

The Living Church.

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

VOL. X. No. 20

CHICAGO, SATURDAY, AUGUST 13, 1887.

WHOLE No. 458.

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OGONTZ SCHOOL FOR YOUNG LADIES, Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its thirty-eighth year, Wednesday, Sept. 28th. For circulars, apply to Principals, Ogontz, Montgomery County, Pa.
Principals, Emeritus Principals.
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No. 12. [Copyright, March, 1887.]

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The Living Church.

SATURDAY, AUG. 13, 1887.

NEWS AND NOTES.

LORD SALISBURY has appointed Canon Clarke, of Southport, as Archdeacon of Liverpool, to succeed Dr. Bardsley, Bishop-designate of Sodor and Man. Canon Clarke is a decided Evangelical, and quite advanced in years.

ON July 14th the Archbishop of Canterbury completed his fifty-eighth year. His Grace was consecrated for the new bishopric of Truro on the 25th of April, 1877, and translated to Canterbury in 1883.

THE VEN. ARCHDEACON BARDSLEY, Bishop-designate of Sodor and Man, will be consecrated in York Minster on Aug. 24, St. Bartholomew's Day. Arrangements will very likely be made for Canon Camidge, Bishop-elect of Bathurst, to be consecrated on the same occasion.

LATE intelligence from Africa removes the apprehensions concerning the safety of Mr. Henry M. Stanley, a report of whose death had been circulated. Letters have been received from him announcing his arrival at Aruwhimi Falls on June 18th, and that all the members of the expedition were well.

WINNIPEG gives the lie to the saying that there is no Sabbath west of Chicago. The streets are empty and the churches full. There is said to be church accommodation for 15,000 in a population of 23,000, and it is all utilized. There is no street-car traffic, all places of business are closed, and the people enjoy one day of true rest.

BISHOP TUTTLE had quite an adventure at Schenectady, a few days ago. He was rowing in a small boat with a young lady when the craft was capsized by a sudden motion of the Bishop so that the young lady was thrown out. The Bishop, who is a strong swimmer, plunged into the water and brought the lady to the boat to which both clung until assistance arrived.

FATHER IGNATIUS held a three-hours' service the other day in Llanthony Abbey in honour of Her Majesty's Jubilee. The Communion Office was taken from that for the Queen in the Sarum Missal. Amongst those present was a Baptist minister, habited in a lace-edged surplice, and holding in his hand a lighted taper. Father Ignatius preached strongly on the doctrine of the divine right of Kings, and asserted that monarchy is the only possible Christian form of government.

The *Congregationalist* says: "We trust that no one of our rusticated ministers will have the experience of a prominent divine at an inland watering place a few days ago. Getting a little unused meeting house opened, he had it cleaned at his own expense and put in order, and gave his services, for several weeks at Sunday meetings, to the apparent pleasure of the visitors and small population. Fancy his astonishment, at the close, when the authorities of the little town brought him a bill for the use of the house!"

A GOOD story is told of our old friend Dr. Cushman, of *The Churchman*. He went to a barber during the recent

heated term, and said, doubtless with that well-remembered twinkle of the eye, "Now, I want you to cut my hair as short as you would like a sermon." In rising from his chair, and ruefully surveying his bald and shining head, he was constrained to observe that the barber wanted no sermon at all. It is not stated whether the tonsorial artist was a member of the good Dr.'s congregation, or if his objections to sermons were general, but the conjecture is that the Dr. had once at least found a non-appreciative parishioner.

THE Church in the diocese of Springfield has sustained a severe loss in the death of Mr. S. G. M. Allis, of Waverly. He had been the senior warden of the parish since its organization, in 1848, and has been conspicuous as a faithful and devout Churchman. Mr. Allis was a grandson of the Rev. Richard Mansfield who with Johnson, Cutler and others, were persuaded of the necessity of episcopal ordination from reading Bishop Berkeley's library in Yale College. Mr. Allis was accustomed to relate as an example of the old Puritan bigotry and bitterness, that while Dr. Mansfield was at sea on his mission to obtain Holy Orders, his own sister was accustomed to pray that he might "perish in the waters before ever the hands of a bishop should be laid on his head."

It is expected that the Archbishop of Canterbury's Assyrian Mission will have an important effect on Christianity even in India. His delegate, Mr. Riley, received at Mosul, from the head of the Anti-Vatican Chaldeans, or "Old Catholics of the East," information that he had lately consecrated another bishop for such Christians of St. Thomas as adhere to his protest against the latest Romish errors; and these, under his leadership, will, it is hoped, join the Anglican Communion, while retaining their own ritual and episcopal autonomy. Pope Leo, in order to counteract the work, has directed Cardinal Ledochowski to transmit to a synod convened at Bangalore his renewed sanction of a special "National Rite for the Syro-Malabar Christians of Middle and Southern India."

THE following story is told in Bishop Selwyn's life: A church had been restored, and the question had to be settled as to where the parishioners were to sit. At last a churchwarden suggested that the best seats should be given according to the proportion subscribed. He was afraid the Bishop would remonstrate, but to his relief he quite approved. "But how," said the Bishop, "shall we ascertain who has subscribed the most?" "Oh, easily enough," replied the churchwarden, "I've got all the lists." "Stop," said the Bishop, "we must remember another collection, where we have the highest authority for pronouncing that two mites, which make one farthing, were more than all the rest of the subscriptions put together, and consequently would deserve the first seat."

IN the library of the General Theological Seminary, New York, and also in the library of the Seminary near Alexandria, Va., may be seen copies of the original Prayer Book which Mr. Wesley sent out for the use of the Methodists in America in 1781. This Prayer Book was prepared some forty-

nine years after the date of Mr. Wesley's conversion, when age and piety may be supposed to have given him the deepest wisdom. In the letter which accompanied the prayer book, dated Bristol, September 10th, 1784, addressed to Dr. Coke and Mr. Asbury, and our brethren in North America, he says: "I have prepared a liturgy little differing from that of the Church of England (I think the best national Church in the world), which I advise the traveling preachers to use on the Lord's day in all the congregations."

A LETTER has been received by the Church Missionary Society from Bishop Crowther to the effect that he was recently shipwrecked on the coast, near Cape Palmas, in the ss. *Senegal*. The captain, crew, and passengers escaped safely to shore, Bishop Crowther, his wife, and other ladies being in a surf boat. But on shore the Kroomen of the locality proved to be wreckers, came down upon them, robbed them of everything, proceeded to the ship, which was still bumping on the rocks, pillaged it, and would have stripped the poor escaped passengers and sailors of their very clothes had not some orderly Kroomen from a neighboring factory, which belongs to an European, become aware of what was happening, and went down and rescued them. The other Kroomen made off with the property. The Bishop has lost over £200 of public moneys which he had with him for various purposes. The captain had also all his papers taken away.

LAST Sunday was observed in Canada as the centennial of the founding of the diocese of Nova Scotia, the first of the Colonial Episcopate. It was celebrated very generally throughout the Dominion, the offerings being devoted to the erection of a cathedral at Halifax. The synod of Nova Scotia met on Wednesday for the election of a Bishop. We give a list of the Canadian dioceses, with the date of foundation:

1787	Nova Scotia.
1793	Quebec. Then after an interval of nearly half a century—
1839	Toronto and Newfoundland.
1845	Fredericton, N. B.
1849	Rupert's Land.
1850	Montreal.
1851	Huron.
1859	Columbia, B. C.
1862	Ontario.
1872	Moosonee
1873	Algoma.
1874	Mackenzie River and Saskatchewan.
1875	Niagara.
1879	Caledonia, B. C.
	New Westminster, B. C.
1883	Athabasca.
1884	Qu'Appelle.

WE have received a number of letters bearing upon the question raised by the election of Bishop Adams to the see of Easton. Dr. Hopkins' letter, and the communication which we publish this week, sufficiently cover the point, though we could wish we had space to spare for the letters of Dr. Thrall and the Hon. F. Speed. So far as it may be an interpretation of a law, the assent of the bishops and standing committees which have been given is decisive. There cannot be room to question the validity of the election. Easton has secured a good bishop, and is to be congratulated upon its success. We quote the closing words of Mr. Speed's letter as an indication of the esteem in which Bishop Adams is held in Mississippi: "It is with much regret that Bishop Adams leaves Vicksburg and Missis-

issippi, a regret that is mutual between himself and all classes of our people, and I beg to assure 'Easton' that if he will only find some good sound reasoning which his thousands of friends and admirers here can interpose as a barrier against his going, we will esteem ourselves under an everlasting debt of gratitude to him."

SCENES are reported from Spain which remind us, though remotely, of Florence in the days of Savonarola. A few months ago a woman, a native of the village of Torrox, declared that the Virgin Mary had appeared to her and had ordered her to preach a new gospel for the salvation of mankind, as the end of the world was at hand. The woman's story seems to have been believed without hesitation, and soon the whole village was in a state of religious frenzy. The woman preached in favor of the abandonment of earthly possessions, and advocated a return to the mode of life and habits of primitive man. During the height of the frenzy a large fire was lighted in the village, into which the converts to this fantastic superstition threw their valuables, furniture, and clothes; men, women, and children dancing and shouting around the fire in a state of nudity. Warned of what was going on, the local *gendarmerie* arrived only just in time to save the infants from being thrown into the fire by their frenzied mothers, and to prevent the houses of the village from being set on fire.

THE great "Emperor's bell" of Cologne, has been solemnly blessed in the Cathedral by the Archbishop. The bell weighs 27,000 kilos, or about 26 tons 13 cwt. The clapper alone weighs 800 kilos, or nearly 15½ cwt. Its perpendicular height is almost 14½ feet; its diameter at the mouth nearly 11½ feet. Twenty-two cannons taken from the French were assigned by the Emperor William for its manufacture; 5,000 kilos of tin were added. The opinions of experts are divided as to whether the note which the bell sounds is C sharp or D. It will be known as the *Kaiserglocke*, or Emperor's bell; and as the two other large bells in the cathedral bear the epithets respectively of Pretiosa (precious) and Speciosa (beautiful), this one is styled Gloriosa. It bears above an inscription recording that "William, the most august Emperor of the Germans and King of the Prussians, mindful of the heavenly help granted to him, whereby he conducted the late French war to a prosperous issue, and restored the German Empire, caused cannons taken from the French to be devoted to founding a bell to be hung in the wonderful cathedral then approaching completion." A likeness of St. Peter, the name-patron of the church, is on the side; beneath which is a quatrain in the style of the mediæval conceits, praying that, as devout hearts rise heavenward at hearing the sound of the bell, so may the doorkeeper of Heaven open wide the gates of the celestial mansion. On the opposite side is inscribed a sextet in German, of which the translation is:—

I am called the Emperor's bell;
I proclaim the Emperor's honour;
On the holy watch-tower I am placed,
I pray for the German Empire,
That peace and protection
God may ever grant to it.

CANADA.

St. Matthew's church, Hamilton, will, it is expected, be completed in about six weeks. The rector, the Rev. Thos. Geoghegan, will be assisted by the Rev. C. E. Whitcomb, an earnest worker and preacher; and also by Mr. Lenon Smith of Trinity college, Toronto, and Ely Theological college, England.

The Sunday school, and congregation of St. Matthew's church, Aldershot, the Rev. J. Francis, B. D., rector, held their annual picnic at Bay View Park, Hamilton Bay, on Thursday, August 4th. During the afternoon the whole party enjoyed a trip on the beautiful bay in the steamer "Maggie Mason."

NEW YORK.

POUGHKEEPSIE.—The church of the Holy Comforter, the Rev. Robert F. Crary, rector, has recently received several valuable gifts: From Mr. George A. Bech, a polished brass lecturn, altar lights and chancel rail, exquisite in design and workmanship; from Mr. T. Benton Ackerson, a black walnut hymn tablet, cruciform and very unique in design; from Mr. Augustus Davis, a beautiful red silk stole, elaborately embroidered by the Sisters of St. John the Baptist, and during the past week a magnificent reredos has been placed in position, an additional gift from Mr. George A. Bech. The new reredos of carved butternut has been so arranged that the main lines agree with the lines of the windows; it is divided into five panels, the centre and larger one being surmounted by a richly-carved octagonal canopy in the carving of which the symbols of the Alpha and Omega have been introduced; in the alcove below this canopy is a decorated panel with the descending dove, encircled by a glory in gold. The lower part is filled by a richly woven damask dossel in shades of gold making an effective background for the polished brass altar cross, which with the brass vases and altar desk was given by Mr. William A. Davis as a memorial of his brother. On either side of this centre panel are coupled panels decorated with paintings of angels in procession towards the cross, the foreground being filled with an elaborate growth of lilies. The paintings are in low lines of rich color harmonizing well with the woodwork and are from the hand of F. S. Lamb. The reredos rests on an elaborately carved re-table on the face of which is the text in raised carved letters, "Holy, Holy, Holy, Lord God Almighty" the centre having a square panel with the Chi Rho, and the ends, carved panels of scrolled leaves. Small panels on the sides carry the lines of the re-table down to the floor behind the altar. One of the main points considered in the design by J. & R. Lamb has been the question of color. The deep rich golden tone of the wood carvings has been kept as the key note, and the paintings, and gilded ornamentations lead up to the rich dossel, and to the highest point of light, the altar cross itself. At the same time that the reredos was placed in position, new body brussels carpet covering the entire chancel and choir was given by the parish association of the church.

RHODE ISLAND.

We present herewith a summary of statistics taken from the journal of the 97th annual convention: Parishes—present number in union with the convention 42, number not in union with the convention 6; churches consecrated 3; churches and chapels 51; mission stations, (exclusive of those where there is an organized parish) 5; clergy—ordained to the diaconate 2, ordained

to the priesthood 3, present number 60; candidates for orders, June, 1887, 8; Baptisms—infants 729, adults 230—959; confirmed 488; communicants—present number 8,204; Marriages, 396; burials 698; Sunday schools—teachers and officers 891, scholars 7,414; total missionary and charitable contributions \$79,031.50; total for parish purposes \$134,042.26; total for all purposes \$213,073.76.

MILWAUKEE.

Services are now regularly conducted by the Rev. C. R. D. Crittenton, assisted by Mr. E. Lascelles Jenner, of Nashotah, at Beaver Dam, Fox Lake, Juneau, Hustisford, and at Horicon, and soon at Hartford. Since Mr. Crittenton has gone to Beaver Dam, the church has been thoroughly renovated and repaired, costing in all about \$1,000. Stained glass windows have been put in; the old chancel window in the east end removed and abolished, two new stained glass windows in the choir, and also a chancel window placed in the north side of the sanctuary, which throws a good light on the new altar. The new altar is of light ash, 8 ft. long, with three re-tables and proper ornaments, the throne for the cross being especially finely executed, and the altar cross also being very handsome. The dossel is of dark red, 12 ft. high and 10 ft. wide, hung on a brass pole. The altar is a memorial by Mr. Charles N. Crittenton, in memory of his wife, aunt of the Rev. Mr. Crittenton. The church has been finely calcimined and decorated, especially in the chancel. The wood has been stained cherry. Fourteen electric lights have been added, one handsome one of cut glass to hang before the altar. The church has been carpeted, and many other smaller improvements added, the committee on improvements being Mr. J. T. Smith and Mr. J. J. Dick. It is hoped that a new pipe organ will soon be added. Everything seems to be going on nicely, and the church is out of debt.

At Fox Lake a renewed interest seems to be awakening. A parish guild has been formed, and a good Sunday school organized. At Hustisford and Juneau the work is being carried on by Mr. Jenner. There have been several Baptisms, and the work looks encouraging. The Bishop expects to confirm in the fall among these missions. St. James' church, Milwaukee, has presented St. Mary's Mission, Hustisford, with an altar and lectern.

St. Paul's Mission, at Horicon, has been re-organized after a lapse of 18 years without the service of the Church. Great interest seems to be manifested; a ladies' guild has been formed, Mrs. D. C. Van Brunt, president, they are hard at work. A lawn party was given by the guild, Thursday eve, Aug. 11th. A chapel formerly owned by the Baptists, seating about 100, has been promised to the church by Mr. Van Brunt.

RACINE.—Mrs. R. H. Baker, of this city, and her daughter, Mrs. Clarence J. Richards, of Los Angeles, Cal., have decided to present St. Luke's parish of this city with a chime of bells and tower clock in memory of the late George Baker. Mrs. Baker and her family have always been liberal donors to the Church, and their proposed gift is but one more evidence of their liberality.

SPRINGFIELD.

From the journal of the 10th annual synod of this diocese we take the following summary of statistics: Clergy 40; ordinations—deacons 3, priests 3, total 6; candidates for Holy Orders 4; parish-

es and missions 58; diocesan institutions 6; churches and chapels 45; schools 6; Baptisms—infants 272, adults 85, not specified 9, total 366; confirmed 229; communicants 3,143; Marriages 63; burials 91; Sunday schools—teachers and scholars 2,206; total of offerings \$30,440.78.

