

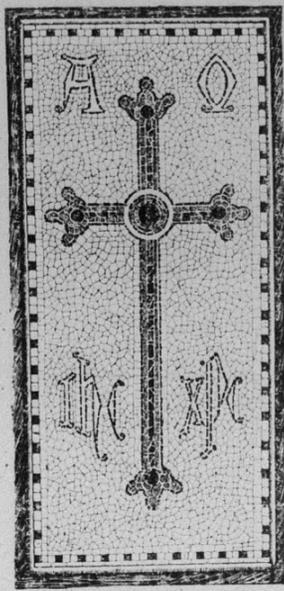
The Living Church.

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

Vol. IX. No. 30.

CHICAGO, SATURDAY, OCTOBER 23, 1886.

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The Living Church.

SATURDAY, OCT. 23, 1886.

NEWS AND NOTES.

A RECEPTION will be tendered to the bishops and deputies to the General Convention, by the dean and faculty of the Western Theological Seminary, at the seminary on Washington Boulevard on Saturday, October 23, from 3 to 5 P. M.

THE Bishop of South Carolina, in a graceful letter, thanks the Convention for its expression of sympathy for his suffering see city, and also acknowledges the receipt of \$650, the offerings of the congregation at the opening service.

A CORRESPONDENT of *The Standard of the Cross* makes the extraordinary statement that the wife of the late Bishop Pinkney was twice as old as her husband. This can hardly be credited as we believe that the Bishop was over seventy years of age when he became a widower.

WE hardly expected to see strange things in ritualism in a service conducted by the Bishops. But a Chicago daily, in its report of the consecration of Dr. Gilbert, on Sunday, said that the procession entered from the upper right hand corner of the church. Fancy the scenic effect!

WE have seen in *The Independent* a disclaimer of the article on "Revision and the Ritualists," to which we alluded a few weeks ago. We hasten to say that if we have inadvertently fallen foul of our contemporary, it was through the fact that *The Standard of the Cross* published the article in question and stated that it was from *The Independent*. It will be in order for our brother in Cleveland to rise and explain.

THE great debate upon the name of the Church will elicit wide-spread attention and discussion, and if we are not greatly mistaken, will have the effect of strengthening the feeling that the time must come soon to drop the misleading title. The arguments of the opposition were based mainly upon two points—sentiment and expediency. The arguments of the advocates of the measure will be read far and wide, and will bear fruit.

ON Thursday of last week there was a Celebration for the alumni of Nashotah, at St. Mark's church, the Assistant-Bishop of Mississippi being celebrant, assisted by the rector, the Rev. B. F. Fleetwood. In the evening the Alumni were entertained at Kinsley's, by the Rev. Dr. Leffingwell. About thirty guests were at the table. Speeches were made, calling up times past, and referring to the present and future of Nashotah, by the Rev. Messrs. Chapin, Sweet, Woodle and Fleetwood.

THE tri-annual reunion of the alumni of the General Theological Seminary was held at St. Clement's church on Monday evening, a large number being present. The service was full choral, the Rev. Dr. Hodges of Baltimore taking the office, the lessons being read by the Rev. D. C. Roberts of New Hampshire and the Rev. Dr. Bolles of Ohio. The sermon was preached by the Bishop of Quincy. Tuesday morning, the alumni breakfasted at the Woodruff House.

THE GENERAL CONVENTION.

TUESDAY—SIXTH DAY.

When the president took the chair, the committee on the Consecration of Bishops reported that the papers of the Rev. M. N. Gilbert, D. D., Assistant Bishop-elect of Minnesota, had been presented, and they recommended that the House consent to his consecration. It was made the special order for Wednesday afternoon. A message from the House of Bishops was read:

Resolved, By the House of Bishops, the House of Deputies concurring, That there is no constitutional obstacle in the way of considering and finally adopting or repealing the several alterations and additions to the Book of Common Prayer proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the eighth article of the Constitution.

This message was subsequently recalled; it appeared that the worthy secretary of the Upper House had made a mistake and had sent down the message which the House of Bishops was still debating.

The Rev. Dr. Franklin, of New Jersey, read a very able report of the joint committee on Marriage and Divorce, which was listened to with deep interest. It opened with a sweeping and scathing statement regarding the present condition of society on this question, and the need, therefore, of a voice of no uncertain sound from the Church.

