

The Living Church.

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

Vol. X. No. 26.

CHICAGO, SATURDAY, SEPTEMBER 24, 1887.

WHOLE No. 464

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The Living Church.

SATURDAY, SEPT. 24, 1887.

A LITTLE CHILD.

BY TRYPHENA M. BROWNE.

A tender bud in which enfolded lies
Life's marvellous flower,
An opening dawn of endless destinies,
A heaven-descended dower.

Grasping love's sceptre in a tiny hand,
All in unconscious state,
It lies and rules, with absolute command,
A new-born potentate!

Poor mortals, wearing on our tired brow
The earthly travel-stain,
We see this babe, pure as the driven snow,
With joy akin to pain.

We see our manhood and our womanhood,
Veiled in this sweet disguise,
Our own lost possibilities of good
In these pure wondering eyes.

Ah! little pilgrim, better be thy road,
With less of thorns and snares,
Than that we traveled! lighter be thy load,
And fewer be thy cares!

Yet cannot all our tender love avert
Life's errors and its pains;
We cannot gather out the stones that hurt
Nor wash away the stains!

Hadst Thou not said, of old, in Galilee---
Outstretching hands divine:
"Suffer the little ones to come to me,"
And, blessing, made them Thine,

Did we not know Thee as the Guide and
Friend,
Could we not trust to Thee,
To lead these little feet e'en to the end,
More tenderly than we,

Well might we fear fierce sun and chilling
wind,
And roughness of the way!
But Thou, O Shepherd, ever strong and
kind,
Will be Thy lamb's best stay.
Pasadena, Cal.

NEWS AND NOTES.

THE announcement comes from Dav-
enport that Bishop Perry will decline
the Bishopric of Nova Scotia. The au-
thority is stated to be a private letter
received from the Bishop.

IN the International Medical Con-
gress which met in Washington, Sept.
5th, Dr. Henry W. Boone, brother of
the Bishop, one of our medical mission-
aries in China, was the appointed rep-
resentative of the medical society of
China.

THE Very Rev. Dr. Scott, who is re-
signing the deanery of Rochester, has
resolved to forego the pension to which
he is entitled. The stipend attached
to the office is £2,000 per annum, and
the pension would be one-third of this
sum. Dr. Scott has held the deanery
for 17 years.

THE Bishop and Dean of Lincoln and
one lady, are stated to have formed the
congregation at some hotel in the Alps.
The Bishop expressed a hope that the
chaplain would not preach a sermon
because he was present, but the divine
inflicted on the three a discourse of in-
ordinate length, which the Bishop is
said to have borne meekly. The chap-
lain evidently thought that time brings
its revenges.

The *Christian Herald* (Irish, of course)
has discovered that the end of the
world will take place on or about Thurs-
day, March 5th, 1896, and this event is
commented on in the following extra-
ordinary manner: "It is a solemn and

awe-inspiring reflection that within so
few years' time 144,000 living Christians
will be caught up alive to heaven, and
in this connection it is interesting to
read the following account of two ad-
venturous aeronauts."

BISHOP PARKER is very desirous of
having a church built at Freretown, in
memory of Bishop Hanington and the
Uganda martyrs. The C. M. S. com-
mittee in London are prepared to re-
ceive special offerings for this memo-
rial. The Bishop writes: "I think it is
good for us all, whether European or
native Christians, to have a perpetual
reminder of such examples as those of
the late Bishop and the Uganda mar-
tyrs."

IN giving an account of the thanks-
giving service at the Chicago cathedral
on the occasion of Bishop McLaren's
return, the *Daily News* said that "the
clergy wore the high-chalice veils and
stoles used at high festivals." We call
the attention of the *Southern Church-
man* and the *American Church* (P. E.)
Missionary Society, to this bit of "mech-
anism." It is not stated whether the
clergy appeared as veiled prophets, or
with the veils thrown back over their
heads, but we do not believe that one
of them wore a low-chalice veil.

THE Bishop of Ripon writing to the
papers respecting the Wakefield Bish-
opric scheme, says: "We have been
disappointed, as I explained in my last
letter, in our hope of receiving a con-
tribution of £10,000 from the Addition-
al Home Bishops Society. A friend
has most generously offered £4,000 to
meet the resulting deficiency, on condi-
tion that the remainder be raised during
the current year. I think I may ap-
peal to friends of the movement not to
allow this second anonymous and gen-
erous offer to be lost. The sum needed
is so small that a little effort will
place us within reach of success."

THE sudden death of Mrs. Walsham
How is announced. Her husband, the
Bishop of Bedford, who was spending
his annual holiday at Barmouth, had
arranged to preach at Whittington,
Salop, (of which he was formerly rec-
tor), on behalf of the Shropshire fund in
aid of the East London Mission, and to
hold a Confirmation. After he had
officiated at an early Celebration, how-
ever, a telegram was received at the
rectory announcing the sudden death
of his wife at Barmouth. Mrs. How
was the daughter of Dean Douglas,
formerly of Durham, and was sixty-one
years of age.

IN speaking of dividing the dioc-
ese of New York, *The Church Rec-
ord* says: "It certainly seems as if the
great city of New York, with its en-
larged borders and its nearly one mil-
lion and a half population, was a suffi-
cient charge for any one man. The
cares and burdens of that vast popula-
tion alone are too great for any single
bishop. More ought certainly not to
be asked of him. It remains to be seen
whether New York will repeat the mis-
take to which the Archbishop of Can-
terbury refers as common in England,
and kill two or three good men before
the improvement is gained. Bishop
Potter is too valuable to the Church
and diocese to have his days in any
way shortened by such needless extra
load."

FATHER FIELD, of Philadelphia, has
been engaged in a most successful tour
in the interests of the Guild of the Iron
Cross, of which he is the chaplain-gen-
eral. Meetings of workmen and
their friends have been held lately in
Binghamton, Buffalo, Toronto, Cleve-
land, Detroit, and Chicago, and the
principles of the guild as set forth by
Fr. Field at these meetings, have been
received with great enthusiasm. The
guild aims at spreading the principles
of temperance, reverence, and chastity,
and elevating the condition of work-
men by teaching the true dignity of
labor on the basis of union with Christ
through prayer and the Sacraments.
Father Field holds meetings of men on
Sunday, Sept. 25th, in the cathedral at
Milwaukee, and on Monday evening in
the cathedral at Chicago. There are
now nearly 2,000 members, 117 priests
associate, and seven bishops connected
with the guild.

DR. ELLICOTT, the Bishop of Glou-
cester and Bristol, has issued a circular
to the clergy and laity of the diocese
on the present position and prospects
of the Church. He recognizes fresh to-
kens of spiritual life in many depart-
ments of Christian work; but he regrets
that while the rent of the glebe lands
is so much reduced, there should be
such opposition to the ordinary tithe.
The Bishop does not comprehend the
meaning of the voluntary principle.
The want of discipline is also another
cause for sorrow and regret. Things
are done and statements are made, irre-
concilable by any species of ingenuity
with the articles and formularies of the
Church. The sorrow and regret are
the greater that the evils complained of
remain unchecked, because restraint
would disturb the peace of the Church
and hurry on disestablishment. He
sees only one hopeful mode of acting—
"the bishop must be brought more into
contact with those over whom he pre-
sides, and the ecclesiastical map of
England must be arranged more in con-
formity with the spiritual needs of the
country."

CHRIST church, Endell street, London,
was twice struck by lightning in the
great storm which swept over England
the middle of August. Between half-
past seven and eight o'clock, while the
evening service was proceeding, the
spire was struck, and a piece of stone,
weighing about a hundredweight, fell
into the workhouse yard adjoining, and
alighted on a timekeeper's box, in
which a man was sitting. Smaller
pieces of stone fell, some into the yard,
striking a man on the head, and others
into the street. The noise caused by
the falling masonry greatly terrified
the worshippers, and the clergyman
was compelled to bring the service to a
premature conclusion. Some little time
afterwards the church was again struck
by lightning. A hole was made in the
roof, through which the water poured
into the building, and the woodwork
was set alight, but was extinguished by
the rain. When the spire was damaged
the bell-ringer was at work; but, though
covered with falling mortar, he escaped
unhurt. The spire is now in a danger-
ous condition, there being a large gap
in the structure.

THE Supreme Court of Illinois has
affirmed the sentence of the anarchist

murderers. The decision was the unan-
imous opinion of the bench. It is safe
to say that the country approves the
righteousness of the verdict. There re-
mains the last appeal to the mercy of
the executive, and every effort is being
made by the friends of the condemned
to bring a strong pressure upon the
Governor to commute the sentence.
The *Chicago Times* in commenting up-
on the decision, says: "The public con-
science and the judicial power are in
perfect agreement in pronouncing that
the judgment of the law against the
anarchist malefactors is the decree of
justice. The elaborate opinion of the
court will stand in our jurisprudence as
one of the most remarkable and able
deliverances of the law that American
jurisprudence ever has produced. But
that which the country applauds with
unanimity as its crowning importance
is that it utters the warning of Amer-
ican law and justice to the propaganda
and propagators of the foreign crimina-
lity called socialism."

CANADA.

The provincial synod of Rupert's
Land, which met in Winnipeg, pass-
ed off with great eclat, and possess-
ed more than common interest.
The presence of so many visiting bish-
ops imparted a peculiarly dignified and
impressive character to the proceed-
ings. A very important and interesting
incident was the consecration of Dr.
Pinkham as second bishop of Saskat-
chewan, which diocese, it has been de-
cided, is to be subdivided as soon as the
necessary funds are forthcoming. At
the synod the Bishop of Rochester read
a letter from the Archbishop of Canter-
bury, and delivered a short and appro-
priate address, as did also the Bishops
of Huron and Minnesota.

The Church in the Pacific Province
seems to be a great deal more than
holding its own. From the recent
charge of the Bishop of Columbia, B. C.,
it appears that the contributions in that
diocese during last year was over \$1,700
in excess of the preceding year, and that
the communicants increased by 149.
Several new mission stations have been
opened up, but seven additional priests
are urgently needed, owing to the open-
ing up of new fields, and the sub-divi-
sion of old missions.

The diocese of Rupert's Land origi-
nally embraced the entire Canadian
North-west, or the Hudson's Bay Com-
pany's Territory, as it was then called.
It was formed in 1849. The population
is now about 125,000, and the Church
members 22,000. There are 51 clergy,
exclusive of catechists, and 40 churches
and 55 mission stations. The diocese
of Mackenzie River was formed in 1873,
and contains at present seven clergy.
In the diocese of Athabasca, which was
detached a couple of years ago from
the above mentioned, there are five cler-
gymen. The diocese of Saskatchewan
was founded in 1873, and now contains
21 clergy and a Divinity College fully
endowed and equipped. The diocese of
Qu'Appelle was formed in 1886, and
possesses a Divinity College and farm
training school. The diocese of Moos-
onee dates its existence from 1872, and
is at present the largest diocese in
Canada. Its population is estimated
at 10,000, mostly Indian. There are 700
communicants and six clergy. The

church buildings, including a cathedral at Moose Fort, number nine.

Bishop Lewis, of Ontario, has returned from his prolonged visit to England, and reports that his appeal for funds to endow the new diocese to be carved out of the present diocese of Ontario, has had an encouraging response. The synod will shortly meet.

A resolution in favor of the corporate re-union of Christendom was passed at the late provincial synod of Rupert's Land.

The Rev. E. F. Wilson of the Shingwauk Indian Home, diocese of Algoma, has just finished the erection of a branch institution at Elkhorn, North-west Territory, which for want of funds will have for the present to remain closed. Mr. Wilson complains in a letter to the Church press that the government while refusing him assistance, has given large sums to similar Roman Catholic institutions.

CHICAGO.

CITY.—The Bishop of the diocese arrived in the city on Thursday, the 15th. The following morning a solemn service of thanksgiving was held in the cathedral. Some forty of the clergy were present in surplices, besides several in the congregation. Nearly every choir in the city was represented in the ranks of the singers. The service opened with the processional, "Forward, said the prophet." As an introit Smart's *Te Deum* in F was sung. The Holy Eucharist was celebrated by the Bishop, the music being that of Eyre in E flat. The offertory anthem, "The Heavens are Telling," from Haydn's Creation was exquisitely rendered. The whole service was under the direction of that prince of choir-masters, Mr. E. C. Lawton of the cathedral, and was without a flaw. After the Creed, the Bishop, in a few heartfelt words addressed to a sympathetic congregation, expressed his gratitude for his return in perfectly restored health from his long enforced exile.

At the conclusion of the service the Bishop held an informal reception in the clergy house, when the clergy and laity of the diocese welcomed him home. A bountiful lunch was served in the choir-rooms, when speeches which voiced the joy of all and the earnest affection of the diocese, were made by the Rev. Drs. Morrison and Locke, Dean Phillips and Canon Knowles. The Rt. Rev. Geo. K. Dunlop, Bishop of New Mexico, added to the enjoyment of the occasion by an address of congratulation. The gathering was a notable one and testified to the unity and prosperity of the diocese, as well as to the hearty affection for its beloved diocesan.

NEW YORK

CITY.—All Souls' Memorial church, the Rev. Dr. R. Heber Newton, rector, will re-open on the first Sunday in October, the Rev. Dr. Langford taking the services. They will be taken the two Sundays following by Dr. Newton's brother, the Rev. W. W. Newton. The rector, whose health is much improved, will resume his duties the first Sunday in November.

The new church to be built by Holy Trinity, Harlem, is to cost \$125,000, in addition to the lots costing \$83,000. The church is to be located at Sixth Avenue and 125th Street, where six lots have been purchased. The Sunday school rooms will accommodate 1,500 children.

CONNECTICUT.

HARTFORD.—The Christmas term of Trinity College opened on Thursday

evening, Sept. 15, with prayers at 5:30. Forty new men have entered and more are expected in a few days. The freshman class at present numbers 36. Professor Riggs who is to take the place of Dr. Bolton as professor of chemistry, is a graduate of Beloit College, and comes from Washington, where he held an official position as geologist. The foundation walls of the new science building have been completed, and the walls of pressed brick are rapidly rising. Under the contract the building must be finished and ready for use on or before the twentieth of next December. Two brick dwelling houses are being erected on college property at the south side of Vernon St., and will be occupied by professors now residing in town. The apparatus for the new gymnasium has arrived, and will soon be put in position. It is of the most approved style and in keeping with the elegant building which is to contain it.

WINDSOR.—The Rev. Reuel Hotchkiss Tuttle, a graduate of Trinity College in 1846, died on Saturday, Aug. 13, aged 63 years. He was rector of Grace church from 1860 to 1870 and then resigned on account of ill health. He has since resided in Windsor. The burial took place on Tuesday, Aug. 15th, and was attended by a number of Connecticut clergy.

PITTSBURGH.

At the church of the Nativity, Crafton, a new bell from the Cincinnati Bell Foundry, weighing 1,000 lbs in the metal, was hung in a campanile last week, and rung for the first time on the 15th Sunday after Trinity. It was presented to the parish by the rector, who secured it by contributions from personal friends on the outside, by means of "a begging letter in verse." It is superb in tone, and one of the largest bells in Allegheny county, outside of Pittsburgh. Natural gas was put into the church at about the same time. There have been more improvements made in this parish church, since the Epiphany, than any in the diocese.

