. It is a memorial to Mrs. Daniel Chauncey, the inscription on a brass tablet reading as follows: "In loving memory of Mary A. Marshall, wife of Daniel Chauncey, 1823-1887." This noble gift was presented to the parish by the family.

PITTSBURGH.

Diocesan statistics: Clergy, 62; parishes, 59; mission stations, 44; communicants, 7,393; Confirmations, 755; Baptisms, 1,220; Marriages, 168; Burials, 480; Sunday school teachers, 746; Sunday school scholars, 7,260; parish churches, 59; mission churches, 15; parsonages, 23; total contributions, \$200,652.54.

The Southern Convocation met at Trinity church, Meyersdale, the Rev. A. De R. Meares, rector, on October 10, the Bishop presiding and administering the Holy Communion. Owing to the distance from Pittsburgh there was but a small attendance of the clergy. Sermons were delivered upon Confirmation and the Holy Communion, and papers and addresses on the following topics: "What duties are implied in Church membership;" "High Aims;" "Why attend church;" "Sunday school literature—What to read—Its influence for good;" "Hints on Bible teaching, with reference to some text books," "Family religion;" "The place and influence of men in parish work." At the business meeting the principal subject was the better system of conducting diocesan missions. The plans of several dioceses were presented and the matter was referred to a committee

consisting of the Rev. Messrs. Schorr and Hodges and Messrs. J. W. Paul and J. B. Jacksor. It was decided to have the next meeting in Pittsburgh and have Bishop Huntington present to preside at a quiet day for women and a retreat for the clergy.

St. Luke's church, Pittsburgh, was formally opened on the 19th Sunday after Trinity by the Bishop, assisted by the Rev. William White, D. D., of Butler, the Rev. J. P. Norman, M. D., of Monongahela City, the Rev. W. H. Wilson of St. Cyprian's and the Rev. Laurens McLure, rector of the parish. The Bishop after using a service of dedication, preached on St. Luke as a type of Christian character to a large congregation and administered the Holy Communion. In the afternoon a special Sunday school service was conducted by Dr. Norman, one of the early rectors of the parish. The church is of brick, with a front centre tower and a seating capacity of 400. The cost was \$7 500, only \$1,500 of which remains unpaid. The altar is a memorial to the late Bishop Kerfoot and the chancel window is the gift of Christ church, Oil City, Pa. Lodge 45, A. F. and A. M. of Pittsburgh, which laid the cornerstone, presented a valuable Bible for the lectern. The church is in a prosperous condition and the seating capacity barely sufficient for the growing congregation. It is already found that the church is not large enough for the parochial needs.

A comparison between the congregations of the Church, and "the churches of the Denominations" in Pittsburgh shows by recent outside statistics, that in proportion to their numerical strength the Episcopal churches stand foremost in the liberality of their offerings. The total for the past year aggregates \$84,000, the largest offering being reported by St. Andrew's of \$20 615, this being principally for foreign and domestic missions, only \$335.25 being for diocesan missions. Trinity and Calvary report a total of over \$16 000. The latter claims the largest membership, viz., 564 with a Sunday school of 717 scholars and 62 teachers, with the addition of 50 by Confirmation. This parish is now so large that arrangements have been made to establish a parish and build a church at Shady Side, the Bishop's residence, and the funds are already subscribed. The Church Home at present provides for 72 children and 10 aged women and has collected and disbursed over \$7,000 during the past year.

The Northern Convocation of the diocese met on Oct. 12 and 13 at St. Peter's church, Waterford, and was opened with a missionary sermon by the Rev. H. Purdon, D. D., of Titusville, from Eph. v: 32. At the business meeting the next morning the Rev. G. A. Carstensen was elected secretary and the Rev. J. D. Herron, treasurer, after which the Holy Communion was celebrated by the Rev. E. D. Irvine, assisted in the services by the Rev. Messrs. Raikes, Yewens, Fleming and Dr. Purdon. At 2 P. M. an admirable exegesis on I. Cor. xv: 42-44 was read by the Rev. H. L. Yewens and unanimously voted published in pamphlet form. Addresses were made by the general missionary, and the Rev. G. A. Carstensen and the latter presented the claim of the Church Building Fund. At 4 P. M. the Rev. E. A. Angell of Foxburg opened the discussion on "What provision can be made for services on special occasions and in mission stations," and was followed by Messrs. Irvine, Bragdon and Yewens. The

most successful session of the Convocation was at 7:30 P. M. which was Evening Prayer, with a sermon by the Rev. E. A. Angell and addresses by the above-named clergymen, the subject being: "The Evidence, the Object of Worship and the Ruler and Rewarder." The corresponding secretary read reports of the several missions, the work of which from time to time has been reported in these columns. The next convocation will be held at the new mission at Brookville.

The new \$4,000 pipe organ in St. Peter's church, Pittsburgh, is in place and in use, and the chancel has been enlarged to accommodate the choristers' stalls. Hereafter the organist and choristers will be robed in cassocks and cotas. The church has been re-painted, and the Sunday school room enlarged to provide for the increasing number of scholars.

At Trinity church, New Haven, a new roof has been put upon the old church building, natural gas introduced and the Sunday school room remodeled.

A new pipe organ has been put in place in St. Paul's, Monongahela City, and a parish building is in course of erection at Homestead.

A peal of five bells has been ordered for St. Stephen's, McKeesport, which are said to be a copy of those in Westminster Abbey. The bells are all memorials, the first, of James Blanchard Converse; the second, of the late Bishop Kerfoot; the third, from the Children's League of the parish, of a fellow-member; and the fourth and fifth from friends of the parish. All the windows will be memorial. The organ will cost \$3,800. The altar and pews are memorials, given by the senior warden, Wm. A. Iles, and the chancel furniture and decorations are similar gifts.

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS.

NOVEMBER.

4. Evening, Ascension, Fall River.
5. P. M., Christ church, Swansea.
6. Fall River: A. M., St. James'; P. M., St. Mark's; evening, St. John's.
8. New York. General Convention Committees.
13. A. M., St. Mary's, Newton Lower Falls; P. M. Mission, Wellesley.
16. Evening, All Saint's, Dorchester.
17. Evening, St. Andrew's, Chestnut Hill.
20. Good Shepherd, Clinton.
21. Evening, Mission, South Framingham.
22. Evening, St. Luke's, London.
27. New Bedford: A. M., Grace; P. M., Mission; evening, St. James'.
30. Evening, Ascension, Cambridge.

DECEMBER.

2. Evening, St. Paul's, Newton Highlands.
4. A. M., St. John's, Arlington; evening, The Redeemer, Lexington.
7. Evening, Good Shepherd, Boston.
9. Evening, Christ church, Cambridge.
11. A. M., St. John's, Jamaica Plain; evening, St. Margaret's, Brighton.
14. Evening, Christ church, Quincy.
15. Evening, St. John's, Framingham.
16. Evening, St. Paul's, Natick.
18. A. M., Emmanuel, Wakefield; evening, St. John the Evangelist, Boston.
20. Evening, St. Anne's, Dorchester.
25. A. M., Emmanuel Mission, Boston; evening, St. John's, East Boston.
28. P. M., Church Home, South Boston.
30. Evening, St. Mary's, Dorchester.

CENTRAL PENNSYLVANIA.

ASSISTANT-BISHOP'S APPOINTMENTS.

NOVEMBER.

6. St. Matthew's church, Sunbury.
7. Trinity church, Shamokin.
8. St. John's church, Ashland.
9. Mission, Shenandoah.
10. Church of Faith, Mahanoy City.
11. Mission, Delano.
27. St. James' church, Drifton; St. James' church, Eckley.

DECEMBER.

4. St. Philip's church, Summit Hill; Mission, Lanford; Calvary church, Pamaqua.
6. St. Paul's church, White Haven.
7. St. John's church, Ashley.
11. Christ church, Lykens; Mission, Williams-town.
12. Trinity church, Chambersburg.
13. St. Luke's church, Mechanicsburg.
18. Packer Memorial church, South Bethlehem.
21. Bishopthorpe School, South Bethlehem.
25. Church of the Nativity, South Bethlehem.

KANSAS.

SALINA.—The day that saw the laying of the corner-stone of Vai Hall, the Church Military Institute at this place, has been

looked forward to with deep interest during the past year by those who have had the direction of this noble enterprise in charge. At first it seemed almost an impossibility to carry to success such a tremendous undertaking as the building of this institution, but the men who had charge of it knew no such word as fail. They went to work with a will, and the work of Oct. 26th marked the date when all fears vanished and their fondest hopes are realized—the corner-stone is laid, and success is assured. The line of march was not fully carried out, as the day was somewhat chilly, and the distance to the college probably kept some societies from appearing. However, when the hour for starting arrived, the Uniform Rank of the Knights of Pythias led off at a brisk pace, with the fire department in their rear. Next came the carriage bearing Bishop Thomas and the Rev. Mr. Antrim, a long line of carriages following, until the procession reached nearly a mile in length. Arriving at the grounds where a large number of people had already gathered to witness the ceremonies, Bishop Thomas and the Rev. Mr. Antrim mounted the platform and proceeded at once with the services. Bishop Thomas read the appointed office for the laying of a corner-stone, and meanwhile the handsome stone was being slowly hoisted to its post of honor by the workmen, and as it reached its destination, was duly laid by the Bishop. Mr. Antrim then stepped forward and in a distinct voice read a brief sketch of the institution from its first conception up to the present time, the production of Hon. J. H. Prescott. Then followed a most admirable address by the Bishop, after which the interesting services were concluded in their order, and the final blessing was pronounced.

RHODE ISLAND.

