

# The Living Church.

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

VOL. X. No. 8.

CHICAGO, SATURDAY, MAY 21, 1887.

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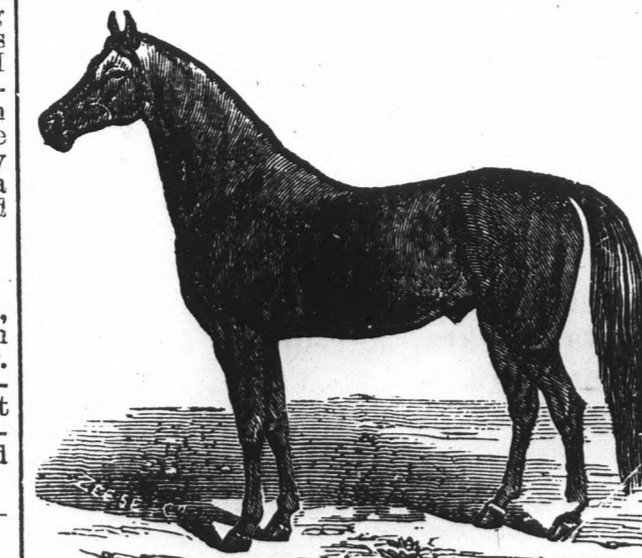
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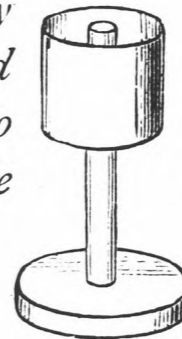
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have relieved my lungs and restored my health."—Lucien W. Cass, Chelsea, Mass.

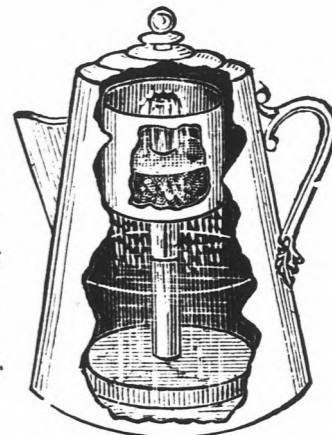
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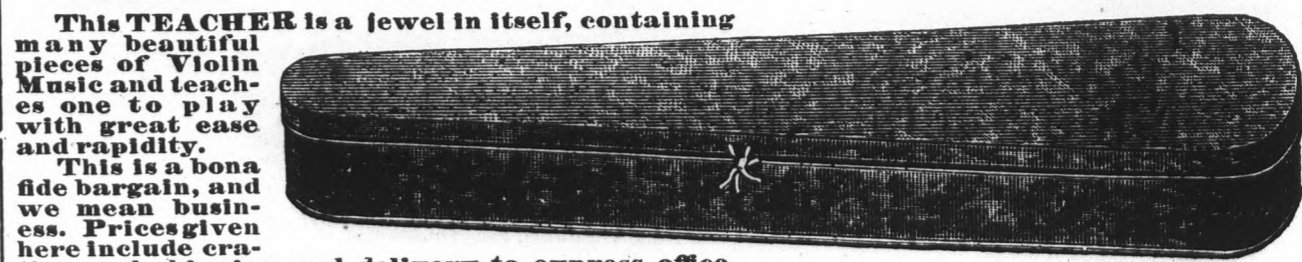
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# The Living Church.

SATURDAY, MAY 21, 1887.

## THE BIT OF MOSS.

BY ANNA E. HEDLEY.

A silver maze of tiny trees  
With magic blooms of crimson hue,  
Where lingers each caressing breeze,  
The witching, dancing fays to woo.

A tuft of faintest, rarest green,  
The hue of tender twilight skies,  
Where, rocked in distant depths serene,  
The first fair star of evening lies.

O wondrous work of hands divine,  
Thy home a lowly, hidden nook!  
O childish hands, that placed in mine  
These charming leaves from Nature's  
book!

Within a forest's dim retreat,  
Thou wast by thy great Author set,  
'Mid fairy ferns and woodbine sweet,  
And here and there a violet.

Unseen by aught of human kind,  
Of what avail thy charming lore?  
The soulless elves, the fickle wind,  
But idly glanced, then flitted o'er.

Do'st thou ne'er scorn thy humble lot  
So deeply hid from human ken,  
And long for some exalted spot  
Within the busy haunts of men?

The perfect beauty of each line  
Upon thy dainty surface wrought,  
Doth answer, thou didst ne'er repine,  
Thou held'st all worldly fame as naught.

Thou didst not murmur and deplore  
Because thou hadst a lowly niche,  
But didst thy Maker e'er adore,  
And all thy graces thus enrich.

Thy lesson falls upon my heart  
And lingers there, a sweet behest;  
Thou dost divine content impart,  
Thou dainty, fragile, woodland guest.  
Merrick, N. Y.

## NEWS AND NOTES.

A CHURCHWARDEN of the church of St. John the Baptist, Liverpool, has been fined 20s. and costs for "brawling" in the church, by extinguishing the candles on the Communion table after they had been lighted by the rector.

A FINE granite monument has been erected at Frankfort, Ky., over the grave of the late Dr. Benjamin Bosworth Smith, first bishop of the diocese of Kentucky. He was in the episcopate fifty-two years, and from 1872 to 1884 Presiding Bishop of the Church.

THE consecration of the Rev. Ethelbert Talbot to be Missionary Bishop of Wyoming and Idaho is appointed to be held at Christ church, St. Louis, on Friday, May 27th. The Bishop of Minnesota is expected to be the Bishop presiding, the Bishop of Springfield the preacher, and the Bishops of Missouri and Colorado the presenters.

WE congratulate the diocese of Missouri and the Rev. Mr. Talbot upon their success in securing the Rev. Arthur Piper to take up the important educational work in Macon which Mr. Talbot has founded and brought to success. Mr. Piper is well known to the Church by his long and honorable service at Racine College. His election to be warden of St. James' is a very happy choice.

ARRANGEMENTS were some time since made to improve the streets of the Holy City. It now appears that Jerusalem has at last yielded to the progressive tendencies of the age. The uneven and even dangerous condition of its roadways, formed of rough blocks of

stone, is no more. Excellent paving has been laid down in the principal streets, and several of the principal approaches especially those from Bethlehem and Hebron, have been widened.

WE extract the following good thing from the *Iowa Churchman*. Others might take a leaf from Bishop Perry's book:

The Bishop of Iowa desires to call the attention of a certain class of correspondents to the fact that it is his custom on receipt of anonymous letters reflecting on any of his clergy, to send the communication at once to the clergyman assailed, in the hope, and with the express purpose, that the writer may be detected and held personally responsible for his effort to stab in the dark.

AMONG the affidavits submitted by the prosecution in the Watt-Schwartz cases at Morris, Ill., in opposition to the motion for a new trial, is one denying that Elder Axtell's famous sermon to the jurors had any influence upon them. The *Chicago Times* says that this doesn't speak very well for the sermon, but as Elder Axtell has explained, it was an old one, and perhaps it had been preached so often that it had lost its original potency. The passion for "improving the occasion" often carries the sensational preacher beyond the bounds of decency.

A MOST important book has appeared, *Der Altkatholicismus* from the pen of Dr. Von Schulte, the eminent lay partner of Dr. Dollinger in the whole Reform movement. It gives the history of the Vatican false council, showing how the anti-Infallibilist bishops afterwards ate up their own words—even Strossmayer. Another chapter again exposes the untenableness of the new dogmas. This is followed by an account of the Old Catholic movement from the date of the council until now. Secret documents relating to the bishops and others are printed for the first time; the appearance of the volume has had the effect of a bomb-shell in some circles.

SINCE his appointment to the see of Manchester, in May last, Bishop Moorhouse has administered the rite of Confirmation to 5 646 persons (2,311 males and 3,335 females). Bishop Mitchinson, during the vacancy in the see in 1885-6, also confirmed 7,042 persons. During the vacancy in the see Bishop Mitchinson consecrated one church, with 252 sittings, all free, at a cost of £2 300, obtained by subscriptions, and Bishop Moorhouse has consecrated eight churches, costing £39,597, provided entirely by subscriptions, with 3 849 sittings, of which 3,516 are free. He has also consecrated eight new churchyards. There are thirteen churches in course of building in the diocese, and seventeen more are proposed.

THE sixth annual Congress of Workingmen's Clubs and Institutes will be held on Wednesday, May 25th, 1887, in Camden, N. J. There will be addresses by Robert Treat Paine, Esq., of Boston; the Rt. Rev. Bishop Scarborough, G. Harry Davis, Esq., president of Workingmen's Club of Germantown, on "Management of Clubs," the Rev. Henry L. Phillips, president of Progressive Club of Philadelphia, on "Penny Saving Funds," and James Brooks Dill, Esq., of New York, on "Legal Aid Societies." All Workingmen's Clubs and

Institutes are requested to send delegates. Any information relating to the Congress can be obtained by addressing the Cor. Secretary, George Hall, Jr., 521 S. 4th St., Philadelphia.

BISHOP WILLIAMS is the third Bishop of Connecticut who has held the Primacy of the Church. Bishop Seabury was senior bishop from 1784 to 1796, and Bishop Brownell from 1852 to 1865. Bishop Brownell's name was the nineteenth in the list of the American succession; Bishop Williams' is the fifty-fourth. At the time of the consecration of Bishop Williams, Oct. 29, 1851, there were thirty-four bishops his seniors; since that time eighty-seven have been consecrated (including missionary bishops to China and Africa), and fifty-four have died. At the time of Bishop Brownell's death, Jan. 31, 1865, there were twenty bishops who were Bishop Williams' seniors by consecration.

At the Philadelphia and New York Synod of the Reformed Episcopal Church, held recently in Newark, great excitement was caused by a proposal explicitly to forbid the use of the surplice, and limit ecclesiastical vestments to the black gown usually worn by Reformed Episcopal clergymen. Bishop Nicholson vehemently denounced the surplice, but deprecated raising the issue about it in the synod, declaring that they were "on the verge of a volcano," and might produce "a terrible explosion" by any action on the subject. Dr. W. T. Sabine, of New York, lifted up his voice in warning: "The surplice is gaining in the West, and I predict that in twenty-five years we shall have it here." The proposed amendment was tabled by a vote of 26 to 16. It appears that there is another "troublesome belt" in the West.

AN incident which took place in the Massachusetts convention last week may be of interest. It was moved by resolution that the convention express its thanks to the clerical and lay deputies at the late General Convention for their vote given in that body against changing the Church's name. The motion was put to the house without debate. It was evidently expected that it would be carried without any manifestation of dissent on being put by the president. After the response of the ayes, there was such a decided and seemingly large number of no's as to be a surprise to all. The president, in the exercise of his prerogative, ruled that until he had announced the result of the vote, the matter was so before the house that the mover might withdraw his motion. Acting on this hint, it was withdrawn, so no record of the sentiment of the convention will appear on its journal.

THE trustees of Griswold College have elected the Rev. Chas. H. Seymour, D. D., as president of this well-known institution. The Rev. Dr. Seymour is an honor-graduate of Trinity College, Hartford, and has held prominent positions at the East and West, both as an educator and a parish priest. He is a preacher of unusual eloquence, a forcible and elegant writer, and a gentleman of the largest culture and refinement. He is well known in Iowa for thirteen years faithful service as rector of St. John's, Dubuque, and as a trustee of the college, a member of the

Standing Committee, and a deputy to the General Convention. The work of Christian education in Davenport under the wise administration of Bishop Perry is of vast importance to the Church in the West. St. Catharine's Hall for girls, and Kemper Hall for boys are already firmly established, and now under President Seymour's guidance, Griswold College bids fair to become a noble institution of learning.

## CHICAGO.

The regular meeting of the Northeastern Deanery took place Tuesday, 10th inst., in Christ church, Woodlawn Park, the Rev. Joseph Rushton, pastor. After Evening Prayer, there were addresses by the Rev. George B. Pratt, of Oak Park, on "Christian Warfare," and the Rev. Theodore N. Morrison, Jr., of Chicago, on "Priests and Kings unto God." The next day after celebration of the Holy Communion by the Rev. Dr. Morrison and Rev. James Foster at 10 o'clock, the business meeting of the chapter followed, with reports upon Church work in the diocese. The next meeting of the deanery was appointed for Sept. 13, at the Stock Yards Mission. After remarks by the Rev. Mr. Green on much needed missions in the city, the convocation closed.

CITY.—The "Memorial church of the Messiah," now an organized parish in the 13th and 14th wards, under the direction of the Rev. F. W. Gregg, reports as the result of its first year's work, 62 Baptisms—20 of them adult, 6 Marriages, 26 burials, and 46 Confirmations, with another class now ready to receive the holy rite. It also reports 240 families and parts of families, over 200 communicants, and a mission established. There is now a movement to build an inexpensive church, with a seating capacity of 300, to be occupied, if possible, by the middle of July. Truly this is a grand mission work to have been done in one year among a people without wealth, and without asking for aid outside of the field. To God be all the glory!

## NEW YORK.

CITY.—The surpliced choir to be introduced into Calvary church will include between 30 and 40 men and boys, and is to be in charge of Mr. A. E. Crook, of Cambridge, England. A great organ is to be introduced and so arranged on either side of the choir as to secure the best musical effects. The change is made in the interest of congregational music and by way of doing a more effective work among the masses.

The Ladies' Association of the House of Rest for Consumptives, held their 12th annual reception on May 5, when, as usual, a service was held in the little chapel adjoining. According to the annual report made by the president of the institution, the Rev. Dr. Peters, the expenses had amounted to \$10,000 and the deficit had to be made up by special efforts. On the new purchase \$8,000 had been paid, and there was yet a lien upon the institution for \$20,000. Addresses were made by the Rev. Dr. Huntington and by the Rev. Newton Perkins, minister-in-charge of the chapel of the Incarnation. The exercises were followed by a collation.

On Thursday, May 12, the joint diocesan committees held a meeting in St. Augustine's chapel to decide upon uni-

form Sunday school lessons to be used for the year to come. George Thomas, of Philadelphia, presided and S. D. C. Van Bokkelen was secretary. About 50 members were in attendance.

Christ church at Fifth Ave. and 35th St., has sold its property and will proceed at once to build a church at 71st St. and Boulevard. The church will have a seating capacity of from 800 to 1,000 and will be completed in about a year. The neighborhood is now perhaps the most rapidly growing one in New York, and the rector, the Rev. Dr. Shipman, anticipates that the church has before it a new future. It has about 350 communicants and is paying expenses, but has a debt upon it of \$70,000. The price the property has sold for will much more than discharge this indebtedness and build the new church at the proposed cost of \$100,000. This church seems to be justified in moving in view of the fact that within a radius of 11 blocks there are 12 churches of our faith. The congregation has the privilege of worshipping in the present edifice for a year.

Two changes were made at the annual meeting of Board of Managers of the Church Missionary Society for Seamen in New York. Vice-president Bishop Henry C. Potter, became president in the room of the Rt. Rev. Horatio Potter, deceased, and the Rev. Dr. Darlington of Christ church, Brooklyn, was elected vice-president to fill the vacancy.

#### PENNSYLVANIA.

PHILADELPHIA.—A fine specimen of a modern brass was recently unveiled in the memorial church of the Holy Comforter. It was designed by Burns, and executed by Shaw. The inscription is:

In grateful memory of Margaret Stocker Lewis, who departed this life November xix, MDCCCLXXXVI. Blessed are the dead who die in the Lord; even so, saith the Spirit; for they rest from their labors. Erected by the congregation of this memorial church, which she built and endowed.

The Rt. Rev. Ozi W. Whitaker, D.D., the Assistant-Bishop of the diocese, has won for himself golden opinions from all shades of thought in the Church as well as their highest esteem, as was clearly manifested on Wednesday evening, during the recent diocesan convention, when he tendered a reception to its members. His residence in West Philadelphia was thronged from an early to a late hour by the clergy and lay deputies, who in many instances were accompanied by their wives. It was a very enjoyable occasion.

Canon Wilberforce is making his presence felt by his clear ringing voice and vivid illustration. His lecture at the Academy of Music was more of a sermon than a lecture. With a Bible in his hand in which were a few notes written on a slip of paper, he talked for over an hour, holding the rapt attention of his large audience. He preached at the church of the Epiphany, on Sunday, May 8th. He has also made several addresses on Temperance.

The Rev. Charles E. Betticher, rector of St. Barnabas', Kensington, who has been absent for several months in the South, owing to ill health, returned by steamer, and was tendered a hearty welcome by his congregation on Thursday evening, May 5th, when an address of welcome was delivered by Mr. Simon L. Gilbertson of the Divinity School, who has been assisting in the work of the parish during the rector's absence. Mr. Betticher replied in a happy vein, giving some account of his travels.

The quarterly meeting of the Central Organization of Church Guilds was held in the Sunday school room of the church of the Epiphany on Tuesday evening, May 10. Mr. John E. Baird

presided. Prayers were said by the chaplain, the Rev. Edgar Cope. The Rev. Dr. J. S. Stone, rector of Grace church, spoke on the character and work of guilds as he had learned it in Canada and England. The Rev. Dr. J. De Wolfe Perry, rector of Calvary church, Germantown, delivered an address on "Young Men's Friendly Societies," how by providing proper amusements thousands are kept out of taverns, and the wide spread of the society in England, Scotland, the United States, and Australia. Mr. Charles Mercer Hall read a paper on the Guild of the Iron Cross, and Mr. F. N. Dixon gave his thoughts on the ideal guild.

The inaugural meeting of the Church Unity Society of the diocese, was held in St. Stephen's church, on the evening of May 3d. Bishop Whitaker presided, and made a most earnest plea for all to labor for the unity of Christendom. He was followed by the Rev. Dr. Wm. R. Huntington of Grace church, New York, who came over for this purpose. Addresses were also made by the Hon. Mr. Russell Thayer, and the Rev. Dr. Richard Newton. A business meeting was held after the services, when the number of the executive council was increased from seven to twelve besides the officers, and the officers and executive council were then elected for the ensuing year.

The church of St. James-the-Less, Falls of Schuylkill, celebrated its 41st anniversary on the 3rd Sunday after Easter, being the feast of St. Philip and St. James (the Less). At the High Celebration, the rector, the Rev. Robt. Ritchie preached a "statistical" sermon, stating that the total receipts through the offertory for the past year amounted to something like \$700, although the list of communicants was as large, if not larger, than ever, and also stating his belief in the free pew system as the only proper mode.