At Sewickley, the old rectory has been moved to the rear of the church lot, and a handsome new one is being erected.

At Emmanuel church, Emporium, improvements have been introduced in the furnishing of book racks and a hymn tablet, and Mr. Samuel Faucett has ordered a handsome window, which is to be placed in the church to the memory of his wife.

Mr. G. A. M. Dyess, who is to be ordained deacon on the Feast of St. Michael and All Angels, is to have charge of the new mission at Braddock, and will act as city missionary under the Bishop's direction.

The friends of the late Prof. Fitzsimmons, Mus. Bac., the first organist of St. James' Memorial church, Titusville, have presented a memorial of him in the form of an elegant brass altar cross and set of vases.

The era of special picnics has dawned in this diocese. During August, the rector of St. Mark's, Pittsburgh, took his choir boys and the Guild of St. Martin up the river for a day; the rector of St. Mark's, Johnstown, took his White Cross Chapter of the Knights of Temperance into the forests of the Alleghenies near Mineral Point, for a six days' camping-out; daily Morning and Evening Prayer were as much a feature as sports and pleasures; and the rector of St. Stephen's, McKeesport, took his choir boys, preceded by a drum corps, and followed by a colored cook, for a ten days' outing to Wild Rose Park.

Daily service was held, and also on Sunday, the latter bringing out fully 800 worshippers from McKeesport, Elizabeth, and the country around. This latter is a new departure in summer missionary work.

LONG ISLAND.

BROOKLYN.—The Rev. C. R. Treat, for four years rector of the church of the Redeemer, has resigned his charge, his resignation to take effect October 1. Mr. Treat succeeded Dr. George Williamson Smith, who became President of Trinity College in 1883. Under Mr. Treat's rectorship the parish has greatly prospered, the number of communicants each year, it is said, having been 250. The Sunday school numbers 600 scholars and the industrial school 175. The church has, also, a surpliced choir which was introduced two years ago.

The Rev. Lindsay Parker, rector of St. Peter's church, has returned from his vacation and entered with renewed zeal into the manifold work of the parish. He will give especial attention to the Sunday school and in the general work of visitation, will be assisted, as last year, by two ladies from Massachusetts. At eight o'clock early Communion service, the music is rendered by a surpliced choir of men and boys, who, also, take it at special seasons.

The recently organized parish at Great Neck, L. I., has erected a handsome edifice of stone and is also to have a rectory of the same material.

The Rev. R. H. L. Tighe, minister in charge of Grace chapel, after a vacation of two months, has returned to his work with health completely restored. This is much to say, since his suffering at times the past year was such that it seemed as if he must discontinue his labors.

Professor Woodcock, choir-master at St. Luke's church and the cathedral, Garden City, is preparing Weber's "Harvest Cantata," to be sung by the two choirs in the cathedral, the latter part of October.

RONKONKOMA.—The rectory for St. Mark's church is to be built by Miss Maurice, of Brooklyn. It is to be in the Queen Anne style, the ground and building to cost \$2,500.

WEST ISLIP.—The rector of Christ church, the Rev. Mr. Moran, is taking a vacation in the White Mountains where he preached on Sunday, Sept. 18th. He was soon to return and spend some weeks in the West Indies. He has been rector of the parish for six years and has never before had a vacation.

MISSOURI.

The summary of the diocesan statistics are as follows: Clergy, (bishop 1, priests 60, deacons 7), 68; parishes, 52; missions, 24; Baptisms, (infant 553, adult 269), 822; Confirmations, 728; marriages, 240; burials, 327; communicants, last reported 6,596, present number, 6,944; Sunday schools, teachers, 538; scholars, 4,733; total of contributions, \$196,331.29. Some six or eight new names have been added to the clergy list since the convention. The Bishop is fast filling the vacant places in the diocese, and with good men. St. Stephen's mission, St. Louis, the Rev. R. W. E. Greene, is to be removed to a larger and better situated room which will give it larger opportunity for usefulness.

St. Mark's Memorial, St. Louis, the Rev. W. H. Assheton, rector, has begun building upon a fine lot the parish has bought on the corner of Washing-

ton and Vandeventer Aves. The first building they erect is, very wisely, a chapel and Sunday school building on the rear of the lot. It promises to be very neat and suitable.

PALMYRA.—St. Paul's school for young ladies and girls has opened favorably with more than double the number of pupils it had last year. The Rev. Dr. Wainwright, rector of St. Paul's, gives one Sunday a month to Canton, a promising mission on the Mississippi, a few miles above Hannibal.

ST. JOSEPH.—The work of the Church here is in most excellent condition. Under the Rev. Geo. E. Gardner, the parish of Holy Trinity has become self-supporting and is thriving. Our colored missionary, the Rev. B. W. Timothy, has recently been advanced to the priesthood, and is doing good work among his people. The Rev. Jno. W. Higson is assisting the Rev. Dr. Runcie, at Christ church. The Bishop confirmed 15 in a recent visit to this parish.

PROVINCE OF ILLINOIS.

One of the interesting incidents in the re-opening of St. Mary's School, Knoxville, was the presence of the Rev. George Wallace, pastor of the foreign congregation of the cathedral at Honolulu, who brought his daughter from the Sandwich Islands to place her at St. Mary's. His address to the school was very entertaining and instructive, closing with the beautiful greeting of the Sandwich Islanders, "Aloha!" Mr. Wallace will probably return to his far-off post in October. Mrs. Wallace, daughter of the late Dr. Cole, will remain a year with the family at Nashotah.

MARYLAND.

A Five Days' Mission was held in St. James' church in Westernport, Sept. 12-16, in which the following clergy took part: The Rev. James Stephenson, S. T. D., New Market, dean of the Convocation of Cumberland; the Rev. Alexander C. McCabe, Ph. D., St. Phillip's, Laurel; the Rev. Alexander C. Haverstick, St. John's, Frostburg; the Rev. P. Nelson Meade, Emmanuel, Cumberland; the Rev. John W. Nott, St. George's, Mt. Savage; and the Rev. F. Humphrey, St. James', Westernport. In addition to the regular services, there were short addresses, answers to religious inquiries and conferences on the spiritual life.

The vestry of St. Matthew's parish has purchased at Hyattsville, Prince George's Co., a desirable lot, and has appointed a building committee, to procure funds for the erection thereon of a church, to be known as the Pinkney Memorial church, in loving memory of the late Bishop, who served this parish as priest, for 27 years.

The site on which it is proposed to build is in full view of "Blenheim," the life-long residence of the late bishop, and in a rapidly growing neighborhood, where the need of a church is urgent. The parish is unable to build this church without the assistance of the Church people of this diocese, and of the friends of Bishop Pinkney.

RHODE ISLAND.

This diocese has sustained a severe loss in the recent death of the Hon. George Lewis Cooke. Mr. Cooke has been prominent in the councils and work of the Church for a quarter of a century. He was often elected a deputy to the General Convention, has been for many years a member of the Standing Committee, and an active and use-

ful member of the Board of Missions. He was also a prominent man in public life. During the war, he held a commission as Brigadier-General, and served in the field. He has frequently sat in the Legislature, and has been honored by his party by a nomination as Governor of the State.

SPRINGFIELD.

The alumni of the Illinois School for Deaf-Mutes held a re-union at Jacksonville, Sept. 9-11. The Rev. Mr. Mann spent a day there on his way to St. Louis.

KANSAS.

The Assistant Bishop returned to Topeka on the 13th inst, from a visitation of parishes in South-Eastern Kansas. On the 30th of August he visited Ottawa, a town of 8,000, without rector. The Congregational church was tendered for a service; six children were baptized, and a guild organized called "The Guild of the Holy Comforter." At Williamsburg, the 31st ult., the Assistant Bishop confirmed two persons. On September 1, he visited Burlington and confirmed one. He found the recent dean of Grace cathedral, most happily situated in his new field in Parsons, with many encouraging signs for labor. The Bishop preached here and confirmed two persons. Fort Scott was visited on the 4th inst, where the new rector, the Rev. Henry Mackay, was already located in a commodious house provided by the parish. The old church property has been sold to advantage, and lots purchased for a new church to cost \$12,000, and a rectory at a cost of \$3,000. The Ladies' Guild have already an organ fund of \$700. In the evening (Sunday) Bishop Thomas preached in Girard and confirmed eight persons. The pretty church 30x60, and tower 11x11, all built of porphyritic lime-stone, is nearly completed. On the 5th inst. the Bishop visited Pittsburgh, a coal-mining town, where the church has no rector. He organized "St. Peter's Guild," and will keep up an interest in the field by correspondence with the secretary of the guild, until a rector is secured. It is the design of the bishop to organize such guilds in all the new fields and through them to effect church organization, procure lots and lay foundations for parish work. Regular correspondence with each guild is a feature of the plan. On the 6th he preached in Galena, baptizing 2 children, and on the 7th in Baxter Springs, a town of 1,500 with no rector. On the 8th preached at Columbus, a town of 2,500, also without rector or organization. He baptized one child and organized "St. Paul's Guild." On the 12th inst, he confirmed six persons in Coffeyville. The Rev. Mr. Smith is happy in his work.

The diocesan, Bishop Vail, will make a visitation in Grace cathedral parish, the 25th of Sept. and confirm a class to be presented by the minister-in-charge, the Rev. E. P. Chittenden, who returns the following week to assume his duties as instructor in Faribault, Minn., at "Seabury Divinity School."

Bishop Vail will lay the corner-stone of the beautiful stone church, St. John's, in process of erection in Wichita, on Sunday the 18th inst. This edifice when completed, at the estimated cost of \$40,000, will be the finest structure in the diocese. Miss Charlotte Burchan, formerly principal of St. Mary's Hall, Faribault, Minn., with health fully restored, accepts the chair of History in Bethany College. The

Assistant Bishop makes a visitation of South-Western Kansas, beginning Friday, Sept. 16.

CHANUTE.—Grace church was organized as a mission church recently. A Ladies' Guild was also formed and went to work. Some beautiful lots which are now very valuable, have been secured and paid for. It is the purpose to commence building a church and rectory on those lots as soon as possible. The Rev. Mr. Goodisson took charge of the mission in July holding services every other Sunday. Although the number of communicants was very few, and all female, yet such determined in the name of the Lord to do all they could to have the services of an efficient minister, and the church built up. Since July, four adults and one child have been baptized by the rector, some of these were from the Baptist persuasion. A class of ten was prepared and presented to the Bishop on Sunday morning, Sept. 11, for Confirmation, and a larger class is expected to be formed immediately. The most of the class were heads of families. Bishop Thomas preached a very eloquent and convincing sermon to the large and very attentive congregation, and celebrated the Holy Communion. The newly confirmed with other communicants came to the Holy Table and partook of the Broken Body and Shed Blood of the Blessed Redeemer. The Bishop was highly pleased with the work done and the very flattering prospects of the Church in Chanute. As there is such an interest in the Church here, and as yet there is not the financial ability to build a church edifice, aid will be needed from outsiders.

ALBANY.

FORT PLAIN.—The new and beautiful house of worship, the church of the Holy Cross, was formally opened on Wednesday, Sept. 7th. Morning Prayer and Litany were said by the rector, the Rev. J. N. Marvin, at eight o'clock. At 11 A. M. Holy Communion was celebrated. The Archdeacon of the Convocation of Albany, Wm. Payne, D.D., in the absence of the Bishop, preached the sermon. After this service the clergy and friends from out of town were entertained at lunch by St. Agnes' Guild at the residence of warden Douglas Ayres, M.D. At four P.M. Evening Prayer was said by the Rev. W. T. Gibson, S.T.D., of Utica, and the Rev. J. B. Hubbs, Johnstown, N. Y. The sermon at this service was preached by the Rev. Benjamin Sanderson, of New Hartford. Nine clergymen were present. The services were well attended. The music was of a high character and rendered in excellent style.

The furnishings in the church are all the gifts of kind friends. The font, a costly and handsome piece of workmanship, attests the interest of Mr. William H. Selwood; the beautiful altar cross of solid brass was in loving memory of Mrs. E. E. Morrison; the alms basin is the gift of Miss Lizzie Morrison; the oak credence table was given by Mrs. A. J. Halliday, while Mr. Halliday's cunning hand and willing heart are shown in the fashioning and presentation of a brass altar desk. The vestments for the altar, for different seasons of the Church's year, were given by the Rev. Mr. Burnett, of Christ church, Gloversville; the dosel and carpet were presented by many kind friends; the lectern, chair, etc., were given by L. H. Crandall, of Topeka, Kansas. A handsome set of service

books for the chancel and a large Bible bound in red morocco were presented by Mr. Thomas Whittaker, the New York publisher. The chancel window is a work of art in loving memory of Dr. and Mrs. Alexander Ayres. The windows in the nave and tower are beautiful and costly; for these the congregation is indebted to Mrs. P. G. Webster's interest in the welfare of the Church. The painting and decorating attest the skill of Mr. C. A. Tausley; and Mr. J. A. Pickard was the builder. The Rev. J. N. Marvin, the rector, has been so active and efficient in planning and working, and in encouraging others in their efforts, that his labors have outrun all others. He has the warm love and respect of his people; and his great success here ought to be, and undoubtedly is, a compensation for the extra labor which he undertook without hope of financial compensation.

COLORADO.

DENVER.—Sister Eliza has started a mission in the grounds of the San Souci Park, near the old Exposition buildings. After making some necessary improvements upon the grounds and arranging the rooms for her purpose, she began the work on Aug. 14th by opening a Sunday school, and the simple announcement by her drew to its support 15 children of the neighborhood. On Thursday following, a mothers' meeting was held, well attended. The children's sewing and industrial school was opened on the Saturday following, with a good attendance. On Sunday, Aug. 21st, the school was augmented to the number of 25 children, beside a number of older persons interested in the work. Services will be conducted in the building at 3 o'clock P. M., by the Rev. M. F. Sorenson, rector of All Saints', North Denver, Sister Eliza's first mission-field 12 years ago.

The Bishop visited St. Mark's recently and administered the rite of Confirmation.

CENTRAL PENNSYLVANIA.

DINGMAN'S FERRY.—On Wednesday, Sept. 6th, Assistant-Bishop Rulison consecrated the new church of which mention has been previously made in these columns, under the name of the church of St. John the Evangelist. He was assisted in the service by the Rev. Edward Cross, rector of the church of the Good Shepherd, Milford; the Rev. C. D. Chapman, Grace church, Greenville, N. J.; the Rev. Wm. Pickslay, assistant-minister of the church of the Transfiguration, New York. At 10:30 A. M., the procession entered the church door; for the occasion there was a choir of ten men and boys in cassocks and cottas, assisted by several young ladies in the background. The Bishop read the 24th Psalm alternately with the clergy. Mr. Niles was appointed to read the instrument of donation, Mr. Pickslay, the sentence of consecration. The Bishop preached the sermon, taking his text from Psalm xvi: 6. The Bishop also celebrated, Mr. Pickslay, who came to represent the Rev. Dr. Geo. H. Houghton, rector of the church of the Transfiguration, New York City, who has done so much for the new church, reading the Epistle and acting as server. After the service the clergy and visitors were tendered a dinner by Mrs. Fulmer.

