

# The Living Church.

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

VOL. V. No. 49.

CHICAGO, SATURDAY, OCTOBER 6, 1888.

WHOLE No. 257.

**NOW READY.**  
**WHAT IS**  
**The Anglican Church?**  
TO WHICH IS ADDED  
**AN OPEN LETTER on the CATHOLIC MOVEMENT**  
To the Rt. Rev. F. D. HUNTINGTON, D.D.,  
Bishop of Central New York.  
By the Rev. F. C. EWER, S.T.D.  
Rector of St. Ignatius' Church, New York.  
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## News and Notes.

Father Hyacinth Loyson and his wife are new on their way to this country. They hope to collect a good little sum for the support of the "Reformed Gallican Church."

The congregation of St. Andrew's Church, Fort William, Scotland, has determined to commemorate the consecration of Bishop Seabury by some carvings in the church. Mr. Alexander Ross, of 42 Union St., Inverness, asks where portraits of the Bishop can be procured, and for any information which may serve to illustrate the important event to which America owes her Episcopate.

The sum of \$125,000 has now been subscribed for the Pusey Memorial Fund. The list of contributors includes 41 prelates, 12 deans, 31 archdeacons, 9 Heads of Houses, and many other leading men in Church and State, 2,500 subscribers of a pound and upwards, and forty church collections. The claims of the fund will be pressed at a meeting which is to be held at the approaching English Church Congress.

By the death of Mr. Hugh Birley, Member of Parliament for Manchester, the Church of England has lost one of her most munificent sons, one whose whole life was a perpetual giving. It is estimated that his contributions to Church extension alone have amounted to \$600,000. Oh! for a man like him in this country. And yet we should not complain. Mrs. A. T. Stewart has spent something like half a million on a Cathedral and schools for Long Island, and now rumor says there is a lady in a Western Diocese who proposes to devote one or two hundred thousand dollars to most Churchly purposes. May their tribe increase!

In reference to a proposal that is to be presented to General Convention, the London *Church Times* says: "We shall await with much interest the result of any discussion that may take place at the Centennial Convention of the American Church. In the meantime we have read with great pleasure an able pamphlet of Bishop Doane of Albany. The Marriage Law Defence Institution might do worse than reprint it for circulation in this country. We hope and pray that our Transatlantic brethren may be alive to the opportunity which offers itself to them at the present juncture. A move forward in defence of God's Table of Affinity might be productive of untold good not only in America, but in Europe."

The venerable Bishop of Mississippi, on his way to General Convention, was in Chicago for a few days last week as the guest of one of our staff, to whose home the genial presence of the bright and saintly old man seemed to bring a benediction. To hear this truly apostolic Bishop speak of his long life—eighty-six years—is to learn a lesson of contentment and humility. One of his remarks will dwell long in the memory of those who heard it. There was not, he said, and he thought there never had been in the world, anyone who bore him ill-will; had he known of such he would willingly have travelled a thousand miles to throw himself at his feet and implore pardon and reconciliation. The Bishop is now the sole survivor of the General Convention of 1823.

The name of the Rev. Dr. Potter, Assistant Bishop-elect of New York, will be the one hundred and thirty-first on the illustrious roll of the American Episcopate. The new Bishop is a son of the late Bishop Alonzo Potter, of Pennsylvania. He was born in Schenectady, and is 48 years old. He was educated at the Episcopal Academy, Philadelphia, Union College, where he received the degree of M. A., and at the Theological Seminary of Virginia, from which he was graduated in 1857. In the same year he was ordained a Deacon and called to the charge of Christ Church, Greensburg, Westmoreland County, Penn. He remained there until May, 1859, when he accepted a call from St. John's Church, Troy. In 1862 he was called to Christ Church, Cincinnati, but declined. In the Spring of 1863 he was offered the Presidency of Kenyon College, Ohio, and in the same year the rectorship of St. Paul's Church, Albany, but he declined both. In May, 1866, he accepted a call to be assistant minister at Trinity Church

Boston. He remained there until May, 1868, when he succeeded the late Rev. Dr. Thomas H. Taylor as Rector of Grace Church, New York. Dr. Potter has published the following works: "Thirty Years Renewed," "Our Threefold Victory," "Young Men's Christian Associations and their Works," "The Church and the Children," "The Religion for To-day." He received the degree of D. D. from Union College in 1865. He is regarded as a very strong man, and a number of members of the Convention said there was no doubt that his election would give great and general satisfaction.

Curious and novel is the coincidence of the German celebrations of Luther and the publication of the Pope's letter on the study of ecclesiastical history, the substance of which has been printed in the *LIVING CHURCH*. While the Pope appeals to history to show the divine character of the Papacy and its divine title to rule the world from Rome, the bulk of the German nation joins with one accord in doing honor to the memory of the man who was one of the most formidable assailants the Papacy ever encountered. The coincidence is significant in many ways. Neither Protestantism nor the Papacy is exactly what it was during the fierce struggles of the sixteenth century. Then the fight between them was to the death, and neither party gave or expected quarter. Mankind has now grown milder and more tolerant. Even Protestants have learnt to regard the medieval Papacy as a great and on the whole good force, spiritual and social, political and civil, while the Pope himself is willing to appeal to history rather than to authority for the justification of his claims. But the German enthusiasm for Luther is a proof, if proof were needed, that the gulf which separates the two great divisions of Western Christendom is really as wide as ever, and the assumptions which underlie the Pope's letter on history are as inflexible in spirit as the attitude presented by the Papacy to the great Reformer of Wittenberg.

## Canadian Church Affairs.

From our Special Correspondent.

As the day approaches for the election of Bishop Hellmuth's successor, speculation is again getting lively. A new name, that of Dr. Lobley, Principal of Lennoxville Divinity College, in the diocese of Quebec, is now very freely mentioned and seems to meet with a good deal of favor. Dr. Lobley is said to be a sound Churchman, a devoted worker, and a good speaker and preacher. He was induced by Bishop Oxenden, late of Montreal, to come out from England to take charge of the Diocesan Theological College, from which post he was appointed to Lennoxville. His career as a college principal has been most successful. He is an honor man of Cambridge, England, and is in the prime of life, having been twenty years in orders. He seems at present to stand about even with Dr. Courtney in case of the refusal of Dr. Sullivan, who is certain to be elected. As Dr. S. is about to proceed to England this supposition seems exceedingly probable.

It now turns out that Bishop Hellmuth is not to go to Ripon, but will be appointed travelling Bishop on the continent of Europe, with the supervision of the scattered Anglican congregations. This is an excellent appointment, as Dr. Hellmuth is a most accomplished modern linguist, and is himself a "continental." A long felt and serious want will also be supplied, and probably not a bishop in the Anglican Communion is better fitted for the post.

A "Christian Marriage Law Defence Association" has been formed in Montreal, composed of a number of leading clergymen and laymen under the presidency of the Metropolitan. The late Provincial Synod after a long debate shelved the "deceased wife's sister" question, and this is the outcome. Its objects are somewhat indefinitely stated to be the upholding of the law of the Church as stated in Canon XVI. of the Provincial Synod. It may not be generally known by your readers that these marriages were finally legalized about a year ago in Canada by a narrow majority and after a very strenuous resistance. The Anglican and Roman Catholics have almost unanimously opposed the measure, and to a great extent the Presbyterians, while the other bodies have been neutral. But the real feeling of the community never seems to have been taken as in England, and no agitation has ever been undertaken pro or con. It is possible that this new association may under the circumstances be the means of ventilating the question and perhaps repealing the measure.

The new Methodist church of Canada in Conference assembled, has decided by a large majority to omit the word "obey" from their marriage service. Modern Methodism is rapidly changing into something unrecognizable by its founder. One of the speakers during the debate, exclaimed that "he hoped they would leave a little of John Wesley's Methodism in the new body." Imagine good old orthodox John Wesley's feelings at such a proposal.

Some faint idea of the vastness of the Church's work in the great Canadian North-West may be gathered from the following figures: Rupert's Land diocese embraces an area of 140,000 square miles, and includes the organized Province of

Manitoba and the territory of Keewatin, a vast region extending up to Hudson's Bay, and comprising what is at present called the "disputed territory," a district claimed by both the Provinces of Manitoba and Ontario. Saskatchewan, including the civil districts of Saskatchewan and Alberta, contains 214,000 square miles. The latter which alone possesses an area of 100,000 square miles will very shortly be made an independent diocese. The new diocese of Assiniboine contains 95,000 square miles of good land, nearly every acre of which is available for settlement. The new diocese of Southern Athabasca contains 100,000 square miles. The areas of Moosonee and Athabasca have not yet been ascertained. The great bulk of this land is more or less fertile, and will in course of time be parcelled out with populous Provinces and mainly settled by emigrants from Great Britain, the larger proportion of whom will no doubt be Churchmen. What a vast heritage the Church possesses and what a splendid prospect presents itself if only she be found faithful. The Hon. Canon Anson has been appointed interim commissary of the diocese of Assiniboine.

The Western University of London, Ontario, re-assembles next week with a full professional staff, and a large number of students in divinity, arts and medicine. There is every indication that this important institution has now become permanently established. This will be a lasting monument of Bishop Hellmuth's enterprise and perseverance, which although achieved it must be confessed, at the detriment of his diocesan efficiency, is a valuable bulwark of Church influence in western Ontario. It is the only institution of its kind in the city, and in fact west of Toronto. All the resident professors are clergymen. The principal is Dean Boomer, a Trinity College, Dublin, man and professor of Divinity.

Another newspaper war is beginning about the qualifications of possible candidates for the Huron Bishopric. Some deprecate this, but probably in the end it is beneficial and must tend to the enlightenment of the general public. It will be a relief to all concerned when the question is finally set at rest, and a God-send to the diocese. There are parishes where a bishop has not set his foot for nearly ten years, and it is a question whether ten per cent. of the rural Church people of Huron knew Bishop Hellmuth by sight. Of course this was a bad state of affairs, but it must be in fairness remembered that his lordship was, while apparently neglecting the interests of the Church at home very materially advancing them in another direction, by his efforts for higher education, and that had it not been for his labors in England, the diocese of Huron would to-day probably be minus Huron College and the Western University, the former of which institutions has been the means of supplying the diocese with nearly seventy efficient clergymen since its foundation by the then Archbishop Hellmuth. A gain like this is beyond computation.

Ontario, Oct. 1, 1888.

## The New York Convention.

Special Correspondence.

The 100th session of the Convention of New York, that has just closed, was in many respects, the most remarkable gathering that has ever been held by the Church in this Diocese. Remarkable for its harmony, remarkable for the beautiful spirit manifested on all sides, remarkable for the complete upheaval of the body itself, and its settlement on a new basis of action and the overturning and breaking up of old traditional usages.

For years the Convention has been in a rut. Every thing was out and dried beforehand. A few men held the offices in the gift of the Convention, and the only changes were made by death or removal from the Diocese. The ballots were printed beforehand and placed in the hands of the voters, who were expected to walk up to the ballot boxes and deposit them, without question. Any one who attempted to get up an opposition ticket was regarded as disloyal; as opposing the proper authorities, as stabbing in the dark, etc., one became a marked man. Now all this is changed.

When the Convention assembled for business, they found before they really knew that they would be called upon to elect a President, printed ballots, containing the name of a much esteemed presbyter. But he had the misfortune to be the candidate of the ring that had so long ruled the Diocese. The opposition were without a candidate, but a name was suggested and they quietly rallied to his support. One of the gentlemen who usually moved the business of the house, blandly proposed that by universal consent the ballot should be dispensed with, but this was refused by many voices in all parts of the house, and the voting began. When the result was declared, and it was shown that Dr. Swope was elected President on the first ballot by a large majority, the announcement was the death knell of clique rule in the New York Convention.

Thursday morning, when the order of the day for 12 o'clock was the important business of electing an Assistant Bishop, the venerable Secretary somewhat sadly and solemnly declined being a candidate for re-election, and on motion of the Rev. Dr. Morgan the house unanimously

passed a resolution appointing a committee to draw up a minute expressive of the voice of the house as to his great usefulness to the Diocese during his long term of service. One of the *ancien regime* immediately nominated the Rev. Dr. Seabury for Secretary, and he was a good man for the office, but he had the misfortune to be nominated on the wrong side of the house, and the result was the triumphant election of the Rev. Dr. Lobdell by a large majority on the first ballot.

Not less remarkable was this 100th Convention of the most important Diocese in the American Church, for its action in the matter of the election of an Assistant Bishop. There can be no question that Dr. Dix, *theologically*, far more fully reflects the sentiment of the Diocese than the Assistant Bishop-elect, but his cold manner has alienated a great many men who revere his piety, admire his great talents, and sympathize with his views. This explains the smallness of his vote.

On the other hand it was known that Dr. Potter was, under all circumstances, genial in his manner, an admirable executive officer, a man of infinite tact; and it was believed that he was sufficiently broad and wise to follow in the steps of his venerable uncle, and in the administration of the Diocese to pursue the policy, "*laissez aller, laissez vivre*."

It was an impressive sight, when through that great body of men, many of them illustrious in Church and State, all standing in rapt attention, supported on one side by the venerable Dr. Morgan, and on the other by the Rector of Trinity Church, Dr. Potter walked up to the platform and was presented to the house. His address was in perfect taste, and the voice, shaken by emotion and the solemn words, revealed the fact that he was profoundly impressed with the awful responsibility of the office to which the Church has called him, and the impression left on every heart, was, that here was a man who meant to throw his whole heart into his work, and do his best in the exalted place before him. It is rumored that he will retain his present position and make Grace Church his Cathedral.

In returning thanks to the Convention, Dr. Potter said: "I need not say to you how utterly overwhelmed I was by the action of the Convention in electing me to the high and holy office of Assistant Bishop of this diocese. The manner in which it happened seems to take away my discretion from me. I have been sternly reminded that I should obey the voice of the Church and should respect her judgment. So I come here this morning to throw myself on your compassion; I am in your hands. I need not tell you that what I have I give to you without reserve. The record behind me of my kinsman may well appall me. I need not hesitate to speak of his unsparing service nor of the work he has done for the Church." Dr. Potter continued by mentioning the Rev. Dr. Morgan, who was standing at his left, as his "father." He also mentioned by name Hamilton Fish and J. Pierpont Morgan. Then, turning toward the Rev. Dr. Dix, he said: "I was particularly grateful to my distinguished brother for his generous hospitality and tenderness, which he has been good enough to express to me privately. I can never forget it."

The Standing Committee of last year were re-elected. A Committee consisting of the Rev. Drs. Dix, De Costa, Seabury, and Mulcahey; and Messrs. George Shea, and T. B. Coddington, and Prof. Charles Short was appointed to arrange for a fitting celebration of the approaching Centennial of the Diocese.

The following is the official report of the balloting for the Assistant Bishop:

FIRST BALLOT.		
	Clerical.	Lay.
Dr. H. C. Potter.....	62	50
" Dix.....	40	24
Mr. Satterlee.....	13	11
Bishop Tuttle.....	12	6
Dr. Swope.....	10	4
Dean Hoffman.....	9	3
Dr. Seabury.....	8	3
" Davies.....	4	2
" Gallsudet.....	3	2
" Leeds.....	2	1
" Cady.....	1	0
" Harwood.....	0	1
" Rylanoe.....	2	1
" Beach.....	1	0
" Gibson.....	1	0
W. R. Huntington.....	1	1

SECOND BALLOT.		
	Clerical.	Lay.
Necessary to a choice.....	82	56
Dr. H. C. Potter.....	74	57
" Dix.....	45	28
Mr. Satterlee.....	10	7
Bishop Tuttle.....	8	7
Dr. Swope.....	10	3
Dean Hoffman.....	5	3
Dr. Seabury.....	5	3
" Davies.....	3	3
" Cady.....	1	0
" Paret.....	1	0

THIRD BALLOT.		
	Clerical.	Lay.
Necessary to a choice.....	82	56
Dr. Potter.....	87	57
Swope.....	49	17
Bishop Tuttle.....	6	4
Dr. Dix.....	5	4
Dean Hoffman.....	5	1
Dr. Davies.....	3	5
Seabury.....	3	3
Mr. Satterlee.....	2	1

The Sheffield, England, workmen have just had manufactured a remarkably fine cabinet of outlery, for presentation to the Archbishop of York. It consists of upward of two hundred pieces, with fine ivory handles, and mounted in sterling assayed silver. Each piece is engraved with the Bishop's mitre.

## The Church Times on Dr. Ewer's Open Letter.

The following article is interesting and valuable as showing how completely the best English Churchmen accord with Dr. Ewer's views as expressed in his recent letter published in these columns.