St. Luke's church, at Chadd's Ford, was formally consecrated April 28th, the services being conducted by the Assistant-Bishop, by whom the consecration sermon was preached from the first and second verses of the 122d Psalm. A large congregation witnessed the services, which were interesting and impressive, and the church was beautifully decorated with flowers for the occasion.

#### LONG ISLAND.

BROOKLYN.—Grace church, on Brooklyn Heights, the Rev. Dr. W. A. Snively, rector, is to have a new organ, as also a surpliced choir. The organ is to be placed in the present vestry room and alterations are now being made for this purpose. The addition will be two stories in height, the lower room being intended for the choir, and the upper one for the clergy. The seats will be so arranged in the chancel choir as to accommodate 20 boys and 12 men. The work will correspond with other parts of the church. Mr. T. P. Rohering will be the choirmaster and organist, while Mr. Woodcock, of the cathedral, will assist in the organization of the choir. It is expected that the changes will cost about \$15,000, and that they will be completed early in September. Dr. Snively is to spend his summer vacation at Watch Hill, R. I., where he has erected a cottage.

The new St. George's church is to be located at Gates Avenue, near Marcy, and is to cost \$30,000, a sum which it is believed will be forthcoming by the time the church is completed in December. The congregation is well-to-do, while the rector, the Rev. Mr. Har-

ris, is active and energetic, and much liked by his people.

At the recent Confirmation in the church of the Atonement, the Rev. A. C. Bunn, M. D., rector, the candidates went forward, one by one, and knelt at the chancel rail, the Bishop remaining seated in the chancel. This custom was adopted for the first time in this diocese, outside of the cathedral.

The Bishop visited Christ church, E. D., on Sunday, May 1st, taking part in the service and confirming 58 candidates. After the services, the Bishop together with Dr. Darlington, rector of the church, visited the new St. Michael's Mission, with which the Bishop seemed much pleased.

On Sunday evening, May 8th, a service was held in St. Ann's, in the interest of the Church Building Fund Commission, the Bishop, the Rev. Drs. Alsop, Snively, and Malcolm making addresses and forcibly commending the practical nature of the work. Judge Prince gave encouraging tidings of the work and a telling statement of facts. The diocese of Long Island has already contributed \$11,000 to this fund, and an earnest effort is being made to raise a large portion of its full quota, \$47,500, during the present year. On Tuesday evening following, many of the clergy, vestries of the diocese, and others, met Judge Prince at the house of Mr. Henry Pierrepont, at a reception in connection with the work.

GARDEN CITY.—On May 5th, an Easter-tide festival was held in the cathedral under the direction of Mr. W. H. Woodcock. There was an unusually large attendance, including the cadets from St. Paul's school, in full uniform. The Rev. F. L. Humphreys acted as precentor, while the 125 surpliced choristers rendered the various selections with excellent effect. In the course of the evening an address was made by the Rev. Dr. Shackelford of New York.

#### OHIO.

TOLEDO.—The visitation of the Bishop has drawn out overflowing congregations, who have, as usual, listened with close attention to his sermons and addresses, and witnessed the solemn laying on of hands. The mother church, Trinity, led off with the unusual number of 64 in the Confirmation class. Calvary and St. John's each presented or prepared 16, and Grace 13. But the 16 at St. John's are admitted to Communion, "being ready and willing to be confirmed," the Bishop having postponed his visitation.

Calvary has made a marked advance in attendance and membership with the wise and conservative administration of the Rev. C. T. Stout, and now hopes in due time to become self-supporting. Grace church has just voted to increase the rector's salary, and has commenced an afternoon Sunday school and mission service in North Toledo, being invited thereto by the people.

#### DELAWARE.

The Rt. Rev. Dr. Boone, Missionary Bishop of Shanghai, confirmed 15 persons in the Old Swedes' church, Wilmington, on May 5th—6 males and 9 females.

#### MARYLAND.

WASHINGTON, D. C.—On May 12, the anniversary services of the House of Mercy were held at the chapel of the house. The service was read by the Rev. Dr. Leonard and the Rev. Mr. McElroy, the Rev. J. W. Clark reading the annual report, and the Rev. Dr. Leonard delivering an address of congratulation and encouragement. The report of the Board of Managers showed that there

were 12 inmates at present in the home, and that nearly 30 had been received during the year. The treasurer's report stated that there was \$400 on hand and that the debt had been reduced from \$6,000 to \$2,000 during the year. Three years ago when the home was organized the debt was \$15,000. At the close of the service an offering was gathered which amounted to \$250, and during the evening many donations of groceries were received.

On the 1st of May the Rev. Canon Wilberforce preached in the church of the Epiphany on the subject, "The Place, and Power, and Value of Resistance in the Christian Life." The sermon was particularly striking and made a marked impression on the large congregation. One of the local papers thus describes the Rev. Canon:

"The Canon is tall and well proportioned, with a pleasant, clean-shaven face, and eyes that smile out of their dark, thoughtful depths. His voice has that smooth, mellow quality which was one of the greatest charms of his father's oratory. He is the grandson of William Wilberforce, the philanthropist, and a son of Samuel Wilberforce, Lord Bishop of Oxford. His brother is now Bishop of Newcastle."

With the coming of hot weather the out-door work begins in the parishes. One of them supports a Children's Country Home, where the little folks of the city are cared for in relays, each relay being provided with a home for one or more weeks; and another has its Fresh Air Fund by means of which the sick poor, women and children, are sent out of the heated city for the day, and given the benefit of fresh, pure air, and good food, as helps to health and as strength against disease. Washington is remarkable for the extent and thoroughness of its charitable work, summer and winter, and yet with it all there is very little begging done by the poor.

#### INDIANA.

The convocation of the Southern Deanery was held at Jeffersonville, May 3d and 4th. Notwithstanding the absence of the Bishop who was in Minnesota, and the inability of several of the clergy to be present, a very interesting meeting was held. The services were opened Tuesday evening with Evensong, and a missionary sermon by the Rev. D. B. Ramsey. Wednesday morning, the Holy Eucharist was celebrated at 9 o'clock, and a sermon delivered by the Rev. F. C. Jewell, subject, "Fidelity to the Faith;" at 10 o'clock a paper was read by the Rev. Lewis F. Cole, on "The Bishops' Pastoral on Unity," it contained much subject for thought, and elicited a discussion by the clergy present. A paper was read by Mr. E. W. Fitch, on "The Layman's Responsibility in Forwarding the Work of the Church, and his Relations with his Pastor," which was by resolution asked for, to be printed in *The Church Worker*. At 7:30 P. M., after Evensong, a paper was read by Judge J. H. Stotsenburg, on "The Law of Indiana in reference to Religious and Benevolent Associations and Corporations." A spiritual missionary address was given by the Rev. Father Betts of Louisville, Ky., followed by a short address by the Rev. D. B. Ramsey. The clergy of the convocation were entertained by the Church people of the town in a manner which bespoke an active interest in the meeting. The Rev. Messrs. Betts and J. N. Chesnut, of Louisville, were present at most of the services, and assisted materially in making the visit of the delegates to the convocation an enjoyable one. The Rev. L. F. Cole was elected dean of the convocation.

**DELPHI.**—St. Mary's church has just lost its vigorous pastor, the Rev. H. L. C. Braddon, during whose pastorate the church was re-roofed, carpeted, and other improvements made. The Rev. W. S. Hayward has entered the charge in connection with his work at Frankfort and Attica. This gives the new pastor a home without paying rent, by taking the parsonage, and it is hoped that by this arrangement Frankfort will be enabled by the help of kind friends outside to make a vigorous effort to wipe out its church debt this year.

**SPRINGFIELD.**

On the third Sunday after Easter the Bishop presented at the altar of St. Paul's church, and set apart for use in divine worship, a very handsome alms-basin. This is a gift to the Bishop of Springfield and his successors in office, from Mrs. Major Twiggs of Philadelphia, in memory of her daughter, the late Mrs. Charles R. Hale, beloved wife of the dean of the cathedral at Davenport, Iowa. The basin is of beaten brass, after the following design: In the centre an *Agnus Dei* imposed upon a floriated cross, the whole within a quatrefoil and square; upon the rim the text, "Do all in the name of the Lord Jesus," and the inscription: "In memoriam, Anna McK. T. Hale, April 22, 1884." The design at the bottom of the basin is surrounded with a raised circle made to represent a twisted cord, and a similar circle is upon the inner edge of the rim. The design was drawn by Dean Hale, and the alms basin is a replica of the one in use in the cathedral at Davenport, Iowa.

**NORTHERN NEW JERSEY.**

**ORANGE.**—After nearly 18 months' work, the new edifice in All Saints' parish has been finished, and formally opened. The building is early English in architecture, and built of light colored stone from the Bloomfield quarries. The side walls are comparatively low with aisle roof of a low pitch, a clerestory of about four feet in height, above which the nave roof rises in a sharp pitch. The interior dimensions of the church are 52x65, inclusive of the chancel. The interior finish of the open timber of the roof, as well as the clerestory columns and aisle arches, is of pine finished in natural color. The pews are of ash, darkened to correspond with the chancel furniture. The latter, including the choir and clergy stalls, pulpit, sedilia and organ case, are of quartered oak, finished in a peculiarly rich golden tint. The altar is of Indiana limestone, is divided into seven panels by columns of Derbyshire spar, the top slab being of polished marble. Upon the tabernacle stands a polished brass cross of richly ornamented design. On either side of the tabernacle, at the rear of the re-table, are three massive chased brass candlesticks, which, with the candles, stand nearly five feet high. In front of these and at the two sides of the altar are brass candelabra, each holding seven small candles disposed in pyramidal form. The Eucharistic candlesticks stand at the front of the re-table near the tabernacle. The altar was beautifully decorated. The antependium of white silk is elegantly embroidered, the design being a palm leaf crossed upon a spray of lilies.

The first service in the new church was the early celebration of the Holy Eucharist at 7:30 A. M. A large number were present. Morning Prayer followed at 10:30. At this service, which, like the early Celebration, was without music, the Rev. Dr. Samuel Buell, of

the General Theological Seminary, New York, was present and read the lessons. At the close of the service the vested choir, which has been in training for some months past under the direction of J. Remington Fairlamb, organist and musical director of St. Ignatius' church, New York, was admitted to service in the church by the rector, the Rev. William Richmond. The high celebration of the Holy Eucharist followed at 11:30 A. M., and was full choral, with the rector as Celebrant, and the Rev. Dr. Buell as deacon. The church was densely packed, chairs being placed in the southern transept and in other places. Instead of a formal sermon the rector made a short address of congratulation to the members of the parish who had for two years struggled along in crowded, uncomfortable quarters, and who had responded so nobly to the needs of the work. In a short allusion to the financial condition of the parish, he stated that during its two years' existence, between \$35,000 and \$36,000 had been contributed for various objects. While a debt was still remaining on the church, it had been so arranged that there was no mortgage on the church, and no man could force a sale of it.

At 3 P. M. the church was filled with the Sunday school children and their parents and friends. The regular order for Evening Prayer was given, the rector making a short address to the children, and reminding them that now there was room for them he expected to see them at church. In the evening at 7:30 Evening Prayer was said for adults, with a full choral service. The rector was assisted by the Rev. Messrs. John Keller, and Louis A. Arthur.

**JERSEY CITY.**—Grace church parish, the Rev. George S. Bennett, rector, celebrated the 40th anniversary of its foundation on the last week in April and first Sunday in May. Sunday, April 22, the Rev. W. A. Holbrook, rector of St. Matthews, the mother parish of Jersey City, preached in the morning, and the Rev. F. E. Mortimer rector of St. Mark's, preached in the evening. On Tuesday evening, April 26, the anniversary of the first parish meeting, there was a short service in the church, with addresses by the Rev. S. M. Rice, D. D., who had been 22 years rector of Grace church, the Rev. Mr. Battin, rector of Christ church, and the Rev. Mr. Hebbard, rector of Holy Trinity. Letters were also read from the Bishop and the Rev. H. W. Spalding, D. D., late rector, regretting that they were unable to be present. The congregation then adjourned to the Sunday school building, where the rector and Mrs. Bennett held a reception for present and past parishioners, after which refreshments were served.

On the morning of the Sunday following, being the first Sunday in May, and the anniversary of the first service held in the parish, the rector preached a historical sermon covering the 40 years of parish history. The parish was organized in 1847, and worshipped temporarily in a frame chapel. Dec. 6, 1850, the corner-stone of the present stone church was laid, and May 18, 1853, it was consecrated by Bishop G. W. Doane. The rectors have been the Rev. Messrs. A. C. Patterson, Milo Mahan, D. D., D. H. Macurdy, Charles Arey, D. D., S. M. Rice, D. D., H. W. Spalding, D. D., and G. S. Bennett, present rector. The parish now possesses one of the most valuable church properties in the State, comprising six city lots, brown stone church seating 800, a brown stone rectory, also Sunday school building,

Since March 1st, when the present rector took charge, the church has become free as a result of which the income has already increased 50 per cent; \$100 has been paid on the bonded debt, and \$600 on the floating debt. The remaining windows have been given to the church, five in number, as memorials, one being in memory of Bishop Odenheimer. It will be a full length figure of the Bishop, with right hand uplifted in blessing, the design of the Bishop's daughter. A fund has also been started in order to rebuild the altar as a memorial of Bishop Doane, who laid the corner-stone and consecrated the church.

In the evening, the Rev. Charles Arey, D. D., the oldest living rector of Grace church, now rector of St. Peter's church, Salem, Mass., preached a very able and interesting sermon, closing with words of congratulation and counsel to the rector and congregation.

**PITTSBURGH.**

The recent trip of the Bishop to the Northern counties occupied ten days of travel, in which he visited 12 points, preached fifteen times, held 17 services and confirmed 67. At Youngsville, on the 16th of April he opened with appropriate services the new church of St. Saviour. The congregation was large, the contributions liberal. A small debt remains, which is to be liquidated this summer when the church will be consecrated.

At Trinity Memorial church, Warren, on the morning of Low Sunday, the Bishop was assisted by the rector, the Rev. Dr. Ryan, who presented eight persons for Confirmation, two of whom were confirmed in private. The Bishop preached. The offertory was for the organ fund, and the entire amount required was secured. Trinity parish is now on a more flourishing basis financially and spiritually than ever before. A new church is needed. In the evening the Bishop visited All Saints' Mission, North Clarendon. This is an active and growing mission in charge of the Rev. Henry Mitchell, who is doing vigorous and aggressive work at this point and Youngsville.

On the 19th, at Christ church, Tidouite, three were presented for Confirmation, and on the 20th, three at Townville, in Calvary church, presented by the Rev. F. W. Raikes of Corry, who is in charge. At Union the Bishop preached and confirmed one, it being the first Confirmation in the place. At Corry a service was held in Emmanuel church, and seven were confirmed. At Woodcock, where services are conducted occasionally by a lay reader, the Bishop preached and confirmed eight persons.

The second Sunday after Easter the Bishop spent in Meadville, with the Rev. W. Rogers Israel, rector of Christ church. A Sunday school building is badly needed, as the building is too small to accommodate the growing school, and the rectory has to be used to accommodate the scholars. In visiting the school, the Bishop spoke to the infant school in the laundry, the Bible class in the dining room, and the rest of the school in the chapel. At the morning service he administered the Holy Communion. In the afternoon he visited St. Andrew's, Vallonia, a suburb of Meadville. At the evening service, he preached and confirmed 24. Three were confirmed the next day, making 27 in all. On St. Mark's Day, at St. John's, Franklin, a class of five was presented by the rector, the Rev. H. L. Yewens.

St. Mark's Day was recognized in St.

Mark's, Pittsburg, by a Celebration and a special service in the evening. The Rev. Jas. C. Cameron, rector, was assisted by the general missionary, who spoke in the evening to the guilds of the parish who were in attendance. This parish has now a surpliced choir.

**WESTERN NEW YORK.**

**LOCKPORT.**—The plans and specifications for the new guild house of Grace church have been prepared. The building is to be of stone to match the church. Its outside dimensions will be 73x45 feet. The part fronting Genesee street in the rear of the rectory has an elevation of 40 ft. A pleasant vestibule opens into a hall 12 ft. wide. To the left are doors opening into the large lecture room 23 feet high, 60 long by 28 wide. To the south of the lecture room is a ladies' parlor 48 ft. long, 14½ wide and 14 high, designed for the use of the ladies' sewing society, etc. At one end of the parlor is the ladies' toilet room 10x14x14½ ft. On ascending a broad and easy staircase, the upper hall is reached 19x13x11½. By means of this hall the various class rooms on this floor are reached. The secretary and librarian will find accommodations in this hall which is finely lighted by a sky light and ceiling sash of stained glass. In the southeast corner is the kitchen with all the necessary appurtenances, dumb waiter, sink, closets and a large china closet. A large ventilating flue reaches to the roof. The rector's study is at the other end of the building at the head of the stairs. A cellar over six feet deep is underneath the building where are arranged the cistern, filter, coal bins and furnace room. A peculiar and quite advantageous feature of the lecture room is that the platform is visible from every part of the building. There is no waste room nor acute angles. The estimated cost is something under \$10,000.

**EASTON.**

The Southern Convocation of this diocese, met in the church of All Hallows' parish, Snow Hill, on Tuesday evening, April 26. There were present the dean, the Rev. F. W. Hilliard, and the Rev. Messrs. Henry B. Martin, M. D., F. B. Adkins, secretary, and the Rev. A. Batte, rector of the parish. After Evening Prayer, the Rev. Dr. Martin delivered an address, the subject being "St. Mark, as portrayed in History." On Wednesday morning the dean celebrated the Holy Communion, assisted by the rector. The Rev. Dr. Martin preached a powerful sermon.

On Wednesday evening, after a missionary service, the dean spoke upon the work of the last General Convention and missions. The Rev. Mr. Adkins then delivered an address upon "The Diocese of Easton, its Needs and Prospects." On Thursday morning, after divine service, the dean gave an able discourse. After Evening Prayer, the Rev. Mr. Adkins preached from the text: "What is that to thee, follow thou me."