The annual chapter of the Guild of St. Luke the Evangelist and Physician, was held at Kay chapel, Newport, R. I., on St. Luke's Day, at 12 M. The following officers were elected for the ensuing year: Provost, W. Thornton Parker, M. D., Newport, R. I.; Vice-Provost, A. D. Hall, M. D., Philadelphia, Pa.; warden, the Rev. Geo. J. Magill, Newport, R. I.; registrar, Prof. Chas. Nancrede, M. D., Philadelphia, Pa.; Treasurer, H. Augustus Wilson, M. D., Philadelphia, Pa.; Secretary, Robt. P. Robins, M. D., 206 Locust St., Philadelphia, Pa.; Mission Secretary, the Rev. C. N. Field, Philadelphia, Pa.; Council: The Rt. Rev. Chas. T. Quintard, D. D., LL. D., Sewanee, Tenn.; the Rt. Rev. W. E. McLaren, S. T. D., D. C. L., Chicago, Ill.; B. E. Fryer, M. D., Kansas City, Missouri; Dallas Bache, M. D., Surgeon U. S. Army, Ft. Adams, R. I.; I. W. Ross, M. D., Surgeon U. S. Navy, Pensacola, Florida; Prof. W. Godfrey Dyas, M. D., Chicago, Ill.; Robt. Reburn, M. D., Washington, D. C.; G. C. Chew, M. D., Baltimore, Md.; D. R. Brower, M. D., Chicago, Ill.

ALBANY.

GOUVERNEUR.—The annual Harvest Home was held in Trinity parish on October 12. The sacred edifice was tastefully adorned with fruits, flowers and vegetables. Bright and hearty services were offered to the Giver of all Blessings. They were as follows: Celebration of the Holy Eucharist, 7:30 A. M., Matins at 9 A. M., Celebration and sermon at 10:30 A. M., the preacher being the Rev. J. A. Dickson, rector of Morristown, who preached a very instructive and practical sermon. Evensong was sung at 7:30 p. m., when

there were also present the Rev. R. Olin, rector of Watertown, and the Rev. R. M. Kirby, rector of Potsdam. The Rev. R. Olin preached a forcible sermon on the privilege and duty of thanksgiving. The services during the whole day were attended by earnest and devout congregations.

TENNESSEE.

The 4th annual session of the Convocation of Memphis assembled at the call of the excellent and efficient dean, the Rev. Geo. Patterson, D. D., rector of Grace church, Memphis, Tuesday, Oct. 18th, 1887, being the feast of St. Luke the Evangelist. There was an early Celebration at 7 A. M., the Rev. Edward Wootten, rector of St. James', Bolivar, Celebrant. High Celebration at 10:30 A. M., the dean Celebrant. In the absence of the Rev. E. Spruille Burford, D. D., appointed to preach the convocation sermon, the Rev. Mr. Wootten, at the request of the dean, preached an "extempore sermon" relative to the festival. The sessions of the convocation were held at 9:30 A. M., and 3 P. M., each day. At night the dean preached a most excellent and effective sermon. Many excellent sermons were delivered, notably those of the dean, Dr. Burford, the Rev. Messrs. Wright and Steel. Dr. Burford's convocation sermon, delivered by him the second night of the session, was a clear and forcible exposition of the text: "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and the prayers." Much business of importance was transacted, but the most important feature discussed was the subject of missions. The third and last night's services were well attended. It was a grand missionary rally. All of the clergy present delivered stirring missionary addresses.

The next session of the convocation was appointed to be held in St. James' church, Bolivar, to begin on the Feast of the Conversion of St. Paul, Jan. 25, 1888. It is regretted that of the four colored clergy in the bounds of the convocation neither was present. The consideration of the evangelizing of the colored people is to be one of the leading discussions at the next meeting of the convocation. The topics for discussion in January next are: 1st. How can we Best Reach the Masses; to be opened by the Rev. E. Wootten; 2d. The Best Methods to be Adopted for Sunday Schools, the Rev. Mr. Wright; 3d. The Colored Work, the Rev. Mr. Collins; to preach the convocation sermon, the Very Rev. Dean Patterson.

MINNESOTA.

MINNEAPOLIS.—The first Sunday in September was the fourth anniversary of the present rectorship of Gethsemane church, the Rev. A. R. Graves, rector. In this connection are some interesting items indicative of hard work and parochial prosperity. In the last four years the rector has held 1,554 services, preached 816 times, administered the Communion 339 times, and made 5,455 calls; 1 824 of these calls were made in the last year. In the four years he has baptized 200, presented for Confirmation 173; added new names to list of actual communicants, 490, married 87 couples, buried 107 persons. Four years ago there were in the parish 220 families, now 475. Then, 274 communicants, now 751. Then 250 communicated during the year, now 519. Then the foundations of the new church were laid and \$12 000 subscribed toward building; now the church is finished, at a cost of \$63,000, and all paid for but \$2,000. Then the church property, above debts, was less than \$25,000, now \$80,000. In the four years there has been raised in the parish for all Church purposes, \$44,237.

The Living Church.

Chicago, Saturday, Nov. 5, 1887.

SUBSCRIPTION, ONE DOLLAR PER YEAR.

(If not paid in advance, \$1.50.)

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

EXCHANGE.—Personal checks on country banks will only be received at a discount of ten cents.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

WHAT reasonable objection can be urged by American Churchmen to the Chinese Church League? Is it the "offering" of the Holy Eucharist with a certain "intention"? The prayer for the Church Militant is the expression of "intention," comprehensive and permanent, written as it were over the vestibule of the Holy Office. We "offer" Christ in every prayer that we make in His name; but if the use of that phrase is a stumbling block, let us not insist upon it. Still, we may find it hard to pray without some "intention."

It is refreshing to find a writer in *The Interior* (Presbyterian) arguing against the Calvinism of Dr. Shedd who, he says, "is one of the few theologians of the day who hold to the extreme type of Calvinism." "His scholasticism and metaphysics will not appear forcible to the modern mind." Dr. Shedd's theory that infants sustain precisely the same relation to the divine law and justice as adults, this writer pronounces "untrue and contrary to Scripture." "His discussion is mouldy." That is just what we think of the whole Calvinistic system—doctrine, discipline and worship. It is mouldy. As to doctrine, it is already decomposed beyond the recognition of its best friends; as to worship, it has seen its best days, and many of its disciples now long for a liturgy; as to discipline (Presbyterian order) it seems as lively as ever. But this is what Calvin himself least valued. He regretted the loss of the Episcopate, but Calvinists now glory in it.

AN article has recently appeared in one of the leading religious journals in London, in which the writer shows by statistics that the number of churches that have the daily Communion in London is larger by a great proportion than five years

ago. He mentions some churches where flowers and candles are used on the altar, which would have been rejected five years ago. Churches where vestments are used, he declares, are numerous and far in excess of what most people suppose. "When Father Mackonochie was imprisoned," he continued, "an impetus was given to the cause that it otherwise might have waited years for." He then describes the work at St. Peter's, London Docks, and says large numbers have been converted from Romanism through the work of this parish, which has grown far beyond its original bounds, and the good done by its priests, he declares incalculable. He attributes a large share of this advancement to the persecution which the cause received when it first startled the English Church, and avers that the Church has come out of its lethargy and awakened to a sense of its mission. The writer laments the conservatism of what he calls the high and dry Churchmen, and says that if it were not for them the Church of England would be a mightier rival of Rome than she is now.

ARIANISM REDIVIVUS.

The Rev. Mr. Ransford, in an article in one of our contemporaries, calls attention to the undoubted fact that supernatural Christianity has largely lost its hold upon so-called "orthodox" New England ministers. He says "at least three-fourths of them do not believe in the inspiration of Scripture or in the divinity of our Blessed Lord." Just stop a moment and think that statement over!

That these errors and all that logically flow from them involve the surrender of the Christian religion as based on supernatural facts is evident. There is no one left but "the common Father of Nature—'Jehovah, Jove, or Lord.'"

Mr. Ransford speaks of this revulsion from the stern Puritanism of the past as permeating "all the non-Church circles in New England." By which it is supposed that he means to infer that orthodoxy in regard to the Incarnation, the Creed, the Church, the Sacraments, the Ministry and the Scriptures is to a large degree confined to the historic Catholic bodies. We hope so, but we have our fears. We fear the inroads of Broad Churchism are more serious than the good people who are so generally absorbed in cursing "Papists and Apists" imagine. It is a known fact that Arianism or some of its allied forms of heresy, is eating its way into the Church, and no bishops cry aloud, no conventions appoint commissions to investigate, no "evangelical" papers raise the old Athanasian slogan. Mr. Ransford tells us

that "very early in the history of the Church the whole world suddenly awoke to find itself Arian." He hopes, however, that we shall be able to "re-conquer the New-Englanders." Well, it is a question of how far Arianism will conquer "us" in New England." There is danger, serious, menacing, though not advertising itself; and the most hopeless symptom of the situation is that while vital error is sneaking in, our ecclesiastical warriors are seeking to crush out the very men who hold most firmly to the essential verities of the Nicene Creed.

CHURCH UNITY.