In a recently published letter the Bishop of Central New York took occasion to say:

It has long seemed to me that some competent person should make a fair and thorough statement of the special beliefs and objects of the men in the Church called Anglicans sometimes, and sometimes Ritualists. What frightens and worries people, is the suspicion of a tendency, a drift, they do not know whereto it may grow, or where it will stop; and imagination shapes an *horrendum*. So, you often hear it said, "To be sure, we don't see anything bad in these Ritualists; but then we see only the entering wedge. They are going somewhere, to Rome, or somewhere else." Thus a definition of the *terminus ad quem* has been much needed. Out with it, the whole of it, the worst of it, and then we shall know what to deal with! I rather think it will quiet hundreds or thousands of minds, to be sure that all there is or will be asked is the (First) Prayer Book of Edward VI.

This, it will be allowed, is fair and reasonable. Nothing can be more prudent than the aphorism "*Respicere finem*," and it needs little argument to justify people who shrink from entering upon a course without duly considering where it may lead them. Unfortunately it is possible to comply literally with the Bishop's request, though there is no difficulty in giving him an answer that, we hope, will more than satisfy him. For American Churchmen, Dr. Ewer, of New York, has spoken with some copiousness, and he has put in the forefront of his reply what is the peculiar feature of the Catholic revival, namely, that it has had no human author, but has been like something "in the air." He says:

If Pusey, and Keble, and Newman, did not control it in their day, neither do President Wood, nor the *Church Times*, nor Littledale, nor Berdmore Compton, nor Carter, nor any man or committee of men, control it to-day. It has developed some of its phenomena in spite of men and not because of them. It is too big and plural, it has unfolded in some respects too unexpectedly to be attributed to anything merely human. God has been and is its alone Leader. Often in the last fifty years has He, to our amazement, overruled to His own purposes the mistakes and extravagances of His friends; and as invariably has He turned the very opposition of its foes into its most efficient ally. Men, even its most prominent men, have found themselves but mere instruments in His hands.

The case, in short, is that of a Church in which truths and practices recognized in her standards had been well nigh overlooked and forgotten. Not entirely so; for it would not be difficult to frame a *catena* of English Divines who taught as we teach now, and whose lives would extend in unbroken succession from the year in which the Order of the Holy Communion was issued, namely, A. D. 1548, to the present time. But for the rank and file of the Church the doctrines and practices to which we are referring had ceased to exist. At last Disestablishment commenced with the suppression of the ten Irish Bishopsrics and set the school of the Oxford Tractarians considering what could be alleged for the National Church if she should be plundered in the same manner, or cast adrift to shift for herself. It then began once more to be urged that the Church of England was not a Protestant sect, still less a creation of Parliament, but a branch of the One Holy Catholic and Apostolic Church which had been brought to these shores in the earliest times—possibly by the pilgrims of Pentecost; which had been swept away from the Eastern side of the island by the Saxon and English heathen; which had been replanted partly by missionaries from Italy, but chiefly by missionaries from the Celtic Church; and which had survived not only the changes and vicissitudes of the Middle Ages, but the earthquake of the sixteenth century, wherein the Churches of all the other Teutonic and Scandinavian races had perished. As soon as this idea made good its ground amongst us, men set themselves, with varying degrees of intelligence and zeal, to study the theology of our forefathers; and, considering how that had been misrepresented, we need feel no surprise at the lengths to which some allowed themselves to be carried. On the other hand, many who felt the influence of the movement were content to follow it with short and lagging steps, and hence it has always resembled the advance of a straggling crowd rather than the orderly march of any army. No one can exactly say where the *terminus ad quem* even of the great central body should be placed; and so there is no means of giving Bishop Huntington the assurance he craves in exactly the form in which he wishes to receive it.

At the same time, it is perfectly easy for those who live in the movement, or who possess the means of appraising its tendencies, to state with a near approach to certainty what those tendencies are. For our part, we affirm without the smallest hesitation, and with a perfect conviction that our statement will be confirmed by every competent observer, that the drift Romeward has not only ceased, but has given place to something like a recoil.

Those who can remember what Dr. Ewer calls the "Forties"—that is, the ten years between 1840 and 1850—will recollect the feverish anxiety which English Churchmen used to feel about

"position." In those days, there was an almost absurd willingness to take Rome's account of herself. People did not remember that at the time of the Great Schism, the Western Church was neither in numbers nor in prestige greater than the Eastern, and that the East had never for one moment admitted the claims which Roman controversialists assumed to be axioms. In any case, the Church of England, in asserting her independence and autonomy, would not have been separating herself from a United Christendom; but in point of fact, she separated herself from nobody. She did no more than announce her intention to exercise the indefeasible rights which belonged to her. The action which she took, or rather which was forced upon her by the Tudor Sovereigns, was not really of so much importance as that which she had taken long before. The Statute for the Restraint of Appeals was really a trifling measure compared with the Statutes of Provisors and Preamunire. Some time ago, if our memory serves us, a writer in the *Month* stated that there was no reason why the English Reformation should not have occurred a century or two sooner than it did. And he was quite right. If our colonies had refused for a hundred years to permit the mother country to nominate governors, and had refused to allow appeals from its courts to the Privy Council, except by consent of the local authorities, we should not think it a very great matter if they formally declared themselves to be independent states. The Irishman who was shut up in a sedan-chair without a seat or a floor said that if it had not been for the name of the thing he would as lief have walked; and, but for the name of the thing, the Papal Supremacy might as well have been given up in the fourteenth century. The notion, therefore, that in declaring the Bishop of Rome to have no jurisdiction in these realms the Church of England committed suicide is too ridiculous, and people are no longer to be frightened by such a manifest bogey. As for the Scriptural and historical "arguments" by which the Ultramontane theory is supported, one can only wonder how they can ever have been thought to be so much as plausible. Certain it is that very advanced Churchmen indeed see nothing in them now. As Dr. Ewer very truly says, the Catholic school are the firmest opponents of Rome. "Witness, for instance, those unanswerable and most erudite papers in the *Church Quarterly*, entitled 'The Petrine Claims,' witness the *Reasons Against Joining the Church of Rome*, which the Oratorians, with Newman behind them, have in vain tried to answer." It is not that High Churchmen have altered their views on the subject of the Unity of Christendom, or bated a jot of heart or hope of its restoration in God's own good time; but the more they consider the subject, the more clearly do they see that Christian Unity is not, never has been, and never will be one depending upon a series of authorities subordinated one to the other, and reaching from the parish priest to a visible earthly head. The Scriptural illustrations of the vine and its branches, or the body and its members, negative any such idea. Unity by subordination does in truth exist between the greater limbs and the smaller, as between the arms and the fingers; but as between arm and arm the relation is co-ordinate, and unity is preserved by the blood which flows through each from a common source, and the nerve-force which comes to them from a common centre. The unity of Christendom arises from the fact that all Christians are united to the same Lord by the Sacraments, and are so made members of one another. Churches likewise form essentially one body, because governed by the One Spirit. Hence the unity of Christendom is not a thing that needs to be restored. It has not been and never can be broken. What is needed is only that Christian men and Christian Churches should recognize the facts and behave accordingly. Amongst brethren after the flesh it is impossible by any dissension to sever the tie of blood, and reconciliation does not need the forging of new bands. It is not necessary, for instance, that their fathers and mothers should be married again. All that is required is that the existing tie should be realized. The Pan-Anglican Communion, if it has done nothing else, has shown how easy it is to combine complete independence with perfect unity. The Churches of Ireland, Scotland, America, Canada, Australia, South Africa, and the rest, are absolutely free; yet their members are at least as much at home when they pass from the one country to the other or when they come here, as members of the French Church could possibly be in the Churches of Italy, or those of Spain in the Churches of Bavaria. What is wanted to remove the sin and scandal of an apparently divided Christendom is simply that Christians should lay aside their mutual rivalries, jealousies, and animosities.

As regards Ritual, there are also unmistakable indications not only that the movement has gone as far as it is likely, but that there are signs of a reaction against its extreme forms. In their eagerness to recover usages which it was believed the Reformers intended to retain, and which had perished in the coldness, deadness, and indecision of the eighteenth century, it was not unnatural that some enthusiasts should have gone a trifle too far; especially in their abhorrence of that most superstitious maxim of the Privy Council, that "Omission is Prohibition;" but people are beginning to see that the converse of the proposition, namely, that non-prohibition is allowance is not always sound; still less that "notes" are to be read into or left out of rubrics as each man's fancy may dictate. Experience has also shown that over-elaboration neither attracts those who are without, nor edifies those who are within. We do not say that there are not still men amongst us who think that the only thing worth living for is to present the Sarum or modern Roman Mass to the world masquerading in an English dress—

indeed we have just had a new manual sent us by "two clergymen" of this class—but the sect is too insignificant to be worth speaking of. On the other hand, there is the great fact to be considered that a Conference of the leading men of the Catholic School under the presidency of Mr. Berdmore Compton have issued a report upon *Ritual Conformity* (Parker), which may really be regarded as a standard of lawful and expedient ceremonial. In a word, we feel sure that the whole body of High Churchmen, with exceptions not worth speaking of, would be quite content with the quantum of ritual authorized or contemplated by the Liturgy of 1549, which we maintain included all the Six Points, and which every clergyman in subscribing to the Thirty-nine Articles has declared to be free from impiety and superstition.

Bishop Huntington, therefore, may feel perfectly at ease; and we can only add that those who wish to retrench the extravagances of Ritualism will take the most effectual step by declaring their adhesion to the report of Mr. Berdmore Compton's Conference, and doing their best to bring up the general practice to the standard therein laid down. If the Evangelical brother would only do that, he would deprive Ritual of all party significance, and put it on the same footing as daily service, weekly Communion, surpliced choirs and choral services. When that has been done, no one will set their faces more sternly against ceremonial excesses than the great body of English Ritualists.

#### The Legend of Brother Alfus.

By H. C. JACK.

Many years ago there lived in a gray old monastery, near to the city of Olmutz, a pious monk called brother Alfus. At the time of which we write, he was about fifty years old. Out in the world under another name he had gained great renown, but still, midst all his triumphs, he was far from being content.

Two years before, disgusted with earthly vanities and the hollowness and wretchedness of continual striving for "a prince's favor," he had forsaken all and asked admittance among the brethren. The year of his novitiate was passed in happiness such as he had never known. Here at last, thought he, is true joy to be found. The simple duties which now fell to his share, in place of the irksome honors he had given up, the constant prayer and praise, all were delightful to him; and so a year went by. Then the serenity of his meditations upon heaven and eternity, were broken in upon by a thought, which has troubled many of us, since his day.

This thought (which drive it away as he would, ever returned to trouble his peace) was this: If we are destined through all eternity continually to praise Almighty God, may it not be possible, that we shall grow weary of "endless hymning" and discontent creep into our hearts, even in Heaven?

He went to the prior and "opened his grief" to him, much to the good father's dismay, for such thoughts never troubled him. Heaven (if he thought about it at all) he regarded as a place where he (the prior) was to be bothered no more with conventual details, but forever to be at ease. He gave Alfus the best advice he could. Told him that he sat about and dreamed too much, that he should work more in the garden; to dig in mold was wholesome, and the nearer a man kept to the ground, the less was he under the dominion of "the wicked spirits which do dwell in the air." Brother Alfus tried to do as he was bid, but still that haunting fear kept with him always. "Should he not tire of heaven?"

Another year went by, bringing no answer to this tormenting question, but bringing us to the morning of the day on which our story begins. Brother Alfus had left the monastery early (as was his custom) for a stroll in the woods near by. Wrapped in his own dismal thoughts, he did not notice that the familiar towers of the monastery had suddenly faded from view. At length he stopped, puzzled, for he was upon the edge of a vast and unknown forest, which extended as far as the eye could reach, an ocean of verdure.

After casting an astonished look upon the soft obscurity which reigned in the wood, Alfus entered with hesitation as if he feared he was treading on forbidden ground. As he advanced the forest became larger; he found trees covered with blossoms, which exhaled an unknown perfume; it had nothing enervating in it like those of earth, but was, as it were, a sort of moral emanation which embalmed the soul. At length he saw, farther on, a glade radiant with a marvellous light.

He sat down to enjoy the prospect, and then suddenly the song of a bird overhead fell upon his ear—sounds so sweet as to defy description, gentler than the fall of oars on a lake in mid-summer, than the murmur of the breeze among weeping willows, or the sigh of a sleeping infant.

All the music of the earth, air and water, the melody of the human voice or of instruments, seemed centered in that song. It was hardly a song, but floods of melody; it was not language, and yet the voice spoke. Science, wisdom, poetry, all were in it; and in hearing it one acquired all knowledge.

Alfus listened for a long time, and with increasing pleasure. At last, the light which illumined the forest began to fade, a low murmur was heard amongst the trees, and the bird was silent.

Alfus remained for a while motionless, as if he were awaking from an enchanted sleep. He at first looked around in a sort of stupor, and then arose. He found his feet benumbed; his limbs had lost their agility. It was with difficulty he directed his steps toward the monastery. But the farther he went the greater was his surprise.

The face of the whole country seemed changed. Where he had before seen sprouting shrubs, he now saw wide spreading oaks. He looked for

the little wooden bridge by which he was accustomed to cross the river. It was gone and in its place was a solid arch of stone.

He quickened his pace as he climbed the narrow path which led to the monastery gate. But the place of the gate was changed, and the building seemed larger, and changed in appearance.

Alfus rang the bell at the new entrance. A young brother opened the door. "What has happened?" asked Alfus, "is Antony no longer the porter of the monastery?"

"I don't know such a person" was the reply. Alfus rubbed his eyes, in astonishment. "Am I then mad?" he exclaimed, "is not this the monastery of Olmutz, which I left this morning?"

A number of monks were walking up and down the cloisters. Alfus ran toward them, and called them, but none answered. He went closer, not one of them could he recognize.

"Has there been a miracle here?" he cried. "In the name of heaven, my brethren, have none of you ever seen me before? does no one know brother Alfus?"

All looked at him with astonishment.

"Alfus!" at last said the oldest, "There was formerly a monk of that name at the monastery; I used to hear the old men long ago, when I was young, talking of him. He was a good man, but a dreamer, and fond of solitude. One day he went down into the valley, and was lost eight days behind the wood. They expected him back in vain. He never returned, and none knew what became of him; but it is now more than a hundred years since that." At these words Alfus uttered a loud cry, for he understood it all; and falling on his knees, he lifted up his hands, and prayed with fervor.

"O my God! it has been Thy will to show me my folly. A hundred years has rolled over my head as a single day, while listening to the bird which sings in Thy paradise. I now understand eternal happiness. O Lord be gracious unto me, and pardon thine unworthy servant for Jesus sake, Amen."

Having thus spoken Brother Alfus extended his arms, kissed the ground, and died.

#### The Ministry of Women.

By the Dean of Wells.

It seems the conventionally right thing to say on this, as a topic of the day, that the highest ministry of women is the ministry of home; that wifehood and motherhood are the crown, almost the limit of her, functions in the body politic. We have heard this repeated with a wearisome iteration against every claim for the recognition of woman's rights or the extension of her duties. Like all such conventional utterances, it has an element of divine truth in it.

Step by step the conventional prejudice of which I speak has had to give way before the advance of truer and more Christian thought. Women may be poor law guardians and may sit on school boards. \* \* \* Many forms of such work have already obtained recognition. Women may be Sunday-school teachers and district visitors without incurring the reproach of being unfeminine. Here at least, we do not shrink back, as from some dangerous spectre, from the outward garb of the deaconess or the sister.

We are beginning to recognize that their labors among the sick and poor should be more organized, and clothed with a more definite authority—that the polity of the church is not complete without them. But each of these, it must be remembered, has had to struggle in its day against the prejudices of invincible ignorance and the tenacity of routine. I should not be surprised if what I am about to propose should give a fresh shock to those respectable prepossessions. That proposal is simply that we should recognize and foster, on a far wider scale than at present, the teaching functions of women in the ministry of the Church of Christ. I do this, on the broad grounds that they have often, in large measure, the gifts of teaching, and that the Spirit Who bestows those gifts did not give them to be wasted. The principle of a "carrier overture aux talents" holds good here also. I cannot see why a woman who might teach men and women should be confined to exercise that power upon boys and girls only. \* \* \* To neglect that influence is, I venture to think, from one point, an economical blunder, as a waste of material and of force, and from another, as little less than the sin of wrapping up the talent which God has given in the napkin of a conventional routine instead of working with it, till the Judge shall come, in the market of the souls of men. Are we to recognize the stage and the concert-room as a fit sphere for the display of a woman's gifts of genius and culture, and then serenely exclude her from the mission-field and the platform because that would be at variance with the natural modesty of her sex?