It was a source of regret that several of the clergy could not be present; but upon the whole, the convocation was very delightful.

**CONNECTICUT.**

An interesting meeting in behalf of the Church Building Fund Commission took place, on Monday evening, May 2, in St. Thomas' church, New Haven. The rector, the Rev. E. E. Beardsley, D. D., LL. D., presided, the Rev. Dr. Vibbert of Fair Haven, the Rev. Dr. Andrews of Guilford, and the Rev. Messrs. Sanford, Woodcock and Nichols, being with him in the chancel. The

Bishop was not able to be present until the latter part of the meeting, owing to a Confirmation in another church. After Evening Prayer, Dr. Beardsley made a brief address commending the cause of the commission, and dwelling on the duty of Connecticut, where the Church was long nurtured by the Propagation Society, to aid in establishing it firmly elsewhere. Judge Prince was then introduced and spoke at large as to the objects, work, and needs of the commission. He was followed by the Rev. Dr. Andrews, who is the clerical commissioner of Connecticut, in a pertinent and forcible address. The clergy present all expressed their deep interest in the subject, which is now being vigorously taken up in Connecticut.

#### LOUISIANA.

ST. FRANCISVILLE.—The Bishop visited this parish on Sunday, May 1st, and confirmed a large class of some 25 children and adults. A very interesting event occurred on this visitation of Bishop Galleher, in the Baptism of Mrs. Max Fischer's infant, the little one being named after the Bishop. This church has lately received some handsome gifts, and the altar is now furnished with the necessary cloths for the different seasons, altar-cross, vases, and four solid silver candlesticks.

LAUREL HILL.—Service was held here at 4:39 P. M., Sunday, May 1st, and a large class, mostly men, were confirmed. The Bishop preached ably, eloquently and feelingly, his subject being St. Peter's denial of Christ.

NEW ORLEANS.—On Wednesday night, May 5th, the congregation of St. Philip's church (colored) met in Calvary church, this city, for a special service, at which Confirmation was received by a class of six. The rector, the Rev. Dr. Thompson, read Evening Prayer, the Bishop preached and confirmed. This congregation is very anxious to raise funds to erect a church building, for, at present, services are held in a private house. The offerings at this service went towards this purpose.

NEW ORLEANS.—The Bishop visited Grace church on the 6th May, and confirmed a class of 26, making a total of 52 confirmed during the year. This number is all the more remarkable from the fact that the work in this parish is almost entirely of a missionary character. The first class was prepared and presented for Confirmation when the congregation was worshipping over a trunk store in a large room on Baronne St., the second class that of May 6th followed the first in less than a year's time and was confirmed in the beautiful and churchly building of brick on Rampart St. The Rev. W. C. McCracken is the zealous and untiring rector of this parish.

During the last week in May the Rev. Dr. McKim of Trinity church, and the Rev. H. H. Waters of St. Paul's church, will hold a Mission in this church from which much good, it is hoped, will be derived.

#### MICHIGAN.

HOUGHTON.—Trinity church, the Rev. C. M. Pullen, rector, has been greatly enriched and beautified by the erection of an altar of oak, surmounted by a super-altar and a low reredos. The reredos extends across the entire width of the chancel window, seven ft., while the altar is but six feet wide and breaks back at the sides. The front of the altar is divided by columns into three panels, all elaborately carved, the symbolism of the sacred monogram I. H. S. being introduced in the centre and the

Alpha and Omega at the sides. Above this panel work, extending nearly across the entire width, is carved the text: "This do in remembrance of Me." The symbol of the Greek cross is carved on the central panel of the reredos, and on either side are specially designed color decorations including a rich lily treatment and angelic figures. This entire work was designed and executed by Messrs. J. & R. Lamb, of New York, the color decorations having been carried out under the direction of Mr. F. S. Lamb. The latter have been treated in a low tone of coloring to agree with the oak, and the effect is very harmonious and beautiful. At the base of the altar the following inscription is carved in the wood: "In memory of Elizabeth Collingwood; 1803—1886."

DETROIT.—The church will mourn the loss of the Rev. Thomas C. Pitkin, D. D., who died at his home in Detroit, on May 11th, after a short illness, in the 71st year of his age. Dr. Pitkin was educated at Yale, and had charge at Louisville, Ky., Rochester, N. Y., New Haven, Conn., Albany, N. Y., and Buffalo, N. Y., successively. In 1868 he came to Detroit as rector of St. Paul's church; in 1879 he resigned on account of advancing years, but was always ready to preach when asked, and in other ways by counsel and advice aid his brothers in the ministry. He was a thorough theologian, an impressive and thoughtful preacher, his character one full of loveliness, and remarkably bright and sunny. The funeral services were held in Christ church, on Friday, the 13th. The body was met at the west door by some 20 clergymen vested, and also by the surpliced choir. The Rev. R. Clark of St. Paul's read the opening sentences, the Rev. J. N. Blanchard, of St. John's, the chapter, the Rev. J. H. Johnson, the committal at the grave.

For report of Diocesan Conventions, see pages 125 and 126.

#### A WOMAN'S GOOD DEED AND ITS LESSON.

Sometime since a generous Church-woman sent to the Mission Rooms a sum of money with which to make good the loss to the missionaries caused by the reduction of their stipends for the first quarter of this fiscal year from Sept. 1st to Dec. 1st, 1886. We are still in correspondence with the missionaries and the complete result cannot be announced at present, but the homes of many faithful workers have been gladdened by this unexpected boon and letters full of thanks have been received from them. We hope soon to be able to say that no missionary has suffered loss by the reduction on that first quarter.

As to the other three quarters it will be remembered that the Board of Missions in Chicago composed of both houses of the General Convention, directed that the appropriations should be advanced to the same amount as for the last three quarters of last year. This increase required an addition to the appropriations of about \$32,000. The board thus determined to trust the Church again believing that the people whom they represented would not fail to sustain the work by enlarged contributions. That hope and that trust have not yet been realized. Judging by the receipts up to date not more than one-third of the two and thirty thousand dollars that were so added to the appropriations has been contributed. Will not all who are jealous for the Church's honor think of this? Will not all who feel that there is no more sacred oblig-

ation than to sustain the missionaries of the cross lay this fact to heart? It is not to be thought that a Church so highly favored as ours with sons and daughters who hold the treasures of God's bounty can consent to withhold proper support from her missionaries or suffer the missionary work to lag.

What potent voice can arouse us from our lethargy? What can make us feel our responsibility while the logic of facts convinces us that nothing less than vigorous and aggressive missionary enterprise can meet the demands of our time and our country? What pathos of persuasion can move us all to give gladly and abundantly for the care of those who go forth to carry the standards of the Faith to the utmost bounds of our country and beyond the seas?

In some way we must break through the bands of our narrow conventionalities, and realize that God is calling us to do his work with freer hands and nobler sacrifice.

The Board of Managers must make the appropriations for the new year on the second Wednesday in June. Shall they go forward and plunge the Church into debt, or shall they speaking for this Church of Christ say we are unable to do the Master's bidding? God forbid the alternative.

All praise for the generosity of the good woman whose heart was so touched by sympathy with the missionaries that she gave thousands to relieve them. Are there not many like minded who by their gifts and sacrifices at this time will bid the Church not slacken her work but lengthen her cords and strengthen her stakes?

WM. S. LANGFORD,  
General Secretary.

22 Bible House, New York, May 12, 1887.

#### LETTERS TO THE EDITOR.

##### PREPARATION FOR A "MISSION."

To the Editor of The Living Church:

I read with grateful pleasure the report, in your issue April 16th, of the Mission recently held in St. Paul's church, Minneapolis, Minn. Permit me to give you one explanation for the success, blessing and happiness of that Mission, viz., the wise, admirable, and comprehensive, preparations made by the rector, the Rev. Frank R. Millspaugh. Details of some of those arrangements may serve as a guide to rectors about to have Missions in their parishes. The following is part of Mr. Millspaugh's "method of procedure":

1. A service of praise, practically a rehearsal, was held weekly for nearly three months prior to the Mission. The attractive singing at the Mission proved how well this part of the work was done.

2. The public press was used to make frequent announcements concerning the Mission. One of the leading daily papers aided the effort so far as to insert a striking editorial on the subject.

3. In the parochial paper, and at all the services, from the time the Mission was determined on, constant allusions were made to the forthcoming Mission.

4. A letter from the "great and good" Bishop Whipple, approving of the Mission, was published and circulated.

5. A large placard (five or six feet long), announcing the Mission, was placed on the outside of the church, so that passers-by could know of the Mission and where it was to be held.

6. "Dodgers" or circulars were printed, having on one side a picture of the church, and on the other its location and particulars of the services; these were distributed everywhere, and bun-

dles of them nailed to telegraph poles, so that travellers passing on could tear one off and read and keep it.

7. Over 2,000 letters, announcing the services and inviting the recipient, were sent out by Mr. Millspaugh, bearing his signature, to every house within a certain distance of the church.

8. At night, during the Mission, men paraded the streets, carrying banners on which were particulars of the Mission services.

9. Constant prayer was offered, publicly and privately, for a blessing upon the Mission.

These and other preparations were made. If any person considers that these efforts of my friend Mr. Millspaugh were a "little too much," I beg such an one to remember the results, as described in the report to which I have referred. I, as missionary, thank my brother for giving me crowded congregations (at over forty services in eight days), to whom I could administer the Sacraments, expound the Scriptures and preach the Gospel of the Kingdom; hundreds of persons were reached and their attendance secured who probably could not have been brought in except by unusual procedure. Successful must be the Mission which has made for it such preparations as were adopted at St. Paul's church, Minneapolis.

CAMPBELL FAIR.

April 15th, 1887.

#### A SHORT SERMON.

To the Editor of The Living Church:

I should like to preach a "short, plain and earnest" sermon to "American Catholic" who wrote that libelous letter against the clergy, in a recent issue, although I don't know whether I should take for my subject "The Duty of Always Speaking the Truth," or "The Hopelessness of Invincible Ignorance."

I would inform him that it is not the custom of the clergy of the Church to preach "flowery sermons;" and the talk about "sing-song monotonous voice" is simply the twaddle of a newspaper reporter and cheap slander. Most clergymen do show by their looks and gestures that they are in tremendous earnest and mean every word they say. They generally call things by their right names, and scarcely know the meaning of fear. I am sick and tired of hearing such scandalous imputations put upon the clergy as "American Catholic" ignorantly indulges in. As if, forsooth, the clergy do not speak the truth in their preaching! If he wants to find out whether they do or not, let him send his name to some clergyman, who will be happy to preach to him by name on the sin of slander.

The reason why they that serve at the altar do not live by the altar, is not because they preach with or without notes, but because "American Catholics," instead of profiting by the good, sound, wholesome, instruction that they get from the pulpit, do not give as they ought to give, nor pay as they ought to pay, in proportion to their ability, for the support of the Church and her hard-working and uncomplaining clergy.

A little less ignorant criticism, under the shelter of a *nom-de-plume*, and a somewhat more earnest attempt to live and give by the Gospel rule, would better become one who probably does not know how to appreciate a good sermon when he hears it, be it long or short. At any rate, it is not always safe to strike a parson, even though he be a non-combatant.

CASTIGATOR.

BOOK NOTICES.

**THE ATONEMENT.** By William Connor Magee, D.D., Lord Bishop of Peterborough. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. 1887. Price, 40 cents. Red edges.

Without defending any theory of the Atonement, the author insists upon the truth and value of the doctrine. "The exact equivalent" payment of penalty, or the Calvinistic theory, is not held up as an adequate explanation of the great mystery.

**THE BOW OF ORANGE RIBBON.** A Romance of New York. By Amelia E. Barr. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. 1886. Pp. 446. Price, \$1.

This is a story of New York in the days of the Knickerbockers and told with much picturesqueness. The inborn antipathy of the Dutch burgher for his majesty's subjects is portrayed with humor and vivacity. The romance of the little Dutch maiden with the gallant soldier of King George, the trouble attending, the happy ending, are all charmingly told with an old-time freshness that is delicious in these days of morbid introspection. The tone of the book is throughout noble and elevating.

**THE MARTYR OF GOLGOTHA.** A picture of Oriental Tradition. By Enrique Percy Escrich. From the Spanish. By Adele Josephine Godoy. Vols. I. and II. New York: William S. Gottsberger; Chicago: S. A. Maxwell & Co. Paper covers. Price 50 cts. per volume.

This is another attempt to reduce to romance the life of our Lord. In it are found many of the characteristics of "Ben Hur." While much is taken from Holy Scripture, much is also drawn from Oriental tradition. The theme is treated with a reverence which commends itself to the reader, while the thought of making a novel of the incidents of the life of our blessed Lord may be repugnant. The author having much in common with the Oriental has drawn many a glowing picture.

**NUTTALL'S STANDARD DICTIONARY OF THE ENGLISH LANGUAGE,** based on the labors of the most eminent Lexicographers. Comprising Many Thousands of New Words which Modern Literature, Science, and Art have called into Existence and Common Usage: with Pronunciations, Etymologies, Definitions, Appendices of Proper Names, Illustrations, etc., etc. New edition. (One hundredth thousand.) Revised, extended, and improved throughout by the Rev. James Wood. New York: Frederick Warne & Co.; Chicago: A. C. McClurg & Co. 1886. Price \$1.50.

The extensive title page sets forth some of the merits of a really valuable book. It is, doubtless, the most comprehensive dictionary ever produced for the price (pp. 816.) Though very fine print, every word is clear, the leading words being in bold face type. The English spelling is followed, for which we like it. There is no need or excuse for Americanisms in spelling or pronunciation.

**ABOUT MONEY AND OTHER THINGS.** A Gift Book By the author of "John Halifax, Gentleman." New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price, 90 cents.

Whatever the author of "John Halifax, Gentleman," writes is sure to find many readers. These sketches originally appeared in magazines and are now gathered into the volume which is offered as a Christmas gift by one who has written for the public for more than forty years. A variety of subjects are treated; money, life, sisterhoods, genius; in the last mentioned paper the eccentricities and follies of genius are arraigned before the stern bar of common sense and the sins committed under the cloak of genius scathingly rebuked.

**YOUNG PEOPLE'S HISTORY OF IRELAND.** By George Makepeace Towle. Boston: Lee & Shepard; New York: C. T. Dillingham; Chicago: A. C. McClurg & Co. 1887. Price \$1.50.

Mr. John Boyle O'Reilly's introduction to this little history shows the deplorable relations of England and Ireland, illustrated by the alleged fact that Irish history is banished from English and Irish schools, and the public libraries. Yet, Ireland possesses a history replete with interest. From archi-

tektural and literary remains is proven that the ancient Irish were a peculiarly gifted people. That the history of Ireland has been at last undertaken by competent hands in America, Mr. O'Reilly considers a hopeful sign. Mr. Towle writes in a popular and attractive style and brings the story of Ireland down to the present time, including the movements of Gladstone and Parnell for Home Rule.

**CARVING AND SERVING.** By Mrs. D. A. Lincoln. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. 1887. Price 80 cents.

This is a useful little book of much needed directions and suggestions; not for special occasions, but for all who desire at their own table, in every day home life, to acquire that ease and perfection of manner which will be equal to every occasion. The author's name is sufficient to commend it.

**TWO GENTLEMEN OF GOTHAM.** By C. & C. New York: Cassell & Co., Limited; Chicago: A. C. McClurg & Co. Pp. 344. Price \$1.

An ordinary novel of New York society life which it would not have taxed one brain very heavily to write. This however seems to have required the brains of two, "C & C." It is really the story of one gentleman of Gotham, the other being introduced in order to bring the hero more prominently into the foreground. Percy Aylmer (the name prepares one what to expect) is a rich, cultivated New York gentleman, a sort of "admirable Crichton" who falls in love with one woman while another is anxious to secure his affections. A foreign prince has designs upon the beautiful heiress, and by dint of falsehood, he and the rather unscrupulous daughter of the unprincipled stock broker manage to damage for a while the reputation of the hero, and so prevent him and his lady love from coming to an understanding. But of course it comes out all right at the last, and the ordinary commonplace story comes to the ordinary commonplace end.

**TALKS WITH SOCRATES ABOUT LIFE.** Translated from the *Go-gias* and the *Republic* of Plato. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 176. Price, \$1.

We should judge from the beauty of this translation that it was from the hand of the same lady whose rendering of Plato's *Crito*; *Protagoras*, etc., in "Socrates" and "A Day in Athens with Socrates," has been pronounced by those best qualified to judge, to be the best English versions of the philosopher's works for popular reading. The Preface and the Notes put the reader in possession of all the information he needs to grasp the argument in which the principle of expediency and convention is shown to be a far inferior rule of life than that which is based on moral law and the eternal distinction between right and wrong. It is one of the good signs of the times that the popular taste demands this high-class literature of ancient days. These books make it look tempting.

**THE BIRD'S NEST,** and other Sermons for Children of all ages. By Samuel Cox, D. D., author of "Expositions," "Salvator Mundi," etc. New York: Thomas Whitaker. 1887. Pp. 250. Price \$1.50.

Delightful sermons these are; furnishing both strong meat for the mature and milk (unskimmed) for the babes. Clear thought and a steady line of instruction are found in every one of them—16 in number—and the publisher has put these "good things" into a strong and handsome volume. Here are a few of the titles which will serve to indicate the genius of Dr. Cox, for attracting as well as teaching children: *How to Take a Bird's Nest*; *On Cutting Ditches*; *The Best Dish*; *Kicking Calves*; *Ears and No Ears*; *Eyes and No Eyes*; *The Man who was too Busy to do his Duty*. His manner of work is best explained by himself. "All I could do was to select

as striking and suitable a theme as I could find, with, if possible, a pretty story in it or a suggestive metaphor; and then to think it out clearly, and to express my thoughts in the simplest and most colloquial English I could command." All who find it hard to prepare children's sermons will find a grand model for their study here.

**A TRAMP TRIP.** How to see Europe on Fifty Cents a Day. By Lee Merriwether. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$1.25.