It was our privilege to listen the other day to a speech from a Methodist minister upon the subject of Church unity. We were impressed by the courage and candor of the speaker. He stated with clearness and no little force the real ground of dispute between the Church and the denominations. To most listeners and undoubtedly to the speaker, there was an air of the utmost fairness in all he said. The ground assumed was that of perfect equality between two or more contracting parties. Under this view it was of course taken for granted that if any union of an organic kind was to be expected there must be a spirit of mutual concession. Nothing could be more frank and outspoken than his sentiments on this point. In substance he said: If the Episcopal Church standing on one side of the line, expects all the other bodies of Christians to give up every one of their distinctive features and cross the line to her, it evidently can never be done. But if what is meant by Church unity is an agreement upon a line somewhere mid-way between the opposing parties, a line to be reached by each party moving away from its traditional base, surrendering this and that custom and tenet which is found to be incompatible with union, and in convention, agreeing upon a new ecclesiastical platform, then there is hope. The speaker evidently felt his own position to be a strong one. He knew that he had behind him the moral support of a great constituency. He was speaking for a host comprising its millions, and nothing could be more obvious than that while the tone was kind and gentlemanly, the covert meaning was simply this: Why should our scores and hundreds of Methodism yield to your units of Episcopacy? and still less, why should the thousands of every name in the Christian household give way to the pitiful handful under one name?

The argument for the denominations presented in this way is apparently of overwhelming force in this country. To the average American

mind it has all the charm and power which attaches to the crushing logic lurking in a majority. It has this charm even with some who might be supposed, through better instruction, to have been emancipated from it. A distinguished clerical deputy upon the floor of the General Convention in Philadelphia urged the arrogance of calling ourselves the American Church, because, forsooth, we were but two per cent. of the population. This idea of a majority has such value and authority for us in political life that it seems to have dominated all life. The character of our institutions and the spirit of the time have pushed it into such prominence that even the Church of God itself must give way to it. We have reached the point at which we must submit to the tyranny of statistics. The longest roll of adherents carries the day, and no matter how cherished and sacred the conviction, or the truth, or the institution, if it cannot muster the greatest crowd of supporters it had better abandon its ground.

This is the way in which the question of Church unity strikes many minds. But this is obviously a view which is confined entirely to this country. The difficulty lies in so catching the public attention as to make it appear that if numbers furnish any ground of advantage in this argument, then the prestige must be all on the side of the Church. There is not the least rhetorical flourish in the claim that the Anglican Communion, including the dependencies of the British crown and the Church in this country, outnumbered not only any one of the denominations but probably all of them put together. And this is but one feature of the case. That which beyond all else gives importance and dignity to the overtures of the House of Bishops is not the numerical weight of the local body for which they speak. It is a something which no other Christian body interested in this question dreams of claiming. It is the voice of the Historic Church of the English-speaking people. To limit the attention at present to the Christian body represented by the speaker whom we heard, we ask, in the presence of this august Church, where is the Methodist denomination? Does it not seem pretentious for a member of this body to talk of treating upon equal terms with that Church from which the founder of Methodism never separated? Here is a Christian body which but yesterday was torn violently from the parent Church, in spite of the most solemn protest of the man whose devotion gave it birth, turning now to dictate conditions of union with that Church?

The bishops in their utterances were loyal to those fundamental

principles which during all the Christian ages have been counted essential to the very existence of the Church. They had no thought of the relative numbers of the Church and the denominations. Had there been but half or quarter the number of bishops representing but a fraction of the body they now govern, they could have used the same language with equal propriety. If union ever comes, it must come upon the basis they propose, and it is the conviction of the devout Churchman that many indications in our time favor unity on that basis. It was the perception of a common movement affecting the Christian thought of the age which led the bishops to hold out the hand of fellowship. The time seemed ripe for the Mother to send out her call that all the wayward children might reunite in the one fold under the one Shepherd.

THE MISSIONARY COUNCIL.

The Missionary Council held in Philadelphia last week was a very harmonious and, all things considered, a very satisfactory meeting. Doubtless it will be a disappointment to many that more strict account was not taken of the doings of the Board of Managers during the past year, and that some measures were not urged which recent developments seemed to demand. The result of action taken is to establish the fact that the Council represents the general Board of Missions, with full power to direct the Board of Managers in harmony with the general plans outlined at the triennial meetings. The result of the discussions cannot be otherwise than a power for good in quickening the missionary zeal of the Church, if only the spirit of the meeting can be conveyed to the Church at large. The speeches were of vastly greater interest than the majority of those made at the missionary meetings of the General Convention, and the undistracted attention given is likely to result in vastly greater good. Indeed, it is to be hoped that the general Board may learn from the Council how to conduct missionary meetings in a way to inspire interest and to avoid platitudes. Philadelphia has led off grandly, in this respect; while in generous hospitality and cordial, welcoming attention to their guests, the Churchmen of the city have set an example worthy of all praise.

The question of the China Mission was embarrassed by the present unsettled condition of the dispute between the Bishop of Shanghai and the clergy of the Chinese League. The Bishop having given to the Board of Managers his assurance of all possible effort to reconcile existing differences, it was held

by the committee to which the report of the Board was referred, to be unwise to have any discussion or action upon the subject at this meeting. Still, there were many who felt that the Board of Managers should have been called to account by the Council for having discriminated against the China Mission in limiting their appropriations to the first quarter of the fiscal year, instead of granting it for the entire year as in the case of other missions. Such discrimination, they admitted in their report, they had made, but gave no explanation of their action except that it was "pending the Bishop's arrival in the field."

Such discrimination was invidious, unjust, and harmful to the Bishop, to the clergy, and to the mission. It was also, as we believe, unlawful, since it was an interference by the Board in the local affairs of the mission, and was calculated (if not deliberately intended) to compel the surrender of rights by missionaries dependent upon the appropriations of the Board.

It was not only unjust and unlawful; it was an extremely dangerous precedent. If such administration of missionary funds is to go unchallenged, if such discriminations are to be suffered, what guarantee has any bishop or mission that rights will be respected? The continuation of such a policy is a perpetual menace to the rights of bishops and other clergy in the missionary field. It is a sword which may cut both ways. Suppose that in time to come we have a Board of Managers disposed to have a higher ritual than that which now is in favor at the Bible House, and suppose some old ritualist in Virginia complains that he cannot enjoy the services because the missionary clergy wear black stoles, cannot receive the Holy Communion because the elements are not prepared in the way that suits him, and because there are no flowers on the altar! And suppose the wayward clergy who insist on wearing black stoles and long surplices should form a league for promoting the zeal of the members and the interests of the mission, and offer prayers with that "intention." How would it suit the spirit of our free institutions for the bishop to command the protestants to cease from all practices distasteful to the old ritualist, and to give up their intercessory prayer society, under penalty of peremptory dismissal? And pending this issue, how would it be received if the Board of Managers should indicate the probability of all support being withdrawn from the mission at the end of the quarter, unless the old ritualist were sustained and the protestants should submit?

This, we believe, is the way in which the case presents itself to

many who were members of the late Council, and who in the interest of peace and harmony refrained even from "good words." It remains to be seen what Bishop Boone will do to "harmonize existing difficulties."

EVANGELICAL AND CATHOLIC.

BY THE BISHOP OF ARGYLL.

The Evangelical leaders of the last century were foremost in awakening our Church from the spiritual torpor into which, at that age, she had sunk. Filled with a holy "enthusiasm"—a word which, at that day, was almost a term of reproach—they taught that true Christianity did not consist in the mere cold performance of a round of secular and religious duties, but rather in the exercise of that living faith, the gift of the Holy Spirit, which finds its object in the Person of a Crucified Redeemer, the only Saviour of lost and ruined sinners. Well did they deserve the name of Evangelical, who preached such a Gospel! May we walk in their footsteps, and have some part in their reward!

But a living faith in Christ must bear fruit, and find outward expression, both in Christian life and in Christian worship. True religion cannot end with merely giving the right answer to the momentous question: "What must I do to be saved?" It will "go on unto perfection." That union with Jesus Christ, which has its first origin at the moment of regeneration, needs to be maintained and strengthened by the devout reception of His Blessed Body and Precious Blood. And as the soul can only live in the Light of Christ, who is the Sun of Righteousness, it craves through His appointed ministry of Reconciliation for the frequent clearing away of those mists of sin, which are ever gathering round it in its passage through this miserable and naughty world. And moreover, as the constant aid of the Holy Spirit, the Guide and Protector of the faithful, is increasingly realized, the ordinance of Confirmation is proportionately valued.

Through such considerations as these there came with fresh force before the mind of the Anglican Church those Sacramental doctrines, upon which renewed stress had been laid by the leaders of the second revival.

And a realization of Sacramental grace led to a due estimate of the Christian priesthood, and of the office of those who are chosen to be the ministers and stewards of the mysteries of God. And further, from faith in Jesus Christ as Incarnate God, there arose a higher estimate of Christian worship, and little by little, that holiest of all services, in which He as the Propitiation for our sins is specially present, began once more to take its ancient and rightful place as the central act of Christian worship.

Mark then the privilege of our present position, living as we do in this period of the history of Anglican Christianity. We have been freed from manifold corruptions, and we also inherit the fruits of two great religious movements. But with regard to these two revivals let us see to it, that we do not separate their blessed results. For, as I ventured to remind you last year, all Sacramental teaching must be based upon the Gospel—that is, upon the setting forth of the Person and Work of our Incarnate God, Jesus Christ.

Let us then shun that popular but

mistaken use of the word "Evangelical" which would identify it with an erroneous, or, at any rate, with a defective system of theology. To be "Evangelical" is one thing; to be "Protestant" is another. The two attitudes of mind denoted by these two words, are not only dissimilar, they are frequently opposed. Evangelicalism is that which we have heard from the beginning, Protestantism is a religion of yesterday. Only those whose teaching is based upon the truths defined in the Catholic Creeds can be evangelical; any one can be a Protestant so long as he is loud enough in his condemnation of the Catholic Church as a whole, or of any branch of it in particular.

LETTERS TO THE EDITOR.

CHURCH WORK.