If St. Paul gave a special direction as to the outward dress of women who prayed and prophesied, did it not imply that they might, under these circumstances, prophesy—that was, speak words of comfort and counsel as the spirit gave them utterance.

For my part, I find it hard to imagine that Priscilla, who expounded the way of God more perfectly even to Apollos—as Elizabeth Fry or Hannah More may have done to a Georgian bishop—was altogether a mute person when the church in her house was gathered together so that one might edify another. And even if the prohibition were as absolute as you imagine, what proof have you that it was intended to be binding for all time, and not rather to take its place among the things that might be varied from time to time by the wisdom of the Church, according to the diversity of countries, times, and men's manners. I can well imagine that a man of St. Paul's cautious and temperate wisdom would have been slow to sanction what would have clashed with the prepossessions of his con-

verts. But in the history of his own people there were precedents of another character. It was characteristic of Hebrew nations, as it was afterward of that Teutonic race which gave a fresh life to a decayed and corrupted Christendom, that they recognized God's gifts as bestowed on women for the guidance of His people. The long succession of prophetesses—Miriam, Deborah, the wife of Isaiah, Hullah, Anna—which had been the glory of Israel, was that to have no counterpart in the new Israel of the Church of Christ? Even, as it was, I find in the councils of the early Church a full recognition of the teaching functions of women in relation to their own sex, and even of men elsewhere than in the public assemblies of the Church. As new elements of life began to develop themselves, I note the influence of Hilda in our English Church, presiding over a monastery, not of women only, but of men, training them in the knowledge of Scripture, publicly and privately, and in the pastoral office, so that bishops went to receive their candidates for orders from what was practically a theological college under a lady principal.

In the fourteenth century we have in St. Catherine of Siena, one who directed the policy of popes, harangued them in the presence of their cardinals, and was consulted by divines on abstruse questions of theology; who was admitted to the third order of the Dominicans, or preaching friars, labored for the salvation of souls, and guided in the way of righteousness those whom she had converted. It lies in the nature of the case that those women who suffered in the Reformation struggles—Joan Boucher, Ann Askew, and others—had made themselves conspicuous by the influence which they exercised over the minds of disciples as well as by private heretical opinions of their own.

The influence of the abbesses and nuns of Port Royal, and of the regents or teachers who were sent by Nicholas Pavillon, Bishop of Alet, to instruct those of their own sex, and who were welcomed by little children, and blessed by the roughest peasants with tears in their eyes, is another example of the organized employment of what we are content to waste. I do not, of course, in offering this suggestion, claim a full license for the utterance of every thought suggested by earnestness or genius or wisdom. God is not the author of confusion, but of order, as in all the churches of the saints. What I ask is, that the barriers of conventional usage which keeps them from any exercise of their gifts should be removed, and that the deaconesses and Biblewomen should be placed on the same footing as deacons once were, and as lay readers are. Training, examination, the consent of the incumbent, the bishop's license, all these I should contend for in the case of women as of men.

What I have said may perhaps startle and offend now. I do not despair of its being within half a century accepted, acted on, regarded as a commonplace truism. The past is, in this respect, the earnest of the future. Even Sunday-school teachers, and deaconesses, and sisters of mercy, have had their martyrs and confessors. The devout lady of Barleywood (Mrs. Hannah More), when she opened a school for children and Bible classes for adults, was charged by the farmers and clergy of the neighborhood with stepping out of her sphere, encouraging rebellion, dishonesty, and immorality; her writings were fit to be burned by the common hangman. Miss Sellon and her fellow-workers were the objects of the savage hatred of mobs at Plymouth. As it is, we have learned, as usual, to build the sepulchres of the prophets while we repeat the blunders of those who stoned them. But truth is mighty and will at last prevail and in this, as in other things, the age to come will think with those who have seemed to their own generation as the preachers of a dream.

#### Liddon and Spurgeon.

From the *Morning Post*.

Mr. Spurgeon, preaching on Sunday morning last, at Exeter Hall, alluded to the presence there of converts made by his preaching in the same place twenty years ago. Though unable to write myself down a convert, it so happened that it was just that time since I had heard the famous Baptist preacher, for opportunities of hearing him on what even a strict Churchman may consider neutral ground are not so frequent now as they were formerly. This is my experience of Sunday's service. The quiet of the half-paved Strand is disturbed by an eager crowd by half past ten o'clock. A brisk sale of shilling tickets (platform seats) for converts is going on in Exeter street; but for twenty minutes we sinners without shillings have to bear the hot August sun, pouring on us as we stand in a close mass before the iron gates which shut in Christian young men from a wicked world. After several false alarms, causing increased pressure from behind, the gates roll back, and at ten minutes to eleven there is an ugly rush. For choice I prefer the pit entrance any night at Drury Lane (where the Savoy plan has not yet been adopted) to Exeter Hall on Sunday morning. In the middle of an excited, pushing, struggling throng, and amid the cries of women and children pushed to the wall, we are hurried along the passage, up the stairs, and into the hall. I suppose the rush must have been more than usually energetic, for the congregation inside (already filling four-fifths of the place) rose up in alarm as we entered. Aided by the loud-voiced directions of the marshals, we find our place at length under the gallery, leaving women and children to follow at their leisure, and stand in the gangways ready to be the first victims should a panic occur and a rush onwards ensue. We have not long to wait for Mr. Spurgeon, who, accompanied by a body-guard, takes possession of the front of the platform with commendable punctuality. The body-guard have acquired a free and easy style in the

last twenty years—one gentleman sits on one chair and puts up his leg on another; others, probably elders, seem impressed by a sense of their own importance, not to say equality with the great light in the centre. Perhaps, like the late Earl Russell, who was credited with feeling equal either to assume command of the Channel Fleet, or the chair of Saint Augustine at a few minutes' notice these gentlemen are ready if the preacher should suddenly fail to step into his place. The last twenty years have dealt not unkindly with Mr. Spurgeon. He is a little less stout and robust-looking, but there is the same rich voice and unconstrained manner as of old. We all hush down, as, after a preliminary survey of his audience, he opens the proceedings with a prayer. But is this prayer? Are we poor weak mortals coming with sins to be confessed and forgiven, help to be sought, hopes to be realized? There is certainly no posture of prayer among the congregation. The Christian young men arrange their seats for listening, and not for praying, and it would be difficult to do anything but sit. But we don't make the attempt; some of us bend slightly forward as a concession, but the majority sit up and stare and listen. If Mr. Spurgeon's congregation ever say the 95th Psalm their version possibly runs—"Oh, come, let us worship and sit down or squat before the Lord, our maker." But if the posture is absent are there any other elements of prayer in the "exercise" in question? Mr. Spurgeon tells the Almighty the difference between the Jewish Sabbath and the Christian Sunday, and otherwise instructs heaven (and indirectly us) on a variety of subjects; and all this with an easy familiarity which to sinners under the gallery borders on the irreverent. Later on, in the morning however, in the "long prayer" before sermon, we seem to remember that we are there for something besides sermonizing, and amongst "all sorts and conditions of men" we do find something to ask (I might with truth write "demand") for the Queen, the United States, Madagascar, and Sunday school teachers. Twenty years have certainly made an improvement in the singing, if not in the prayers. The time is perceptibly quickened, and though without any organ accompaniment, the pitch is well maintained. The hymns including Dr. Bonar's "I heard the voice of Jesus say," are read with great taste and sung with feeling. Time has not lessened the earnestness of the preacher, and we have a pointed practical address, enforced by homely illustrations, from the text "The Lord is a God of knowledge, and by his actions are weighed." If we may judge from the titter which goes over the hall when the inspector is described coming to test the scales, we are many of us of the shop-keeping class, and we understand when the different ways of scaling, according as we are measuring the actions of ourselves and others, are described. If, like the negro preacher's allusion to stolen chickens, this is a delicate subject for this congregation, there are other good points made (such as a palpable hit at the promoters of limited companies) at which we may smile with an easy conscience. It is the same old story, and not only at Exeter Hall men still

Compound for sins they are inclined to.

By damning those they have no mind to. We have been asked before the sermon not to leave till the collection has been made; but a good many of us (and not those who, like the women, have been standing in the aisles, and are now obliged to make room for the perspiring and loud-voiced collectors) disregard the entreaty, but are properly brought up by boxes at the doors. We are told the collection is to meet "our heavy expenses," which, presumably the platform shillings fail to supply. But not one word of our offerings being made to God as an act of public worship. We evidently understand as little of worshipping Him with our money as we do of worshipping Him with our bodies. However, who can tell what the next 20 years may bring forth? There was one distinct mark of progress. There were no political allusions in the sermon. But then there is just at present no wicked Conservative Government in power.

By way of a contrast Sunday afternoon was spent at St. Paul's, and a sermon from Canon Liddon from the words "Ye have need of patience," was suggestive, not only of the progress of the Church of England in the last twenty years, but of the still greater progress to be anticipated in the future. Think of the little north door, the only public entrance in those days; and of the handful of people who would wander up to and stand at the entrance of the choir till after the anthem and then troop away. Half an hour before service time on Sunday afternoon one found the people pouring in through all the doors, and the larger part of the space under the dome already occupied. No fussy officials to prevent the congregation seating themselves wherever there was room. I found a chair between two working men, really horny-handed sons of toil, who evidently felt they had as much right there as I had. I must say there is still room for improvement in some of the worshippers. Strangers still sit and listen at St. Paul's, as of old, but two-thirds of the immense congregation know that the mats are not meant for the feet, and readily kneel and stand at the proper places. And it is this waking up of the people to the importance of public worship apart from preaching; and with their right to use the churches of the country for worship, public and private, which makes one so hopeful of the Church of England to day. It is not in proprietary chapels, or in the fashionable pewed churches of suburban districts that you can estimate the hold of the Church on the people. It is in St. Paul's and hundreds of other free and open churches throughout the land where the "rich and poor meet together" that the Churchman foresees a real and lasting union of Church and people, and can with all his heart and soul thank God and take with courage.

Perhaps now that the Ecclesiastical Courts Commission have taken the sting out of the taunt of "bad citizenship" we may speedily hear of the well-earned promotion of such champions of the Church against the Privy Council as Canon Gregory, the chief of organizers, and Canon Liddon, the prince of preachers.

# The Legend of S. Thomas and King Gondophorus.

BY REV. J. M. NEALE, D. D.

The low range of hills, that sloped down near the city of Meliapor to the Bay of Bengal, was alive with Indian multitudes. The sun had just risen from the ocean; the shadows fell gaunt and long to the west; the breeze came refreshing over those sunny seas; the sky was dark blue; and distant trees and pagodas cut sharply against the far horizon. But still every eye was turned northward; men climbed trees and gazed steadily thitherward; for from the north the king of that country, who had gone forth against his enemies, was returning with victory and in glory.

"A goodly sight, a goodly sight, indeed," said one of a group that had stationed themselves by a huge square stone, the monument of some Indian warrior of bygone ages. "Give me all the praise to Brahma, the bestower of victory!"

"Say rather," replied one that stood by, "let us render thanks to Him That is King of kings, and Lord of lords, JESUS CHRIST, Whom Thomas preacheth!"

"Away with His Name from the earth," cried the first speaker. "The other made the sign of the Cross." "He could not preserve Himself from death; and how can He give victory to others?"

"He suffered," answered Sacantala, "that He might reign; He died that He might conquer; He now sitteth on the right hand of God, that He may help. And even in your own philosophy, you tell of the same thing."

"How mean you?" inquired the heathen, whose name was Atoor.

"Do you not worship Krishna?" asked the Christian. "And how do you represent him? First as wretched and tormented of a serpent, that gnaws at his heel; and this you call Krishna suffering. After that you set him forth as crushing the head of the same serpent, and this you call Krishna triumphant. Whom therefore you ignorantly worship, in him I see a figure of our Lord and God, Who by death destroyed death."

"I am content," said Atoor, "to be no wiser than my fathers. But, instead of disputing concerning Christ, it were wiser done of you Christians to consult how you may escape the vengeance of King Gondophorus, when he shall return."

"Why?" asked Sacantala.

"Why?—has not your teacher, Thomas, most basely deceived him? Did not the king leave with him gold and silver, gems, such as never were before seen in Travancore, and elephants' teeth innumerable, to the end that he might build him a palace more beautiful than the abodes of the blessed? And has he not squandered them away, I know not whether more wickedly or madly, in feeding the hungry, and taking in them that are houseless, and the very scum of the land, that ought to be hunted forth into the northern deserts, not fostered and encouraged in Meliapor?"

"I am not careful to answer for Mar Thomas," answered the other. "He hath wisdom from his Lord, Who cannot err; and what he hath done, that, I know well, he will make good. Therefore I patiently await the issue."

"In happy time," cried Atoor. "Do you see yonder cloud of dust in the horizon? That must be the army."

So with pomp and glory, and the sound of cymbals and drums, and the shout of his host, and the clashing of arms, King Gondophorus returned to his palace. And as he alighted from his royal litter, the crowd fell on their faces on this side and on that; his path was spread with tiger skins; the chiefest of his Brahmins burnt incense before him;—the city rang again with the tramp of the soldiers and the shouting of the multitude; and the spoils of gold and silver and purple and diamonds were borne on high among the multitude. And when darkness came down upon the earth, the sea glowed again with the glare of the bonfires.

But none dared to tell King Gondophorus about his palace. They waited till he should ask; and the Brahmins rejoiced, because the enemy of their religion was certainly, as they deemed, near his ruin.

On the next day, the king sat on his royal throne, and called for the chief among his Brahmins, whose name was Kemala.

"Now," said he, "that I have returned in peace to my kingdom, and have found Meliapor flourishing in all wealth and prosperity, and have, as meet it was, returned thanks to the immortal gods, I next and chiefly desire to behold the palace which Thomas, who preacheth the sect of Christ, promised to build for me. Send for him therefore, that he may lead me thither. Some distance from the city it must surely be; else, as we drew nigh to it yesterday, I must have taken notice thereof."

"Let the king live a thousand years," said Kemala. "Thomas I will cause to be called hither at once; but as to the Palace—"

"What of the Palace?" demanded King Gondophorus.

"If he hath built it, my royal Lord, human eyes have never seen it. But this he hath done; he hath drawn together an abominable multitude of poor impotent folk, aged, lame, and halt, and hath nour-

ished them these two years. How he should have done it but by means of your royal treasures, it passeth my knowledge to conceive; for sure I am that he was poor enough when he first came to this land."

"Surely it cannot be," said the king. "I ever held him a just man, albeit I believe not the doctrine he preacheth. Besides, he would not have so dared to trifle with my vengeance."

"The gods grant it," said Kemala. "Is it not your gracious will that he be summoned hither?"

"Let him be called at once," cried the king. And the Brahmin left his presence.

Shortly after he entered who, twenty years before, had alone of all the Apostles doubted. Now he had penetrated further than any other into the kingdom of Satan; he had set up the standard of the Cross through half Asia; he had turned many to the light in that land of darkness and of the shadow of death, India. And he had yet to explore, for his Master's sake, the uttermost bounds of the earth, and to preach the everlasting Gospel in China.

After he had made obeisance to the king,—"I sent for thee, O Thomas," said Gondophorus, "that thou mayest show me the palace which I doubt not has long since been finished for me. I have heard much of thy skill, and thou knowest how great were the treasures; it ought therefore to be beautiful as the gates of Heaven."

"Thy palace is finished, O King," replied the Apostle, "and thou sayest truly, it is beautiful as the gates of Heaven; neither can thy fancy conceive how glorious are its foundations, nor how precious are its walls."

"It is well said," answered Gondophorus; and as he spake it he looked angrily at the Brahmin. "Let us go thither at once; I am impatient to behold it."

"Stay yet, O King," said the Apostle. "I have built it for thee, it is true; and thine it is, if thou wilt have it; that is also true. But thou canst not have it now;—thou must wait His time Who shall call thee to take possession of it."

"What meanest thou?" said the king. "Built, sayest thou, and I cannot see it? Mine, and I cannot have it? These are riddles that surpass my art."

"Let the king live forever!" said Kemala. "May I ask the Christian somewhat?"

"Answer what he shall demand," cried Gondophorus.

"Then I ask," said the Brahmin, "whether you have not laid out all those princely treasures which our gracious liege bestowed upon you, in nourishing that vermin of people whom you have fed and clothed? And do you dare now to speak of a palace built with sums that you have squandered?"

"It is true, O Priest of Idols," answered the Apostle. "These poor I have supported, for my Lord, when He was on earth, was poor; and the palace I have also built, but not in this world. It shall be the king's, if he prepare himself for it, when the King of kings calleth him hence."