The statement of the true theory and doctrine of holy matrimony presented it in three relations: First, as a mutual contract. This was its lowest form, and might exist even in unorganized society. Second, it was a civil contract, and, therefore, of vital importance to the State, in that it concerned the family, and on the family the State was dependent. It was well that the Church remember these lower relations, and emphasize both the mutual and the civil character. But, far higher, Marriage was a sacramental mystery; it was holy matrimony, a spiritual union, dissolved by God alone as He broke its ties by death. Of this sacramental aspect the Church was the conservator, and alone has power to define three points regarding it. These were the impediments to the contract, the form of the ceremony, and the grounds of dissolution. Of impediments, the Levitical law of prohibition within certain relations of affinity were final and meant to be eternal. Of the form of ceremony, it was considered greatly important, in that it was so closely connected with its dissolution. The divorce law was not the cause of the flood of divorces, but merely the exponent of carelessness of the ceremony of Marriage. If, instead of young children marrying with no parental consent, with no public notice, with no witnesses, these things could be guarded against, the crying shame of American divorce would be removed. An emigrant had to make two affidavits to become merely a citizen, yet this sacred thing of Marriage was almost utterly without any adequate safeguard. In one State any adelman might perform Marriage; in another, any person obtaining a license might marry themselves before two witnesses. The Church might use a great influence with legislators, and it could legislate for its own priests, denying them the right to unite persons unless under the most rigid care as to their sincerity and the legality of their union.

In regard to divorce there was but one law. There was but one rule, and that was by the very words of our Lord.

The Church knew of but one cause for separation. The Word of God recognized no right of Marriage by the guilty party after divorce. Nothing was more emphatically stated than the guilt before God of those who entered this unholy union. Yet the statutes of many States gave nine legal causes for divorce, and some many more, including that sink-hole of iniquity, "incompatibility of temperament."

The committee most emphatically demanded the introduction of a canon providing for the instant discipline of any priest who should unite any persons who were in any way within the prohibition of the Church, and another for most exact penalty for any communicants who in any way violated the law of God and the law of the Church.

A canon was attached to the report, which was moved in the committee: Discourteousness any Marriages in private; forbidding the union of any person under 18 years of age, unless with personal consent of parents and guardians; nor shall the priest marry any one save in the presence of at least two witnesses personally acquainted with both parties, whom they shall themselves procure; severely disciplining any priest who should break the requirements of this canon; denying the Holy Eucharist to all persons living in marital sin, save upon the most thorough penitence, provided that no priest should refuse the Holy Sacrament to any one in immediate danger of death; and the absolute prohibition of Marriage by any person divorced for guilt.

The report was made the order of the day for Thursday. The House adopted a resolution calling for a joint committee to consider the question of work among the colored people of the South.

A somewhat exciting debate arose upon a resolution of the Rev. Dr. Hopkins, requiring that messages from the House of Bishops should not be read during the progress of a debate. This is evidently suggested by the incident of Thursday, when the debate upon Dr. Huntington's resolutions upon revision was interrupted by the opportune message of the bishops, which had such a decisive and immediate effect upon the debate then in progress. The House seems disposed to guard its independence and to resent management. Dr. Hopkins' resolution was eventually adopted.

An invitation to visit Racine College on Saturday was received and accepted. Mr. Guy A. Brown, of Nebraska, in a speech which made a profound impression, presented the following resolution, which was referred to the committee on Constitutional Amendments:

WHEREAS, It appears from the journal of the General Convention of 1883: 1. That resolutions one, two, three and four of the report of the Joint Committee on the Prayer Book were passed by the House of Deputies, with amendments, which amendments were never concurred in by the House of Bishops, as appears in pages 338 to 340. 2. That the necessary concurrent action was taken on all other resolutions proposed by the Joint Committee on the Prayer Book, but the House of Deputies passed no resolution concurrently with the House of Bishops, that the same be made known to the respective dioceses, as required by article 8 of the Constitution. 3. That the concurrent action of the two Houses was not had on the report of the conference committee.

Resolved, By the House of Deputies, the House of Bishops concurring, that the Joint Committee heretofore appointed by this Convention, to whom should be referred all memorials and resolutions touching liturgical revision, be discharged from further consideration of all resolutions purporting to have been passed by the General Convention relative to changes in the Prayer Book, and that the subject matter be dropped.