To the Editor of The Living Church:

The discussions in the press of our Communion upon the value of "lay work," that upon the Chinese Mission, together with what I saw with my own eyes during a recent trip to the "Far West," has led me to write you this letter. Not that I expect to contribute much of novelty or news, but to suggest a few points for candid consideration. The issue raised in China is, as I read in the last LIVING CHURCH, "whether the Church in China is Catholic or Puritan?" The issue seems to be drawn upon a further question: Whether the God we worship is the "Lord of Heaven," or no. We need not go to China to find illustration of the result of the propagation of the one or the other theory; the "Altar and the Cross," or the "Puritan Table."

My illustrations are actual examples of the working out of these diverse theories, and names and dates can be furnished. The first is located in New England, the second in the "Far West."

Years ago a stalwart son of New England, and his wife, both Church people of the Puritan stamp, that is, they believed that all Christians were on the way to heaven, or in other words that one Protestant Church was as good as another—removed with their growing family into a sparsely settled locality amid the forests. Among the children was one son who became a Methodist preacher. The reason for this as told me by the aged mother, then a widow, has to do with the discussion upon the introduction of "lay helpers" in the Church. She remains a Protestant Episcopalian, but has for years attended the denomination in which her son ministers. They found upon reaching their new home, noted above, that in a conveniently near school house a Methodist exhorter (duly licensed) held weekly meetings, and was reinforced occasionally by the regular Presiding Elder for that district, and other preachers glad to assist all such work. The parish church was several miles away, and by reason of dissensions regular services were the exception, not the rule. Time passed on, and a Methodist chapel was built, and ultimately a charge with regular ministrations resulted. The lumbering settlement had become quite a village. All of this family, except the mother, became Methodists, and it has been years since the parish church aforesaid had half the life of its competitors. If no more than fifty years ago our conservative body had been possessed of something equivalent to the "local preacher" system of the society named, would not this head of a household, a man well educated, have possessed greater incentive and opportunity to begin a mission, than to fall into sectarian work, leaving out of the

The Household.

CALENDAR—NOVEMBER, 1887.

1. ALL SAINTS' DAY.	White.
6. 22nd Sunday after Trinity.	Green.
13. 23d Sunday after Trinity.	Green.
20. Sunday next before Advent.	Green.
27. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, Apostle.	Red.

THE HIGHER WISDOM.

BY FREDERICK H. KELSEY.

"O papa!" cried little Daisy,
With a sadness in her eye,
As she saw the kernels scattered,
'Neath the heavy turf to die.

"O papa!" cried little Daisy,
"Do not throw the wheat away;
It must be wrong to waste it,
It is good for food, you say."

Did the father cease from sowing?
No; he kissed her tears away;
Bade her wait until the autumn,
Showed her then the harvest gray.

Thus do we, like little children,
Raise our foolish human cries,
When the wisdom of our Father
Some fond hope our heart denies,

But in God's eternal harvest
We shall find that richest joys
Have been won by our surrender
Of these pleasing earthly toys.

So we pray in trustful accents,
As we journey day by day,
That His will may be accomplished
And His wisdom point the way.

BISHOP HEBER in India once received the Jacobite Metran Athanasius to communion, and placed him in his own episcopal chair.

JUDGE TOURGEE, in the Saturday *Express*, gives it as his opinion "that the postage which American writers pay on what they call poetry amounts every year to more than the poets of the United States receive annually for their work." He might have added that the cost of postage also exceeds the value of a large share of the literary (so called) productions sent in to the Sunday newspapers for publication.

THE queens of the world are making some stir just now. Queen Margherita of Italy, we hear, has collected a large Hebrew library, with the latest works on Jewish literature. She is said to be proficient in Hebrew, and reads the Old Testament with ease in that tongue. Times have indeed altered when not only does a queen reign at Rome, but actually she is proficient in the Hebrew Scriptures.

IN the *Manchester Guardian* on each succeeding Saturday there appears a long list of advertisements relating to sermons which are to be preached on the following day. On a recent Saturday the column was there as usual, most of the announcements commencing with the name of some church, as: "St. James'," "Manchester Cathedral," etc. But amongst the number there appeared one relating to "St. Bernards." This was as follows: "St. Bernards.—A son of Champion Bayard, 2 years, for disposal; also a puppy."

THERE is always a crowd looking at the photographs in Mr. Spoons' window in the Strand, London. Royalties and actresses, bishops and professional beauties, statesmen and Irish patriots, actors, Alpine scenes, photographs of cathedrals, yachts, and famous ruins—all these have their admirers. But the largest and most curious group is always gathered in front of four photo-

graphs of Egyptian mummies. Hideous enough they are, and yet when we read the names of those whose photographs we see, our gaze is immediately riveted on them. For one is no less than Rameses II., the great king, the very Pharaoh who withstood Moses, and would not let the children of Israel go. It is a strange feeling to stand there amidst the roar and hurry of a London street, and gaze on the picture of a face 3,000 years old, which looked upon the man through whom mankind received its code of moral law. These photographs are on view at the Museum of the Royal Dublin Society.

THOSE who appreciate the united felicities of meaning and language in English style will relish this perfect paragraph from a sermon of the Bishop of Derry on "The True Life Worth Living." "Take one incident of the battle of Hasheen last Friday, of which my own heart is full. A fierce skirmish takes place. A savage fires a random shot. One of those glorious soldiers falls such as no mother breeds but our own England,—simple, manly, chivalrous. He falls on the desert sand in the burning noon. The news is cried in the streets of London before the cold shadows of the March afternoon have darkened into night-fall. Then the map of the war is folded up in the young soldier's home, and riven hearts are alone with God, and white lips say: "Thy will be done!" But after a while our point of view will change. The life will stand out as a whole. Precious words will remain. The feet that were so graceful in the dance, so strong and stately on the field, were set upon the rock. Wherever he lies, all is well. "Them that sleep in Jesus will God bring with Him."

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
CANON RESIDENTIARY OF WORCESTER, AND
VICAR OF BOAR CROSS, STAFFORDSHIRE.

IV.

I have said that some parts of the grounds of Ravensthorpe, as well as the old Hall itself, were said to be haunted.

There was one place especially which had this reputation, and here I had my first experience of a singularly strange contact with the Unseen.

Immediately to the south of the old south wing, and beyond the limit of the terraced gardens, there were some buildings which had once been a part of an even older mansion, but in later times formed a portion of a stable-yard, and furnished homes for some of the grooms and their families. Here too was a sort of poultry-yard, where Ephraim—an old retainer, and now our poultry-man—reared innumerable families of ducks and chickens. On a grassy open in front he had a number of hutches for his broods, and often in the spring mornings or evenings, I loved to be with him at feeding time. Beyond this was a thick and tangled shrubbery, through which ran a walk with a low wooden gate at either end. By the side of the shrubbery ran the oldest avenue in Ravensthorpe, lined with venerable oaks and tall feathery elms, and ancient and gigantic pines, where the winds sighed mournfully on autumn nights, and which ended far away down a steep hill at one of the further gates of the park.

Just across the avenue, where it skirted the higher part of the shrubbery, was a broad white gate, which opened into an open sloping field. If you crossed the field by a well-trodden

footpath, you came on a little gate at the bottom, leading into a wild and tangled wood. In spring time this wood was loud with the varying voices of many birds, and as the year went on the ground was carpeted with a wealth of wild flowers. As the wood fell away steeply into the hollow below, a stile at the end of a confused and winding path led to a corner of a neighboring field, and just across this corner, not a hundred yards from the stile, was a little bridge leading over a rushing brook, which skirted the lower line of the wood, and fled away through distant pastures far beyond the park, to find the close of its wanderings in the sea. In summer this was a mere babbling brook on a pebbly bottom; but in spring and winter, and in autumn sometimes, after heavy rain, it rushed with the fury of a considerable torrent.

The stream we called—I don't know why—"The Kantlin," and the bridge was called "The Spirit's Bridge."

I don't think the strongest man among all our people would have crossed that bridge, for any bribe, after nightfall, and indeed I imagine not one among them but would willingly have plunged to his neck in the stream above or below it, rather than go dry-shod along its narrow planks, when the day was fading into dusky twilight.

Beyond the stream were scattered farmsteads, inhabited by tenant farmers on my father's property.

Now so it happened, that the wife of a farm laborer working for one of our best farmers, who rented a farm about a mile across the stream, fell ill.

I often visited our people, for I loved to be among the poor. I always found that their marvelous patience and tender grateful kindness, made me feel the duties and sorrows of life more deeply; and theirs was such a real world of trial, it was very sweet to help them. I had somehow learnt to think one of the sweetest sayings of our Saviour for us all was this, "Sick and ye visited Me." I think this was because my father was himself so kind to all his people, but especially in their times of sickness.

Mrs. Bowen—that was the poor woman's name—had had a little baby; a little, soft, pretty, impossible creature. It was the youngest of three, and the poor mother—as too ill to take half the care of it that was needed, or any care at all of its little brother and sister. I loved to go and nurse the little helpless thing, and take something from our housekeeper to the poor mother, and for the use of the other little ones.

My companion on these occasions—when I could not succeed in escaping without her—was my maid McQuoid. She was called "my maid," now that I had attained an age of such dignity as to begin to need one, but she had been with my mother, and had always been more like a nurse to me. She possessed all the privileges which attach to a faithful nurse, and these she was no way slow to assert upon occasion.

McQuoid was a Scottish woman, and in spite of all the devotion of my family to the English Church, she was to the last in heart and soul a Presbyterian. All the same, from long habit I suppose, she really loved our beautiful church and venerated the good old vicar. "His words, my Leddie," she used to say, "are indeed to edification, and I just close my eyes to his superstitious ceremonies." She held strongly that the Stuart Kings were "ungodly tyrants," and thought the only weaknesses observable in "My Lord" and

"My Leddie" were their traditional attachment to "King Charles the Martyr." She and I had some amusing controversies on this subject, but I don't know that I ever succeeded in converting her. Like all Scottish people whom I have ever met, McQuoid was unbouedly superstitious; if indeed superstition means limitless belief in all sorts of processes of, and relations with, an unseen world which have no ground in reason or evidence, and which are accompanied with really overwhelming fear.

