

# The Living Church.

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

VOL. X. No. 22.

CHICAGO, SATURDAY, AUGUST 27, 1887.

WHOLE No. 460.

**ST. GABRIEL'S SCHOOL,**  
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A BOARDING SCHOOL FOR GIRLS.

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Rt. Rev. F. D. Huntington, S. T. D., Visitor and Pres't of Trustees; Hon. Geo. F. Constock, LL. D., vice-Pres't of Trustees. Prepares boys for College or for business. Fall term begins Sept. 14, 1887. For particulars address St. John's School, Manlius, N. Y.

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ILLUSTRATED

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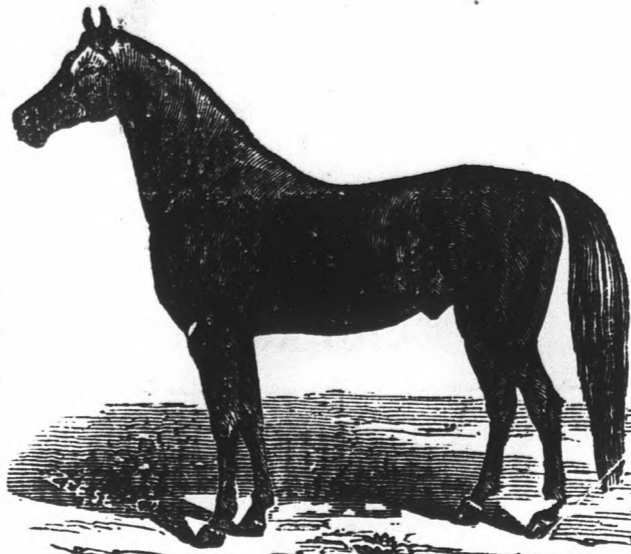
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## Hon. C. Edwards Lester,

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New York, August 1, 1886. }  
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Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

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in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours,

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# The Living Church.

SATURDAY, AUG. 27, 1887.

## NEWS AND NOTES.

NINE of the English Bishops are over seventy years of age, viz: The Bishops of Chichester, 85; Worcester, 80; St. Asaph, 80; Bath and Wells, 79; St. Albans, 79; Winchester, 76; Norwich, 76; Bangor, 74, and Liverpool, 71.

THE Mother Superior of the Sisterhood of All Saints, Margaret St., London, died on the 3d inst. In the world, her name was Harriet Brownlow Byron. Her work has been singularly fruitful in a post of no little difficulty.

The *Record* states in an aggrieved tone that "things have changed at Chester cathedral since Dr. Howson's time." It seems that the present Dean (Dr. Darby) has presented a handsome gift to the Cathedral in the form of two processional crosses.

BISHOP HOWE of Central Pennsylvania, has retired from all active administration of his diocese, on account of his advanced age, leaving that in the more vigorous hands of the assistant Bishop, Dr. Rulison. The Bishop remains as the advisory head of the diocese.

FOR a population of 350,000, Melbourne, Australia, has church accommodation of 107,620. The total attendance on public worship, Sunday morning and evening, is 113,107. The Church of England leads, the Presbyterians follow, the Wesleyans are third, and the Roman Catholics are fourth.

THE Archbishop of Canterbury opened recently a chapel in connection with Chad's College, Denstone, one of the middle-class schools founded by Canon Woodard. Successful beyond anticipation, the Woodard Middle Class Public Schools are a gift to the English nation scarcely second in importance to the older foundations of Winchester, Eton, Harrow or Rugby.

THE new Bishop of Manchester has already become very popular throughout the diocese, and such a character has he received for fairness, prudence, and common sense, that Colonel Bridgeman, M.P. for Bolton, has written to the mayor suggesting the Bishop as arbitrator in the engineers' strike which unfortunately is now going on in that town.

THE subscriptions to the Church-house have already reached £40,000. A meeting of the executive committee was held in the Jerusalem Chamber, Westminster Abbey, recently. The committee was engaged in business connected with the arrangements for the acquisition of a suitable site, and with matters concerning the constitution and future management of the Church-house.

APROPOS of the Mary Queen of Scots tercentenary, it appears certain that John Knox more or less narrowly escaped being offered an English bishopric. Dr. Angus says he has just discovered a letter in the Rolls Library from the Duke of Northumberland to Queen Elizabeth suggesting that it would be a good thing for the county of Kent if John Knox could be appointed to the See of Rochester, for "he would be a good whetstone to the Archbishop of Canterbury in putting down the Anabaptists, who are disturbing the

peace of this country." The maiden Queen appears to have thought otherwise.

SOMETHING has happened to overturn the plans as to the consecration of Dr. Camidge and Dr. Bardsley in York Minster. It is now announced that Canon Camidge, Bishop-designate of Bathurst, will be consecrated at Westminster Abbey on St. Luke's Day, Tuesday, October 18. The *Australian Record* welcomes the appointment, but complains of the long, and still longer, delay. The diocese has been without a bishop for two years.

WESTMINSTER ABBEY has been opened for its regular services, which were discontinued during the preparations for the jubilee ceremonial. Considerable injury has been done by the workmen in the fracture of stained glass and the chipping of monuments and stone work. An outrageous piece of vandalism has been the painting of the ancient coronation chair in a dark brown color, by which the curious remains of its fourteenth century decorations have been entirely obliterated.

THE Archbishop of Canterbury in a recent speech said he knew a lady who went into a cottage to ask for a subscription in connection with the jubilee and the occupants, respectable people, had the idea that every shilling paid in taxes was divided in the following proportion: 1d. to the army and navy, 1d. to the Queen, and 10d. to the Archbishop of Canterbury. It was the work of the laity—the clergy could not undertake it—to spread juster ideas of what the property and position of the Church was.

JULY was a busy month in the Church of England. Princess Frederica of Hanover opened a Convalescent Home at Broadstairs, which has been erected at a cost of £55,000 in connection with the Church Extension Association; two magnificent children's homes were also added to the long list already contained in the *Official Year Book*. The quietness and lack of ostentation which distinguishes true work everywhere is characteristic of all the philanthropic efforts undertaken by Churchmen and women.

THE REV. NEWMAN HALL is a very eloquent and popular preacher, but he can hardly be described as a poet. He has sent to *The Christian World* a few verses entitled, "A Little Boy's response to the hymn 'I want to be an angel!'" We need only to give the first verse:

I want to live to be a man,  
Both good and useful all I can,  
To speak the truth, be just and brave,  
My fellow men to cheer and save.  
There is certainly a good deal of the "little boy" in this humble poem.

THE Bishop of Ripon has issued an appeal for funds to complete the Wakefield Bishopric endowment. The failure of the Additional Home Bishopric Fund to contribute its promised £10,000 was an unexpected and heavy blow to the scheme. Had the sum been forthcoming the new see would have been erected early in the year. The Bishop now asks for £9,000 to complete the amount required.

THE committee of Scottish clergy, appointed for the purpose have presen-

ted a memorial to the bishops, embodying a plan for the restoration of the office of Metropolitan, with the title of Archbishop. It proposes that the present primus shall hold the office of Metropolitan until his death or resignation and that the title of Archbishop should be hereafter resumed and eventually connected with the See of St. Andrew's or Edinburgh, or St. Andrew's and Edinburgh conjoined.

OF the Old Catholics in Austria it is said: There are but three large congregations, at Ried, Vienna, and Warningsdorf. But in the north of Bohemia a considerable number of smaller congregations have been formed. Application was recently made to Bishop Wilkinson in charge of English chaplaincies, to confirm some of the 1000 children who are waiting for Confirmation in Austria. This year the Old Catholics in that empire hope to elect to a Bishop of their own.

IT is intended to place in Sheffield parish church a memorial of the late Dr. Rowley Hill, Bishop of Sodor and Man, and previously Vicar of Sheffield, and Chaplain to the Marquis of Abergavenny. The proposed memorial will take the form of a "Rowley Hill Chapel" and a stained glass window, the cost of which—about 350l.—will be defrayed by subscription. The Ven. Archdeacon Blakeney has been appointed chairman of the Memorial Committee, which also numbers amongst its members Sir Henry Stephenson, Mayor of Sheffield, and other influential gentlemen.

THE Bishop of Durham, preaching at Lichfield cathedral to upwards of 200 clergymen and students, from the text, "Necessity is laid upon me," observed that the term missionaries fitly describes a large proportion of the English clergy to-day. The sudden massing together of large populations at the great industrial centres, he said, caused a practical heathenism which was the problem now before the clergy, whose task is not so much to keep the light burning steadily as to kindle the torch in dark places—not more to sustain souls in the truth than to convert souls to the truth.

THE Church of England Workingmen's Society, held its anniversary meeting recently. Eleven years ago the idea of starting the society was suggested by the snubbing which the late Archbishop Tait administered to a few poor workingmen who waited upon him at Lambeth, to ask him in the name of the poor parishioners of St. Alban's, Holborn, to use his influence to prevent the persecution of their vicar. At its 11th anniversary the secretary stated that there were 342 branches of the society, with a membership of 10,800 workingmen. At the same meeting letters were received from twenty-four bishops, expressing sympathy with the objects of the association.

RECENTLY a well-known Irish Churchman sent a little book on Church Doctrine to a brother layman who had exposed his own ignorance in the columns of *The Mail*. The present was accompanied by a polite note requesting this "good Protestant" to read the book. The work was published in England, where Church people are not ashamed of the sign of their redemption,

and was written by a well-known evangelical scholar and divine; but it was returned by the recipient with leaves uncut and the words "I have not even opened this book as I observe upon its cover the mark of the beast." The mark was a cross.

THE Bishop of Southwell held a Quiet Day in July at Thurgarton Priory for the clergy in his diocese who had been ordained by him during the three years of his episcopate. About fifty attended—a large proportion of those still working in the diocese. The day began with the Holy Communion at nine, followed by Matins at eleven, a Litany at one, and Evensong at half-past four. The Bishop gave addresses at Matins and Evensong on various difficulties of pastoral work, and the Litany used was specially composed by him with a view to the dangers and needs of the spiritual life. A wish was very generally expressed that it might be printed as a memorial of a day full of fatherly counsel and mutual help.

THE death is announced of Prof. Spencer F. Baird, secretary of the Smithsonian Institute and chief of the United States Fish Commission, at the age of sixty-four. During the last forty years Prof. Baird had been a very busy worker, and greatly enriched our literature of the natural sciences. Among his more important works are: "The Birds of North America" (1860), "The Mammals of North America" (1861), "Catalogue of Serpents of North America" (1862), "Review of American Birds in the Museum of the Smithsonian Institution" (1864), and "The Land Birds of North America" and "Water Birds of North America" (1884). Besides his published books he was also the editor and translator of the "Iconographic Encyclopædia," for many years prepared monthly resumés of scientific progress for *Harper's Magazine*, and wrote numerous papers on zoology, reports on natural history collections made by various Government expeditions, as well as contributions to periodicals on his favorite subjects, besides the regular Smithsonian reports and the annual volumes of scientific progress.

A FEW more summers like this, and the "mag-pie" must go. How the P. E. Bishops must suffer in the hot season, if they are not recuperating by the seaside! Bishop Thompson's entry in his journal should be a pathetic plea for a modification of the episcopal habit of wearing outlandish attire. Read it: "In the afternoon drove over to Sardinia. Mr. Perry read Prayers and I preached. Returned to Como; Mr. P. read Prayers and I preached again. This was in the centre of our "heated term," and was one of the frightfullest experiences in heat I have had in a twelve years' residence in the South. I was obliged, for the first time in my experience, to use a fan in the chancel, a thing I abhor doing or seeing done. But it was a question of getting through. I also realized more vividly than ever before the incongruity to Southern use, of our extraordinary Anglican "Episcopal Habit," where the thermometer registers 100 degrees. On such a day the robes are a burden to the flesh. They looked as if they had been dragged through a slough after the first service."



## CANADA.

A new diocese is to be formed in the North-west. At the late meeting of the Provincial Synod of Rupertsland held in Winnipeg, it was decided to set off another diocese from Saskatchewan to be known as Calgary. For the present it will remain under the supervision of Bishop Pinkham, the recently consecrated Bishop of Saskatchewan. A resolution in favor of the organic union of Christendom was also passed at this Synod.

The Bishop of New Westminster is expected back in his diocese in the early part of October. During his eight months' sojourn in England he has been indefatigable in his labors on behalf of his work in British Columbia and his health has suffered severely. He has secured the services of several clergymen. Archdeacon Woods has been acting as Commissary during the Bishop's absence and has been holding a visitation in a portion of the diocese. He speaks very highly of the work among the Indians especially that carried on by the Sisters at Yale.

At the recent meeting of the diocese of Newfoundland whose sessions are biennial, the bishop in his charge spoke very hopefully of the work and stated that there were now 57 clergy in the diocese, that the confirmations for the last two years had been 2,343, and that he had consecrated nine new churches and sixteen graveyards; during the same period five new clergy had entered the diocese. At the formation of the diocese of Newfoundland, in 1839, there were only eight clergy. The members of the Church now number 70,000, the communicants 10,000, and the places of worship 142. There are 137 Anglican day schools attended by 9,847 scholars, the number attending the Sunday schools being 12,300. There are two orphanages in the capital, St. John's, supported by private effort. There are also a widows' and orphans' fund, a clerical pension fund, and another for the education of the children of the clergy. A sum of \$400,000 has been expended upon the cathedral, which is one of the finest buildings of the kind on this side of the Atlantic.

A wealthy layman, Mr. Thos. Trivett, of Exeter, Ontario, diocese Huron, has generously commenced the erection of a handsome church in that town at his sole expense. When completed it will be one of the neatest and best equipped churches in the diocese and the cost will aggregate in the neighborhood of \$20,000; the congregation will furnish the church and purchase the lot.

At the late meeting of the Synod of Fredericton the first annual report of the diocesan Woman's Aid Association was presented. The membership is now 135 and the income of all the branches was \$1329. The contributions from other sources towards the diocesan funds showed an increase over the preceding year of over \$11,000.

The unanimous election of Bishop Perry to the see of Nova Scotia seems so far to have been very well received by the Church at large. How marvellous is the course of human events when we consider that a born American citizen has been elected to occupy the seat of that stern unbending loyalist, Bishop Inglis, who fled at the risk of his life from New York to Halifax at the close of the Revolutionary War. What a very practical illustration of the oneness of the Catholic Church and of the obliteration of old hatreds, for if there is one body of men in the Dominion of Canada characterized by

unbending conservatism and intense loyalty to the British Crown it is above all others the members of our Church.

The centenary of the bishopric of Nova Scotia was commemorated at Halifax, August 12th, by services in the various churches, participated in by the venerable Metropolitan of Canada, the Bishops of Springfield, Quebec, Niagara, and the coadjutor of New Brunswick.

Bishop Perry was expected to arrive on the Caspian from Liverpool on the 12th, and as soon as the steamer's guns were heard the reception committee hurried up to the Cunard's wharf to extend a welcome to him. But he was not among the passengers. He was not able, it is thought, to leave England in time to take the Caspian, although he intended being present at the centenary services here; and probably took steamer direct for New York.

The centennial services commenced in St. Luke's at 7:30 a. m., by the celebration of the Holy Communion; matins at 9, and litany, Holy Communion and sermon at 11 o'clock by the most reverend the metropolitan of Canada. There was a very large attendance and the service was an impressive and memorable one.

At St. George's the bishop of Niagara, preached an eloquent sermon from Lev. XXIII. The services were taken part in by Rev. P. Brown, of St. Margarets Bay, Rev. Mr. Jones, of P. E. Island, and Rev. Mr. Partridge.

The morning service in St. Paul's was not very largely attended, the weather not being very propitious and the services taking place in other churches being doubtless the cause. However those who were fortunate enough to be there were treated to a very eloquent extempore address by the right reverend the lord bishop of Quebec.

The service at the cathedral in the evening will long be remembered. The crowded congregation; the long list of white-robed choristers, the clergy arrayed in their vestments, and the members of the episcopate gorgeous in their robes gave a majesty to the scene not easily surpassed. The service was fully choral from Tallis and an anthem was very effectively sung. The sermon was preached by the bishop of Springfield, an orator born, a man possessing an avvil voice, a cogent method of reasoning, language carefully chosen and applied, and a remarkably popular and convincing way of carrying his hearers with him. The address was on the lessons learned by the progress of the past hundred years and after noting the various changes in political and scientific progress he showed the awful solemnity of the unvarying yet increasing activity in the Church of God. Unvarying, because "Other foundations can no man lay." Increasing, because it is her mission to subdue and replenish the earth.