Lee Merriwether is the real or assumed name of a young man who has recently made the tour of Europe on fifty cents a day. Judging from the portrait given as a frontispiece, he is a fine fellow who will make his mark in the world. His aim was to study the country and the people, to go below the surface and to learn much that escapes the every-day tourists. He donned the blouse and hob-nailed shoes of a workman and spent a year in a tramp trip from Gibraltar to the Bosphorus, traversing nearly all of Europe alone and on foot. In this way he saw much of the country unknown to the ordinary tourist and gained a true insight into the condition of the common people. The information thus obtained he was able to present to the United States Bureau of Statistics; tables giving wages and living expenses of working men are appended. The account of the trip is told with much spirit and vivacity.

**THE SQUIRE OF SANDAL-SIDE.** A pastoral romance. By Amelia E. Barr. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

This is a pleasant tale of English rural life. The scene is laid in the Lake region, made famous by Wordsworth and the literary circle that he drew around him. The Squire of Sandal-side represents a family dating back to the Vikings, and living upon lands held since before the Conquest, preferring simple pastoral life to the gaiety of city or court. In his ancestral home he lived with his two daughters, happily, until the advent of a nephew who brought distress and unhappiness to the peaceful home. The son also aids to bring distress upon his father, who died of a broken heart. Retribution overtakes the evil doer who is justly punished. There is nothing new in the plot of the story, which nevertheless is a good one. There is a refreshing wholesome atmosphere about Mrs Barr's stories that make them worthy of a place in the household library.

**DOROTHY WORDSWORTH.** The Story of a Sister's Love. By Edmund Lee. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. 1887. Price \$1.25.

Dorothy Wordsworth holds a place of her own in the literary history of the nineteenth century, not as a poet, but as the inspirer of poets. She was in fact the life of that brilliant coterie known as the Lake poets, and many affectionate tributes to her are found in the writings of Coleridge, De Quincey, Lamb and others. She is for all time identified and associated with her brother who with grateful love has "crowned her for immortality." Mr. Edmund Lee, a devoted student of Wordsworth, has gathered these scattered tributes of her genius from many sources and woven them into a delightful narrative, which all lovers of the Lake poets will appreciate. The work is done with judgment and good taste, with true appreciation of the talent of Miss Wordsworth and the influence she exerted in the development of her brother's genius. A writer in *Blackwood's*, says that "her journals are Wordsworth in prose just as his poems are Dorothy in verse."

**SIR PHILIP SIDNEY.** By J. A. Symonds. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price 75 cents.

With this volume the series, "English Men of Letters," appears in a new and more attractive binding. Mr. Symonds has been particularly fortunate in his task, which has been in one way, comparatively easy. All biographers have agreed in the main facts of Sidney's life. Mr. Symonds says, "the real difficulty of painting an adequate portrait of Sidney, at the present time, is that his renown transcends his actual achievement. The man in fact was greater than his words and actions. His whole life was "a true poem, a composition, a pattern of the best and honorablest things." In summing up the life of Sir Philip Sidney, he says: "One thought will survive all other thoughts in our mind. This man, we shall say, was born to show the world what goes to the making of an English gentleman. Sidney was the typical English gentleman of the modern era at the moment of transition from the mediæval period." None could be better fitted to write the life of Sir Philip Sidney than the accomplished scholar to whom the literary world is already greatly indebted.

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MR. WHITTAKER'S new series, *The Theological Educator*, bids fair to be a most gratifying success, both pecuniary and literary. The initial volume, Canon Row's "Manual of Christian Evidences," is in lively demand, the edition being nearly exhausted. The next volume, Prof. B. B. Warfield's "Introduction to the Textual Criticism of the New Testament" is characterized by so high a critical authority as the *Congregationalist* as being one of those clear and complete pieces of work which delight every one competent to appreciate them. The third issue is W. H. Lowe's "Hebrew Grammar," the most concise one ever issued although the author claims by the use of it and a dictionary the student can read the Hebrew Scriptures. The next volumes will be "The Prayer Book," by the Rev. Chas. Hall, and "The Creeds" by the Rev. J. E. Yonge.

THE numbers of *The Living Age* for April 16th and 23d contain Transylvanian Peoples, The Decline and Fall of Dr. Faustus, and Contemporary Life and Thought in France, *Contemporary*; Mr. Gladstone on "The Irish Demand," *Nineteenth Century*; French Aggression in Madagascar, *Fortnightly*; Revelations from Patmos, *Blackwood*; Lord George Gordon and the Riots of 1780, *Temple Bar*; The Oven Islands, *Longman's*; The Fight at Trinkat, and Novel Announcements, *Chambers*; Mr. Ruskin's Publishers, *Fall Mall*; with instalments of "Richard Cable," "The Shepherd of the Salt Lake," and "Major Lawrence," and poetry. Subscription price \$8.00 a year. Littell & Co., Boston.

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

A PHENOMENAL success has been attained by the Young Churchman Co., in the publication of "Reasons for Being a Churchman," by the Rev. A. W. Little, four thousand copies of the work having been sold within a few months. THE LIVING CHURCH is not too modest to remark, in this connection, that Mr. Little's papers first attracted attention in these columns, and that before they were printed in book form there were four times four thousand copies of them circulated and very generally read.

A CONTEMPORARY objects to the theological term "Real Presence" as signifying alone the Sacramental Presence. He says: "We believe that the invention of the phrase has inflicted injury upon the Church, and we contend that the Divine Presence is real, whether vouchsafed in private meditation or in the joyous service of the sanctuary." That is all very true, and the Divine Presence is real even without any meditation. There are, however, diversities of gifts, but the same Spirit. "The Church Cyclopaedia," which ought to be good authority with *The Church*, being published in Philadelphia and endorsed by Bishop Stevens, has this definition:

THE REAL PRESENCE. A phrase used to express the special Presence of Christ in the Holy Communion, in distinction from those who hold that there is no such special Presence, but that the Communion is in memory of the death of Christ, who Himself is not present, but is in heaven. Those who hold this view are called Zwinglians from the reformer of that name, though it is doubtful if Zwinglius so taught.

"J. H. K." asks us for justification of the statement (1) that the Sabbath was changed to Lord's Day;

(2) that it was by Apostolic authority. Not to waste words upon a fact almost universally admitted, we refer to Acts xx: 7, 1 Cor. xvi: 2, Rev. i: 10, etc., as showing that the first day was the Christian day of religious assembly and observance. Ignatius, in his epistle to the Magnesians, says: "Those who were brought up in the ancient order of things but have come to the possession of a new hope, are no longer to observe the Sabbath but to live in the observance of the Lord's Day, on which our life sprung up again by Him, Who being come raised men from the dead." "Let every friend of Christ keep the Lord's Day, the resurrection day, the queen and chief of all days." It is perfectly legitimate to conclude that usages which had their origin and prevailed in Apostolic times, were sanctioned by the Apostles.

*The Cumberland Presbyterian* says:

While Presbyterianism itself is divided does it not seem almost too early to engage in a chase after union with Episcopalians? Would it not be better for Northern and Southern Presbyterians, between whom there is no disagreement about creeds or canons, to come together first in loving accord? Why not gather in the children of the divided Presbyterian family before seeking to unite with another family that is itself not undivided.

This is the line of progress towards Church unity which has been indicated in our columns. Not that we supposed the Presbyterians, or any other body, would "chase after union with Episcopalians," but because it was the natural order. We can arrive at union only in the inverse order by which disunion has come. The allusion to divisions in our family is hardly sustained by the facts. There is, it is true, a wide difference of opinion upon many points of doctrine and discipline, among Churchmen, but all submit to the organic law and accept the same standards of faith and order. Instead of being a hindrance it ought to be an encouragement to union, as it shows how tolerant and comprehensive our Church system is. We do not expect absolute unanimity of opinion. We can work together and form one Communion, without that, as the facts demonstrate.

In the Presbytery of Philadelphia the New York overture has been adopted; in that of New Brunswick, N. J., another overture has been adopted, substantially the same, though less definite. It proposes a sort of "Christian Alliance" scheme, and is very kindly and cleverly expressed. We give a specimen paragraph:

We are in hearty accord with all who hold the essential principles of the doctrine of Christ, as these are set forth in the thirty-nine articles of the Episcopal Church and in the creeds of evan-

gelical Christendom generally. The body of truth, which all hold in common, is of incomparably greater moment than the denominational peculiarities by which they are divided. These latter need not be given up, and cannot be given up by those who conscientiously believe them to be most consonant to revealed truth, and in nearest accord with the models and precepts of the New Testament. But there can be real, hearty and effective unity without insisting upon a uniformity in non-essentials, which would impair Christian freedom, wound the Christian conscience, and be conducive to strife rather than harmony. In the present state of the Christian world we do not judge it wise or practicable to aim, in the first instance at least, at the abolition of existing Church organizations and the fusing of all together into one body, which could not possibly be made homogeneous at once, but rather, to establish such relations among existing communions based upon their mutual recognition in all appropriate ways as alike branches of the one true Church of Christ, as shall lead to cordial cooperation in efforts to promote the kingdom of our common Master.

THE custom of "fashionable" mourning, we trust, is on the wane. We are amazed and amused by the accounts which we read of "hired mourners," which in some ages and countries have been the traditional accompaniment of the funeral train. But we have not altogether escaped these absurd traditions, as long as we measure respect for the departed by the expense account of the funeral and by the display of mourning apparel worn by the relatives. As long as we leave to the undertaker the duty of displaying our grief in funeral trappings, and to the milliner, our bereavement, in the suits of woe, we cannot claim to be emancipated from the foolish ostentation which has obtruded itself, in other times and places, by processions of paid and professional mourners.

In this sort of thing there is no consolation to the mourners, and no real honor to the dead. It is superfluous and sickening. If there is that within "which passeth show," what a mockery is all this fuss and feathers at funerals! It is a disgusting display of vanity, an inexcusable ostentation, a vulgar exhibition of the pretension of wealth. Away with it, and let us bury our dead in respectful simplicity and silence, save as the voice of Mother Church may be heard speaking hope and comfort while the sacred dust is laid in the grave! Let this oppressive burden of expense be lifted from the poor by the example of the rich who may devote the saving of these senseless superfluities to works of charity in memory of the departed. A simple badge of mourning is all well enough; but let not the bereaved, in the hour of deepest distress, be distracted by the necessity of remodelling wardrobes and consulting fashionable dress-makers about the style of mourning garments,

### THE ASCENSION.

The Ascension of our blessed Lord stands over against His descension in entire consistency with his character and career. The one is as likely as the other, and both are testified to by undoubted witnesses. How St. Paul conceived the two to be bound together, we gather from his words: "Now He that ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." In other words, the Ascension and descension of Christ complement each other as essential parts of his divine career, and are both to be believed in, or both to be rejected.

Now, in case his descension had stopped short of "the lower parts of the earth," that is, the under world, his Ascension in due time might have been anticipated. His supernatural birth, his breaking in upon the world as of one made higher than the heavens, his divine and unearthly character made it probable that his stay on earth would only be temporary. If we have a right to separate his character from his mission, we have a right to believe that the former was an assurance of his Ascension. But the descension of our Lord was to be vastly lower and more humiliating. It was in the very idea of His mission as the Son of God and the Saviour of the world, to descend into the depths. To such extremities Christ must go by virtue of that sin-bearing mission in which He must descend as low as the lowest that He might be the world's deliverer. What then are the reasons why having descended to these "lower parts," He should also be exalted to the heavens?

First, the other was no place for Him except for the purpose of redemption. Call it the abode of departed spirits, yet it was for Him a place of humiliation, unmeet for the King of Glory! Out of such depths it was inevitable that Christ should be delivered that He might be exalted to the heavens. And what more natural than that He should return in the way He went, that is, through the grave and gate of death, making this world a temporary stopping place?

There was another reason for Christ's Ascension, viz, that He might demonstrate the reality of that uplifted, heavenly world, as in dying He had demonstrated the world below. His Ascension was in reality a part of his Resurrection. Or, rather, His Resurrection was His Ascension, first, from the under world of spirits into which He entered, and then, from this world to the other, in which, as He said to His brethren, "I ascend unto my Father and to



your Father, and to my God and your God." That Ascension, indeed, might not have been through the grave at all. It might not have been through this world even, being wholly spiritual and invisible. But the descent was through this world, why not, also, the ascent? Christ's coming was supremely concerned about this world as touching its redemption, its faith and its glorious up-lifting heavenward. But all this was not possible in its completed sense without the Ascension. This last, so far from being some beautiful close for dramatic effect, was the natural climax in a wonderful and sublime career. It was the demonstration of all that had gone before, in the sense of giving to it added significance, making it more credible and likely, putting into it, or rather bringing out of it, the fullness of meaning, and making the redemption of the Son of God to be not a defeat, but a triumph, even as He was exalted with great triumph to the skies.

The Ascension is the one great fact in recorded history which assures us of the heavenly world. It is the antithesis or counterpart of that descent in which it seemed as if God were going to suffer His Holy One to see corruption. It is the corrective of despair. Not only so, it changes despair into a joyous, uplifting hope. It puts into life a new ascending power, even as Christ, exalted and glorified in heaven, is the supreme power of attraction. It not only stands over against that fall and degradation which were the inevitable effects of sin, but puts every human being in the way of sublime possibilities. It gives to thought a new direction; to feeling, a new quality; to life, a new purpose and inspiration; to human destiny, a new direction, significance and value.

Surely, in that life and career which were so far-reaching in their influence, so wonderful in their meaning, so helpful and saving in their power, we may not for a moment distrust or explain away that fact of Christ's "glorious Ascension" which is the flower and fruit of the Christian faith.

**"CONSUBSTANTIATION."**

One of our subscribers, a Lutheran pastor, emphatically denies that the term "consubstantiation" fairly represents the teaching of Luther on the doctrine of the Real Presence. He affirms that the Lutherans do believe in the Real Presence of the true Body and Blood of Jesus Christ in the Sacrament, but have never tried to explain the manner. The charge of Anglican theologians that Lutherans believe in "consubstantiation," he says, is "calumnious." Dictionaries and encyclopedias agree in affirming that "consubstantiation" represents the Lutheran doctrine.

Our correspondent declares that the term does not occur in Luther's writings. We are all familiar with his explanation of the manner of the Presence, as illustrated by the heat entering into the bar of iron. This, however, ought not to be construed as anything more than illustration; but together with the terms "with," "in," and "under," it has doubtless given rise to the opinion that "consubstantiation" expresses the teaching of Luther upon the Real Presence. The following quotations, kindly furnished by our correspondent, seem inconsistent with this view. They are from recognized authorities in the Lutheran Church. Where references are given they are understood to mean the Leipzig edition:

Luther says (in his Confession of the Sacrament, Tom. xix., p. 496). "I will call it a Sacramental Unity; \* \* \* for there is not a natural or personal unity as in God and Christ; it is perhaps also a different unity from that which the dove had with the Holy Ghost and the flame with the angel (Exod iii: 2), in a word it is a sacramental unity."

Sermon of the Sacrament (xx, 406). "We are not so insane as to believe that Christ's body is in this bread, in the gross, visible manner in which bread is in the basket, or wine in the cup, as the fanatics would like to impute it to us. As the Fathers, and we at times express it, that Christ's body is in the bread, is done for the simple purpose of confessing that Christ's body is there. This fixed, it might be permitted to say, it is in the bread, or it is the bread, or it is where the bread is, or as you please. We will not strive about words, so long as the meaning is fixed, that it is not mere bread we eat in the supper, but the body of Christ."

In 1537, wrote Luther to the Swiss, (xx: p. 108): "We stand fast by the article of Faith: 'He sitteth at the right hand of God.' And we commit to the divine Omnipotence, in what way (*quo modo*) His body and blood are given to us in the supper. We do not imagine any ascent or descent but merely hold fast in simplicity to his words: 'This is my body, this is my blood.'"

1536, some provinces of Southern Germany which held the Zwinglian doctrine united with Luther, and on that occasion Luther made up the so-called Wittenberg Concordia, which they had to accept. The first articles of this Concordia read thus: (1), That according to the words of Irenæus, there are two things in this sacrament, a heavenly and an earthly. They believe therefore and teach, that with the bread and wine the body and blood of Christ are truly and essentially present, imparted and taken. (2), And although they disapprove of transubstantiation, and do not believe that the body of Christ is locally included in the bread, or that it is in any otherwise united corporeally with the bread, apart of the participation of the sacrament, yet they confess and believe, that through the sacramental unity, the bread is Christ's body, that is they hold that when the bread is given the body of Christ is truly present at the same time, and truly given.

Anno 1560, was a colloquium between Lutherans and Sacramentarians at Heidelberg. The 15th Thesis of the Lutheran divines was this: We

repudiate also those gross and monstrous opinions which some falsely impute us, to wit, Popish transubstantiation, local inclusion, extension or expansion of the body of Christ, mingling of the bread and wine with the body and blood of Christ.

Brentius, Luther's friend and one of our first theologians, 1570, writes thus: "Inasmuch, therefore, as Christ is in the heavenly Kingdom, and the Supper of Christ also is heavenly, we are not, in the celebration of it, to think of a certain magnitude, or littleness or even local position or circumscription of the body of Christ, but every carnal imagination being cast aside, we are to rest with obedient faith in the Word of Christ. As we have said before, there is here no magnitude or littleness or length or thickness, or any sort of carnal tenuity to be imagined. Of a surety as bread and wine are truly present, so also the body and blood of Christ are truly present, but each in its own mode; the bread and wine are present in a visible and corporeal mode, the body and blood in a mode invisible, spiritual and heavenly and unsearchable by human reason. For as the capacity of man cannot grasp in what mode Christ, true God and true man, when He ascends above all heavens, fills all things; so it cannot reach by its own thoughts in what mode the body and blood of Christ are present in the Supper. Christ's body and blood are present, not transubstantially (as the Papists dream) nor locally (as some calumniously assert we believe). Ours have often, and at large, testified in express words, that they in no manner attribute local space to the presence of the body of Christ in the bread. We are therefore unjustly accused of drawing down Christ's body from heaven or including it locally in the bread, or of making a Christ of many bodies and of many places. We do not deny that there is a sense in which it can be truly said, that Christ is on the earth or in the Supper."