Seventeen persons have been baptized in this mission under Mr. Niles' preparation, and on the evening of the consecration day, nine persons were confirmed, one of these being an old man of more than 80 years, who learned his

catechism when a boy in England, 71 years ago.

It was a most interesting service, and one of great value to the Church in this part of the country. Everything was done in a reverent spirit and manner. The people at Dingman's Ferry and especially Mr. Niles, the lay reader, received from the Bishop, and deserve to receive from all Church people, gratitude, praise, and blessing.

TEXAS.

MARSHALL.—The Sisters of the Community of the Holy Name, of Boston, Mass., who have undertaken work in this parish, arrived Sept. 1st. On the 12th they opened school with 43 scholars, and about 15 are yet to enter between now and the first of October. Preparatory to the opening of school, the rector held a retreat for the Sisters and such of the parishioners as liked to join, in their little chapel of St. Monica at the school house. There were two celebrations of the Holy Eucharist and seven addresses. At the Sunday Celebration in the church those who had attended the retreat signed their resolutions before the altar, and then they were presented by the Celebrant to God. The Sisters undertake sacristan's work at the two churches, Trinity church and the church of the Holy Redeemer, help in the Sunday school and the parish guilds, visit the sick, etc., and their assistance is already a great blessing to the parish priest who is single-handed, much overworked, and has been at his post all through the warm summer months, with an average of 13 services a week at the two churches. With the coming of the Sisters a daily Eucharist has been begun. The interiors of both churches are chaste and all the accessories of divine worship are edifying and reverent. The parish is a poor one, and the rector has to make appeals for outside help, which is much needed for the various good works going on.

THE LATE BISHOP OF WESTERN TEXAS.

BY THE RT. REV. T. U. DUDLEY, D.D.

Robert Woodward Barnwell Elliott was the son of the first, the great, Bishop of Georgia, and Charlotte Bull Barnwell, his wife, and was born at Beaufort, South Carolina, Aug. 16, 1840. Naturally he was educated in the College of South Carolina, whereof his father was a distinguished officer before his elevation to the episcopate, and thence he was graduated in 1861. Straightway the scholar's gown gave place to the soldier's jacket, and the young graduate took his place with his fellows to defend the principles which he believed to be righteous and true. The writer of these words can never forget Elliott's appearance upon the occasion of their first meeting. It was the day after the second bloody battle fought upon the field of Bull Run, in which Elliott had served as *aide-de-camp* to Gen. A. H. Lawton, the present Minister of the United States in Russia. He had received a severe, though not dangerous, wound in the head, and was impatient that the surgeons would not permit his immediate return to duty.

The years passed by, and in the tenth year after the cessation of hostilities, the acquaintance thus begun was renewed when both the soldiers had become presbyters of the Church; and soon after both were admitted, on the

same day, to seats in the House of Bishops.

Elliott was ordered deacon in 1868, and priest in 1871. The circumstances of his life, and of the Church in the South, made necessary his ordination to the diaconate before he had completed a full course of theological study. He was already a married man, with children dependent upon him, before the Holy Ghost did move him to undertake the sacred office, and the few scattered sheep in our southern wilderness were almost shepherdless. Therefore, at once when his decision was made, he would preach the Gospel. When a year had been passed in such faithful ministration to feeble missions in Georgia, he was enabled to enter the General Theological Seminary, and there for a year pursued his studies, while maintaining his family by service rendered as assistant minister of the church of the Incarnation in this city.

In October, 1871, he became rector of St. Philip's church, Atlanta, and in the three years of his rectorship so enlarged the congregation and the communion, that more than once the church edifice was added to, and more than one mission was established within the limits of the city. In October, 1874, the House of Bishops called him to leave this work which he loved so dearly, the comforts of his home, and the sweet associations of his life, and to go as Missionary Bishop to Western Texas. He obeyed the summons, without a murmur, for the soldier's spirit heard the voice of his Captain and dared not refuse obedience. And then nearly thirteen years of toil; and now after the battle has come the peaceful rest. The new-made grave at Sewanee covers the wasted form, the body literally worn out in the service of the King whom he loved and feared. His brethren stand looking and weeping and wondering, for though his fifth decade was not yet finished, a very Prince has fallen in our Israel.

Do we question as we lay him down to his last sleep: Why did his brethren, even his elders, love and trust him so thoroughly? The answer comes back from all who knew him: Because he was so true, because he was so brave, because he was so tender to all, save himself. He was not an accomplished orator; his voice had neither from nature nor from art, the tones which unfold tears or laughter at the speaker's will; and yet orator was he often of mighty power, by the brave utterance of thoughts breathing with life which kindled words into flame.

He was not a learned scholar or theologian. There had been no opportunity in his life that he could become such. For four years a soldier, and but one a regular student ere he entered upon his only rectorship, and three years thereafter his study was transferred to a stage-coach or a back-board. Yet was he thoroughly abreast of the theological and philosophical thought of the day. He found time to know the subtle deceits which were antagonizing the Gospel he was set to defend.

But his chief excellence was as a man of affairs. Perhaps we may believe that he inherited the grace of government and therefore may the less wonder that while one of the very youngest bishops on the bench, he was yet one of the most influential. He was wise because he loved men and loved the Son of Man, and because all his course was determined by these two principles: He was absolutely true in his dealings with himself, with his fellows, and his God; and the simplicity of honest devotion was the clear light in which he

looked upon the often complex problems he must solve.

Unyielding in his devotion to the Church of his fathers, the Church also of his matured convictions, he was ever ready to defend her, come the assault from without or within. Comprehensively tolerant in his recognition of the many-sidedness of Christian truth, he could love all who loved his Master, and within the Church could labor cordially with men of varying opinions. He was intolerant only of intolerance, and he refused co-operation only to the man, who, in his judgment, disingenuously interpreted the Church's formularies to make them deny the very fundamental principles of her life.

He loved the Church, he loved the Gospel once for all delivered, whereof the Church is witness and keeper, and he loved his fellow-men. Therefore he labored in unsparing forgetfulness of self to bring this Gospel to men, and men to the Lord within the one house He builded for them all. Yes, the zeal of God's house has indeed consumed him; he has given, gladly given, his life, that he might testify the Gospel of the grace of God.

Alas! where shall we find the man like minded to grasp the standard his dead hand has let fall! Such is our faithless thought in this hour of bereavement. But we know that Jesus lives and that His power and promise are ours. So, while we weep over the grave of our brother, and praise God for his faith and good example, let us go and tell Jesus that He may point out the new leader of the little band who must win Western Texas for Him and for His Church.—*The Churchman*.

The Bishop of New York wrote the following letter to the *New York Evening Post*, which our readers will be glad to see:

SIR.—*The Evening Post* of August 31, in its letter from your correspondent at Sewanee, contained an announcement which came, I venture to think, to a large number of your readers with the shock of a very painful surprise. The death of Bishop Elliott of Western Texas was certainly not anticipated by his friends, and their sense of loss in view of it is at once profound and poignant.

So rare and noble a personality ought not to be allowed to pass from among us without some expression of the grateful admiration and affection which it everywhere inspired. Bishop Elliott was a Southerner of the Southerners, fit inheritor of that kingly dignity and sunny temper which were the charm of his distinguished father, the late Bishop of Georgia. His attachment to his "section," and to all its best traditions, was as strong in his maturer years as in the first fire of his youth. But Northern people everywhere and of every fellowship were irresistibly attracted to him. I have before me as I write a copy of a letter written to him by a Presbyterian divine in New England, who had only slightly known him in San Antonio, which reads:

MY DEAR BROTHER.—I read to-day in the *San Antonio Express* of your lying very sick, with little hope of your recovery.

The announcement went to my heart, and I cannot refrain from writing you and tendering you my cordial sympathy and my pledge that I will daily make you a subject of special prayer until I hear of a change in your case. You may think it strange that I should thus express myself. In explanation allow me to say, that though our acquaintance at San Antonio and since was brief, yet there is a golden cord of affinity that involuntarily binds some hearts together, or to other hearts. I

had learned to love you, strange as it may seem, and the note of your sickness gave me pain.

It was so wherever he went. His knightly courtesy, his invariable courage, his wisdom, gentleness, and contagious enthusiasm, conquered all hearts and made his presence a power for good in every company. Ranchmen and teamsters, cowboys and soldiers (he had been a soldier himself, and had, like Frederick Robertson, a strong sympathy with the calling), were among his warmest friends and most eager listeners. His influence among all classes was potent and lasting, and the impress which he has left upon the vast missionary field committed to his charge will not soon be effaced.

Perhaps the chief value of his character and ministry, however, is to be found in the pre-eminent illustration of those heroic qualities of which, by many, our age is supposed to be conspicuously destitute. Bishop Elliott was called by the Church to a field of singular hardship and of discouraging isolation. He occupied it under conditions which made it frequently necessary for him to be the servant in his own household, to cook the food for his family, and to perform, sometimes, the most menial offices. But he never referred to this otherwise than playfully, and, what was more to the point, he never could be induced to surrender his charge by any solicitations, however tempting.

Again and again, overtures were made to him from conspicuous dioceses in the East, but neither to such propositions nor to those of his brethren of the House of Bishops, that he should consent to translation to a less laborious jurisdiction, would he listen. "Dead on the field of battle," like that knightly soldier of Auvergne, might, almost with literal truthfulness, be answered at roll-call on his behalf. He went away, indeed, once and again in search of health, but his heart was with his flock and his thoughts engrossed in his work.

And to-day, though he rests from his labors, his works follow him. Cut off while still comparatively a young man, with the large and far-seeing plans which he had sketched out but little more than begun, his memory will be an enduring power wherever he was known. His singular grace and charm of person and bearing, his ringing voice and kindling eloquence, his scorn of all things base and ignoble, his lofty consecration to the Master whose call he owned and obeyed—all these will live as an image of beauty and nobleness, to adorn the pages of Christian history, and to provoke in kindred souls a noble emulation.

H. C. P.

Lake Placid, N. Y., Sept. 4.

THE COLONIAL EPISCOPATE.

In course of a long and interesting account of the centenary of the colonial episcopate, the *Liverpool Mercury* supplies the following details of Bishop Inglis' life: "About 1755 Charles Inglis left his home in Ireland to seek his living in America. For three years he taught in a free school at Lancaster, in Pennsylvania, and conducted himself so well that the few clergy of the neighborhood recommended him to the Bishop of London (Dr. Sherlock), who then was supposed to be the only authority over Anglican clergy in foreign parts—and even now the same theory prevails upon the continent—except those coun-

tries over which the Bishop of Gibraltar has jurisdiction. Mr. Inglis had to go all the way to England for ordination, and on his return in 1758 he was appointed to the mission of Dover, Delaware. After working there for six years, Mr. Inglis returned to New York, and subsequently devoted himself to work among the Mohawk Indians. When the Rebellion broke out Mr. Inglis took the side of the Crown, and one Sunday when he was officiating, some hundred armed men walked into the church with drums beating and fifes playing, their guns loaded, and bayonets fixed as if going to battle. The congregation were thrown into terror, and many women fainted. Mr. Inglis fully expected that when he read the Collect for the King he would be fired at, but, though there was a great uproar, no violence was offered. When, in 1784, the older colonies of America became separated from England, Mr. Inglis, with many thousands of Loyalists, sought refuge in Nova Scotia. Three years later it was resolved to send a bishop, on the request of Sir Guy Carleton, the governor, to Nova Scotia, but his jurisdiction extended over the whole of British North America. Archbishop Moore, assisted by Bishop Porteous, of London, and other prelates, consecrated Mr. Inglis in the historic chapel of Lambeth Palace, where only in the month of February of the same year his Grace had laid hands on William White and Samuel Provoost as Bishops of Pennsylvania and New York, who were the second and third American bishops—the apostolic Seabury having been consecrated three years earlier in an 'upper room' at Aberdeen by the Scottish bishops, the English government at that time objecting to the Anglican Primate consecrating an American bishop.

"How rapidly the colonial episcopate has extended during the century since Bishop Inglis' consecration is a matter of history; but few people who join in the sneer, which has become a proverb, of colonial prelates preferring 'the shady side of Pall Mall,' have any idea of what they give up at home, and the lives of comparative hardness and solitude they lead. Bishop Inglis was sent out armed by the English Government (which from the Seylla of caring nothing for a colonial bishop veered round to the Charybdis of desiring to create an establishment in the colonies) with a perfect repertory of civil and spiritual powers. Of the nineteen bishops now in British North America none have an iota of State privilege, but their work is not the less effective. Bishop Binney of Nova Scotia, who was consecrated in 1851, and had looked forward to the observation of this day in St. Paul's cathedral, only died this year, and the see, singularly enough, is vacant. Of bishops of note across the Atlantic who have passed to their rest may be named the far-seeing and faithful Strachan, of Toronto; the patient Feild, whose life was freely spent in ministering to the fishermen of Newfoundland; the saintly Addington Venables, who, in bodily weakness, toiled so persistently for his poor negro flock in the Bahamas; the excellent Coleridge the friend of Keble, who gave up his crozier in the Bahamas to be head of the great missionary college of St. Augustine at Canterbury, founded by Mr. Beresford Hope; the calm and thoughtful Fulford, who transferred to the colonies his home experience of missionary organization, and the great-hearted McLean, whom no distance wearied, no danger daunted, and no toil repelled.

Of the present bishops in those parts, one stands out pre-eminent among his fellows—the Bishop of British Columbia, Dr. Hills, who for nearly thirty years has labored indefatigably on the seaboard of the Pacific, as erst among the sailors of Great Yarmouth; and Bishop Lewis, who has presided over the See of Ontario since 1862, is a bishop of great vigor.

"In India the labors of Heber, Wilson and Milman, at once suggest themselves to the memory, and the latter, it may be observed in passing, was a strong advocate of the disestablishment of the Irish Church. He used to claim that "men from afar overlook molehills and see the real outlines of a country." In Australia the first Bishop of Sydney, Dr. Broughton, was singularly successful in founding a province; and his successor, Dr. Barker, formerly of St. Mary's, Edgehill, was not less happy in patiently carrying on the work so well inaugurated; while the present Primate of Australia, Bishop Barry—it is singular the names of all the Bishops of Sydney have begun with the letter B—is, like the present Bishop of Manchester, who earned so high a reputation at Melbourne, one of the leading ecclesiastics of the day. The self-sacrificing labors of Bishop Tyrrell will not soon be forgotten in Australia; while in New Zealand, as in the Church at large, the labors of the great-hearted Selwyn, who lies in the quiet graveyard of Lichfield cathedral, will never be forgotten, recalling the days of primitive devotion and success—a king of men, whose son is laboring in the Isles of the Pacific and proving a worthy successor alike of his father and of the martyred Bishop Patteson, whose mantle has fallen on him. In South Africa the name of Bishop Gray, the first metropolitan of South Africa, rises at once to the memory as a man of earnest piety and indomitable will; while of living prelates the boy Bishop Jones, as he was familiarly called, worthily fills his place; and the straightforward, earnest Bishop Bousfield, who in the recent troubles lost all his worldly goods in Pretoria; and the Bishops of Grahamstown (Webb) and Bloemfontein (Knight Bruce) are each in their way admirable specimens of those who should hold high office on small means and with poor surroundings.