The corner stone of All Saint's cathedral was laid at 4.30. At that hour a large number of the leading churchmen of the city had assembled at Coburg road and Robie street and in the enclosed site of the centennial cathedral. A staging had been erected for the accommodation of the members of synod and others taking part. The procession formed in St. Stephen's church and proceeded to the adjoining scene of the ceremony by way of Coburg road.

In the cavity of the stone was placed the records of the synod, the calendar of King's College, daily papers, current Canadian coins, etc. The stone was declared duly laid "in the faith of

Jesus Christ, and in the name of God the Father, God the Son and God the Holy Ghost."

At the conclusion of the beautiful ceremony, Coadjutor Bishop Kingdon, of New Brunswick, delivered an impromptu and brief address, appropriate to the occasion, and expressing the hope that the great work commenced this day would be speedily prosecuted to successful conclusion. Just as Bishop Kingdon commenced to speak, a heavy shower began to fall, and had the effect of scattering a large part of the audience. The Bishop turned the incident to good account by remarking that as the clouds would soon roll away and the glorious sunshine again be visible, so he hoped the clouds which hung over this recently widowed diocese, would roll away and that the Sun of Righteousness would soon again shine upon the Church and its great enterprise here, in all His power and splendor.

Archdeacon Gilpin read a cablegram from members of the Bliss family in England contributing £250 stg. to the building fund of the cathedral. He also invited contributions from those present to be laid on the corner-stone. Nearly all the people had scattered by this time, but gifts aggregating about \$150 was the response. It is understood that the total contributions of the day, including the £250 stg. above mentioned, aggregated about \$1,600.

The laying of the corner-stone yesterday was only the formal commencement of the erection of a structure which is intended to be one of the handsomest cathedrals on this side of the Atlantic. It will be erected on an imposing site, of freestone and granite, in a locality which in the course of a few decades should be the heart of the city.

## NEW YORK.

BEDFORD.—A memorial window has recently been placed in St. Matthew's Church, Rev. Lea Luquer, Rector. The design carried out in the window is the Angel of the Resurrection seated at the open tomb; and in the border is shown a rich treatment of lilies, symbolical of innocence and purity. The scheme of coloring is deep and brilliant, and the window is very beautiful and effective. The memorial inscription extending across the bottom reads as follows: "In memory of Ansel Nash Kellogg, born March 20th, 1832—died March 23d, 1886." This window was designed and executed by Messrs. J. & R. Lamb of New York, as were also the three side windows in the church. In these has been arranged a geometric treatment agreeing in general proportions with the memorial window. In the centre of each is shown the Vesica enclosing appropriate symbolism.

## MISSISSIPPI.

OXFORD.—A change, very much for the better, has recently taken place in the interior of St. Peter's church. The organ and choir, formerly situated at the west end of the building, has been moved forward to the north side of the chancel, an improvement both in looks and in music. A handsome chair, in carved oak, has also been lately added to the chancel. It is one of Geissler's designs and harmonizes perfectly with the finish of the church. The rector has been materially aided by the services of Mr. Peter Sears as lay reader. Mr. Sears is a candidate for Holy Orders, and a native Mississippian. The different guilds of the parish manage to work on steadily in spite of the warm weather. The Oxford Convocation met here on

the 13th of July. Only two members were present, besides the Dean. After a celebration of Holy Communion, it was deemed best to hold a business meeting and adjourn until the fall, which was accordingly done. In compliance with the Canons, the rector has been having a public catechising of the children of the parish, at the afternoon service, the first Sunday of every month. These services have been rendered very bright and attractive by the singing of the children, who practice for them regularly every week.

## ALBANY.

JOHNSTOWN.—A memorial window has lately been placed in St. John's church, of which the Rev. J. B. Hubbs is Rector. The painting is "The Sacrifice of Isaac." In one panel is represented the angel speaking to the Patriarch; in the other Abraham about to offer his son on the altar, the ram is seen in the background caught in the thicket. The figure for the tracery at the top is "The Lion of the Tribe of Judah." The drawing is executed with marked force and vigor, the figures of the angel and Abraham are especially strong. The coloring of the entire window is excellent and well blended in rich and harmonious shades. The artist has succeeded in giving a true religious tone to both the cartoon and the coloring. The window bears the inscription: "To the loving memory of James Perison Ricketts, born October 28th, 1864, died November 13th, 1886." It was designed and executed by J. & R. Lamb of New York.

## UTAH AND NEVADA.

OGDEN.—The Rev. C. G. Davis, who has been in charge of the school of the Good Shepherd for several years past, started for Ironton, Mo., July 13. A reception was given him the Monday evening before his departure, in his old school-room, at which he was the recipient of a purse of \$63, presented by the rector of the church of the Good Shepherd in behalf of the missionary committee and the parish, and some of the patrons of the school. Mr. Davis gives up school work and goes to the duties of priest and pastor to the people of Ironton and vicinity.

## NORTHERN CALIFORNIA.

The summary of parochial reports as presented at the 13th annual convocation is as follows: Families, 912; souls 2,374; Baptisms—adults, 69, infants, 242, total, 311; confirmations, 123; communicants, present number, 824; Marriages, 113; burials, 152; Sunday schools, teachers, 116, scholars, 1,029. Total of offerings, \$21,024.55.

## PITTSBURGH.

The Bishop has appointed the Southern Convocation to meet at Meyersdale, from October 9 to 12th inclusive, and not the 5th and 6th as given in THE LIVING CHURCH of August 6. The festival of the Transfiguration was observed at Meyersdale Mission, and was remarkable as having been observed by a larger number of attendants than any other minor day festival during the two years of the present pastorate.

## RHODE ISLAND.

Among the offerings which have been recently placed in the church of the Saviour, Providence, are an altar rail and cross of brass, memorials respectively to the Rev. Drs. J. H. Eames, and Henry Waterman, former rectors of the parish. The church has been adorned and much improved by the recent changes, making it more attractive as well as Churchly.



**CENTRAL PENNSYLVANIA.**

**BELLEFONTE.**—St. John's Church, the Rev. Jas. Oswald Davis, Rector, has been greatly beautified by the recent placing of a memorial altar of carved wood. The front of the altar is divided by richly carved columns into three panels, the central one receiving the Agnus Dei and those at the side the symbols of the wheat and grapes with scrolls containing the texts, "I am the bread of life" and "I am the true vine." Extending across the upper part of the altar above these panels is carved the text, "This do in remembrance of Me," and on the super-altar are the words "Holy, Holy, Holy." The ends of the altar are carved with the symbolism of the Greek cross and the Gloria. At the base is carved the memorial inscription as follows: "To the glory of God, in memory of Margaret Gregg Keynolds and her five children." This work was designed and executed by Messrs. J. & R. Lamb of New York.

**EASTON.**

Bishop Adams has taken up his residence in his diocese, and commenced his work to the great satisfaction of all. The official notification of the ratification of his election is as follows:

*Diocese of Easton, July, 1887.*

To the Rt. Rev. Wm. F. Adams, D. D. Right Rev. and Dear Sir.—The Standing Committee of the diocese of Easton are thankful in the privilege of announcing to you that the action of our nineteenth annual council in electing you to the episcopate of this diocese has been ratified by the concurrence and express consent of the majority of the bishops and standing committees. With joy and hope we recognize you as our father in God, and invoke the blessing of the Divine Head of the Church upon the mutual relations thus established. In all duty and affection, yours, in Christ.

THEO. P. BARBER, President.  
JAS. A. MITCHELL, Secretary.

A very pleasant incident occurred just before he left his old home in Vicksburg, which goes to show how respected and beloved the Bishop is in the community in which he has lived for 11 years. The session of the Presbyterian Church which was sitting in Vicksburg at the time, called in a body at his residence to pay their parting respects to the Bishop of Easton. A formal address was read on behalf of the synod, to which the Bishop made a suitable reply.

**WESTERN MICHIGAN.**

**GRAND RAPIDS.**—The Rev. Geo. W. West, rector of Grace church, is rejoicing in the manifest outpouring of the Holy Spirit. During the past five months 60 communicants have been added to the list of 130, making 190; of these 19 have been confirmed, 22 baptized, of whom 13 were adults. More than 50 are now preparing for Confirmation. The congregations both morning and evening almost crowd the church, seating about 300, making enlargement a necessity in the near future. The early celebrations on every Sunday and holy day are well attended, and the attendance is increasing. The Sunday school numbers 100. A Confirmation class is held every Sunday at 3 P. M., the year round. There are three societies for Church work: The Ladies' Aid, Young People's Guild and St. Agnes' Guild for little girls. The music is rendered by a choir of 25 boys and men, not yet vested on account of insufficient room. The rectory has been newly papered throughout by the Ladies' Society, new curtains by Grace church Guild, and new plumbing. A new stone font has been given by St. Agnes' Guild, a solid silver chalice and

paten by Mrs. John McConnell, new chandeliers by friends mostly outside the Church, 200 new Prayer Books and Hymnals by Mrs. Baker, altar service by Mrs. Baxter, and Prayer Book for desk by Mrs. Chipman.

Grand Rapids is a city of 65,000 inhabitants, and is growing daily. Grace church is centrally located, and bids fair to become a most useful means of evangelizing hundreds of the thousands who live, and move, and toil around her. Dr. Van De Water will hold a mission in the city in all our four churches, beginning Oct. 23d, and ending Nov. 6th. Great things are expected from the mission, not only in waking dead souls to life, but deepening the spirituality of our own members. The daily prayers of every reader of THE LIVING CHURCH are asked for the mission in Grand Rapids.

**MISSOURI.**

The last annual convention authorized the employment of a general missionary to work under the direction of the Bishop. The position has been filled by the appointment of the Rev. Carroll M. Davis, rector of St. Paul's church, Sacramento, Cal. Mr. Davis expects to enter upon his duties on October 1st.

**WESTERN TEXAS.**

Bishop Elliott is still confined to his bed and very weak. His physicians and friends at Sewanee, however, express themselves as hopeful of his recovery. Bishop Garrett will make the following visitations: San Antonio, Sunday Aug. 7; Gonzales, Tuesday night, Aug. 9; Luling, Wednesday night, Aug. 10; Cuero, Sunday, Aug. 14; Victoria, Tuesday, Aug. 16; Goliad, Thursday, Aug. 18; Corpus Christi, Sunday, Aug. 21; Laredo, Wednesday night, Aug. 24. All wishing to write Bishop Garrett will do so in care of the Menger Hotel, San Antonio, Texas.

**WESTERN NEW YORK.**

The 50th annual council of the diocese will be held in St. Paul's and Trinity churches, Buffalo, on Tuesday, September 20, 1887.

The council will meet for organization at 9 o'clock, and the opening service (Morning Prayer and Holy Communion), will be at 10:45 A. M., all in St. Paul's church. The subsequent business sessions of the council will be held in the chapel of Trinity church, Delaware Avenue.

**EAST AURORA.**—The Bishop visited St. Matthias' church in this thriving and pretty village on Tuesday, Aug. 2, and after Evening Prayer preached and confirmed five persons, presented by the rector, the Rev. Henry M. Brown. He finds the parish growing, and with much promise of a bright future.

**FLORIDA.**

**JACKSONVILLE.**—The corner stone of St. Andrew's Memorial Church was laid by the bishop of the diocese on Thursday afternoon, August 11. The clergy present, beside the bishop were the Rev. Messrs. Bicknell, Drown, Knight (rector of the parish), Lee, O'Brien, Sturges, Weller and White. These robed in the neat little rectory adjoining and marched in procession to the northwest corner of the foundation of the building, where the stone was laid with the service of Norton's *Vade Mecum*. The bishop delivered an appropriate address.

**PABLO BEACH.**—The summer of 1886 was the first season of this summer resort. A number of Church people, summering there, desired the services

of the Church. A petition expressing this desire was sent to the Rector of St. John's, Jacksonville. He responded by holding a service each Sunday afternoon in the parlor of Murray Hall, kindly opened for the purpose. The result of this was a subscription for the erection of a chapel, amounting to \$800. The Jacksonville and Atlantic Railway Company donated one of its choicest lots, centrally located, for the chapel. Mr. R. S. Schuyler, of Fernandina, generously presented suitable designs.

The building, 61x22 feet, with apsidal chancel and organ room on the south, as a transept, tower on the north, and open-timbered roof of beautiful design, was completed, except painting and chancel furniture, ready for occupancy by the 14th inst., being the Fourteenth Sunday after Trinity. On that day, the bishop of the diocese opened the chapel for Divine service, with a sermon highly appropriate to the occasion, assisted in the services by the Rev. Brooke G. White, of St. Philip's, and the Rev. Dr. Weller, of St. John's church, Jacksonville.

**FOND DU LAC.**

**WAUPACA.**—The escape of St. Mark's Church from destruction by a hurricane was wonderful. The wind lifted the spire bodily, turned it point downwards and drove it like a bayonet through the roof of the nave for fully ten feet. It fitted so close that no rain entered the building. The people succeeded in removing the spire from the interior of the church. The roof was speedily repaired and the ornamentation of the church completed. The Bishop visited the parish Sunday, August 7th, celebrated Holy Communion, confirmed four persons, and preached twice. There was a large attendance and the condition of the parish was represented as prosperous.

**PENNSYLVANIA.**

Another step in advance has been taken by the Spanish Mission of Philadelphia. Under its auspices the work of the Rev. Pedro Duarte at Matanzas, Cuba, is maintained. Hitherto all not of the Roman Church who died in the island of Cuba were buried with the burial of a dog, it often happening that a number of bodies were buried together in the same excavation. This is now happily a thing of the past. A plot of ground has been purchased for a cemetery, the deed for which is now in the hands of the treasurer of the mission in Philadelphia, making it possible for non-Romanists to have a Christian burial. The two churches of which the Rev. Pedro Duarte is rector, Fieles A. Jesus and San Pedro Apostol, are the only places in the island with its two millions of inhabitants, where our Church service is held. Lack of funds has very greatly retarded the work. This work was the first non-Roman undertaken, and for several years had no competitors; recently the Baptists have gone there and are laboring with vigor. It was through the efforts of the Rev. Mr. Duarte that the King of Spain's decree of toleration was extended to Cuba. The mission is supported entirely by voluntary offerings which may be sent to the treasurer, Mr. John P. Rhoads, at 701 Walnut St., Philadelphia.

The series of lectures of the St. Stephen's Church Women's Institute or class for home study will be begun on Tuesday, October 4, at St. Stephen's House, 1124 Girard St. The class is to consist of 100 ladies and to extend over two years. Any lady may connect herself with it whether a member of St.

Stephen's parish or not. There are to be four courses of study: I. The Bible, the Rev. John P. Peters, Ph. D., lecturer; II. Church History, the Rev. S. D. McConnell, D. D., lecturer; III. The Prayer Book, the Rev. Wm. R. Huntington, D. D., lecturer; IV. Church Theology, lecturer to be announced.

There is to be placed in the parish house a library of reference for the use of the members of the class. After each lecture questions will be given out to which the students are requested to write out and submit answers. Each lady is at liberty to attend all or any of the courses of study.

Work has been begun upon the much needed parish building of the church of the Crucifixion on the site of the old church, which with the lot upon which the new church was built several years ago forms an L. The new building will be 40 by 60 feet, the base of Chester gray stone, the windows of Hummels town brown stone, the arches over the windows of ornamented brick. On the north side there will be a wide and lofty gabled entrance; twin arched windows south of the entrance, will afford light to the lower floor. Above these a double Gothic window reaching nearly to the gabled roof will light the main floor. On the first floor, which will be raised 3½ feet from the pavement will be the infant school and two other class rooms. On the upper floor will be the main school; there are two class rooms beside, but are so arranged that on occasion the whole floor may be thrown into one room. The roof will be open timbered. On the completion of this building the parish which is composed of colored people and is located in the worst section of the city will be most admirably equipped for the peculiar work which is being so well done under the wise oversight of the rector, the Rev. Henry L. Phillips.