Then was King Gondophorus full of fury, and he commanded to cast the Apostle of our Lord into prison, thinking with how sore torments he might cause him to be put to death. Now it fell out at that time, while Thomas lay in a noisome dungeon, that the king's brother, by name Oruma, fell sick and died.

There was grievous lamentation through Meliapor, for that prince was much beloved of his people. But the king could not be consoled. Again and again he returned to the bier whereon, after the custom of that land, lay the corpse, cold and still and now soon to return to corruption. His wise men and his principal captains besought him to cease his grief; "The gods willed it so," said they, "and men must not complain. The prince whom we loved hath no doubt, wherever he be, happiness; whatever form his spirit now holds, doubt not that it is such an one as he would have desired. He is not condemned, like the wicked, to the pernicious serpent, or the loathsome ape. Doubtless he now tenants some bird, with plumage as glorious as the royal jewels of Meliapor;—or he lives in the elephant, the lord of some ancient forest;—or he rejoices in the strength of the roebuck, the swiftest of created things." Thus they ignorantly:—and how could the king receive comfort?

Once more he came, in the stillness of the early morning, to bid his brother adieu. Lords and Brahmins stood around the corpse; but the face was now covered. King Gondophorus stood at the feet, and his tears flowed swiftly and silently.

On a sudden, the dead dull atmosphere of the roomed seemed changed into a breath, as it were, from the Eternal Spring. None knew whence, none knew how, but all felt the life and healing of the air. The corpse revived, rose, stood upright. Arrayed in all his princely vestments, Oruma was before them, escaped from the power of the grave. There was life and strength and beauty in his aspect. Some fled, some hid their faces in their hands; but Gondophorus made good his fame for courage. He clasped his brother in his arms.

And when fear and doubt and wonder were over, Prince Oruma spake on this wise: "When I awoke after death," he said, "I found myself in a meadow, such as for loveliness was never seen on earth. There were flowers of immortal beauty, and birds that sang more sweetly than the sweetest

voice of man, and fountains of living water, and a light, glorious beyond that of the sun. And there were creatures of such passing splendor as dazzled mine eyes to behold, all peaceful, all happy; and I understood that death and sorrow were banished from that place, and that nothing which defileth could in any wise enter thither. But in the midst I beheld a palace; its walls were of precious stones, its gates were of pearls, its pavements of pure gold as it had been shining crystal. And while I wondered for whom it might be, for as yet I could behold no king within it, one of the glorious creatures that stood by said,—"Desirest thou to know of this palace for whom it was built?" I answered, "Surely I would know it." "This palace," he made answer, "was built by Thomas for King Gondophorus, if he will accept of it for a dwelling."

"Send for Thomas," cried the king. "Let us hear what he saith."

The Apostle came. And he told how we must make friends to us of the mammon of unrighteousness, that, when we fail, they may receive us into everlasting habitation; how we must lay up treasure where moth consumeth not, neither can thief destroy; how we may break off our sins by righteousness, and our iniquities by showing mercy to the poor.

And King Gondophorus believed and was baptized; and doubtless now dwells in that glorious palace that was reared for him by the hands of Thomas the Apostle.

## How Gen. Grant Went Thirsty.

A fire was soon and easily built, for dry wood was plenty, and soon the flames were crackling and lighting up the dusky woods. Taking our two canteens, Harter started off in search of water, leaving me to stretch myself out in the tent—and heartily wish myself at home.

"I tell you, Harry," said the sergeant, as he flung down the canteens on his return, "there isn't anything like military discipline. I went down the road here about a quarter of a mile, and came out near General Grant's head-quarters in a clearing. Down at the foot of a hill in front of his head-quarters is a spring; but it seems the surgeon of some hospital near by had got there before the General, and put a guard on the spring to keep the water for the wounded. As I came up I heard the guard say to a ducky who had come to the spring for water with a bucket:

"Get out of that, you black rascal! you can't have any water here."

"Guess I kin," said the ducky. "I want dis yer water fer Gen'l Grant; an' aint he commandin' dis yer army?"

"You touch that water and I'll run my bayonet through you!" said the guard. "General Grant can't have any water from this spring till my orders are changed."

"The ducky, saying that 'he'd see about dat,' went up the hill to head-quarters, and returned in a few moments, declaring that 'Gen'l Grant said dat you got to gib me water.'

"You go back and tell General Grant," said the corporal of the guard, coming up at the moment, "that neither he nor any other general can get water at this spring until my orders are changed."

"Now you see, Harry," continued Harter, as he gave me a tin cup on a stick to hold over the fire for coffee, while he cut down a slice of pork, "that's what I call discipline."—*Recollections of a "Drummer-boy," in St. Nicholas.*

A BEAUTIFUL LEGEND. Do you know how the site of the ancient City of Jerusalem was chosen? There were two brothers who had adjoining farms. The one brother had a large family, the other had no family. The brother with a large family said: "There is my brother with no family; he must be lonely, and I will try to cheer him up, and I will take some of the sheaves from my field in the night-time and set them over on his farm, and say nothing about it." The other said: "My brother has a large family, and it is very difficult for him to support them, and I will help him along, and I will take some of the sheaves from my farm in the night-time and set them over on his farm and say nothing about it." So the work of transferring went on night after night, and night after night; but every morning things seemed to be just as they were; for though sheaves had been subtracted from each farm, sheaves had also been added, and the brothers were perplexed and could not understand. But one night the brothers happened to meet while making this generous transference, and the spot where they met was thought so sacred that it was chosen as the site of the City of Jerusalem. If that tradition should prove unfounded, it will nevertheless stand as a beautiful allegory, setting forth the idea that wherever a kindly and generous and loving act is performed, that is the spot fit for some temple of commemoration.—*Sunday Magazine.*

A Good Investment.—One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, and I got a bottle. She took three bottles, and it was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

Ayer's Cathartic Pills contain no calomel, nor any injurious substance whatever. They combine curative vegetable properties only.

Having been afflicted with Hay-Fever for years, I

gave Ely's Cream Balm a trial. I have had no attack since using it. E. K. Rauch, Editor Carbon Co. Democrat Mauch Chunk, Pa.

"Worth \$100," said the man cured of cholera morbus by N. S. Brown's E. S. Jamaica Ginger.

For the prompt and certain cure of dyspepsia, use Ayer's Sarsaparilla, which is the specific endorsed by the most eminent medical authorities.

## PURIFY THE BLOOD.

THE marvelous results of Hood's Sarsaparilla upon all humors and low conditions of the blood prove it the best BLOOD MEDICINE. Such has been the success of this article, that nearly every family in whose neighborhoods have been taking it at the same time. It purifies the blood, cures dyspepsia, biliousness, and all derangements of the stomach caused by impure blood or a debilitated condition of the nervous system occasioned by excessive mental or physical labor or dissipation. It eradicates Scrofula and all foul humors, and restores and renovates the whole system. A peculiar point in Hood's Sarsaparilla is that it creates an appetite and builds up and strengthens the system, and proves invaluable as a protection from diseases that originate in changes of the seasons, of climate and of life.

Messrs. C. I. Hood & Co.: Gentlemen—It affords me much pleasure to recommend Hood's Sarsaparilla. My health has been such for some years past I have been obliged to take a tonic of some kind in the spring, and have never found anything that hit my system so well as Hood's Sarsaparilla. It tones up my nerves, purifies my blood, sharpens my appetite, and seems to make me over. Respectfully yours, J. P. Thompson, Lowell, Mass., Register of Deeds, Middlesex Co. Sold by druggists. Price \$1 a bottle, or six for \$5. C. I. HOOD & CO., Apothecaries, Lowell, Mass.

## The Pain Killer

### A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are ignorant of its healing virtues when applied externally.

You may ask with surprise "What! am I to take internally the same preparation I used as a liniment?"—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

## Testimonials from the Clergy.

Messrs. P. DAVIS & SON.

Dear Sirs:—I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of colic, diarrhoea, and cholera, the Pain-Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go.

Sincerely yours, Rev. M. H. BIXBY.

I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported. I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic. If taken in season, it is generally effectual in checking the disease.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and can very well get along without it." No family should be without it.

SOLD BY ALL DRUGGISTS.

## AYER'S AGUE CURE

Contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It cures the ague, nor any other malarial or febrile substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized by our circular, dated July 1, 1882, to refund the money.

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists.

## VALUABLE TESTIMONIALS.

Dunn & Shu k, Boarding and Sale Stables, 148 East 24th St. New York, August 1st, 1883.

Dear Sirs: We were having an occasion to put a valuable horse in condition for a race.

In giving the horse his work he threw out a curb, in consequence of which I would have sold him, at that time, for three hundred dollars (\$300), or less. Hearing of Ellis's Spavin Cure Liniment, I tried it with good results. In two weeks the curb was gone and the horse going sound. I put him in condition again, and in two months we sold him for as many thousands as we valued him worth hundreds when he had the curb. The horse is at present boarding at our stable and being driven on the road every day. We can safely recommend your Spavin Cure Liniment for all bone diseases and callous lumps of any kind, if properly used.

Yours with respect, Dunn & Schurk.

Starrin Place Stock Farm, Fultonville, Montgomery Co., N. Y., July 24, 1883. The Ellis Spavin Cure Co.—Gentlemen: Remedies received in good shape. Send me a glass slip by express to Florida, well packed, and I think it will come all right. Also send me some of those cards with a horse head and shoe on. I have taken off several curbs, "one very bad;" cured a case of Sweeney and Navicular disease with the Spavin Cure, and restored several worn out horses with the Powders. Yours respectfully, Chandler Quintin, V.S.

J. H. Whitson & Son, 24th St., N. Y., says: "We have used Ellis's Spavin Cure in our stables for two years, and have tried it on the following with perfect success: Splints, curby, ring bones, bunches on the neck, sweated ankles, also quincy sore throat, and for general stable liniment it is the best article we have ever used."

"I would gladly recommend your Spavin Cure to all, with perfect confidence as to the result," writes H. C. Perry, V. S., Boston.

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IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasm, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases.

To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, *Samaritan Nerve* is invaluable.

Thousands proclaim it the most wonderful invigorant that ever sustained a sinking system. \$1.50, at Druggists.

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THAT "KNOWLEDGE IS POWER," NEEDS NO DEMONSTRATION, AND HE WHO BY EXPERIENCE KNOWS THE VALUE OF TARRANT'S SELTZER APERIENT DOES NOT NEED TO BE TOLD THAT HE HAS IT WITHIN HIS POWER TO WARD OFF FEVERS, BILIOUS ATTACKS, HEADACHES, AND ALL THE ILLS ARISING FROM A DISORDERED STOMACH, LIVER OR BOWELS. A TABLESPOONFUL IN A GLASS OF WATER, BEFORE EATING, ACIS LIKE A CHARM, AND NO WISE MAN WILL BE WITHOUT IT. FOR SALE BY ALL DRUGGISTS.

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The Monarch Lightning Potato Digger

Saves its cost yearly, FIVE TIMES OVER, to every farmer. Guaranteed to Dig Six Hundred Bushels a Day!

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\$72 a week. \$12 a day at home easily made. Costly outfit free. Address True & Co., Augusta Maine.

# The Living Church.

Chicago, October 6, A. D. 1883.

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Advertising Rates, per square line, 15 cts.

Notices of Deaths, free; Business Notices, Obtainers, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.

Rev. C. W. LEFFINGWELL. ARTHUR P. SEYMOUR.  
Address THE LIVING CHURCH CO.,  
182 Washington St.

During the session of the General Convention the LIVING CHURCH will be represented in Philadelphia by the Rev. F. W. Taylor, a Clerical Deputy from the Diocese of Springfield, who is authorized to act for the LIVING CHURCH Company. Changes of address for the Annual should be sent to him. Address, General Convention, Philadelphia.

## "One Faith."

The Faith is one.

But it is one in its presentation much more literally than in its reception by particular minds. St. Peter and Paul believed the Faith as it was delivered to them of the Holy Ghost, but it suggests no argument against the unity of it that it took on in one mind a Pauline, and in the other a Petrine, type. The pure humaneness of its perception made nought against the absolute divineness of its delivery, but rather illustrated the fact that when God unveiled Himself to our vision He does not take away our eye-sight, but permits each eye to look conformably to its powers and methods of looking.

The truth seen by St. Paul was the very truth seen by St. Peter. The angle of vision differed—the perspective differed—the power of insight differed; but the differences did not by any law of necessity lead to division and alienation. The *Christian* result of differences is charity, not anathema.

But who dare count without a blush the centuries of conflict which the Church has suffered because the Paulines could not harmonize with the Petrines!—because men would quarrel over their different methods of looking at the immutably one and eternally unchangeable fair form of heavenly truth!

How many an inquisitor, popish or protestant, has tried to thumbscrew everybody into his way of thinking!

And how signally have they all and always failed to accomplish their infatuation!

Just at this epoch in the history of our American Church there is a growing impression that our tribulations as between "schools" may not after all involve so much the essence of the Faith as the ways of looking at it, and that on the whole it would be wise and well to lay aside all thumbscrews and all thought of them; recognize the honest loyalty of all who claim to be honestly loyal to the Church, the Creeds, and the Book; and turn our attention somewhat more manfully to the real enemy.

This impression, amounting almost to a conviction, has softened the acerbity of feeling and modified the tone of denunciation which used to characterize zealous partizanship.

Magnanimity is in the air.

Perceptibly the school which is usually styled "Catholic" shares the blessedness of this era of good feeling.

Many fruits of the Tractarian epoch have arrested attention and challenged admiration. In spite of fears and prejudices which can easily be forgiven, many have seen that the portentous cloud was big with blessings for the Church, and in view of the remarkable results have been disposed to exclaim—*O, si sic omnes!*

But the question that cries halt to their gathering appreciation is—Into what ocean will this beautiful stream empty at last?

Then comes the ominous suggestion of the *mare Romanum!*

Meanwhile the stream makes no trend in that direction. It flows through all our borders, beautifying, fertilizing, making many a wilderness blossom as the rose.

Those who were expected to go, stay.

They work, pray, build churches, plant schools, found religious orders, create missions, write books, conduct hospitals, preach the Gospel to the poor and the Gospel to the rich, and in a variety of ways show that they are at home and intend to stay there.

Reaction from Protestant error does not necessarily lead to Rome. That reaction may assume one of three shapes. It may

conduct the mind to Rome as it did Newman's, or to scepticism as it did his brother's, or to Catholicity as it did Palmer's.

Peace is practicable on the earth to men of good-will. The bitterness of party is the token that charity has expired, and that is even a sorer calamity than heresy. But if we are capable of retaining the present calmness of spirit, and can look each other in the face for awhile without anger, we shall certainly find reasons for more mutual confidence. The first illusion that will be dispelled is the idea of Paul endeavoring to stop Peter's mouth by forcible repression, a policy that has not succeeded either in this or in the old country. Lord Penzance's court tremblingly awaits its merited doom. Instead of forcible repression, the nobler thought of a fraternal recognition of loyal men, whatever the shade of their stoles, will occupy the mind, and the blessing of peace will descend like the dew upon Israel.

Finally and forever, also, will disappear the hallucination that there is but one logical terminus for a true Catholic. Why, the characteristics of the Oxford movement are after all discoverable throughout the entire Protestant world.

If you view it as a reaction from the one-sided fatalism of Genevan heresy, it is working its way silently but surely among the Calvinistic bodies.

Considered as a revolutionary protest against baldness and bad taste in the forms of worship and against the consequent irreverence, it has made its deep impression upon non-liturgical Christians.

As a revival of definite method in the cultivation of holiness, it has done almost as much for them as for us.

It supplies the English-speaking world to-day with a devotional literature.

Its indirect rays of influence penetrate the spiritual life of modern times, and give a "Catholic" tone and color in many quarters where their presence would be least suspected.

The *terminus ad quem* of all these drifts, seen without as well as within our borders, is not on the banks of the Tiber, but where "Canterbury bells are ringing." It is "this Church," One, Catholic, Apostolic.

The surest way to decide this question of *terminus* is to go back to the *fons et origo* of the Anglican Church. The Protestant Reformation was in reality the *Catholic Restoration*.

It was Primitive Catholicity built up again on the ruins of Papal Despotism.