"Since 1861 there has been a new order of missionary bishops, which was not established without much difficulty, and finally were consecrated mainly through the exertions of the late Bishop Wilberforce and Mr. Gladstone. Of these, the first (Bishop Staley, of Honolulu) is still alive, and three of those consecrated for work beyond the territories of the British Crown have been martyred; one (Bishop Patteson, whose name we have already mentioned), in the Isles of the Pacific, and the other two (the gentle Mackenzie and the energetic Hannington) have laid down their lives in Africa. Enough has been said to show that the event of the day is one which has had great issues—civilizing and material as well as religious—and it affords another striking illustration of the truth of the prophet's statement: 'A little one shall become a thousand.' In the Colonial Church party differences are far less pronounced than at home, and Nonconformists often willingly avail themselves of the ministrations of the Church in those scattered settlements where they have no organizations of their own. In the towns of Australia, however, and elsewhere, they are very large and important bodies, more than holding their

own with the Church; but there are many instances on record of Dissenters in South Africa and elsewhere willingly placing their rooms and chapels at the disposal of bishops in their visitation tours."

BOOK NOTICES.

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

WITHOUT BLEMISH. To-day's Problem. By Mrs. J. H. Walworth. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

This story is founded upon the race problem, but we cannot say that it aids its solution. Its plot is interesting.

THE ACME POCKET PASTORAL RECORD. Boston: Winkley, Dresser & Co. Price, 60 cents.

This book was gotten up for the use of Methodist ministers, and is offered for general sale. It is not as useful for Church clergymen as others, but may be adapted.

CAMEOS FROM ENGLISH HISTORY. Forty Years of Stuart Rule, 1603-1643. By the Author of "The Heir of Redclyffe." Sixth Series. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.25. Pp. 400.

All admirers of Miss Yonge's works (and their name is legion) will welcome this sixth volume of "Cameos." The whole series should be in every library, as, indeed, should every book that she has written.

ONLY GLIMPSES. By M. L. McMurphy. Racine, Wis.: Advocate Steam Print. Pp. 148. Cloth. 1887.

A short account of what seems to have been a very enjoyable trip abroad, with a very congenial party, each member of which will wish a copy as a souvenir of the trip, and others contemplating a foreign tour will find it helpful in suggestion and incident.

NORWOOD, OR VILLAGE LIFE IN NEW ENGLAND. By Henry Ward Beecher. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. Price, \$1.25.

Mr. Beecher's death revived interest in his writings, as a consequence of which is a re-issue of this work with others. "Norwood" is reprinted from the *N. Y. Ledger*. Some of the descriptions of New England life and characters are inimitable, but the novel cannot be classed among the best of works of fiction.

SERMONS by the Rev. George Leeds, D.D. With Preface by the Rev. Thos. F. Davies, D.D. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.75.

The Church will welcome this memorial volume of one of its best loved clergy. The sermons, delivered for the most part in Grace church, Baltimore, have been carefully selected, and form a valuable volume. An appreciative sketch of the life of Dr. Leeds by Dr. Davies, tells the story of his saintly life. A fine portrait of the well remembered face embellishes the book.

GILMAN'S HISTORICAL READERS. By Arthur Gilman, M. A. I. The Discovery and Exploration of America. 1 vol. Pp. 128. Price 36 cents. II. The Colonization of America. 1 vol. Pp. 160. Price 48 cents. III. The Making of the American Nation. 1 vol. Pp. 192. Price 60 cents. Chicago and Boston: The Interstate Publishing Co.

This series will furnish entertainment and instruction for the youngest readers, and may be used also as first text-books in American History. The great difficulty which teachers experience, especially with young pupils, is their lack of familiarity with historic names. This preliminary course of easy and attractive reading will be found very helpful.

THE WOODLANDERS. A novel. By Thomas Hardy. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price 75 cents.

Mr. Hardy is too well known as a novelist for any story of his to lack for readers, but it were to be wished that they were written with a higher aim. The one now before us lacks moral

tone, and has a decidedly mawkish sentimentality about it that is far from pleasing. Like too many of the novels of the day, also, it depreciates the sanctity of the marriage tie. The story is well put together, and many of the descriptive touches are exceedingly well done.

FOR BOYS. A Special Physiology. By Mrs. E. R. Shepherd. Illustrated. Chicago: Sanitary Publishing Co. 1887. Price, \$2.00.

If such books are needed (and perhaps they are) it would seem more fitting that they should be written by men. In our opinion this book contains things not at all necessary for boys to know, with some things most needful for them to know. It is written with evident good purpose and purity of thought, and might serve as an aid to the father or the teacher in the instruction of youth. Certainly, such teaching is best given by those who can adapt it to the age and needs of the boy.

THE CRUISE OF THE EXCELSIOR. By Bret Harte. Boston and New York: Houghton, Mifflin & Co. 1887. Pp. 250. Price \$1.25.

Certainly no reader of the latest novel by Mr. Bret Harte, which partakes somewhat of the nature of an extravaganza, can complain of the lack of plot or the tedium of the tale. The scene moves forward rapidly, and the plot is vigorous and varied. The author's powers of description are in full play, and the situations are picturesque, vivacious, and humorous. The contrasting characteristics of the women in the story are portrayed with considerable skill.

THE STORY OF THE NATIONS. The Story of Assyria from the Rise of the Empire to the Fall of Nineveh. (Continued from "The Story of Chaldea.") By Zenaide A. Ragozin. The Story of Alexander's Empire. By Professor John Pentland Mahaffy, D.D. with the Collaboration of Arthur Gilman, M.A. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1887. Cloth. Price, \$1.50 each.

Several volumes of this excellent series have been for some time in the hands of delighted readers. More will follow. Of Madame Ragozin's preceding volume, "The Story of Chaldea," one critic says, "Surprise and admiration would be caused by such a book if written by a man. As a woman's work it is amazing." The present volume is in no way inferior, and shows the distinguished author worthy to be, as she is, "Member of the Société Ethnologique of Paris," "Corresponding Member of the Athénée Orientale of Paris," etc. "The Story of Alexander's Empire" is the latest and perhaps the best of the series. The fact that it has so soon reached a second edition is sufficient proof of its excellence.

THE STORY OF METLAKAHTLA. By Henry S. Wellcome. London and New York: Saxon & Co. Price \$1.50.

Public attention has recently been called to the remarkable missionary work achieved by Mr. William Duncan. It is a thrilling story, and illustrates the saying that "truth is stranger than fiction." But people who buy this book with the expectation of reading the narrative of this noble work will be disappointed. The book is published for the purpose of enlisting public sympathy in the supposed wrongs done Mr. Duncan by the Church authorities. The facts appear to be, that Mr. Duncan was sent out and supported by the Church Missionary Society. After many years, when the conversion of the Indian tribe was accomplished, Mr. Duncan became disloyal to the Church and refused to allow the administration of the Sacraments. The book seems to convey the impression that the missionary (a layman) desired to set up a quasi-Congregational Church, from the polity of which should be excluded the Lord's Supper. As a natural consequence the Society at home refused to sustain him

longer. *Hinc illæ lachrymæ.* The book is written in a bad spirit, and for the avowed purpose of continuing strife.

A BROKEN VOW. A Story of Here and Hereafter. By W. J. Knox-Little. Second Edition. New York: E. & J. B. Young & Co. 1887. Pp. 263.

This beautiful story illustrates in a high degree the versatility of genius. The gifted author tells us that it "was written with other like trifles at a time when, by severe illness, I was precluded from attempting more serious work." We take it for granted that Knox-Little is a modest man, otherwise we should regard this as something of an effort at self-depreciation. Few, even among professed story writers, attain to the purity and vigor of style which characterize this exquisite narrative. No higher praise can be awarded than to say that the supernatural features seem natural and easy to believe. There is woven through the story, also, the finest and most beautiful Churchly spirit. The Church enters as unconsciously as the atmosphere, through all the relations which are developed in the book. The writer has not forgotten his main life-work while turning aside to this lighter employment, and one feels that it is for this that the story is told.

THE APPEAL TO LIFE. By Theodore T. Munger. Boston and New York: Houghton, Mifflin & Co. 1887. Price \$1.50.

The perusal of these remarkably vigorous sermons brings to mind the general principle that the advocates of new and unpopular opinions as a rule put their best foot foremost. This is especially true in this series of admirable discourses. We do not remember when we have read anything which tingled with a keener life or in the best sense, "smelled of the lamp." Mr. Munger has evidently put his best self into them, and the result is a group of intensely intellectual, perhaps too intellectual, discourses. It is not easy to see how his hearers could go to sleep under him. The general tone of the sermons is Scriptural, and their interest turns, as their author intends, upon bringing religion and life together. The only criticism that we feel disposed to make, is, as we have said above, a preponderance of the intellectual quality. This leads at times into an epigrammatic style. The reader is startled by a series of brilliant sentences, all of them true, it may be, and certainly very powerful, but deficient in that grace with which all words, and especially the preacher's words, should be seasoned. We thank Mr. Munger most sincerely for the pleasure he has given us.

THE Interstate Publishing Company, No. 30 Franklin St., Boston, issue a series of magazines suited to the boys and girls of the different grades in our schools. These are entitled, Monthly Primer, Primary Monthly, Intermediate Monthly, and Grammar School. Subscription price from 30 cents to \$1.00 a year. They are all admirably adapted for the use proposed. "The Grammar School" is an illustrated magazine for youth, full of good and instructive reading, handsomely illustrated, and worthy of a place in every family.

MR. THOS. WHITTAKER has just published, at half its former price, a cheap edition of the Rev. William Kirkus' "Religion a Revelation and a Rule of Life." The book is a very able one, and at the reduced price, one dollar, it ought to be very widely read by the clergy.

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

A RECTOR in California writes:

I have secured during the last two years over 50 subscribers for your excellent paper, and I trust that I shall still influence others to take it. It is such a grand Church paper that I wish it circulated freely in every parish in America.

SOME preachers might learn a lesson from this remark of a shrewd observer: "Your reasoning is valid and conclusive. But it would have been stronger had the arguments been fewer. There are too many braces for the size and strength of the post."

HE who accumulates wealth as a means to useful ends, is like one who industriously builds a mound under him; he who amasses it as a mere end in itself, heaps the mound over himself. The act of the one is real elevation; the success of the other is mere sepulture.

THERE are minds which have been so constantly occupied with current vanities of thought and feeling, that any entrance of truth is to them like the breaking-in of light through a knot-hole, into a dusty garret,—a purely accidental illustration, only serving to reveal the rubbish and emptiness within.

The Interior, commenting on the letter of the Patriarch of Jerusalem, which we published last week, relating to the Anglican Bishop recently sent to Jerusalem, says: "It appears as if the Bishop may effect the desired union of the two Churches, without the needed reformation of either."

It never occurs to some clergymen, that the "Common Prayer" of the Church is a public service. As it is a public service, it demands a corresponding voice and manner. Not the low, indistinct and drowsy; nor the heavy, harsh, and vulgarly

vociferous; but a manner at once reverent and earnest, an utterance clear, pure, and inspiring.

The Standard of the Cross makes an argument *ad hominem* to excuse the silly scare about Anglican Romanizing. This veteran journal ought to know that one swallow does not make a spring, and that there are other influences besides "ritualism" which take men to Rome. Such a case as is cited by our contemporary proves nothing, one way or another; any more than would the case of Mr. Appleton, at one time a priest in our China Mission, now a Baptist missionary.

HE who would be approved of God and man as a true priest, should have a practical genius for his work. A practical genius, however, is not an original gift. It is rather an absorbing purpose to perfect himself by study and practice, in his manner of doing his work. There is nothing that he has to do, that he may not come to do well—to read, preach, celebrate, instruct—if he will only put enough patient and earnest work in his manner of doing it. The dearth of excellence and efficiency in one's exercise of his various priestly functions, is not lack of gift, but want of determination to improve, or an apathetic readiness to accept the hum-drum, usual, ordinary and easy way as all sufficient.

CARDINAL GIBBONS recently quoted the case of Henry VIII. to show how the papacy maintains the law of God and the inviolability of marriage. This was treating history with poetic license. The king was not and could not be lawfully married to his sister-in-law, and the Pope was *particeps criminis* in "dispensing" such a marriage at the first. But for the influence of Catherine's brother, Philip I. of Spain, and of her powerful nephew, Charles V., Emperor of Germany, the Pope would doubtless have had no scruples in allowing the so-called divorce. There are enough cases of papal "dispensations" on record, sanctioning unlawful marriage and divorce, to make this boast of the Cardinal very absurd. Moreover, it was King Henry who "cut off" the Pope and banished him and his assumptions from the realm, and it is mere buncombe to talk of his excommunication by the Pope as a brave act, because "he carried a kingdom with him into schism."

IN the September issue of *The Spirit of Missions* reference is made to the devotion of certain heathen missionaries of India, who give up for their false gods, their property and families, and go from place to place to establish and strengthen the

idolatrous religions of the country. Such devotion has been exceeded in some ages of Christian effort, and there is no reason why the record should not be repeated. In individual cases it still exists, but on a large scale it can scarcely be found. We need the infusion of a revived enthusiasm, which only the Spirit of God can give. We need the consecration of lives as well as of wealth. We send a half-dozen men to evangelize the most populous regions of the globe, poorly provided with means for their work, depending upon the uncertain offerings of the Church at home, and we hamper them in their work by needless restrictions, lest they should aim a little too high in ritual to please the conservative Protestant Episcopalian contributor. This is not the way to encourage enthusiasm, to secure the consecration of great-souled men and women. Let us offer, for instance, to the Chinese Church League, the interior of China for work under a Catholic-minded bishop. If there is any vitality in the movement let it grow. Let it increase its membership and get what offerings of men and money it can. There is nothing to lose, for our present mission in China is doing practically nothing to extend the Kingdom of God in the vast valley of the Yang-tse-Kiang River.

THE venerable Dr. Dyer, in the last issue of *The Spirit of Missions*, has some admirable suggestions upon the management of our missions. He advises that appropriations be made upon the basis of contributions during the preceding year, and that legacies be kept as a separate fund for meeting emergencies, erecting buildings, etc. This is already, we understand, the rule of the Board. The writer asks: "What can be done to lift our whole missionary work to a higher plane and give it more vitality and force?" and pertinently adds: "Where is that catholicity which recognizes and rejoices in every agent, and agency, and influence which tend to promote the Kingdom of God in all lands the world over?" The following remark is also worthy of consideration: "I am of opinion," says Dr. Dyer, "that too much is expected of the officers and the Board. They have certain duties to perform, but they cannot assume the duties which belong to our bishops, the parochial clergy, and the parishes." This is good advice, especially at this crisis of the China Mission. We believe that there are certain agents and agencies in that field which tend to promote the Kingdom of God in that land. There is zeal and enthusiasm, and self consecration. But where is the catholicity to recognize them? The bishop of the jurisdiction is on his way to stamp them out, while the

general secretary is asking the members of the Board of Managers for suggestions "in the interest of our general missions." We care not whether these agents and agencies are high-church or low-church, if they are loyal and earnest in doing the work to which they are sent, we protest against the "deep damnation of their taking off."

"LABORERS FOR THE HARVEST."