The Formula of Concord, the last symbol or confession made up to 1580, which each faithful Lutheran accepts, says this: When Dr. Luther or we use the word "spiritually" in reference to this matter, we mean that spiritual, supernatural, heavenly mode according to which Christ is present at the Holy Supper. By the word "spiritually" we design to exclude those Capernaitish imaginings of a gross and carnal presence, which, after so many public protestations on the part of our churches, the Sacramentarians still try to fix on them. In this sense we say that the body and blood of Christ in the Supper is received, eaten and drunken "spiritually." The mode is spiritual.

It is said that the body and blood of Christ are "under" the form of bread and wine and "in" the Supper, not to imply a local conjunction or presence, but for other and very different reasons. Our first reason for using the phrases, that the body of Christ is "under," "with," "in," the bread, is by them to reject the Popish transubstantiation, and to set forth that the substance of the bread is unchanged. The words "under" and "in" are meant to teach that "the bread which we break and the cup we bless, are the Communion of the body and blood of Christ;" that is, communicate that body and blood to us—or in other words, we receive the body and blood of Christ "with" the bread and wine, or "in" or "under" them as a medium. By, in, with and under the act of receiving the sacramental bread and wine truly and naturally, we re-

ceive the body and blood of Christ substantially present, truly and supernaturally after a heavenly and spiritual manner."

Martin Chemnitz, one of the greatest of Lutheran theologians, 1586, writes thus: All these passages of Scripture with wonderful accord show, prove and confirm the proper and simple doctrine, that the Lord's Supper consists not only of the outward symbols of bread and wine, but also of the very body and blood of our Lord. But by what mode (*quo modo*) this takes place, or can take place, it is not for me to search out.

Andreas, 1590, writes: Luther used the terms (in, with, under) that with the bread and wine are imparted the body and blood of Christ as heavenly food, with which the soul is refreshed and the body strengthened to immortality. . . . By the word "spiritually" we understand is indicated a mode which is heavenly and spiritual, above the order of nature, a mode which can only be grasped by faith; a mode beyond the reach of our present reason and understanding—one of God's greatest mysteries. The mode is no natural one, but recondite and heavenly. With this mystery, locality has nothing to do. . . . Set therefore before thee that Christ who is neither extended into all places nor borne from one place to another, but who sitteth at the right hand of the Father and there imparts to thee His flesh and blood. Is it not impossible for thee to understand this mystery, in what manner divine power effects thus? This mystery faith alone grasps. In what way body and blood are communicated to us in this Sacrament is so great a thing that the mind of man in this life cannot comprehend it. The body and blood of Christ are given in a heavenly and spiritual way which He knows, and which sorrowing and agitated consciences experience, and which surpasses the power of the mind of men. The whole Christ is given to us in the Sacrament, that we may be one flesh with Him.

Hutter, 1611. When we use the particles "in," "with," "under" we understand no local inclusion whatever, either transubstantiation or consubstantiation. Hence is clear the odious falsity of "those who charge our churches with teaching that the bread of the Eucharist is literally and substantially the body of Christ, that the bread and body constitute one substance, that the body of Christ in itself and literally, is bruised by the teeth, and all other monstrous absurdities of a similar nature. For we fearlessly appeal to God, the searcher of hearts, and the judge of conscience, as an infallible witness, that neither by Luther nor any of ours was such a thing ever said, written or thought of."

Andrew Osiander, 1617. Our theologians for years long have strenuously denied and powerfully confuted the doctrine of a local inclusion, or physical connection of the body and bread, or consubstantiation. We believe in no "impanation," "subpanation," "companation," or "consubstantiation" of the body of Christ; no physical or local inclusion or conjoining of bread and body, as our adversaries, in manifest calumnies allege against us. The expressions "in" "with" "under" are used first in order to proscribe the monstrous doctrine of transubstantiation and secondly, to assert a true presence over against the doctrine that the Lord's Supper is a mere sign.

Mentzer, 1627. There is no local concealment of Christ's body, or inclusion of particles of matter under the bread.

Far from us be it that any believer should regard Christ's body as present in a physical or natural mode. The eating and drinking are not natural or Capernaïtish but mystical or sacramental.

John Gerhard, 1637. On account of the calumnies of our adversaries, we should note that we do not believe in impanation nor in consubstantiation, nor in any physical or local presence. Some of our writers, adopting a phrase from Cyril, have called the presence a bodily one; but they use that term by no means to designate the mode of presence, but simply the object, (to show what is present, to wit, the body of Christ, but not how it is present), nor have they at all meant by this that the body of Christ is present in a bodily and quantitative manner. We believe in no consubstantiative presence of the body and blood.

Carpzov, 1657. To compress into a few words what is most important in regard to this presence, we would remark: (1), That it is not finite, either physical or local or definite, but infinite and divine. (2), That as there is not one mode only of divine presence, but that presence may be general, or gracious, or glorious as the scholastics distinguish it, so this presence (of the body and blood of God) is neither to be general nor the glorious, but to the gracious; so that it constitutes that special degree of this gracious presence which is styled sacramental. That which is supernatural is also true and real. When this presence is called substantial and bodily, those words designate not the mode of presence, but the object. When the words "in," "with," "under" are used, our traducers know, as well as they know their own fingers, that they do not signify consubstantiation, local co-existence, or impanation. The charge that we hold a local inclusion or consubstantiation, is a calumny. The eating and drinking are not physical but mystical and sacramental. An action is not necessarily figurative because it is not physical.

Musæus, 1681. On the question by what mode, that which we receive and eat and drink in the Holy Supper is Christ's body and blood, we freely confess our ignorance.

Scherzer, 1683. To the objection that the particles in, with, under, imply an inclusion of the body of Christ in the bread, and a concealing of it under the bread and a consequent reduction of the body to the proportion and dimensions of the bread, he says: (1), From presence to locality, no inference can be drawn. Those particles imply presence not locality. For they are exhibitiv not inclusive. (2), Quantitative proportion is required to local inclusion, but not to sacramental presence. In the German hymn, the phrase: "Hidden in the bread so small," the hidden "notes a mystical hiding"—that "the body of Christ is not open to senses"—not a physical one, which is local; the words "so small" are a limitation of the bread, not of the body.

Calovius, 1686. The mode is ineffable, and indescribable by us. We distinguish between a natural, a personal, and a sacramental presence, in which last sense only the body of Christ is present . . . . . The mode is not natural but supernatural. The bread is received in the common natural manner, the body of Christ in the mystic, supernatural manner. We do not assert any local conjunction, any fusion of essences, or consubstantiation as our adversaries attribute it to us, as if we imagined that

the bread and the body of Christ pass into one mass.

Quenstedt, 1688. The manducation and drinking are called oral, not with reference to the mode, but to the organ. Luther calls it corporeal, but this form of expression is not to be understood of the mode as if this spiritual food were taken in a natural mode as other food. Of the one sacramental or oral eating and drinking there are two modes—the physical and hyper-physical. "The body and blood of Christ are not eaten and drunken in a physical mode. The mode of the presence of the body and blood of Christ is mystic, supernatural and heavenly.

Baier, 1695. As to the mode in which the body and blood of Christ are present and received in the Supper, we may acknowledge our ignorance, while we firmly hold to the fact.

Leibnitz, 1716. Those who receive the Evangelical (Lutheran) faith by no means approve the doctrine of consubstantiation or impanation, nor can any one impute it to them, unless from a misunderstanding of what they hold.

Budeus, 1728. All who understand the doctrine of our Church know that within our whole soul we abhor the doctrine of consubstantiation. They are greatly mistaken who suppose the doctrine of impanation to be the doctrine of Luther and of our Church. The doctrine of impanation, if we distinguish it from that of assumption, can mean nothing else than a local inclusion of the body of Christ in the bread. To admit such a doctrine would be to admit the grossest absurdities; they therefore, who impute it to our Church prove only their ignorance of our doctrine. In either sense in which the word consubstantiation can be taken the doctrine cannot, in any respect, be attributed to our Church. The sacramental union is one which reason cannot comprehend, and the taking, eating and drinking, are done in sublime mystery.

Cot'a, 1779. By impanation is meant a local inclusion of the body and blood of Christ in the bread and wine. Gerhard has rightly noted, that the theologians of our Church utterly abhor this error. The particles "in," "with," "under," are not used to express a local inclusion. As our theologians reject impanation so they also reject the doctrine of consubstantiation. This word is taken in two senses. It denotes sometimes a local conjunction of two bodies, sometimes a commingling or coalescence into one substance or mass. But in neither sense can that monstrous dogma of consubstantiation be attributed to our Church, for Lutherans believe neither in a local conjunction nor commixture of bread and Christ's body, nor of wine and Christ's blood.

PERSONAL MENTION.

The address of the Rev. John M. Chew is 338 W. 56th St., New York. Resigning his position at Holy Trinity, he will visit Europe, this summer. On business relative to that church, please address, for the present, the Rev. W. O. Lamson, at the church.

The Rev. Lawrence B. Thomas, B. D., has accepted a unanimous election to the rectorship of St. Mary's church, Ardmore, Pa.

The Rev. W. F. B. Jackson, priest-assistant at St. Stephen's, Providence, R. I., and family, have gone to Europe for a year. Address, Baring Brothers, London.

The Rev. D. A. Sanford is now residing at Rosebud Agency, Dak., at work in the Indian field, in connection with the Rev. W. J. Cleveland.

The address of the Rev. C. Vibbard Jr., is changed, from Oswego, N. Y., to Bainbridge, Chenango Co. N. Y.

The Rev. Stanley Pentz, late rector of Belton, diocese of Texas, has located in the city of Washington, D. C., 110 7th St. N. E., and has resumed the practice of law. All correspondents will address accordingly.

The Rev. Pliny B. Moran has taken charge of the parish of San Luis Obispo, Cal. Address accordingly.

The Rev. J. Dudley Ferguson, rector of Grace

church, Scottsville, W. N. Y., will sail with his family for Europe on Thursday, the 9th proximo.

The Rev. R. E. Metcalf has resigned the parishes of Gethsemane, Appleton, and Grace, Montevideo, Minn., and accepted a call to St. P. ul's, Owatonna, same diocese. Address to Owatonna.

The Rev. L. D. Mansfield has changed his residence from Fernwood to 3,751 Vincennes Avenue, Chicago.

The Rev. F. M. Clendenin, rector of Grace church, Cleveland, Ohio, has accepted a call to St. Peter's church, West Chester, N. Y., and will take charge of his new work on Whitsun Day. Address accordingly.

The Rev. Dr. Wm. A. Snively has resigned the rectorship of Grace church, Brooklyn Heights, on account of nervous prostration and chronic asthma. The vestry in accepting his resignation presented him with a purse of \$5,000, to enable him to seek rest and recuperation by a summer in Europe.

OFFICIAL.

The Rev. Dr. David H. Greer will deliver the Address on Berkeley Day, June 9th, before the Berkeley School of Providence, R. I.

The Home for Self-Supporting Women will be ready for occupancy on Monday, May 23d. Lodging fifteen cents, per week ninety cents. Breakfast, consisting of coffee and rolls, five cents. Applications may be made to the matron, Miss Anderson, at the Home, 221 Illinois St. Home closes at 10 P. M.

ORDINATIONS.

On Thursday, May 12, at St. Mary's church, Burlington, N. J., the Rev. Geo. Heathcote Hills, the youngest son of the rector, the Rev. Geo. Morgan Hills, D. D., was ordained to the priesthood by Bishop Scarborough. The sermon was preached by the father of the candidate, and the presenter was his brother, the Rev. John Dows Hills, of Mt. Holly. Nine priests participated in the service.

At the church of the Good Shepherd, Raleigh, N. C., May 10th, Mr. W. T. Picard was ordered deacon by Bishop Lyman. The presenter was the Rev. Gilbert Higgs.

In Trinity church, Easton, Pa., Wedne day, May 4th, the Rev. Percy J. Robottom, of Tioga, Pa was ordained to the priesthood by Bishop Rulison. The Bishop preached the sermon and the rector of the parish, the Rev. Jos. P. Cameron, presented the candidate. An interesting fact is that the Rev. Mr. Robottom, a number of years ago, was choir-boy in St. John's free church, Jersey City Heights, of which Bishop Rulison was then rector.

TO CORRESPONDENTS.

G. W. B.—Such screeds are not worth your notice. The tone is low and the spirit contemptible. Such people are obstructionists.

A SUBSCRIBER expresses his desire to send his copy of *The Church Review*, postpaid, to some clergyman who would appreciate it, but cannot afford to subscribe for it. Name and address may be sent to the editor.

REV. C. H. B. TURNER.—The society of which you ask is the Church Missionary Society of England, whose workers in Japan are under Bishop Bickersteth. Bishop Williams is our Bishop in Japan, not Bishop Boone whose jurisdiction is in China.

W. S. MARSTON.—We are sorry to disparage the authority of the venerable "Book of Martyrs," but where it is a question of history we should rather trust Mr. Little than Mr. John Fox. If you will send Mr. Little your address he will doubtless satisfy you that he is right.

P. C. H.—It is the gospel cure of diseased minds, not the "mind cure" of diseased bodies, which we find in the sermon in "Sir Percival." It is useless to argue about "mind cure," for the term has yet no definite meaning. There are many phases of the movement, none of which, in our opinion, are entitled to confidence.

G. E. D. W.—Marc A tonio de Dominis, Archbishop of Spalatro, abandoned the Roman Church, and went to England in the reign of James I., who appointed him Dean of Windsor. He assisted in the consecrations of George Montaigne, Bishop of London, and Nicholas Felton, Bishop of Ely, in 1617. He afterwards returned to Rome and died in prison, in 1624.

M.—I. We have answered your question before. High Churchmen are defenders of the necessity of sacramental grace and of Apostolic Orders. Low Churchmen are the successors of those Churchmen who with Puritan instincts have remained in the Church. Generally, they have been Calvinists. 2. The Church Cycloped'a, for which write to M. H. Mallory & Co., 47 Lafayette Place, New York. Price, about three dollars.

M.—I. The Anglican Church, by ordering the Imposition of Hands in Confirmation and omitting the chrism or anointing cannot have intended to condemn as invalid the Confirmations of the whole Church for several centuries, including her own. There is a very strong probability that the rite of unction as well as the "laying on of hands" was Apostolic. Nothing else can explain the early and universal use of it. The expressions commonly applied in the New Testament to the Gift of the Holy Spirit are "Anointing," "Unction," etc. (see 2 Cor. i: 21; 1 John ii: 20 and 27), and it is extremely probable that the symbolism of action would agree with the symbolism of the language thus employed. Theologians have differed upon the question whether the Laying on of Hands, or the Unction, is the sign in Confirmation. A large number of Roman theologians have preferred the former. Nevertheless, in the Roman and Oriental Churches, it amounts to little more than a theoretical question, since it is evident that "he who anoints also lays on or applies his hand." All theologians agree that a touch of the hand is sufficient, just as in Baptism it would be maintained that a single drop of water touching the head, is sufficient for validity. 2. As regards Confirmation by a priest it must be observed that the only function of a bishop absolutely inseparable from his office, is that of Ordination. Theologians have held that Confirmation belongs to the class of powers which though belonging properly to the Episcopal office, may nevertheless be delegated. This delegation is the general practice of the Eastern Church. It was also practiced in the Churches of Spain and France at an early period. It seems never to have been allowed in the local Roman Church, and thus from the time of Charlemagne,

when the usages of that Church became definitely the rule for the West, the delegation of Confirmation to a priest ceased to be permitted. In the Eastern Church, and wherever the same practice has prevailed, it was always insisted that the oil of unction must have been consecrated by the bishop of the diocese. The Anglican Church receives into the ranks of her priesthood those who have been ordained either by the Oriental or the Roman Rite, without ordering that such persons be re-confirmed. It follows that she must in the same way admit the laity of those Churches to Communion without a new Confirmation. The practice of some of our own bishops who re-confirm converts from the Roman Church, probably has its origin in the tendency to regard whatever is Roman as wrong rather than in any candid and unprejudiced review of the principles involved.

OBITUARY.

SEYMOUR.—In Chicago, May 16, died suddenly of heart disease, Arthur P. Seymour, a native of England, and sometime member of the firm formerly known as The Living Church Co., aged thirty-five. May he rest in peace.

JENCKES.—At Indianapolis, Ind., on May 3d, of continuing fever, Isabella M., only daughter of the Rev. Dr. J. S. and Mary I. Jenckes, aged 12 years.

WARD.—On Wednesday, May 4th, at the residence of Judge Drew, Rockland Lake-on-Hudson, the Rev. Charles W. Ward, in the 39th year of his age.

APPEALS.

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

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

By the Bishop's consent, the Rev. W. P. Browne asks aid to complete the church in West Point, Miss. Offerings may be sent to Bishop Thompson, or to the missionary-in-charge, West Point, Miss. April 15, 1887.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

THE SEABURY DIVINITY SCHOOL.

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

MISCELLANEOUS.

A LADY of refinement and culture desires to obtain a position in a family to teach and superintend the general welfare of young children. She is competent to teach either the elementary or advanced branches, and also instruct in painting. References abundant as to capability and attainments. Address Y., care of this office.

CAMP HARVARD, the SUMMER CAMP for Young Boys. (See "A Boys' Camp" in *St. Nicholas*, June 1 86.) 3rd year. For circular address J. F. NICHOLS, Epis. Theol. School, Cambridge, Mass.

WANTED—Summer boarders, in a Church family, by the beautiful Lakes of La Porte. Address MRS. S. J. FARGHER, Box 338, La Porte, Ind.

THE ORGANIST and choirmaster of St. Ambrose church, Barbados W. Indies, desires a similar appointment in the States from June next. Musical service, good organ and fairly remunerative salary indispensable. Over twenty years' experience. Unexceptionable references. Address direct.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.

Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y., D. & F. Missionary Society, 156 McNab St., North, Hamilton, Ont.

## The Household.

CALENDAR—MAY, 1887.

22. Sunday after Ascension.	White.
29. WHITSUN DAY.	Red.
30. WHITSUN MONDAY.	Red.
31. WHITSUN TUESDAY.	Red.

### THE COMMUNION OF SAINTS.

BY WILLIAM B. CHISHOLM.

Where through the sacred arches floats the strain  
Of praise and prayer commingled, see the band  
In solemn stillness ranged around the board;  
This was the word of their dear Lord's command,  
And this the feast with richest blessings stored;  
This is to hearts long hungering heaven's feast again!