DANVILLE.—Dean Whitmarsh, the rector of Holy Trinity church, has just had presented to him a very handsome, modern reproduction (by the auto-type process) of an ancient picture, still in existence, representing the consecration of Archbishop Park-r. The gift was made by "Western Churchman," an occasional correspondent of the LIVING CHURCH, a zealous and faithful layman of one of our western parishes, who in works and gifts sets a noble example of devoted love to the Church of Christ.

KANSAS.

The Rev. Mr. Chamberlain, well known as a pioneer missionary in the diocese of Minnesota, has resigned the chaplaincy of Christ's hospital, in Topeka, and will retire to his farm in Illinois. This hospital which has become already an important institution for the diocese and the city of Topeka, was established a few years ago as the munificent gift of Bishop and Mrs. Vail. The ground alone, is now valued at \$50,000, which is tenfold the purchase price five years ago.

The Rev. Mr. Antrim, of Salina, is summering a few weeks in Leadville, Colo. Meanwhile his church is being enlarged by the addition of transepts and a new chancel. A new rectory has also just been completed. At Manhattan a new rectory is likewise reported.

Three postulants and one candidate for Holy Orders have recently offered themselves to the Bishop. The postulants expect to enter the collegiate department of Seabury, which is under the charge of the Rev. Prof. Chittenden.

The college of the Sisters of Bethany promises to enter upon another prosperous year at Advent Session, Wednesday, September 7th, with an increased number of students and important improvements in and about the halls for the comfort and convenience of the pupils. Bishop Vail has still larger plans for extension when the Lord shall put it into the heart of Bethany's friends to provide him with the means. The Assistant Bishop has gone to St. Paul, Minn., to visit with his family a few weeks. He will return the latter part of August to resume his visitations with the first of September.

His family is expected in Topeka on the 1st of October, and will occupy the Bishopstowe.

MINNESOTA.

At the last meeting of the Board of Missions, consisting of the Bishop, Deans, the Rev. Messrs. Plummer, Millspaugh, Graves and Andrews and four laymen, it was voted that the twin cities, St. Paul and Minneapolis, have for each city a "Church missionary society" which shall have in charge the formation of missions which may eventually become parishes. Work has begun in Minneapolis under a board of managers consisting of all the parish clergy and one layman for each parish. The society has established three new missions. In two of them on the east side, there is a Sunday School and an afternoon service by the clergy in turn, in one or the other; on the west side is a large Sunday School. There is a great deal of interest manifested, the

people providing places of meeting requisite, and already negotiating as to lots for permanent structures. All the churches made an offering for the work on the first Sunday in August. At the same meeting it was decided to re-edit and print a little tract, "The Church and Her Ways," prepared by several clergy of the diocese, for use in preparing candidates for Confirmation. It will go out under the auspices of the Minnesota Board of Missions, and be furnished to clergymen at actual cost.

WESTERN MICHIGAN.

GRAND RAPIDS.—Mr. Richard E. Butterworth, of St. Mark's church, has given the noble sum of \$10,000 to St. Mark's Hospital. This was in response to an appeal published in the parish paper. At a meeting of the trustees of St. Mark's Home and Hospital, the rector and Dr. Geo. K. Johnson were appointed a committee to express to Mr. Butterworth the gratitude of the trustees for his great help and kindness, and their hope that he would lay the foundation stone of the new hospital.

PITTSBURGH.

The Festival of the Transfiguration was entirely ignored in the city of Pittsburgh proper, not a parish church opening its doors in response to the voice of the Church in General Convention assembled. At St. Mark's on the south side—a parish of poor working people—services were held by the rector, the Rev. Jas. G. Cameron, and the Holy Communion celebrated. At Emmannel church, Allegheny, (the Rev. Marison Byllesby, rector, being unavoidably absent), full Morning Prayer was read, followed by the Holy Communion, the Rev. Samuel P. Kelly being celebrant, with the Rev. Charles A. Bragdon serving as deacon and the Rev. Lawrence B. Ridgley as sub-deacon.

The Bishop has fixed the time for the meeting of the Southern Convocation at Meyersdale, October 5th and 6th.

CHURCH WORK AMONG DEAF MUTES.

There is need of a more general interest in the mission to our silent brethren. The 12th Sunday after Trinity is a peculiarly favorable day for the showing of this interest in the way of Church offerings and individual gifts throughout the country, because the Gospel for that day recites the miracle in which our Lord spoke the word *Ephphatha* to a deaf and dumb man.

The first school for deaf-mutes was founded seventy years ago in Hartford, Connecticut. Now almost every State has one. The national deaf-mute college at Washington is supported by the government. At length the school advantages were supplemented by efforts to bring deaf-mutes into pastoral relations after their graduation. In September, 1850, the Rev. Thos. Gallaudet, D.D., began a Bible class for adult deaf-mutes residing in New York and vicinity. They were earning their living in various ways and getting on fairly well in the battle of life, but needed pastoral care. Soon several were baptized, confirmed and received to the Holy Communion in old St. Stephen's church, at the corner of Broome and Christie streets. In thus administering to these afflicted brethren Dr. Gallaudet found he had a great advantage in the use of our Book of Common Prayer in addition to the sign-language. In their effect upon the in-

ner life of the deaf, signs to the sight correspond to sounds to the hearing. But it is a great help to the educated deaf-mutes to be able to read all the services in the Prayer-Book and the lessons in the Bible. The Church system was a revelation to them and they embraced it with great earnestness. The Bible class led Dr. Gallaudet to begin St. Ann's Free church in October, 1852, it being clearly understood by the hearing and speaking friends associated with him, that this church was providentially called into existence to be the spiritual home of the deaf-mute residents of New York and vicinity. St. Ann's has therefore always maintained one sign service every Sunday and frequent interpretations at other services, especially at the celebrations of the Holy Communion, one of the clergy using his voice and the other his hand. St. Ann's has received hundreds of deaf-mutes and their families to Baptism, Confirmation and the Holy Communion, and has been a comfort to them in sickness and trouble.

In 1859, having an assistant at St. Ann's, the doctor began to hold Sunday sign services in other cities. In October, 1872, "The Church Mission to Deaf-Mutes" was incorporated in the City of New York to promote the temporal and spiritual welfare of adult deaf-mutes. This society pioneered Church work among this peculiar people in various parts of the country. Providential circumstances now limit its operations to the dioceses of New York, Long Island, Albany, Newark, and the six dioceses in New England. In this district its missionaries, the Rev. John Chamberlain, the Rev. Anson T. Colt, and Dr. Gallaudet, are holding sign services in twenty-five different places. It has founded the Gallaudet Home for aged and infirm deaf-mutes on the Hudson River, between New Hamburg and Poughkeepsie. The churches and individuals in this district should send their offerings and gifts to the Rev. Thomas Gallaudet, Manager, 9 West 18th Street, New York.

The Rev. Henry Winter Syle is extending missionary services among deaf-mutes in the dioceses of Pennsylvania, New Jersey, Delaware, and Maryland. He is the pastor of All Souls church for the deaf in Philadelphia. His address is 2142 Vernon Street, and to him the offerings in his district should be sent.

The Rev. A. W. Mann is incessantly occupied in itinerating through the central, western, and northwestern dioceses. In eleven years he has held 1,568 services for deaf-mutes in 227 different parishes. Offerings for the support of this extensive mission should be sent to him, 82 Woodland Court, Cleveland, Ohio.

The Rev. Job. Turner is constantly engaged in holding sign services throughout the Southern dioceses. He finds that in his field deaf-mutes are more scattered than in other parts of the country, but he tries to meet them even though he can assemble but two or three in the smaller places. Offerings should be sent to him at Staunton, Virginia.

The Rev. J. M. Koehler is hard at work among the deaf-mutes of Central Pennsylvania, holding services in the principal cities and towns, and making many pastoral visits. From this diocese, offerings should go to 520 Spring Street, Reading, Pennsylvania.

The Rev. Thomas B. Berry, rector of Christ church, Guilford, New York, is doing all in his power for our deaf-mute brethren in Central New York and

Western New York. He has held several sign services for them, and in other ways has been a friend and pastor to them. He would be thankful to have more means to enable him to make his mission more effective.

The growth of Church work among the deaf-mutes of our country from the Bible-Class of 1850 has been remarkable. It has softened the prejudices which many relatives and friends of deaf-mutes had against the system of the Book of Common Prayer, and brought large numbers of them into our Communion. It has thus helped on the movement towards organic unity in Christendom, for which so many are hoping, praying, and working. This mission to deaf-mutes now enables us to say that the Gospel has been preached to all sorts and conditions of men. May the whole work be more effectively sustained from year to year, especially by the offerings of churches and the special gifts of individuals on the 12th Sunday after Trinity.

EARLY ROMAN INFLUENCE IN BRITAIN.

BY THE REV. R. W. LOWRIE, M. A.

One reason that this was slight was that the Romans had been the enemies of the Britons. And not only had they made war on their State, they had also upon their old religion. Druidism had been solemnly laid under the royal displeasure. By edict, Augustus, Tiberius and Claudius had all in turn made the adhering to it a capital offence. One of the objects of the last invasion of Britain was the annihilation of Druidism. No doubt it was as much in defence of their religion, as in that of their native land, that the Britons resisted as they did the invasions of the Cæsars. It was a part of British patriotism to be Druidic; to be otherwise, was to be a traitor.

Not that Roman Christianity sanctioned the violent deeds of the Roman emperors, but coming from the same quarter as the Roman arms, it was equally obnoxious. All that was Roman—language, literature, customs, arms, laws, religion—was suspected by the Briton. Like the Trojans who "feared the Greeks even when bearing gifts," the Britons disdained the Romans even when offering them the cross.

Now, the reverse of all this was true of Christianity as presented from the East; there was here no hostility of feeling to be overcome. But of this in another chapter.

Accordingly we find no traces of influence from Roman Christianity in Britain at all in the early centuries. If the British Church had been of Italian parentage, there is nothing more certain than that the Roman Church, would, as it is called, have "claimed jurisdiction," i. e., the exclusive right to govern the Church within that country, and to ordain clergy and make laws for it. When, in the sixth century, Roman influence did reach England, Augustine and his bishops did not hesitate to assert the right of jurisdiction, however unlawfully. If it had prevailed in the first and second centuries as it did in the sixth, there can be no doubt that the right to control the Church, make laws for it, etc., would have been claimed. The silence of Rome itself upon the subject is more than suspicious. She is not wont to be so maidenly and coy.

Again, we find in Britain, at a later period, certain Church usages and customs which could not possibly have been

of Roman origin. But of this, more further on.

If, now, any one inquire how Christianity came to grow and spread in the British Isles as it did at this early period, sufficient reason appears in the fact that Druidism and it were, at the same moment, sharing at the hands of the Roman State, a common hostility; and that both were, therefore, the more ready to coalesce under the weight of a common distress; in the fact before hinted at, of its transmission to the British Church from the East, and through a neighboring Church with which it was in friendly correspondence; and above all, in the divine origin of the holy mission of the Church upon earth; an origin which enabled it to spread without smiles from the great, or favors from even the imperial city, and which sped it on its way in other quarters, despite far greater hindrances than those it had to encounter in those Western islands.

Indeed, the Church spread in Britain not only without aid from Roman influence, but even more rapidly than in Rome itself, for Britain was the first of all Europe to embrace Christianity as her national religion, and this while Rome, the mistress of the world, was not only not converted, but was waging persecution after persecution against it.

So little had Rome to do, in her early days, with the British Church, that, at the coming of Augustine, in 596, the Bishop of Rome himself did not seem to know that the Christian Church existed in Britain.

Thus was the British Church independent from the very beginning.—Selected.

THE MAORIES.

BY THE BISHOP OF WELLINGTON.

I will venture this morning to depart from my usual custom, and ask you to let me direct your thoughts for a few minutes to what the state of the natives of these islands really was only a very few years ago—I mean within the memory of many now living. It is true these people had some good qualities. There was nothing mean or cowardly about them; they were independent and self-reliant. They were, however, under the influence of degrading superstitions. They were cannibals. They maintained slavery in its most abject form: the life of a slave was entirely at the mercy of his master. I have known a slave killed, almost before my own eyes—killed for the most trifling offence, and this without exciting any indignation. Infanticide, when I first came among them, was practised by parents apparently without any feeling of compunction whatever. I have known a newly-born infant to be buried alive by its parents. Human life was not valued very highly. My own life was once attempted by an enraged chief, when I was with difficulty saved from the strokes of his axe by the efforts of a youth, a relation of his, and his own daughter, who screened me from his violence, my offence being that I had interfered with a superstitious practice. But why do I refer to an almost forgotten fact? It is for the purpose of illustrating my subject. This very chief, a man who had been long noted for his reckless and violent conduct, who would have taken my life without hesitation, subsequently became a devout Christian, not only helping me by his influence with his people, but becoming a regular attendant at church and at the Holy Communion. When I administered the

Holy Communion to him in his own house a few days before his death, I found him in a peaceful frame of mind, strong in faith, patiently awaiting his summons to another world. A son of those cruel parents of whom I have just spoken is now the most efficient deacon in the diocese. I will mention one more, an old chief—a man of great influence, but remarkable for his restless activity—always in trouble himself, and giving trouble to others. He was converted and was baptized. He became completely changed, ceasing to trouble others, and desiring only to be at peace with all. He was visited very shortly before his death. He had previously taken leave of all but a few friends, having, as he said, done with this world. What fell from him was remarkable: "Hitherto I always thought Christ was in heaven looking down upon us here; but last night I obtained a new view of Him; I found that Christ is here below with His people, as well as in heaven, speaking peace to me."

It would require but little effort of memory on my part to recall many, very many, instances of similar faith in Christ having produced marvellous and lasting effects on the lives of converted natives belonging to that class of men and women apparently the most hardened. But it is needless to do so. I would rather confine myself to saying, that in hundreds of instances, I have known converts whose faith, and general consistency of life to the last, have satisfied me that their religion was the work of the Holy Spirit in their hearts. But perhaps a fact, which ought to speak for itself is, that the work of the Church among the natives in this diocese is—with the exception of two English clergymen—entirely carried on by the ministrations of native deacons and lay readers; the former, whose whole time is given to their work, receiving small stipends, and lay readers looking for none.—Church Gazette.

THINGS NOT COMMONLY KNOWN ABOUT THE EPISCOPAL CHURCH OF SCOTLAND.

I. The Episcopal Church of Scotland was once, like the Church of England, the "Established Church" of the country.

II. In 1688 it was dis-established and dis-endowed by William III, Prince of Orange, because its bishops and clergy refused to recognize him as their king, and remained firmly attached to their rightful monarch, James VII. (II. of England.)

III. Shortly afterwards, William III., having swept all the incomes of the bishops and dignitaries into the exchequer, appropriated those of the parochial clergy to those of the Presbyterian sect, and thus set up, on the ruins of the old Church, what is now legally termed the "Church of Scotland;" which derives all of its endowments from the plunder of the ancient Church.

IV. But the Episcopal Church, though in poverty and destitution, still continued to exist, and kept up with the most faithful and conscientious care the episcopal succession to the Apostolic ministry, thus providing for the continuance of the due administration, in the Church, of Christ's Word and Sacrament.

V. From 1746 to 1792, the members of the Episcopal Church (having always warmly supported the cause of James, commonly called "the Pretender," and Prince Charles Edward, against the usurping monarchs, and persisting in

the refusal to recognize as king any one of the House of Stuart) were placed under the most severe penal statutes; it was made illegal for them to possess any churches or chapels; those which had remained in the country districts were ruthlessly burnt; those in towns were ordered to be pulled down at the expense, if not with the hands, of the Episcopalians themselves; all public service was forbidden; more than four persons, besides the family, were not permitted to meet for divine worship in any house, the penalty incurred by the officiating priest for disregard of this prohibition being, for *first* offence, six months' imprisonment; for *second* offence, transportation for life.

VI. During all this time, the Church of England raised not a single voice of remonstrance against this cruel persecution; and thus, though herself in spiritual communion with the Episcopal Church of Scotland, tacitly approved of it all.

VII. Notwithstanding the malice of the enemies of our Church, and the indifference of those who should have been her friends, the bishops in Scotland, in 1784, consecrated Dr. Seabury as the first bishop of the American Church. The consecration took place secretly, in the upper room of a house in Aberdeen; and through that act, done by the venerable Prelates of our Church in their hour of bitterest adversity, the Episcopal Church of Scotland became the mother-Church [of the Episcopal Church of America, now the largest portion of the Anglican Branch of the Church Catholic.

VIII. In 1792, the penal statutes were relaxed; but through the bitterness of the persecution, the clergy had been reduced to forty, and the bishops to four, where, a century before, there had been two archbishops, twelve bishops, and 1,000 clergy. There are now seven bishops and about 230 clergy.