**IOWA.**

**DECORAH.**—On the Seventh Sunday after Trinity a handsomely carved eagle lectern of polished oak, was presented and dedicated, in Grace Church, Decorah, Iowa: "A memorial offering" from Mrs. Lane, of England. It was manufactured in the establishment of Mr. Melville Bunker, of Davenport, and for elegance of design and finish of workmanship, it is surpassingly beautiful. On the Third Sunday after Easter, also, a handsome altar-rail cushion was presented in like manner, from Miss Lane and Miss Pearse, of England; and also a "fair linen" altar cloth for Holy Communion, from Mrs. Neville Grenville, of England. Grace Church had also previously been the recipient of a very beautiful crimson altar cloth, exquisitely embroidered by the loving hands of Miss Lane, with the I. H. S. and the annunciation lilies; and a set of lesson markers for the lessons of the church year, from the Misses Lane. A handsome brass memorial altar cross, from Mrs. Dr. Strong of Decorah; a Bible—London print—from Mr. H. Hartwell Horne, for the lectern; and a very large-sized ancient Bible from Philadelphia, Oxford Clarendon Press, date 1794. Rev. Dr. Lloyd, Rector of the Church, has also received a handsomely embroidered white stole from Miss Annie Richardson, niece of the Bishop of Iowa.

The Bishop of the Diocese has appointed the first Sunday in November for his visitation of Grace Church, and his coming is looked forward to with great interest by all.

**DAVENPORT.**—Sunday, July 17, at



Trinity church, the mother church of the diocese was commemorated the first episcopal visitation within the limits of what is now Iowa. Dr. Louderback the oldest living rector of Trinity was present from Chicago, and preached the sermon, it is said with the same vigor as that shown in his sermon nearly 40 years ago. The day was hot, the mercury in the morning running up to 100 degrees, yet notwithstanding this the congregations were good. The commemoration sermon was from I Cor. iii: 6, 7. "I have planted, Apollos watered, but God gave the increase. So neither is he that planteth anything, neither he that watereth; but God that giveth the increase." The preacher showed forcibly how the husbandman in the Lord's vineyard however careful and conscientious, is but an instrument in God's hand for doing His work.

Then followed a brief historical sketch of early work in Davenport and vicinity.

The Rev. Dr. Goldsmith was appointed by the Domestic Board of Missions, November 4, 1841, and commenced services October 14, of the same year, or not quite four years after the first service held here by Bishop Chase. Dr. Louderback took charge of Trinity parish on May 5, 1849, with a pledged salary of \$200 and a mission stipend of the same sum, amounting to \$400 in all. His story of struggles and triumphs in the town then numbering some 1,000 people, inspired all listeners with admiration for the pioneers who so nobly labored to plant the Church in the new towns of the frontier. The preacher's eleven years rectorship was by no means unfruitful and he, the old friend of Iowa, rejoiced to see this day of prosperity. He spoke at the close of his discourse to the parishioners of Trinity in these words: "May God bless you yet more and more! May He add to your parish a hundred fold! May you become a centre of spiritual life and blessing to the city and diocese! And above all may He make you as you have been in the past, so in all the future a parish of united, loving, devoted Christian people, in whose hearts the work of God's Holy Spirit is being daily deepened as the very life of God in the soul of man."

GRINNELL.—The congregation of St. Paul's church at this place has built a vestibule to the church and is now raising money for the adding of a much needed chancel.

The sermon of Bishop Perry's entitled the "Centenary of the British Colonial Episcopate," and delivered in St. Paul's cathedral, London, on the 186th anniversary of the Society for the Propagation of the Gospel in Foreign Parts, has been copyrighted by the parish at Grinnell, and copies are being sold toward the chancel fund. It is hoped that the scheme may prove successful and the chancel soon be erected.

#### ARKANSAS.

From the table of parochial statistics we take the following totals: Baptisms, infant 51, adult 129, total 180; (last year 177); communicants, 1,406, (last year, 1,022); marriages, 27; burials 50; Sunday schools, teachers 101, scholars 976; offerings, \$25,902.80; value of church property, \$146,000.00.

HOPE.—The Church here has fitted up the interior, altering pews, building sacristy, a new altar with two retabes, new rail and lectern, made by direction of the mission priest, the Rev. Joseph L. Berne. The Guild of St. Margaret's has done this work, and it is nearly all

paid for by the ladies, and new life has taken hold of the church people.

WASHINGTON.—The church here through St. Mary's Guild, has renovated the interior, painting walls, papering chancel and fixing the outside. The church now looks inviting.

NASHVILLE.—The church people here have built a very pretty church, ceiled inside, platforms, rail, altar 7½ feet long, lectern, and everything that makes a building look like a church. St. Anne's Guild are at work to finish everything before Christmas.

Anyone wishing to help please send an offering to the Rev. J. L. Berne, or to Mr. Lee, of Nashville, which will help this struggling parish, where the people are hard at work to spread the Church of Almighty God among people who know nothing of Catholic truth, but are willing to learn.

CAMDEN.—This parish is contemplating building a new church this fall. The ladies' of St. John's Guild (formed years ago), are working hard to see the church built in a churchly style and are all alive to the work. May the God of love and mercy help all these missions is the prayer of our beloved bishop, and the poor priest who labors among them.

#### CONNECTICUT.

CANAAN.—A new organ has been procured for the church, chiefly by the efforts of the Ladies' Guild. It was dedicated on Saturday, August 14. A brief service was held at 3 P. M., after which a fine programme of classical music was rendered. The organ was built by Geo. Jardine & Son, of New York, and cost \$1,060.

The journal of 1887 gives the following figures: Confirmed, 1,166; ordained to the diaconate, 10; priesthood, 6; candidates for Orders, 15; families, 16,060; Baptisms, infants 1,675, adults 397; total, 2,072; communicants, present number, 22,734; marriages, 670; funerals, 1,565; Sunday school teachers, 1,910; scholars, 16,341; studying for the ministry, 22; total disbursements, \$474,902.68.

#### LOUISIANA.

NEW ORLEANS.—Trinity church has received another munificent gift from a very charitable lady parishioner who is known for her goodness to the Church and poor. This time the gift amounts to some \$15,000 which is to be used in the erection of a new organ chamber, lengthening of the chancel, etc. The new organ chamber is to be built outside the present edifice and will increase the old chamber 30 ft. in length and 25 ft. in width. A new organ which is now being constructed by Messrs. J. H. & C. S. Odell of New York, will occupy about one-half of the organ chamber. The organ is to be a very fine one with all the modern improvements. The key box or console of this organ will be detached, so that the choir of male and female voices, will stand before the organist and in front of the organ. Beautifully formed high arches supported by ornamented groups of iron pillars will uphold the choir chamber and organ, and through these arches and pillars the organ and choir will be plainly visible. One of these arches opens directly into the nave of the church, and another into the outer chancel. The spaces between the various groups of pillars will also be open. The chancel will be lengthened about twelve feet and be artistically finished with a very high panelled ceiling, similar to that in the nave of the church. This will make the chancel wide enough to accommodate a surpliced

choir. On the side of the chancel towards the robing room, there will also be an arch supported by a group of iron pillars, similar to those in the organ chamber. Through this arch which is to be high and wide will be seen a broad gothic door, connecting the outer chancel with the robing room. The churchly and handsome memorial window will be removed from its present position and reset at the east end of the new chancel. These improvements will beautify old Trinity exceedingly, and add to its already churchly appearance.

#### CHRISTIAN UNITY.

FROM THE TRIENNIAL CHARGE OF THE BISHOP OF QUINCY, 1887.

This unity has existed. Fellow Christians do not accord to the fact its over-powering weight. Our Lord was architect and builder of His own Church. "As high as heaven is above earth, so high are His ways above our ways and His thoughts above our thoughts." He laid Himself as the chief corner-stone. He fastened to Himself the residue of the foundation, "Apostles and Prophets." Thence He lifted the walls. "Walk about Zion, and go round about her; mark well her bulwarks, consider her palaces." Not twelve and seventy alone will you see beneath those bulwarks, or at least in the first course laid on them, but Stephen and Philip, Mark and Apollos; and, gracing the walls of her palaces, the heart and spirit beauty of Eunice and Priscilla, instructors of bishops, of Lydia and Dorcas, in whose homes were earliest guest-chambers of the Gospel, cast upon Gentile shores.

See this united Church, your eyes must be quick, for its spread is rapid; go out from Jerusalem to Damascus, then to peopled Asia Minor, across the Ægean Sea to Macedonia, southward to Egypt's rich cities and Arabia's tents, to the Indies of the far East, to Gaul and Spain in the West, beyond the bounds of earth to Britain; last of all, see it close in its circles and with a golden band of love, hold captive the mistress of the Empire, the City of Rome.

This final conquest the Church achieved before twenty-one years had counted her adult age. In scores of nationalities or provinces, in hundreds of towns and villages, the Church was settled and regnant. It was one Church thoroughly united, though varying in forms of worship. The tropics weave broad leaves, the temperate zones those that have less surface, the arctics fasten spikes upon pine and fir boughs. All are equally serviceable and in their place equally beautiful. Out of the Lord's Prayer, its substance retained, many petitions were framed. From the Gospel anthems were moulded unnumbered spiritual songs of varying metre, yet unity was not disturbed. Eighty years, and distant Britain found the sole difference worth debate, between herself and some of her sisters, shall the Easter festival be kept without variation, when the Paschal Moon has shred off but two days of her fulness, or on the Sunday following her completed circle? One sunbeam photographs disciples throughout the world, "they continued in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers."

How long this unity remained is not of moment. "His enemy sowed tares among the wheat." The good seed came up with marvellous rapidity. Tares are never of slow growth. Set

the limit of an unbroken unity, the fullness of schism at three hundred years or at five, as favor or prejudice twists the figures of history. The conclusion is one. For some centuries, the Body of Christ was displayed before the world undivided. This, heathen and Christian annals confirm. As the third century is breaking, Tertullian looks earth over and pictures the Church among distant and near "kindreds of the nations." All are what each is, and each is what all are.

\* \* \* \* Behold the spectacle at this age, ten generations away from the beginning of the more influential denominations. Read rival names. See opposing altars. Hear parted worship. Let me go to some small town of our diocese. Let me call together those who profess allegiance to our Lord Jesus, who love Him, and are working in His name. I greet them as His servants, and speed them on His mission. Lo! like spilled water, they part into a half-score of companies. Not one of these alone has strength to build a respectable chapel, to support a minister, or decently to garnish divine worship. One heart—that is right; different paths—that is wrong. How long will the anomaly be chosen or suffered!

One land they seek, one Lord, one law they own,  
Yet each small band will win its way alone.

More than forty years ago in Prussia, I was favored with the attention of one of the most learned and saintly of the theologians of the Lutheran body. As I parted from him, he said, seriously, "You are young and may live to see all denominations of Christians united in one." He added, "I think the Church, in which God will effect this, will belong to your country. The religious people of Europe are voyaging thither. In the centre of your continent may be the consummation of all things." In accord with these words was the language of a distinguished clerical deputy of the last General Convention, himself by birth a European, "History may end in these Western lands." Let it be so, or let our Lord gather His elect around that mountain, where His feet last touched earth, it will be more than well.

Unity is the achievement of our Lord. Let Him use His Body, the Church, in such portions of the work as He will. The action of the bishops, at the late General Convention, is through and through Catholic. While they were laying down four necessities, which cannot be set aside or lessened, they used these memorable words, "In all things of human ordering, relating to modes of worship or discipline, or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own." It is the mind of the apostles: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; no elaborate ceremonies, no wearing discipline, no ritual yokes, which neither the fathers nor we were able to bear."

As you fulfil your mission in your respective parts of our diocese, carry this spirit with you. The bishops would not have you apologize for separation, give a single breath to denominational sails, cover the smallest jot of truth, or bate any claim of priority or authority, yet they would have you receive, with the "charity which hopeth all things," every word which can illuminate or lessen the sad distances through which "the children of God are scattered abroad."



Let the Church take such name as she will, only let it tell her position and assert her rights. In this effort to gather together and bring home wandering children, the descriptive "Catholic" seems to me exceedingly appropriate. It need not be adopted as a name. Before Augustine wrote, "the Church became Catholic, when diffused through the world," it had been called "the Church," "Christian" and "orthodox." On the other part, the descriptive "Protestant," as we go out to win back wandering children, seems singularly inappropriate. When calling to unity, are we to sound trumpets of division before us, to proclaim that there are several bodies of Christians, or even one, against whom protest must be lifted without hush or abatement, or even made perpetual?

Let us allow to others names fairly descriptive. If any offensive word can justly be applied to them, our mission bids us withhold it, and always refrain from epithets of disdain or contempt. "Be wise as serpents, but harmless as doves." Even our ancient and unbroken lineage requires, beyond justice, courtesy, "Noblesse oblige. Children of God, beloved disciples, perchance only misguided, may have become sectarian may be maintaining sects. Most of them are separated from the beginning of their denominations—three hundred and fifty years. Upon successors in the tenth generation let us lay as lightly as we may, the fault of ancestors. God commends for loyalty the sons of Jonadab, the son of Rechab, blindly led by the blind. Till the children of God about us reject repeated persuasions of our warm hearts, and urn obstinately from the humble love of the bishops, let heavy judgment and harsh words be restrained. Remember how long they have gazed into eyes pure as those of Lois, listened to voices sweet as that of Apollos, and been to led true self-denial by hands, so firm and careful, that they had easily been mistaken for those of Raphael. This caution, though not in every term and direction strictly Apostolic and Churchly, is not to be depreciated, but surpassed.

As I have already said, before they stated these necessities, the bishops declare, "the Church is willing to forego all preferences of her own, relating to modes of worship or to traditional customs."

Of our clergy and laity, there may be some, who are ready to accept the entire burden of dress and elaborate arrangement, if not the complete ceremonial, which, cultivated by superstitions and falsities, grew up in Europe between the years 700 and 1300, till, as a parasite, it well nigh choked the life of apostolic rites. There is evidence, that colors, ornaments, lights, incense, genuflections, in at least one of our churches in the west are hardly exceeded at high masses in the Roman cathedrals of Europe. It may not be always requisite to refuse appendages to our earlier simplicity. The outward, though with little meaning, may be so woven in as to adorn "the beauty of holiness." "The king's daughter is all glorious within, her clothing is wrought gold. She shall be brought to the king in raiment of needle-work." But that which is of human choice or traditional custom, though beautiful, suggestive or instructive, must not assume even the appearance of principle. I have known color to wave itself between priest and priest of the same diocese, to close the gates of the chancel, and to destroy brotherhood.

There is the other side. Some seem willing to endanger reverence and solemnity in sacred worship, to lower true estimates of sacramental influence, to uncover the breast of the Church to sacrilegious bruising, by yielding to untrained, conceited, brutish or indolent tastes.

That Church which unites all, must be Catholic. If she insist on any form or ritual, however fitting or attractive, which the apostles did not require nor the earliest fathers practice as apostolic, she becomes denominational. If she favor that which St. Paul describes without commendation, and for correction, "when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation hath an interpretation, she drops her offices of teaching and discipline, she breaks the girdle which can bind in one the children scattered abroad.

Never in faith and creed can the old proverb be allowed. *In medio salus.* There is no middle, beginning or end for the truths of eternal redemption. But in ceremonial, much, if not controlling weight, may be permitted to times, events, climate, environment. When striving "to gather into one the children of God scattered abroad," hold it as fact, that the bishops and godly laity of the Church of England at the reformation did not miss the line of safety and permanent life, when they retained in prayers and services that which was ancient, if scriptural, reshaped with careful hands that which had been distorted by superstitions, and cleansed with Holy Water that which had been fouled by falsehoods.