Oh! joyful brotherhood—though fiercely raged  
The storms of foes, and though to martyrdom  
Each worshipper were doomed—yet still the feast  
Would be most dear—'tis here the angels come,  
Bearing the crown to deck, yea, e'en the least  
Of these the Lord's appointed heritage!

And as first one and then another's face  
At this dear board is missed, and through the aisle  
The dirges play, and to yon hillock green  
The sable throng of mourners slowly file,  
Bearing the holy dust—the seraphs smile;  
One earthly toiler more hath passed to peace.

SOME Prussian mining engineers have succeeded in boring to the depth of more than 5,200 feet, the greatest depth ever reached. This at Schladerbach, near Halle.

THE Cunard steamer "Etruria" has done the passage from the Mersey to New York bar in 6 days 19 hours, an unprecedented performance, notwithstanding that a long southward course was taken to avoid icebergs.

A VISITOR was admiring a little two-year-old girl's lovely hair, which was tied back with a blue ribbon. "And where did you get the pretty ribbon, my dear?" she asked presently. With the utmost seriousness the baby answered: "I was born'd so!"

MR. HORACE WEIR, editor of *The Derbyshire Gatherer*, unearths a curious relic in the parish register of St. Michael's church, Derby. He says: "The first parish register kept at St. Michael's (old) church begins in 1559, and on the cover of it is this entry: 'May 17, 1722. Hannah, the daughter of Henry Burton, junior, was borne neither by land nor sea.' It would be interesting to have an explanation of this puzzling entry."

SOME of the parish papers announce the death, in a little Bavarian village, of a Russian peasant who, it is said, drove the sledge in which the First Napoleon travelled from Moscow to the German frontier after the disastrous campaign in Russia. The peasant was 98 years old, and had treasured up, as a souvenir of the memorable event in which he had played so useful a part, several pieces of money which had been given to him by the Emperor in return for his services.

AN interesting discovery has been made in a Chalons-sur-Marne book-stall. This is no less than the "Office de la Divine Providence," the sole com-

fort of the hapless Marie Antoinette in her weary captivity at the prisons of the Temple and Conciergerie. The book, the binding of which is much worn, contains on a fly-leaf the following inscription, dated October 16, 4:30 A. M.: "Lord, have pity on me! I can no longer weep, save in spirit for you, O my children! Farewell, farewell! Marie Antoinette."

THE following maybe old, but it is good: A certain provost o' Dundee, who was an atheist, was going by sea from Dundee to London, accompanied by one of his bailies, who was a Christian and an elder in the kirk. A storm came on, and the bailie anxiously inquired of the steward if "there was any danger." "Weel, sir," said the steward, "I canna say; we maun just trust to Providence." "Oh, Lord," said the bailie, whimpering, "has it cam tae that?" "Hoot, awa, baillie," chimed in the provost, "dinna greet; we maun a' dee some time." "It's a' very weel," was the reply, "for ye awtheistical deevils, but what's tae become o' me?"

THE programme for the jubilee service in Westminster Abbey on the afternoon of Tuesday, June 21, has been announced. The arrangements for fitting up and decorating the interior of the abbey are to be on such an elaborate and extensive scale that the dean and chapter are to give possession of the building to the Lord Chamberlain on Monday, May 2, and it will be entirely closed to the public till Sunday, June 3, during which period the daily services are to be held in the adjoining parish church of St. Margaret's. It is intended to arrange the seats on much the same system as was adopted at the coronation; every place will be numbered and booked to the person who is to occupy it. There will be a wide passage up the nave from the west door to the choir-gates, along which the Queen, the Royal family, the great officers, and the representatives of foreign courts will pass in procession. The whole service is to be comprised within an hour, by the Queen's command, and this sharp time limit makes the selection of the music a very difficult business, and will embarrass the Archbishop of Canterbury, whose sermon cannot possibly exceed fifteen minutes in delivery. The service is to begin with the *Te Deum*, which will probably be sung to the effective setting of Sir John Goss. This is the Thanksgiving *Te Deum*, which he composed for the service at St. Paul's on the occasion of the recovery of the Prince of Wales, in 1872. Then will come a few prayers and collects, to be followed by Dr. Bridge's new "Jubilee Anthem." The Archbishop's sermon will be next, and the sermon will conclude with Handel's "Coronation Anthem," "Zadok the Priest," or with the "Hallelujah Chorus." Dr. Bridge's new anthem, which was performed before the Queen and Princess Beatrice in the private chapel at Osborne on January 28, when her Majesty approved of the work and accepted the dedication, is set to words from II Chron. ix:8. The first part of this verse is introduced into the coronation service, and the second part was the text of the sermon which was preached in the abbey by the Archbishop of York at the coronation of George III. The melody of the National anthem is introduced very effectively at two places in the accompaniment, and there is a chorale founded upon the tune of "Gotha," which was composed by the Prince Consort. The anthem takes only eight minutes to perform.

## SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

"I saw a damoyssel as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur. Book XI.*

### CHAPTER X.

THE GARDEN DOOR AGAIN.

'Well, Constance,' said the Duke, as we came into the drawing-room after the little supper we had had together, 'did you have a good sermon? I hope you are not too tired to play us a few airs. We cannot do without them, you know, on Sunday night.'

What I sang I do not remember now, but I know that as I played, all through the heart-melting rhythm of the melodious notes, and long afterward far on into the night in the intervals of a fitful slumber, there was present with me, as an echo of the preacher's voice, an inexpressible fulness, the sense of the presence of God. I had played as the last air the 'Pastoral Symphony,' and through the night there seemed to follow me, in the thin clear notes, the sense of a lofty refinement of thought—of an instinct of perfect clearness of spirit, whose dwelling-place is a purer sky—a shining, starlit world of purity and peace ineffable—high above the troubles, the tumults, the struggles of earth.

The morning broke clear and calm. I used, especially when I had not slept well, to go out before breakfast, in the summer mornings, on the terrace beyond the south garden, and I did so on this day. I had not been there long before Percival came on to the lawn through the door of the walled garden.

In the valley among the oaks, which lay beyond the gardens, where I had taken Percival on that first spring morning of our acquaintance, was a sacred well. In the old monkish days it was believed to have medicinal virtues, and had been formed into a stone bath, sheltered by a groined roof of some architectural beauty. The Duke, many years ago, had caused this bath to be cleaned out, and the stone-work of the roof repaired. The water was singularly clear, and some of the gentlemen used to go down there to bathe. Percival especially affected it. The plunge into the icy, shaded water, he used to say, was delicious. He came up from thence to-day. He looked handsomer than ever—more like the statue of a young Achilles, full of strength and life. He walked with me some steps along the terrace, then he said abruptly:

'Constance, I wish you would let me speak to you. I want to ask you to be my wife.'

I did not speak.

'I know very well,' he went on, 'that I am not worthy of you. I was not worthy of Virginia—how much less, then, of you! but I will do the best I can. I never knew any one I thought so much of as I do of you. You are a wonderful girl, Constance; you have made Lady Elizabeth Guion believe in you. Will you have me?'

He spoke without embarrassment, and with little, if any, shyness. We reached the eastern end of the terrace as he finished speaking, and we turned round. Before us lay the stretch of lawn, the tulip-trees, the groups of cedars and of elms, and beyond the long irregular front of the house, with its projecting mullions, and deep bays, and ivied, massy towers. This, then, was the moment to which what might have been was come at last!

Every word he spoke was honest, and, as far as he knew, true; but did he know what truth was? Did he know his own mind for a week together? 'I was not worthy of Virginia,' he had said. He belonged to her. She did not believe in a God. Should I, who professed to believe in a God of righteousness and truth, should I take him, who belonged to her, him whom she had had claimed by her dying looks and words—take him who belonged to her, and the Guion money, that was hers by right? Surely no!

'Percival,' I said at last, 'be true! only be true! What does it matter what becomes of me? The only thing I long for—that I pray to God for day and night—is that you should become a good and a great man. You know you loved her. You love her memory now.'

'But she is dead, Constance,' he said; 'she is dead.'

'No, Percival,' I said, 'she is not dead. She is gone to that God whom she, poor lovely child, would not own. She is gone to that God whom she died serving, though she fancied that she did not know Him. Percival, she is not dead.'

He seemed to understand that he was dismissed, and he took it so lightly, without any sign of distress, that I knew more than ever that I was right. He had the air of a man who had done his duty and was content.

'It is curious, Constance,' he said, 'that you should use these words to me: "Only be true." That is just what Virginia said to me when I first told her that I loved her'—(he had asked me to be his wife). 'It was just here—no, not here—on the walk next the windows, where you first showed me the house. "Percival," she said, "I wonder—I wonder whether you are true?" and I stared at her, and I said, "Why?" and she said, "Are you quite sure—quite sure—that there is nothing between you and Constance Lisle?" and I laughed and said, "No—Constance! no. Only fancy Constance marrying me!" and she laughed a little and said, "What a boy you are, to say that to me!"'

Percival paused.

'And did she say no more?' I said.

'No,' he said; 'nothing more that I remember.'

'Nothing more about me?' I said. 'Do not be afraid to tell me if she did. I want to know.'

'No,' he said; 'no, I think not. I remember now,—I remember it all so well,' he went on, with a short laugh that was more than half a sob,—'I remember now. I thought she was going to say something else, and then she flushed all over and bit her lip, as she used to do. "I remember I wondered what she had been going to say."

I knew very well what it had been.

She had caught herself on the point of saying: 'She loves you with a love as deep as woman ever felt,' and her proud, girl's nature had struck her with a stinging shame that she had been so near betraying the secret of another girl.

'Percival,' I said, after we had walked a little farther on, and he did not seem to have anything more to say, 'be true to her. The "Morte d'Arthur" is not the only black-letter book the Duke has. I remember seeing the story of a girl in another, and these lines I shall never forget—

"The God of her hath made an end,  
And fro' this worldes fairie,  
Hath taken her into companie."

Think of that when you think of her.' 'You are a strange girl, Constance,' he said, 'but I was warned. Lady Eliz-

abeth told me how it would be. I went to say good-bye to her, and she said, "Good-bye, child; I wish you luck, but you won't succeed. There is only one girl in England who would refuse Sir Percival Massareen and the Guion money, but, unfortunately for our purpose, Constance Lisle is that girl." She said that.

'I do not refuse Sir Percival Massareen,' I said smiling. All emotion seemed to die away before his contented smile. 'I hope always to keep him as a brother and as a friend;' and I held out my hand.

Percival stayed with us some days after this scene; indeed, though he had not seemed particularly pleased to come, I was surprised to see that he was loath to go away. He became wonderfully gentle and affectionate, and pleased with everything that he did with me. I blessed God a thousand times that I had been led to act as I had done. 'Now that he is relieved from the dread of marrying me,' I thought, 'he will love me as a sister, and all that is good and noble in him will be developed, not by me, but by the quiet and holy influence of the place.' Surely I had cause to rejoice.

We rode almost every day through the chase and to the dark tower over the channel, and he spoke to me a great deal about Virginia; and I saw, and rejoiced to see, that his love for her had indeed been real and deep—hither to the one master-passion of his life. Her death had transferred it, as I hoped, from the changeful and uncertain to the sure footing of the enduring and the ideal. It is difficult even now to say whether I was right or not.

But one evening, a day or two before Percival was to leave us, all this received a shock, and I had another trial, the severest of all.

He had been so nice for many days, so loving and gentle in his manly strength, so thoughtful and affectionate and pure in heart, that I all but lost other sense save that of pleasure in being with him and of love of him. It seems to me, as I look back on those hours, wonderful—shall I say hardly fair?—that such a strain, such a task, should have been thrown upon a visionary, frail, unformed girl—but weakness is made strong in a strength which is not of this earth.

We had been riding one afternoon through the loneliest parts of the chase, 'overthwart and endlong in the wild forest,' as the 'Morte d'Arthur' says, 'and held no way but as wild adventure led' us, over the grassy ranges of the forest and underneath the branching ashes and oaks, and, coming back to Kingswood from towards the east, we found a stable-boy, as Percival said, 'up to some mischief,' and prevented its further development by giving him our horses to take home, while we ourselves entered the gardens by the mystic doorway in the wall. The western sun had cast a deep shade from the lofty wall and from the clumps of elms outside it in the chase, but as we opened the door a blaze of light and golden heat over the level lawns struck me with a sense of life and hope.

Percival turned to me suddenly as we stepped upon the lawn. The sense of light and brightness seemed to inspire him with a sudden thought. We were close to the tulip-tree, beneath which Virginia had lain that Sunday morning.

'Constance,' he said, 'I love you. Can you give me no hope? To-morrow I shall be gone.'

It was as though some one had struck me an unexpected blow. Stunned in

heart and mind, I set up a despairing cry for guidance, and for the space of a second I saw, as in a vision, a terrible future. I saw him wearied, his passing illusion outgrown, his life blighted by the consequence of a great mistake, his nature debased by the weakness of undecided action. I looked down, as it were, into a horrible pit, and saw what I dared not look at any more; in a second or two I spoke.

'It were better not, Percival,' I said; 'believe me, it were better not.'

'It is too late, then?' he said sadly. 'I was blind and stupid, but I know better now.'

Should I tell him that he had made no mistake? hardly that. Indeed, for a moment or two I could not speak again; then he went on:

'I know that you think that I am uncertain and changeable, not to be depended on, but you might give me some hope. If a man has something to look forward to it steadies him, however poor a fellow he may be.'

'But suppose he changes soon,' I said almost in a whisper, 'and a girl has given him hope, what is to become of her?'

'You have a poor opinion of me, Constance,' he said sadly; 'perhaps it is not strange.'

'Only be true, Percival,' I said,—and I saw his face through the mist of tears,—'only be true. Hereafter in the years to come, when you are a great and noble man, and are married to some good and beautiful girl whom you love, we shall meet somewhere, and you will say, "My sister Constance told me this," and that she said, "He is called Percival, a knight of the Holy Fellowship of the Table, not of Arthur, but of Christ."'

'It is too late,' he said somewhat bitterly; 'one mistake, and the door is closed for ever.'

'Why should you talk of a mistake?' I said. 'You never thought of me before Virginia came. You loved her truly and honestly. Had she lived she would have been your wife. Why do you call it a mistake?'

Every word of this was true. Perhaps it was not all the truth.

He shook his head.

'It was a mistake,' he said again; 'I see it now.'

The next morning he left. I went with him to the gate of the quadrangle, where he got into a dogcart and drove off accompanied by his servant and a groom. At the corner of the nearest wood he turned and waved his hand. I never saw him again.

(To be continued.)

### SUNDAY AFTER THE ASCENSION DAY,

OR EXPECTATION SUNDAY.

BY E. O. P.

An antiphon to *Magnificat* is the chief source of to-day's collect, and as found in the Sarum Breviary Office for the Feast of the Ascension, it is addressed to the Second Person of the Blessed Trinity. The reviewers of 1549 finding no allusion to our Lord's Ascension in the old sacramentary collect for the following Sunday, adapted and expanded for to-day's use this antiphon of Holy Thursday's vespers and so changed its form of address that it now gives to God the Father His Son's title "King of glory" and especially Messianic title as we find it applied in the Psalms and by the inspired writers of the New Testament. The direction of collect petitions to our Lord is indeed rarely suitable, but the reviewers had already

shown their recognition of its propriety upon occasion in thus addressing the collect which they composed for first Sunday in Lent, and it is a matter of regret that our present Sunday collect does not offer to Christ in His triumph the old antiphon's words of tribute to His personal glory.\*

"Do not leave us orphans" is the original petition, but in translation "comfortless" is substituted for "orphans." Probably there are very many of the Church's children who never read this day's collect without recalling the way in which the Venerable Bede clung to these words of the antiphon, how singing in his cell at Jarrow during his last sickness, he would repeat them and burst into tears. The ten days' waiting was indeed a season of orphanage to those from whom their dear Lord had been so recently and suddenly parted. His Presence with the blessed mother and those devout women who now waited with her, and that Presence among the chosen disciples had filled them all, and not less than His teachings during the Great Forty Days, it must have prepared them and others through them to wait for the promised Comforter. Their faith had not yet that education which comes of life's daily experience in things great and small, but for very love of their Saviour every one of the little company would have waited at His bidding through a much longer time than those ten days of expectation. To what end does Christ ever give opportunity of special nearness to Him, any increased privileges of His Sacramental Presence, if the soul that has embraced them is not thereby enabled patiently to wait during a seeming orphanage afterward?

In every human life, one way or another are repeated those trials which make one seem orphaned in respect of God. For every soul to-day that expectation season of well nigh nineteen centuries ago has its special lessons and we find them written in lines which the saintly lives of all these years have illuminated. We know that every holy life is a ray from Christ's own life, thus manifesting Him to us in some particular form, and the Holy Ghost has Himself inspired Scripture portraiture which preserves many of these to us, not only for the glory of God but for our help. Such lives are as pools filled with water for our refreshment in the vale of misery, although never are we to think trials strange in happening to us. It is the Saviour of the world Who in to-day's Gospel tells us that these things shall come and that when they come we are to remember He foretold them.

Under a kind of desolation not rare with us we have sympathy of the mother of our Lord and an instruction from her as well. Through some long journey when presently one has become so intent upon a certain duty that he is but suddenly aware the blessed Jesus is no longer his daily companion, is it not the sorrowing mother who gently leads to the temple where always He is to be found? We sorrow for loved ones that pass out of human sight and feel orphaned in the desolation, but take heart again, thinking of the Bethany sisters whose brother Lazarus had died and how their blessing gained in waiting. Nor are we to deem ourselves left of God though there be a life-long waiting for some fruitage that our prayers implored beseechingly, for blessed shall that harvest be which has its "one season" in the "land that is very far

\*This sketch of the history and address of to-day's collect is mainly due to Dean Goulburn's Collects for the Day—to which the reader is referred for full information.

off." Life has many an illness in which the fevered patient fancies he is orphaned and wildly endeavors to free himself from a hand which in final recovery shall prove to him the Father's own. But our truest help in all seasons of seeming desolation shall be that the Saviour's own cry in His forsaken hour upon the cross forever presents unto the Father the crying of all orphans, and His "glorious Resurrection and Ascension" still hold out their promise unto all whose expectation is of "the coming of the Holy Ghost."