The last General Convention, with an impulse of missionary zeal, caused to be inserted in the Litany a suffrage entreating the Lord of the harvest to send forth laborers. At the hour when this action was pending, there stood in the foyer of the hall a priest of the Church who, after nearly seven years of effective missionary service in China, had been recalled by the Board and dismissed without assigned cause. He had in vain asked for the reason of his removal from the work to which he had consecrated his life, and on this occasion was seeking for an opportunity to present his plea for restoration to that work. The Bishop of Shanghai, we understand, expressed his willingness to favor an application to the Board, and application was made. Before it could be acted upon, however, by the advice of a friend it was withdrawn as a hopeless venture. Here was a laborer trained to the work, one who could speak both the Shanghai and the Mandarin tongue, accustomed to the people and the climate, of demonstrated zeal and ability. He was waiting, and is still waiting, for permission to go forth, while "this Church" orders that every congregation shall pray the Lord to send forth just such men!

Less than a year passes, the people meanwhile praying the Lord to "send forth," and this Church proclaims by one of her chief pastors that two of the most active and capable men in the foreign field are to be called back, unless they will submit to unreasonable and arbitrary restrictions, and abandon a society the sole purpose of which is to awaken more earnest prayer and zeal for the extension of the Church in China.

So, the people are bidden to pray "send forth!" while the leaders of the people pursue the policy of calling back. Can we believe that such prayers will be heard?

"'Tis true 'tis pity, and pity 'tis 'tis true." No more splendid opportunities for foreign missions ever existed since the Roman Empire was christianized, than now lie before us in Japan and China. In both fields we have had an open way for a generation. In neither field have we done anything at all commensurate with our expenditure of life and

money. Japan is about to adopt Christianity as a nation, but we can scarcely hope that our feeble influence there will mold to an appreciable extent the new national Church. Perhaps it is not too late now to make our influence felt in the process of crystallization. Whatever we do, we must do quickly. In China, however, there is still time to redeem the thirty or forty years almost lost, and to do a permanent and blessed work for Christ and the Church. Our missions and missionaries there, with all their hindrances, have won respect and confidence, and never more than while conducted by Messrs. Boone (now Bishop), Bates, Sayres, Graves, and Partridge, all High Churchmen. All that seems to be needed now for a grand consummation is that the work should be liberally supplemented by men and money, and be left to the loyal zeal and consecrated devotion of those who have given themselves up to it, without partisan interference and dictation from those who know nothing about it. Neither of these conditions, we fear, is it likely to enjoy.

If our people could only appreciate the magnitude of the work and the issues at stake, they could hardly consent to have it hindered by an unseemly strife about a little "ritualism" more or less, in the conduct of our missions in China. Do our people know that to our branch of the Anglican Church is assigned one of the most fertile and populous regions of the globe, extending from Shanghai along the valley of the Yang-tse-Kiang, for thousands of miles? In the vast regions north and south, English bishops and priests are doing a great work, while the heart of China lies almost untrodden by the feet of our missionaries. We doubt if any bishop of the Anglican Communion has such a field before him as Bishop Boone has; and yet he is on his way to China to crush out two of his best men, influenced, as we believe, by a certain class of contributors to the mission, and by the unofficial advice of the Board of Managers.

We hope that an ocean voyage will dispel the ecclesiastical malaria which seems to have affected the judgment of the good Bishop of Shanghai, and that he will see his way to a peaceful settlement of the difficulty which now confronts the work so near to his heart. His jurisdiction is large enough to find place for all schools of thought which are tolerated in the Church at home. Could it not be divided, say on the basis of the two dialects spoken, which amount practically to two languages? If he prefers the Mandarin, he might establish his see at the confluence of the Han and the Yang-tse rivers, six hun-

dred miles or more from Shanghai. There, from the heights, he could look down on three great cities, Han-yang, Han-kow, and Wu-chang, Han-yang containing twelve hundred thousand souls; and many millions more are within easy reach along the river. Another bishop might be chosen for Shanghai, or *vice-versa*, and the Church could and would sustain both as easily as one, if the appeal were rightly made.

A great work is open to us in China, and it is of vital importance that all schools of thought should have interest and confidence in that work. We believe that the most advanced Churchmen are willing to join in that work without division of the field, so long as no discrimination is made against missionaries; but if a line is to be drawn they will, without doubt, demand a division, or withdraw entirely from support of foreign missions. We say this, not from any desire to have it so, but as indicating the temper of correspondents who have favored us with their views.

WORKING GIRLS.

In Chicago, as in every large city, there are multitudes of young women engaged in mercantile, mechanical, and domestic service. The army of working-girls is a large one. They throng the streets on their way to and from the shops, with their little bags and boxes of lunch, and it is the earliest and latest hours of the working day which call them forth. Their hours are long and their pay is short, their work is heavy and their fare is light. This is not, however, the worst of it. The sharp competition of business may account for low wages and long hours, and against that it may be hard to find a remedy; but there are oppressions and abuses to which many of them are subjected, which should not long be suffered to go unpunished and unchecked.

Of late there has been a growing interest in the community, respecting this class. Some amelioration of hardships has been secured from employers, as for example, in requiring seats to be furnished behind the counters; but it is reported that in some establishments the girls dare not sit on them when opportunity offers, for fear of being "spotted." There is still a wide range for improvement and reform. Several prominent ladies, we understand, have pledged themselves to the cause, and have organized, or are about to organize a co-operative union for the protection of working girls.

The Inter Ocean has lately made some investigations into the condition of our working women, the publication of which must do good.

The cases are not infrequent, it seems, where helpless girls are defrauded of a portion of their scant wages, on some frivolous pretext. Such outrages occur in domestic service as well as among sewing-women. One case is cited of a wealthy "lady" who regularly received her maid's wages from her husband and spent the money on herself. The husband has refused to pay the girl, and the ladies have taken his case to the courts. A dress-maker had a bill of \$21 against a rich woman who went off to Boston without paying it. The case was placed in the hands of the Industrial Union of Boston, and the money was forthcoming. Such cases (and they are legion) illustrate the need and power of a well-organized board, with money and influence to back it.

But the worst oppression to which the working-girls in a great city are subjected, can only be alluded to in these columns. The highest as well as the lowest grade of service is attended in many places by a danger which ought to restrain young women from coming to the city to seek work. There is a work for the White Cross Army in shielding these poor girls who are tempted by hunger and vanity; and it occurs to us to suggest that in addition to the moral influence to which the organization is pledged, some active legal agencies might be employed for the protection of young women in their efforts to support themselves.

THE MODERN PULPIT.

BY M. D.

The question is often asked: "What is the cause of the lack of influence possessed by the pulpit of the present day as compared with former times? The answer to this question is not difficult or far to seek. A great deal may be said on the difference of the times in which we live, the more general diffusion of knowledge, the multiplicity of books, magazines, and newspapers, which to a large extent take the place formerly occupied by the pulpit, but, after making due allowance for all this, and admitting that these things have much to do with the fact that the pulpit is not the power that it was in days gone by, we have only partially answered the question. The real cause lies still deeper. There may be, and doubtless are, faults on the part of the laity; the bustle and stir of modern life may render men not so apt to learn as formerly, when men lived quieter lives, and therefore were more fitted for meditation than now. All this may be true; no doubt the fastness with which men live in the present age, the haste to become rich, the absorbing influence of politics, the vast expenditure of vital force on mere worldly matters, do to a certain extent account for the fact (a fact we must not shrink to acknowledge), that to-day, with a few rare exceptions, the pulpit has lost its power. Men go to church, join in the service, and, in a listless sort of way, listen to the sermon; but, in too many instances, they go home as they came. It is not that they care not for religi-

ous truth; they read books and reviews, and for want of being properly instructed, fall a prey to all kinds of sceptical notions. No one acquainted with the ordinary merchants, lawyers, doctors, and tradesmen, of the present day, can deny that scepticism is largely prevalent amongst them. No one who looks at the large amount of sceptical literature which is month by month issued from the press can doubt that these men read it. Scepticism has its good side, inasmuch as it is an enquiry after truth. Faith, to be worth anything, must be founded upon reason, and it is the duty of the Christian preacher to present truth in such a form as will commend itself to the reason of those who listen. Here then is the cause of the evil of which we are speaking. The modern preacher is too often content if his sermon be orthodox and correct; he takes too much for granted; he does not pause to consider the difficulties that present themselves to the minds of his hearers; to put himself in their place. Because all is plain sailing to him, he concludes that it is the same to those who hear him. I do not mean that dogma is not to be taught. There can be no such thing as religion without dogma. But what I mean is this, that dogma must be presented in such a form that its very enunciation will enforce belief. The reasons of faith, the evidences of the truth of Christianity, must ever accompany the inculcation of dogma. The enemies of our faith are active; they seize on what they imagine to be the weak points of our citadel. With sophistry and half truths—half truths which are worse than positive lies—speciously put forth, they seek to undermine its foundations of faith, and the appointed spiritual instructors of the people mourn over the spreading infidelity and unbelief, while too many do little or nothing to counteract it.

Theology has well nigh ceased to be regarded as a science—the queen of the sciences; the rapid essay, with nothing perhaps to blame in it except its vapid-ity and want of point and instruction, has taken the place of the solid, thoughtful, instructive, sermons of the past.

Theology has not changed, it is ever the same, but its study has gone out of fashion. How few of the younger clergy are thoroughly acquainted with Bishop Taylor, Barrow, South, Tillotson and Hooker? How many have read and digested that wonderful storehouse of theological truth contained in the works of the learned Dr. Thos. Jackson? It is to the neglect of such solid reading as this, the being satisfied with mere pamphlets and abridgments, that the decadence of the modern pulpit, its want of grip and power, is mainly due. While Andrewes, Beveridge, Thorndyke, Bramhall, etc., are allowed to lie by, forgotten and unread, their minds are filled with the contents of modern sentimental or rationalistic literature, and what wonder that the sheep starve when the pasture on which they are fed is so poor. Or if men say they have not time to read and analyze such works as these—though a few hours spent daily in such work would be far more useful than much of the fussy activity that goes by the name of church-work in the present day—let them read the inestimable sermons of the late Dr. Mill and his Christian advocates publications, Liddon's Bampton Lectures, Pusey on Daniel and the Minor Prophets, and books of this class. Such reading as this could not fail to improve their sermons, and they would,

The Household.

CALENDAR—SEPTEMBER, 1887.

24. EMBER DAY.
25. 16th Sunday after Trinity. Green.
29. ST. MICHAEL & ALL ANGELS. White.

SEPT. 21.—ST. MATTHEW, Apostle, Evangelist, Martyr. He was a publican, a collector of taxes or customs near Capernaum; probably very rich, as such officials generally were. He obeyed the divine call, forsook all, and followed Christ. He wrote his gospel in Judea, especially for the Jews, in the Hebrew tongue. It was soon translated into Greek. He carried the gospel to Ethiopia. To this day the Abyssinians claim him as their apostle. In the Greek Church St. Matthew's Day is April 16th. His symbol is the form of a man, because his gospel dwells upon the human nature of our Lord.

SEPT. 29.—ST. MICHAEL AND ALL ANGELS.—Also called "Michaelmas." In the Greek Church there is also a feast in honor of St. Gabriel. Holy Scripture contains many references to the ministry of angels. They were intimately associated with the Nativity, Passion, and Resurrection of our Blessed Lord, and are sent forth to minister to the heirs of salvation. The Church teaches us that in every Communion we join with angels and archangels when we say the *Trisagion*.

EVER NEAR.

BY F. B.

"Be strong and of a good courage . . . And the Lord, He it is that doth go before thee."

Erst while flow'ry paths we trod,
Seeking but our own delight,
E'en forgetting that our God
Holds us ever in His sight.
With fortune's smile of kindly cheer,
What need to know our best Friend near!

Pleasure's garden full in view,—
Oh, to revel there at will,
Gather flowers of richest hue,
From sparkling fountains drink our fill!
Enraptured with these scenes so dear,
We soon forget that Friend is near!

But when storm-clouds fill the sky,
Tempests rock our little world,
Chilling blasts are sweeping by,
Roses all to ruin whirled,—
Oh, then, amid our wildest fear,
We joy to feel *one* Friend is near.

When the storm has cleared away,
When we stand and view the wreck,—
Hopes more bright than dawning day,
That shall ne'er our brows bedeck,—
Oh, then, when falls the bitter tear,
To comfort, that true Friend is near!

Long we for a life complete;
Striving with unaided might
For that goal. Our weary feet
Falter, till, adown the height,
There comes a voice all silver-clear,
"Take courage, child! thy Friend is near!"

Dr. WESTCOTT considers the essay of the Rev. Dr. Walden on "Metanoia" one of great power and truth. Such recognition of American scholarship, by a scholar himself, we would willingly hear more of.

A CANON of the English Church believes there are not six architects in England who would not pull down York Minster and profess to build up one as good, if not better, from their own designs.

ON the occasion of the Eastbourne Corporation attending to hear the annual Corporation Sermon at the old parish church, the preacher, the Rev. Mr. Shepherd, denounced the too frequent meanness of the well-to-do. He had noticed that on a previous Sunday the attendance had included many ladies, some of them wearing bangles and bracelets from the wrist to the elbow, and yet among these were persons who would put into the plate a button or even a brightened farthing. The collection amounted to only some 250 coins in a congregation of 800, an average of about a penny a piece. This was not honoring, but dishonoring God.

A STORY is told that Miss Florence Macnaghton, of Runkerry House, Bushmills, north of Ireland, has just performed a remarkable swimming feat

under very peculiar circumstances. She was seeking to persuade a fisherman to become a teetotaler, and he promised to do so provided Miss Macnaghton undertook to swim the bay between Blackrock and Port Ballantrae, a distance of about a mile. The young lady accepted the challenge and accomplished the undertaking in thirty-nine minutes, and the fisherman donned the blue ribbon and signed the temperance pledge.

THE agricultural depression in England has actually impoverished the country clergy of the Church who derive their income from glebe lands. Says a writer in *The Guardian*: "Naturally glebe livings are difficult to fill, when the incumbent has to draw upon his private income for the privilege of performing his spiritual duties. As a dignified ecclesiastic said to me: 'I have to hawk about my living in the advertisement columns of the newspapers.' One so-called benefice has remained vacant for three years. The proper form of advertisement for a glebe living in the midland counties would be: 'Wanted, an experienced farmer, with capital and in Holy Orders, to take a farm of 500 acres, with rectory attached.' More than once I heard the expression: 'If I had not private means I should starve.' Nor was this a figure of speech; it represents a grim fact."

EVERY college and school should have connected with it, or at its service, a physician, whose duty it should be to visit the institution at stated intervals, or upon whom it could call at any time. It should be within his province, to see to it that no student injured his health, by study improperly or excessively pursued, or by injudicious exercise, and that the sanitary conditions common to all were good. The professors and teachers should be instructed to be more observing, and quicker to note any irregularity, however trifling, in the health of those under their charge, and to call the physician's attention to it; he, in turn, should notify the parents. Often, a pupil seeming dull or obstinate is really ill, or threatened with some disorder; when, instead of the supposed mental or moral fault being the proper object of treatment, the bodily ailment, actual or impending, is the one to be overcome. It should be in the physician's power to exclude a student from study, for any period which to him seemed necessary for his recovery.