I have often wondered why the strong Scottish people are so superstitious, and I suppose it is that the human spirit demands some contact with unseen presences, and as these good people have thrown aside the Catholic Faith, they are forced to find substitutes for its teaching in their own imaginations. I may be wrong in this, and I hope I am not uncharitable, I owe them too much not to make me shrink from such a danger, for indeed I have a deep and unalterable love for Scotland. I only here record my own crude thoughts. However that may be, McQuoid believed in every conceivable power of another world, always—it seemed to me—possessed of most malign influence over us poor mortals. Well, this dear McQuoid, as I have said, was not seldom my companion in my visits to the sick, and especially on these particular occasions to my friend Mrs. Bowen and her little child.

Now it so happened that I had set out rather late one afternoon, at the very beginning of this September, and McQuoid with me, to go to Bowen's cottage. The day had been crisp and bright, and the gold of the turning leaves shone with unwonted brilliance in the autumn sunlight. We had a pleasant walk and were in the highest spirits, but we found the poor woman unusually ailing, and so I dawdled on and left unusually late. I dawdled on, but not without remonstrance from my faithful McQuoid. As it began to grow dusk she became extremely uneasy, and at last stoutly maintained that we should be home too late and his Lordship would be in anxiety, and that we must go.

I thought McQuoid unnecessarily and unusually fidgety, but I did not like to vex the good old soul, and so, with many blessings poured upon us as usual by our humble friend, we set out on our return. The distance was really nothing from the Hall, so that I had been wondering at McQuoid's uneasiness, until as we turned through a gate at the head of the sloping field through which a path led to the brook and the valley, we saw the Kantlin tumbling and foaming below "The Spirit's Bridge." Then McQuoid fairly pulled up in real distress. "Oh, my bairn," she said, (and she never called me her "bairn" unless she was in trouble), "it's unco' late to cross the Kantlin; wae's me! they do say there's them at the Bridge, 'specially on a September evening, that are no' canny for honest folk to meet;" "and they've got to do wi' the family," she added in a horrified whisper; "and what should the like o' me say to his Lordship if ony mischief were to come to your Leddieship."

"Dear McQuoid," I said, "don't be foolish, I daresay that's all talk, and anyhow, God and His angels take care of us, I'm certain; and if I am ever frightened, I am always sure my mother's spirit is watching over and praying for me."

We went on in silence. I did feel

awe-struck somehow, and more so as we went on. The path on which we were, wound down the hill amid furze bushes and clumps of heather, and before we had gone many paces along it, somehow I felt as if I was being borne on by a crowd. There was nothing to be seen, and there was no unpleasant crowding or pressure, but we had the feeling of being among those who go with a measured tread and onward march, and that among them, it would be impossible to pause.

As for McQuoid, I don't know exactly what she felt, for she, like myself, kept silence; only that once or twice I heard her behind me murmuring under her breath, "God ha' mercy, it's uncanny anyhow!"

So we wound down the hill. "We," I say, for although certainly nothing was to be seen and nothing heard, I had no doubt whatever that we were forming a part of some strange cavalcade.

Now, too, I began to feel an extraordinary chill in the air. It was not merely cold, it was icy, and the very touch of it on one's hand and cheek was chill with that hopeless, unchanging coldness which we feel when we touch the dead. Onward we marched in solemn silence. For me, I seemed to be moving side by side with another whom yet I saw not, and McQuoid had somehow fallen behind and was also going with a steady movement, as if she too had fallen into her place in the procession.

As we neared the bridge, it seemed to me that in moving onwards I must walk straight into the tormented torrent; and yet I could not step aside, so regular was the march of the procession, so steady the pressure from behind, that there seemed no choice but to go forward at whatever cost.

Just as I reached the water's edge and where one step more would have been a step into the stream, some one from behind made me pause; strong hands seemed to clasp me, and lift me gently but irresistibly, and bear me before my rescuer, safe across the narrow bridge. Then there was a pause. I was placed at one side out of the procession, which appeared to be passing by me, and McQuoid was by my side. I had a strong, unaccountable desire to move onwards, and my mind was overwhelmed with a sense of mysterious sorrow; but the strong and gentle hands were holding me firmly, and I fancied I heard words spoken to me in tones so thin and aerial I could scarcely catch them, but some words did reach me, and they were these, "Be faithful, be true."

To be continued.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

BY E. O. P.

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness: that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota. Per Dominum.—Greg. Sac.—Miss. Sar.

Reference to our Edward Sixth Prayer Book shows its version of our collect comes to us unchanged. The Latin original is from St. Gregory's Sacramentary, and comparison of our authorized translation with the old Latin form shows deviation from the early text.

Discussion of the word *pietas* is unnecessary here, and it is sufficient for us now, that we find its present meaning is the "fatherly compassion" by which, according to the Latin, the Fath-

er would keep His household, the Church. By it the tender Shepherd also wills to draw back the wanderer, laying His crook upon him when, in the day's Introit words, he has "gone astray like a sheep that is lost." Our Prayer Book's rendering, however, brings before us not so much God's compassion for His children, as the Church's condition, or perhaps her attitude towards God through His care of her.

How much warmth and blessedness in the word *keep!* We would not ask one to keep that which he has not already, but very really indeed is the Church His Who is her Head. But whether as keeping, protecting, or assisting, the various members of His household, through all God's relations towards her, breathe the words of the day's Epistle: "He which hath begun a good work in you shall perform it until the day of Jesus Christ."

It is the law of our spiritual life that being in Baptism made partakers of the Divine nature, Christ wills to be formed within us, and in each of us to reproduce some special feature of His own life, to manifest some ray of the Divine glory. Therefore, in the Sacrament of the altar, the day's collect petition, like the petition of so many other days, at once has answer, for it is by the continued supply of the promised sacramental grace that our Lord Christ ever keeps His Church. The good work begun in Christ's members at the font, God wills to perform until the day of Christ's appearing, in those who will to correspond with the workings of His grace in them.

What real comfort to know that the grace given Christ's members at the altar is no impersonal gift, but is our Lord Jesus Christ Himself, and that in each of God's household He is Himself the defence of them all against whatever would really hurt them. Precious truth indeed, that it is Christ Himself Who within the soul shall fashion it unto His own likeness, and Who by His own indwelling shall assist each member of His household to "do all such good works as Thou hast prepared for us to walk in."

How comforting, too, is the thought that as God's household does not really lose its members by their passing from our earthly vision, so neither does His tender keeping of them ever cease. In that garden which is so expressively named Paradise, the souls of God's household cannot be less dear to him than when they were living under the burdens of sin and the flesh, and will not our Lord as tenderly watch their growth under those higher conditions? Does He not still guide their steps which now will never falter nor grow weary—ever lead in their climbing them who nevermore shall fall?

The tree does not lie as it has fallen, even in this life, since by the workman it is carved into this form or that, and let us not doubt that the Divine Workman will continue in the souls which are His, the good work He here begins in them, though ever so grievous have been the special hindrances and the evident falling short in some who perhaps were very dear to us. By many a divine touch hereafter we must trust our blessed dead shall yet be perfected.

Knowing our unworthiness to approach our heavenly Father, and that out of our ignorance we pray always blindly, it is in the dear altar Feast that we will especially remember those of God's household who are now wholly in His blessed keeping, for then shall the King of Paradise, even our Lord Jesus Himself, "pray the prayer within us that to Heaven shall rise."

THE PUNCTUATION OF THE APOSTLES' CREED.

BY THE REV. JAMES A. BOLLES, D. D.

(Concluded.)

No other reply need be made to the second response to my article by one who signs himself "Laicke," than to thank him for his valuable information in regard to the various revisions of our American Book of Common Prayer; and more especially the fact, that the New York Bible and Common Prayer Book Society, now punctuates according to the standard edition of 1871, with a semi-colon instead of a comma between the "Holy Catholic Church" and the "Communion of Saints." God bless the New York Bible and Common Prayer Book Society, an institution to which I am indebted for many donations of Prayer Books for gratuitous distribution, and which deserves the liberal support of all Churchmen.

The third response by "D. H.," of Providence, R. I., has the initials of one of our most esteemed doctors in divinity, whose Episcopal father wrote that most remarkable tractate, "Priest, Sacrifice and Altar," which then settled that question of dispute, and which ought now to be reproduced.

Please let me thank "D. H." for calling our attention to the sacred memories of the General Convention of 1844, at which he was present as an observer, but of which I had the honor of being a member from the diocese of Western New York. Of course I remember well the debate of that convention in regard to the standard edition of the Book of Common Prayer.

Please allow me here, as an old man, and one of the few surviving members of that most remarkable convention, to digress from the subject we have been considering, and to refer to a few of the memorable incidents. What an impressive and even awful silence, when the Rev. Dr. Hawkes concluded his wonderful speech, in defence of himself, as the Bishop-elect of Mississippi! For some minutes at least, more like an hour, no man seemed to breathe! Yes, such a profound silence in such a large assembly, I do not think was ever felt before! At length some one arose and began to open his lips, to call for the question. Then Judge Chambers arose and in a voice choked, as out of breath, moved an adjournment, simply saying, as well as we could understand: "No man in this house is now prepared to vote upon the subject, as a free agent!" Of course the convention adjourned.