My brothers, this Church of ours is to be the instrument to achieve the unity of the children of God. It may depend far more than we imagine on our prudence, self-denial and charity, whether this unity exists before the beginning of the next century or separation prevail another hundred years. Let us know our treasures, the old family pearls, all pearls yet to be prized according to their valued values. There is Apostolic Succession of ministerial authority, Apostolic Succession of faith, Apostolic Succession of sacraments, Apostolic Succession of worship, Apostolic Succession of zeal, Apostolic Succession of sanctity. God forbid that our dear Mother should ever hide her own robes under strange apparel and stand unrecognized as the Church, by aught except the apostolic state and commission. Yet, so the great Church of Rome marched down the mountain passes, having sealed at Trent her abdication of every Churchly essential, save the historic episcopate. Again in our day the old warning may be required, "will ye steal, speak lies and swear falsely and say, the temple of the Lord, the temple of the Lord, the temple of the Lord. Thus saith the Lord of Hosts, amend your ways and your doings." We may be called again to see a brave Christian standing where on one side, superstitions, tyranny and infallibility mask the features of the apostles, and on the other vagaries, presumptions and lay-papacy perpetuate separation from the historic body, and even to praise his faith, as he lifts his hand upward and cries, "I have no mother but Jerusalem in the skies."

Over my confidence, that this Church of ours is "to gather into one the children of God, which are scattered abroad," comes no discouragement, because we are smaller than several Christian bodies in this land. I know it. Some of them count five and six

where we name one. Nor will I for numbers go outside of our country. Numbers weigh not in this our present consideration, but truth and right. Size is not always health, nor numbers strength, nor success right. Weakness may be in multiplication, corruption may be fed from fat of rapid growth, and mortification may lurk beneath proud flesh.

Be loyal, dear brethren of the laity, I say not to canons; the Church has few of them, and is little inclined to press the obligations of those few; but to the spirit and wish of your mother, "As the eyes of a maiden unto the hand of her mistress."

Dear brethren of the clergy, be obedient, I say not to the bishop, though pledged by your promises at ordination, but to the expectations of a Church which has conferred on you a priceless jewel, inherited from the ages.

To every one I cry, let your labor, your heart, your all, be to the Church. Secession prevails. The Church goes out to gather all that are bound to her as established by the Lord, to weld in the old fires of truth, sanctity, and love links which many years have been broken. To our Church we lift the cheer we so often lifted to our country, when she was striving to recover the unity of the states:

Sail on, nor fear to breast the sea!  
Our hearts, our hopes are all with thee!  
Our hearts, our hopes, our prayers, our tears,  
Our faith, triumphant o'er our fears,  
Are all with thee! are all with thee!

BOOK NOTICES.

THE SAILING OF KING OLAF, and other poems. By Alice Williams Brotherton. Chicago: Charles H. Kerr & Co. Price \$1.00.

There are not a few gems in this little collection. The writer has caught the gift divine, and delights ear and mind alike by the sweetness of her lines and the elevation of the sentiment.

THE OBELISK AND ITS VOICES, or the Inner Facings of the Washington Monument, with their lessons by Henry B. Carrington, U. S. A., author of "Battles of the American Revolution," etc. Boston: Lee and Shepard, Publishers; New York: Charles T. Dillingham. Price 40 cts.

In the course of sixty pages we have the chief points in the life of Gen. Washington, some quotations from his general orders and letters, a history of the Obelisk, and a poem upon the moral lesson of the Obelisk and the character of the great man to whose memory it has been reared.

ENOCH ARDEN, and other poems. By Alfred, Lord Tennyson. Edited with notes by William J. Rolfe, A. M., formerly Head Master of the High School, Cambridge, Mass. With illustrations. Boston: Ticknor and Co. Price 75 cts.

We quite agree with the publishers who say that these convenient and well printed editions "should have a place in every library, public or private." Still more should one of them have a place in the pocket of every tourist during the period of summer travel. How much better than the cheap novel is one of these little books conveying in immortal form the lessons of truth, and purity, and courage.

IN OLE VIRGINIA. Marse Chan, and other stories. By Thomas Nelson Page. Including "Unc' Edinburg's Drownin'," "Meb Lady, Ole 'Stracted," "No Hald Pawn," and Polly. Cloth, 12mo, \$1.25. New York: Charles Scribner's Sons.

The beauty of these stories lies in the freshness of the themes, the author having broken unfamiliar ground, and having brought his figures upon the scene with consummate art. One feels that these stories furnish a true picture of the society of the South of twenty-five and thirty years ago—the loves of its young men and maidens, the misery and suffering which the war caused, the quarrels of neigh-

boring planters, the sports and pastimes of the people, the humor of the negroes' quarters, the relation of the slaves to their masters, etc. The whole complex fabric of manners, character, and modes of life, as they existed in one of the most interesting periods in the history of the country, is set before us with skill and truthfulness.

The August number of the *Church Review* opens with a paper by Prof. Angus Crawford upon the recovery of the lost empire of the Hittites. Dr. Shinn writes upon "Some Right Uses of the Doctrine of Intention." Mr. J. G. Hall has a valuable article on the history of the Papacy during the Reformation. Bishop Perry continues his series on the life of Bishop White and of the first bishop of Nova Scotia, and Mr. Baum gives No. 4 upon the Law of the Church. We note the announcement that the firm of J. G. Geddes & Co., 28 West 23d St., have become the publishers of the *Review*. The number is beautifully printed.

*Scribner's Magazine* for September opens with a fully illustrated article on "The Modern Nile," by Edward L. Wilson, one of the most enthusiastic and skilful of travellers and photographers. He gives entertaining and picturesque descriptions of Edfou, Thebes, the island of Philæ, Memphis, Luxor, and other famous Nile sites and ruins. The Rev. W. S. Rainsford, D. D., the rector of St. George's church New York City, who is well known as a lover of all kinds of healthy, manly athletic sports, has contributed to the *Magazine* a crisp and exhilarating account of some of his experiences while "Camping and Hunting in the Shoshone."

The August number of the *American Traveller and Tourist*, published by the Engineer's Company, Lakeside Building, contains a portrait and sketch of Thomas A. Scott; two profusely illustrated articles of travel; Missouri Pacific Excursions; the Chicago and Northwestern Railway, and the history of the Railway Postal Service of the United States. These articles, with a variety of poems, and stories make up an attractive and interesting number.

The *Atlantic* for September opens with the seventh of Oliver Wendell Holmes' papers, descriptive of his hundred days in Europe. John B. McMaster has an article on Franklin in France, Le Roi Manque by Ellen Terry Johnson, and the Soul of the Far East, by Percival Lowell, are other contributions to this interesting number.

The *American Magazine* for September, is, as always, full of interest. Of especial merit are the articles on our New Navy and the Military System of Canada. The magazine is profusely and well illustrated, and there is not a dull page in it.

*Harper's Magazine* for September has for a frontispiece an illustration for Wordsworth's Sonnet, "The River Duddon." The number teems with pictures, no less than eight articles being illustrated.

MR. THOMAS WHITTAKER has laid upon our table an extra edition of *The Contemporary Pulpit*, containing the sermons of Dr. Magee, Bishop of Peterborough, upon the Creed.

BRENTANO BROS., 101 State St., Chicago, have always on hand *The Living Church*, and the latest home and foreign papers and magazines.



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Editor and Proprietor.

Some subscribers, in renewing, enclose an extra dollar to pay for subscription to some missionary, reading-room, or charitable institution. We have, from time to time, applications for free copies, and should be glad to receive further contributions for such cases. Contributors should always inform us if they are willing to have bills for renewal of these extra subscriptions sent to them at the expiration of the year.

A GREAT mistake is made with regard to "Do-nothings" in the Church. There are no such persons. Those reputed to be such are always busy in one of several ways: either practically undoing what others have done, hindering them from doing something, or finding fault with what has been done or is going to be done. This last is their favorite employment—their *forte*. There is no other so prompt, efficient, and universal grumbler, as a general "Do-nothing."

At the time when some Church journals are making a great fuss about ritualism and "Romish" teachings and tendencies in the Church, outside observers are noting with satisfaction the progress of our Communion in aggressive Christian work. The growth of charities and educational work was never so remarkable as of late, and the prosecution of missions in the large cities is the outgrowth of the revival of earnestness among all classes of Churchmen. This croaking is all wrong. It can only make the croakers miserable and frighten people away from the Church. Oh! that the goodly fellowship of the harpers, each one harping with all his might at something he does not like, would only remember that if each one of them would faithfully attend to the working and the praying which God expects of them, a great many of the wrong things would come right, and the Church would grow more rapidly than it does, and every harper could then hang his harp on the willows.

THE Church Building Fund now needs substantial offerings from individuals, the increased interest as shown by parish offerings is very marked; but to increase the fund to a sum that will permit of fully efficient action requires large gifts from individuals. One gift far larger than any heretofore received, has been promised from a city west of the Mississippi, and when it is received will give a vast impetus to the work. The modesty of the donor prevents the publication of more particulars at this time, but when a far western town sends \$50,000 to this fund, surely it is easy for the great eastern cities to make up the full million. Even if there are no very large gifts there should be twenty men or women to give \$5,000 each, and at least a hundred to give \$1,000 each. A gift of \$5,000 creates a special fund to be preserved forever by such name as the donor may designate. Nothing can be a more enduring and useful memorial than this, and we hope to see at least twenty of them within the year. Thus far there are but two, donated by Mr. Wm. G. Low and Mr. Cornelius Vanderbilt. The donation from the far west of which we have spoken will be called the Bishop Robertson Memorial Fund. Let many follow the example.

IN the civil courts of Chicago some six thousand applications for divorce are made every year. About five thousand of these cases come to trial, the others being non-suited or withdrawn. The causes for which divorce is granted in Illinois are, violation of the seventh Commandment, desertion, cruelty, habitual drunkenness, bigamy, and felony. The law is not so lax as in some other States where non-support and "incompatibility of temper" are accounted sufficient causes. But the law is much more lax than at first sight it appears. As it does not require personal service upon the defendant, or any notice beyond the publication "in any newspaper of general circulation," it is in the power of man or woman seeking a divorce to get it with scarcely a possibility of the defendant's knowledge. Again, though the law provides that the complainant must have been for at least a year a resident of the State, there is no adequate proof of this fact required, and it is admitted that a vast number of divorces are granted to non-residents. Even by the low standard assumed by our State legislation the law is inexcusably bad and the abuse of legal divorce has assumed most alarming proportions. Though we may not be able to reform it altogether we ought to save it from absolute contempt, and that speedily, by providing for its strict and equitable enforcement.

It should not be possible for a man to desert his wife in Maine and without her knowledge get a divorce within six months in Chicago.

WE believe in the largest liberty compatible with law and order, in the Church and in the State; at the same time we believe that liberty should be used with discretion. What may be allowed by law or rubric is not always expedient. Ardent brethren who are seeking to advance the ritual and to extend the recognition of the Catholicity of the Church should bear this in mind. It is not right to assume that the most aggressive ritualists are traitors, seeking to "Romanize" the Church. On the other hand, they owe a duty of consideration to their bishops and brethren. Unless they are infallible popes they may be sometimes in the wrong. Even that which is not positively wrong may be unwise and harmful. Better submit to the postponement of one or two of the "five points," till the common sense of the Church has arrived at a fair judgment of principles and practices in question, than to precipitate conflict and run the risk of creating scandal in the Church. Even when "godly admonitions" outrun rubric and canon, if they are given with a loving spirit they should not be treated with contempt. Liberty and law may both be conserved in the unity of the spirit and the bond of peace by love, but there must be love on both sides.

### TWO KINDS OF MISSIONARIES.

There are, of course, as many kinds of missionaries as the errands on which they are sent. They may be the missionaries of religion, of diplomacy, of business; and that, too, from Christian countries to heathen, or from heathen to Christian. If, then, two kinds of missionaries are spoken of, it is because that in these modern times they have become foremost and most conspicuous, while both are sent out from Christian countries. Moreover, the two kinds are largely rivals and enemies, and mutually destructive. What is built up by the one is torn down by the other; or the latter, perhaps, causes a ruin and desolation out of which nothing good and Christian can be built.

The one kind to be spoken of are the missionaries of the Gospel. Such are missionaries *par excellence*, consecrated and peculiar. From the hour of our Lord's ascension they went forth on an errand so unselfish and benign, that none other than the heralds of the Cross seemed worthy to be spoken of as missionaries, nor as a rule are so spoken of. Beginning at Jerusalem, these missionaries carried the Gospel to Greece,

Rome, Africa, to Germany, France, Spain, and the Islands of Great Britain, and, later on, to India and China, and the utmost bounds of the habitable globe. Moreover, for a thousand years these missionaries of the Gospel had things essentially their own way. They were opposed, of course, by every sort of barbarism, ignorance and superstition, but not by a kind of missionaries sent out from the same countries as themselves, and bringing about in some respects a worse condition of things than before. The world that lay in wickedness was a deplorably bad world, but the missionaries who went out to make it better were not accompanied and still less preceded by missionaries of another kind, whose errand could only make it worse. They were opposed by obstacles of every sort, in the way of untamed and savage nations, barbarous rites and unchaste passions, but not by a commission which should make those nations more untamed and brutal, those rites more inhuman, and those passions more uncontrolled and uncontrollable.

This other kind of missionaries were to be the missionaries of gin and whisky—were to be obscure, because these missionaries of the devils-spel, as opposed to the missionaries of the Gospel, could afford to wait a thousand years, and then, perhaps, beat the other on their own ground. It would be dreadful to think of the future of Christianity if at the same moment the missionaries of the Cross went forth to preach the Gospel throughout the Roman Empire, the missionaries of drink and the drink-trade had gone forth to debauch the people with intoxicating liquors. Think of the triumphant conquests of the saloon in the early Christian centuries, as we read of the triumphant conquests of the Church! And suppose this triumph had been extended north and south, east and west, the missionaries of gin and whisky dogging the heels of the missionaries of the Gospel wherever they went! Who does not see that a triumph of this sort, in those times of profligacy, ignorance, and superstition, would have made the progress of Christianity a hundred fold more difficult.

Suppose, again, that the missionaries of drink and the drink-trade had preceded by a thousand years the missionaries of the Gospel! What a soil for the Gospel to take root in and make its conquests, if the art of distillation had been discovered a thousand years previous to Christ's coming, and the modern saloon had been established in Africa, in the East, and throughout the countries of Europe! Why, it is easy to conceive that what was best in many of these countries and races would have been so eaten out through intemperance, that the mis-



sionaries of the Cross would have found no material to work on. No! Thank God, whatever the Parthians and Medes and Elamites at the day of Pentecost were addicted to, by whatever vices the Cretes and Arabians had been corrupted, they and that wonderful company were not filled with new wine, and still less with gin and whiskey, nor had their several nations been so brutalized and degraded through drink that they were disqualified from sneaking of the wonderful works of God. So far then, the missionaries of the Gospel had things in their favor, and were to have the field to themselves for a thousand years.

On the other hand, the missionaries of drink and the drink-trade were sure to come and make up in activity and zeal what they had lost in delay. Wherever the missionaries of the Gospel went, the missionaries of gin and whisky would go to keep them company. To the North American Indians as well as to the white settlers, to the Maoris of New Zealand, to the Kaffirs and Hottentots, to every quarter of the globe where thirst could be created or taken advantage of, went for every Bible, perhaps, a barrel of gin, the Bible making two converts, say, and the gin a hundred. Does any one think this proportion exaggerated, as touching the North American Indians, for instance? Let him read the sickening and disgusting story, telling how whole tribes were maddened and infuriated by drink, tearing one another to pieces like wild beasts, not sparing their own wives and children, whom when sober, they dearly loved. What would the missionaries of the Gospel do with such material as that? In like manner, what was going on in this country two centuries ago was going on in other parts of the world and has been going on ever since. Whole tribes have been decimated and degraded by drink and made unfit for the Gospel. The latest instance is Africa. Africa with its two hundred millions of people, where, as Archdeacon Farrar showed in a recent article, on "Drink and Drink-trade in Africa," their missionaries are winning the greatest triumphs and reaping the most abundant harvests. "For every African," said Mr. Joseph Thompson, in *The Contemporary Review*, "who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin-trade." What baleful testimony is this? And how shamefully it testifies against that self-same Christendom from which the two kinds of missionaries are being sent out with an equal zeal to save and to destroy!

In an article in *The North American* by Wong Chin Foo, entitled "Why Am I a Heathen?" he says: "When the English wanted the

Chinaman's gold and trade they said they wanted to open China for their missionaries, and opium was the chief, in fact, only missionary they looked after when they forced its ports open." He declares that "this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years." With how much more reason could men in all quarters of the globe cry out against the Christian introduction of drink among their people. Christian, because it had its accursed sending from Christian countries. And when missionaries of the two kinds are sent from Christian countries, how is a Chinese or an Indian or an African not to hold them responsible for both?