IX. Thus the Episcopal Church of Scotland has continued to exist until this day; now (thanks be to God!) in freedom from persecution, but yet crippled on all sides by her poverty; sorely wanting men to labor in her fold; and (without which men cannot be maintained) money: She humbly asks, and gratefully receives, the offerings of the faithful to assist her in witnessing for the "one faith which was once delivered to the saints;" it is her *work*, under the Divine blessing, to win back the people of this country, from the various conflicting forms of Presbyterian and Calvinistic error, to the "faith of their fathers." The Episcopal Church is, therefore, what it claims to be, "The Old Church of Scotland."—*Irish Ecclesiastical Gazette*.

CONCERNING EARTH-QUAKES.

PAST UPHEAVALS—SOME PRE-MONITIONS.

BY THE REV. A. T. PIERSON, D. D.

Mysterious shakings of the earth occur from time to time, originating in the interior and moving with a wavelike or undulatory movement. These are more frequent in the "volcanic belts," the principal of which borders the Mediterranean, and another of which is in the Atlantic, near the equator and midway from Brazil to Guinea, but are liable to occur in any country or district. Some are so extensive that they pass from hemisphere to hemisphere, and one-eighth of the entire surface of the earth has been involved, and some say the whole globe, and so frequent that

probably every day witnesses to such disturbances at some point of the earth's surface.

Some countries may be called "Lands of Earthquakes," from the frequency of such visitations. Calabria, in South Italy, has been the scene of repeated and terrible earthquakes. In one case the disturbances continued for nearly four years, 1783 to 1786, one hundred years ago. The first of these years witnessed 949 shocks, 501 of which were of the first degree of force. Constantinople has been shaken for forty days.

In the year 63 A. D., an earthquake destroyed Herculaneum and Pompeii, which cities sixteen years later were buried underneath the ashes and lava of Vesuvius. In 115 A. D., Antioch in Syria was wrecked during Trajan's visit. In 458 it was again shaken; but in 526, the worst of which history tells us took place. Large multitudes were there at the festival of the Ascension, and a quarter of a million people are said to have perished. Sometimes the quaking is a mere tremor of the surface, sometimes great chasms are opened in the earth, swallowing up villages, cities, or even mountain ranges.

In 1755 Lisbon was visited by an earthquake of very peculiar terrible-ness. It began Nov. 1. A rumbling noise, quickly followed by a shock, and the main portion of the city fell. Sixty thousand people perished in six minutes. The sea was driven shoreward in waves fifty feet high; hills and mountains were shattered, and the wildest confusion prevailed. A splendid marble quay had been constructed just before, and crowds of people took refuge upon it; but it sank suddenly, carrying down with it all who were upon it, and the waters engulfed with them boats and ships forever from sight six hundred feet below. A stretch of country equal to four times the size of Europe was affected by this earthquake.

In 1811, at New Madrid, Missouri, occurred an earthquake whose shock extended over three hundred miles in length, from the mouth of the Ohio to the St. Francis, the line of direction being southeasterly. The country is still known as the "sunk country." These shocks continued until the destruction of Caracas, the capital of Venezuela, and built on the declivity of a mountain, 3,000 ft. above sea level, on March 26, 1812. It was a heap of ruins in a moment, and 12,000 people were buried under the ruins.

In 1822 in Chili, an area of 100,000 square miles was permanently thrown up from two to seven feet; in 1692, in Jamaica, a thousand or more acres of land sank in a moment, the capital, Port Royal, with it, and the sea rolled over the sunken land, driving ships over the submerged buildings; and in Java in 1772, a large district fifteen miles by six, sank, including the volcano Papandayang, forty villages and 3,000 people.

No calamity to which mankind is subject is so terrible and disastrous as an earthquake. Property and life are alike at risk, and there is no escaping. Comparatively unheralded, the danger is not avoidable, and but few precautions avail. Unspeakable terror seizes hold of the people, creating a panic.

There are usually premonitions of an earthquake.

1. Atmospheric. The air is usually sultry and sometimes sulphurous and stifling; it appears to have a peculiar electric quality, producing faintness, dizziness, nausea; and even brute animals seem to have an instinct of danger, howling as in terror, and running about wildly, or lying as in stupor. The

air is hazy and thick—the sun appears fiery red; the winds are violent, but suddenly sink to dead calms; torrents of rain may fall in unusually dry localities; there is an ominous stillness at times like the hush of death.

2. Audible. Murmurs and rumblings, at first more distant and faint, then nearer and louder; though at times earthquakes occur with a sudden explosive peal and upheaval, like a lightning bolt from a clear sky.

The movements of the earth are sometimes vertical, sometimes horizontal, and sometimes gyratory or circular and spiral; these latter are much the most destructive. The shocks may come singly, or in succession, and at longer or shorter intervals, with varying degrees of violence, there being no known law to guide them.—*Christian at Work*.

MOSCOW'S GREAT CATHEDRAL.

WHAT must, without doubt, be conceded as the most magnificent church edifice in the world is the great cathedral at Moscow, "the church of St. Saviour," recently completed there.

The foundations of the church are of Finnish granite, and the whole edifice is faced with marble, the door being of bronze ornamented with Biblical subjects, and lined with oak. The principal entrance measures 30 feet high by 18 feet broad, and the two doors weigh 13 tons, the total cost of all the doors being \$350,000. The building is erected in the form of a Greek cross, three of the broad ends of which form the corridors, lower and upper, surrounding three sides of, and open to, the central square, or temple proper, while the fourth end is occupied by the altar and its appurtenances.

The total cost of all the marble in the building exceeded \$2,000,000. Lifting one's eyes, the galleries are seen to contain 36 windows and the cupola 16, all of which are double, with frames of bronze. Round the cupola is one row of 640 candelabra, placed there at a cost of \$120,000, with a second row of 600, costing an additional \$60,000. There are 4 lustres weighing 4 tons each, and the total number of candles to be lighted throughout the building is upward of 3,000. At the top of the cupola is a painting by Professor Markoff, representing in colossal proportions the first person of the Blessed Trinity as an old man with the Infant Jesus. The height of the figure is 49 feet, the length of the face 7 feet, and the height of the infant 21 feet. Also, below the cupola are a number of figures of Apostles and Fathers each 21 feet high. "Great expense has, of course, been lavished on the eastern end of the church. The cost of materials and workmanship for the altar space, apart from the icons of sacred pictures, amounted to \$150,000. In this part of the church are some of its most remarkable paintings, most, if not all, by Russian artists. The structure of the altar screen is a departure from the traditional Russian type, for instead of a tall, ugly blank partition, half or two thirds of the height of the church, hiding the eastern end, the screen of St. Saviour's is low and elegant, and throws open, except for a few feet above the floor, the whole of the sanctuary. This princely cathedral was erected at a cost of \$12,000,000, and is said to be capable of accommodating 10,000 worshippers, and which from its first conception has been built in a single lifetime.—*Brooklyn Magazine*, for June.

PRAISE.

BY J. P. BURGE.

O Lord, to thee
I bend the knee;
Grant it may be
Humility
Which leadeth me.

I see the power
Each day and hour,
In thy rich dower
Of sun and shower—
Of bud and flower.

I feel Thy might
In each delight
Of touch and sight
Both day and night—
Or sad, or bright.

Ancient of Days,
Thy works amaze!
Enwapt I gaze,
And chant Thy praise
In grateful lays.

Dare to do right, dare to be true,
You have a work that no other can do:
Do it so nobly, so grandly, so well,
Angels will hasten the story to tell.

DISCIPLINARY STUDY.

BY THE REV. MORGAN DIX, D. D.

From a sermon before Trinity College.

Let us think, for a while, of the value of disciplinary study. Neither on that point have the old ideas been abandoned here. And it is well for you that it is so; for while there are limits within which the power of election may be safely conceded to the student, the concession of a liberty of choice, without reserve and without discrimination, amounts to the destruction of sound scholarship, full culture, and thorough development; it is the destruction of what men of culture have held and must hold most precious, to gratify the whim or encourage the laziness of ignorant and self-willed youth. Whosoever they be, who in the providence of God, are in trust with educational interests, let them take heed to that modern mania for what is commonly known as "the elective system," and see they order themselves soberly and rationally in their walk; nor let them be unsettled by the impatience of the age, nor degraded by surrender to a competitive spirit, which, though in place in trade and commerce, ought to be banished with disgust from institutions of learning.

I affirm that no man ever came to anything great without discipline; I affirm moreover that it is expecting too much of average young men to ask that they shall inflict discipline on themselves. Education to amount to anything must be disciplinary; nor can it cease to be so until discipline has accomplished its perfect work. In our country it would be but cheerful optimism to say that the time when discipline may be safely dispensed with concurs with that of entrance on college life; few, very few, are they, who during the school-boy years have been so thoroughly trained in the intellectual gymnasium that liberty may be safely given them at the threshold of the college lecture room. The time comes, no doubt, when a man is ready to choose his life work. But it does not come at 14 or 15 years of age; it does not come until he has viewed the general field of action and tested himself sufficiently to know his powers. We suffer much under the glamour of that long polysyllable "university." I fear that it is likely to become a name without a truth; a specious fallacy. In

the German universities men have freedom; but it must be remembered that they are men and not boys; and that, before entering the university, they have been subjected to a drill, a discipline, such as many of our undergraduates never dreamed of in their frolicsome years of childhood. It is impossible to dispense with that preliminary discipline; and I see not where it is to be had among us in the absence of thorough gymnasia, and in the laxity of entrance examinations, unless we provide for it during a part, at least, of the undergraduate collegiate course. The governing body in this institution have wisely introduced the elective system; but let us hope that they will with equal wisdom guard against its abuse. Absolute freedom of choice, unlimited power of election, ought not to be granted to the neophyte; nor till the right sort of men desire it. Let him show himself, under rigorous examination, to be the possessor of qualities which discipline only can develop; let him show himself to be so well grounded on the old foundation of classical and mathematical studies, that he is ready to acquit himself like a man on any path which he may select; and then let him elect, not one thing here and another there, but one life, one group, one well-defined round of honest work; and, having so made choice, let him be kept up to the mark set; to such election, no objection should be made. But to throw open your doors to every inexperienced and thoughtless youngster, and say: "Come in, choose what you like best, do exactly as you please; stay here four years, and you shall have your degree of Arts, though you may not be able to construe a line of Latin or Greek, nor solve a problem in mathematics, nor answer a question in physics, psychology, or philosophy"—this, I say, would be to make your educational course a farce, and to strike a blow at the cause of liberal education, which, if not parried by the defenders of the old learning, might do that cause to death. Nor let me omit in this connection to repeat the words of the rector of the University of Berlin—words which ought not to be forgotten, which no man in this land of experiments and novelties must be allowed to dismiss with the customary contempt for experience—"that all efforts to find a substitute for the classical languages, whether in mathematics, in the modern tongues, or in the natural sciences, have been hitherto unsuccessful." If unsuccessful hitherto, they will be, we may venture to predict, as unsuccessful hereafter. If we lose what can only be acquired by the diligent study of the classical tongues of Greece and Rome, "there is nothing," to use the strong words of President McCosh, "there is nothing in what is called our modern education to make up for the loss."

I would not speak on this subject as an impracticable conservative; neither would I be led on to rash conclusions from admitting certain facts. There are two facts which must be apparent to any one who will take even a moderate degree of trouble to inform himself: First, that the range of the subjects of study has increased enormously within the past half century; and, secondly, that the average age of graduation in our colleges has advanced. That means: First, that it is impossible to cover in a college curriculum all the branches of learning to which the attention of our youth is called; and, secondly, that there are more men, and not so many boys, in our college classes. These are facts; they must be taken into the account in

framing courses of study and giving freedom to the student to select his special line. But there are other facts which those facts do not alter; there are the facts of human nature, of the constitution of the mind, of the effect of certain agents in the development of the powers and the formation of character. Widely as the horizon may expand, man is still man, and young men are but young men after all. Religion still holds its place, the polar star in the firmament; discipline is still a necessity in the formation of high and noble character; classical learning is still the condition to full culture. To admit all the facts and to arrange our educational systems upon them as a basis, is the greatest problem now presented to intelligent and conscientious men. We see not how that problem is to be satisfactorily solved, unless under inspiration from above, such as is vouchsafed, in the Gospel, to Christian men.

Believing these things, we must also believe that there is a sure future for our Church colleges, and for all colleges in this land which stand on a Christian basis, which are not neutral as between God Almighty and the all but almighty devil, which are not given to experiment nor ready to remove with contempt the landmarks which the fathers set. And this brings me to another point on which I would add a word or two. It is a surprise, and a reproach, that Churchmen take so little interest in those institutions which are the outcome of the system in which they profess to believe. How trite the observation, how often is it repeated, that the wealth of Churchmen, if duly and conscientiously applied, in a fair proportion to the development and edification of the works of grace, would make our Church institutions of all kinds within a twelvemonth the best equipped, the most efficient in the land! And yet we halt or lag far behind; as if the victims of some strange mental or moral delusion, Churchmen are found lavishing their gifts in every other direction, and thinking last, or never, of their own.

There is no explanation of it short of this: that the Church idea is absolutely wanting, that Church principles are as a sapless stalk in a frost-bitten field, that the glamour of the world has fixed the eyes and detains them from the sight of what it most concerns a man to see. We may deplore this strange condition; let us not criticise it too confidently, lest the tables be turned on ourselves. That dreadful inconsistency to which I refer, runs alas! through most of our work in this imperfect world; it is found in our personal religion, and in every department of the active life. To profess one thing and do another; to fill positions without discharging the duty which they entail; to have trust funds, but waste them or fail to administer to the best advantage; to say that we believe in God while yet we love the world, his enemy; to profess attachment to the Church, yet never do one thing in all our lives to promote her interests; these, unfortunately, are the unhappy contrasts presented in many a career. But in the particular point of liberal patronage of Church institutions, a better day must come and better counsels. There is a future for them; we believe it, because we believe in the strength of our principles and the divine origin of the system of the Church. The day must come (pray God it be not far off), when neither university, college nor school, nor hospital, home, nor any other institution based on the rock of the faith and founded under the ben-

ediction of apostolic hands, shall lack what is needed to make it prosperous, strong and secure. To doubt this would be to abandon our belief in the common sense of Churchmen and in the truth of the professions which are uttered by their lips and ought certainly to have a correspondent substantial reality in their hearts.

BOOK NOTICES.

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

THE MYSTERY OF BAR HARBOR. A Melo-dramatic Romance of France and Mt. Desert. By Alsop Leffingwell. New York: G. W. Dillingham. Pp. 207. Price \$1.

"The Mystery of Bar Harbor" is the name of a very entertaining little extravaganza with considerable plot and much brightness of expression. The interest of the story lies chiefly, as might be expected from its name, in its sensational character. The sensation, though, is amusing without being harmful, and its extreme improbability, shown at every point is, evidently, a part of the design of the author, and perhaps only adds to the charm. The most evident fault of the book is its technical errors, such as "Lady Lydia was a women," and others not capable of so charitable disposition as this, perhaps, may be.

A SUMMER IN ENGLAND (1886) WITH HENRY WARD BEECHER. Giving the sermons, lectures, and addresses delivered by him in Great Britain during that season. Also an account of the tour, expressions of public opinion, etc. Edited by James B. Pond. With photo-artotype portrait of Mr. Beecher, and seven pages fac-simile of manuscript notes for his address to theological students City Temple, London. New York: Fords, Howard, and Hulbert. Extra cloth, gilt to \$2.

Our heart always warms to Mr. Beecher whenever we read him. Even where we cannot agree with him, his genius presents so good a reason for his view that it is only upon reflection that one's mind recovers its balance, and asserts its prior and well-grounded conviction. This volume, compiled as a memorial of his last trip through England, abounds everywhere with the charm and witchery of his eloquence. Mr. Beecher went to England under an engagement with Mr. James B. Pond to lecture during the summer of 1886. This volume is devoted chiefly to a record of his sermons, and addresses and lectures. The portrait taken last year shows the face of the great man as many of us saw it last, full of the strength and intellectual life which appeared in every line.

STUDIES IN MODERN CHURCH HISTORY. By Justin A. Smith. D. D. New Haven, Conn.: James P. Cadman. 1887. Pp. 349. Price \$2.00.