A LONDON merchant had a dispute with a Quaker about a bill; the merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house, and asked the servant if his master was at home. The merchant heard him, and knowing his voice, called out from the stairs: "Tell that rascal I am not at home." The Quaker looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply; and he looked into the disputed bill, and found that the Quaker was right and he was wrong. He called to see him, and after confessing his error, he said: "I have one question to ask you; how were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion always

spoke loud, and I thought that if I could control my voice I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."

SPEAK PLEASANTLY TO CHILDREN.

The habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work building bridges, block houses and churches. He was continually coming to me asking questions and desiring assistance. After a little time I noticed he had left his play, and was back against the wall under the table, sobbing as though his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs: "You don't speak pleasant to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all about the impression it made. A few pleasant words, the tears kissed away, and he was comforted, and happy, and soon at play again, but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind and loving. If we would gain respect and esteem from our children we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—*Witness*.

THE SIXTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

Ecclesiam tuam, quesumus, Domine, miseratio continuata mundet et muniat, et qua sine te non potest salva consistere, tuo semper munere gubernetur. Per Dominum.—Gel. Sac.—Miss. Sar.

Another Gelasian collect, having birth therefore in the last decade of the fifth century, comes to us to-day. It is the same century which, earlier, saw a certain Syrian shepherd upon the high, self-chosen pillar where he passed thirty years of prayer and various austerities, and as his rapt, intense devotions stimulated many others in their various vocations, it easily may be that they influenced the ardent soul of Gelasius, deepening the fervor of prayers which are his legacy to us. In its pious pity of Stylites' fanaticism, perhaps it were well for our boasted nineteenth century intelligence to pause, and to ask are we really "wiser, better grown" that our lives are so little mortified, that whatever of divine enthusiasm in them

is satisfied with so few prayers, seldom seeks the "continual help?"

During his tribulations for the Church in those hours when within and without she was threatened by so many and great dangers, it well may be, even as we read it of St. Paul in the day's epistle, that Gelasius would bow his knees in her behalf, and also like that Apostle, would see in the midst of the Church Him "of Whom the whole family in heaven and earth is named," and Whose continual pity supplies her with sacraments both of cleansing and defence that so every member of His family being filled with all the fulness of God, there shall "unto Him be glory in the Church, by Christ Jesus, throughout all ages."

Reference to the Latin original shows that in the translation of 1549, "continual" replaced "continued," and evidently we are losers by it. Cranmer's version of to-day's collect comes to us unchanged, except that Cosin has given "Church" as here the manifestly truer rendering of "Ecclesia." "By Thy help and goodness" is perhaps every way no less felicitous in meaning than the Latin for which it stands, but is not an exact rendering of it, several English words being required for a full expression of the original.

It is at the font that our Mother begins saying over her children, prayers for the sick, and "continually mortifying" corrupt tendencies, is the prescription she then offers towards the cure there begun, repeating it in the prayer she gives them for Easter Even. But the Church's Easter Day pleading is for "continual help" and in several of her offices it is caught into the same, or sometimes into other, words. Nor does our Mother fail to remind us of the work of praise in which even on earth we too may join, for it is in an office for daily use that through her sublime chant she teaches "Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Holy, Lord God of Sabaoth."

When over some dead hope it seems that we can pray no more and when too, ours are "tears that at their fountain freeze," then shall our very silence plead those tears which in the days of His flesh our blessed Lord shed so abundantly for us, and we have of the Talmud: "Even when the gates of heaven are shut to prayer they are open to tears." The simple story of the day's Gospel seems to have been the special inspiration of our collect and it is a leaf from the tree of life with healing for many a mourner's heart.

Ever has our Mother her dead sons, dead in trespasses and sins, and she prays for them and when words fail her, weeps over them. The pitying Saviour bids her "Weep not," and of His continual pity touches the bier—the body upon which lies the dead soul, and evil passions and its sins bearing it away—they stand still under thrill of that divine touch, and our Mother has her dead restored to life and to her own tender care. O blessed widow of Nain, in thy wordless grief, every mother, for all time, learns anew to trust, and though a son be as dead and prayers seem vain, our Lord's continued pity, through thee, longs to soothe each mourning mother's sorrow and to give her heart's desire, and though her beloved son be even nigh to the gate, her love strong as death will have comfort through Christ's pitiful love of thee. We know His hand is not vanished which has cleansing touch, His voice is not stilled Whose Word is life, but verily and indeed is our Lord in the midst of His Church, to cleanse, defend

and succor—and what the Word hath said, it were presumption in us to doubt. But "succor and defend" are echoes from the Psalms which awaken our thoughts of the holy angels, and perhaps we shall have found much in this day's altar teachings to deepen the soul's longings for that rest which remaineth.

TE DEUM LAUDAMUS.

THE ANCIENT CHRISTIAN HYMN, WITH THE ORIGINAL LATIN.

BY THE REV. SAMUEL FULLER, D. D.
Professor in the Berkeley Divinity School.

III.

HILARY AND THE TE DEUM CONTEMPORARY.

The contents of the *Te Deum* place its first appearance within the life-time of Hilary. We have in our former exhibitions seen that the *Te Deum* could not have originated later than the sixth century. We can now show by a series of temporal limitations, that this hymn was contemporary with Hilary himself.

1. Portions of the third section of the first part are taken from the writings of Cyprian, Bishop of Carthage, who was martyred A. D. 258. The *Te Deum* could not have existed earlier than the close of the third century.

2. These lines of the *Te Deum*:

Venerandum tuum et unicum Filium, Tu Patris sempiternus es Filius, are derived from the Nicene Creed, which was given to the world, A. D. 325. The birth of the *Te Deum* must have occurred subsequent to this period.

3. The non-appearance in the *Te Deum* of the explanations by the Council of Constantinople of the Holy Ghost, A. D. 381, denotes the existence of the Hymn previous to this date. These limitations of time fix the advent of the *Te Deum* within the space of half a century, A. D. 325 to 381, the time of Hilary.

4. Certain literary facts fasten fixedly the authorship of the *Te Deum* upon Hilary, Bishop of Poitiers.

One fact is negative: In the period 325-381, there is not a Latin Christian author, who is capable of composing the *Te Deum*.

Another fact is positive: The ability of Hilary for the exquisite work is surpassingly great. His commentaries on the Psalms; his twelve unrivalled books on the Trinity; his letters to the Roman emperors on Arianism; his poetry—all establish his ample qualifications.

Were there no other evidences of his literary, and theological, and spiritual fitness for the task, his *Metrum in Genesim* would be sufficient. This poem, in measure that of Virgil, is conspicuously marked by familiarity with the Bible; by variety of words and expressions; by mental penetration; by logical acuteness; by refined taste; by profound reverence and ardent love for the Eternal Father, the co-Eternal Son and the illuminating and new-creating Spirit. The discriminating, and polished, and fearless, and devout bishop who wrote the *Metrum*, could also write the *Te Deum*.

5. The quotations from the Psalms of David in the *Te Deum* do not oppose its authorship by Hilary. The Psalms, in the *Te Deum*, are not quoted from Jerome's translation. This fact makes the *Te Deum* twenty years earlier than his version, and thus proves the advent of the *Te Deum* and the most active and vigorous life of Hilary actually coincident. The quotations from the Psalms in the *Te Deum*, form the crowning proof of its procedure from the mind and heart and *stylus* of Hilary, the pre-eminent and triumphant champion and defender of the faith of Christ.

THE LATIN OF THE HYMN. *

Te.

1. Te Deum Laudamus,
2. Te Dominum confitemur,
3. Te Æternum Patrem omnis terra veneratur.

Tibi.

4. Tibi omnes angeli,
5. Tibi cœli et universæ potestates,
6. Tibi Cherubin and Seraphin incessabili voce proclamant
7. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
8. Pleni sunt cœli et terra majestatis gloriæ tuæ.

Te.

9. Te gloriosus Apostolorum chorus,
10. Te Prophetarum laudabilis numerus,
11. Te Martyrum candidatus laudat exercitus,
12. Te per orbem terrarum sancta confitetur ecclesia,
13. Patrem immensæ majestatis,
14. Venerandum tuum verum et unicum Filium,
15. Sanctum quoque Paracletum Spiritum.

Tu.

1. Tu, Rex gloriæ, Christe,
2. Tu, Patris Sempiternus es Filius,
3. Tu, ad liberandum suscepisti hominem, non horruisti Virginis uterum,
4. Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum,
5. Tu, ad dextram Dei sedes in gloria Patris.
6. Judex crederis esse venturus.

7. Te ergo quæsumus famulis tuis subveni quos pretioso sanguine redemisti.

8. Æterna fac, cum sanctis tuis in gloria numerari.

9. Salvum fac populum tuum, et benedic hereditatæ tuæ,

10. Et rege illos et extolle illos usque in æternum.

11. Per singulos dies benedicimus te, et laudamus nomen tuum, in sæculum et in sæculum sæculi.

12. Dignare, Domine, die isto sine peccato nos custodire.

13. Miserere nostri, Domine, miserere nostri.

14. Misericordia tua super nos, quem admodum speravimus in te.

15. In te speravi, non confundar in æternum.

[Cannot the General Convention of our Church authorize the insertion in the Prayer Book, of the Latin original of the *Te Deum*? A translation exhibits only a portion of its nature, meaning, force, eloquence, and beauty. We desire to commend this improvement to the committee on "Liturgical Revision."]

TRANSLATION.—I.

The Adoration of the Trinity.

1. Thee we praise as God.
2. Thee we acknowledge to be the Lord.
3. Thee, the Eternal Father, all the earth doth worship.

1. To Thee all Angels,
2. To Thee the Heavens and all Powers,
3. To Thee Cherubim and Seraphim continually do cry,
4. Holy, Holy, Holy, Lord God of Sabaoth.
5. Heaven and Earth are full of the Majesty of Thy Glory.

1. Thee the glorious company of the Apostles,
2. Thee the worthy fellowship of the Prophets,
3. Thee the noble army of the Martyrs praiseth,

* From the Sarum Breviary by Osmond, Bishop of Salisbury, A. D. 1085.

4. Thee the Holy Church throughout all the world doth acknowledge as
5. The Father of Infinite Majesty,
6. Thine Own, Adorable, True, and Only Son,
7. Also the Holy Ghost the Comforter.

To Christ.

1. Thou, King of glory, O Christ!
2. Thou art the Everlasting Son of the Father.
3. Thou, when Thou tookest upon Thee to deliver Man, didst delight to be born of the Virgin.
4. Thou, having overcome the sharpness of death, didst open the realms of heaven to believers.
5. Thou sittest at the right hand of God in the Glory of the Father.
6. We believe that Thou shalt come to be the Judge.

Prayer to Christ for help and endless glory. With Thanksgiving.

1. We therefore pray Thee, help Thy servants, whom Thou didst redeem by Thy precious blood,
2. Make them to be numbered with Thy saints in glory everlasting.
3. Save Thy people, and bless Thy heritage.
4. Both govern them, and lift them up forever.
5. Day by day we magnify Thee, and praise Thy Name, ever, world without end.

For sinlessness, mercy, victory.

1. Vouchsafe, O Lord, to keep us this day without sin.
2. Have mercy upon us, O Lord, have mercy upon us.
3. Let Thy mercy be upon us, as our trust is in Thee.
4. In Thee am I trusting, let me never be confounded.

(Concluded.)

ROMA-PHOBIA---THE BANE OF FOREIGN MISSIONS.

BY THE REV. S. C. PARTRIDGE, SHANGHAI, CHINA,
in *The Church Eclectic*.

II.

All Christians in China are popularly divided into two great classes, the "God-worshippers" and "Jesus-worshippers;" the former are the Romanists, the latter the Protestants. It is one of the great works which the Church Catholic has before her in China to do away with these erroneous and very misleading designations. She has begun the good work by showing that she combines what is best in each class and is both a "God-worshipper," and a "Jesus-worshipper." So far, so good, but her greater duty yet remains to be fulfilled. Until she has the proper terms for "Eucharist" and "Priest," she never can fully and freely teach the Catholic faith. She is entirely deprived as yet of any sacerdotal or sacramental phraseology whatever!

While the phrase "Holy Meal" is preferable to the ordinary sectarian term "Evening Meal," it is utterly devoid of any Eucharistic meaning or teaching. And as to priest, he is merely "Old Elder," "Teaching Elder," or "Pastor," nothing more. In the rubrics in the Chinese Communion Office he is called Pe-Le-S-tuk, an attempt to evade the difficulty by giving our English word in Chinese characters, but this is meaningless to any Chinaman. No, let us state the truth plainly, and let everyone who reads this article meditate upon it and pray for a speedy change. Our Church in China has no term in her vocabulary for the priest or his functions. And why? Because this bane of *Roma-phobia* stands directly in the way. The Chinese language is

clear and distinct in its meaning; there is no juggling of terms possible here. No lengthening out of "priest" into "presbyter," or shortening down of "presbyter" into "priest." No! the issue is a very plain one and the day is coming soon when we must meet it. The term for priest among the Romanists is "the Offerer of the Sacrifice;" there is no ambiguity about it, the sacrificial character of his office is plainly stated, and this or some similar term must be adopted here by our American Church, if we are ever to give the Holy Eucharist its true and proper position as the great Commemorative Sacrifice.

Secondly. This fear of Rome and Romish ways tends to irreverence in Divine worship. However important it is to inculcate ideas of reverence into people's minds in Western countries, it must be doubly so in China where it is a virtue almost unknown, and where the tendency is all the other way. The Chinese see no inconsistency in mixing noise with prayer, and in carrying on traffic of any kind in the most sacred precinct; their temples are dens of thieves as truly as was the Temple at Jerusalem; it is no uncommon thing to see two men prostrate themselves before an idol and devoutly say their prayers, while two other men beside them fight like demons over a few paltry cash, or enjoy a dog-fight in front of the high altar of incense. The very first thing we have to teach them when they come to our churches is, that God is in His holy Temple, and all the earth is to keep silence before Him. Yet here the self-same *Roma-phobia* comes in again to do its pernicious work and thwart the very teaching it is so important to give them. It stands directly in the way of the adorning of God's sanctuary and of offering to His Divine Majesty that lowly and reverent worship which to the Oriental heart appeals so strongly. "Better," it says, "that we should confine ourselves to the white-washed Puritan meeting-house, even if it is a gross anachronism in China; better that we should have the cold, stiff, and irreverent worship of the Calvinist than allow any of these modern innovations which may lead to Romish superstitions." And what is the legitimate result? Just what might be expected; the Chinese convert pays less respect to Almighty God than he does to an ordinary blue-buttoned Mandarin; and as to his manners and conversation, let the heathen official himself be the witness. "Well, what do you think of our worship?" said a missionary to a Mandarin whom he had invited to come and attend a service. "All I have to say is," answered the stern Celestial official, "that if a man should come into my Yamen * and speak to me as you Christians speak to your God, I should order him bamboozed at once!"

This irreverence shows itself in all sacred things, especially in phraseology, where the Protestant converts speak of all the holy Apostles with the most disgusting familiarity, and use our blessed Lord's name in a way that to the Churchman is little short of blasphemous. I need hardly say that not one of them would dare to allude to any sage of China in similar language.