The one lesson to be learned from this wretched business is that Christendom, if it would not be confounded with devildom, must earnestly protest against these missionaries of drink and the drink-trade. It must do it for its own sake and for the sake of the Christian Church and Christian Missions. Especially should it do so for the sake of those devoted missionaries of the Gospel who have enough to contend with without being hindered by a worse than heathenism imported from Christian shores. Alas! if the missionaries of the Gospel are always to have their sacrificing and Christly work hindered or undone by the accursed and devilish work of the missionaries of drink and the drink-trade!

**THE CLERGYMAN'S LIBRARY.**

What books should have the first place in a clergyman's library? This to a young man is an especially important question. There are not a few clergymen who have a craving for books simply as books, and who watch the shelves filling one after another with a peculiar gratification, as if their own intellectual wealth bore some proportion to the number of volumes that line the walls. Even with those who have more judgment in the selection of these tools for the ministerial workshop, there is much money spent upon classes of books which prove to be of less and less use as the years go by. After a somewhat extended experience it is our deliberate conclusion that ministers squander money upon commentaries. The passages of Scripture which are hard to the clergyman are hard to the commentator. Who of us does not know how we have been baffled and disappointed again and again as we have gone to our long row of Lange and taken down a volume with the comforting reflection that now our perplexities were to vanish. In the

great majority of instances the learned author is absolutely silent concerning the passage which we had found our own modest plumb-line too short to fathom. With such a knowledge of the learned tongues as his own course of study has secured to him, the young clergyman stands upon a par with other men in the solution of the deeper parts of Holy Writ. That which no one can explain, the commentator cannot explain. If we were addressing a class of young men just about to begin their public clerical life we should say to them, ask your professor of biblical literature which is the *one* best commentary, and, when you are able, buy that, letting all else in that line go for the present. We once knew a clergyman who had so far conquered the craving for books as to keep his library within about three hundred volumes. If he bought a book which answered a present purpose but was not of first-rate excellence, he sold it, submitting remorselessly to the sacrifice in order that he might get more. By this means he escaped all accumulation of literary rubbish and also gathered by slow degrees a collection of books that was unusually choice. Without desiring in the least to trench upon the domain of the professor of rhetoric we should say that what the young clergyman needs most of all is to learn how to use the English language intelligibly and forcibly. The statement of plain truth in plain terms is of infinitely more consequence than the solving of Scriptural riddles or an indulgence of that learned fussiness which is the last refuge of the clerical book-worm.

**CHRISTIAN UNITY.**

CONVENTION ADDRESS BY BISHOP OF LONG ISLAND.

Another subject necessarily pushed to the front by previous and widespread agitation was that of Christian Unity. Beyond question, that was an impressive movement which found expression in a score of memorials signed by thousands of the clergy and laity. But it was the one weakness of all these memorials that they prayed for a result of vast moment, encompassed with no end of entangling complications, without themselves offering a single practical suggestion for reaching it. As was proper, it devolved upon the House of Bishops to grapple with the subject and to work out an authoritative answer. What they said and did is presumably known to you all. In language as solemn and positive as it was tender and sympathetic, and in a spirit caught from the mind of Holy Scripture and Catholic tradition, they set forth this Church's earnest desire that all Christians may be one, and the terms and conditions on which alone any real unity is possible. They declared so clearly the things that may and can be surrendered, and the things that must be retained without change or compromise, that he who runs may read. The document they put forth for the information and consideration of Christendom will be memorable in

our history. It is a formal, though condensed, rehearsal of our part in the great drama of prayers and conferences and labors for the restoration of Christian unity inaugurated at the close of this century, but to be finished God only knows when. This Church has taken the lead, as, in virtue of its conceded historic position and its apostolic inheritance, it ought to do. In a spirit of the broadest charity, and with a devout trust in the overruling guidance of the Holy Spirit, it has cast its bread upon the waters, fully realizing that it may be many, many days before the troubled waves of modern schism will allow it to return. The wall of separation between us and communions of post-Reformation origin, lifting itself just now like a mass of cold and sombre granite, rests not upon questions of faith and worship, but upon questions of order—of the constitution, derivation and transmission of the Ministry. Thus far the only responses that have been made to the overtures of this Church revive the memory of the old conflicts between the Episcopacy and Parity, or, as they phrase it, between Prelacy and Presbytery. It is evident that the time is at hand when, not, perhaps, for the strengthening of our own convictions, but to qualify us to speak with accuracy and power, we must enter anew upon the old studies of Holy Scripture and Apostolic precedent and universal primitive practice. Whatever turn the revived discussion of the true order of the Church may take, and however the brethren who dissent from us may draw upon the controversial armory of the past or the present, it is certain that this Church will never, for the sake of union with non-Episcopal bodies constituting a small fraction of Christendom, do anything to drive it farther off than it is to-day from the old historic branches of the Catholic Church with their more than three hundred millions of souls.

There is no time to discuss here the general subject, and there is, perhaps, the less need of it, because all good men begin to feel the onward sweep of the mighty current of aspiration and prayer and thought towards some radical change in the status of Christendom in respect of its past and present divisions. The shame for them begins to burn. The disgust at them begins to tell mightily on the common thinking of earnest souls. Not a few are already growing impatient of sectarian narrowness and of what seems to them like diplomatic delays and circumlocutions; while many others who have already been educated by the spirit of the Age into a compromising, latitudinarian habit of mind, have come to wonder why any creeds or forms of church polity, however sanctioned by the faith and practice of the great bulk of Catholic Christendom, should be allowed to stand in the way of consummating the reunion of all who profess and call themselves Christians. They press the question why all should not feel alike, if they cannot think alike; why sentiment, spiritual affinity, confiding fellowship, common worship and common work for Christ should not be accepted as a substitute for formulated faiths, and definite theological principles, and positive, immemorial traditions of ecclesiastical government and old teachings about the Sacraments. In other words, we are rapidly drifting into the very state of mind which gave form and energy to a maxim which has been the badge of a powerful religious order, toiling at the centres of influence now for some generations, viz, "that



the end justifies the means." This is to be our weakness, our danger in dealing with this problem of restored Christian unity. It is needful that we watch narrowly the growing enthusiasm in regard to it. It is a time for cautionary signals to be hung out. We shall want prudence as well as fervor, a strong clinging to things which cannot, from God's standpoint, and ought not from ours, to be shaken.

Unity to be worth anything must be founded on truth; unity to be a vital power must be made up of living units—of wills and hearts and heads to whom nothing is so dear as sound principles and earnest convictions. An honest error is better than a truth with the soul taken out of it by a loose, careless, holding of it. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic, working Christianity by which He announces himself in history. Better far stay as it is, than that Christendom should be deluded into a spurious Catholicity—a thing of sentimental moonshine and airy platitudes. Of what use for the conquest of the world, the flesh and the devil, would be a Church whose unity had been reached only by throwing over into the seething, turbid sea of modern latitudinarianism a good share of its ancient faith and order—the sacred deposit drawn from Holy Scripture and illustrated by primitive practice, which it is the one great office of the Kingdom of God to guard and transmit for the salvation of all men? Yes, let us pray and work with renewed fervor that all Christians may be one; but let us never for a moment give any set of men reason to think that we hold lightly by the colors put into our hands by our fathers in the faith, or that we know of any better marching orders than those given originally in the Apostolic, and renewed in the Nicene, and reaffirmed in the Reformation ages: meanwhile, standing in our lot, doing our work, feeding the flame on our altars, preaching the faith once delivered, cherishing with hallowed affection the memory of prophets, apostles, and martyrs, and lifting our souls in holy adoration unto Christ, who is Head over all things to His Church; let us leave the great problem where it belongs, with the Spirit of God, who alone can make men of one mind and heart in his everlasting household.

**THE CRUISE OF THE ARGO.**

VII.

SAULT STE MARIE, July 27, 1887.

DEAR LIVING CHURCH:—

My last letter took leave of the Argo as she was spreading her wings in the dawn of a summer morning, near the middle of Lake Superior, exulting in her release from the tow-line. The fog still lingered and the sea rolled somewhat heavily, as we took our course southward and soon were cheered by the sound of the Manitou fog-whistle. In the lee of this lonesome isle we spent our Sunday—a welcome day of rest, indeed, making a visit to the Gull Island light-house towards evening. It stands upon a black, jagged rock, on a reef. We were amused to find there, as pets of the keepers, a hen with four ducklings in her anxious care, a rabbit, and a dog. Life was evidently a burden to two of these, the hen and the rabbit. Whichever way the mother fowl might lead her fledglings she was sure to come to water and they were sure to take to it, much to her disgust and alarm; and the poor rabbit led a worse than dog's

life for the dog was always after him. The great aim of the one was to hide, of the other to hunt. The kind keepers gave us some agates and showed us over their little domain with all courtesy.

On Monday morning we were off to the south again, for Stannard's Rock. Forty-five miles nearly north of Marquette a solitary tower lifts high in air the brightest lantern of the lakes. The shaft has no base of land or rock but stands right out of the water in a shoreless sea. Along the reef marked by this light we got the material for our fish-story, and reached the *Ultima Thule* of our voyage. Before set of sun we lay to near the light-house, and sent a boat "ashore" with an invitation to the keeper to come aboard. He was very obliging, showed us the fishing-ground and took us over his high house, in the basement of which was the machinery for the fog-whistle, in the first story the kitchen, and so on up, till the tapering tower reached its climax in the splendid lantern, which by day is refulgent with crystal and brass and by night smites the darkness as with a revolving flashing flail of lightning. In winter the light is out and the tower is deserted. The great seas dash over it and freeze as they strike, until the graceful shaft is a jagged ice-berg standing in solitary grandeur. Last November the keepers were late in getting off and had to cut their way out with axes. The last of the ice did not disappear till May-day.

Lying to all night, or running "off and on," to keep near our fishing ground, in the early morning we were at work on the deck of the yacht and in the small boats, trolling for lake trout. We could see them swarming along the bank, in places, and when one was hooked a number of the finny fools would rush after him snatching at the "spoon" as it flashed through the waters. It was lively sport and we scarcely could stop for our breakfast. I counted four of our party hauling in as many great fish at the same moment. Sometimes the hook would be snatched almost as it struck the water. One sportsman insisted on using rod and reel, though warned by the light-house keeper that the trout would take his "fancy fixings" right away from him. But P. would not abandon the tactics of the craft, and the result was a vindication of "science" and a triumph of skill. The largest fish of the whole catch was hauled to the gaff-hook by a delicate line and an eight-ounce bamboo rod! The weight of the fish was eighteen pounds. Very exciting was the struggle. Sometimes the little whale seemed to be getting the best of it, then he would lose the advantage by changing his mind and rushing off some other way. If he had only pulled right forward in one direction he could have captured rod, reel and all. A good many men, I fancy, fail of success by a similar lack of determination and directness. They pull tremendously, for a time, one way, then they swing off and pull another way, while the fates are calmly reeling them in.

Not to make too much of the fish story, we brought on board in five hours more than one hundred and fifty fish; by actual weight 550 pounds. Reaching Marquette the next morning the surplus over what we used and gave away were salted at a fish-house, turning out four barrels, of a hundred pounds each. We were surprised to find that fish were scarce, even at Marquette. The old fishermen complain that the tug-boats are scooping out all the fish in their immense nets, and that unless laws are made to protect fish in the breeding

season (as game is protected on land) there will soon be few left.

We were delighted with Marquette, with the harbor, with the town, with the people. The church is built of finest brown sand stone, of a delicious chocolate color, as perfect a piece of stone-work as I ever saw. Within it is not so satisfactory, yet is spacious and dignified. The chancel was in preparation for a boy-choir, in training by Mr. Cramer, late of Chicago. The rectory is a pretty cottage adjoining the church in the rear of which and facing another street is building the chapel with choir-room, etc. The rector, the Rev. Dr. Wyllys Hall, and the choir-master were very kind to us, taking us on a fishing excursion and doing many things to make our few days in Marquette among the pleasantest we have spent.

JASON.

**PERSONAL MENTION.**

The address of the Rev. B. A. Rogers will hereafter be Liberty Hill, Texas, although he still continues in charge of Grace Church, Georgetown. On account of an overtaxed voice the Rev. J. Milton Peck has resigned the charge of St. Paul's, Malden, Mass.—address unchanged. The Rev. Geo. Herbert Patterson Rector of the Berkeley School, Providence, R. I., has added to his duties the rectorship of St. Mary's parish South Portsmouth, R. I. The Rev. J. A. McGlone of Mt. Pleasant, Mich., has accepted a call to St. Matthew's church, Worthington, Indiana. Address accordingly. The Rev. Frederick Pember, B.A., rector of St. Anne's, Calais, Maine, has been instituted to the parish of Campobello, N. B., and began services there on the 21st inst. The address of the Rev. D. D. Chapin after Sept. 1st will be Maysville, Ky.

**TO CORRESPONDENTS.**

A LAY MEMBER.—In historical allusions, it is not always considered necessary to distinguish between the two Augustines, as the context usually indicates which is meant. M. M. M.—Your letter of July 15th has been forwarded to the Young Churchman Co. We shall be glad to assist in the work. W. H. VAN A.—Thank you for the clipping. You will find the married passage in our issue of June 4, in a letter to the editor. W. L.—The diary of a month's services hardly comes under our department of Church news. MEMBER.—"Clerical vacations" may be sometimes taken at the expense of pastoral work, but generally they are a benefit to the priest and people. We prefer not to discuss the question.

**OFFICIAL.**

The Eleventh Church Congress in the United States will be held in Louisville, Ky., Oct. 18, 19, 20, 21, 1887. The following services and topics have been arranged: TUESDAY, Oct. 18th.—Holy Communion, Christ Church, Louisville. Address.—By the Rt. Rev. George Wm. Peterkin, D.D., Bishop of West Virginia. Inaugural Address.—By the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky. Memorial of Deceased Members.—By the Rev. George D. Wildes, D.D., LL.D., General Secretary. 1st Topic.—"The Function and Power of the Christian Preacher of To-day." Writers.—The Rev. David H. Greer, D.D., Providence, R. I.; the Rev. W. A. Leonard, D.D., Washington, D. C. Speakers.—The Rt. Rev. S. S. Harris, D.D., LL.D., Bishop of Michigan; the Rev. Prof. Wm. Lawrence, Cambridge, Mass.; the Rev. Dudley W. Rhodes, Cincinnati, Ohio. WEDNESDAY.—2d Topic.—"Higher Education of Women." Writers.—The Rev. George L. Locke, Bristol, R. I.; the Rev. Henry Ziegenfuss, Poughkeepsie, N. Y. Speakers.—The Rev. George W. Dumbell, Chattanooga, Tenn.; the Rev. Wm. W. Newton, Pittsfield, Mass.—Speaker to be appointed. WEDNESDAY.—3d Topic.—"Proposal to Change the Name of the Church." Writers.—The Rt. Rev. A. M. Randolph, D.D., Assistant Bishop of Virginia; the Rt. Rev. Geo. F. Seymour, D.D., LL.D., Bishop of Springfield; the Rev. C. W. Leffingwell, D.D., Knoxville, Ill., (alternate). Speakers.—The Rev. Phillips Brooks, D.D., Boston, Mass.; the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi; Hon. Bradford R. Prince, Flushing, Long Island. THURSDAY.—4th Topic.—"The Historic Episcopate and Apostolic Succession." Writers.—The Rev. Edwin Harwood, D.D., New Haven, Conn.; the Rev. Reese F. Alsop, D.D., Brooklyn, Long Island, (alternate); the Rev. Wm. H. Vibbert, D.D., Chicago, Ill. Speakers.—The Rev. E. W. Donald, D.D., New York City; the Rev. R. A. Holland, D.D., St. Louis, Mo.; the Rev. T. A. Snively, Troy, N. Y.; the Rev. C. H. Babcock, D.D., Columbus, Ohio. THURSDAY, P. M.—5th Topic.—"Lay Co Operation in Church Work." Writers.—James L. Houghteling, Esq., Chicago, Ill.; the Rev. Henry Anstice, D.D., Rochester, N. Y. Speakers.—J. Marshall Smedes, Esq., Cincinnati, Ohio; the Rev. Harold Arrowsmith, Bergen Point, N. J.; the Rev. A. Mackay-Smith, New York City. FRIDAY.—6th Topic.—"What should be the Basis of Representation in the General Convention?" Writers.—The Rev. Thomas M. Peters, D.D., New York City; C. Stuart Patterson, Esq., Philadelphia, Pa. Speakers.—The Rev. J. H. Hopkins, D.D., Williamsport, Pa.; the Rev. F. P. Davenport, Cairo, Ill.; the Rev. T. A. Tidball, D.D., Camden, N. J. FRIDAY, P. M.—7th Topic.—"Prayer Meetings." Writers.—The Rev. O. A. Glazebrook, Elizabeth, N. J.; the Rev. E. L. Stoddard, Ph.D., Jersey City, N. J.