The title of these lectures, which were delivered in the Baptist Theological Seminary at Morgan Park, Ill., is misleading. They are not studies in Church history at all, for the Greek and Roman branches of it are ignored, and the Anglican branch is quietly dismissed in fifteen pages. They are rather studies of the rise and influence of Calvinism in religion, philosophy, literature, science, and modern life, and also treat of some modern sects that have come into being since the Reformation. The author seems to have got hold of the true idea of the continental Reformation, which he happily says ought to be viewed as a Revolution, when old things were upset and a brand-new beginning was made in the religious and social world. The old everlasting Gospel was outworn, and the teaching of the doctrines of Calvinism was substituted for it, which pernicious and mischievous teaching has continued to permeate so much of the religion and philosophy of our own day that we are often tempted to wish that John Calvin had never been born. Of course, the

principle of Denominationalism is defended, although it is admitted that when it runs into sectarianism (the difference between the two is not made clear to us) "it becomes narrow, mean, and mischievous." The remaining seven lectures treat of Presbyterianism and Independency, the Baptists, the Episcopacy, Modern Mystics, Skepticism, and Evangelism. The author has invented a convenient distinction for the denominations, between their history as such and their antecedent history when their principles may have been held by some sectarians somewhere or other on the face of the globe. It is rather amusing to be told that there are numbers of the English clergy who have not the dimmest idea of experimental Christianity, and no knowledge of theology, and to find that this lamentable ignorance of piety and theology is due to "the pernicious innovation which substituted the sprinkling of an infant for the Baptism of an adult believer!" The Unitarian will doubtless be gratified to learn that the movement of his denomination is also directly attributable to "the unscriptural practice of infant Baptism." With regard to the Baptists, although the history of their denomination cannot yet be traced back of the Revolution of the 16th century, the suggestion is ventured that their "ancestry goes upward along a line of descent" perhaps through the sects of the Albigenes and Paulicians, a source which hardly appears to us to be an occasion of much satisfaction or pride. The lectures are written for the most part in a pleasant and kindly spirit, but the author does not seem to have any idea of the Church as an organic whole, with a divinely-constituted government, a revealed deposit of faith, and an historic life running back to the days of our Lord and His Apostles.

HARPER'S Franklin Square Library, issued weekly. Price 20 cents.

- DISAPPEARED. By Sarah Tytler.
- AMOR VINCIT. By Mrs. Herbert Martin.
- CHOICE OF CHANCE. By Wm. Dodson.
- A LOST REPUTATION. A novel.
- THE PRESENT POSITION OF EUROPEAN POLITICS. By Sir Chas. Wentworth Dilke. Reprinted from the *Fortnightly Review*.
- 99 DARK STREET. By F. W. Robinson.
- V. R. A novel.
- JACOB'S WIFE. By Adeline Sergeant.
- THE HOLY ROSE. A novel. By Walter Besant.
- THE O'DONNELL'S OF INCHFAWN. A novel. By L. T. Meade.
- PRISON LIFE IN SIBERIA. By Fedor Dostoleffsky. Translated by H. Sutherland Edwards.

The Church Eclectic for August, contains the following: The Rev. Dr. A. D. Cole, "Pomfret"; "Some Thoughts on the Church Hymnal," Rev. G. S. Meade; Mr. Gratacap's "Philosophy of Ritual," Rev. C. A. Jessup; Canon Hole on the proposed Church House, speech at Nottingham; "The Temperance Issue," The London *Guardian*; "A Popular Church," by Rev. Pelham Williams, D. D.; "Egyptian Christianity," *Church Quarterly Review*; "The Royal Jubilee," summarized from *John Bull*; "Miscellany."

MR. THOMAS WHITTAKER has in course of publication "A Complete Manual of Sunday School Instruction." It is an adaptation of Sadler's Church Teacher's Manual by the Rev. E. L. Stoddard, and is intended for both older and younger scholars, the questions for both being within the same covers. It is published in three parts at ten cents each. It bids fair to fill a "long-felt want" of an adequate book of instruction for Sunday schools. The clergy and teachers will heartily welcome it.

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

WE have the assurance from those who have examined into the matter, that the Egyptian Exploration Fund is a worthy cause and is doing a good work. Many of our most noted public men are regular contributors, and express great satisfaction with the results, archæological and biblical, so far attained. Dr. Howard Crosby suggests that it is now practicable to secure a hundred patrons who will annually contribute \$25 each, in addition to the smaller subscriptions heretofore received. The Rev. Dr. Winslow, 429 Beacon St., Boston, is the American vice-president.

AN English surgeon claims to have discovered the cause of clergyman's sore throat. No other speakers are affected in this way, and he has come to the conclusion that the malady is induced by speaking *down* to a congregation from an elevated pulpit, thereby depressing the vocal organs and causing irritation and congestion. If clergymen would hold the head erect and speak *up*, they would never have throat trouble and even if already suffering to some extent, they may cure themselves by speaking in a right position. There are bad habits of phonation, breathing, etc., which a good teacher can easily correct, but the bending forward of the head and hanging over the sermon while reading it, is worst of all, and any man can correct himself in it.

IF the lightning of the law keeps on striking in New York and Chicago the air politic will soon be cleansed. The danger is, however, that public opinion will be appeased before the ranks of rascality are decimated; and though the rats may run to their holes while it thunders, they will be out again after the storm clears away, as hungry if not as bold as ever. While the recent convictions of thieves in high places brings reassurance as to the stability of our

institutions, the incident revelation of venality among tradesmen as well as of corruption among trustees, is most disheartening. It weakens one's hope for humanity to hear of the large number of merchants as well as public officers who are implicated in these iniquities, and for gain have given themselves to stealing and perjury.

A CATHOLIC SPIRIT IN MISSIONS.

The respected correspondent whose letter on "The Troubles in Shanghai" we publish in another column, seems to have misunderstood the principle upon which the criticism of THE LIVING CHURCH was based. He assumes that our objection to the "ruling" of the Bishop of Shanghai was on account of its being opposed to some "advanced" doctrine or usage. He is mistaken. It is not a question of High Church or Low Church, but of toleration and fairness. Our missionaries have rights as well as other clergy. We have always conceded to Low Churchmen in the missionary field the liberty to which they are entitled by rubric and canon. We have not clamored for their removal or admonition, though they performed their services and fashioned their surplices very low; nor have we criticised the Board for its perpetuation of the old *regime* in the foreign field. We should certainly challenge the right of Bishop and Board to compel the missionaries to wear colored stoles and to cut their bread after a prescribed pattern. Our sance is the same for the goose as for the gander.

Our correspondent seems also to have put a construction upon the Bishop's letter which it will not bear. He says that "any one knows it is not a question of petty externals," that what the admonition touches is "Eucharistic adoration." Even if it were so, we should consider the admonition exceedingly unwise. If such action were sustained by the Board and the Church at large it would signify that our missions are conducted in a narrow and un-Catholic spirit. It would be a partisan management which would tolerate Zwinglian laxity and at the same time curtail the liberty of priests who teach no more than the orthodox Lutheran doctrine of the Sacrament. But it is not so. The Bishop's admonition is an endorsement of the complaints of "an old Protestant minister" in China; and a more trifling array of "petty externals" than his jeremiad sets forth, it would be difficult to compose.

In this admonition of our missionaries respecting a harmless and reverent ritual, there are, as we said at first, graver issues than those which effect the individuals concerned. Are our missions to be administered

upon catholic or upon partisan principles? Must we have as many missionary organizations as there are schools of thought in the Church? Must our missionaries be selected with reference to their subservience to party interests, and be paid to say "Shibboleth"? Or shall we give to our missionary priests the liberty conceded in parochial work?

We deprecate the revival of the old partisan spirit in missionary work. We thought it was dead. This occurrence in the China mission distresses us because it seems to open up the old issue; and right after it comes the letter from the Bishop of Western Virginia suggesting a revival of the partisan work of the Church Missionary Society. He is whetting a sword which cuts both ways. We have before us a letter from an influential layman in New York, advocating the formation of another missionary society to sustain our mission priests in the exercise of their lawful liberty. We are unqualifiedly opposed to this tendency to disintegration in missionary work. We believe in our missionary agency, and we trust that our present missionary board will realize the gravity of the situation and so act as to restore the confidence of all parties, even if they do not please all partisans.

It will be pitiful indeed if when a contribution for missions is asked an assurance must be given as to whether it goes to sustain a High Churchman or a Low Churchman. Chicago, in its decade of misfortune, may have given little to missions, but surely no Churchman of Chicago ever stipulated that his offering should be devoted to partisan use. The little that has been given has been given for Christ and His Church without a question as to the color of stoles or the length of surplices.

"FORBEARING ONE ANOTHER."

"The Golden Rule," as a precept, is very popular in the world. We remember it as one of the first copies that we wrote, after making the customary straight marks and pot-hooks. No sermon or editorial that we have read since, has made such an impression on our mind: "Do unto others as you would that they should do to you." Perhaps we have forgotten the exact phraseology, but that was the idea. We have heard it many times since, phrased in a variety of ways, and it has lost none of its charm.

The world admires the precept, but its practice generally reads: "Do unto others as they do to you." In their scramble for lucre, place and power, men forget the Golden Rule, and the Sermon on the Mount. They push on with ambitious energy, for the prize, regardless of the

wretchedness that is wrought by their self-assertion, as they ride on to victory over the ruined reputations and fortunes of other men. There are extreme cases, it is true. The number of hard-hearted, pitiless and utterly unprincipled men, is comparatively small.

But, like all other human infirmities, this spirit of intolerance, this disregard of the feelings and interests of others, is widespread and very prevalent. While it does not often manifest itself in heartless and cruel injuries and flagrant wrongs, it is evident on every side in petty tyrannies and impatient resentments, which embitter the lives of thousands that deserve more considerate treatment. It magnifies faults, withholds sympathy, discourages well-meant efforts; it is arbitrary, exacting, censorious, selfish.

"Forbearing" is distinctively a Christian virtue. Even natural affection does not attain unto it. St. Paul was constrained to exhort fathers not to provoke their children to wrath; and how often does he dwell upon the need of gentleness, long-suffering, and patience! It is in all the Gospels, in all the life and teachings of our Lord. To be tender-hearted, considerate, magnanimous, is to be very near to the spirit of Christ. To be censorious, exacting, harsh and intolerant, is inconsistent with the name of Christian.

We need more of the spirit of forbearance, all of us. We are too apt to think our own way the only right way, our own views the only correct views, our own conclusions the only reasonable conclusions. We are disposed to repudiate and disparage everything and everybody that is not in harmony with us and our plans.

We need not go to the "world" to see this most unlovely element of human nature illustrated. We may see it in many Christian families, where the daily life of its members is made wretched by arbitrary exacting, rude rebukes, and petty fault-finding. Children are provoked to anger and discouraged by the unreasonable requirements, harsh punishments, and arbitrary rule of parents. Wives are wounded by the rough impatience of husbands, and husbands are irritated by the petulance of wives.

It appears in the parish, often, in one form and another. It is the ugly fiend of intolerance that drives many a worthy rector from his charge, or makes it impossible for him to win success. His least faults (and who has not some) are magnified into gigantic evils, his little mistakes into mountains of error, and it seems as though he could not do anything against which some criticism would not be hurled.

The rector is not always free from this failing, and even bishops may

take heed lest they fall into it. If it is a most dangerous and damaging fault in the people, how much greater in the priest! They that bear rule for the Lord should take heed that they do it in the spirit of the Lord. They should not "strive." They should rebuke with all loving patience. They should bear with all gentleness the faults of their people, and suffer wrong, if need be, as they have Christ for example. It is a sad spectacle, the bishop or priest angrily opposing himself to the obstinate ignorance of his people. It is possible to be angry and sin not. It is sometimes needful to rise up in wrathful rebuke of sin; but it is never needful or right to treat the sinner with impatient scorn, and to manifest a petulant and irritable temper. "Forbearing one another in love," is the rule for priest as well as people.

Surely, we should hope, we might expect, that the spirit of intolerance would be absent from the general administration and affairs of the Church. Yet, even now, this weakness of human nature exists to mar the perfect work of the Spirit of God. It is not to be wondered at, perhaps it is not to be deprecated, that we have parties or schools of thought in the Church. It is only a sect, and a very new sect, that has them not. But it is to be deprecated that they do not practice mutual forbearance. It is one of the greatest hindrances to our work, that we spend so much of our strength in differing. It is all a matter of "conscience," of course; so is all intolerance everywhere, and so it has always been. Intolerance is born of a tender conscience and a narrow mind. Forbearance is born of a tender conscience and a mind enlarged to comprehensive views. The one is the companion of conceit; the other, of humility.

THE LIVING CHURCH would avoid the appearance of sermonizing, but it cannot refrain from commending this text to Churchmen of all schools. Let it not be forgotten, in our zeal for our side of the Lord's house, that the other side may be equally near to the Divine Presence. Let all bitterness and wrath and clamor, and evil speaking be put away from us, remembering that we are brethren, and are all working for the same Holy, Catholic, and Apostolic Church. If there are excesses or defects, on one side and another, let them be corrected by kindly counsel, rather than be assailed with iconoclastic fury. It becomes us all to deal cautiously and forbearingly with the supposed faults of our neighbors, not only because we would have the same measure meted out to us, but also because sometimes those faults are proved to be, in the end, virtues that we were too ignorant or obstinate to recognize.

PRIVATE CONFESSION.

QUIET OBSERVER in *The Lutheran*.

Among the questions which agitated the Church during the Reformation period, few topics were touched upon more frequently than the matter of confession. The discussion, however, did not hinge upon the terms employed to designate it, but rather upon the significance attached to it. That confession of sin was essential to absolution, no one denied. That the usage of private or auricular confession should be retained—we use the term in its native sense—no one questioned. What, then, was the ground of dispute? A hasty glance at the subject has enabled us to glean the following:

1. Rome claimed that confession to the priest is of divine right. The Reformers said: "Confession is of human right only," i. e., it "is not commanded in Scripture, but has been instituted by the Church."
2. Rome insisted that such confession was necessary for the remission of sins. The Reformers taught that "human traditions are not acts of worship necessary for justification."
3. Rome held that no sin is remitted which has not been confessed to the priest. The Reformers affirmed again and again that "the enumeration of all offences is not necessary in confession."
4. Rome demanded the recital of each and every sin together with all its attendant circumstances. The Reformers disclaimed the necessity of any such "precise enumeration," and urged nothing more than a general confession.
5. Rome asserted that if a single sin were omitted, even though it were confessed to God, still it would not be forgiven. The Reformers, on the other hand, encouraged confession of sin "before God, the true Judge."
6. Viewed in the light of the decrees of Rome, the confessor is a judge appointed by God to pronounce judgment according to the extent of the sin confessed. Under the Lutheran system, "the ministry of absolution is favor or grace, not a judgment or law."

* * * * *

But why should private confession according to the Lutheran idea be retained? Not only in view of what it is in itself, but also because it furnishes special opportunity—

1. For instructing the uninformed with respect to the chief part of confession—absolution, to wit, that it is granted in God's stead and is God's voice.
2. For encouraging the weak, showing them how the life is to be amended and certain sins are to be avoided and shunned, etc.
3. For giving counsel in doubtful and difficult cases such as may arise in the every-day life of the Christian, and call for wholesome Christian advice.
4. For affording consolation when the conscience is burdened by any particular sin, which the public confession does not definitely reach.
5. For administering proper discipline in retaining sins to the impenitent so long as they do not repent.
6. For such other general or special improvement as the times and circumstances demand and justify.

Such being the nature and worth of private confession and its counterpart, private absolution, the language of The Apology is altogether appropriate and rather significant: "Wherefore it would be wicked to remove private absolution from the Church. Neither do they un-

derstand what the remission of sin or the power of the keys is, if they despise private absolution."

Private confession may be "an offence to the eyes and ears of our nineteenth century Christianity," as the *little friar* in the *Observer* puts it. Then all the worse for the intelligence and depth of the Christianity of the nineteenth century. For if private confession as set forth in the Lutheran Symbols be so offensive to the nineteenth century Christianity as to stand, in its eyes, for "shame and abomination," then are we justified in saying that the nineteenth century Christianity is a synonym for blindness and bigotry; nay, more, that type of Lutheranism which designates private confession as "an offence to the eyes and ears of our nineteenth century Christianity," is itself an abomination to the Church whose name it usurps, whose doctrines it defames and whose usages it ignores.

On the other hand, we have little sympathy with that compromising spirit which would substitute the word "personal" for "private." All confession is personal, whether it be private or public. The privacy or publicity of a thing does not affect its essence. It is true, the public is made by several in common, and from the nature of the case is general; the private is made *unter vier Augen*, and, therefore, as a rule, is particular—private, perhaps, that it may be particular. Their meaning and purpose, however, are the same; their complement the same, viz., Absolution. Why there should be any confounding of terms, we fail to understand. What danger there could possibly be in retaining the word "private," we fail to foresee. Need we fear reproach from without? Let the detractors of our Church brand us as they please; we have a life distinctively our own and not in the least dependent upon the fickle fancies of men. Do we fear misunderstanding on the part of those within? Out upon our ministry, if it fails to instruct our people in all that pertains to the doctrines and practices of our Church. What if the name "private confession" be unsavory to those without or unintelligible to those within? That furnishes no good reason why we should drop the expression or substitute a modern term. We are not to cater to the tastes of the unregenerate world; neither are we to be subservient to the notions of particular sects or the prejudices of those of our own Church who—perfect paradoxes that they are—become exceedingly broad and charitable as they mildly survey the teachings of other Communion, but show themselves supremely narrow and uncharitable as they suspiciously scan their own confessions.