They are even afraid of using the name of Church institutions, so that St. Mary's Hall is spoken of as the Van-Wong-Ferry Girls' School—being named after the Chinese village, lest perchance the pupils should be thought to be worshippers of the Blessed Virgin. It never seems to have occurred to our *Roma-phobia* friends that there is a

* Court.

danger of going to the other extreme, but such is really the case. for the congregation of St. Thomas' church in Old Shanghai speak of it as "Mr. So-and-So's preaching hall," thus eventually putting their preacher in the place of the Apostles themselves, and sometimes even of the Blessed Lord.

Thirdly. As to doctrine. *Roma-phobia*, of course, stands in the way of the very doctrines which it is so essential to preach in China. I have shown how the Protestant phraseology stands directly in the way of any correct sacramental teaching. I may say that the same difficulty occurs in the Scriptures, where passages that have a deep sacramental meaning are so translated as to render it impossible for the Church to use them. How can he refer his Chinese convert to the Bible for a proof-text when the proof-text is not there, but in its place a Lutheran or Calvinistic paraphrase of it? For instance, the phrase "In Christ," or "Christ in you," is rendered "Believing in Christ," thus annihilating the very core of the meaning, and so on, in many other instances. This fear of teaching the Romish ideas of priesthood lies at the bottom of the Chinese idea of the ministry, which is, that it is simply the office of a teacher, nothing more of any account. The popular term for them is Kong-dau li jen, or "preach-the-doctrine-men"—the same phrase that is used for the Government officials who every month expound the sacred edicts of the Emperor in the public halls; the idea that in addition to being ministers of Christ they are also stewards of God's sacramental mysteries, has hardly dawned upon them yet, nor can it until the Church teaches more definitely and forcibly the duties and office of the priesthood. And yet, this is the all-important point in China; the converts are tolerably familiar with Christianity as a doctrine, but with Christianity as a life they have as yet had nothing to do. They may realize, perhaps, that the moral system of Christ is after all better than that of Mencius or Confucius, they may even appreciate to a certain degree Christ's Divinity, His atonement, and His mediation, but not until they really grasp the sacramental truths of the Gospel as the Catholic Church has taught them all through the ages—not until then. I say, can they truly recognize the deep essential difference between the teaching of Jesus Christ and that of all Oriental sages. And lastly, *Roma-phobia* stands in the way of teaching here in China the Catholic doctrine of prayer for the faithful departed, which we believe to be the only true solution of the question as to how Christianity is to deal with ancestral worship. This, far more than Buddhism or Taoism, is the religion of the millions of China; this is the wall of adamant against which Christian teaching so often dashes in vain, and which Protestantism finds the most difficult of all questions to deal with. A priest in the mission once said to a poor Chinese convert weeping over the loss of his aged mother: "My brother, the Holy Church gives you the comfort and joy of praying for your mother's soul." He looked up and said with an expression of mingled surprise and delight: "That is a new doctrine, sir; I never heard of such a thing before," and seemed to realize that a new bond of union with the unseen world had by God's mercy been vouchsafed to him.

Could that doctrine be truly and freely taught by our Church here in China, her influence would ere long increase

in a remarkable manner, and she would fill an aching void which now exists in hundreds of China Christian hearts.

I need not carry these illustrations any further; enough has been said. I trust, to give the clergy at home a somewhat clearer idea of the great difficulties under which a mission priest labors in China, and to show them the urgent necessity of putting all our Foreign Missions upon a more Churchly and Catholic basis. We cannot transport our sixteenth century ecclesiastical squabbles into Asia; we are driven right back here to the early ages of the Faith, and must meet heathenism with the same weapons that the Church met it with then, if we are to grapple with it successfully.

The American Church has many advantages here over the Mother Church of England. I may say without exaggeration that she has the finest opportunity in China. She will be successful, in this great work that God has given her, just in proportion as she is faithful to her Catholic and Apostolic heritage. I find less and less use here every day for modern theological literature. I am compelled to go back through the centuries to the saints and doctors of the post-apostolic days, and in them I find the treasures for the Asiatic Christian. In the volumes of St. Augustine and St. Chrysostom and the other great fathers of the Church, I find the sermons that satisfy the Chinese heart and soul, and not in the ephemeral pulpit literature of to-day. My brother priest has well said that the cause of the Catholic Faith is not popular as yet in China. No! It is not popular. The number of those who hold it and teach it is very small now; they must be patient—very patient. Some day the tide will turn, some day the help so long looked for will come, some day the bread cast upon the waters will return, some day in God's good time the seed sown now will bear its blessed fruits—then, if living, they will know that it was a glorious cause in which to live and work, and if dead, they will know that it was a still more glorious cause in which to die!

LETTERS TO THE EDITOR.

WHO ARE "THE TOLERATED" IN THE CHURCH?

To the Editor of The Living Church:

There is a certain class of Church papers and of writers and speakers who are never tired of threatening that certain other men in the Church, who do not agree with them on all points, will not be tolerated in the Church any longer. Now this language becomes somewhat tiresome when one reflects that it has been uttered persistently for upwards of three centuries by Puritans and their descendants in the Anglican Church, and always has been directed by them against those who are popularly called High Churchmen. The question comes up: Who have been the tolerated party in the Church? What is the verdict of history?

When Queen Elizabeth ruled, and Parker and Whitgift sat in St. Augustine's chair, who were the tolerated party? What men attacked the doctrine and discipline of the Church, as set forth in her formularies? Who conducted the "prophesyings," railed at episcopacy and liturgical worship, and undermined the authority of the bishops by the secret discipline of the classis? Against whom did Hooker write his immortal work, and Whitgift defend the articles? I answer: Those Cartwright and his party, the Puritans or Low Churchmen of that day. Yet,

upon even the barest conformity to the Church, these men were tolerated, and allowed to remain in their livings.

Again, in the days of the Stuarts, who were the men with a grievance against the Church, her doctrine and discipline? At the Hampton Court Conference it was again the Puritans, with their Presbyterian schemes and their Calvinistic dogmas, who were tolerated in the Church if they would promise conformity to those standards which they had denounced and desired to change to suit their own views.

I pass by the days of Puritan ascendancy in England during the Great Rebellion, and come to the settlement of 1662, which was really the conclusion of the long struggle known as the English Reformation. Again it was the same conflict as before between Puritans and staunch Churchmen. The principles defended by the Church divines, Sancroft, Sanderson, Cosin, Pearson and others, are those which have always been held and defended by High Churchmen, so-called, against Puritans and their ecclesiastical descendants. The contest was waged then, as in later times, around the truths of the Apostolic Succession and Episcopacy; the Sacraments as means of grace; liturgical worship, and the vestments and ritual of the second year of Edward the Sixth, and other matters. The Church divines adhered strictly to the Church's formularies and well-known customs; the Puritans could not have gained their case without a radical change of those customs and formularies. Nevertheless, though they had intruded into the livings of the Church and had profited by her downfall during the Commonwealth, they were tolerated in the Church and allowed to retain their livings if they would conform, *i. e.*, be episcopally ordained and use the Book of Common Prayer. This the greater part of them did, though the verdict of contemporary history is that as for the majority of them their conformity was merely nominal.

Well, a century later arose the pious Evangelical school, which was a reviving of the old Calvinistic and Puritan element doctrinally and ecclesiastically, at first in a negative way, afterwards in a positive and rancorous manner. First negatively, because the early Evangelicals never taught Church principles. They neglected or ignored episcopacy, sacramental grace, the divinely ordered worship of the Church as embodied in the Eucharistic Sacrifice, and those methods of work and worship known as "Churchly," *i. e.*, in accordance with the old customs and traditions of the Church, as derived from Catholic antiquity. Secondly, they showed positively that they inherited the old Puritan spirit and traditions, because, when distinctive Church principles as entombed (for they had been entombed) in the Prayer Book, began to be taught, they were the ones who raised up the spirit of intolerance, and suited their actions to their words. The same charges which were brought by their predecessors in the Church against Andrews and Cosin, Laud and Sancroft, of being Romanizers at heart, Jesuits in disguise, and men not to be tolerated in the Church, were hurled against Newman and Pusey, and the Oxford Tractarians, and against all who held with them. Yet, when the appeal was made to the law and to the testimony, to the formularies and the history of the Church, to the Reformation settlement, it was this party of persecution that was shown to have been tolerated by a liberal Church party that had re-

frained from insisting upon a too strict interpretation and acceptance of the Church's formularies. And to cap the argument, it was these tolerated Puritans, who, when vanquished in fair intellectual strife by the staunch Churchman, demanded the revision of the Prayer Book, the excision of Sacramental doctrine and of Apostolic Orders, and in certain quarters they are demanding it yet. This demand proves that they are "the tolerated" in the Church.

The revival of persecutions or prosecutions of clergymen in ecclesiastical courts, for teaching doctrines which are part of the substance of Catholic truth, and for ritual which is authorized by the rubrics of the settlement of 1662, is also a confession of moral defeat on the part of the Puritan element in the Church, and shows that they are the tolerated, and not those who are always content to take their stand upon the formularies and historic traditions of the Church. They should be satisfied at being tolerated, and liberally welcomed indeed, for their good works' sake, even if they do not subscribe *ex animo* to the literal, grammatical and historical sense of the Church's formularies, but they should be the last to show intolerance towards those who do thus accept and teach them. T.

THE CHINA MISSION.

To the Editor of The Living Church:

Will you kindly allow me to make a correction of the statement in your issue of Sept. 3d, with regard to the teachers who have been connected with St. Mary's Hall in Shanghai. The school as it now exists, was formed by combining two schools, one the Bridgman Memorial, situated at the West Gate of Shanghai, the other, the Emma Jones School, situated in Hongtapew (the American Concession). The present hall was built on the grounds of St. John's College, and the above schools brought there. Mrs. Thomson, the superintendent of the Bridgman Memorial, went home soon after. Miss Nelson was offered the new school, but refused to take it in its new premises. She soon after resigned. Miss Boyd did not reside at St. John's, and, I think, never saw the school. Miss Roberts' connection with the school was only for a few weeks, and as my own assistant, mainly in correspondence. Miss Bruce never had any connection with the school, and came home on sick leave. Miss Lawson (now Mrs. Griffith) was never connected with the school, nor was Mrs. Kate Sayre. The school known as St. Mary's Hall was under my own superintendence from the time of its commencement, with the exception of, I may say six months, when Miss Stevens, now Mrs. Sayre, was in charge of it, till two years ago, when Mrs. Partridge relieved me, on account of my prospective visit to the United States, and held the charge till her decease, when Miss Purple succeeded her, but was sent home a hopeless invalid. Among the ten ladies whose names you enumerate, then, it appears that six must be stricken off the list of superintendents of St. Mary's Hall.

I shall be grateful if you will give the above facts as much publicity as the misinformation has had.

MRS. W. J. BOONE.

Sewanee, Tenn., Sept. 5, 1887.

[By the above statement it appears that there have been four superintendents of St. Mary's School, Shanghai, within six years. Our argument was that much good material had been lost, after large expenses incurred, in our China Mission; and that the same policy is to be continued in the dismissal

of Messrs. Graves and Partridge. Our correspondent will please observe that we did not name the ladies above mentioned as having been superintendents of the school. Miss Bruce, who, it is claimed, had no connection with the school, went to China, we are informed, for the express purpose of taking charge of it, but was not permitted to do so. Some of those who "went home" would gladly have remained to work in the school. [Ed. L. C.]

LYING IS NOT TAUGHT.

To the Editor of The Living Church:

In your issue of last week the harshly-couched question: "Is lying taught in Sunday school?" appears over an affirmative statement of W. S. M. To accuse the Sunday school of such a contradiction of its principles, consistency demands the condemnation of the Church as an accomplice in falsehood.

"Is lying taught in Sunday school?" Emphatically no, in the sense claimed by W. S. M. A lie is a conscious misrepresentation of facts with the purpose of deceiving. It is generally known beforehand whether the scholar is baptized or not, where then the possibility of deceit? The child who is taught to repeat the words in question is not necessarily declaring its own position, but that of the baptized. The catechism is a statement of Church doctrine arranged, as its name implies, in the form of question and answer. The Church presumes that every person has been baptized in infancy, and in this respect her teaching is also a reproof to the negligent. The catechism was set forth at a time when such sad Protestant neglect was not anticipated. J. WYNNE JONES.

Glencoe, Minn.

THE QUEEN IN THE HIGHLANDS.

The June issue of *Good Words* contains an admirable paper by the editor on "Our Queen." He thus describes her at home in the Highlands: The Queen among her people at Balmoral gives a splendid example to every landlord. "The first lady in the land" is the most gracious mistress possible. Her interest is no condescending "make-believe," as we sometimes find it in the case of others, who seek a certain popularity among their dependants, by showing spasmodic attentions which it is difficult to harmonize with a prevailing indifference. With the Queen it is the unaffected care of one who really loves her people and who is keenly touched by all that touches them. She knows them all by name, and in the times of their sorrow they experience from her a personal sympathy peculiarly soothing. If we might apply such a term where the difference of rank is so great, we would characterize her relationship as "neighborly"—so hearty and simple is it. There is indeed no part of the volumes she has given us more surprising than the minute knowledge she there shows of all the people who have been in any way connected with her. The gillies, guides, and game-keepers, the maids who have served her, the attendants, coachmen, and footmen are seldom mentioned without some notice of their lives being recorded as faithfully as is the case with peers and peeresses. How few mistresses are there who, burdened as she is with duty, would thus hold in kindest remembrance each faithful servant, become acquainted with their circumstances, and provide for them in age or in trial with generous solicitude. It is this rich humanity of feeling that is her noblest characteristic. The public are accustomed to see messages of sympathy sent by the Queen in cases of disaster and accident, but they cannot know how truly those calamities fall upon her own heart. As far as her life in the Highlands is concerned, she is now perhaps the best specimen we have of what the old Highland chieftain used to be, only that in her case we find the benefits of paternal government without its harsh severities. There is the same frank and hearty attachment to her dependants, the same intimate knowledge of each one of them, the same recognition of services.

THE Earl of Granville pronounces the passage in the Prayer Book beginning: "Therefore with angels and archangels," etc., as the finest in English prose.

OPINIONS OF THE PRESS.

The Standard of the Cross.

ROMA-PHOBIA.—Mr. Partridge deserves a hearing as a man on the ground who knows whereof he speaks, make what allowance one will for difference of views. All good Churchmen will agree that the Church is something more than a "preaching assembly," that the edifice consecrated to God's worship and presence is worthy of more reverence than a mere "teaching hall;" that the ministers sent in Christ's name are something more than "preach-the-doctrine men." If Roman missionaries have been before us in appropriating the only word adequate to represent even the name of God, "Tienchu," Lord of Heaven, other Christians must perforce follow them, sooner or later, in that and other good and necessary steps. Our English word, priest, we can explain as an abbreviation of presbyter; but if it, or its Chinese equivalent, is popularly taken to mean a director of worship, an offerer of the sacrifice of praise and thanksgiving, if you will, let it be so; its use concedes nothing more than this as to the nature of the Eucharist. Our Lord called twelve of His disciples Apostles; a name of some civil dignity then, and always contended for by St. Paul as implying authority in the Church; and from that day to this, bishops have borne a title of more honor than that of "boss workmen." Whatever tends to decency and order in the name of Christian brotherhood let us concede one to another. But above all, let us not fail to agree in believing and teaching those things of the utmost importance which are beyond question, and by most certain warrant of Holy Writ committed to our stewardship for all the peoples of the earth.