If there is one principle upon which the fathers of the Reformation are agreed, it is that the Reformed Church must recognize the binding obligation of Catholic Belief and Usage. Cranmer, Ridley, Jewell, Laud, Usher, Hammond, Hooker, Beveridge, Bull, Thorndyke,—these and many others of the illustrious roll who might be named, sound one note of entire concord upon this point. Thus wrote Bishop Beveridge: "When this our English Church, through long communion with the Roman Church, had contracted like stains with her, from which it was necessary that it should be cleansed, they who took that excellent and very necessary work in hand, fearing that they, like others, might rush from one extreme to the other, removed indeed those things, as well doctrines as ceremonies, which the Roman Church had newly and insensibly superinduced, and, as was fit, abrogated them utterly." That was clean work—the Romanism was torn up, root and branch. But was Catholicity torn up with it? The good Bishop proceeds: "Yet, notwithstanding, whatsoever things had been at all times believed and observed [1. The Faith; 2. The Customs,] by all Churches in all places, those things they most religiously took care not so to abolish with them. \* \* \* Hence therefore these first reformers of this particular Church directed the whole line of that reformation, which they undertook, according to the rule of the whole or Universal Church, casting away those things only which had been either unheard of, or rejected, by the Universal Church, but most religiously retaining those which they saw equally corroborated by the consent of the Universal Church."

That was the principle of the English Reformation. Nothing more, certainly; but, as distinctly, *nothing less*. To be true to that, one is *perforce* under obligation to be in sympathy with all that is Catholic in doctrine and usage. On the other

hand, he is not a good *English* Protestant who is willing to be Catholic only up to some terminus and who rejects all that is beyond that, notwithstanding this is confessedly as truly Catholic as that. The best exponents of the Reformation are they who in theory, and, so far as the Church permits them, in practice, are governed by the fundamental principle of the Reformation. To be content with less than all is to adopt *another principle*—a principle that fought hard to gain the day in England and left some scars on the Church. The very notion of Catholicity is that one must accept the whole truth. To be half a Catholic is to be no Catholic at all.

The principle of the Anglican Reformation was that of Catholic Restoration. Such a principle must in the very nature of the case have permanent and abiding force. If Catholic Faith and Usage be indeed obligatory, as the Anglican Fathers held and maintained, then Catholic Restoration is the duty so long as anything is to be restored which ought to be restored. The Catholic doctrine of Episcopal Parity was restored, and papal supremacy fell to the ground. The Catholic Practice of Communion in Both Kinds was restored, and the fallacy of the Roman practice was overthrown. If the blessed process of restoration was marred, impeded, set back by uncatholic influences emanating from the continent, so that while Roman error was eliminated any Protestant error was grafted on, then the duty of restoration under obedience to law and by *legitimate and honorable processes*, is the bounden duty of every true son of the Anglican Reformation.

As charity helps men of different types to see eye to eye, they will find it easy to unite hand with hand in the laudable effort of the Church to restore to herself and to her children all that belonged to her that was Catholic and all that was taken from her by the hands of her enemies.

It is pleasant to learn from Bishop Huntington, as we do by his now celebrated letter to Dr. Ewer, that it will quiet hundreds or thousands of minds to be sure that all there is or will be asked is the First Prayer Book of Edward VI. They may feel perfectly sure, because that Book goes too far back to be Romish and began too early to be hacked and hewed by Marian traitors. With deep respect for our *seniores*, we would rejoice if they should unite with all who have felt the enthusiasm of the Church's new life in the final application of the principle of the Reformation.

The article from the London *Church Times*, on Dr. Ewer's Open Letter, published in another column, deserves a careful perusal. It proves conclusively that the great body of English Churchmen are entirely in accord with Dr. Ewer, and, above all, that they have no sympathy whatever with the "Roman Masquerades" which certain eccentric enthusiasts indulge in. "Anglican" is to be the note of our branch of the Church; we need no exotic forms, no Pharisaic ritual; to be truly Anglican is to be truly Catholic. One might also invert the phrase.

In a recent diocesan Convention the question of reducing the Bishop's salary was discussed, and it was urged by a layman that the Bishop "ought to make sacrifices." It is a fact, as we are told, that the Bishop did make a pecuniary sacrifice in accepting the charge of the Diocese, and that his salary has not been sufficient to meet his expenses in any year of his Episcopate. Of course it is not generally known how many expenses have to be met by one who occupies so prominent a position as does a Bishop. We surely shall not compel our Bishops to live meanly and to leave their families destitute.

Bishop Cox says, in reference to the "Book Annexed."

"I hold that there is no possibility of knowing whether it is an 'enrichment,' or an *impoverishment*, until we put it to the test of actual use. How can this be done? I fear we may consume much valuable time in October, over the minute or the greater faults and blemishes of the Book, and all to very little purpose. Better to let the sifting go on for three years, in journals, reviews, and diocesan conventions, and then to make such emendations as are generally called for, in 1886. Then let the Annexed Book be set forth as a *Prayer*, to be used for three years by those who would like the privilege, under canonical restrictions. (3) To do this we must pass an additional paragraph to Art. 8th of the Constitution."

## Do Not Expect too Much.

The General Convention is a deliberative body, and must therefore be very deliberate in its movements. Many sanguine souls look to great results, and are always disappointed. They have not learned the "eminently conservative" spirit that controls its action. For the edification of all such, we reproduce a few facts from actual history.

A. D. 1835.

The following resolution was passed by the House of Deputies: "Resolved That a Joint Committee be appointed to—"

\_\_\_\_\_." We omit the subject for the present. In this resolution the House of Bishops concurred and appointed its portion of the Committee, but "owing to the pressure of business attending the close of an important and exciting question," the lower House failed to name its portion, "and consequently no action ensued."

1838.

The same resolution was passed by both Houses, and the Joint Committee appointed.

1841.

The Committee reported that "they have not accomplished the object of their appointment, but they have reason to believe that there may be action on the subject by this Convention, which will greatly facilitate the measure." This facilitating measure consisted in the appointment of another Joint Committee with certain added powers.

1844.

The Committee reported that they had not been able to accomplish the object of their appointment, and asked to be discharged. In this request both Houses concurred.

1847.

Nothing was done.

1850.

Still the measure slumbered.

1853.

The House of Bishops proposed that the Secretaries be requested to—

\_\_\_\_\_.

The House concurred.

1856.

This change of base does not seem to have "facilitated" the measure. The Secretaries made no report, but this did not prevent "the Secretary" from being again appointed a committee to—

\_\_\_\_\_.

1859.

The Secretary reported that it was found impracticable to—  
At this Convention another Committee was appointed, who strangely enough brought in their report at the same meeting. It excites a smile to read their remark: "In view of this almost continuous legislation of the Convention on this subject, (1835 to 1859) expressive of the deep sense of need felt throughout the Church in the matter, your Committee are convinced that the work is one that should be done and done at once." The report was accompanied by a resolution providing for a committee of the lower House to—

\_\_\_\_\_.

One quarter of a century after the first action of the General Convention on the subject, the result was accomplished.

Perhaps you imagine this to have been a measure so serious in its character, involving the very life of the Church, in which fundamental principles were at stake, and that all this masterly inactivity, this stately deliberation, this solemn conservatism, extending over one-fourth of our first century, was a display of wisdom. For your enlightenment we would inform you that the question was the reprinting of the Journals of General Convention from 1785 on!!

Now and then in some Church paper appears a protest against the equal representation of all dioceses in the House of Deputies. It is a dead issue, which it will be difficult to galvanize into any show of life. The columns of the LIVING CHURCH are not open to the discussion, as we believe the movement, what there is of it, is revolutionary and opposed to the best interests of the Church. Equality of representation in one House is no worse than equality in the other. When we are ready for a fractional representation in the House of Deputies, let us have it in the House of Bishops—one Bishop for New York, and one-twentieth of a Bishop for Arkansas! To be consistent, moreover,

if we give Arkansas one clerical and one lay Deputy, we must give New York about twenty of each. Deputies do not represent clergy, or geographical sections, or financial interests, but churches. It is the same as in diocesan Conventions. The unit of the diocese is the parish; the unit of the Province is the diocese. All units are equal before the law. Destroy this equality and you revolutionize the Church; you destroy the covenant by which the dioceses of the American Church are bound. Have a care, or you destroy the Church as an organized unit in this country. It is to be hoped that the General Convention will waste no time on this subject.

## Brief Mention.

A certain Bishop was in the habit of pausing frequently in his sermon, poising his fingers on the desk before him, and drawing a long breath before recommencing. A little boy in the congregation became very impatient of the long service, and was often admonished by his mother. At length, seeing that the child's impatience increased, she whispered during one of the pauses, "Be quiet, he is almost through." "No he isn't," said the little fellow, "he is *swelling* up again."—How has it come about that the old custom of "publishing the bans" has been discontinued among us? It is still observed in some English churches, but not uniformly as of old. Surely, everything which can possibly tend to solemnize matrimony and to associate it with the Church, should be encouraged. Which is the more desirable way, to announce engagements in secular papers, or to have them announced at the altar where the irrevocable vows are to be made? No true Churchman would pause for a reply.—Canon Liddon in a recent sermon said: "We only weaken ourselves by dwelling upon mischiefs which we cannot hope to remedy. We have only a certain amount of thought, of feeling, of resolve, each one of us, to dispose of. And when this has been expended unavailingly on the abstract, on the intangible, it is expended; it is no longer ours, and we cannot employ it when and where we need it close at home."—Referring to the enthusiasm of all classes of people, religionists and free thinkers, that were preparing to celebrate the Luther Festival in Germany, Herr Humbert says that if Luther himself were to see the extraordinary collection of irreconcilable foes who have so suddenly united together to express their reverence for him, and their gratitude for his work, he would certainly exclaim, "God preserve me from my friends!"—Certain enthusiasts are trying to raise money to search the Red Sea for relics of the host of Pharaoh. Mr. Shapira probably could furnish them at short notice.—It is reported that a Baptist preacher in Louisville, Ky., refused the use of his baptistry "on the ground, first, that the Episcopal minister in question has never been ordained according to the Scriptures; we require a Presbytery of elders to ordain; he has been ordained by one man; having departed, therefore, from apostolic practice, he is not in apostolic succession, whatever he may claim; second, he has no right to baptize, because he has never been baptized himself; and third, he asks a courtesy which he would not reciprocate." He was mistaken about the ordination. Every priest is ordained by the laying on of hands by Presbyters as well as by the Bishop.—The modern version of "Un-easy lies the head that wears a crown," should be, "Uninsured is the head," &c. The Insurance companies of Italy decline to write \$600,000 for King Humbert on account of the extra hazard of the risk. In Russia, also, rates for royal insurance, are doubtless too high to be entertained by the Czar.—A London reviewer took down Mr. John Morley, who had insisted in printing "God" as "god" throughout one of his books. The reviewer was equally careful in the frequent mention of Mr. Morley's name to have it appear as "mr. john morley."—The Chautauqua Lake picnic is a wonderful institution. They have stereopticons, and museums, and Holy Land relics, and shows and speeches of unending variety. One of the speakers, at the last session, insisted that the garden of Eden was now under the waters of the Indian Ocean, while another insisted that it was anchored to the North

Pole.—Mormon women in Utah vote the mormon ticket "straight." Is this an argument for female suffrage, or does it prove that women would, as a rule, vote as their husbands do?—The "Vatican Library," a series of books in the Roman interest, begins with a volume on "Hell." A Roman paper pronounces it "a perfect gem."—The Bishop of Durham, in a recent charge says: "Never since the earliest days of Christianity has any Church exhibited greater signs of active, healthy, vigorous life. It is the manifoldness of the developments which arrests and compels our attention. The Bishop of Tennessee in a recent speech declared there had not been in the Church such an awaking to spiritual life and progress since the Day of Pentecost, as was seen in the Church of England in our day."

A confession of the evil of sectarianism is frequently made by the appointment of conventions for the purpose of finding a basis of unity. Such a meeting is to be held during the present season at Springfield, Mass. It is not to be imagined that it will accomplish anything, and if it did there would be only a temporary suspension of hostilities. The sects are founded on opinions, and to harmonize opinions is impossible. If all would agree to disagree in matters of opinion, within a limit compatible with established facts, the union might be accomplished. The essential facts are set forth in the Apostle's Creed, and the Body by which the record of these facts has been handed down, is the historic Church. In England and in this country the "Episcopal" Church is the historic Church. Unless this Church can be proven to be apostate, there is no reason why the sects should not return to the Communion which they left.

The Rev. Dr. Huntington announces that the subscription list for the "Book Annexed" is now closed.

### The American Church Review.

Has the Time Come to Revise the Thirty-nine Articles. By John Brooks Leavitt, Esq., August, 1883. To the Editor of the Living Church:

A Church Review is supposed to be many sided in its Papers, yet it seems scarcely true to the motto, "Defensio Scripturarum, Unitas Ecclesiae, Diffusio Christianitatis," when it opens its pages to very unchurchly sentiment, with not the slightest caveat. Some secular magazines have printed papers of decided attack on the Christian religion; but they have printed side by side, or in the succeeding number, an apology for the faith, and thus have been just to both sides.

Our first objection to the article before us is, its flippant, irreverent tone. We presume the writer is a Churchman, but he has not learned the reverent tone the Church teaches her children. He evidently aims to make his point by a sally of wit or ridicule.

The whole drift of the paper is, that the Creed is to be adjusted by the wisdom of the age, and its "scientific discoveries." The Articles should be revised because this nineteenth century is too enlightened to read God's word as it was read when they were drawn up. The opening sentence of the paper is the key note. "The result of the scientific investigation of the last fifty years, and the present tendency to greater liberality in Church thought, may well cause us to turn our attention to the Articles of our faith established long ago." "The long ago," is very emphatic. The "scientific discovery," "evolution," in our author's view, is to be the grand factor in revision.

"The aptest illustration that theology is a growth," is the very singular information, that "one hundred years ago, nay less, fifty years ago, or even twenty-five, it seems to have been the generally accepted belief that the self same body which was deposited in the earth rose again." When the churches repeated in the Creed, "I believe in the resurrection of the body," the meaning intended was, "the very body of flesh and bones that was buried, the risen body presenting the same appearance in feature, lineament, expression, as the deposited body." In this the result of the writer's careful study of theology, not very "long ago?" Whose memory confirms this preaching of the Resurrection?

The Articles brought under examination to prove the need of revision are, iii., vi.,

ix., x., xvii., xxiii. We can only glance at a few of the hints for revision.

Art. III. "There is no need" for this article, because as the Church allows the use of the Nicene Creed, which makes no affirmation of the descent into Hell, it need not, "be believed that he went down into Hell." We would inquire, whether our profound layman ever heard sponsors, or the candidate of riper years, inquired of, "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles', or in the Nicene Creed?" To remove the stupid blunder of the Article, "the scientific phraseology, He departed into the invisible world, might be adopted."

Art. vi. One quotation will suffice: "It might be suggested, very humbly, (?) whether if Art vi. is ever revised, it would not be as well to put the "Song of Solomon among the three books—say next to the story of Susanna and the Elders."

Art. ix. "It may not be too soon to question the correctness of the phrase," "whereby man is very far gone from original righteousness," "inasmuch as according to recent theological reasoning, he never had any."

Art. xxiii. Here our writer for a layman certainly exhibits a very remarkable knowledge of clerical conscience. "Why the very Presbyter, who presents the candidates and answers that he thinks them to be fit, will often have a slight mental reservation in the form of a prayer, that John Doe as he grows older may grow in grace; that Richard Doe may not be light-minded, and may learn not to care so much for tennis." The argument attempted here is, that the article is false to facts—that ordination is something very different from what the Article describes.

In this connection we are treated to the information: "The clergyman is no longer, except in isolated cases, the leader of his congregation in its thought or his work. The lead he follows."

To close, we regret that this paper has found place in the Review. We have felt that the Church should have its Review, and have welcomed the present enterprise, but the Review we want must be the "fellow helper of the truth." It allows in its pages the advocacy of error, it must not carry a Church authority for its expression. Let the Church Review be true to its motto, and it will have the support on which it may rely.

Since writing the above we have read in the September issue, "Assistant Bishops, by the Rev. J. H. Hopkins, D. D." We are not surprised at this paper as written by Dr. Hopkins; but we did not suppose he could command the pages of a Church Review to charge trickery and falsehood on two living Prelates, and on a Bishop who has entered into his rest. G. D. G.

### CHURCH OPINION.

Standard of the Cross.

THE PROPOSED PRAYER BOOK.—So many are the excellent suggestions of the Committee that every one who examines the "Book Annexed" will feel that the Church is already the richer for their work; it is not possible that every good thing proposed should be rejected. For ourselves, we are ready to advocate the adoption of the report entire rather than risk its entire rejection or very material modification. There are of course, some things that might be regarded as superfluous; some wants still unsatisfied; some expressions, perhaps, not quite as musical to the ear as the general character of our Liturgy leads one to expect. But they who can reverence the Prayer Book without idolizing it are fully aware that it has never been beyond criticism, and do not expect it to be. If we can add to it and alter it for the better, without diluting its general strength or impairing its beauty, we need not hesitate to do so.

Southern Churchman.