A spirited debate sprang up upon message No. 4 of the House of Bishops, recommending joint sessions of the committee on canons of both Houses. The point of the opposition was that the tendency of such joint session was to establish a third house, which should transact the business of the Convention. If the custom became established, it would not be necessary for the Convention to meet at all. Several very spirited speeches were made, Pennsylvania and Pittsburgh favoring, and South Carolina, Springfield and New Jersey opposing. The Rev. Dr. Franklin made a vehement and telling address concerning the independence of the Lower House. He appealed to the deputies to preserve their individuality and the purpose of their existence. He

said the bishops sat with closed doors, spoke in whispers, and had no such spirit as characterized the Lower House. The bishops were always on a jealous lookout lest something should impose upon their prerogatives. As a matter of fact, every movement of the past years that had been aggressive and an advance, had taken its origin in the Lower House. He could not favor the crippling and destruction of that spirit by tying it up in joint committees with the Upper House.

The resolution was still pending when the House adjourned for the day.

WEDNESDAY—SEVENTH DAY.

The Committee on the Prayer Book reported that it deemed it inexpedient to take any steps towards changing the date of Thanksgiving Day to an earlier date. After a number of memorials and petitions had been presented, a lively discussion was had upon a resolution of the Rev. Dr. Brooks, sending congratulations and greetings to the Congregationalist body now in session in the city. The House seemed to be a little suspicious of the language in which the resolution was passed, and disposed to inquire if the body in question held the creed of our "common Christianity." The debate indicated that the sentiment for Christian unity dominated, while there was no disposition to surrender, even by implication, the deposit of faith which the Church holds in trust. The resolution was finally modified to read that the Convention sends its cordial greeting to our Congregational brethren, and begs them to unite with us in prayer for the peace and unity of Christendom. In this shape it was unanimously adopted.

The order of the day then came up in the resolution offered by Mr. Judd of Chicago that the name "Protestant Episcopal" should be expunged from the present designation of the Church in her laws and formularies. This opened the most interesting debate of any session of the Church's council, eliciting the closest attention from the deputies, and exciting profound interest in the audience which packed the galleries. There is no question as to the strong feeling in favor of the resolution, a feeling which is growing stronger and more general every year. In the Convention of 1883, the vote indicated a strong minority. In the present Convention, the indications are that it will receive a very large vote if it is not carried. When Kentucky comes up to the Convention with a strong memorial in favor of dropping the adjectives, it is a sign of the times which is well worth considering. Evidently, it is only a question of time, and short time at that, when the Church will break this chain and stand forth in name as well as in her formularies as the Church of God in this land.

Judge Prince of New Mexico opened the debate in a masterly speech, in which he dwelt upon the great good which would come from the change, that the Church's government would be far more influential, the congregations largely increased, the greater head which could be made against the prevailing infidelity of the day. The Church cannot reach the masses who are repelled by the divided state of Christianity, as long as it bears a name which identifies it as one of the sects. Its claims would be more distinctly impressed upon the foreigners who come to our shores. In the great

controversy with the Church of Rome, the Church would stand in the strongest position, if its name did not furnish its adversary with an effectual weapon against it. The question involved the difference between the power and influence of a great national Church as against that which would be wielded by the Protestant Episcopal denomination.

Mr. Coppee of Central Pennsylvania looked upon the subject as an old-fashioned High Churchman, and desired the question to be dealt with in the spirit of conservatism. He observed that the English Church has been recognized in parliament as Protestant—the settlement of the Crown the Protestant succession. This should be considered, even if there were not much to protest against at the present time. The word Episcopal has a claim upon us in its analogies, as well as its historic character. Let us be sure that we should change the name, and then take time to settle upon the right name.