The Church Review (England.)

ADDITIONS TO THE CATECHISM.—The Church of England Catechism is so beautiful a document that theologians have always wished that there were more of it, for as it stands it is as conspicuous for what it does not contain as for what it does. Certainly it falls short of being a complete commentary on the Prayer Book, or of sufficiently drawing out the *lex orandi* into the *lex credendi*. It gives no definition of the Church, or of the functions of the priesthood, or of the sacramental privileges of Christians, outside the two great rites which directly unite to the Saviour; and what is particularly curious is that although it is appointed to be learnt by all confirmands it says nothing about Confirmation. Nevertheless, it is fortunate that up to this age no one has set himself to repair these grave omissions, for since the seventeenth century in Anglican headquarters scientific theology has been out of fashion. We have been passing through an age of compromise, and compromise is impatient of definition. For Convocation to take in hand the work of supplying these defects must be recognized as another sign of the success of the Catholic revival, though it may be doubtful whether the time chosen is premature or ripe. Unless the projectors have resolved to discard all compromise, or convinced themselves of their ability to frustrate the ignorant efforts of compromisers, they will only stultify themselves, and be committing the Church to the stultification.

The Church Year.

PERSONAL ALLEGIANCE.—There is one principle which to an humble soul stands out so prominently as to become the guarantee of its security. That personal obligation to Christ, of which St. Paul speaks so strongly in reference to himself, so anchors the soul that it cannot get far out of the way. Of course it was not the mere symbol of Christ's atonement that the Apostle made his chief glory, but what the cross meant to Christ in the way of reproach. If it were a reproach to Christ to have been crucified, then His disciple would take gladly upon himself a share of that reproach, since to his love for his Master this sympathy with Him was his own greatest glory. Let other men, if they choose, go back to the older system of Judaism, with all its earthly glory, that they might escape the reproach of being followers of the Crucified One; for himself, he would glory only in what was entirely his Lord's, and most of all in that for which men were wont to despise Him. If to others the cross of Christ was the symbol of

reproach, it was to him the sign of his complete and eternal purchase by Christ by which every mark and scar of persecution became a badge of the highest honor, even the brand of Christ, making him His bond slave. No man with such a personal loyalty to the Lord ruling within his soul can ever wander far from His truth, for that is itself the ideal expression of all that is involved in the Church's system.

EIGHTY YEARS IN ENGLAND.—The whole face of the country and of society has been changed by railroads, which were unknown in the early years of the century; so, too, was gas; and many persons, not very old either, can remember the tinder-box, which was in use before lucifers were invented. Great was the prosperity of farmers; but with bread at 2s. 6d. a quarter, a heavy tax on tea, and coals at 54s. a chaldron, it was a hard time for the poor. Meat, however, was cheaper than it is at present, beer was purer, and house-rent, of course, far lower. If the excitement of travel in those days was great, so also was its costliness, as well as danger from bad roads and highwaymen. People made their wills before leaving Scotland for London; rich people could go "post;" but poorer folk had to travel by public wagons; and, in 1802, it took a Londoner twenty-four hours to reach Tunbridge Wells by this conveyance. The age was cruel and it was coarse, and the sympathy now felt for every kind of suffering was comparatively unknown. Cock-fighting was a familiar amusement; so was bull-baiting; so was prize-fighting. Men were impressed, without mercy, for the king's service—as cruel an action, in some instances, as it is possible to conceive. The pillory was a frequent punishment; and small must have been the street traffic when this machine was erected at Charing-cross and in the Haymarket. Whipping, also, was performed in public; and in 1800 a certain John Butler was whipped from Whitechapel "to the further end of Mile-end Town," a distance of two miles, for receiving some trusses of hay, knowing them to have been stolen. In 1810, there were 50,000 French prisoners in England; in the same year the old custom of driving a stake through the body of a suicide was still in vogue. Executions for the most trifling offences were as common in those days as in Samuel Rogers' boyhood, when he saw a whole cartful of young girls on their way to be executed at Tyburn. Common, too, were duels; and, as Mr. Ashton observes, it is difficult to pick up a newspaper of the time and not find one recorded. On the whole, the "good old times" of eighty years since were not so good that we need wish them back.—*London Illustrated News.*

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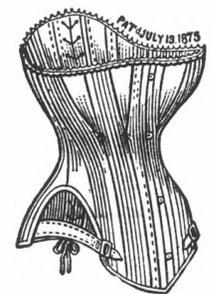
Parsons, Kansas.

Parsons, Kansas seems destined to become one of the largest and best cities west of the Mississippi river. It is located in a wonderfully rich country that for farming and fruit growing is unsurpassed. A reliable business man of Parsons says that a fruit drying concern in Parsons could easily contract 100,000 bushels of apples alone, grown in a circle of ten miles around Parsons. Fertile farms can be bought for \$15 per acre and up. The season for winter feeding of stock does not begin till Dec. 1, and ends April 1. Parsons already has 10,000 population and is rising as a railroad, commercial and manufacturing centre. Attention is called to a great excursion at half rates to Parsons about Oct. 11, which is advertised in another column.

See Ad. of Mt. Carrol Seminary in last issue of this paper.



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HINTS FOR HOUSEWIVES.

MILDEWED linen may be restored by soaping the spots, and while wet covering them with powdered chalk.

TAKE a cupful of fresh lard and five cents' worth of camphor gum, place in a tin and set in a kettle of warm water until it is all dissolved. When it is cold, it makes a nice salve, and will take every bit of soreness out of any bruise or cut, like a charm. It is most excellent to rub on forehead and chest in severe colds.

SCALLOPED TOMATOES.—Cover the bottom of a greased shallow baking dish with bread crumbs and on this lay the tomatoes left over from the can opened yesterday, first chopping them to avoid lumps. Sprinkle with salt, pepper and sugar, cover with another layer of crumbs and dot this with small bits of butter. Bake covered twenty minutes and then brown.

ALMOST every mother keeps the essence of peppermint in the house as a remedy against wind colic. Not many, however, know just what the proper dose is. If for an adult, it is ten drops; for an infant only a few weeks old, not more than half a drop. The question will naturally arise: How can I give one-half a drop? Add one drop to two teaspoonsful of water, and give of that one teaspoonful.

STUFFED EGG PLANT.—Select a small or medium sized egg plant and put it on the stove in a saucepan of boiling water. Cook it steadily for half an hour. Take it out, cut it in half and scoop out the inside, taking care not to break the skin. The soft portion removed must be beaten smooth with a fork, well seasoned, and a lump of butter the size of an egg mixed with it. Fill the two shells made by the divided egg plant, sprinkle the top with bread crumbs, dot with bits of butter and brown in the oven for ten minutes.

LADIES' SLIPPERS.—These slippers are pretty and warm—crocheted with single Germantown yarn in any desirable color.

Make a chain of 13 stitches.
1st row: 1 dc in every stitch, taking up the back loop throughout; turn.
2d row: 1 dc in the first 6 loops; in the next or centre loop increase by working 3 dc into one loop; 1 dc into the next 6 loops; turn.
Repeat this row until you have 30 ridges, or 60 rows, counting two rows to a ridge.
61st row: Now begin the side of slipper. Work 18 dc without increasing. Work back and forth plain until you have 15 rows, or until the slipper is long enough. Break off, and work the other side to match. Sew together at the heel and line with quilted silk or satin, and finish off with a ribbon bow or rosette. If desired a border can be added around the top of slipper.

PICKLED WATERMELON RINDS.—Peel the green skin from the rinds and scrape off all the red pulp till the rind is firm and hard. Cut them in small pieces, about three inches long, and lay them in a weak brine made by adding a cup of salt to a gallon of water. After they have soaked in this brine for twelve hours remove them, rinsing them off, and weigh them. Allow half a pound of sugar to every pound of rinds and vinegar enough to cover them. Stick a clove in every piece of rind. Add about one ounce of stick cinnamon and half an ounce of cassia buds to every seven pounds of rinds. Put the vinegar and sugar in a porcelain kettle and when it boils, add the watermelon rinds and cook them till they are tender and perfectly clear. It will take some time. The rinds should be simmered slowly. Test them with a broom splint. If they are clear and it pierces them easily, they are done. It is better to cook only part of the rinds at once. When they are all cooked put them in a stone pot and pour the hot vinegar over them after adding the cinnamon and cassia buds. This is an excellent pickle and serves to give variety to the table.

SOME black silks will not bear water, others can be dressed over to look nicely, but to do this requires care and attention. Clean and slice six raw potatoes, and cover with two quarts of boiling water. When cold pour off the clear liquid at the top, which is the part used. Lay on your table a smooth deal board long enough to accommodate a breadth of the silk, which must be stretched and evenly tacked to it, putting next the board what is to be the right side when done, and with a sponge apply the potato water to all parts till thoroughly wet, rubbing lightly down the silk with the warp. Let the silk stay on the board till perfectly dry, when you can take it off and proceed as before till all the pieces have been dressed. Use small tacks to fasten the silk to the board. I have used this method in renovating plain black and brocade silks, and when done no one could tell but that they were new. Silk must never be ironed as the heat takes all life out of it, and makes it seem stringy and flabby, but if you wish to press out old bits of silk and ribbons for fancy work, use an iron only moderately hot, and place two thicknesses of paper between that and the silk.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not properly perform this matter is retained and poisons the blood, causing pain in the back and loins, flushes of heat, etc. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

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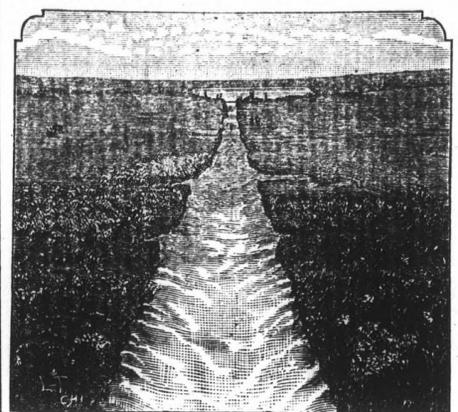
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TO ATTEND THE
Great Auction Sale
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On October 14 and 15, 1887.

Kearney is 200 miles west of Omaha, near the centre of the State of Nebraska, and midway between the Atlantic and Pacific oceans; is on the main line of the U. P. and B. & M. railways, and another railway is now being constructed (90 miles having been graded), from Kearney northwest in the direction of the Black Hills. The Missouri Pacific, Chicago & Rock Island, Northwestern and Atchison, Topeka & Santa Fe systems contemplate building to Kearney in the near future. Kearney's present population is 7,000. We venture the opinion that no city in the United States of equal size has excelled, if any have equaled in the same time, the following 8 new improvements made in Kearney in the past year:

1. Water-power developed.
2. City Gas-works complete.
3. City Water-works complete.
4. Electric Light Plant complete, and to be increased.
5. Midway Hotel [at a cost of \$75,000] to be completed by Nov. 1.
6. Street Railways, contracted to be completed by Nov. 1.
7. \$65,000 Court House, under construction.
8. Gas Well Company formed, and contract let to put well down 1,500 feet.

Unrivalled Water Power.

By an outlay of between one and two hundred thousand dollars, water has been taken from the Platte river through a Canal 18 miles long, and 30 feet wide, and brought into the heart of the city. This furnishes a magnificent water-power with 70 feet fall within the city limits. Parties from Minneapolis are now placing Turbine wheels within 200 feet of the Canal from which the water is taken through 54-inch iron pipe to the wheels, where the direct fall on the wheels is 60 feet. This immense power is to be utilized and distributed from a line of shafts, and manufacturers have engaged this power for various purposes. After four separate examinations, by some eminent and disinterested hydraulic engineers from Denver and Minneapolis, each reports that Kearney has an EXCELLENT AND PERMANENT WATER-POWER. The water-power can easily be increased many fold. Woolen goods, flour, oat-meal, hominy, flax, starch, paper (both straw and of the finer qualities), as well as many other manufactured articles in daily use, can be profitably made in Kearney. A Canning factory would pay good dividends from the start. A Pressed-Brick manufactory is to commence business at once, using the water-power. Kearney has many advantages as a home, as a business point, and more especially as a place for PROFITABLE INVESTMENT OF MONEY. REAL ESTATE, while now low in price, is rapidly advancing in value, and investments made at this time cannot fail to return to the investor quick and large profits.

THE PROPERTY TO BE SOLD.

A large tract of real estate originally reserved from the sale of the B. & M. R. Co. Company, with the intention of laying it off into city lots when required, has now been purchased, subdivided, and will be sold at public auction October 14 and 15, by the Kearney Land and Improvement Company, the membership of which comprises bankers, merchants, railroad men, and business men generally, residents of the City of Kearney. This property is adjacent to Wyoming avenue, one of the principal thoroughfares of the city, on which are located national banks, elevators, hotels, railroad stations, wholesale houses, etc., etc. Already our Board of School Directors have purchased, for the erection of a fine brick school-house, an entire block of this property, and fine residences are now being erected upon some of the lots. The lots to be sold comprise about 600 manufacturing sites, business and residence lots. Kearney is in the midst of as fine an agricultural country as any in the United States, and is to become the manufacturing centre of Nebraska and many States and Territories adjacent. When all the water-power is employed in manufacturing, the city will have a population of from fifty to one hundred thousand people. What will the lots now offered for sale be worth then? More thousands than you now pay hundreds at this sale. The Kearney Land and Improvement Company have made arrangements by which you can purchase tickets on all roads west of Pittsburg and Cincinnati, good for 30 days. Plan your Western trip so as to be with us at Kearney October 14th and 15th. Terms of sale: One-fourth cash, balance in one, two and three years, at 6 per cent. interest. A cash discount of five per cent. to all purchasers who prefer to pay all cash down. For further particulars, plats and circulars, address H. G. WILEY, Sec'y and Gen'l Manager Kearney Land and Improvement Co., or GEO. W. FRANK, Manager of Kearney Canal and Water Supply Co., Kearney, Neb.

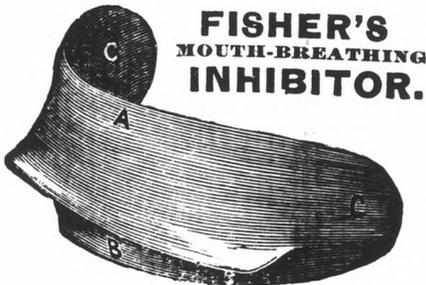


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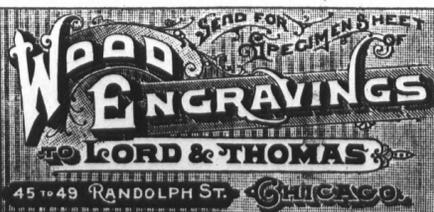
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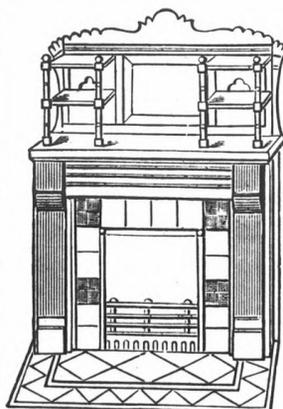
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