Speakers.—The Rev. Arthur C. A. Hall, Boston, Mass.; the Rev. Henry Wilson, D.D., New York City; the Rev. Theodore M. Riley, S.T.D., Nashotah, Wis.

Information as to the place designated by the Local Committee for the several sessions of the congress, and of the hours of meeting, will be given in the Church and Local Papers, and in the fuller programme to be used at Louisville.

**ACKNOWLEDGEMENTS.**

For "Rector," \$1.00, from N. B. W. Total \$24.50. For the Rev. A. W. Mann, work among deaf-mutes \$1.00, from N. B. W.

**OBITUARY.**

HAYNES.—Entered into the rest of Paradise from her home at Guilford, N.Y., August 20th, 1887, Mrs. Zipporah Hayne, aged eighty-five years.

**APPEALS**

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 plentifully: 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.**

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

**MISCELLANEOUS.**

WANTED.—By a young lady, position as teacher of music in a school or family. Salary not an object. Could sing in Church choir. References. Address "H." Box 61, Waverly, Maryland. WANTED.—By an experienced unmarried priest, the Rectorship of a small parish having weekly communion and good music. Address "CATHOLIC," LIVING CHURCH office. WANTED.—A position as matron of school for boys or girls by a lady who has experience and highest testimonials. Could assist in music and kindergarten, and teach primary classes. Address "W.," care of this office. WANTED.—A good live man to assume the rectorship of St. James' church at Texarkana, Texas. Good opening for an energetic worker; church in good condition. Address in care of Box 20. WANTED.—By an active clergyman in full orders, a parish. Address "A. B." LIVING CHURCH office. WANTED.—Position in Church school. CHURCHMAN, Box 690, Bellefontaine, Ohio. WANTED.—A young unmarried priest for Groton, Dakota. Good church building. Address, W. J. BREWSTER, Groton, Dakota. MISSSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England. We have several applications from missionaries for copies of *The Church Review, Eclectic*, etc. Those who are willing to forward such periodicals after reading, may learn from us the address of clergymen desiring them.

**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.

**MUSICAL EDUCATION FREE.**

The Chicago Musical College is doing a work of generous and practical benefit in offering free scholarships to talented and deserving pupils who have not the means to pay for their education. There are fifteen free and one hundred partial scholarships. The Chicago Music Co., supplement this offer and will furnish the sheet music without charge to those who receive the free scholarships. Address Dr. F. Ziegfeld, Central Music Hall.

**AMERICAN EDUCATIONAL ASSOCIATION.**

The first object of this association is to provide homes for homeless and friendless children of special promise. The Association now has under its care: One five-year-old boy; one one-year-old boy; one three-months-old girl, babe, and others from three months to ten years old. These children are sent to families desiring them on trial, a sufficient length of time to insure satisfaction. Address the Gen'l Supt. Rev. M. V. B. VAN ARSDALE, Englewood, [Chicago], Ill., or call on any member of the Local Advisory Board.

**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, Montreal, Portland, and other foreign ports.



The Household.

CALENDAR--AUGUST, 1887.

28. 12th Sunday after Trinity. Green.

THE DAISIES' WATCHWORD.

BY MISS L. L. ROBINSON.

One summer day, 'neath skies of blue,  
I came upon a meadow fair,  
And paused with glad and wond'ring eyes,  
To see the daisies growing there.  
For they were strangers then to me,  
And quite unknown the lovely scene  
Of meadows sparkling thus with gold  
Set round with pearls amid the green.

And as I gazed upon them there,  
I thought--there surely must be trace  
Of God's own spirit in these hearts  
Turned ever upward to His face.  
May not to each fair bud of earth  
Some precious word in trust be given,  
Embodied thus and ever clear  
To ears that list for words from Heaven?  
"Oh daisies white, with heart of gold,  
With ever trustful, starlike eyes,  
What is it that you ponder so,  
With gaze turned upward to the skies?"

"What is it that we ponder so?"  
The daisies answered soft and low,  
Why, think you we could ever tell  
The half we flowers dream and know!  
But would you hear the germ of truth,  
The watchword pure to daisies given  
To muse upon and breathe anew  
Whene'er we lift our eyes to Heaven?  
Then close your ear to earthly sounds,  
Bend closer to our bed of sod,  
And hear the words we daisies sing:--  
The pure in heart, they shall see God.

Oh watchword true, graved thus in gold,  
And set in stainless pearls so fair,  
Shall we not find indeed the trace  
Of God's own spirit written there!  
Oh human hearts, to us it speaks,  
To us this message pure is given  
To bid us turn our thoughts from earth  
And lift our eyes and souls to Heaven.

And so, of all the flowers that bloom,  
And glad us with their presence blest,  
think, with memories of that day,  
I'll always love the daisies best.  
And making now their word my own,  
May I not hope when 'neath the sod,  
To hear the daisies sing--"Here sleeps  
A heart so pure, it shall see God."  
--The Young Churchman.

"ASSERTION is not argument," said the practical man. "No," replied the public speaker "but people like it much better, and will listen to it for hours, whereas five minutes' argument would empty the house."

THE Canadian contractor who was at a loss where the "sofie" was to be placed, finds his counterpart in an Indiana carpenter who was building a church, and when shown the designs for an altar he was to construct, after examining them, said: "I think I understand what you want, but if it is to be placed against the wall, how are you going to get into it?"

BISHOP MOORHOUSE, giving his opinion on the value of Free Libraries says: "I have great pleasure in bearing witness to the excellent effects of the establishment of free libraries both in Melbourne and Manchester. In both cities numbers of young men have been led by them to take interest in useful and elevating literature, and have been largely preserved from the seductive influence of places of low amusement."

THE daily journals give us the report of the prayer of Dr. Stebbins', Unitarian minister of San Francisco at the laying of the corner stone of Stanford University. "The prayer was what might be called an eloquent effort. It was addressed to the God of nature, and embraced many appropriate figures

of speech and well-rounded periods."-- This is almost equal to the achievement of the distinguished New England Unitarian preacher of whom it was reported on a celebrated occasion, delivered "the most eloquent prayer ever addressed to a Boston audience!"

THE Queen of Hawaii has presented to the Queen of England a piece of work made entirely of the feathers of a very rare bird from the Sandwich Islands. It appears that there are only two of this particular feather of the bird, and it has taken some thousands of feathers to make the wreath, which is the work of the Hawaiian Queen's own hands. It has been mounted on royal blue plush, set in a frame of gold, with the royal arms and the arms of the Queen of Hawaii on either side, which is again surrounded by a border of royal blue set with golden stars with eight points, representing the eight islands of the Sandwich group. Above is the royal throne and cushion set with diamonds.

"GENTLEMEN," said Mr. Lincoln one day during war-time, to several Western men who called upon him to criticize the administration, "suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara Falls on a tight rope, would you shake the rope while he was passing over it, or keep shouting to him: 'Blondin, stoop a little more,' 'Go a little faster?' No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the Government is in the same situation, and is carrying across a stormy ocean an immense weight; untold treasures are in its hands. It is doing the best it can; don't badger it; keep silence and it will get you safely over."

CONCERNING the figures of the entire Jewish population on the globe there is a difference of opinion among the statisticians: but the "Hebrew Annual" declares that France contains 600,000; Germany, 562,000, of whom 39,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,644,000 of whom 688,000 are in Galicia, and 638,000 in Hungary Proper; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000 (Russian Poland, 768,000); Turkey, 105,000; Belgium, 3,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,500; Greece, 3,000; Serbia, 3,500; Sweden, 3,000. In Asia there are 300,000 of the race; Turkey-in-Asia has 195,000, of whom 25,000 are in Palestine, 47,000 are in Russian Asia, 18,000 in Persia, 14,000 in Central Asia, 1,900 in India, and 1,000 in China. In Africa, 8,000 Jews live in Egypt, 55,000 in Tunisia, 35,000 in Algeria, 60,000 in Morocco, 6,000 in the Tripolitan, and 200,000 in Abyssinia. America counts 230,000 among her citizens, and 20,000 more are distributed in other sections of the Transatlantic continents; while only 12,000 are scattered through Oceania. In short, the entire total of the Hebrew race on the surface of the globe is estimated at 6,300,000.

AN ingenious arrangement for maintaining automatically an equable temperature in rooms is the recent invention of a Brooklyn man. A wooden frame which may be placed either in the upper or lower sash, is divided into alternate parts of glass and metal. The metal strips are pivoted at each end and all attached to one metal bar, which is connected at one end of the frame with the armature of an electro-

magnet, covered by a wooden box, and the other end is drawn back by a spiral spring. The thermometer has a wire let into the bulb, and also one fused into the glass tube at any desired degree. The electro-magnet, thermometer, and battery are connected by insulated wires. The mercury in the tube, acting as part of the conducting wire, will, as it rises and falls, connect and disconnect with the wire fused in the side of the tube, thus alternately attracting and releasing the armature, and thereby opening and closing the movable slats in the frame. It has been practically demonstrated that by the use of this instrument any apartment which is artificially heated may be kept for days at a temperature which will not vary more than one degree.

THE Temple services were conducted on a scale of musical magnificence which St. Paul's or St. Peter's may seek in vain to-day to emulate. Two great choirs of singers, one composed of Priests, the other of Levites, were stationed opposite one another at either side of the building, and sang in antiphon the psalms and canticles which made up the service. The singers were flanked by instrumentalists composed in like manner partly of Priests, partly of Levites, who each had their peculiar instruments, the latter playing on cymbals, psalteries, and harps, the former on trumpets alone, of enormous length and made of glittering brass or gold. The gigantic masses of the performers may better be imagined, when the historian tells us that the smallest contingent of the musical forces, viz., the priestly trumpeters, numbered alone one hundred and twenty players. "One hundred and twenty priests blowing with trumpets!" exclaims the historian in a burst of eloquence. "A scream of sound! Harshness is forgiven to that enthusiasm which so wrestles for expression and sees heaven open before its eyes; "For when they lifted up their voice with the trumpets and the cymbals and instruments of music, and praised the Lord, saying, For He is good, for His mercy endureth for ever; behold! then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God."

TWELFTH SUNDAY AFTER TRINITY.

BY E. O. P.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

Our collect is historically of especial interest, for in germ it comes from St. Leo yet has been more or less changed under successive touches of St. Gelasius, of Cranmer and of Cosin. Looking into the Latin original or a faithful translation of it, we find that like certain other collects this has "suffered many things of many physicians" and yet in all, God's Holy Name is glorified. As among its most noteworthy changes the earlier part of our present collect has lost its former allusion to God's fatherly compassion, and reference to our Edward Sixth Prayer Book shows the quaint ending which under Cosin gave place to a rhythmic period that more prominently presents our need of Christ's mediation.

It would seem that our collect has come of devout meditation upon the day's Gospel, although its precious ore

has other sparkles of now an Epistle and again some Gospel teaching that glow afresh at every turn, and with deepened brilliancy as they come to us through oft read words in which the Psalmist's soul doth magnify the Lord. Always disclosing like Ezekiel's vision a wheel within a wheel, we find the day's altar petitions built upon profound study of "whatsoever things were written aforetime," whether of prophets or evangelists, and every sounding of our collects reveals that there are yet other depths whose treasures do but await the reverent search.

"He that planted the ear, shall He not hear?" are words which underlie the opening sentences of our present collect although they do not appear in them, and of their very reasonableness comes comfort to those who mourn the deafness which afflicts us all. For who will not plead guilty to such infirmity, remembering that "spiritual deafness is a want of faith and obedience, and spiritual dumbness is a want of prayer and confession?" What towards God are any of us but deaf and with a life-long impediment of speech? Ever are we needing that the Saviour's hand be put upon us, for out of His abundant mercy it is the sacramental touch of our Incarnate Lord which shall unloose the string of our tongues as they halt in confessing individual need of His forgiveness--which shall unstop our ears deaf to His voice--even as His tender touch shall cleanse the soul's eye of whatever film.

Always God is ready to hear and in so many ways we are unready to pray--but whether one hesitate about asking God's mercy through not recognizing his own needs or because he feels overwhelmed by them, there is encouragement in the Gospel story as it tells us they bring the deaf man unto the blessed Jesus and that it is his friends who beseech for him our Lord's touch. It is ever the way of the font and a little further on we also have it of our Mother that "they shall be brought to the Bishop." That we may bring unto our Lord any who from whatever infirmity or paralysis come not of themselves to Him, is one of the verities of the faith. Even babes lisp it in "our Father." It runs through all the ministrations of the Church--her prayers and her sacraments, and is a blessed truth through which love kindles hope anew in the pleading which not even the grave shall chill or hush--that "we and all Thy whole Church may obtain remission of our sins and all other benefits" of Christ's Passion.

"More than either we desire or deserve." Nor can we know to what gifts of melodies and mysteries the Saviour's Ephphatha unlocked the deaf man's soul when "He took him aside from the multitude"--yet "the soul that hearkens can the mystery learn." Mostly we find it is God's way with the soul even as He hath said: "I will allure her, and bring her into the wilderness, and speak comfortably unto her."

But "what are all prayers beneath but cries of babes?" Then blind as we are, stammering, unworthy, it were well that we ever reverence those whose ears here are sealed. However any accept the dispensation we cannot doubt the world's din is shut out of some lives that so the Saviour's tender accents only fill the soul as He calls it deeper into Himself. What high privileges of communion are in this sealing! And what will it be when at last the deaf ear shall be unstopped, never to have heard other than the still small voice of God?



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

EDITED BY SUSAN FENIMORE COOPER.

VI.

*Sunday evening.* The church was full this morning, as it generally is. The congregation looks very different from what it did when we first came here. Then, in the warmest weather the women were wrapped in white blankets, or else squares of black or blue broadcloth. Now we never see a blanket in church. They wear shawls of the brightest and gayest colors, pinned at the throat. A veil or handkerchief, sometimes a hat is worn on the head. The young women often wear gorgeously trimmed hats. A lady visiting me, told me that walking behind a young girl she counted eleven different kinds of ribbon on her hat!

*Monday.* A great many people have been to the study to-day. My husband has hardly had time to eat his meals. He keeps their accounts, writes their letters, is their doctor, and general adviser besides his duties as schoolmaster, justice of the peace and minister. Sometimes in winter, when they have little work to do, they really crowd the room, and take up much of our time. But as they grow more industrious they find work in their own houses. We always make them welcome, and are really pleased to see them. They are very kind and friendly with us. And the missionary puts in a good word here and there, about work, or our Christian duties.

*Friday.* I went out to call this afternoon, at the widow Nimhams. But the door was closed and the mortar pestle turned up against it, a sign that no one is at home. I found Elizabeth Doetater and her daughter Belinda at home. She was making a pair of pantaloons, Belinda was sewing patchwork. She is a remarkable young looking woman for a great grandmother, her hair is as black as jet. The hair of the full-blooded Indians seldom turns gray; old Mary Cooper who is very old, near a hundred she thinks herself, has hair as black as jet. Indian women, at least here among the Oneidas do not show their age as white women do, but keep their youthful looks remarkably, to an advanced age. The women told me to-day that "Dumb Hannah," a poor idiot about fifty years old is lost, and many of the people are searching for her. She went with a party to the woods to dig roots for medicines, and strayed away while the others sat down to rest by a spring. They looked for her until dark but could find no trace of her. Early the next morning they began the search again, but have not found her. They are greatly troubled about her, she is a harmless old woman, and the only idiot in the tribe.