The Rev. F. P. Davenport, of Springfield, made the best speech of the session thus far. The House forgot its rule of order and applauded enthusiastically at the close of his address. He said that the deputy who had just spoken had asserted that the Church of England had adopted the name Protestant. If the deputy would turn to Cardwell's Conferences he would find that the convocation of 1689 declined to accept such designation. It was but recently that the Church of Ireland had vigorously and successfully resisted the attempt of the crown officers to attach the same designation to it. In 1827 the Prussian diet dropped the name as a designation of the Lutheran Church, as then meaningless. The history of the word is one which has changed its etymological meaning, and he submitted to the thoughtful and accurate men of the House that if we are to have a chameleon word, we should have one that we may know what it will be as far as tomorrow. It is a term which expresses no exact idea, speaking in the way of theological science. Is truth the evolution of the individual mind, or is it simply a trust committed to him? The Protestant theory of theology has been from its inception that true theology is the evolution of the individual mind. If this be so, then there is no standard of truth, and truth becomes only what a man troweth or thinketh. Why should we be ever endeavoring to show that we are Catholic in theory, though Protestant in name? The obvious answer is: "Why do you label yourself?" There are some who do not like the word dogma. The word simply expresses a fact, a divinely told truth. The Church's dogma is to theology what axioms are to science. We stand in a position where we must be able to meet objections from both Roman and Protestant quarters. We stand where thousands of eyes are looking to us, of men both in and out of the Church, of men who are looking to unity and striving for it. Our title does not express the strength of this portion of the Church Catholic in this land. It is time for the Church to assert her true character by dropping her incorrect title.

"Mr. President and deputies, the distinguished deputy from New York told us a few days since that the ensuing years of this century are pregnant with great results. Believing this to be true, let me plead earnestly that this Church shall assert her true character, and not say in the Creed, 'I believe in one Catholic and Apostolic Church,' while, on the title page of her Prayer Book, she says 'Protestant Episcopal.'"

Mr. Stuart of Maryland, said that he was not ashamed to be called a Protestant Episcopal. He was born one, and baptized one. He was not willing that the Church should assume a title of a general character, when it was only entitled to be known as one member of the Catholic Church.

The Rev. Dr. Hanckel of Virginia, opposed the motion on the ground that it was a reflection upon the wisdom of our fathers; that if the name was not all we could desire, nothing was perfect in this fallen world. He did not think that the name American would arouse a national spirit.

The Rev. Mr. Dumbell of Tennessee, said that the Church of England no-

where or at any time had used the word "protestant" as descriptive of its character. He thought that the name had been unfortunate and misleading.

The Rev. Dr. Franklin of New Jersey, thought that in the common use of the Church we had dropped the title and spoke of Church and Churchmen. The resolution does not start a new idea but sweeps away in our documents that which has been already swept away in the usages of the Church. No one in the Church now called himself a Protestant Episcopalian. The words once had their significance and had done their work. They were well enough for the period in which they were chosen, but that time had passed away, and the movement in all Christian bodies towards unity centres around the idea of one body. There can be only one body and the reason why we do not feel the force of that idea is because so many of us are poisoned with the sectarian spirit.

The Rev. Dr. McVickar of Pennsylvania, thought that the deputy from New Mexico had presented a very dark and strong picture of the mental and moral condition of the people with whom he had to deal, and he doubted very much if the removal of the name would have the effect of inducing sinners and sectarians to flock to the Church. The Church had in these hundred years done a wonderful work, and now it was proposed to drop the name under which it had done that work. The P. E. Church stood low down upon the list of the churches. We stand number eight upon that list—one tenth in numbers to the great Methodist church—one-seventh to the great Baptist church—one-half to the great Presbyterian church. If we assume the name American Church what would these great churches think of us? What would the Roman Catholics think of us? How do we stand to them when we talk about ourselves as the Catholic Church, and look at the other great churches and say we are the Church. We say to great bodies like the Methodist church that we, the eighth on the list, claim to ourselves to be the Catholic Church of America. Do we dare to look upon these great bodies and say that they have not the sacraments? If we wish to be Catholic, we must show by our fruits, we must meet the great issues of the day, not in matters of ritual or decoration, or order and decency, but by doing something for the masses who lie far off. The Church that can do that work is the Church of the future.

The debate was continued to the hour of adjournment by the Rev. Drs. Thrall of Springfield, Beardsley of Connecticut, and Goodwin of Pennsylvania. During the afternoon the House went into secret session, in which the election of the Rev. M. N. Gilbert, D.D., as Assistant-Bishop of Minnesota, was confirmed, and his papers were signed.

THURSDAY—EIGHTH DAY.