There is, on the contrary, every reason why we should retain the terms in current use and which every well-instructed layman should understand, and point with becoming pride to that conservative spirit of the Reformation which preserved to us all that was pure and wholesome in the Church. If to discard a thing were a wickedness, surely, to cast aside its time-honored name would be a lasting reproach. Besides, what endless difficulties would arise in view of the frequency with which the word "private" occurs throughout the symbolical writings of our Church! What an explaining away of things would be necessary! What an elimination of ideas and general iconoclasm would result! Why, it would discount, by many odds, the expunging fever of "definite platform" days. Away with all such gnat-straining demonstrations.

Better, far better, retain the historic language of the Reformation, teach the people what that language means, and then, along with the name "Private Confession," make proper efforts for the wholesome use of the thing itself, so that we can truly say with the Reformers: "Confession is not abolished in our churches."

THE CRUISE OF THE ARGO.

V.

MARQUETTE, July 22, 1887.

DEAR LIVING CHURCH:—

On Monday, July 11, we weighed anchor at an early hour and sailed for Mackinac. M. says he doesn't see the use of weighing the anchor so often, though it weighed less at Harbor Springs than it did at South Manitou, where it took a half hour to break it. As the language of sailors goes, the anchor is a much-abused friend. It is let go, weighed, dragged, hove, broken, fished, catted, and maltreated in a variety of ways. But in a storm, as the preacher said in his sermon to sailors, when all other help fails, we cling to the anchor! Well for the ship, at least, if on a lee shore the anchor clings to the bottom and the chain holds.

Using up the best of a breezy morning in beating out of Little Traverse Bay, we had a slow course around Ile aux Galets (corrupted to "Skillagalee") and Waugoshance (called "The Shank," for short), two light-houses standing in solemn isolation far out from land, and saw the dim, blue line of Mackinac Island as the twilight was preparing a background for the stars. It was after midnight ere the fickle wind allowed us to anchor within the protecting crescent of the harbor where for over a hundred years the quaint block-houses of the fort have looked down from the frowning cliff. There in the shadow of the rugged hill still stands the house (now hotel) where John Jacob Astor carried on his trade and furthered his fortune among the Indians who came to camp and traffic on this beautiful beach.

Our first privilege on the morrow, even in the rain, was to call upon the Commandant, Capt. Goodale, of whose cordial courtesy some of us had had experience before. After a pleasant chat with him and his good wife, we were shown over all the quarters and grounds. The cannon on the crest of the crag are now dumb dogs, not an ounce of powder being allowed even for a morning and evening gun. No more from the lofty summit of the fort-crowned hill booms forth the welcoming or good-bye answer to the yachtsman's little gun, as he comes and goes. The government of this "great and glorious" country has ordered that no more cartridges shall be burnt for sweet courtesy, nor noise be made to welcome the rising or the setting sun. I believe they call this *political economy*! If the army could poll votes enough to attract the attention of "statesmen" there would be not only more powder supplied but better treatment of the service in some other respects.

It is not worth while, perhaps, to describe the scenery of Mackinac Island over which we drove and rambled. It is one of the most picturesque spots in America, and enjoys a perfect summer climate. A large portion of the Island is kept as a park by the government (very stingily improved), and lots are leased in some parts for summer cottages. Bishop Harris has a cottage, and I hear that Dr. Vibbert is building or buying one. Mackinac can be reached by rail and boat very easily, a large

and elegant hotel is nearly completed, and the prospect is that it will be a favorite resort. I was glad to see that our little old rectory was being enlarged, and to hear that the Rev. Joseph St. John is doing a good work and is very much liked. The Commandant is a regular attendant on the services and superintendent of the Sunday school.

On Wednesday, July 13, we accepted the invitation of a fair wind and moved out of Mackinac harbor at 8:30 A.M. firing a parting gun, according to rule of yachting, but meaning it more in spite than honor. Now meaning to leave a bee in the bonnet of Uncle Samuel for being so sparing with his powder, we loaded the cannon to kick and bang with special fury, and for the wadding we used *The Southern Churchman*, which we have observed imparts a peculiarly vicious and vigorous whang, making the ears to tingle and the glass to shake. I set it down without exaggeration that with this wadding well rammed, the gun in firing will break its double lashings, flop over and throw its heels (wheels) up and lie on its back like a dead dog.

With such a protestant salute we left Mackinac and raced away with a fine breeze towards the mouth of St. Mary's River which leadeth to the great lake. The breeze became almost a gale, which was all right enough so long as we could run free, but having to beat our way for a mile or more up the river right against it was no play. It was the hardest conflict with the wind that we have had, for it came in puffs and gusts off shore, and as we had to tack back and forth continually and lose headway at every turn, I must confess that my mind was not at ease. But you see we did not capsize, for here I am to write this letter with mine own hand.

JASON.

THE ANGLICAN EPISCOPATE.

The Episcopate of the Church of England is in the strictest sense an Apostolical Succession, for every Archbishop of Canterbury can be distinctly traced up to St. Augustine, A.D. 598, or to Theodore of Tarsus, A.D. 668. Augustine was consecrated Archbishop of the English by Virgilius, Metropolitan Bishop of Arles, in Southern France, who, as the Churches of Southern France were originally from Asia Minor, could most probably trace the succession of his Episcopate back to the Apostle St. John at Ephesus. Theodore was consecrated at Rome by Vitalian, Bishop of Rome, who could trace his succession back to the Apostles St. Peter and St. Paul, joint-founders of the Roman Church.

There were many bishops in ancient Britain before the coming of Augustine; and it is probable that through some of these, other lines of succession had been established, which were continued through those of the ancient British Church, who, towards the close of the 7th century, joined with some of the bishops of the Roman succession in ordaining other bishops.

Northern and Central England, embracing the powerful kingdoms of Northumbria and Mercia were brought into the Church by bishops, priests and deacons from Iona; and whence did Columba who founded the missionary brotherhood at Iona, receive the Episcopate? By succession from St. Patrick, the Apostle of Ireland. St. Patrick was consecrated to the Episcopate, we have every reason to believe, in France, probably by the celebrated St. Martin, Bishop of Tours. Through St. Patrick

and St. Columba, then, we have another line of succession interwoven with the Italian and British lines, serving to connect the bishops of the Anglican Communion and, therefore, our priests and deacons with the Apostles and through them with our Blessed Lord.

It is sometimes represented that if one link in the chain of Apostolical Succession is wanting, the whole must fall to the ground. *This is quite a mistake.* The Canons of Nicæa ruled that every bishop should be consecrated by at least three bishops; the first link, therefore, in the chain is three-fold: as each of these three consecrating bishops must have been consecrated by at least three bishops, the second now might be nine-fold. The Rev. A. W. Little, in his most admirable book lately published, "Reasons for being a Churchman," puts this matter very forcibly, "Apostolical Succession is not a chain consisting of a single row of links, but rather an intricate network, no one strand of which is essential to the continuity of the whole."—*Canon Brock.*

A CONTEMPORARY wants us to define what is meant by Protestantism, and adds, "If he defines it as we do, viz: A protestation against the authority of Rome, why doesn't he submit to the Pope?" Now, at the very outset, we are unwilling to give any encouragement whatsoever to the silly assumption that the Roman Church monopolises the whole being and system of the Catholic Communion. Whilst fully admitting and accepting the popular idea of a Protestant as one who separates from, and opposes himself to, the Catholic Church, we are at the same time not quite so woefully ignorant as not to be well aware that Protestant opposition to Catholic truths, and Catholic opposition to Roman errors are not one and the same thing. Objection to the peculiar eccentricities of modern Romish teaching and practice, no more de-catholicizes an Anglican, than it makes a Protestant Dissenter of a member of the Greek Church. The Greek Church does not "submit to the Pope." Is it, then "protestant?" Certain of the enemies of the Church are for ever asserting that the Anglican Communion is no part of the Catholic Church; we presume on the ground that where it is impossible to support a statement by even a single proof, re-iteration is the only thing to fall back upon. But, as we have once or twice hinted before, historical facts are stubborn things, and with such persons doubtless the wish that we were not Catholics, and had no priests, and no valid sacraments, is father to the thought that we are bound both to deny our position and to surrender our rights. It is possible for some people, if they persistently set themselves to the task, to persuade themselves that white is black.—*The Indian Churchman.*

A PAMPHLET by the Rev. E. A. Knox, Rector of Kibworth, contains a very terse expression of the position of affairs with regard to the English Church at the reformation:—

"To put the matter before you once more, for it is an important one—the English State and English Church, I told you, were Darby and Joan, married these 1,300 years. What happened at the Reformation? Darby came home one day and said, 'Joan, my dear, I want to have a little talk with you.' 'Well, my love, what is it?' 'Why, I want to know how we are going on.' 'What is the matter love?' 'Why, look here, that foreign lady, Mrs. Pope, has been poking her nose in here a deal too often.

You'll please to tell her I don't care if I never see her again. I mean to be master in my own house.' 'Certainly, my love.' 'And Joan, you've been getting far too drowsy lately. You'll please to keep to our pattern for the future.' 'Certainly.' 'I'll trouble you, too, to give up talking Latin, for I like honest English best.' 'Anything for peace and a quiet life, my love.' And so with a few more quiet words the affair was settled. Joan was reformed, not married then, not turned out of doors then. The Church of England was reformed, not established at the Reformation.

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PERSONAL MENTION.

The Rev. Chas. S. Walkley has resigned as assistant minister at St. Paul's church, Newport, Ky. His address is changed to Gambler, O.

The Rev. W. W. Ayer of Wickford, R.I. accepts the call from Trinity church, Arkansas City, Kas, and will enter upon his duties Oct. 1st.

The Rev. S. Bennetts, late of the diocese of Ontario, has been appointed by the Bishop of Niagara, priest-in-charge of Grace church, Watertown, and curate of St. Matthew's, Aldershot.

The address of the Rev. T. Wm. Davidson after August 10th will be 1704 Oxford street, Philadelphia.

The Rev. Dr. Schuyler of Orange, N. Y. is spending his vacation in Geneva, N. Y.

The Rev. M. L. Kellner of the Episcopal Theological School of Cambridge is in Geneva, N. Y. for the month of August.

ORDINATIONS.

On Thursday, August 4th, in Trinity Cathedral, Little Rock, Ark., Bishop H. N. Pierce ordained to the diaconate Mr. J. B. Whaling, a student from the theological seminary at Nashotah, Wisconsin. Mr. Whaling was presented by Canon Berne. The Bishop delivered the sermon, in which he set forth the life and work of a deacon. The discourse was an able effort, full of dignity and power. Mr. Whaling will work under the Bishop in the Cathedral. The service was rendered by a surpliced choir under the direction of the Rev. H. A. L. Peabody, precentor and choir-master. The Rev. A. W. Pierce, from Mobile, Alabama, a son of the Bishop, was present and assisted.

On the sixth Sunday after Trinity, in Christ church, Tracy City, Tenn., Mr. Arthur Howard Noll, candidate from the missionary jurisdiction of Western Texas, was ordained to the diaconate by the Rt. Rev. J. N. Galleher, D. D., Bishop of Louisiana, by request of Bishop Elliott, who was too ill to conduct the service. The candidate was presented by the Rev. F. A. Shoup, D. D., professor of Metaphysics in the University of the South, Sewanee, Tenn. Bishop Galleher preached from St. Matt., xx., 23. The Rt. Rev. W. J. Boone, Missionary Bishop of Shanghai, celebrated. The church was crowded and the services were very dignified and impressive. Mr. Noll has been doing effective missionary work in Tracy City while prosecuting his studies in the theological department at Sewanee, and this, the first ordination ever held there, will no doubt materially aid the cause of the Church in that place. Mr. Noll will take up missionary work in Western Texas in November after leaving the University.

TO CORRESPONDENTS.

W. L. PECK—The discrepancy in the lists of calendar lessons for the days preceding the Feast of the Transfiguration, probably arises from the fact that these lessons were revised by the General Convention last fall, too late for the compilers of the almanacs to publish for this year. No doubt the issues next year will conform to the official notification.

CHURCHMAN.—Yes, certainly, quite time enough. DECLINED.—"Where the Sects come from." "To love God."

A. B. C.—1. The *Der Kirchenbote*, published under the auspices of the Church German Society. Address the Rev. J. Rockstroh, W. Kinney & Charlton Sts., Newark, N. J. 2. The *Campbellites*, or "Disciples," founded by Alex. Campbell, of Kentucky, in the early part of this century. They are a species of Baptists, and are quite strong in Kentucky, Ohio and Southern Illinois.

MRS. M. JONES.—1. You will find a complete and highly satisfactory answer to your question in Sadler's "Second Adam and New Birth," which we advise you to read. It may be had of A. C. McClurg & Co., Chicago. 2. The Declaration of the House of Bishops certainly did not contemplate such a concession.

H. H. E.—You can obtain full information regarding the Guild of All Souls, by writing to the Secretary, Mr. E. O. Hubbard, P. O. 193, Chicago.

OFFICIAL.

THE annual Retreat for Students of Theology, under the auspices of the Brotherhood of the Holy Cross will be held [D. V.], beginning Sept. 17th and ending Sept. 21st, 1887, at St. Helena's Chapel and St. Anna's Cottage, Farmingdale, Long Island. Conductor, the Rev. Wm. M. Pickslay, of the Church of the Transfiguration, N. Y. City. Charge for the Retreat, three dollars. Those who desire to attend or who wish further information should address, before Sept. 10th, W. C. Clapp, 118 W. 129th St., New York City.

CAUTION.

There is a young Pole calling himself Brownfeld; Bloom, etc., with a wife and child, selling what he purports to be engravings of the Last Supper; he was last heard of at Las Vegas. He is a very acute swindler. I have a warrant ready to be served on him as soon as his whereabouts can be ascertained. As he always goes to the clergy first, I shall be obliged to any of my brethren to inform me.

H. MARTYN HART.

The Deanery, Denver, Colo.

OBITUARY.

READIO.—At Haverstraw, New York, July 28th, 1887, Margaret, wife of William Readio, in the 55th year of her age.

APPEALS.

TO MEET the increasing expenses, offerings are needed by the undersigned, general missionary to the scattered deaf-mutes of the Mid-West. A. W. MANN, 82 Woodland Court, Cleveland Ohio.

CHURCH WORK AMONG DEAF-MUTES.

Twelfth Sunday after Trinity offerings will be most acceptable for the support of this important mission. For details see an account in another column.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Asks for Church collections and individual gifts to pay the missionary stipends September 1st.

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little."

As the Fiscal Year closes August 31st, diocesan and parish treasurers and others having moneys for the Society, are requested to remit them to Mr. R. FULTON CUTTING, Treasurer, 22 Bible House, New York, so that they may be included in the year's receipts.

WM. S. LANGFORD,
General Secretary.

THE SEABURY DIVINITY SCHOOL.

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MISCELLANEOUS.

BISHOP HARE will visit Chicago in search of clergymen for both parts of his mission district, the white and the Indian, on Sunday and Monday, Aug. 14th and 15th, and will be glad if those who are interested will address him at the Grand Pacific Hotel.

ST. PAUL'S parish, South St. Louis, Mo. is without a rector. The secretary of the vestry, WILMER C. STITH, 6313 Minn. Ave. will give particulars.

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THE DANVILLE SANATORIUM.

The editor of *The Christian at Work*, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about the Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have a much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—*The Christian at Work*, Feb. 10, 1887.

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.

The Household.

CALENDAR—AUGUST, 1887.

- 14. 10th Sunday after Trinity. Green.
- 21. 11th Sunday after Trinity. Green.
- 24. ST. BARTHOLOMEW. Red.
- 28. 12th Sunday after Trinity. Green.

“BEHOLD, I STAND AT THE DOOR AND KNOCK!”

Revelations iii: 20.

BY CATHERINE M. MORRIS.

Lo! at the door of every heart,
The Saviour knocks with pleading love;
His costly gift—the heavenly chart,
That guides us to the Home above!

Through tangled wilds—through tortuous ways,
We stumble on the mountains cold;
Unlighted by celestial rays,
Ungathered to the heavenly Fold.

Shall the world's siren-voice beguile,
Or fill the soul that longs for rest;
While waiting beams of mercy smile,
Among the mansions of the blest!

Captured by chilling doubts and fears,
Still wandering from the “shining way;”
No cycle of computed years,
Shall touch the land of “Endless Day!”