*Tuesday.* My husband received a letter to-day with shocking tidings of Dumb Hannah. She had wandered forty miles, to Hortonville, was seen to pass a farm-house, and before she was out of sight was pursued by five white men. She was found senseless by the road-side, by a kind-hearted farmer who has taken her to his house. The missionary sent for poor Hannah's friends and read the letter to them. The women cried. But from the flashing eyes and clenched fists of the men, I knew that the Oneidas, if they could find them, would punish those vile white men terribly. Oh the wickedness of some of these fend-like men makes one sick at heart!

*Monday.* The chiefs of the First Christian Party are in the study coun-

selling with the missionary. They are rejoicing over the appointment of a new agent. All are in hopes that he will prove an honest man, at least. There has been much trouble during the past five years caused by the late agent. At first he seemed to be a nice plausible man. He came among the people and made friends with them. But in the end he proved anything but a friend. These agents have it in their power to do much evil, or much good to a tribe. But few of them seem to take a right view of their duties. They often aim at making money out of the timber, and lands of the Indians.

*Thursday.* Three of my kind neighbors, the interpreter's wife and two others came to drink tea with me, having offered to help me with my sewing. The women are very nice sewers. They say white women do not take nearly as much pains with their sewing as they do. A poor woman sold some blackberries for old clothes, she said to me afterwards: "Such awful sewing I never see. The cloth was good, and they was cut pretty good—but such long stitches—and the seams wasn't felled."

Three years ago when I was confined to my bed several women came to spend the afternoon, and help with my work. They examined a quilt on my bed, made by some kind ladies of a sewing society as a Christmas present to me. "Do you think you could make such a pretty quilt?" said my husband. They laughed and said they did not know. A few days later Rachel came and asked if I had any pieces of calico. I gave her what I had. Three weeks later she brought me pieces enough for a quilt, very neatly put together. She told me a few women were coming to quilt it for "their mother," if I approved. I was well pleased. The next Wednesday a party came for the quilting. Before night the new quilt was all finished. Then they called "their father," showed him their own quilt and the one the ladies had made, asking him triumphantly, "Which is the prettiest? Which is sewed the best?" The missionary gave all his attention to deciding the important question, and after a careful examination, Rachel and the other women pointing out the defects of the ladies work, he pronounced the Oneida quilt by far the best. And indeed it was so. Great was their joy and triumph. They cut and fit very nicely now. Nearly all the women make their husbands and sons' clothes, and very well too.

My knitting class is getting on nicely. They knit stockings, and mittens and are learning to knit gloves.

*Nov. 3d.*—The new altar was ordered to-day. It will cost about \$80, and is to be finished by the 23d, as the Bishop is expected by the 25th. The Oneidas say "Our Father never disappoints us!" They almost idolize him, they are so much attached to him. Our dear venerable Bishop has been a most kind, considerate, and generous friend to the Oneidas, and to ourselves also.

*Sunday, Nov. 11th.*—After service the missionary went to visit a sick woman, and baptize her child. The family live about four miles away, in the woods. It is dark now, and he has not come home. At 4 o'clock a large wedding party came, and are here waiting for him. I entertained them as well as I could, with picture books. At last Cornelius Hill grew uneasy, he was afraid the minister would lose his way among the cross-roads in those woods. I said: "He is on horseback, and the pony will know his way, if the missionary does not." The instinct of these Indian

ponies is really remarkable. I gave my friends some supper. Still the minister came not. At ten o'clock the bride and her friends prepared to go home, and the men said they would go and look after "their father." But just then the pony's hoofs were heard, close at hand. My husband came in safe, but cold and tired, having wandered about in the woods for five hours. He met no one, but trusted to the pony to find his way, as they so often do. After wandering about for three hours, under a dark cloudy sky, suddenly pony stopped, and would not move; they were on the bank of a stream. He had completely lost his way, and made up his mind to pass the night in the woods. After wandering about awhile longer, he at length saw a faint light far away, after some difficulty he reached a shanty, where he found a family of kind Indians, only too glad to show their minister the way home. He said to the people here: "The pony was not as wise as I thought him. I did not know that an Indian could lose his way." At this they laughed heartily. As soon as he was warm, the company sobered down, and prepared for the marriage service. The bride wore a crimson petticoat, long, and very full, trimmed around the bottom with black velvet. She wore above this two short gowns—one bright yellow, scalloped around the bottom, and bound with green braid—over this she wore one of white muslin. Her shawl was a bright plaid, wrapped about her blanket fashion. On her head she wore a very pretty cloud, and over it a green veil.

*Monday, 27th.*—Our dear good Bishop came to us last Saturday. He confirmed twenty-six. He is now very feeble, and has grown old very fast during the past year. He has done everything for us, and is now educating our oldest boy. The Oneidas really love him, and whenever he comes do everything they can to show their love and respect for him. If they know what time he will leave the Bay, they all go out to meet him, men, women, and children, some on foot, some in wagons, or on horseback. Meeting him they all gather about him with affectionate greetings, all shake hands with him, and then follow him to the Mission House. Sometimes he comes to our door with a great company.

**A CATECHISM OF THE HISTORIC CHURCH.**

BY A. C. H.

THE ECCLESIASTICAL YEAR.

35. How does the Christian year indicate a historic Church?

In the same manner as the liturgy, it is a growth. The keeping of certain days marks periods in her history.

36. Illustrate this.

All Saints' day was instituted to commemorate, so to speak, the final triumph of Christianity over paganism. A temple where all the heathen gods and heroes were worshipped, was changed into a building where the God of all saints was adored.

The early apologists quoted from the archives at Rome, that Christ was born on the 8th before the kalends of January, (Dec. 25) according to the enrollment, (taxing) thus confirming our religion by heathen documents.

37. Did the Apostles observe such days?

Paul hastened to be at Jerusalem on the day of Pentecost (Whitsun Day) (Acts xx: 16.) Surely, the Apostle to the Gentiles would observe the feast in a Christian sense, and not purely Jew-

ish. He exhorts the Corinthians to keep Easter, (I. Cor. v: 7, 8) called in all languages except the English, the Paschal feast.

38. Does God approve keeping days ordained by man?

Christ observed the feast of Dedication of man's origin (John x: 22). We find in the prophets numerous days not established by God, but countenanced by him. (Zech. viii: 19, Esth. iv: 16, ix: 27).

39. Do early authors mention such days?

Tertullian (A. D. 190) "We make anniversary oblations for the dead on their birthdays."

Peter Chrysologus, in a sermon on the martyrdom of St. Cyprian, says: "When ye hear of a birthday of saints, do not imagine that that is spoken of, in which they are born on earth of flesh, but that in which they are born from earth into heaven, from labor to rest. . . . Such are the birthdays we celebrate."

The martyrdom of Polycarp was celebrated by the Church of Smyrna, and of Ignatius by the Church of Antioch.

40. But does not St. Paul say, reproachfully: "Ye observe days, and months, and times, and years." (Gal. iv: 10)?

He means the Galatians placed dependence on observing such days. The prophets objected to the Jews keeping feasts and new moons ordained by God. (Isa. i: 14). The observance in itself is not wrong, the spirit of it may be. The argument proves too much, for it would forbid the Lord's days. (Col. ii: 16).

41. How does the Christian year instruct in Scripture?

It individualizes each Sunday, continually presents the life of our Lord from the Incarnation to the Ascension, and brings up in turn the whole system of doctrine as found in the New Testament.

THE CREED.

42. How is a historic Church a witness of true doctrine?

In the same manner as she possesses the Bible by bearing witness to what the Apostles taught or wrote, and the Church has always believed. Any other testimony would be second hand. Churches started since the first century could not bear such testimony of their own knowledge. (Rom. iii: 1, 2; Jude 3; I. Tim. iii: 15).

43. Illustrate this.

The first Creed was very simple. Against the Arian heresy the Nicene creed was composed. (A. D. 325.) When afterwards some denied the divinity of the Holy Ghost, the latter part of that Creed was added (A. D. 381) by the council of Constantinople.

NOTE.—The epistles of St. Paul were written only as occasion demanded, and St. John's Gospel was written to combat the rising Gnostic heresy. So creeds were only formed as truths were denied.

44. Does the Prayer Book give witness against other heresies?

The collect for the second Sunday in Lent is opposed to Pelagianism; that for Trinity Sunday against Unitarianism; that for Advent against those who deny Christ's second coming. By bringing together the Epistle (I. Pet. iii: 19) for Easter Eve with the Gospel, (Matt. xxvii: 60) the doctrine of Christ's descent into the place of departed spirits is implied.

45. Is there any Scriptural or ancient authority for the Creed?

See Rom. vi: 17; II. Tim. i: 13; and compare I. Cor. xv: 3, 4, with the Creed itself. We find the Apostle's Creed in Irenaeus (A. D. 175) in Tertullian (A. D. 195) Origen (A. D. 230) etc. nearly as we now have it.

CONCLUSION.

46. What is the most usual style of



architecture of the historic Church in this country and Europe?

When the Church was set free from persecutions, the emperors gave up for Christian worship certain courts of justice, called basilicas. In a later and intensely religious age, Gothic architecture came into existence; it seems to express the aspiration of man after God, and dependence on Him, in contrast to the self-satisfying perfection of Grecian beauty and kindred styles. Hence Gothic architecture marks one period of the Church's life.

47. Why are Church buildings surmounted with a cross?

The cross is the symbol of our salvation. (Gal. vi: 14; Phil. ii: 8.) Cyril of Jerusalem says: "Let us not be ashamed of the cross of Christ but though another hide it do thou openly seal it on thy brow."

48. Are there other ornaments which a historic Church adopts?

The symbols *Agnus Dei*, (John i: 36) A. D., (Rev. i: 8); *Chi Rho*, the initials of Christ in Greek, and I. H. S. the initials of Jesus in Greek, (the Christians of the age of persecution used these symbols); colors for the various seasons, as white for Easter and weddings, black for Good Friday and funerals; Christmas evergreens, (Isa. ix: 13) Easter flowers (Cant. ii., John xi: 25.)

49. Has the historic Church reasons for many other customs?

(a.) She worships toward the east, because the Sun of righteousness (Mal. iv: 2; II. Pet. i: 19) arose in the east, and to act contrary to the pagans of early days who faced the west. Daniel prayed toward Jerusalem. For the same reason the dead are buried with feet towards the east.

(b.) The altar is the principle article of furniture in the Church, not the pulpit, because the Eucharist is the only service commanded by Christ as distinctively Christian. Ordinary prayer and preaching are shared with Jews, Mahometans, and others.

(c.) The ring is used in marriage because the tie is indissoluble, without end.

(d.) Lent is a season of preparation for Good Friday, the great day of Atonement, because Christ fasted forty days and said the Church should also fast. (Luke v: 34, 35.)

Search the Scriptures daily to know if these things are so. (Acts xvii: 11.)

THE END.

LETTERS TO THE EDITOR.

THE CONVENTION AND PARISH RIGHTS.

To the Editor of The Living Church:

I am glad to note in late issues of your paper a recognition of an important question; viz: The powers of convention in reference to incorporated parish rights. This question as it out-crops in California may be put briefly thus: By mandatory canon this diocese has directed how, when, and by whom, the vestry of a parish shall be elected. Upon two grounds I take it, has the convention assumed the right to enact such a canon. One of these is that in this diocese the vestry elects delegates to convention. Convention therefore holds it may control the election of that body by which its delegates are elected. The other ground on which convention bases its assumed rights is a perversion of the principle that the parish is subordinate to the diocese, hence convention may legislate for the parish.

Both positions are badly taken. The former bows out of its presence the

statute law; the latter applies a sound principle through a wrong channel, through the parish as a body corporate instead of through the parish as a body ecclesiastical.

In the hope of drawing an opinion from readers of your paper, I beg leave to discuss both positions.

As to the power of convention regarding the unincorporated parish I say nothing. I affirm, however, that convention is not competent to control or direct by canon, the election of a vestry in an incorporated parish. In admitting a parish into union with convention, convention admits and accepts the parish with its charter granted by the State. That charter conveys to the parish the right to frame laws for its corporate governance, a right always existing whether specified or not in the charter, whether exercised or not by the parish. This right belongs to the parish as a civil corporation, and with the parish as a civil corporation convention has nothing whatever to do. So that if the charter of a parish provides how, when, and by whom its vestry shall be elected, convention is not competent to alter in any way the provisions of that charter, for if convention could change the character of the corporate franchise, granted by the State, in any or all particulars, it could also abrogate such franchise wholly. Therefore any attempt at such legislation by the convention is nugatory, and no incorporated parish in California is bound by the canon above mentioned.

And this principle holds equally as regards parish charters which instead of defining the qualifications of electors leave such definition to each corporation, for it is evident the power conferred by the State must be exercised by that body only to which the State has confided it. But how can this power be exercised by the corporation, if it can only be exercised under the mandatory canon of a body which has nothing to do with the corporation, and with which the corporation has nothing to do? Or how can this power be a power of the corporation if it is not to be exercised by the body upon which it was conferred but by a body upon which it was not conferred, i. e., the diocesan convention?

If convention has the mandatory power assumed over the incorporated parish, then it follows that when the State has conferred upon a certain body of persons the right to exercise a certain authority and to do certain things, the same authority may be exercised or the same things may be done by another and different body of persons upon which the State has conferred no authority whatever.

Therefore my affirmation stands; that convention is not competent to control or direct, by canon, the election of a vestry in an incorporated parish.

I now pass to the second ground on which convention bases its assumed right, viz: the principle "the parish is subordinate to the diocese." Taking the diocese as the unit this principle is undoubtedly sound so long as by the "parish" is meant only the ecclesiastical organization. For the parish as an ecclesiastical organization convention undoubtedly may legislate because it is the ecclesiastical organization, not the civil corporation which sits, and speaks, and votes in convention. Therefore when convention sees proper to determine how, when, and by whom delegates to convention shall be elected, it must apply such laws as it sees fit to enact to the parish as an ecclesiastical organization not as a civil corporation.

This the late convention of this diocese has refused to do. It has applied a sound principle through a wrong channel, applied it via the vestry to the parish incorporate, instead of applying it directly to the ecclesiastical organization. And in so doing the convention has solemnly blundered. It has refused to abide by the statute law, it has ignored the vested rights of parishes, and the opinions of the ablest canonists of the Church.

When the principle is clearly recognized that the incorporated parish has a dual existence, as an ecclesiastical organization and as a civil corporation, and is in its former character amenable to canon law, and in its latter character amenable to statute law; and further that these existences do in no wise conflict, then many vexed questions of the above nature will be settled satisfactorily and permanently.

CHARLES L. MIEL.

San Francisco, Cal.

CHURCH STATISTICS.

To the Editor of The Living Church:

In your issue of to-day you have an article from the Rev. W. J. Miller, in which he sets forth some of the many reasons for not reporting communicants in our statistical statements throughout the Church. He does not exhaust the subject.

It is not to reply to him, or attempt to add to his arguments, that I write, but simply to ask attention to the fact that the House of Deputies of the last General Convention, as that body is the one to which the reports of the dioceses are to be forwarded, adopted a blank form for diocesan reports, and that the item of "Present number of confirmed persons" is therein required to be filled.

As Mr. Miller truly says, the confirmed persons, and not the "communicants," under our present varying construction of that word, represent the adult strength of the Church, and that it is that we seek to know. Every diocese was notified before January 1st that it was expected that the diocese would be prepared to make report on this item to the next House of Deputies for the several years of the triennium, of which this is the first. Journals show that some dioceses have failed this year to heed the resolution of the House of Deputies. It is very much to be desired that this blank be studied in the collection of diocesan statistics, and diocesan blanks made to embrace its several items.

HERMAN C. DUNCAN.