Are we desiring comfort of Him Who in due time we hope shall "exalt us unto the same place whither our Saviour Christ is gone before?" with the Psalmist we will be saying "O God, my heart is ready." Shall we not then also say with a sainted bishop: "But I fear, Lord, lest my heart should not be ready—I would that it were—Lord, prepare it." Often, too, desiring comfort, like that infant Church frequently with one accord in one place, we shall seek to keep the Feast which comes of the Holy Ghost.

### BISHOP POTTER TO "THE SOUTHERN CHURCHMAN."

Mr. Editor: Under the heading "At Last," *The Southern Churchman* of April 14th says: "Were these [Catholic Parish] Tracts issued out of New York City, or this teaching taught out of New York City, we might have hope that the bishops and clergy would drive these creatures out of the Church. Yet we do not know. Like teaching is in Philadelphia, and smiling bishops pay episcopal visits to the church where this falsity is taught, and do nothing.

What about the Roman falsities, ye bishops of New York and Pennsylvania and Maryland? Is there any truth? Does this Church hold the truth? Did ye promise to drive out of this Church these abominable errors? Did ye, or did ye not? But ye are not doing it!"

So far as the Bishop of Maryland is included in this accusation I need not concern myself. Those who know him know that he is abundantly able to take care of his own reputation, and to vindicate his fidelity to the obligations of his office. And so far as the writer is concerned, he is content to remain under imputations of which it is enough to say that, so far as they imply indifference to Roman or other falsities, and their circulation, they are made in large ignorance of his action in this, as in many other matters with which it has been his painful duty to be concerned. In a comparatively brief episcopate he has so often enjoyed the distinction of being represented as ignorant or indifferent as to grave questions concerning the Church's theological teachings—of being to-day the apologist of rationalists and latitudinarians, and to-morrow of monks and nuns—that he has already come to recognize that one who would fain be patient and just, must be content to be described as an ecclesiastical Gallio, and that the failure to fire blank cartridges, which destroy no error and simply fill the air with smoke, will oftenest be construed as a cowardly reluctance to use those weapons of a righteous warfare for the defence of the truth which the Church has put into his hands.

But when such imputations include the venerable Bishop of Pennsylvania, now struggling under the burden of years and enfeebled health to discharge his duty as a bishop, the writer sub-

mits that they are neither warranted by his record nor justified by the facts in this or any other particular case.

It is quite true that a bishop promises at his consecration to "banish and drive away false doctrine," but it is no less true that he has no other means to do so than those with which the Church has entrusted him. In other words, he is not an absolute, but a constitutional ruler, and he can administer discipline only under those conditions which the canonical legislation of the Church provides. That the tendency of such legislation has been, not to enlarge, but to restrict, his discretionary powers, no one knows better than the writer of "At Last," even as he also knows that such a tendency has the sympathy of no one element in the Church more strongly than that of its clergy. Whether it is a wise tendency or no is a question with which the writer is not now concerned. His sympathies, personally, are rather in such a direction, and, unlike many, he is not greatly afraid of a drift which limits individual discretion by a wise and formulated expression of the mind of the Church. But it will be well to remember that until such expression has crystallized into law, many things must needs be borne with, to deal with which as yet no provision exists. For example, suppose that the "Guild of St. F—— S——," of Virginia, sets forth a tract declaring that liturgical worship and the surplice are Romish innovations or that the only true doctrine of the Sacrament of the Holy Communion is the doctrine of the real absence of Christ from that Sacrament, and then suppose that the Bishop of Virginia, being opposed to extemporaneous prayer and services conducted in a "top coat," and holding firmly to the doctrine of the presence of Christ in His Sacrament, undertakes to deal with these tractarian errorists. Can he punish unknown laymen for acts for which no presbyter can be found to own himself responsible? Nay, can he fix responsibility for an anonymous tract? And is he to be assumed as approving or indifferent to a teaching which he has not publicly denounced? Is not his general record to stand for something as opposed to such an inference? Does anybody seriously believe that the Bishop of Pennsylvania has gone "smiling" to "pay episcopal visits" to any church where the responsibility of false teaching is frankly accepted by its clergy? For one, I confess that such imputations seem to me as little deserved by the venerated minister of Christ on whom they reflect as they are unworthy of the usually candid and fair-dealing columns in which they appear.

If the Church wants a summary discipline, let it clothe its authorities with the power to exercise it. But if it believes, as I believe, that such powers may be too dearly purchased, let it have faith in the loyalty of its children, and appeal more strenuously to that to make false teaching odious and false teachers no longer welcome, no matter in what camp they may be found. You are right in saying that in this work the "other clergy" have a duty as well as the bishops. But that is only a part of the truth. There is a duty for the laity as well as the clergy—the duty, first, of knowing what the truth is, intelligently and dispassionately, and then that other duty, which the whole drift of the age conspires to make of so little account—of contending earnestly for the faith.

HENRY C. POTTER.

New York, April 23, 1887.

**DIOCESAN CONVENTIONS.**

**SOUTHERN OHIO.**

The 12th annual convention was held at Piqua, on Wednesday, May 11th. Morning Prayer was read and Holy Communion celebrated by the Rev. Drs. Benedict and Tinsley, and the sermon delivered by the Rev. Dudley W. Rhodes, of Cincinnati. The Rev. Dr. Babcock was elected president, in the absence of Bishop Jaggar, who is still in Europe, and the usual committees, standing and special, appointed. At the afternoon session a letter was read from Bishop Jaggar approving the action of the special convention held in Cincinnati, the letter speaks encouragingly of his return to health, in the course of a year or more. The Rev. Dr. Tinsley read the report of the ecclesiastical authority, which showed that the diocese was in its usual prosperity and growth, despite the absence of a bishop, the number of persons confirmed being above the average. The question of the expediency of electing an assistant bishop was then taken up, and after a very full and thorough discussion of the whole subject, it was resolved that the question be postponed for one year. This action was taken on a call by orders, and passed by a decided majority of both orders; the cause being a belief that the health of Bishop Jaggar was improving, and there was a probability of his resuming his jurisdiction after some further rest. Very sympathetic resolutions were adopted. The evening session was devoted to diocesan missions. The Rev. Dr. Tinsley read the report of the Woman's Auxiliary, written by Mrs. Mary H. Rochester, the director. The Ladies' Society has raised \$1,800 during the past year. Capt. R. S. Smith read the treasurer's report and the general missionary, the Rev. Dr. Kendrick, gave an account of his labors and the condition of the various feeble parishes and missionary stations under the care of the Board of Missions. Addresses on the missionary work of the diocese were made by the Rev. Messrs. C. T. A. Pise, C. A. Quirell, T. J. Melish and Capt. Wood.

On Thursday, committees and officers were elected for the ensuing year: Standing Committee, the Rev. Messrs. David Pise, D. D., Alfred Blake, and Peter Tinsley, D. D.; Messrs. Channing Richards, Alexander H. McGuffey, and Frank J. Jones. Treasurer of the convention, Mr. A. N. Whiting. Registrar of the diocese, the Rev. E. L. Norton.

The Rev. Dr. Pise made a report of the condition of the Children's Hospital, and a resolution adopted to thank the Messrs. Emery, for their noble gift of a new lot and a new building, capable of accommodating 40 patients.

The convention closed on Thursday night with an interesting session of the Sunday school Institute of the diocese. The next convention will be held at Marietta.

**GEORGIA.**

The 65th annual convention met in St. Peter's, Rome, Wednesday, May 11th. The Holy Communion was celebrated by the Bishop. The Rev. Byron Holley preached the sermon. Immediately afterward the Bishop called the convention to order. The Rev. W. J. Page was elected secretary, and the regular committees appointed by the Bishop.

A short session was held in the afternoon, and, as ordered by the rules, the subject of Missions was considered at the evening session. After some discussion, \$3,500 was appropriated for diocesan missions. A short service was said Thursday morning, and the Bishop then read his report and address. He quite exhaustively treated the subject of an Appellate Court, and the relation of the General Convention to such legislation. The point especially maintained was the sovereignty of the diocese and the consequent want of jurisdiction in the General Convention. He congratulated the diocese for its growth and increased prosperity, and the heightened esteem in which it is evidently held by the general public of Georgia. More than 450 candidates have been confirmed, with some parishes yet unvisited. During the year 7 clergymen left the diocese and 8 came into it. Upon the recommendation of the committee on constitution and canons, Canon VI. was amended by striking out the words, "and the vestrymen shall be qualified voters of the parish electing them," and substituting the following:

"and the vestrymen shall also be communicants of the church, provided there be a sufficient number of male communicants in the parish electing them to constitute a vestry of the minimum number allowed by Canon II." The same committee also reported a canon creating the office of arch-deacon, which was committed to the Board of Mission with instructions to report to the next convention. The special committee appointed to revise Canon XI, "Trial of a Clergyman," reported at length, recommending a greatly revised canon, consideration of which was referred to the next convention, and the proposed revised canon ordered to be spread upon the minutes for the information of the diocese. The reports of the various officers were read and received, and other routine business transacted. At the afternoon session the election of officers occurred, and the following were elected: Standing Committee: the Rev. Messrs. Thos. Boone, Jas. R. Winchester, H. C. Hunter, and Messrs. Z. D. Harrison, W. G. Charlton, T. E. Walker; treasurer, Mr. John S. Davidson; registrar, Mr. Wm. S. Bogart. The next convention was ordered, at the invitation of the rector, to meet in St. Paul's church, Augusta, May 15th, 1888. After a short address and service by the Bishop, the convention adjourned. This convention was marked by most harmonious and rapid work. There was little discussion, and a general unanimity of opinion. Other business of local importance was transacted, not noticed in this synopsis.

**NORTH CAROLINA.**

The 71st annual convention met in the church of the Good Shepherd, Raleigh, at 10 A. M., May 11th, the Bishop presiding. After Morning Prayer and a sermon by the Rev. H. W. Robinson, the Holy Communion was celebrated. The convention then completed its organization by the re-election of the Rev. A. S. Smith, D. D., as president and the Rev. Gilbert Higgs as secretary. The afternoon session was devoted principally to receiving reports. Mr. Chas. E. Johnson was unanimously re-elected treasurer of the diocese. Other routine business followed.

Various matters of diocesan interest engaged the attention of the convention, the next morning, and reports were read from committees and others. Bishop Lyman then read his annual report. The following is a summary of his work during the year: He has preached on 106 occasions, has delivered 42 addresses and administered the Holy Communion on 54 occasions. He has confirmed 306 persons within the diocese and 71 in foreign churches; has consecrated one church in the diocese, two on the continent of Europe; laid the corner-stone of one church, viz., at Nice, and has ordained three deacons and two priests.

Friday, reports from committees were in order, and a full discussion took place on the several amendments offered to the constitution, which were finally adopted. The old Standing Committee as follows was re-elected: The Rev. Messrs. M. M. Marshall, D. D., R. B. Sutton, D. D., Bennett Smedes; and Messrs. W. E. Anderson and R. H. Battle. The convention will hold its next session in St. Luke's church, Salisbury, on the fourth Wednesday in May, 1888.

**TENNESSEE.**

The 55th annual convention met in Calvary church, Memphis, on Wednesday, May 11th. The convention sermon, preached by the Rev. Geo. Patterson, D. D., was a clear and ringing exposition of the doctrine of the priesthood. The attendance was good and the business of the convention was rapidly and satisfactorily despatched. The principal events were, first, the report of the committee on canons, which proposed a new canon on diocesan missionary work and negatived a proposed change in the constitution referring to the proportionate representation of parishes in the convention. Resolutions of regret were passed on the deaths of Dr. White, of Memphis, and the Bishops of New York, Mississippi and Delaware. Elaborate reports were made by the committees on Education, on Finance, and on the State of the Church. The condition of the diocese was never so full of encouragement. The one item of church building and improvements indicated a splendid activity—new churches having been built, or being built, in

Chattanooga, Nashville, Pulaski, Trenton, Mason, and Memphis.

The most important business of the convention was the consideration of the advisability of electing an assistant-bishop. This action was the result of the General Convention's refusal to sanction the division of the diocese four years ago—a matter which miscarried solely through the secret opposition of a faction. Bishop Quintard's confirmed ill-health and the growth of the diocese render additional episcopal supervision an absolute necessity. There is practically no opposition to the plan of an assistant bishop and a committee was appointed to canvass the diocese and ascertain the exact amount of money that can be raised, and to call a special convention in sixty days, if in their judgment the election and support of an assistant-bishop is practicable. The following resolution of farewell to the Bishop was adopted by the convention.

*Resolved,* That this convention, while deeply regretting the need of such a journey and the loss which we will suffer by the absence of our beloved Bishop from the diocese, desires to assure him that our love, sympathy and prayers will accompany him in all his travels, trusting that God's good providence may attend him in all his ways, granting him a full restoration of physical strength. While we would be glad to have him return to us at an early day, we earnestly request that he will not start homeward until he has received the fullest benefit of his absence.

The elections were as follows: Secretary of the diocese, the Rev. Thos. F. Gailor; treasurer, Elbert F. Sevier; Standing Committee, the Rev. George Patterson, D. D., the Rev. Wm. Klein, the Rev. S. Burford, and Messrs. S. H. Lamb and D. M. Scales; registrar, the Rev. Telfair Hodgeson, D. D. The next regular convention of the diocese will be held in St. Paul's church, Chattanooga, on Wednesday, May 2d, 1888.

**MISSISSIPPI.**

The 60th annual council met in St. Andrew's church, Jackson, May 10, at 10:30 A. M., the Bishop presiding. At Morning Prayer the Rev. J. E. Martin preached the sermon. After the celebration of Holy Communion, a large majority of the clergy and delegates being present, the council was declared open and in order for business. The usual standing committees were appointed. The Rev. Geo. C. Harris, D. D., was re-elected as secretary of the council, and Capt. L. M. Tucker as treasurer of the council and diocese also. The afternoon session was spent in laying out the work for the next two days. At 8 P. M., a memorial service was held in the church for the late Bishop Green, Bishop Adams made the address. The offering at this service is to be appropriated for the memorial chapel and school. The Bishop read his annual address in his usual eloquent and positive manner. It sets before the whole Church the record of one more year's hard and faithful work, and it carries with it the power of the Holy Ghost working in the man and for the advancement of the Church wherever he goes. The council then proceeded to the election of officers. The Rev. Nowell Logan was unanimously re-elected registrar of the diocese. The commissioners of the General Church Building Fund made their report, showing that only a few of the parishes and missions had responded to the special appeal. The trustees of the Episcopal Fund and Church Property made their report, showing the temporal affairs of the diocese to be in a very prosperous condition. Various other reports followed. The Standing Committee was then elected as follows: The Rev. Messrs. Wm. Short, Geo. C. Harris, S. T. D., J. E. Martin, Henry Sanson, D. D., Messrs. P. P. Bailey, G. W. Howard, M. Green, and J. C. Furnell. Thursday, May 12, routine business was transacted. The report of the committee on the State of the Church showed decided growth and increased interest in every department of the Church's work. The Bishop's salary was increased from \$3,000 to \$3,500, and leave of absence given him to attend the Lambeth Conference. The committee on the Bishop Green Memorial Fund reported \$1,400 on hand and \$500 pledged. The usual resolutions of thanks were adopted, and the council adjourned to meet again at 8 P. M., the time appointed for the missionary meeting. At this meeting various reports were read, amongst others that of the treasurer of diocesan missions, which showed that nearly all of the pledges for the past year had been paid up and

a balance on hand. The amount pledged for the year was about the same as last year, \$2500. The Bishop then after a few appropriate words touching the unity and rapid growth of the diocese, declared the council adjourned to meet again, May 1, 1888, in St. Andrew's, Jackson, Miss.

Wednesday, May 11th at 8 p. m., a reception was given by the Bishop at his residence to the clergy and delegates of the diocese. The new residence was formally dedicated. This reception was attended by many of the citizens of Jackson, and was a delightful success. The residence is now complete and paid for, thanks to the gifts of the faithful.

#### MASSACHUSETTS.

The 97th annual convention was held May 11th and 12th in the chapel of Trinity church, Boston, there being a large attendance both of the clergy and lay delegates. Bishop Paddock presided, and offered the customary prayers. An adjournment to Trinity church was had, where the Bishop read his annual address, and there was a celebration of the Holy Communion. Bishop Paddock spoke of the prosperity of the Church in his diocese as was evidenced by the increasing work required to care for it, which was far beyond what he anticipated 14 years ago. The diocese was now in many respects the fourth in rank and in all the fifth in the United States of the 61 now existing. During the year the Bishop made 170 visitations, and attended convocations, ordinations and meetings aggregating 298. He attended 153 Confirmations, the number confirmed being 1628, the largest at any church being 56, at that of St. John the Evangelist, Boston. There had been 17 ordinations, nine clergy had been received in the diocese, and 15 had been transferred. Three new churches had been consecrated, and several others are well along toward completion. The charities and schools of the diocese were in a healthy and prosperous condition. The Bishop intimated his intention of being absent from the diocese for six or eight months next year, in order to attend the Lambeth Conference. At the close of the address the sacrament was administered, and then the members of the convention returned to the chapel, where the Bishop resumed the chair. The Rev. William Henry Brooks, S. T. D., was again elected secretary of the convention and the Rev. C. Manchester assistant secretary, The Rev. C. H. Learoyd presented the 14th report of the diocesan board of missions, while the receipts have been only \$10,606, the expenses have exceeded this sum by \$1,172. A resolution pledging the clergy and lay delegates to the raising for the present year a sum not less than \$15,000 for the diocesan board of missions was adopted.

A warm discussion took place on the question of striking out of the by-laws the requirement of Baptism before membership in the parish. The vote resulted in favor of such action.

At the next day's session after further consideration of the by-laws in which an amendment was adopted, providing that officers of parishes shall be baptized men, the Standing Committee was elected as follows: The Rev. Drs. Phillips Brooks, F. Courtney, and the Revs. St. J. Chambre, Thomas R. Lambert, and Messrs. E. H. Bennett, William S. Gardner, George C. Shattuck, M. D., and Edward L. Davis. Various matters of routine business received attention at the afternoon session. The Rev. C. H. Learoyd was re-elected treasurer, and the Rev. Edmund F. Slaughter registrar. Professor Lawrence offered a resolution providing for the appointment of a committee to present at the next convention a form of memorial to the General Convention, recommending that the method of representation in that body be changed so that the representation be not of diocese, but proportionate to the whole number of the parishes or communicants of the Church. The resolution was adopted. The convention then adjourned, after the usual resolution of thanks.