Never was there a more brilliant debate in any assembly, than in that convention upon the then all-absorbing topic of "Tractarianism!" "Mr. President," said the Rev. Dr. Brooks, of Ohio, "I hope it will not be supposed by any person in this house, that I am in that Laodicean condition, which is described as neither cold nor hot! No, sir, upon this subject I am perfectly hot!" Then followed his speech which indeed was red-hot.

Then a layman by the name of Furnace, who sat some distance from the chair, cried out: "Mr. President, I hope it will not be supposed, because I am obliged to speak so loud, that I am in the condition of the gentleman from Ohio! No, sir, upon this subject I am perfectly cool!" Then was circulated at once all over the house, the following impromptu doggerel:

In these strange times of Oxford rule,
To what a pass we've got,
When Furnaces cry out they're cool,
And Brooks declare they're hot.

How can I resist another illustrative

anecdote! One of the most impressive speakers in that convention in favor of Tractarianism, was the Rev. Dr. McCullough, a convert from the Presbyterian body, and who had once been chairman of the Presbyterian General Assembly. To him the Rev. Dr. Brooks made a special allusion, in course of one of his speeches, stating that converts from Geneva went up to Rome at the rate of forty miles an hour! Strange to say, that the Rev. Dr. Brooks was a convert from Rome, though this fact was not generally known, and though some supposed from the violence of his attack upon sound Church principles, that he was acting the part of a Jesuit. However the response of Dr. McCullough was completely overwhelming, bringing down the house, simply by propounding the question, "that if converts from Geneva went up to Rome at the rate of forty miles an hour, then at what rate did converts from Rome go down to Geneva?" Then almost immediately we had another doggerel circulated:

If Jack, in going up to Rome,
Moves forty miles an hour—
At what a telegraphic rate
Down rushing to Geneva's gate,
Must Peter onward scour!

God be praised, that notwithstanding all the heat and excitement of that convention, and the foreboding terrors of many of the speakers in that most learned, brilliant and eloquent debate, the result was a grand and glorious triumph of sound Church principles; nor can it be doubted that it settled forever the Catholicity of the Protestant Episcopal Church in the United States of America! Of the twenty-four bishops, who then constituted the House of Bishops, and of the additional three who were consecrated at that convention, and of the additional three then nominated as missionary bishops, there is but one now remaining alive, viz., the retired Missionary Bishop Southgate! Out of the ninety three clerical delegates to the convention of 1844, not more than six or seven—I think only five—are now living. Out of the same or larger number of lay delegates, the proportion of surviving members is probably less, as such delegates are generally selected from the more aged members of the Church.

On looking over the debates of that convention, not one of the brilliant speakers can now be found alive on earth: Andrews, Atkinson, Brooks, Burroughs, Empe, Hawkes, Mead, McCullough, Jarvis, Higbee, Forbes, Mason, Strong, Ogilvie, Tyng, Van Ingen, Wyatt, all are gone! The same is true of the distinguished laymen, who then manifested their zeal and learning in behalf of the Church: Chambers and Evans, of Maryland; Berrien, of Georgia; Huntington, of Connecticut; Hoffman, Ogden, Ver Plank, and Seymour, of New York; Binny and James S. Smith, of Pennsylvania; Collins, of North Carolina; Trowbridge, of Michigan; Memminger, of South Carolina—all in Paradise as we humbly trust and believe. Never more to be seen and heard on earth, upholding and defending the doctrine, discipline and worship of the Church.

But notwithstanding the learning and eloquence of all these men, clerical and lay, there is one thing of which I am sure and about which there can be no question, viz., that every one was more or less mistaken; and not a single one, were he now alive, could stand by all the utterances of that eventful day. The life and progress of the Church, have shown in some respects their

weakness and fallibility. And hence the warning voice which comes to us, from the faithful departed, is one of prudence and caution, not to be too sure, not to be too certain, in any matters of mere private opinion; and never in any of our utterances to violate the old maxim of

Unity in essentials;
Liberty in non-essentials;
Charity in everything.

NEBRASKA.

BY J. H.

The time has come when the diocese of Nebraska must receive at the hands of the General Convention the same treatment which Dakota received four years ago, namely, a division of its territory into two separate jurisdictions.

It is a *losing* policy, to try much longer to give the necessary attention to the western part of this diocese which the growth of its towns demands. The many difficulties now being met with in establishing the Church in the older towns hitherto neglected, not willingly but by compulsion, have taught a lesson which we must profit by. The plain truth is that, practically, we have been discounting the ability of the clergy of our Church to accomplish in new fields what the ministers of other bodies can and do accomplish. We have been discounting the adaptability of the Church herself to the conditions of life to be found on the frontier of civilization.

We have been waiting for the crudities of new towns to wear off before taking the Church to them, waiting till society assumed a settled character; till the current of commercial life cut a permanent channel; hoping that when these things came about, the Church would be welcomed as a desirable institution, and would be provided for as an honored guest because of its respectable record for culture and refinement. But while we have been waiting for all this, other bodies have occupied the field, secured all the available resources for Church purposes, and when, at length, we have made our appearance, we have been received with a polite bow, but have been courteously informed in effect that the Church which is unwilling to bear the burden and heat of the day in building up the institutions of the community; unwilling to share with its people the hardships and sacrifices of its formative period, is not entitled to the advantages offered by its more settled and mature existence. Then it has happened that the burden of maintaining the Church in such places has fallen upon the few members who, mayhap, have recently become residents of the place. Long, weary years of discouragement, poverty and desultory effort followed. During this time, becoming tired of the struggle, one after another of the Church's own children have taken refuge in the ready embrace of the strong arms of the denominations whose pity they have aroused, and thus they and their children have been lost to the Church forever.

But the success met with the past two years in different parts of the diocese has taught us that it is far easier to gain a permanent foothold in the newer towns than in the older ones, and that our strongest and most promising missions are those which have been most recently organized. The new policy adopts a different way of working. It essays to enter the new settlements with the new comers; to put the Church on an equal footing with other religious bodies in taking advantage of the first opportunities to acquire property; to

build churches, provide at once for the spiritual needs of the people, and to prove in every way possible that this Church of ours is adapted to all sorts and conditions of men.

As already stated, wherever this policy has been tried, it has proved successful far beyond our expectations. But with its present equipment the diocese is unable to apply it to the full extent of her opportunities. Her clergy are not only too few, but those few are located principally in the eastern part of the diocese. The western part is far out of their reach, and it is in this part that the greatest number of new towns are springing into life, and the best opportunities for the Church are opening up.

What then is to be done? Only one thing can be done if this policy is to be carried out. The diocese must be divided, or rather a new missionary jurisdiction ought to be set up in the western part of the present diocese. The eastern part, in which are Omaha, Lincoln, Beatrice, Ashland, Plattsmouth, Nebraska City, with at least ten self-supporting parishes, can then take better care of its own missions, being relieved of the support of the multiplying missions in the western part. And the latter with a bishop of its own, giving all his time to it, and by the help of the General Board of Missions, can take advantage of the opportunities presented there.

Will not the Church at large give attention to this proposition, and see that something is done, not only to give us relief, but to secure progress, prestige and power in a country of surprising possibilities?

BOOK NOTICES.

ROCK OF AGES. By Augustus Montague Toplady. Illustrated by photogravures after original designs by Frederick W. Freer. New York: F. A. Stokes; Chicago: S. A. Maxwell & Co. Price, 75 cents.

Another dainty edition of this famous hymn, bound in cardboard covers, white and gold. The illustrations, one for each verse, are beautiful in design and execution, particularly the third. The conception of the fourth is somewhat ghastly.

ELSIE'S FRIENDS AT WOODBURN. By Martha Finley, author of "Elsie Dinsmore;" "Elsie at Nantucket," etc. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Pp. 334. Price, \$1.25.

A thoroughly good and interesting book for boys and girls; high in principle, but also practical for every-day life. The young folks will gladly welcome this addition to "The Elsie Series." It would be much improved however, if there were less of the sentimental element in it.

THE BLIND BROTHER. A Story of the Pennsylvania Coal Mines. By Homer Greene. New York: Thomas Y. Crowell & Co. Pp. 229.

The fact that Mr. Greene received the \$1,500 prize offered by *The Youths' Companion* for the best serial story, is in itself sufficient commendation. The story is in a high degree pure and elevated in tone, at the same time full of thrilling experience which will make it a popular book with the growing boy, and one that will be prized as a holiday gift.

UPLIFTS OF HEART AND WILL. A series of Religious Meditations, or Aspirations addressed to Earnest Men and Women. By James H. West. Chicago: Charles H. Kerr & Co. 1887. Price 50 cents.

Anything more blank and dismal than these so-called devotions to the power that makes for righteousness, the impersonal and universal goodness, it has never been our lot to read. If men in our day, with the full light of God's revelation burning around them, the revelation of Himself as it is given

us in Jesus Christ, can be satisfied with such blind gropings and feeble mutterings as those set forth in this book, they must be much further gone from original righteousness than Socrates or Seneca, or any other thinking and reverent heathen.

WANDERINGS ON PARNASSUS. Poems by J. Hazard Hartzell. New York: Thomas Whittaker. Pp. 228. Price \$1.50.

It is a pleasure to commend these poems, for they are the songs of a true poet. The writer is well known as a clergyman of the Church, and one charm of his verses is the sober and elevating thought that is half hidden gracefully in them. We might select many of these brief poems for special remark, did our space permit, but will have to be content with advising our readers to obtain the volume and thus have the enjoyment of them all. The book is neatly printed and bound, and contains an excellent steel engraved portrait of the author.

THE GATES BETWEEN. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Price \$1.25.