To the Editor of The Living Church:

The Rev. Mr. Miller calls our attention in your paper of August 6th, to what can hardly be otherwise regarded than as our erroneous and misleading mode of numbering Israel. It is however, I believe, the usual one pursued as appears in the different Diocesan Convention reports. It is scarcely scriptural and Catholic, much less what it means to be, trustworthy. When we report "so many communicants," do we intend that the inference should be drawn that such is the proportion of Christians who own allegiance to the Protestant Episcopal Church? Is it numerical strength that is sought to be ascertained? If so, do we not say in effect that those only who are communicants are members of "this church?" In the face of what our catechism and baptismal office teach, is this not "erroneous and misleading" as to our true position? A Christian is one who has been, by the initiatory rite of Baptism, made "a member of Christ." The fact that such an one is never confirmed (and so never

becomes a communicant), does not frequent God's House or its services, neglects or seldom uses the various other means of grace, Baptism has conferred a patent right to, can no more invalidate that other fact, viz., that he was made "a member of Christ," than refusal to enjoy its privileges deprives anyone of citizenship.

Our aim then should be to ascertain what our numerical strength is, not by computing the number of so-called communicants, any more than the number of praying, but the sum total of baptized believers. The Jewish enumeration comprised those only who were made Jews "outwardly," by the "visible sign" of circumcision.

There is one very practical deduction to be drawn from this. If this system be generally followed—i. e., estimating our numbers by the members enrolled in our parish registers as baptized, it must inevitably follow that the binding force and obligation of the vows of Baptism will be more keenly realized. Whatever may be the reason, it is none the less true, as each parish priest experiences, in too many instances this responsibility is but lightly regarded.

Once let this emphasis be put upon it by the Church's official statement as to who are her children, and it cannot but be felt that the census has a higher purpose to subserve than perchance to foster pride or begot humility.

NUMERUS.

CANON LAW, AND THE PRAYER BOOK.

To the Editor of The Living Church:

It seems to me that a statement made by a correspondent of yours in the issue of Aug. 13, should not be allowed to pass uncontradicted. Speaking of the Blessed Sacrament, he says that "the American Church's Canon Law and Prayer Book" witness against "Eucharistic Adoration." This your correspondent ought to know is a statement utterly without foundation in fact. That the Prayer Book bears no such witness ought to be made clear by the fact that the Privy Council in the Bennett case declared such doctrine not to be contrary to the standards of the Church of England, an authority not likely to be suspected of having overlooked any witness in the opposite direction, could such have been found. I need hardly remind your correspondent that the English Prayer Book and Articles are identical with the American in this point, except in the catechism which has no reference to the subject of the Presence, but to what is received, and which is as accurate for Calvinistic as for Catholic teaching on the subject. But we are told that the "American Church Canon Law" witnesses against this doctrine. I suppose the reference is to the so-called "Ritual Canon." Now here again your correspondent is at fault. In that canon not one word is said about "Eucharistic Adoration" the making of "the elements in the Holy Communion" "objects" of adoration is forbidden and we may add, quite rightly, although it would seem somewhat needlessly, as such an act would be condemned as idolatry by the whole Church of God. We personally are of opinion that the formularies of the Church distinctly teach Eucharistic Adoration, so that did we not believe this doctrine we should feel obliged to leave and go elsewhere. The article tells us that "the Body of Christ is given." If it is given it must be there to give, and this determines the objective quality of the presence, that it is "under the forms of bread and wine," and not only in the



heart of the faithful recipient. But let this once be granted and the matter is settled, for God forbid that any should be in this Church who would affirm a Presence of God the Son, and yet refuse to give to Him the worship due to the Supreme God. Such denial would be blank Arianism. While always, with the rest of the Western Church, firmly asserting that the manner of the Presence is only "heavenly and spiritual," let us not forget that it is the Presence of Him who is the Word of God, God of God, Light of Light, very God of very God.

HENRY R. PERCIVAL.

THE ORPHANAGE OF THE HOLY CHILD.

SPRINGFIELD, ILL.

This Institution, for orphan girls, was begun in 1880, by the Bishop of Springfield, whose heart burned within him upon contemplating the fact that the Church had no charitable institution of the sort within the limits of the State of Illinois. From the outset the Orphanage was dependent for support upon the alms of the faithful, for there was no able and liberal benefactor at hand to found and endow this charity, and to establish it in a manner at all commensurate with the need which it was designed to meet.

The parishes and missions in the diocese of Springfield responded to the Bishop's appeal for regular assistance, and gave as much as they could in offerings and boxes; but the income was small and inadequate, and had it not been for the generosity of a few persons who sympathized with the work, it must have been given up. In November, 1885, the Province of Illinois, through its Federate Council, took the Orphanage under its care, and the hope was confidently felt that henceforth a wider and more able circle of friends and supporters would be secured for the Institution. To some extent this hope has been realized, but not as largely as the trustees believe they had reason to expect. To be sure, several parishes and missions which did not contribute when it was a diocesan institution have sent money and boxes to the Orphanage, but every parish and mission in the Province of Illinois ought to take a practical interest in this work of Christian charity in the care of the Church.

To give our readers an idea of the work which is being done, and of its present needs, a brief financial statement is necessary.

Hitherto the receipts have been barely sufficient, and at times insufficient, to meet the necessary expenditures. It costs about \$2,200 to clothe and feed the sixteen children in the institution, and to pay the running expenses, fuel, gas, water, and incidentals. The greater part of the clothing, and a small portion of the food supply comes in the boxes which the Orphanage receives. Including a balance on hand May 8, 1885, of \$368.81, the total receipts from that date to May 8, 1886, were \$1,181.59. In order to meet the necessary expenses comfortably the receipts should not have been under \$1,800. During the current year, so far, the receipts have not been equal to those of last year.

Then there is the debt of \$2,300, the interest on which has to be met. We need money to extinguish this debt, which was incurred in purchasing the property occupied by the institution. Part of the income would not then have to be paid out for interest. Then the house is an old one, and very much out of repair. Given the means to put it in thorough repair, and to make some re-arrangement of the rooms, and several more children could be accommodated. At least \$2,000 are needed for this purpose. Here is an opportunity for those who love to foster the kind of charitable work which the Orphanage is doing as best it can, to come to its aid liberally. The treasurer's book shows that a large proportion of the receipts come from the Churchmen of Springfield.

As regards the work done by the House-Mother, Mrs. L. L. Slaughter, and her assistant, Miss Moss, too much cannot be said in its praise. The children are carefully taught and trained. Several of them have been confirmed and admitted to the Holy Communion. All have been baptized. No child who is able to work is allowed to be idle; study and housework occupy their

time; sewing and other useful feminine knowledge is taught them, and consequently the Orphanage of the Holy Child shelters a happy and contented family.

After the years of straightened circumstances and hard times which the Orphanage has endured since its beginning, is it too much to hope that there may be days of prosperity in store for it? That the debt may be paid, the building made more habitable and commodious, and a larger income assured from an ever widening circle of friends in the Province of Illinois?

The Financial Agent is endeavoring to secure from parishes and individuals pledges of \$60 per year, or \$5 per month, for support and for running expenses. Thirty such pledges would give an income of \$1,800. Then there are the Christmas-tide offerings, which are requested by the Provincial Council to be taken for the Orphanage, and the sums realized from this source could be applied to pay off the debt, if the requisite number of pledges for support were secured. Several such pledges have been made for the current year, and are being paid. But the way is not clear to secure the money needed for repairs. From the nature of the case it is not wise to depend upon future offerings for this purpose, and so plunge the institution deeper in debt. Repairs have to be made at once and should be paid for when finished.

Parishes or individuals desirous of assisting the Orphanage in the ways suggested, are respectfully requested to communicate with the Financial Agent of the Institution, the Rev. Frederick W. Taylor, St. Paul's Rectory, Springfield, Illinois.

QUESTIONS AND ANSWERS ON THE CHURCH.

An Addition to the Catechism, as Agreed to by the Lower House of the Convocation of Canterbury.

Q. What meanest thou by the Church?

A. I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism.

Q. How is the Church described in the Creeds?

A. It is described as One, Holy, Catholic, and Apostolic.

Q. What meanest thou by each of these words?

A. I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?

A. No; when our Lord comes again He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself, without spot, and blameless.

Q. What is the office and work of the Church on earth?

A. The office and work of the Church on earth is to maintain and teach everywhere the true faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church?

A. He gave authority to His Apostles to rule the Church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this ministry until His coming again.

Q. What orders of ministers have there been in the Church from the Apostles' time?

A. Bishops, priests, and deacons.

Q. What is the office of a bishop?

A. The office of a bishop is to be a chief pastor and ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

Q. What is the office of a priest?

A. The office of a priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and blessing in God's Name; and to feed the flock committed by the bishop to his charge.

Q. What is the office of a deacon?

A. The office of a deacon is to assist the priest in divine service, and specially at the Holy Communion; to baptize

infants in the absence of the priest; to catechize; to preach, if authorized by the bishop; and to search for the sick and the poor.

Q. What is required of members of the Church?

A. To endeavor by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England?

A. Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

OPINIONS OF THE PRESS.

The Episcopal Recorder.

NUTS FOR THE REFORMED.—The quondam low church diocese of Kansas, where many of the low churchmen who have passed away sunk their money in vainly endeavoring to firmly establish low churchism, is to have a new cathedral and chapter house, to cost from \$75,000 to \$100,000. The new assistant bishop was rector in one of the leading parishes in that advanced diocese of Minnesota. This will end low churchism in that diocese. Little Delaware is awaiting a high churchman to fill the vacancy caused by the death of Bishop Lee. Ohio has lost its aggressive low churchism and is non-descript. The diocese of Virginia, the conservator of low churchism in this country, stands alone, and the conflict is circumscribed by its confines. And she will be the last to succumb, as this diocese has turned its back upon Reformed Episcopacy, and did not improve the opportunity of the hour. Already the enemy is engaged in the undermining process, and it is only a matter of time.

The London Church Review.

THE JUBILEE SERVICE.—We were almost prepared to see the Archbishops and Bishops in magpie, or at least with only their scarlet chimeres over their rochets; but so far as we could see all their lordships donned the scarlet, and the principal officiants wore copes. Of all the vestments which the Western Church has introduced into her attire, the cope is far and away the most "popish looking." Yet here in the Abbey we have prelates and capitular dignitaries in purple and bright scarlet and gold. What will our Protestant friends say? The mark of the beast was stamped on all the Bishops, and the chief of them wore a vestment only to be seen, ordinarily, in "Ritualistic" churches of the most advanced type. We suppose the British Protestant will console himself with the reflection that all this bedecking of Bishops in vestments was done for the honor and glory of an earthly sovereign, and had no mystical or doctrinal significance whatever.

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America and Leipzig. The School of Music, Hellmuth Ladies' College, London, Ontario, Canada, is fast becoming well known as a training school for Leipzig Conservatory.

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

Advertisement for Colgate Toilet Soaps, featuring the brand name and 'EXQUISITELY PERFUMED'.

Advertisement for Duplex corsets, featuring an illustration of a corset and the text 'ASK FOR THE Duplex!'.

Advertisement for Pozzoni's Medicated Complexion Powder, featuring the brand name and 'POZZONI'S COMPLEXION POWDER'.

HINTS FOR HOUSEWIVES.

New iron should be gradually heated at first, it will not be so likely to crack.

Egg-Lemonade.—White of one egg, one tablespoon pulverized sugar, juice of one lemon, one goblet water. Beat together.

HAY FEVER CURE.—Dr. Moorhead writes, in the British Medical Journal, that he has obtained relief from hay fever, his annual persecutor for thirty years, by hypodermic injection of one-twentieth of a grain of morphine and one two-hundredth of a grain of atropin night and morning.

To prepare Oakland stuffed peppers, cut off the tops and scoop out the seeds of half a dozen with a small teaspoon; chop an extra pepper without the seeds, mix it with a small onion peeled and chopped, a cupful of peeled and chopped tomato, two tablespoonfuls of butter or salad oil, a teaspoonful of salt, and an equal measure of bread-crumbs; use these ingredients to stuff the peppers, replace the stem ends, and bake the peppers for half an hour, basting them with butter or salad oil two or three times; serve them hot as a vegetable.

ECONOMICAL SCENTS.—As cheap perfumes are often required to fill little fancy bottles, such as are sold at the bazars, toy shops, arcades, and other places, the following recipes for their manufacture will be found of service: 1. Spirits of wine, one pint; essence of bergamot, one ounce. 2. Spirits of wine, one pint; otto of santal, one ounce. 3. Spirits of wine, one pint; otto of French lavender, half ounce; otto of bergamot, half ounce; otto of cloves, one dram. 4. Spirits of wine, one pint; otto of lemon grass, three-fourths ounce; essence of lemon, half an ounce. 5. Spirits of wine, one pint, otto of petit grain, quarter ounce; otto of orange peel, half ounce.

CHILD'S SCHOOL BAG.—A child's double school-bag is one yard long by fourteen inches wide. It may be made of flannel, felt or cloth and lined with cotton flannel, flannel or silesia. Embroider a design on one end and design an initial on the other before it is sewed up. If made of flannel get a yard, the length of the bag; double it for the width; this makes a seam across the ends and one side only. If felt or cloth is used the material is wide enough to make the bag cross-wise of the goods, with the fold for one end, a seam on two sides and one end. Fourteen inches will be all that it is necessary to get of either of these materials. If single-width goods is used for lining it will be necessary to have the whole yard. Leave an opening in one side twelve inches long, beginning twelve inches from each end. Sew the seams so that there will be no raw edges on the inside of the bag. It may be turned right side out at the opening after the seams are stitched together and before the edges of the opening are hemmed or run together. Get rings from any notion store to hold the contents in place. A single bag is one-half as long, with a hem two inches deep at the top with two casings for two pieces of braid or ribbon to run all the way round, the ends coming out on the opposite sides of the bag to draw up and close the top.

CROCHET EDGING.—With 36 spool cotton and fine hook make a chain of 10 stitches.

1st row: Miss 6, 1 treble in the seventh; 2 ch, miss 2, 1 treble in the last; turn.

2d row: 4 ch, miss 2 ch, 1 treble on treble; 2 ch, 1 treble in 3d ch stitch of first hole. This makes a square of four holes; turn.

3d row: 3 ch, 3 trebles in first hole; 1 treble in treble of second row; 13 trebles in second hole; 1 dc in same stitch in which last treble of first row was made; turn.

4th row: 1 dc in each treble of preceding row.

This completes one scallop. For the second scallop proceed thus:

5th row: 5 ch, 1 treble in the 3d dc of preceding scallop; 2 ch, 1 treble in the 5th dc; turn.

6th row: 4 ch, miss 2 ch, 1 treble on treble; 2 ch, 1 treble in 3d ch or first hole; turn.

7th row: Like 3d.

8th row: Like 4th. Each succeeding scallop is made like the second.

Advertisement for Bull's Sarsaparilla, listing ailments like Dyspepsia, Rheumatism, Scrofula, and Kidneys, and providing a list of druggists.

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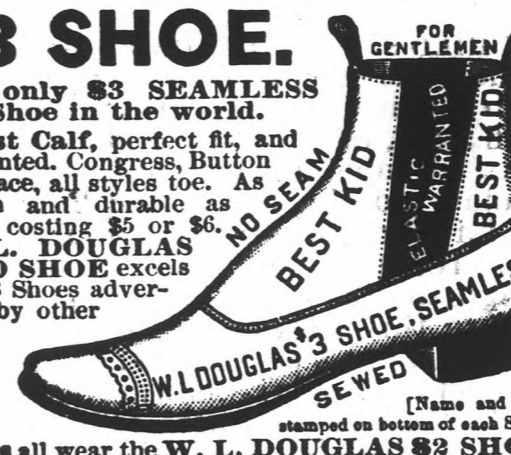
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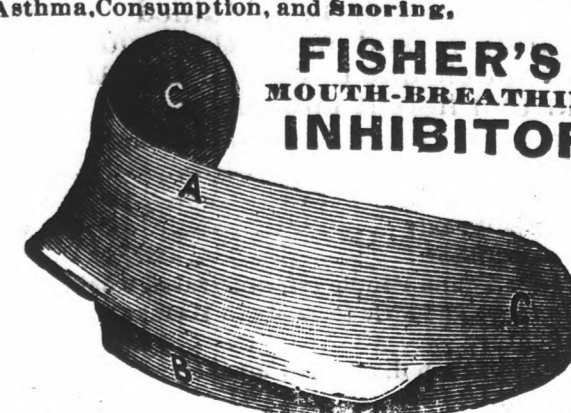
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