Through spectral mists—through lurid skies,—
Through paths that only darkness fills;
O! Sun of righteousness, arise,
Above the “Everlasting Hills.”

By examining the tongue of a patient,
physicians find out the disease of the body,
and philosophers, the disease of the mind.

A PERSIAN philosopher being asked by what method he had acquired so much knowledge, answered: “By not being prevented by shame from asking questions when I was ignorant.”

LANGHORNE traveled to Chichester to visit the grave of Collins, his favorite poet. The sexton having shown him the grave, Langhorne became very sentimental and deeply affected. “Ah!” said the sexton, “you may well grieve for Mr. Collins, for he was an honest man and a first-rate tailor.”

SOME person reported to the amiable poet, Tasso, that a malicious enemy spoke ill of him to all the world. “Let him persevere,” said Tasso; “his rancor gives me no pain. How much better is it that he should speak ill of me to all the world than that all the world should speak ill of me to him!”

PEOPLE are not generally aware of the danger of fire connected with the exposure of wood for long periods to a comparatively moderate temperature. Mr. Braidwood, superintendent of the London fire engine establishment, stated before a committee of the House of Lords, that, by exposure to heat not much exceeding that of boiling water, timber is brought into such a condition that something like spontaneous combustion takes place; and that it may take eight years for the heat from pipes charged with or used to convey steam, hot water, or heated air, laid among the joists of a floor, or in the heart of a partition, or elsewhere in a building, incased in timber, to induce the condition necessary to the actual ignition of the timber.

THE story is circulated that Dr. Oliver Wendell Holmes was lecturing in Haverhill some time ago and stopped at the hospitable home of Dr. James R. Nichols for the night. After the lecture, the guest and host had some conversation, in the course of which it appeared that a certain stove-dealer of Haverhill was an old school-mate of the lecturer. It

was agreed in the morning that they should visit the stove-store, and the school-fellows should be made known to each other. This was done, and on introduction the poet asked the stove-man if he had attended such a school when he was a boy. He had. Did he remember a boy in the same class named Oliver Wendell Holmes? He did not. Had he ever heard the name since? He had not. Here the interview is said to have ended.

THE following conversation, overheard in a summer hotel parlor, took place between two children of twelve and eleven, who were comparing notes about books. After discussing some novels of the day, one little girl asked the other if she had ever read any of Shakspeare. “Shakspeare!” exclaimed the other. “I never read one of his books in my life! Have you?” “Well, not exactly his books, but some stories fixed up out of his books. They are splendid!” “What are they? Tragedies?” “Some of them are. ‘Hamlet’ is. I like ‘Hamlet’ ever so much.” “What is it about?” “Well, I can’t exactly tell you, but it’s something like this: A lady wanted to marry some one, but she couldn’t, and had to marry some one else; and after awhile Romeo went to a grave, and Juliet came too, and they killed each other. It’s splendid.” “Splendid!”

THE Bible contains 3,586,489 letters, 773,622 words, 31,173 verses, 1,189 chapters, and 66 books. The word “and” occurs 46,277 times; the word “Lord” occurs 1,855 times; the word “reverend” occurs but once—in the ninth verse of the 111th Psalm. The middle verse is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter “j.” The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are alike. The longest verse is the nineteenth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John. The eighth, fifteenth, twenty-first, and thirty-first verses of the 107th Psalm are alike. There are no words or names of more than six syllables.

A NEW anecdote about Turgenieff is reported from Germany. In order to finish one of his novels, the eminent Russian retired to a little Prussian town, where he reported himself as “Ivan, of Russia.” The local magnates were in some commotion about this stranger who did nothing by day, and always wrote by night. Finally he was approached, and after the usual remarks about the weather, was asked how long he intended to remain. Turgenieff took out his watch and said: “Three days, nine hours and seventeen minutes.” The answer was unsatisfactory, when Turgenieff asked: “Have you ever heard of the Nihilists? I am one. I was sentenced either to rot in the mines of Siberia, or to live a week in this town. Unfortunately, I chose the latter. But if you will let me go in peace, I’ll never do it again.” The town was glad when he went, and has now found out by an accident that it was once inhospitable to the greatest of all Russian novelists.

THERE is a young critic on the Boston press who is called upon to review the greater part of all the books that one important paper receives; and as authors generally manage to find out who their judges in the press are, the fact has spread abroad among them that their

work in this instance is being reviewed by a young man but lately out of college. The other day, an elderly literary man met this young critic and said to him: “I suppose you won’t resent a friendly word about your book-reviewing from a literary veteran, will you?” “Certainly not.” “Well, you are doing pretty well; but your work is sadly immature. I have seen some particularly boyish criticisms lately.” “Would you be willing to mention some examples, to help me to mend my style?” “Certainly.” And then the literary veteran proceeded to name three particular book notices as containing in every line the evidences of immature judgment. “I thank you very much,” said the young critic, “but the first criticism you named was written by a distinguished specialist in the department of learning which the book treated; the second was the work of a professor in Harvard College; and the third was written by one of the most eminent literary clergymen of Boston.” Which, inasmuch as it was the fact, goes to prove that it is sometimes difficult to “locate” literary style in an unsigned newspaper article.

THE TENTH SUNDAY AFTER TRINITY.

BY E. O. P.

It is to St. Leo’s sacramentary—the oldest of our three ancient collect sources—that to-day’s altar prayer is traced. St. Gelasius however, re-wrote the whole of his predecessor’s sacramentary, making various changes and additions, and the Prayer Book translation of our present collect—due to Cranmer in 1549—closely renders the sense of the original as conveyed in St. Gelasius’ words.

The collects are in truth an inexhaustible mine of doctrinal teaching and of spiritual idea, so that were these talks about the Sundays of the Christian Year confined to their respective altar collects, we should yet be dealing with a very embarrassment of riches, whilst in the wider range which in all the Scripture truths of each entire Sunday dear Mother Church opens to our consideration, a selection is indeed difficult. But on the other hand, each flower in whatever fair garden of the Lord, wins grace and glory from every other that is in it. Each Scripture promise, each page of prophet or of Gospel story reflects its own ray from the Sun of Righteousness, and to all it touches, lends some helpful charm, however one fails to note a separate shining as from each to each. The botanist finds the definiteness of his aim assists him in the day’s wanderings, yet gains—perchance unconsciously—far more than is indicated by his herbarium or memoranda, and so we will hope that looking it may be, especially to the day’s collect in our Sunday garden walk, God’s holy Spirit shall Himself breathe into our life all that makes up the day’s atmosphere.

We will but note some bearings of certain words in our present collect, hoping afterwards to gather their more or less obvious meanings as we individually ponder them. Asking that the merciful ears of our Father be opened to His servants’ prayers, we remember that God hears with no less regard of justice than of mercy, and only as a parent endeavors to make reparation to the child he has ill-treated, as brother seeks reconciliation with the brother who has aught against him, or friend with friend restoring him in whatever sort as did the publican—even “four-

fold”—can any rightly ask that God open to him the merciful ear, for only thus can he truly say: “Forgive us our trespasses as we forgive them that trespass against us.” *Of Thy humble servants*—but who shall think himself truly humble? Will any say “my soul cleaveth to the dust?” And are we really God’s servants? Do we fully, completely obey Him? We pray God to make us “ask such things as shall please Thee”—but are we deeply, earnestly desirous only of pleasing our heavenly Father in all requests? How often if one might do so, would one rather have God’s will changed to suit his own plans than have his own will so conformed to His heavenly Father’s as to ask the things which shall please Him.

The Epistle’s teachings as to diversities of the Spirit’s gifts, help us to see the importance of seeking God’s guidance as to both asking and using them, whilst we recall how the Psalmist carries on our collect petition in its writer’s own vein of inspiration, where he has written: “Teach me to do the thing that pleaseth Thee, for Thou art my God.”

It was on Palm Sunday that our Blessed Lord for the last time approached Jerusalem, and, as recorded in the day’s Gospel, wept over it. Jerusalem had not known the things which belong unto her peace, and now that the day of Christ’s visitation to her is over, the things of her peace are hid from her eyes. So too, we know God visits every soul, and of His goodness wills to lead it unto repentance. Only by one’s own wilful rejection of Christ do the eyes become so closed to Him that at last the “vision of peace” is impossible. In the Gospel narrative we see our blessed Lord in Jerusalem, entering the temple and casting out all abominations which had been gathered there, and the lesson is not hard to find—that God’s House is in every way to be revered. Scarcely less evident is the further teaching that the Christian, as saith the Scripture, being the temple of God, his body and his soul are to be sacredly kept, and to this end, to be often examined as to anything that defileth. He is to be especially purified in God’s appointed ways for the blessed visitation of Him Who ever wills to come into each temple that is called by His most holy Name.

PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

Several women called on us to day to talk about the much-needed repairs of our church. First we must have a new altar. We have never had a Communion Table worthy of the holy Service. A miserable old table covered with a crimson cloth, now faded to grey, is the present altar. Then we must have a new pulpit cover. The roof leaks badly, and we must have a new one. The women are much interested in the repairs, as they always are. Last fall the women alone raised \$92 to buy lamps, and shades for the windows, but that was a good year for berries. They gathered the berries, carried them on their backs to the nearest towns, sold them, and brought the money to me, for the lamps and shades. Quite a number of women called to-day, bringing their offerings for the altar, \$18 was the amount; one little boy brought three cents, another two cents. My friends asked what would be the cost of the altar. I told them we might have a respectable one for \$25; a handsome one would cost from

\$50 to \$100. "You must decide yourselves whether it shall be cheap, or expensive." They talked together awhile in Oneida. "We must have the best we can get. We cannot get any things too good for the church, which is the Lord's House." "I never cared much about making the church nice," said Rachel Hill, "for I always thought we should have to leave it some day. In our old home in York State we had a nice church, and nice homes too, orchards, and all we wanted. But we had to leave all and come off here in the thick woods, and suffer everything. Now we are beginning to be comfortable, but see how our Great Father wants to get our land—see how the white folks want to get our homes."

"We were rich once," said Mary Ann Bread, "we had large annuities, and ever so much land—and now this little piece is all we have left, I should think white folks would be ashamed to take this little land away too."

"What has become of the \$3,300 that was paid to us for the land we sold?" said Margaret. "There was \$3,000 put out at interest down at the Bay to pay our ministers; now they say the money is all gone."

"I suppose we have been tricked out of that treaty money," said Rachel. "That is the way things go." "Why are there so many bad white folks, when they have Bibles, and ministers, and prayer books, and churches, and schools—yet they are so wicked?" exclaimed Margaret. "It is because those wicked ones do not take to heart what the Bible and Prayer Book teaches them," was my answer.

Oct. 15.—John Baird came this morning bringing me five dollars for the altar. This is very generous. It is as much from John as \$500 would be from many white men. John is a fine specimen of an Indian, manly, honest, straight-forward, and upright in all his dealings. He is proud of his good name, and of his many friends. He is really a good farmer and mechanic, and a blacksmith. His farm is small, but well worked, and stocked with cows, horses, and sheep. He works in his blacksmith's shop in winter. Though a young man only twenty-eight, he has quite a family to support—a wife, three children of his own, an orphan niece, and two poor orphan boys. John has done well by those poor children, providing them with a comfortable home, plenty of food and clothing, and sending them regularly to school. His orphan niece Rachel, is one of our most advanced scholars. John is one of the temporal officers of the parish; it is their duty to look after the poor, and the sick, and to attend to all the temporal matters of the church. There are three of these officers. John often comes to the missionary for medicine for the sick. My husband studied medicine in his early youth with his own father, who was a physician, and he has a good deal of practice among our Oneidas, in all ordinary cases. He keeps a supply of medicines for them, giving it to whoever needs it.

Saturday, 18th.—Freddie Cornelius, a little boy nine years old, brought a quarter of a dollar for the new altar, all in pennies, he must have been saving them a long time. Five women came a little later, each with her dollar. Two old women brought 50 cents each. Rachel Hill brought \$1.25 earned by the sale of her beautiful butter. She is a fine housekeeper, very neat and industrious. She has many cows, and often sends us a nice roll of butter. She is a good mother, and sends her children to

the mission school very regularly, through all weathers. Her daughter Margaret is called the best singer in the choir. In keeping the account of the money received for the altar, I write the names of the contributors, with the amount given by each. The women are much interested in this account. "Will our father the Bishop see this book when he comes?" they ask eagerly. They are very fond of their aged bishop, and well they may be, he has been indeed a father to the Oneidas. Their name for him is "Ha-re-ro-wah-gou," he has power over all words.

It is a busy time with the women now; they gather and husk the corn, having planted and hoed it in the spring and summer. They also dig the potatoes. They do not however work in the fields now nearly as much as they did a few years since. Many of the women are depending on the corn husks for their contribution to the altar. The husks are carefully saved and stored in the house, and in winter evenings are braided into mats which sell for eight or ten cents a piece. Some of the husks are very nicely prepared for making mattresses; they are carefully dried, then split into fine strands with a wire, and then carried in bundles, on the backs of the women to the Bay, a distance of nine miles, where they sell for three or six cents according to their quality.

Tuesday. As the missionary was obliged to be absent, I took the school this morning, baby sitting by my side. The children are improving. They are often very bright but as they seldom understand fully what they read in English, they do not improve as rapidly as they might otherwise do. There is no grammar or dictionary in the Oneida speech, and almost every one will give you a slightly different meaning to a word. There are many words not used in common conversation, and there are others that the best interpreters say cannot be translated so as to make sense in English, but they have a meaning for the people. There are thirteen letters in the Oneida alphabet, written like the English, but the sound is very different in all but six of the letters.

A pronounced ah. E pronounced a in some words.

G	"	ke.	H	pronounced	ha.
I	"	ayeh,	K	"	ka.
		or e.	N	"	n.
O	pronounced	o.	R	"	ol.
S	"	s.	T	"	t.
Y	"	y.	W	"	we.

They have no particular rule for spelling. Every one spells from sound. I do not believe there are two persons in the tribe who writing a letter in the Oneida language would spell alike. After learning to read and write English, they can read and write their own language with perfect ease. Many of the people have been very indifferent about sending their children to school. They say that to educate their children makes them "as bad as white folks." Those who have been sent away to be educated have not, as a rule improved morally, or in Christian character, excepting the three who were at Nashotah years ago, and possibly one or two others. Those who were at Nashotah learned to be upright Christian men, and are content "to labor truly to get their own living, and to do their duty in that state of life unto which it hath pleased God to call them." They have done much to improve their tribe. Their neat clothing, and good manners are often spoken of by strangers. Others who have been educated without religious teaching have been injured morally; as the peo-

ple say, "they come home the biggest rascals out." As I was coming out of school during recess I heard a little boy swearing a fearful oath in English. That boy knew no other English words than those he had learned from the whites who swear dreadfully. There is not one word of profanity in the Oneida tongue.

A CATECHISM OF THE HISTORIC CHURCH.

BY A. C. H.

1. What texts of Scripture indicate a visible Church?

The prophecies of Isaiah and the Psalms, which had no fulfillment in Israel after the flesh; and the Acts of the Apostles refer to such an organization. (See Matt. xviii: 17, Acts ii: 47. I. Cor. i: 2.)

2. Show how unity was the perfect conception of the Church?

Christ prayed that his disciples might remain one. (John xvii: 21-23) St. Paul found fault with the Corinthians for dividing the Church. (I. Cor. i: 12-13. See also John x: 16; Acts ii: 42; Rom. xii: 4-5, xvi: 17; I. Cor. xii: 12; Eph. iv: 3-6; Phil. i: 27; Col. i: 18, etc.)

NOTE.—Want of unity is a strong argument with the infidel, and hinders the spread of the Gospel among the heathen. The Chinese say: "Agree among yourselves, and then preach to us." The millennium is to be a reign of peace, and of course of one Church. All should assist in preparing the world for Christ's second advent, that he may find faith on the earth. (Luke xviii: 8) and not a divided faith. (Eph. iv: 5.)

3. Amidst such a variety of Christian bodies, how can we know the true Church?

The one which is historic, which can be traced back to the Apostles. All others are of human, not divine, origin.

4. Is there more than one branch of such historic body?

Yes, the Greek Orthodox, the Roman Catholic, the Anglican (Protestant Episcopal as it is called in this country), and possibly the Swedish.

5. Is it important to know the true Church?

A Christian, who loves Christ as he is beloved, desires to perform the whole will of God. To think only of salvation is selfish, but to search conscientiously and without prejudice for the true Church, the Body of Christ (Eph. i: 23) his Bride, (compare Eph. v: 24-32 with Rev. xix: 9. xxi: 9-10) shows a desire to add to the glory of God.

6. What else is essential to a Church besides its historic connection?

A Scriptural teaching. For example, papal infallibility is not, hence it is rejected. (Gal. ii: 11.)