This author's writings have had great popularity, and we suppose this new attempt to make manifest those things which eye hath not seen nor ear heard, will be widely welcomed. Nevertheless, one who has realized how comforting, yet how reserved and cautious, the Church's teaching is in regard to the condition of souls after death, and the communion of saints, will be greatly disappointed in this book. In reading any such attempt to look into those things which we have not seen, we should remember that what we imagine might or ought to be, is not always a safe guide to the truth. We think this book is very far from the truth in regard to the intercourse of spirits, though it conveys a good moral lesson to the living.

MORALITY: Of the Doctrine in its Relation to the Grace of Redemption. By Robert B. Fairbairn, D. D., LL. D., warden of St. Stephen's College, Annandale, N. Y. New York: Thomas Whittaker. 1887. Pp. 331. Price \$1.50.

A series of nine lectures delivered originally to classes in St. Stephen's. "They were intended," Dr. Fairbairn states, "to show the relation of a system of morality such as moral science deduces from the nature of man, to the redemption by the 'Son of God, and to the grace which comes from that redemption.'" The accomplishment of moral science does not make men moral. Dr. Fairbairn's task is to pursue from hence the path whose end is the attainment of that character shown by the philosophy of morals to be the true ideal; that which Prof. Shairp styles "the dynamic power in the moral life." The warden's lectures make up a most readable book; his reasoning is always cogent, and it is apparent to the plainest understanding. These are three qualities somewhat uncommon in works of such a character. It will prove a valuable treatise to those engaged in the pastoral calling, and should be read once and again.

THE DICTIONARY OF RELIGION. An Encyclopedia of Christian and other Religious Doctrines, Denominations, Sects, Heresies, Ecclesiastical Terms, History, Biography, etc., etc. Edited by the Rev. William Benham, B. D., F. S. A. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1887. Pp. 1148. Price \$5.00.

This valuable work, undertaken by the late Rev. J. H. Blunt, has been brought to a successful issue by the present editor. The scope of the work is great, including biography, ecclesiastical history, ecclesiology, and all the known religions of ancient and modern times, while it excludes most of the material usually to be found in "Bible dictionaries." It is really a wonderful

mine of information upon all religious subjects, books, events, and characters, and it is fair and judicious in its statements of views of various and conflicting schools and sects. The standpoint of the editor is that of the Church of England—a moderately high-Church position, but without any indication of a narrow and bigoted spirit. Most of the denominations have been "written up" by their own members. We are glad to welcome such a useful book, and one which appears to be so thoroughly reliable and so largely comprehensive. The reading layman ought to have this book and study it, and present a copy to his pastor.

PHILOSOPHY OF THEISM. By Borden P. Bowne. New York: Harper & Brothers; Chicago: A. C. McClurg, & Co. 1887. Price \$1.75 cloth. Pp. 269.

This new volume by Professor Bowne is a valuable addition to that class of Christian apologetic literature which deals with the fundamental problems of faith and life. The author examines the grounds upon which the new philosophy, scientific scepticism, and atheism, profess to be superior to theism, to the Christian belief in God as Creator and Moral Governor of the universe, and capable of furnishing mankind a more rational and practical philosophy of life than the old religious faith can give. He shows that certain undemonstrated ideals, chief of which is the existence of a perfect being, are the foundation of our whole mental life.

"Without implicit faith in them no step can be taken in any field. The mind as a whole, then, is in its full right when, so long as these ideals are not positively disproved, it accepts them on its own warrant and works them out into the rich and ever-growing conquests of our modern life. By the side of this great faith and its great results, the formal objections of formal logic sink almost into a despicable impertinence. * * * In short, while theism is demonstrated by nothing, it is implicit in everything. It cannot be proved without begging the question, or denied without ending in absurdity." (Pp. 264-5.)

This conclusion the author vindicates by a just and most trenchant criticism of modern unbelief, scientific, atheistic and agnostic. In his treatment of the bearing of theism upon the problem of knowledge he shows that the rejection of these fundamental ideals issues in the complete overthrow of rationality itself. The impotence of atheism in the domains of ethics and of practical life, also, is conclusively stated and enforced. The author is a philosophical critic of great keenness, and has a firm grasp of root principles. His style is a model of terseness and lucidity. There are but few sentences in the book that are longer than six lines. He possesses also a bright and scathing wit, which, like the lightning, not only flashes but strikes, and makes of a deep subject very interesting reading.

SARA F. GOODRICH and Edith M. Thomas try an experiment in joint authorship in the November number of *The American Magazine*. The book reviews are by Julian Hawthorne. Jennie June has a department entitled Household Art, telling how to decorate a room. Dr. Hutchinson furnishes Health Hints. The chief poem is "The Enterprise and the Boxer," by Henry Abbey—a stirring epic descriptive of a naval battle that took place in the days of our grandfathers. Helen Chase, George Edgar Montgomery, Bradford Torrey, Hamlin Garland, Roland King and others contribute verses, and three of the poems are illustrated. There are at least four complete short stories in the number.

HINTS FOR HOUSEWIVES.

AMMONIA greatly lessens the work of cleaning kitchen utensils, and of washing windows.

STEWED TOMATOES.—Wash and slice them, stew them for half an hour with half a cupful each of crumbs and butter, and a high seasoning of pepper and salt to each quart.

A FOOT-REST, received lately, is odd and something new. It is made like a three-legged milking stool, only higher, about as high as an ordinary chair. The top is cushioned and covered with felt, with a plush band around the side. The legs are gilded and a bow of ribbon is tied around one of them.

THE cheapest and simplest gymnasium in the world—one that will exercise every bone and muscle in the body—is a flat piece of steel notched on one side, fitted tightly into a wooden frame, and after being greased on both sides with a bacon rind, rubbed into a stick of wood laid lengthwise of a sawbuck.

REMEDY FOR BOILS.—Cut a ripe tomato into slices, and bind a slice over the boil. It affords almost instant relief and effects a rapid cure, seeming to eat away the core rather than draw it, and is cool and very soothing in its effects. Change the poultice frequently, burning the refuse slices, as they are covered with poisonous matter.

MATCH SAFE.—A useful as well as an ornamental article is made as follows: Procure two clay smoking pipes. Carefully gild them all over. In the ring which is under most hanging lamps, insert these pipes in opposite directions, and tie with a ribbon. The bowls of the pipes are used for matches.

CROCHET BEAD WATCH CHAIN.—Spool of black silk—B. String a lot of beads on the silk without breaking it from the spool (wind it on the spool) make a chain of eight or ten stitches, then put the hook through the first stitch of chain, and pull the thread through, then slip one bead up to the work and take up the thread again, and pull it through both stitches you have on the hook; every stitch and round are alike. Hold inside of chain toward you.

TO CLEAN ALABASTER.—Make paste with quick-lime and water, spread this well over the discolored article, and leave it on for about twenty-four hours; then remove with soap and water, applying some friction on parts which are worse than others. Alabaster, if not too much discolored, may be cleansed with a strong lye of soap and water; or, the superficial dirt and grease having been removed, it may be washed with diluted muriatic acid.

KNITTED WASH RAG.—Take No. 12 white knitting cotton and two of the largest steel needles that can be found. Cast up 54 stitches, knit ten or twelve rows plain; then begin the next row, knit ten stitches plain, thread over, slip the next stitch as if purling, knit two together, and so on through the row, knitting the last ten stitches plain. Repeat the last row until the rag is sufficiently long, then knit ten or twelve rows plain like the first part. This rag is soft and pleasant to use for infants.

BROWN BETTY.—Six large apples sliced, cored and chopped, two cups fine bread crumbs, half cup of sugar, one tablespoonful of butter, a little cinnamon. In the bottom of a greased pudding dish place a thin layer of the crumbs, follow this by one of apples, well dotted with bits of butter and sprinkled with sugar and spice. Repeat the layer of crumbs, and continue in the same order until all the materials are exhausted, making the top stratum of the crumbs and laying bits of butter on it. Bake covered fifteen or twenty minutes, then uncover and brown. Eat with sauce or with butter and sugar.

PANNED OYSTERS.—One quart oysters; one dozen rounds toasted bread; two table-spoonful butter; pepper and salt. Butter a dozen small patty pans. They should be rather deep, and, if possible, have straight sides. Cut the rounds of toast to fit these and lay one in the bottom of each, buttering them lightly and moistening each with a tablespoonful of oyster liquor. Place on the toast as many oysters as the pan will hold readily, dot with bits of butter, sprinkle with pepper and salt and add a little oyster liquor. Set in a steady oven for from five to ten minutes, until the oysters "crimp." Eat from the pans.

CHILD'S KNIT SKIRT.—Take German-town wool. Cast on 200 stitches.
1st row: Plain.
2d row: Purl.
3d row: Like first row.
4th row: * K 1, o k 3 together, k 2, o; repeat from *.
5th, 7th and 9th rows: Purl.
6th, 8th and 10th rows: Like fourth row.
This forms a row of scallops for the border. Repeat these ten rows three times more. The plain part of the skirt is worked by purling and knitting three stitches alternately. When the length of the skirt is finished, cast off the stitches and sew together, leaving an opening about four inches for the placket hole, then sew to a band.

The Youth's Companion

FOR 1888.

A Remarkable Volume.

Increased in Size. Finely Illustrated. 400,000 Subscribers.

Eminent Authors.

Special Articles of great interest, written for the Companion, will appear from the following Eminent Authors of Great Britain and the United States:

Right Hon. W. E. Gladstone,	Gen. Lord Wolseley,
Professor Tyndall,	Col. T. W. Higginson,
Gen. George Crook, U. S. A.,	Justin McCarthy, M. P.,
Archdeacon Farrar,	Louisa M. Alcott,

And One Hundred other Well-known and Popular Writers.