PRAYER FOR THE PRESIDENT.—It is useless to say, that some of the changes are not according to our mind. We refer to one; instead of omitting the prayer for "the President of the United States" by that title, they have added another in the Litany. We wonder the Church does not see the propriety of praying for rulers, without specifying their titles. Is this book of ours, to guarantee the perpetuity, not only of the United States and each State, but that its ruler shall be always called "President" or "Governor?" The Episcopal Church in this country was well nigh destroyed during the war of the Revolution, only because its ministers were forced by the book, to pray for the king. Had the prayer been for "rulers," there would have been no difficulty. So during the war between the States; it was not prayer merely; the use of the prayer was a test of loyalty. Why should the Church of God, in this world of change, guarantee the perpetuity either of the States or of the United States, by praying for the "President of the United States" or "the Governor of this State?" Let us pray for our rulers with all hearty good will; but for the sake

of truth and goodness and quietness, let us not undertake in our religious service, to insure that which cannot be perpetual and thus bring ourselves into trouble sooner or later. We would not, just for the sake of this change, turn the Book of Common Prayer inside out; or even give the Church the trouble of the change. But now that a committee is appointed to indicate changes that are desirable, they have absolutely increased one difficulty; given us two prayers instead of one for the President of the United States, when they ought to have omitted all reference to rulers by their titles, and prayed simply for rulers.

N. Y. Times.

A GOOD CHOICE.—Bishops do not as a rule run in families. If they did the inheritance would confute an ancient and widely received tradition touching the clerical tendencies of the sons of the clergy. The election of Dr. Henry C. Potter, of Grace Church, to be Assistant Bishop of the Diocese of New York is a striking exception to the rule, since it elevates to the episcopate the son of one Bishop and the nephew of another. The "claims" of Dr. Potter, however, are not ancestral, but personal, and consist of the zeal, energy and success with which he has administered the affairs of an important parish. He has not only extended the usefulness of Grace Church but has infused into its work much more of vitality than it had when he became its Rector. It may be supposed that it was his success in the affairs of a parish that determined his election to the supervision of a diocese which obviously needs a "business Bishop." Dr. Potter has never been a partisan of either of the factions which to some extent divide the Episcopal Church, and it may be confidently expected that under his administration the Church will bear a still larger part than it has borne heretofore in the charitable work of New York.

Churchman.

THE OPEN LETTER.—Rev. Dr. Ewer has published a graceful letter explaining the position of those with whom he "symbolizes," by which is meant the "Catholics" or "Ritualists." By far the greater portion of it is occupied with statements of doctrines and positions which are not peculiar to them, but are held in general by Churchmen. In this respect the letter is another proof of how wide is the common ground in the Church, or among Churchmen.

### Personal Mention.

During the session of the General Convention, the address of the Bishop of Illinois will be 2005 De Lancy Place, Philadelphia.

The Rev. Irving McElroy, Rector of Rouses Point, and Missionary at Champlain, Diocese of Albany, has resigned his charge after a Rectorship of nearly six years, and has accepted the position of first assistant in the Parish of the Epiphany, Washington, D. C.

The Rev. Joseph R. Gray, late Rector of Trinity Church, Nashville, Tenn., has accepted a call to the Rectorship of Trinity Church, Gainesville, Fla.; please address accordingly.

The Rev. H. L. Gamble has taken charge of Christ Church, Glenview, Minn., with adjacent missions, and may be addressed accordingly.

The Rev. John Davis has resigned St. Matthew's Church, Dallas, Texas, and accepted the Rectorship of Christ Church, Lexington, Mo., to take effect October 1st.

The address of the Rev. J. H. Edwards is changed from DeKalb to Rochelle, Ill.

### To Correspondents.

CHURCH LOTTERIES.—We doubt if there is any occasion to argue with our people against "Church Lotteries." So far as we are informed, this objectionable feature is not found in entertainments given by our young people for raising money for Church purposes.

[C. K. N.—The recommendation of the Committee on the Prayer Book will doubtless settle the question as to the use of the Lord's Prayer in the Communion Office. Your position is correct and the use you advocate will doubtless prevail. We have not space to spare for the discussion at present.

GOD'S ANGELS: THE PRINCE OF THE NIXES.—Declined with thanks.

### Married.

JACKSON—FAIRCHILD.—At St. Peter's Church, Cazenovia, N. Y., Thursday, Sep. 20, by the Rt. Rev. Bishop of Central New York, assisted by Rev. Frank L. Norton, Dean of All Saints Cathedral, Albany, the Rev. Townsend Glover Jackson to Sophia Childs, daughter of Sidney T. Fairchild, of Cazenovia.

### Miscellaneous.

SOCIETY FOR THE INCREASE OF THE MINISTRY.—Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

CLERGYMAN'S RETIRING FUND SOCIETY.—The Annual Meeting will be held in St. Matthew's Rectory, Jersey City, N. J., on Thursday, Oct. 18th, 1883, at 3 o'clock, P. M.

Wm. Welles HOLLEY, Sec'y. Hackensack, N. J., Sept. 24, 1883.

The only complete daily report of the General Convention of the Protestant Episcopal Church will be published in the Philadelphia Inquirer, a daily morning double sheet newspaper, and mailed to subscribers for 50 cents a month free of postage. A year's subscription will comprise the proceedings of the convention until adjournment. Address W. W. Harding, Publisher of the Inquirer, Inquirer Building, Philadelphia, Penna.

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REVERIES OF A BACHELOR. By Ik Marvel. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

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HOT PLOWSHARES. A Novel. By Albion W. Tourgée, author of "A Fool's Errand." New York: Fords, Howard & Hulbert; Chicago: Jansen, McClurg & Co. Price \$1.50.

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A SEA QUEEN. By W. Clark Russell. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

Mr. Russell excels in stories of sea-faring life. In the present volume the characters are drawn with life and spirit. Although writing again of the sea-board and ship life Mr. Russell has not repeated himself. The picture of life in the old seaport town of Newcastle is charming. The story gains much by its autobiographical form. It is well printed and bound.

THE PRIEST AND THE MAN. By Wm. Wilberforce Newton. Boston: Cupples, Upham & Co.

Mr. Newton's first attempt at a novel has reached the second edition. Lacking many of the typical features of a novel, the book is pleasantly written. The main facts of the two eventful lives are given with historic accuracy. Where history fails, fancy completes. Mr. Newton may be congratulated upon the production of so valuable a book.

TWIXT WAVE AND SKY. By Frances E. Wadleigh. New York: The Author's Publishing Company.

The would-be author has attempted a story chiefly of New England life without much success. Evidently she has little acquaintance with the class of people whom she introduces into her "novel." Paper, type and binding are all that can be desired.

THICKER THAN WATER. A Novel. By James Payn. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.00.

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TIMES OF BATTLE AND OF REST. By Z. Topelius. Chicago: Jansen, McClurg & Co. Price \$1.25.

This is the second of the series of Swedish romances, of which the first, The Times of Gustaf Adolf, was so well received. That the second is not as interesting as the first seems to be not the fault of the author but of his subject—the times of Charles Gustaf and of Charles XI. It is, however, well worth reading, were it only as a preparation for the third "cycle" which is soon to appear—The Times of Charles XII.

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This is a series of meditations on the subject of prayer, chiefly based upon the several petitions of the Pater Noster. There is a tone of religiosity all the way through, but no very clear thinking. One phase of the writer's mind is indicated in his passage: "I cannot give an unreserved ac-

ceptance to a revelation, simply because a council of bishops declares it a revelation, or because a pious grandmother died accepting it. We are to search, scrutinize, accept or reject, and stand or fall as individuals by our exercise of judgment."

The October Century is the concluding number of the Century year, and of the twenty-sixth volume of the magazine. Illustrated articles and critical biographical papers give a popular look to the number. The portrait of Longfellow which accompanies Edmund C. Stedman's admirable essay on the poet, is thought to be one of the best of the Century series of frontispieces. With popular force and knowledge, Professor George P. Fisher, of Yale, reviews the position held in religious thought and history by "Martin Luther, after Four Hundred Years." With it is printed a copy of Lucas Cranach's wood-cut portrait, made in 1546. Richard Grant White's "Old New York and its Houses" is one of the most interesting among the illustrated articles. William H. Riding's interesting jaunt about London, "In the footsteps of Thackeray," describes and illustrates houses and scenes described in Thackeray's novels. H. H. contributes an illustrated paper on the "Outdoor Industries of California," and George Bird Grinnell has a practical sportsman's paper on "Snipe shooting." Austin Dobson follows his important paper on the engraver Thomas Bewick (the September Century, 1882) with a sketch of "The Pupils of Thomas Bewick," illustrating the text with copies of the best engravings of Harvey, Nesbitt, Clennell, Jackson, Landells, and Hole. W. J. Stillman's "Characteristics of London," and the paper of an anonymous "Foreigner in Florence," succeed in making travel picturesque without the aid of pictures. "Bread-winners," the anonymous novel, is attracting much attention. Mr. Howells brings "A Woman's Reason" to an effective conclusion. "Through Water-spout and Typhoon," by James G. Wait, is a story of the tropical seas, of graphic and realistic power. "Topics of the time" is able and interesting. The editor says: "The magazine enters upon its fourteenth annual 'fall campaign,' with a circulation and an audience numbering thousands beyond those of the last or of any former year in its history."

St. Nicholas for October, though the last number of the present volume, is by no means the least in respect to the quality of its contents, and opens with a beautiful poem by Philip Bourke Marston, entitled "Summer Changes," which is followed by the second part of Louisa M. Alcott's charming child story, "Little Pyramus and Thisbe." All big and little people who are fond of pets will read with interest about a big and a little pet of which John R. Coryell writes. They are respectively an elephant seal which was once tamed by a sailor, and which was the "Largest Pet in the World," and a Breton "Midget Sheep," so small as to hide behind a bucket. There is also an entertaining chapter on army pets in Harry M. Kieffer's "Recollections of a Drummer-boy," together with an amusing anecdote of how General Grant once had to go thirsty. A bright account of a "Kitchen Garden School" is given in a letter written by one of its little pupils, and there is an "Art and Artists" paper on Rembrandt, illustrated with reproductions of his etchings. The two popular Serials, "The Tinkham Brothers' Tide-Mill," by J. T. Trowbridge, and "Swept Away," by Edward S. Ellis, are brought to eminently satisfactory conclusions.

The Catholic Family Annual for 1884 is very neatly gotten up, and reflects great credit on its publishers, the Catholic Publication Society of New York. Price 25 cents. Illustrated.

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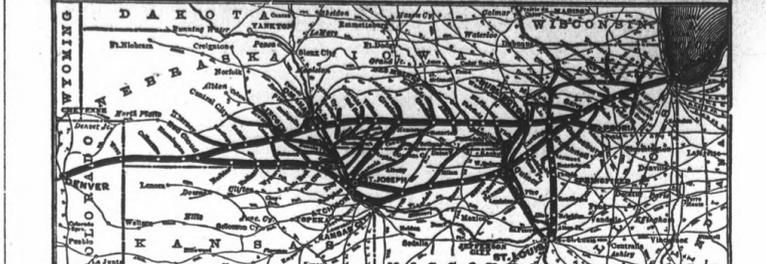
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Calendar.

October, 1883.

- 7. 20th Sunday after Trinity. Green.
- 14. 21st Sunday after Trinity. Green.
- 18. St. Luke, Evangelist. Red.
- 21. 22d Sunday after Trinity. Green.
- 28. St. Simon and St. Jude. Red.
- 23d Sunday after Trinity.

The Earth in its Vigor.

London Times.

The moon is dead. It has not life enough left to ooze forth the tiniest mud volcano or spurt out the feeblest geyser. No throbbing reaches its surface, and not the faintest rumble is ever echoed from its jagged mountain sides. No earthquake wave can ever sweep its island shores, for earthquakes there are things of the almost infinite past, and the last drop of water quitted the surface of our planet eons ago. Its very atmosphere has deserted it, and if, indeed, there were a "man in the moon," he could never hear the sound of his own voice. But if by some means this mythical man could have witnessed the "Ischia disaster" and the "Java catastrophe," how he would have longed that any such manifestations of life were possible on his lifeless planet. That occurrences like these referred to are calamities everyone must admit, and some may be apt to maintain that man's arrival in his earthly home has been premature, and that "providence" would have acted more wisely and humanely had he postponed man's advent on the scene until the "internal fires" had exhausted themselves. But when that happens, geologists tell us, we may look upon it as the beginning of the end. Not even the 800 deg. heat of the sun which beats upon every part of the moon for a fortnight at a time is able to rouse within its bosom the faintest sign of life. There is evidence enough to show that at one period its volcanic activity must have been of the most stupendous kind, far exceeding anything ever witnessed on its mother earth. But that has gone with its water and its atmosphere, and taken with it all possibility of life. We are told that our existing volcanoes, and geysers, and mud-holes are but the dying remains of what at the time must have been a volcanic activity almost universal. Instead of spasmodic eruptions at a few isolated spots, we had a constant outpour of volcanic matter from wide fissures extending across the earth's surface for many miles. That the earth has not yet, however, entirely lost its vigor is evident from the Java outburst, which is the most stupendous phenomenon of the kind on record. So long as the old earth is equal to efforts of this kind we need not mind its latter end. When the blood leaves the cold extremities and the heart has not vigor enough to send it to the surface, the end is not far off; and when volcanic and earthquake manifestations cease from off the face of the earth, the end may be within almost measurable distance. Much of its ocean water will have been absorbed by the underlying rocks, and the atmosphere may be rarer and less life-giving than it is now; by and by, with the last ray of internal heat, the last drop of water, and last particle of air, all life will have vanished, and a dead earth will shine upon a dead moon. So long, then, as the mother of us all has any vigor left, we must expect her to manifest it occasionally as she has done recently at Ischia and Java; so that, lamentable and regrettable as has been the loss of life at these places, the catastrophes are not entirely without their bright side. Only when the earth is as dead as the moon will such catastrophes become impossible.

Geologists and seismologists know pretty well the lines along which these manifestations of the earth's vigor are likely to occur, lines of weakness they call them, but in view of the above considerations we might call them, rather lines of vigor. Perhaps when they know still more they may be able to tell their fellows what places to avoid in planting their settlements and building their houses. But it is doubtful if such telling would be of much avail. After the most destructive outbursts of Etna and Vesuvius the decimated inhabitants have crept back to their old locations, rebuilt their huts, and planted their vines heedless of the terrible lesson. Already has building begun again even in shattered Ischia, and if the proper kind of wooden house be used possibly the next shaking the island gets may lead to fewer calamities.

We have said that the Java outburst is the most stupendous on record. An island has been shattered and sunk and sixteen others have raised their heads above the surrounding waters. Some hundred thousand people have been sacrificed to their mother's anger, buried beneath volcanic debris, or swept off the face of the land by the volcanic wave. The floor of the ocean over a wide area to the southeast of Sumatra has been raised in a plain above the waters, and the effects of the general upheaval have been felt as far as the American coast of the Pacific.

There can be little doubt that the wave which was felt along the west coast of North America was propagated across the Pacific from the Java out-break. All underneath the island we know must be the seat of the most energetic volcanic activity, and there can be little doubt that the ocean floor must have been subject to a sudden upheaval over many miles, giving rise to an oceanic disturbance that has spread across the Pacific, and was doubtless felt all around Australia and New Zealand. As we have already pointed out, the last great manifestation of this kind, on May 10th, 1877, had its origin on the Peruvian coast, whence a wave was propagated on to the Sandwich Islands, on one side, and to New Zealand and Australia on the other. Still more dreadful and widespread were the results of the earth-throe in the neighborhood of the Pacific coast on August 13-14 1868. On that

occasion, 20 minutes after an earthquake shock was felt at Arica, Peru, an enormous wave, 50 ft. high, swept in over the shore. This wave travelled southwards, sweeping the coast as far as Valdivia, which it reached in five hours. Northwards it travelled also, and some hours later reached San Pedro, in Lower California, as a wave 63 ft. in height. Before that, seven hours, indeed, after it was felt at Arica, the wave touched the Sandwich Islands, and rose and fell in such a manner all round the islands that it seemed as if they themselves were actually in motion. About the same time, the Marquesas Islands felt the force of the shock, and later still Yokohama, in Japan, was reached by the roll of waters. It took the wave ten hours to make New Zealand, and at intervals for hours the shores of the colony were charged by successive sweeps; while it was nearly 14 hours before it was first detected on the Australian coast. Not less potent can have been the upheaval in the waters around Java; and when full details reach us it will be found that its influences have been of less widespread. Volcanic debris have been found all over the bed of the ocean; and although some of it, doubtless, has been contributed by the volcanoes of the land, much of it may come from volcanic outlines deep down below the waters. The earth, as Mr. George Darwin tells us, is never at rest; it is in a constant state of tremor, and absolute steadiness is unattainable. There can be little doubt, also, that there are volcanic outbursts and earthquake upheavals which are either never known to us at all or only by their remote results in such form as earthquake waves propagated over the ocean. Professor Milne, of Japan, we believe, goes even further than Mr. George Darwin, and maintains that in the West Pacific, at least, the earth below the surface is honey-combed with cavities, and that earthquakes there are of almost momentary occurrence. A delicate seismometer is agitated when to human sensation not the smallest sign of earthquake is evident.