NOTE.—Whatever errors a Church holds, can be changed by remaining with her, and agitating reform, but not by separating from her. Patriots thus act towards their country.

7. What Churches are unhistorical?

Those originating with man, no matter in what century, because they were not founded by Jesus Christ before His Ascension. Salvation is not denied to these, though they lack an important factor of visible organization.

8. Are other writings besides Holy Scripture, aids in determining the historic Church?

Yes, without the early Fathers, we would not know what was scripture. The New Testament was not collated as one whole, until the third century. Upon external testimony depends the authenticity of the four Gospels. Some rejected certain books, and some used apocryphal works. If the early Fathers could decide what was the Bible, they certainly can bear testimony to the outward character of the Church. (II. Thess. ii: 15, iii: 6; I. Pet. i: 18.)

9. Is the New Testament a treatise of systematic divinity?

No. It treats of theological subjects casually. Hence the necessity arises for other authors more fully to explain and expound.

10. Name some Christian practices which cannot be proven directly from the New Testament?

Keeping holy the First day of the week instead of the Seventh, administering the Communion to women, monogamy.

NOTE.—The word Trinity does not occur in the New Testament, nor the phrase, three Persons and one God.

11. In a historic Church what external things more specially have a history?

Its ministry, liturgy, vestments, holy days, and doctrinal formulæ. These are not all essential, but are more or less retained by historic Churches, and are based upon Bible teaching.

12. Show how Acts ii: 42 describes a historic Church?

The (1) Doctrine, (2) Fellowship, (3) Breaking of Bread, and (4) Prayers, are the (1) Theological, (2) Sacerdotal, (3) Sacramental, and (4) Liturgical departments of the Church, outwardly manifested by its (1) Creed, (2) Ministry, (3) Eucharist, and (4) Worship.

THE MINISTRY.

13. What is a historic ministry?

A ministerial succession from the Apostles through persons authorized to ordain.

14. Who had this ordaining function in the New Testament?

The Apostles. (Acts vi: 3-6, xiv: 23.) Timothy at Ephesus, Titus at Crete, etc.

NOTE.—There are about thirty Apostles mentioned in the New Testament, who of course had episcopal powers. (See Acts xiv: 14; Rom. xvi: 7; Phil. ii: 25 in the Greek; I. Thess. i: 1; compare ii: 6, and with I. Tim.) The word *angel* means the same as Apostle, and those of the Seven Churches in Asia had apostolic or what we now would call episcopal powers, for they ruled in their several Churches. (Rev. ii: 14, 15, 20.)

15. What do we now call these? Bishops.

NOTE.—This name in the New Testament is used synonymously with *Presbyter*, but it is for powers, not names, that we enquire. Theodoret (of 4th century) says: "The same persons were anciently called Bishops and Presbyters, and they whom we now call Bishops, were then called Apostles. But in the process of time the name of Apostles was appropriated to them who were Apostles in the strict sense and the rest who had formerly the name of Apostles, were styled Bishops."

16. Show how the early Church was particular in this matter?

They kept a record of their bishops, but not of their other officers. Thus we have a list of the Bishops of Rome, Alexandria, Antioch, Jerusalem, etc.

17. What do the Fathers say?

Clement (Phil. iv: 3.) (A.D. 87): "Our Apostles knew by our Lord Jesus Christ that contention would arise concerning the name of Bishop. . . they appointed persons and gave directions, when they should die, other approved men should succeed in their ministry."

Ignatius (A.D. 107) a disciple of St. John: "Without the Bishop, Presbyters and Deacons, there is no Church."

Hegesippus (A.D. 150): "James received the government of the Church at Jerusalem from the Apostles." This fact explains Acts xii: 17. Why tell James in preference to any one else? Compare Acts xv: 19-20 with verse 29. This shows his authority in the council, for his sentence became the words of the decree. See also Acts xxi: 18, Gal. i: 19; ii: 9. In this last verse he is named before the other pillars of the Church in Jerusalem.

Tertullian (A.D. 190): "Let them set forth the series of their Bishops so running down from the beginning by succession, that the first Bishop may have some of the Apostles or Apostolic men, who continued with the Apostles, for their author or predecessor."

18. What is the historic descent of the Church of England?

Passing over those traditions which make St. Paul, St. Simon Zelotes, Lazarus, Aristobulus (Rom. xvi: 10) Joseph of Arimathea, visit England, the descent is traced through Augustine to St. John and St. Paul, through Rome to St. Peter and St. Paul, and through the Bishops of Wales to St. James of Jerusalem. Claudia (II. Tim. iv: 21) was probably a British princess. So was Helena, the mother of Constantine, the first Christian emperor. Early British bishops attended councils, and sent out zealous missionaries.

19. How was this descent preserved at the Reformation?

A large number of English bishops rejected the usurpation of the Pope, as Cranmer, Scory and Barlow; also nearly all the Irish bishops. Since then a converted Roman bishop has assisted at ordinations.

20. How did the early Church place safeguards around the Apostolic Succession?

By requiring three bishops to join in consecration, so that if one of the three was doubtful, the others would supply any deficiency.

21. Did not the Church of England break the unity of Christendom at the Reformation?

No. For eleven years (1558-1569) the people worshipped in the same churches, under the same priests, using the same Prayer Book, and receiving the same Sacraments. In 1569 Pope Pius V. excommunicated Queen Elizabeth, and in the following year Roman recusants and a few priests (189 out of 9400) withdrew, but had no bishop for nearly three centuries. Shortly after the Puritans separated, and thus the Church's unity in England was destroyed.

22. Have not other denominations bishops beside the Episcopal, Roman and Greek Communions?

Yes, but the title is assumed, the holders never received episcopal ordination, and never claim Apostolic succession. Such bishops only regard themselves as holding an office, not belonging to a distinct order. Whether the Reformed Episcopalians have the Succession is questioned.

23. What in the Old Testament does the Apostolic Succession resemble?

The succession of the sons of Aaron.

NOTE.—Jewish priests were after the order of Aaron, and Christ after the order of Melchisedec, (Heb. vi: 20) both of whom offered bread and wine. (Gen. xiv: 18; I. Cor. xi: 23-25). The Christian Church has the "ministry of reconciliation," (II. Cor. v: 18) for "God was in Christ reconciling the world unto Himself" (19th verse). Hence the minister in his office represents Christ, (20th verse; I. Cor. iv: 1) and none should thrust himself into it, unless duty called, (Heb. v: 4, compare I. Cor. x: 11 with Num. xvi. and Jude 3.) It is sometimes said we all belong to a royal priesthood, (I. Pet. ii: 9) but so did all Israel (Ex. xix: 6). Yet Aaron and his sons were specially appointed.

LETTERS TO THE EDITOR.

BISHOP ADAMS' ELECTION.

To the Editor of The Living Church:

There is even more to be said in regard to the election of Bishop Adams to the diocese of Easton, than is stated by Dr. Hopkins.

What is now § xv: [4] of Title I. Can. 15, was, until the convention of 1886, xvi. [4] of the same Canon. Previous to 1883, this section read: "No Bishop whose resignation of the episcopal jurisdiction of a diocese has been consummated pursuant to this section, shall, under any circumstances be eligible," etc.

A question had arisen whether, under this provision, a resigned missionary bishop could or could not be canonically elected to a vacant diocese, or to the office of assistant-bishop. Some, emphasizing the expression "no bishop,"

held him to be ineligible; others, emphasizing the phrase, "resignation of the episcopal jurisdiction of a diocese," and claiming that a missionary jurisdiction was not a diocese, held him to be eligible.

In 1883, the section and clause were amended by changing the words "no bishop," into the words "no diocesan or assistant-bishop;" and by omitting the words "of the episcopal jurisdiction of a diocese." This precisely met the points that had been raised, and left the provision to read: "No diocesan or assistant-bishop whose resignation has been consummated, etc."

If this amendment was not distinctly intended to relieve resigned missionary bishops from disabilities applying to resigned diocesan or assistant-bishops, it is difficult to see what it was intended to accomplish.

These facts certainly confirm the entirely correct interpretation of Dr. Hopkins. J. W.

PAROCHIAL MISSIONS.

To the Editor of The Living Church.

Not long ago I received from a very dear lady friend and correspondent of mine in England, a letter from which I venture to make an extract, and offer it for insertion in your valuable paper. Having been written of course without the remotest idea that it would ever appear in print, the testimony which it incidentally bears to the value of what are technically called "Missions," is all the more valuable. I will only premise further, that the dear old parish priest in whose former parish the Mission was held, and whom I knew intimately several years ago, had been recently taken to his rest and reward, after a long life of active and faithful service.

GEORGE C. STREET.

"From the 5th to the 15th of February, there was a parochial Mission held in nearly all the parishes of our rural deanery. It was quite a new experience for me, as I was always rather prejudiced against the idea; but I shall ever look back upon the occasion as a time to be deeply thankful for, both for myself and for others. Our dear rector had chosen our missionaries some months before his death; and his thoughts were full of it up to the last, and he begged us to go on with it just as though he were there. He said that he thought he could do more for it, most likely, by his death than by his life. Our missionaries were Mr. L. and Mr. W. As early as last June, the former came for a day, to make acquaintance with the place; then, in the autumn, the Archbishop issued a letter, copies of which were given to everyone. At the beginning of December, Mr. W. came for a Sunday, and preached twice about Missions in general; he was most impressive, begging us to keep as free as possible from any thought of excitement, saying once or twice with great earnestness, that all the work must be carried on "in an atmosphere of prayer;" and urging on us the thought (for the workers especially) that nothing would be done by might, nothing by power, but all by the Holy Spirit. Then, after that day, came a joint letter from the missionaries; and, on the 7th of January, Mr. W. came, and conducted a Quiet Day for the workers. He gave us four addresses, the aim all through being to induce us to use every effort to prepare ourselves for the work of helping others; a lesson which I, in my presumption, sorely needed. The evening sermon was general, and large numbers of the poor people attended. The week after, Mr. L. came, and addressed the

workers, in the church, and then met us all at the school-house.

On February 5th, the Mission itself began. There was an evening service for the reception of the missionaries, when the parish was formally given over into their care for the ten days, by the curate in charge. They stayed at the rectory during the time, by desire of the late rector's widow, who was still there, and I stayed there too; it was a blessing to have the teaching and the influence, and the prayers, of two such men.

The church was nearly always full at the daily evening service at 8, which was called "the Mission Service;" and then Mr. L. always preached. The people seemed so anxious to learn, and so willing to be guided; and certainly, in many cases, the impression seems to be lasting, and all the services were well attended.

We had a daily Celebration at 7:30, children's service at 9 or at 4, Matins at 10, short service with address on the Eucharist at 10:30, by Mr. W.—these were most impressive—address on Prayer and service of Intercession at 12:30, service for women with address at 3, Evensong at 5, service for men on three of the days at 6. On the last few days, the missionaries stayed in church between services, and such numbers of the people went to them for help. On the last day there was a Thanksgiving Service for children in the afternoon, and for others in the evening; and on the morning of the same day the Mission proper ended with two celebrations of Holy Communion, with an address at each. Then in Lent, Mr. L. came once, and Mr. W. twice, and they each gave two addresses each time.

Although the services are over, I firmly believe that the work is still going on, and that in many hearts it will go on through life. I think it will interest you to hear all this."

"THE TROUBLE IN SHANGHAI."

To the Editor of The Living Church:

I address you upon this subject because I have been a High Church missionary in China, sent out by the Board of Missions. I have now no official connection with the Board, and what I write springs from my own desire to correct the misapprehensions of your editorial of July 23d.

I went to China directly from the Berkeley Divinity School, when Bishop Schereschewsky began his work as Bishop of Shanghai. As is well known, the Berkeley School is a High Church institution, whose theological teaching bears the impress of the historic Anglo-Catholic school of the English Church. With this Bishop Schereschewsky was in perfect sympathy, as was also Mr. (now Bishop) Boone. The theological work and the services at St. John's College were chiefly cared for by Mr. Boone and myself. They were in accord with what we had been accustomed to in High Church parishes at home. Now I never knew of any interference by the Board. We were thoroughly imbued with the Church and sacramental idea, and our work was upon an absolutely High Church basis, neither Low Church, nor Ritualistic (or as it is now termed "Advanced"). Our teaching and services were not interfered with by "the Bible House," and I am glad to testify to the unvarying kindness and courtesy which I experienced at the hands of the Board when in China. I feel it due to the Board that this statement should be made in your columns. If you will refer to the file of *The Spirit of Missions* since

January, you will see that the number of High Church bishops, present at the meetings of the Board, far outweighs that of the Low Church School. In June it was 6 to 1; in May, 3 to 0; in April, 4 to 2 (?); in March, 4 to 1 (?). Or, taking the clerical members in priests' orders, June, 5 to 4; May, 4 to 4 (also 3 ?); April, 4 to 3 (also 2 ?); March, 3 to 2.

Can it be supposed that any legitimate Church doctrine will be endangered when a majority of the clerical members attending the meetings of the Board are High Churchmen?

But (it is asked) why "the admonition?" It should rather be: Why not? Any one knows perfectly well that it is not a question of petty externals; or this, that, or the other piece of ritual. What the "ruling"—the "godly admonition" really touches is Eucharistic adoration, against which the American Church's Canon Law and Prayer Book witness as they do also against Low Church negations. You ask: "Does any one who knows Bishop Boone suppose that he would write such a letter as that *ex animo*?" Having known Bishop Boone intimately for nearly eight years, worked with him, and corresponded with him, I am quite prepared to answer your question affirmatively. As to the "old ladies quaking in Philadelphia," if it is desired to send "advanced" men into the foreign field, why does not Chicago send them?—or at any rate support those who are there?

I must add one word in deprecation of the tone adopted by you towards the Rev. E. H. Thompson. To quote from your succeeding article, "hard words" "are not among the things which make for peace." Widely as our views differed, I must yet testify that the patient, earnest labor of nearly thirty years among the Chinese, and the unsparing self-denial accompanying it, call for a different treatment from newspapers at home. Both Mr. Thomson and his "advanced" opponent, Mr. Graves, are too earnest, sincere, and devoted to be deserving of ridicule.

DANIEL M. BATES.

Clifton Heights, Pa.

THE NEED OF CHURCH UNITY.

To the Editor of The Living Church:

This many a poor pastor knows in some little sect-ridden town where spires bristle towards heaven, and bell clamors against bell in the eager haste to get as many as possible for each little clique or party. A most unseemly scramble is continually going on in some of these towns. Every man's hand politely and piously, but nevertheless persistently, is against his neighbor. But upon one point they are all agreed. There is a Joseph among them, a son of the same father—a brother, as they all acknowledge, but so disagreeable! because he wears a somewhat different coat which his father has given him, because he assumes to tell them, and all, of a new or forgotten duty, because every time he kneels down to pray he brings to his Father "their evil report," inasmuch as he prays that all who are called Christians may come "into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life," all which is notoriously what those called Christians do not do, as they ought to do. Then the brethren hate him most cordially for his deeds and for his words, and above all for his *dreams*, which tell of one flock, one faith, one Baptism, one Holy, Catholic Church.

Our duty is ever to bear on our hearts these mistaken brethren, and continual-

ly intercede for them, while we ourselves, avoiding all sectarian narrowness, and unseemly scrambling for place and power, so live near the Lord that we may grow up into Him in all things—that men may be attracted to Christ and His Church by the beauty, fidelity, and holiness of our lives.

The declarations of the bishops will accomplish little unless each individual representative of the Church in every community learns what it is to be broad-minded and broad-hearted towards every one who names the name of Christ.

The Catholic spirit is never supercilious—never narrow to one's own household while kindly to outsiders, and never harsh, though it speak the truth, to any who may differ from us in doctrine, discipline, or worship. May this spirit be spread abroad amongst us more and more. B.

THE TRANS-ATLANTIC STEAMERS.