Six Serial Stories

WILL BE GIVEN IN 1888, FULLY ILLUSTRATED, AND BY FAVORITE AUTHORS, INCLUDING

J. T. Trowbridge, C. A. Stephens,

AND OTHERS. ALSO,

200 Short Stories; Tales of Adventure;

Illustrated Articles of Travel; Sketches of Eminent Men;

Historical and Scientific Articles; Bright Sayings;

1000 Short Articles; Anecdotes; Sketches

of Natural History; Poetry.

Twelve Pages Weekly, instead of eight pages, will be given nearly every week during 1888, increasing the size of the paper almost one-half, giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the subscription price.

The Double Holiday Numbers,

For Thanksgiving and Christmas, twenty pages each, with Colored Covers and Full-page Frontispiece Pictures, are a feature of the Companion volume. They will be unusually attractive this year.

Two Million Readers.

FREE to

To any New Subscriber, who sends \$1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

JAN. 1.

New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Specimen Copies and Colored Announcement and Calendar free, if you mention this paper.

Address **PERRY MASON & CO., 41 Temple Place, Boston, Mass.**

ONE PACK May 10 U Home Cards, One Pack Escort Cards, One Pack Flirtation Cards, One Pack Hold-to-the-Light Cards, The Mystic Oracle, with which you can tell any person's age; and large sample book of Hidden Name Cards. All for only a 2-cent stamp. Banner Card Co., Ogdon, O.
A Limb Lost can be replaced by an artificial one Books sent free. Write to Dr. LeRoy 180 Dearborn St., Chicago.
OPIUM Morphine Habit Cured in 1 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities, as the Strongest, Purest, and most Healthful. Dr. Price's is the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. New York. Chicago. St. Louis.

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL. Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts. Premium List with either. Address: (The American Magazine Co., Publishers, 130 & 132 Pearl St., N. Y.

GET UP CLUBS

LEPAGE'S LIQUID GLUE

THE ONLY GENUINE LIQUID GLUE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitators copying us in every way possible. Remember that THE ONLY GENUINE LePage's Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS. Sample by mail 20c. stamps.

MEMORY

Wholly unlike artificial systems. Any book learned in one reading. Recommended by MARK TWAIN, RICHARD PROCTOR, the Scientist, Hons. W. W. ASTOR, JUDAH P. BENJAMIN, Dr. MINOR, &c. Class of 100 Columbia Law students; two classes of 200 each at Yale; 400 at University of Penn. Phila., 400 at Wellesley College, and three large classes at Chautauqua University, &c. Prospectus POST FREE from PROF. LOISELLE, 237 Fifth Ave., N. Y.

EVERY MONTH \$250 1,000 LIVE AGENTS WANTED at once. Our Agents Outfit, a beautiful SATIN-LINED CASKET OF SILVERWARE, sent free. Write for it. Address WALLINGFORD SILVER CO., Wallingford, Conn.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS,

For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

McShane Bell Foundry

Finest Grade of Bells, CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

BUCKEYE BELL FOUNDRY,

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

SILKS,

James McCreery & Co.

invite attention to a very large IMPORTATION of BLACK and COLORED FAILE FRANCAISE SILKS, which they will offer at SPECIAL SALE on and after Wednesday, the 26th inst.

Being manufactured from PURE SILK, their superiority over other makes for RICHNESS of appearance and DURABILITY will be readily recognized on examination. We recommend them with confidence.

Broadway and 11th St., New York.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL PARIS EXPOSITION 1878. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

PIANOS AND ORGANS ESTEY & CAMP

233 State, and 49, 51, 53 Jackson Streets. The Great Piano and Organ Emporium for the West. Decker Bros., Estey, and Mathusnek pianos, Estey Organs. Popular prices, easy terms.

KNABE

PIANO FORTES UNEQUALLED IN Tone, Touch, Workmanship & Durability. WILLIAM KNABE & CO., Baltimore, 22 and 24 East Baltimore Street. N. Y., 112 Fifth Ave. Washington, 817 Market Space. A. REED & SONS, Sole Agents, 136 State Street, Chicago.

Prairie Land,

Improved and unimproved, for sale and for rent in Renville, Kandiyohi, Chippewa, Lac Qui Parle and Big Stone counties, Southern Minnesota.

\$6 to \$12 per Acre.

TIMBER LAND,

In Isanti county, and Pine county, around the beautiful

STURGEON LAKE,

\$4 to \$7 per Acre.

Free fare to purchaser of 160 acres. Long time and low interest. Good educational and church facilities. Our terms of renting are very easy—cash or share of crops. Write for maps and illustrated pamphlet.

Prins & Koch,

51 South Clark Street, Chicago, Ill.

GET THE BEST HYMNAL for your SUNDAY-SCHOOL

"HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH." NEW, Practical, and preferred to all others by those who have seen it. Single Copy. Per hundred. Music and Words (postpaid) .50 \$40.00 Words only .25 20.00 JNO. E. BUE, Jr., Publisher, 48 S. 4th St., Philada

EXCURSIONS TO

City of Mexico, Los Angeles, San Diego, and San Francisco, leaves St. Louis every Wednesday, 8:30 p. m. Kansas City every Thursday 9:30 a. m. Pullman Buffet Cars. The Sunshine Route. No snow blockades, no high altitudes, no detentions. For further information, maps, time-tables, etc., address JNO. E. ENNIS, Pass. Agent Mo. Pacific Ry., 199 Clark St., Chicago.

MASON & HAMLIN ORGANS.

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world. Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

PIANOS.

Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant. Pianos and Organs sold for cash or easy payments; also rented. MASON & HAMLIN ORGAN & PIANO CO. 154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

COLUMBUS

Buggy Company,

COLUMBUS, OHIO, Manufacturers of FIRST-CLASS

Buggies, Surreys, Phaetons, Park Wagons, Light Carriages.

Our work is fully guaranteed and absolutely reliable.

BEST For Jivery Service! For Family Service! For Pleasure Driving!

Points of Superiority: Superior Material and Workmanship, Fine in Finish, Easy in Riding Qualities, Light in Draft,

Unsurpassed in Durability, Cheapest for Quality of Goods in the World.

To accommodate our Northwestern Customers we have opened a Branch at Chicago under management of

H. C. Staver Implement Company, 15, 17, and 19 West Lake Street, and invite the Public to call there and examine samples and get prices before purchasing.

The Farnsworth Loan

Minneapolis, | & REALTY CO., | Minnesota, Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul. Perfect title, absolute security, prompt payment, good character, our invariable requirements. We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

A SOLID 9 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Washington Ter.

THE GREAT AMERICAN TEA COMPANY

GOOD NEWS TO LADIES. Greatest Bargains in Teas, Coffee, Baking Powder and PREMIUMS. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

WATERBURY'S FREE! WATERBURY'S FREE! Stem winder. Warranted Reliable. Given to any one who will get a subscriber for the best 50 cents a year paper in the world. Sample copies and new premium list FREE. Address AGRICULTURIST, Racine, Wis.

CASHMERE DOUQUET TOILET SOAP

WHITE · EXQUISITELY PERFUMED · PURE COLGATE & CO'S TOILET SOAPS, including 103 varieties both scented and unscented, are made from only the sweetest and purest materials, and are adapted to every taste and use.

FANCY EASY CHAIRS ROCKERS, &c.,

ONLY FULL LINE IN THE CITY. Choice Presents FOR WEDDINGS, OR FOR THE HOLIDAYS! Elegantly Upholstered in SILK PLUSH and Illuminated Embossed LEATHER Seatings.

Don't Fail to Get Our Prices. 224 to 228 Wabash-st. C.C. HOLTON

BOYNTON FURNACE CO.,

Sole Manufacturers of BOYNTON'S FURNACES, RANGES AND HEATERS, With All MODERN Improvements. 47 and 49 Dearborn St., CHICAGO. J. H. MANNY, MANAGER.

X-MAS MUSIC

Christmas SELECTIONS FOR 1887. Contain new Carols by Root, Murray, Danks, Westendorf, Campiglio, and others, together with a fine Responsive Service prepared by E. E. Rexford. 16 pp. elegantly printed in colors. Price, 5cts. each, or 50cts. a dozen by mail, postpaid; \$4 per 100 by express not prepaid.

NOEL. A beautiful Christmas Service, consisting of new and vice, finely harmonized Carols interspersed throughout a most interesting set of Responsive Readings. Price, same as for Christmas Selections. NOTE.—In the "Christmas Selections" the music is all printed together after the Responsive Service, while in "Noel" it is interspersed throughout the Readings.

Judge Santa Claus. A New Christmas Cantata by these popular writers. It is of the same scope as Santa Claus' Mistake by the same authors, and is both pretty and instructive. Any Sunday-School can give it with good effect. Can be prepared in two to three weeks' time. Price, 30cts. each by mail, postpaid.

Complete Lists of Christmas Music of every description will be sent free to any address on application. Mention this paper. The JOHN CHURCH CO., Cincinnati, O. And 19 East 16th St., New York City.

BAILEY'S COMPOUND

FOR GAS. FOR OIL. LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

DR. BAIRD'S GRANULES. A new system of cure; benefits by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys, Glands of the Stomach and Intestines. PURELY VEGETABLE. Regulates the Bowels, cures constipation, Dyspepsia, Nervous Prostration, Piles, Malaria, Headaches, Purifies the Blood. Try them, be convinced, then you will recommend them to your friends and neighbors. Pleasant to take. Over 2,000 physiological and chemical experiments performed to demonstrate the action of this NEW DRUG. Full sized box FREE, postage prepaid, to any reader of this advt.; who sends AT ONCE. Give account of your case, symptoms, &c. Address DR. BAIRD, 157 W. 23d Street, New York City.