All these are signs that, old as our earth is, she is still full of vigor; though 100,000 lives is a terrible price to pay for the assurance that she is still alive. It is some 400 years since any equally powerful evidence of the forces of nature was afforded in Europe, when, in the 15th century what is now known as Monte Nuovo was thrown up in a night's time to a height of over 400 ft.

Correspondence from Mexico.

To the Editor of the Living Church:

Probably the information furnished at this time, as in previous articles, may be to a considerable extent simply a corroboration of what has come through other channels, giving the facts a more extensive circulation. Ordinations in the Mexican Branch are performed by the Bishop consecrated for it, without examination of the candidates and with undue haste—this to such an extent in one instance, that the candidate on arriving at the Capital in obedience to a summons, about the time for the Ordination Service, was informed then that he had been sent for to be ordained. To this he submitted.

As to Sacramental Offices approved by the Mexican Commission for the Mexican Church and of which their being in use has been positively asserted: (1) That for Holy Baptism was printed, but, up to February of the present year, had not been used in the Mexican Church; probably it has not been put in use to this day. (2) The printed pamphlet, which is the translation of an Office approved for the celebration of the Holy Communion, is used; but the actual Service, as performed in the church of San Francisco, differs considerably from the Office.

In the church of San Francisco the consecrated elements are administered to children as young as seven years, and to persons known as evil livers in the community and the Church; not only lay people, but clergymen, absent themselves from the Lord's Supper on this account.

It is a great mistake to say that clerical functions are in the Mexican Branch restricted to those duly ordained. Robbed laymen have preached, even in the Cathedral, as lately as January of the present year. Some time previous to the ordination of Mr. Carrion, missionary in charge of the Nopala district, more than seventy baptisms are reported at one time in the *Spirit of Missions*.

The Girls' Orphanage in Independencia St., (mentioned in a previous article) was in operation a few days after a lady, who had called to resign her important position, was induced to withdraw her resignation by the positive assurance that there was no intention of starting another Orphanage. Two female Orphanages in the same city, within half a mile of each other, carried on by a Church always bewailing its poverty! The second was not started on account of any fault found with the internal management of the first. The only assignable reason for its existence was, that there must be girls to swell the numbers at every service in the Cathedral, and the lady in charge of the first Orphanage decidedly objected to have her girls on the streets, exposed to all sorts of dangers, two or three times a day for that purpose. Church-going has been a great thing in the "Branch;" it has been a sure way of getting into favor. There were every week day two services, morning and afternoon; on Wednesday and Friday an additional one in the evening; all these were long services with preaching. The theological students and orphanage boys used to leave the house (about four blocks from the church) shortly after 8 A. M. and did not return until 9:45, 10 o'clock, or later; in the afternoon, at 4:15, returning at 6, or later; besides this, on Wednesday and Friday at 7:15 P. M., returning at 9:30 or later. Sunday three long services, 11 A. M., and 7:30 P. M. And now let us enquire, what

sort of Service were they engaged in on all these occasions? That contained in a little pamphlet of a few pages, of which the clergy have long been weary, and have asked and sought for improvement in vain; this apparently sacred thing has been unchanged for ten years.

And in this connection let it be stated that the enthusiasm in the "Branch" of late years in the City of Mexico, as well as its influence in that city have been very much exaggerated. On account of the peculiar management of its affairs, it has failed to command the respect which the Presbyterian and Methodist Missions have. The church of San José de Gracia might as well have been closed about two years ago. It was closed during a portion of last year to prevent the protesting clergy from worshipping there; these had to avail themselves of the places of worship of the Presbyterians and Methodists, which were gladly lent to them for their peculiar Services.

And how about the congregations in San Francisco, the "fine old building" whose "protecting shadow" has been so unduly magnified? Deduct the children of the Orphanages, employés and other dependants, who must go to church, and what have we left? A general average which may be generously estimated at seventy. Visit the places of worship of the Methodists and Presbyterians (as the undersigned began to do when he felt the necessity of seeing for himself, having written much which was based on false reports); and you will find in either a larger average of numbers, as well as of apparent intelligence and superiority, than what is found in San Francisco.

Undue stress is placed in their application to the Mexican Branch, on the words "national," "independent," and "church." It is not as national, nor as independent and churchly (if order, system, reverence, and regard for the ministry, are included in the last adjective) as the Presbyterian and Methodist Missions. There are larger numbers of those originally connected with the religious reform movement, among Presbyterians and Methodists than in the "Branch." Ministers are more sure of respect, and of their salaries among Methodists and Presbyterians, although the Superintendents are "Yankees," than in the "Branch." The only men who have had any real power in the "Branch" for years are foreigners; two by birth, and one by citizenship. There is more of system, order, reverence and regard for the ministry in the Missions than in the "Branch."

In this connection also, something might be said about expenditure in its relation to the work accomplished. Either the Presbyterian or Methodist Mission in Mexico embraces as large a territory at least, and better occupied, has a larger membership, better institutions and more suitable buildings for church and other purposes than the "Branch." Each of these Missions receives no more for current expenses than the "Branch" has been receiving for several years as the writer of this has been assured by their respective Treasurers.

Finally, it is a great mistake to suppose, as so many do in our Church, and as has been positively asserted in some quarters, that the Mexican religious reform had decided tendencies towards an Episcopal Church. The Rev. Mr. Riley did not go to Mexico at the solicitation of any one connected, either officially or religiously with the reform movement; he did not go to Mexico as an Episcopal clergyman, and for months after his arrival there he avoided appearing or being known as such. He was sent to Mexico by the "American and Foreign Christian Union," and at the solicitation of one who "spoke of a few natives meeting for prayer and Bible reading," and who "himself was not one of them." Of letters of the Rev. Mr. Riley [the quotations are from an official manuscript], there are "more than one" in which he intimates that any movement towards denominationalism (in the sense of this word as used by what are called non-sectarian bodies, such as the A. & F. C. U.) would be hurtful to the progress of the work. The religious reform movement in Mexico was flourishing before the Mexican Branch with all its churchly pretensions was born, and it is not likely to "sink into oblivion among its ruins," and it will be discovered by whomsoever carefully and honestly investigates, that the ruin has not been wrought "by the low intrigues of unprincipled men" outside of the "Branch."

C. E. BUTLER.

Worthington, Ohio, Sept. 22, 1883.

Under the title of "Awful Influence of a Money Box," the *Globe* relates the following: "One of Her Majesty's Inspectors of Schools, in his report of the examinations held by him in Denbigh and Flint, touched upon the subject of the promotion of habits of thrift among children in elementary schools. He must candidly confess, he says, that he is a thorough unbeliever in the desirability of such habits for children, and he cites one awful instance of excessive development which certainly, to say the least of it, puts such habits in anything but an amiable light. A little fellow, he says—and he vouches for the truth of the story—was encouraged by his parents to hoard up his pennies. He did so, and improved so much upon their advice that in imitation of the object of Aesop's sarcastic scorn, he ardently wished to get at the source from which the pennies flowed, which, we suppose, is the learned gentleman's way of alluding to the fable of the goose and the golden eggs. 'Dada,' said the precocious little villain, 'I wish you were dead,' and before the astonished mother could put in a word, he continued, 'and you, too, mamma.' 'Why?' of course, the parents wished to know. 'Because,' was the reply, 'I could get all your money then.' That lad's habits of thrift, says the inspector, have suddenly been discontinued, and if such frightful results were very commonly to follow upon the setting up of a money-box by the junior members of a family, and every one of them should develop into

mercenary little wretch, eagerly on the look out for symptoms of parental dissolution, most parents would prefer to do as this gentleman does—recommend all children to spend their pennies as good children should spend them."

Church Work.

Illinois.—A meeting of the North Eastern Deanery, at which twelve of the clergy were present, was held in St. John's parish, Dundee, on Monday and Tuesday, the 24th and 25th September. On the former day Evening Prayer was said in St. John's Church, and was followed by three addresses, of which the first was made by the Rev. Stephen H. Green, of Elgin, his subject being—"The Relation of the Parish to the Church," or "Parochial Selfishness." The Rev. Dr. Morrison, of Wheaton, followed, taking as his theme—"Punctuality," the importance of which he dwelt upon in its relations to both clergy and laity. Dean Locke delivered the third address, having reference to the Influence of Externals in Religion. The above Service was well attended by the parishioners, and the music was particularly well rendered. The vested clergy entered the church in due order during the singing of a Processional hymn.

On the following morning at 7 o'clock, the Holy Communion was celebrated, Canon Street being celebrant, assisted by the Rev. Arthur Ritchie, of Chicago. At 10 o'clock there was a second Celebration, at which the Dean officiated, assisted by the Rev. Edward Ritchie, Rector of the parish. The Rev. Henry G. Perry, of Chicago, then occupied an hour and ten minutes in the delivery of an Essay which gave evidence of much study and research, upon "The Intermediate State." The lay portion of the congregation having dispersed, the clergy present were called to order for the usual business meeting, in the course of which the interests of mission work within the limits of the Deanery were discussed. There was also a good deal of conversation upon Mr. Perry's Essay, and upon kindred subjects. The Dean reminded the brethren of the annual meeting of the Deanery, to be held in Grace Church Chapel on the first Monday after All Saints' Day, which will fall this year on Nov. 5th. With his usual hospitality he extended to the clergy a cordial invitation to lunch at his house on the same occasion.

With this meeting the formal proceedings of the day came to a close; the clergy however enjoyed much social intercourse during the interval between its adjournment and the hour for the departure of the train. At half past one, an elegant and substantial repast awaited them at the Rector's residence; several of the principal members of the parish also forming a part of the company, and many ladies kindly rendering their assistance. The citizens of the town were profuse in their hospitality to the visiting clergy, who will not soon forget their visit to Dundee. The weather was fine, although as might be expected at this season of the year, rather cool. The town is beautifully situated on the Fox River, and is girt round with well-wooded hills and fertile pastures. From this point alone in the Valley of the Fox River, 6,400 gallons of milk are daily shipped by train to Chicago, and if water becomes a constituent part of it, it is not until after it has reached its destination; at least that is what the residents say. There are two creameries also at this place that receive every day of the year, from 15,000 to 20,000 pounds of milk, which is manufactured into butter and cheese.

Much to the regret of the Church people of Dundee, the Rev. Edward Ritchie, who has been their faithful pastor for the last two years, is about to leave them; he having received and accepted an invitation to take charge of a parish in New Jersey. Both he and his most estimable mother will be sadly missed in the parish.

The Eighteenth Convocation of the Northern Deanery of the Diocese met in St. Paul's Church, Dekalb, Monday and Tuesday Sept. 24th, and 25th. There were present during the session the Bishop, and the Revs. R. F. Sweet, Dean of the Deanery, William Elmer of Sycamore, N. W. Heermans of Amboy, and J. H. Edwards, Minister in charge of the parish.

The first service was held on Monday evening. After evening Prayer, Rev. N. W. Heermans preached the Sermon, his subject being "The Kingdom of God," after which Rev. R. F. Sweet presented and read a paper on "Symbolisms, their use and place in the Church." Next Morning, Morning Prayer was said at 9 o'clock. At 10 o'clock the Rev. J. H. Edwards, Deacon, was advanced to the holy office of the Priesthood. The Bishop preached the Sermon, taking for his text I. Cor. ix. 16. "Yea, Woe is me if I preach not the Gospel," showing in strong and forcible terms that the modern idea of the gospel, was not the gospel which St. Paul preached, but that the term was a much larger one, and included, not only preaching but also the Church, the Ministry, the Sacraments, and also the lives of good and consistent Christians. The Litany was then said by the Rev. N. W. Heermans, and the Ante Communion by the Rev. William Elmer; after which the Bishop, with the Priests present, who also laid their hands upon the head of the Candidate, ordained him to the office and work of Priest in the Church of God. Immediately after the ordination and before the newly ordained priest had taken his seat, a beautiful incident occurred, one which was at the same time every solemn and appropriate. The friends of the Candidate, in St. Luke's Church Dixon, Illinois, his former home, had sent a present consisting of the sacred vessels for private use, in the communion of the sick. At this point of the service the Bishop, on behalf of friends, in touching and beautiful language, presented the same, showing the use and symbolic meaning of each vessel separately. After the ordination, the Holy Communion was administered. Dean Sweet acting as celebrant, and many of the congregation partaking.

A business meeting of the chapter was held in the afternoon, when missionary reports of the various points in the Deanery were made and commented upon.

The evening session closed this successful and interesting meeting of the chapter. After Evening Prayer, an address was made by the Rev. Mr. Elmer, of Sycamore, upon the relation of the parish to the priest. There ought to have been a thousand people present to have heard this subject so ably discussed. After this the Dean closed the session with a few practical remarks, and thanking the people for their kind hospitality and good will. It was decided to hold the next chapter of the Deanery at Freeport, January 8, 9, 1884.

Work has been resumed on All Saint's Church, Ravenswood. A sum of \$20,000 is now being expended in erecting a fine clergy and choir house in connection with the Cathedral. Stone and brick are the materials used. The Bishop visited St. Paul's Church, Savannah, on September 18. This parish is prospering under the care of the Rev. R. F. Sweet. A fine lot has been purchased on which a new church will be erected. On September 19, he confirmed 12 in Zion Church, Freeport, and on the 20th, 2 in St. Barnabas' Church, Warren; all these churches are in charge of Mr. Sweet, and the candidates were presented by him.

On September 21st, the Bishop confirmed 3 in St. Paul's Church, El Paso, on the 23rd, 8 in St. Luke's Church, Dixon; and on the 24th, 3 in St. Stephens' Church, Rochelle. He was prevented from visiting Grand Detour by a very violent storm.

Nebraska.—The Bishop has asked the Rev. Dr. Oliver to become the general missionary of the Diocese, to visit all vacant parishes and hold services as often as he can, also to visit towns where there are no parishes, and organize missions. This appointment will be recognized as an excellent one, as the experience and wisdom of the good Doctor, joined with his genial and affable qualities will make him a useful and successful general missionary. Moreover, it is an appointment that will not require much draft upon the missionary fund of the Diocese as his salary will be provided for from another fund. His expenses only must be paid and these should be met in a great measure by the parishes and missions that he visits. The proper title for such an office should be Archdeacon; we therefore lift our hat this morning to our old friend under a new name, Rev. Robert W. Oliver, D.D., First Archdeacon of the Diocese of Nebraska.—*Church Guardian*.

Tennessee.—The Rev. A. B. Anderson, (colored) who was ordained by Bishop Quintard to the diaconate on September 10th, at the church of the Advent, Nashville, will continue to reside at Cumberland Farm, where he has been teaching for the past year, at the same time prosecuting his studies under the direction of Rev. A. B. Russell. He has been very successful as a teacher and bids fair to do efficient work as a missionary to his race.

Minnesota.—The Rev. Henry Langlois, of River Falls, Wisconsin, will move to Prescott in October. Prescott is beautifully situated at the junction of the St. Croix with the Mississippi river. Here Mr. Langlois has recently purchased from the Presbyterians for Church purposes, for the small sum of \$400, a large wooden edifice, and three lots eligibly situated. The building was erected some years ago by the Presbyterians for a place of worship, and by them used as such, until recently finding their society weakened from removals, they gave it up, and sold their building. At the time the purchase was made, the walls were slightly leaning, having been wrenched out of place by a recent wind storm, and in placing them back, the plastering was knocked down to some extent; otherwise the building is in good condition.

A chancel window will be put in; carpenters and plasterers are already at work on the interior, orders have been given for a chancel, rude screen and altar, with a robing room on one side, and seats for the choir on the other. The heavy walnut seats, belonging to the Church, go with the purchase, and every thing will soon be ready for consecration. It will be Calvary Mission. Mr. Langlois has had charge of Basswood Grove parish, and Point Douglas mission, since last spring. These are situated on the opposite side of St. Croix river from Prescott on the Minnesota side. Basswood Grove is an interesting rural parish, and Point Douglas is a small village, each having good Church buildings. These two places were founded by the late Dr. Brock, and his faithful band of co-workers. These three points will be Mr. Langlois' work for the future.