SOME OF THEIR FAST TRIPS.—We take the following from an interesting article in the Boston *Commercial Bulletin* on the great Atlantic steamship lines:

In 1850 the average voyage between New York and Liverpool was 15 days. In 1855 it was cut down to 14 days. In 1860 the average was 13 days, and in 1865 11½ days. The year 1867 witnessed the accomplishment of the passage by the Inman steamer *City of Paris* in 8 days, 3 hours and 1 minute. From that time up to 1875 the *City of Brussels* had made the best record—New York to Queenstown in 7 days, 20 hours and 33 minutes; but the average was 8½ days. The *City of Berlin*, however, made the last trip in that year in 7 days, 14 hours and 12 minutes, the run being eastward. In 1873 the *Baltic* of the White Star line made a voyage in 7 days, 20 hours and 9 minutes. In 1876 the record was beaten by the *Germanic* and *Britannic* of the White Star line, the former making the eastward passage in 7 days, 15 hours and 17 minutes, and the latter in 7 days, 12 hours and 41 minutes. Those two vessels continued cutting down the time the next year (1877), the *Germanic* making a westward voyage in 7 days, 11 hours and 37 minutes, and her sister ship in 7 days, 10 hours and 53 minutes. This record was allowed to stand until 1880 or 1881 when the *Arizona* of the Guion line reduced the time between Queenstown and New York to 7 days, 8 hours and 32 minutes, and the return voyage in 7 days, 7 hours and 48 minutes. The *Arizona* made thirteen trips in 1881, all of them in less than eight days. She was regarded as the fastest vessel on the ocean until her sister ship, the *Alaska*, was put on the line. In 1882 the *Alaska* made the run from Queenstown to New York in 7 days, 1 hour and 50 minutes, and the return trip was made in 6 days, 18 hours and 37 minutes. The round trip was made, not allowing for stoppage, in 13 days, 20 hours and 27 minutes, or in about the same time as were the average trips, one way, in 1860. Four months later the *Alaska* made a voyage to Queenstown in 6 days, 22 hours and 10 minutes, thus making the trip in less than a week. In the following September the *Alaska* did still better, reducing the time between New York and Queenstown to 6 days, 15 hours and 19 minutes.

The fastest time of the Inman line was that made in 1882—7 days, 22 hours and 57 minutes. There were great expectations entertained as to what the *City of Rome* would do in cutting down time, but these expectations were not realized. That ship cost \$1,500,000. She was rejected by the company as she failed in freight capacity and speed, and drew four feet more water than was agreed upon. She is now run by the Anchor line; and Williams & Guion, the pioneers in the fast-sailing service, came to grief and were also compelled to let go of their pride, the *Oregon*, which was purchased by the Cunard company and now lies at the bottom of the deep.

It is, however, the general averages attained in a succession of voyages, and in the increasing speed shown, that improvement is illustrated. The *Britannic*, in 1875, averaged 9 days, 5 hours and 35 minutes for each westward voyage, and the *Germanic* 9 days, 5 hours and 35 minutes. In 1880 the former had

got the time down to average 8 days, 8 hours and 27 minutes, and the *Germanic* hers to 8 days, 20 hours and 17 minutes.

The Cunard vessels for several years were surpassed in speed by the White Star and Guion steamships, but that company finding that its reputation for safety and good management was not enough, concluded to make an effort for ships of greater speed, and built among other vessels the *Aurania*, *Servia* and *Gallia*, and with these they speedily came to the front, the *Aurania* having recently made one of the quickest voyages ever made between New York and Queenstown. And the time of the latter ships is much better than it appears on the surface, because the computation of time is not made between Sandy Hook and mail delivery at Queenstown, but between the Battery and its anchorage at Queenstown; and because all the vessels of this line go in a line, vigorously adhered to, in all seasons, which is from 90 to 140 miles longer than the routes generally followed by the other passenger steamships.

The fast ocean mail is now confined chiefly to the Cunard line and the North German Lloyd, and the advantageous competition between these lines is remarked by business men. The *Elbe* and the *Arrar* (new) are racers of this line. The former has made the voyage between Southampton and Sandy Hook in 8 days, 4 hours and 25 minutes, which would be the equivalent of 7 days, 9 hours and 49 minutes between Sandy Hook and Queenstown.

The steaming time between New York and Queenstown is, say, 7 days, but this time is confined to three or four vessels. From Queenstown to London, by the mail train to Dublin, thence by steamer across the channel, and fast mail from Holyhead to London, is a run of some 18 hours. From New York to Southampton, at which port the North German Lloyd's steamers touch, is about 3,130 miles, and the run between these ports is made by its ships in about 8 days. From Southampton to London is two and one-half hours by rail. The result is that mails sent out by steamer on the same day from New York, and touching at these two points, reach London by way of Southampton, several hours in advance of those which go *via* Queenstown.

BISHOPTHORPE.

The village of Bishopthorpe is about three miles from York. The residence of the Archbishop, from which the district gets its name, is the chief historical feature of the neighborhood. In the spacious dining-hall of the palace are the portraits of many of the northern prelates who have wielded the archiepiscopal sceptre. Famous amongst these mighty men was Cardinal Woolsey. In the Wars of the Roses, Archbishop Scrope was beheaded in a field near his own palace. In recent times personages of the highest rank have stayed at Bishopthorpe—the Queen, the Prince of Wales, the Right Hon. W. E. Gladstone, &c. Archbishop Tait and Bishop Wilberforce preached in Bishopthorpe church, which is hard by the episcopal residence. In this church the present Archbishop constantly worships and officiates as a father amongst his people. The present vicar, the Rev. R. Blakeney, M.A., son of the late Canon Blakeney and nephew of Archdeacon Blakeney of Sheffield, has supplanted the choir, and has succeeded in obtaining a new and powerful organ. Till recently the old verger (now deceased) was one of the choir. The village maidens also sing in the choir; so the choir seems to realize the Scriptural idea—"Young men and maidens, old men and children, let them praise the name of the Lord." The vicar is a total abstainer, and temperance and missionary work are perseveringly carried on in the parish. It is said that the present Archbishop is never so happy as when at home in his own homely church. Like many other men of the greatest abilities, the Statesman-Archbishop, who is Primate of England (the Archbishop of Canterbury being Primate of All England,) loves simplicity. A quiet service, and an earnest, plain, practical sermon satisfy the simple tastes of one of the greatest thinkers and preachers of whom the Church of England has ever been able to boast. Few even among Churchmen realize the wealth of learning, the vast variety of gifts, the bril-

liancy of eloquence, the fervor of zeal and devotion which characterize the ministry of the Church of England. Of all these Archbishop Thompson is one of the noblest illustrations. In the vicarage of Bishopthorpe Sir W. Vernon Harcourt was born. A little cottage (now removed) in the vicarage grounds is said to have seen the birth of a more famous individual still—no less a personage than Guy Fawkes, father of such as conspire with gunpowder and dynamite to destroy public buildings and murder public men. Thus the very vicarages and villages of Old England are inseparably connected with the strange and eventful history of the present and of the past. Great prelates, great statesmen, sovereigns, conspirators! what mingled scenes of piety and prayer, danger and deliverance, doth the history of a single parish, like Bishopthorpe, suggest? Not even the dynamite of dis-establishment can tear the influence of the English Church from the history of the English people.—*All Saint's, Southport, Parish Magazine.*

OPINIONS OF THE PRESS.

The Church Times.

THE JERUSALEM BISHOPRIC.—A correspondence on the Jerusalem Bishopric which the Government has just laid before Parliament will be read by Churchmen with very mingled feelings. In the first place, it would be impossible to exaggerate the shame and indignation with which those who learn for the first time the details of the arrangements of 1841, will read the letter of Count Munster describing the transaction. It seems that William IV. of Prussia—or more probably Baron Bunsen in his name—started the scheme in order to "exhibit the unity of the Evangelical Church in the face of the old Churches"—his object being partly political and partly to "pave the way for internal unity and association among all sections of Evangelical Christians throughout the world." In a word, its very object was to organize and perpetuate schism, and to fix the guilt of it upon the Church of England. On the death of Bishop Barclay, the German Government came to the conclusion that the thing had proved a failure; and they desired to cry off unless the English Church would assent to two alterations—one that the Archbishop of Canterbury should surrender his veto upon German nominations, and the other that German nominees should not be obliged to submit to ordination as deacons and priests, or to sign the Thirty-Nine Articles. This was a little too much for the English trustees (the two Archbishops and the Bishop of London), and they agreed to the termination of the agreement. The only satisfactory thing in the correspondence, and very satisfactory we find it, is that the Jerusalem Bishopric is gone forever. It was conceived in ignorance and folly, and it has wrought untold mischief, seeing that but for it we might have been spared a great part of the Romanizing movement which has been so great a calamity all round. It is right to add that whatever may be thought of Bishop Blyth's mission to the Levant, it has clearly nothing whatever in common with the Bunsen Bishopric.

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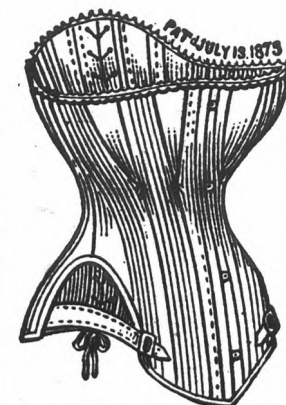
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The French Lick and West Baden Springs. CHICAGO, July 26.—Reports of the remarkable cures of complicated troubles from the use of the waters of the French Lick and West Baden springs are reaching here. The locality is eighty miles northwest of Louisville and reached by the Monon route.

Reduced Mileage.

The Monon Route [L. N. A. & C. Ry.] has issued a circular to its agents authorizing them to sell "2,000 mile books at \$40, and 1,000 mile books at \$25;" these books can be used by a firm, or for a man and his family, 150 pounds of baggage will be checked on each coupon.

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See Ad. of Mt. Carroll Sem. in last issue of this paper.



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A DAMP cloth dipped in common soda will brighten tin ware easily. TO REMOVE AN INSECT FROM THE EAR.—Place a sponge wet with chloroform against the opening. This will suffocate the insect, which can then be washed out with an ear-syringe and warm water. CORN PUDDING.—Drain the liquor from a can of corn and chop the kernels very fine. Rub together a tablespoonful of butter and sugar, add a beaten egg and two cupsful of milk. Stir the chopped corn into this, salt slightly and bake in a good oven for about half an hour. A delicious dish. CINNAMON roll is a favorite at our house. On baking day, when moulding the bread into loaves, reserve a pint of dough, roll it out half an inch thick, spread over with bits of butter, on this a liberal layer of sugar, then sprinkle with ground cinnamon. Roll up like a jelly cake—set it to rise and bake with the bread. This is excellent. MEAD.—Three pounds of brown sugar, one and one-half pint of molasses, two quarts of water; boil twenty minutes, then pour into an earthen dish to cool. Add one quarter of a pound of tartaric acid and one ounce essence sassafras. When cold bottle for use. When ready to use add a little soda to a glass of ice water, then put in three or four tablespoonful of the syrup. Drink while it is foaming. CARE OF ROSE-BUSHES.—A paper read before the Columbus (O.) Horticultural Society advises that roses which bloom more than once during the summer, such as the tea, Noisette, Bourbon, China, and the so-called hardy monthlies, should be pruned back after the first blossoming to a strong bud; then a vigorous new growth will start which will bear the next crop of blossoms. Never allow haws or seed capsules to mature on the bushes, for in bringing the seed to perfection they will so far sap the vitality of your plants. PEACH SHORTCAKE.—One egg, one cupful sugar, one cup milk, two cups and a-half of flour, two teaspoonsful baking powder, a pinch of salt, one tablespoonful of butter, one cup sweet cream. Sift the flour and stir into it the sugar, salt and baking powder, then the milk. Add to these the egg, without beating it and the butter melted in a little hot water. Beat all well and bake in jelly cake tins. Slice the peaches, crush slightly with the back of a spoon and place between the layers of cake, sprinkling with powdered sugar. For the top cake have ready the cream, whipped firm, and stud this thickly with sliced peaches. If the cream is not obtainable, the whites of three eggs whisked to a stiff meringue with a little sugar will prove an excellent substitute. Berries may be used instead of peaches, when the latter are not available. A HANDSOME EDGING.—In the following directions, in knitting off the O 2 the second of the made stitches must always be dropped, that is, slipped off the left needle without being put on the right. Cast on 17 stitches. 1st row: K 12, o 2, n, k 1, o 2, k 2. (20 stitches.) 2d row: K 9, o 2, n, k 1, o 2, n, k 4. (20 st.) 3d row: K 13, o 2, n, k 1, o 2, k 2. (21 st.) 4th row: K 11, o, n, k 1, o, n, k 3. (19 st.) 5th row: K 14, o 2, n, k 1, o 2, k 2. (22 st.) 6th row: K 13, o 2, n, k 1, o 2, n, k, 2. (22 st.) 7th row: K 15, o 2, n, k 1, o 2, k 2. (23 st.) 8th row: K 15, o 2, n, k 1, o 2, n, k 1. (23 st.) 9th row: Plain (dropping the second of the over stitches as usual). 10th row: N, k 1, o 2, n, k 1, o 2, n, k 13. (22 st.) 11th row: K 3, o 2, n, k 1, o 2, n, k 12. (22 st.) 12th row: N, k 1, o 2, n, k 1, o 2, n, k 12. (21 st.) 13th row: K 4, o 2, n, k 1, o 2, n, k 10. (21 st.) 14th row: N, k 1, o 2, n, k 1, o 2, n, k 11. (20 st.) 15th row: K 5, o 2, n, k 1, o 2, n, k 8. (20 st.) 16th row: N, k 1, o 2, n, k 1, o 2, n, k 10. (19 st.) 17th row: K 6, o 2, n, k 1, o 2, n, k 6. (19 st.) 18th row: Plain. (17 st.) Repeat from first row.

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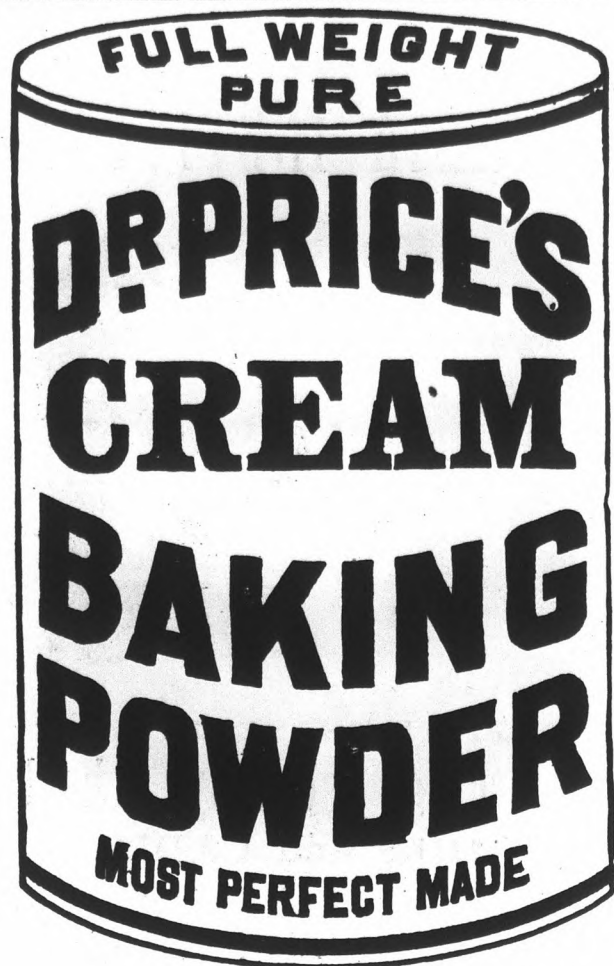
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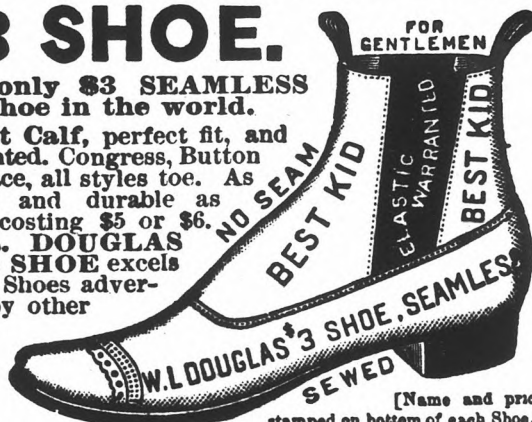
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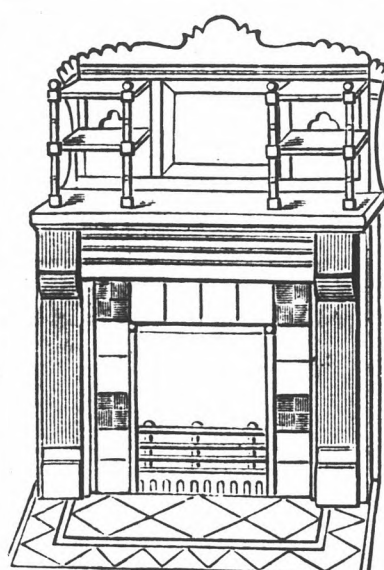
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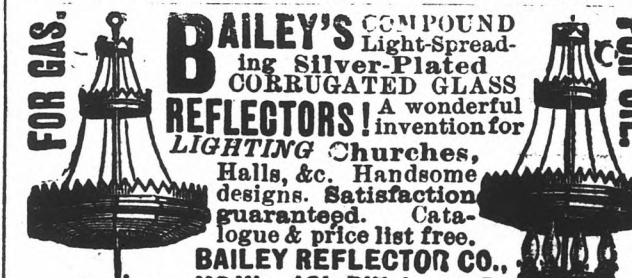
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