#### SOUTH CAROLINA.

The 97th annual convention met in St. Phipps church, Charleston, on May 12th. The convention sermon was preached by the Rev. Robert Wilson, D. D., from St. Matt. xiii: 31. Bishop Howe celebrated the Holy Eucharist. Immediately after service the Bishop called the convention to order, and ap-

pointed the committee to examine the list of the clergy as furnished by the Bishop, and to examine the roll of the lay delegates. While these committees were examining the lists, the Bishop read his report, in which he gave a summary of the amount of money contributed for the relief of the sufferers by the earthquake, and for the repairs of the damaged churches, \$40,588.97. After relating other affairs of the diocese, noting the different clerical changes, the Bishop went on to say: "It is my conviction that in the year since our last convention, a candidate for the diaconate has been refused recommendation to orders because of race. I do not mean that such reason has been given by the Standing Committee, but that I am driven to such conclusion by circumstances which I will now briefly narrate for your information. In the year 1884, after due inquiry, as I thought, and on recommendation of persons who had long known him, and upon whose judgment I relied, I received J. S. Quarles as a postulant under the Canon of the General Convention. Having completed his plain English education, he was prepared to go before our Standing Committee, and ask them to recommend him to the Bishop as one qualified to enter on a course of preparation for the holy ministry. This they did, and in 1885, in accordance with their recommendation, I admitted Quarles as a candidate for the office of a deacon only. He returned to Raleigh, and prepared for the diaconate under the Rev. Dr. Sutton, the head of the school. I will take the opportunity to say that in his letters to me, Dr. Sutton spoke favorably of Quarles. In September last, 1886, he applied to the committee to be recommended by them to the Bishop for deacon's orders, and under the rules of the committee his application was received and laid over till a following meeting. The canon requires that in the absence of a vestry to testify to the applicants character, such testimonial may be signed by twelve respectable members of the Church, and there being no organized parish or vestry, the papers were accordingly signed at my suggestion by twelve white members of the Church. Some of the names so signed were those of Churchwomen. When the papers came up the committee ruled that the words "twelve respectable members" in the canon meant twelve respectable male members. For this reason the application of the candidate for recommendation to the diaconate failed. Accordingly, by my direction, the candidate prepared a second set of papers, signed in accordance with the committees construction of the canon. In due time the amended paper came before the Standing Committee and met refusal. Of this refusal the committee gave the Bishop no information whatever. He was left to learn it from the candidate who placed in his hands the letter of the secretary. This letter bears date Jan. 28th, 1887, and is as follows: "Your application for admission to the sacred order of deacons was taken up for consideration at a meeting of the Standing Committee of South Carolina, which was held on the 26th inst. The testimonial of consent required by the canons to be signed by the committee failed to receive the necessary number of signatures." Now I could not but ask myself in view of such action why the committee who had previously recommended the candidate, and encouraged him to study for the diaconate should now refuse their recommendation to ordination. Had any thing arisen affecting the candidate's character since their former recommendation of him, whereby I admitted him to become a candidate? The canons make it the duty of a bishop to supervise the conduct of his candidates for orders, and I received regular reports concerning him, and nothing to his disparagement came to me, but the reverse. The conclusion, therefore, to which I came in the absence of any information from the committee was to the following effect: That the candidate applying to our Standing Committee for the canonical recommendation to be ordained deacon had been refused such recommendation because he was of African descent, or because being of African descent, and being ordained, he would acquire by canonical residence, and under our constitution, a seat in our convention. I say this is my inference, not the ground given by

the Standing Committee, because they give no reason of their refusal. What now shall I do with my rejected candidate? Shall I drop him? or shall he give up the ministry? I could transfer him to a neighboring diocese, and have him ordained, and then receive him back again, but I will not pursue such a course, which would be a species of ecclesiastical filibustering, and would widen and deepen already existing differences. No, if a colored man is to be ordained in and for this diocese, it must be with the concurrence and consent of its Standing Committee. But in the meanwhile what becomes of the refused candidate? I answer he must serve in another diocese, and under another bishop, who has work for him to do. But when my brother bishop, to whose jurisdiction I transfer the candidate, asks me why Quarles could not be ordained in the diocese of South Carolina, what must I say? What can I say but this: I believe the candidate was refused by the committee because of African descent. But lest something might have arisen which I know nothing of, I addressed a note to the president of our Standing Committee, asking whether anything derogatory to the moral or religious character of the candidate had appeared in committee, for which they had refused Quarles recommendation, and for which I ought to feel restrained from transferring him to another jurisdiction. The answer is quite distinct and emphatic. It says: There was no objection to Quarles on the ground of character, moral or religious, nor has anything come to our knowledge which should prevent you from recommending him for orders to any other bishop.

At this stage the committee to examine the Bishop's list was ready to report and did report that the list was correct. Col. E. M. Seabrook moved that the report be accepted. Mr. John Haskel moved that the resolution of Col. E. M. Seabrook be amended by striking out the name of the Rev. J. H. M. Pollard, a colored priest and assistant minister of the church of St. Mark, Charleston, a colored congregation. Upon this resolution of Mr. Haskel there was much discussion. Mr. Haskel supported his resolution to amend by striking out the name of the colored clergyman by the following argument. He stated: "I do not think it will be denied that at the time of the organization of the church it was not the expectation that colored men would ever come in and claim the right to participate in the governmental affairs of the Church. My view is that the fundamental principal of the government of the Church is that each order, clerical and lay, shall have the veto power over the other in the event of any proposed change. My belief is that the introduction of colored members into this body has been ill-advised. My feeling is that there are social questions and elements in the Church to which due regard must be paid, and that the Church to some extent is a social organization. But I for one say that should my amendment be defeated I desire to have myself recorded as yielding to the result. I am not in favor of keeping up this clamor, which has become a festering sore on the body of the Church.

The Rev. E. E. Bellenger then argued upon the constitutional rights of the clergy to sit in convention under the constitution and canons; he said that the opposition to a colored delegate came with ill grace from the opposition at this time for the reason that for the past seven and eight years the presence of colored clergymen had been tolerated. That in was known that the Rev. Mr. Saltus was a colored man and also a *bona fide* member of the convention, exercising all the rights and privileges of the convention, and had voted.

Mr. Thos. Hanckel argued in favor of striking the name of Mr. Pollard from the list. Mr. Hanckel said, rather than have the convention over-run by colored men he would vote against the appropriation of any means for the support and development of missions among the colored people, as any success in that line would bring too many colored men in the convention. Mr. Ed. McCrady, Jr., argued that at the time of the enactment of the constitution of this diocese the word man meant only white man. With some warmth he said: "We repeat this question when we ask here if it ever would have been conceived that at the time the consti-

tution of this Church was enacted, the word man meant anything else but white man." Mr. McCrady then went on to say, "It is well known that there was an assurance that an exception had been made in the case of Mr. Saltus," by resolutions passed at the time of the recommendation of Mr. Saltus to the bishop to be ordained. Mr. McCrady also said, "that there could not be found any one word in the constitution and canons of the Church, which bears upon this subject. At this point it was moved to adjourn till 10:30 A. M. Friday morning. The convention adjourned without coming to any vote, the question to be continued on Friday.

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**"A SUMMER JAUNT."**

**"Famous Resorts of the Northwest."**

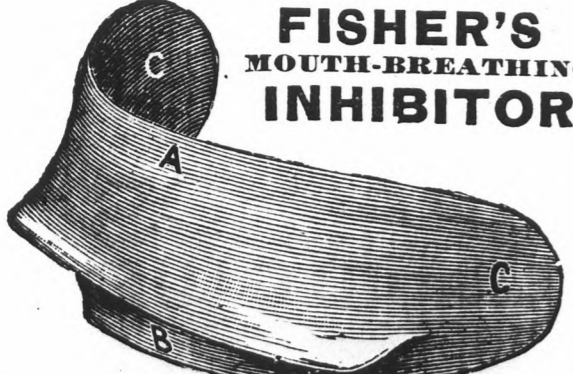
Each succeeding year, after the first bright freshness of the spring foliage has disappeared to give place to the dust and dryness of the fierce June sunshine, when the gentle showers of early summer have been superseded by the sprinkling-cart and garden hose and the spring overcoat discarded for the linen duster, when the business man begins to hug the shady side of the street on his daily trips to and from his office, a very large proportion of the people of our great cities turn their thoughts toward the country and commence laying plans for the annual summer vacation, which, in these days of rapid money-getting and high-pressure living, has become an indispensable element in the calendar of every man of wealth and woman of fashion whose line of life has been cast in the seething, bubbling, tumultuous swim of modern metropolitan existence. Address James Barker, General Passenger and Ticket Agent Wisconsin Central Line, Milwaukee, Wis. (mentioning this paper), for a copy of "A Summer Jaunt" and "Famous Resorts of the Northwest," two exquisite books on summer resorts, the former written by a well-known literary light, the latter compiled with accuracy and care, giving valuable information to the tourist.

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Cleanses the Head. Allays Inflammation. Heals the Sores. Restores the Senses of Taste, Smell, Hearing. A quick Relief. A positive Cure **HAY-FEVER**  
A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist Owego, N.Y.



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Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes Nasal-Catarrh—the various forms of Sore Throat—Bronchitis—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

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The snorer, who not only suffers personally, but becomes a general disturber, is a mouth breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and at the same time. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address **PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.**

**HINTS FOR HOUSEWIVES.**

To brighten or clean silver or nickel-plated ware, rub with a woolen cloth and flour.

**HOLLAND WAFFLES.**—A half cup of rendered suet mixed with a pint of sweet milk, a yeast cake, one egg, half a nutmeg, and flour to make a batter. Bake in waffle irons.

To PRESERVE STEEL GOODS FROM RUST.—After bright grates have been thoroughly cleaned, they should be dusted over with unslacked lime, and thus left until wanted. All the coils of piano wires are thus sprinkled, and will keep from rust for many years. Table knives which are not in constant use ought to be put in a case in which sifted quick-lime is placed about eight inches deep. They should be plunged to the top of the blades, but the lime should not touch the handles.

**HINTS ON CLEANING PAINT.**—Paint should be more often swept than scrubbed, for too frequent scrubbing causes it to decay. Use as little soap as possible, and wash it off with plenty of clean water to prevent discoloration. To clean paint that has not been varnished, put upon a plate some of the best whiting; have ready some clean warm water, and a piece of flannel, which dip into it and squeeze nearly dry; then take as much whiting as will adhere to it, apply it to the paint, when a little rubbing will remove any dirt or grease; wash well off with water, and rub dry with a soft cloth. Paint thus cleaned will look equal to new, and, without doing the least injury to the most delicate color, it will preserve the paint much longer than if cleaned with soap, and it does not require more than half the time usually occupied in cleaning.

KEEPING the head perfectly clean is a great aid to health. A distinguished physician who has spent much of his time at quarantine said that a person whose head was thoroughly washed every day rarely ever took contagious diseases, but when the hair was allowed to become dirty and matted, it was hardly possible to escape infection. Many persons find speedy relief for nervous headache by washing the head thoroughly in weak soda water. We have known cases almost wholly cured in ten minutes by this simple remedy. A friend finds it the greatest relief in case of "rose cold," the cold symptom entirely leaving the eyes after one thorough washing of the hair. The head should be thoroughly dried afterward, and avoid draughts of air for a little while.

**CROQUETTES.**—Take any scraps of meat, all of one kind or a mixture—any cold bits—chop fine. To a pint of chopped meat add a cupful of cooked rice, or a set of brains cooked in salted water, a small onion, juice and grated rind of a lemon, a little parsley, salt and cayenne pepper. Mix all together and chop very fine. Shape into rolls or pear shape, roll in beaten egg and browned bread or cracker crumbs, fry in hot lard as you would doughnuts, just a few moments. If they are cooked too much they are hard and crumbly. They are good hot or cold. Can be made during the day and heated up when wanted for an evening party, by just setting in the oven for a few moments, or in a steamer over boiling water. Garnish with parsley, or carrot tops or cress. Chicken or turkey croquettes can be made in the same way.

**PILLOW-CASE EDGING.**—Cast on 15 stitches.  
1st row: k 1, o, n, o, n, k 1, o, n, o, n, o, n, o, k 3. (16 st.)  
2d and every other even row: Plain.  
3d row: k 1, o, n, o, n, k 2, o, n, o, n, o, n, o, k 3. (17 st.)  
5th row: k 1, o, n, o, n, k 3, o, n, o, n, o, n, o, k 3. (18 st.)  
7th row: k 1, o, n, o, n, k 4, o, n, o, n, o, n, o, k 3. (19 st.)  
9th row: k 1, o, n, o, n, k 5, o, n, o, n, o, n, o, k 3. (20 st.)  
11th row: k 1, o, n, o, n, k 6, o, n, o, n, o, n, o, k 3. (21 st.)  
13th row: k 1, o, n, o, n, k 7, o, n, o, n, o, n, o, k 3. (22 st.)  
14th row: Cast off until you have 14 stitches on the left hand needle, then knit plain to end of row.

Begin again from first row. This is very pretty, too, when the plain rows are purled, which entirely changes appearance of the lace.

**BULL'S SARSAPARILLA.**  
**Dyspepsia** Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.  
**Rheumatism** Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.  
**Scrofula** Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.  
**Kidneys** Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.  
**The Liver** By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.  
FOR SALE BY ALL DRUGGISTS.  
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A NATURAL, PALATABLE, RELIABLE REMEDY.  
In TARRANT'S SELTZER you behold A certain cure for young and old; For Constipation will depart, And indigestion quickly start, Sick Headache, too, will soon subside. When TARRANT'S SELTZER has been tried

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**Listen to Your Wife.**  
The Manchester GUARDIAN, June 8th, 1883, says: At one of the "Windows" Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms ! ! ! "There was an interesting group. It included one who had been a "Cotton spinner" but was now so Paralyzed ! ! ! That he could only bear to lie in a reclining position. This refers to my case. I was first attacked twelve years ago with "Locomotor Ataxy" (A paralytic disease of nerve fibre rarely ever cured) and was for several years barely able to get about. And for the last five years not able to attend to my business, although Many things have been done for me. The last experiment being Nerve stretching. Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882. I am no "advocate;" "For anything in the shape of patent "Medicines?" And made many objections 'o my dear wife's constant urging to try Hop Bitters, but finally to pacify her—Consented ! ! I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I said to my room companions, "I was sure I could "Walk!" So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any "Stick!" Or support. I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester "Royal Exchange" For nearly thirty years, and was most heartily congratulated on going in the room on Thursday last. Very gratefully yours. JOHN BLACKBURN. MANCHESTER, (Eng.) Dec. 24, 1883. Two years later am perfectly well.

**One Experience of Many.**  
Having experienced a great deal of "Trouble!" from indigestion, so much so that I came near losing my Life! My trouble always came after eating any food—However light, And digestible. For two or three hours at a time I had to go through the most Excruciating pains, "And the only way I ever got" "Relief!" Was by throwing up all my stomach contained! ! No one can conceive the pains that I had to go through, until "At last?" I was taken! "So that for three weeks I lay in bed and Could eat nothing ! ! ! My sufferings were so that I called two doctors to give me something that would stop the pain. Their efforts were no good to me. At last I heard a good deal "About your Hop Bitters! And determined to try them." Got a bottle—in four hours I took the contents of One ! ! ! Next day I was out of bed, and have not seen a "Sick!" Hour, from the same cause, since. I have recommended it to hundreds of others. You have no such "Advocate as I am." GEO. KENDALL, Allston, Boston, Mass.

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By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our

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You get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnic and Fairs. Just the thing for travelers. Send for sample and terms.  
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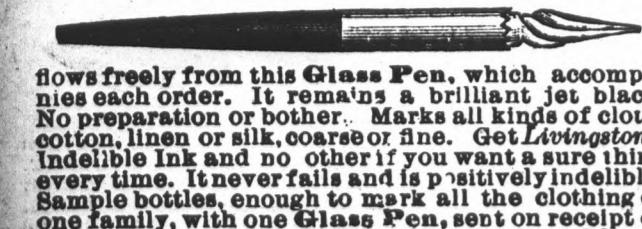
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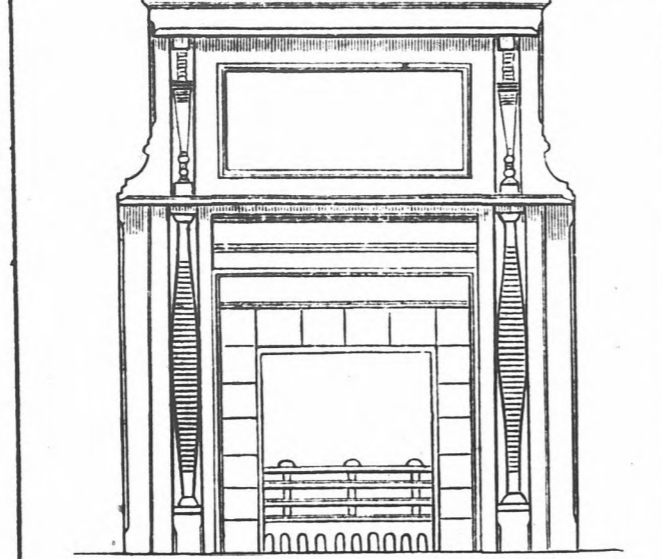
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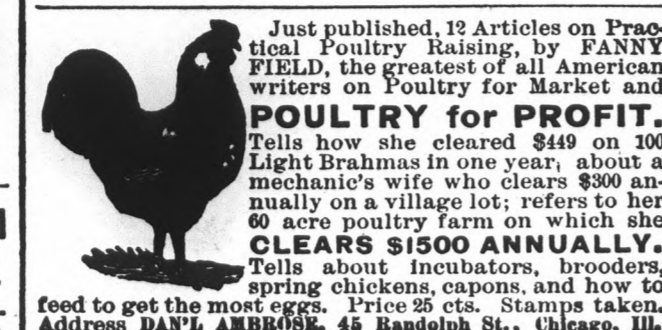
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