During a pastorate of four years at Hudson and River Falls, by faithful attention to his work, and wise measures, Mr. Langlois has revived the work at the latter place, which was considered quite hopeless when he took it. Here there is a beautiful brick church, and a fair congregation. At Hudson, three lots have been purchased, plans for a wooden church are made, the foundation laid and the lumber on the ground for the building. All this is paid for with an additional \$200 for the carpenter work on hand. But this exhausts the means of the mission. They need help to the amount of \$400. It is possible some lover of mission work seeing this may generously help this deserving mission.

At St. Joseph, a rural district, and at New Richmond, a small town, buildings erected for private school purposes, have been purchased, at a great loss to the builders, and moved upon Church lots, where they were more appropriately prepared for worship to Almighty God, to whom they have since been consecrated. The Rev. James Sildell, graduate of Nashotah, succeeds Mr. Langlois in this interesting work.

The Harvest Home was celebrated at Northfield (All Saints' Church) Sept. 22nd. The church, decorated with the fruits of the season, tastefully and artistically arranged, presented very beautiful appearance.

After the usual morning service and an interesting sermon by the Rector, the large audience, comprising most of the Church people of the parish, as well as the Sunday school, repaired to a hall, where an elegant and bountiful dinner was served by the ladies of the parish, to all present, including a number of guests from the various religious organizations of the city. Although there were no regular after dinner speeches the occasion was made one for the expression of good will and kindly wishes.

Illinois Province.—The work on St. Mary's School has been urged with all safe rapidity all the summer. During the last month in simultaneous operation have been the works of stone cutting, brick-laying, slating, iron cornice, lathing, plastering, painting, plumbing, steam heating, gas-fitting, grading, cisterns and wells, carpentry, stair building, frescoing, moving furniture, brick paving, &c. The building is in three distinct divisions, so that before the last is roofed, the part begun first is ready for occupancy. The school will re-open, if no accident prevents, on Oct. 17th, though there will still remain much to be done to get all the complicated works in perfect order. The plastering and walls will be perfectly dry, and as no paint is used in the interior finishing there will be no annoyance from that source. Steam has already been put on the entire circulation, and all gas, plumbing, and steam pipes have been tested. The number of pupils engaged is equal to that of former years, notwithstanding the lateness of the opening.

Albany.—Grace Church, Jonesville, celebrated the Harvest Home on Tuesday last. There was a large congregation. The decorations were very beautiful—in the Harvest colors of purple and crimson and gold, from fruit and berry and greens. The service was said by the Rector, Rev. Wm. H. Cook, assisted by the Rev. Jno. B. Hubbs, of Albany, Rev. Mr. Cook being the preacher.

After service a bountiful collation was provided in the parish house, and during the afternoon an address of welcome was made by the Rev. R. H. Barnes, of Hobart. Rev. Dr. De-la-field, of Ballston Spa, delivered the closing address.

Connecticut.—Rev. Storrs O. Seymour, of Litchfield, who has accepted a call to the rectorship of Trinity Church, Hartford, succeeding the late Rev. E. E. Johnson, graduated at Yale in 1857, and after entering the ministry was located successively at Milford, Pawtucket, and Norwich. From the latter place he went to his native town of Litchfield, where he has been

settled for a number of years past. He is a son of the late Chief Justice Origen S. Seymour, and a brother of Congressman Edward Seymour, of the Fourth district.

Massachusetts.—The commemoration of the tenth anniversary of the consecration of Bishop Paddock occurred on Wednesday the nineteenth of September. The Committee arranged for a Celebration of the Holy Communion at St. Paul's Church, Boston, at 10:30 A. M. on that day. At that time over a hundred clergy from all parts of the Diocese, surprised, entered the Church in procession, hymn 138 of the hymnal being the processional. The Bishop of the Diocese, the Bishop of Rhode Island, and the Bishop of Central Pennsylvania took seats in the chancel, also clergymen who were presbyters in the Diocese ten years ago. On the right of the Altar was the Bishop of Massachusetts and the Bishop of Central Pennsylvania, the Rev. Thomas S. Sales of Waltham, the Rev. Dr. Huntington of Worcester, the Rev. E. M. Gunther of Cambridge, the Rev. C. L. Hutchins of Medford. On the left of the altar was the Bishop of Rhode Island, the Rev. Dr. Hoppin of Cambridge, the Rev. Dr. Lambert of Charleston, the Rev. G. S. Converse of Boston, the Rev. Dr. Courtney, the rector of the parish, and the Rev. G. W. Shinn, of Newton. The Service was choral and the music rendered by the choir of St. Paul's Church. The anthem was the 59th Psalm 16, 17, verses: "I will sing of thy power and praise thy mercy." The offertory was for the beginning of a fund for a Diocesan Home in Boston. After the Address followed the Te Deum. The Recessional was hymn 171.

Bishop Paddock's address was interesting and well received. He reverted to the occasion of which this was the anniversary, spoke of the pleasant associations of the day, and laid before the clergy and laity assembled, some of the results of the work of the past ten years. The exhibit thus given of results probably exceeded the estimate of any one who listened to it. That the blessings of peace and quietness have rested on the Diocese has been very apparent. But the real gain and increase that have followed the united labors of the Bishop and his clergy and laity, needed something like a thorough review to bring it out clearly. The statistics given by the Bishop in this respect, described a very positive increase in many lines. Against 107 parishes and missions ten years ago there are now 144. Against 129 clergy ten years ago, there are now 172. The increase of sittings in the larger cities is very marked. If this gain is compared with the increase of population it would seem to have only kept pace with it. But here comes in the important consideration, that the increase of population has been largely that of foreigners, so that real gain is still fairly claimed. All this showing is very satisfactory. But this is to be supplemented by the fact that many of the smaller parishes and missions which existed ten years ago or rather, barely existed are now vigorous and thriving stations. Within ten years missions have developed into self-supporting parishes and have come to be a power in the Church instead of being a drag on it. The Church in Massachusetts is to-day a stronger Church than many of its friends have allowed themselves to suppose.

This address of Bishop Paddock's is to be immediately published when some of its statistics will be of general interest and value. After the celebration, the clergy and representatives of the parishes of the Diocese repaired to the Hotel Vendome, where a breakfast was had. The Bishops of Rhode Island presided. The Rev. Wm. R. Huntington, D. D., presented a congratulatory address to the Bishop of the Diocese signed that day by over 200 names of clergy and laity. Speeches were made by Rev. Mr. Fales, Rev. Mr. Finch, Rev. Dean Gray, Causten Brown, Esq., and others.

After this, in the parlors of the Hotel, a large number of ladies and gentlemen were presented to the Bishop of the Diocese. The whole occasion must have been as gratifying to Bishop Paddock as the event was interesting and profitable.

The Rev. Frederick Freeman died at Sandwich, on September 12, at the age of 84.

Mr. Freeman was the thirteenth child of twenty children of the late Brigadier-General Nathaniel Freeman, of Sandwich, and was a half brother of the Rt. Rev. Dr. George W. Freeman, Missionary Bishop of Arkansas, who died in 1858. Quite early in life Mr. Freeman taught school, and for a time studied law. Subsequently he taught in the classical department of the academy in New Berne, North Carolina, and afterwards became principal of that institution. In 1844 he became a Congregational minister, and in November of that year was settled over the third parish in Plymouth, Mass. In June 28, 1855, he was admitted to the diaconate by Bishop B. T. Onderdonk, subsequently laboring in parishes in Philadelphia, Pa., and Bangor and Augusta, Me. Later he returned to his native town, and opened a collegiate institute for young ladies which for a time, had a prosperous existence. For many years he was disabled by bodily infirmity from the active duties of the ministry, but was diligently and usefully occupied in literary labors. His published works were "A Discourse on Religious Liberty," "The History of Cape Cod," in two large volumes; "Civilization and Barbarism; or, The Aborigines of 1620 and after;" and the Freeman Genealogy." He was a man of large intellectual power, combined with positive convictions. For a long while his bodily pain was very severe and trying, but the grace of God enabled him to be "an example of suffering affliction and of patience." The tender and devoted ministrations of wife and daughter assuaged as much as was in their power the sharpness of long-protracted suffering.

Western New York.—The Bishop gave the following statistics in his annual address to the Council: Confirmations, 812; pastoral visitations, 80; academic visitations, 15; ordinations, 6; clergy received, 10; clergy transferred, 6; and 1 church was consecrated. The number of clergy is 104; deaconesses of the diocese, 2; deaconesses from elsewhere, 2.

Long Island.—A very beautiful act of love for the departed and of sympathy with their bereaved Pastor and his wife, has lately been done by the parishioners of the Church of the Good Shepherd, Brooklyn, N. Y., of which the Rev. Dr. H. B. Cornell is Rector. An elegant and costly brass Eagle Lectern, and two beautiful Hymn Tablets have been placed in the church in memory of the Rector's only children, Ellen B. C. Myers, and Julia C. Cornell. Each of the articles bears an appropriate inscription. They were first used on the occasion of the Rector's return to his parish after his latest great bereavement. The talents of these two ladies had been used for the interests of that church with a zeal and devotion which was untiring.

Northern New Jersey.—The corner stone of Christ Church, Short Hills, New Jersey, was laid Tuesday, September 18th, at 4 o'clock P. M., with appropriate ceremonies, by the Bishop of the Diocese, assisted by many prominent clergymen, among whom were Rev. Doctor Parker Morgan, of New York City, Rev. Doctor

J. D. Rose, of Short Hills, and the Rev. F. Langdon Humphreys, rector of the new church. The Bishop heartily congratulated the Rector and parishioners upon their earnest and successful work. At the conclusion of the Bishop's remarks Dr. Morgan delivered an able address, in which he gracefully referred to his favorable acquaintance with the Rector, from the early boyhood of the latter.

The building will be a pretty gothic structure, capable of seating three hundred persons, and has been carefully studied with a view to its surroundings.

The site is in a very picturesque part of the park in which the village of Short Hills is built, and the quaint and cozy edifice, when completed, will add largely to the spirit of the scenery, and reflect credit upon the cultured residents of the place.

The pleasant site, and Boulder Rock, (variegated) of which the church is being built, were both donated by the munificent Stewart Hartshorn, the founder of this beautiful rural retreat. The Church will be completed in time for the Easter services.

Indiana.—Improvements in Trinity Church and Rectory, Michigan City, (the Rev. J. J. Fande, Rector,) have just been completed, which make the property one of the most attractive in the West. The Rectory has been much enlarged; a furnace has been added, and a number of minor improvements made. The spacious lots, valued at \$10,000.00 have been brought up to the grade of the street, making one of the largest and most beautiful of lawns. During the present Rectorship, whose first year recently closed, the income of the parish has been more than doubled; improvements to the extent of \$3300, including a pipe organ, have been made, and upwards of \$400 contributed to the Diocesan and General Mission work of the Church.

Springfield.—Last week several of the western clergy met at Springfield, in a rather impromptu manner, and upon somewhat brief notice, to consider the advisability of forming an association for mutual help in pastoral work and in the extension of Church principles. Such an association has often been talked about by western clergy as they happened to meet one another, but hitherto no action has been taken looking to a definite and permanent organization. By the kindness of the Rector of St. Paul's Church, Springfield, with his assistant clergy and the ladies of the parish, about fifteen clergy from various parts of the West were hospitably entertained, and afforded the opportunity of consulting together.

The conference of clergy met on Wednesday evening, Sept. 26th. After a brief choral service, the Rev. F. S. Jewell read an exceedingly interesting and able paper upon the Open Letter of the Rev. Dr. Ewer to Bishop Huntington. The paper was not of the nature of a criticism upon the open letter, but starting from the basis formulated by Dr. Ewer, the Essayist proceeded to state clearly the aims and objects of Anglo-Catholics. On Thursday morning there was an early celebration at 7 o'clock, and after the morning service at 9:30, the clergy re-assembled to discuss the matter of permanent organization, upon the report of a committee on that subject.

The conference adopted the name of "The Western Clerical Union." Its general objects were declared to be the mutual edification of its members, the extension of the principles of the Church, and co-operation in pastoral work. An Executive Committee was elected, consisting of the Revs. F. S. Jewell, Ph. D., of Evanston, Ill., W. B. Corby, D. D., of Quincy, Ill., Arthur Ritchie of Chicago, E. A. Larabee, S. T. B., of Springfield, Ill., and Walter H. Moore of Decatur, Ill. It is earnestly desired that all the Western Clergy who are interested in the formation of such an association will correspond with any of the members of the Executive Committee, with a view to membership and assistance in the good work. The meeting at Springfield was simply for the purpose of beginning such an association, and it is confidently felt that there are many clergy who will be glad that such a movement has been started. Interesting papers were read by the Rev. F. W. Taylor upon "Catholic Ritual in the American Church," and by the Rev. Arthur Ritchie, upon "Parochial Missions and Retreats." The latter paper was very helpful in its suggestions for practical work.

The papers read were generally discussed by the clergy, and it was felt by all present that the impromptu conference was productive of great benefit to the participants. The Union adjourned at 4 P. M., to meet at the call of the Executive Committee.

Vermont.—The Fifth Annual Festival of Church Choirs was held in Immanuel Church, Bellow Falls, on Thursday, Sept 27th, under the able direction of Mr. S. B. Whitney, of the Church of the Advent, Boston.

The chorus of more than sixty voices rendered most acceptably some difficult and beautiful music, including a Te Deum of Mr. Whitney's composing, and special anthems for Advent, Christmas, and Easter.

There were in attendance nine clergymen, including the Rector of the parish, the Rev. W. H. Roberts, and representatives from thirteen parishes, two of these being in New Hampshire. The beautiful parish church, which was quite recently handsomely decorated in polychrome, had been supplied with gas just in season for readiness at this Festival.

New York.—The Times says: "The application by Bishop Potter for the appointment of an assistant is, in effect, a retirement of the venerable prelate from the administration of a diocese over which he has presided for a period considerably longer than that which used to be regarded, before the time of Pius IX., as the limit of the pontificate. The "silver wedding" of Bishop Potter with his charge, which was celebrated several years ago, was made the occasion for a fitting acknowledgement of the dignity and the zeal with which he had administered his high office. He will carry with him into his retirement the good wishes of all his fellow-citizens, without as well as within the lines of the Church."

The Rev. Paulus Moort, of Liberia, Western Africa, was ordained to the Priesthood in St. Phillip's Church, Mulberry street, on Sunday. The Rt. Rev. George F. Seymour, D. D., LL. D., of Springfield, Ill., acting for the Bishop of the diocese, officiated.

Alabama.—In the recent death of Capt. Henry C. Hart, the people of Enfauks generally, as well as the immediate relatives of the deceased, have sustained a severe loss, as he was one of the most prominent, and public spirited, and generous of the citizens. Although a native of Providence, E. I., he had resided in Enfauks for the greater part of his life, and by his enterprise and energy contributed largely to the prosperity of the place. For the last four years he had been in failing health, and died at the comparatively early age of fifty-two years. The last sad rites of the Church over his mortal remains were celebrated in St. James' Church, Enfauks, the Rev. De Bernier Weddell being the officiating priest. As a tribute to his memory, every place of business in the city was closed, and a large and sorrowing procession

followed his remains to the grave. May he rest in peace, and everlasting light shine upon him!

New Hampshire.—Sunday, September 23, was a bright day in the annals of St. Paul's church, Concord, a surprised choir of men and boys for the first time doing their part in the worship of God in that sanctuary. And well did they do it. Few could have believed it was the first time for everything was done with such precision and good effect. The choir of about twenty men and boys entered the church from the chapel, two by two, the first one bearing a cross, and marched to the chancel platform, singing, "Holy Holy, Holy Lord God Almighty," the cross bearer standing front of the chancel gate till every chorister was in his place, and then he put the cross in a groove on the end of one of the stalls, where it stood catching the rays of light on its polished surface.

In a few chosen and emphatic words the Rev. D. C. Roberts presented the choir to the Bishop, who answered in an equally appropriate manner, and then offered a prayer that this work so well begun should be to the glory of God. All this was a very touching and sweet part of the service.

Then followed morning prayer, the chants and hymns well rendered, the choir tuning, according to the custom of the Church for ages, to the east, in the "Gloria" and in the Creed. Before the sermon Bishop Niles made an address, dwelling at length on the custom of turning to the east, and to the propriety of a choir being duly vested. His sermon was well adapted to the occasion so fraught with interest to every member of the congregation. At the close of the service the choir went out in like manner as they came in, the cross-bearer taking the lead, singing "Onward, Christian Soldiers," with great impressiveness, the congregation joining in this as well as in other parts of the service. There was but one opinion expressed by all, that it was a "perfect success" and "just lovely."

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