The first hour was occupied in routine business, reports of committees, etc. The message from the House of Bishops that there exists no constitutional obstacle to considering and adopting the resolutions contained in the notification to the dioceses of the Book Annexed, was concurred in. The House gave its consent to the diocese of Northern New Jersey to change its name to Newark. Debate upon the resolution of Mr. Judd of Chicago, was then resumed. The Rev. Phillips Brooks, D.D., of Massachusetts, was the first speaker. He said he felt that this was one of the most important questions presented for the consideration of the House. He protested against the ridicule sought to be thrown upon the present name. There are two great bodies of Christians, one of which acknowledges the infallibility of the Pope and the Church Apostolic; and the other rejects it. There is no doubt that our Church belongs to the second. Was there anything about our Church which warrants us in arrogating to ourselves the exclusive right to be known as the Church of Christ in this land? He did not think that there

was anything in the Church's work or spirit which entitled it to be known as the Church of America. The thing which supports our Church to-day more than anything else is its relation to the Church of England. The only other ground upon which such a claim could be based was the assertion that we possess something which other bodies have not. There are those who believe the Apostolic Succession to be the essence and substance of the Church. He for one did not believe in the Apostolic Succession in any such sense as many receive it. He thought that so far as the change of name would result in large accessions to the Church, it would immediately doom it to live in a corner and minister to men who held a certain theory with regard to the possession of the privileges of the Christian ministry. He did not think that would be the Church of America, the Church that is going to do a work worthy of the Church of Christ.

The Rev. Dr. Adams of Wisconsin, said that the position taken by the last speaker precluded any reply to his argument. If he denies and does not believe in the doctrine of Apostolic Succession, the speaker was shut out from answering a large part of his argument. The last speaker seemed to look upon multitudes and majorities. He (Dr. Adams) belonged to a Church whose business it is to struggle against majorities and to win by becoming the majority. If this Church has any right to be what it claims to be, it is the Catholic Church. If the Church has this claim, it is a claim independent of the majority. This question is not a fictitious one; it comes to us developed by the growth of the Church and the nation. The nature of the Church, the nature of Scripture, the nature of the nation, lead onward, and the demand is that we assume our proper position, distinctly defined.

The Rev. Dr. Gibson of Central New York, thought that the ventilation of this question would do good. The American public wants to know what is the reconciliation between the title on the title page of the Prayer Book and the contents thereof. It is not a question of mere denominationalism or names. It was because he wished to identify the Catholic Church with this Anglo-Saxon empire of America, that he was in favor of dropping the word which no respectable denomination of evangelical Christians has incorporated into its title. The question is not less than this: Whether we are prepared to stand by the Church of England in its reformation, and assert the truth of a national Church. That Church declares before the world that she is an integral constituent part of the Holy Catholic Church, and has never taken up any sectarian name. It is not a question of a mere local society, but whether we have organic unity and historical descent. We can at least say that in our formularies of worship we will not have that title.

The Rev. Dr. Harwood of Connecticut spoke upon the inexpediency of dropping the title by which we had been known since our organization after the Revolution. He thought that to drop the word Protestant would be to move backward, and deny our Protestantism.

The Rev. Dr. Courtney of Massachusetts followed in the same line of argument in a very impressive speech, which occupied the remainder of the morning session.

In the afternoon, the Rev. E. B. Spalding of California obtained the floor, and made an able speech in favor of the resolution. He said that three years ago it was his privilege to second a similar resolution in the Convention of 1883, and subsequent reflection and experience had deepened the profound conviction that the change was needed. The strongest argument which he had heard against it was based upon sentiment, but he thought the growth of the Church and its needs should be considered before sentiment.

The Rev. Dr. Greer of Rhode Island thought that as Rome had not changed we should not, but continue to protest not only against Rome, but against sin and mammon. He thought the name was our strength, not our weakness.

The debate was continued through

the afternoon by Dr. Minnigerode of Virginia, Mr. Faude of Indiana, Mr. Packard of Maryland, Mr. Rogers of Texas, Gailor of Tennessee, Royce of Wisconsin, Dr. Beers of California, Dr. Girault of Louisiana, Mr. Bennett of South Carolina. One of the best speeches of the day was that of the Rev. Thos. F. Gailor, the chaplain of the University of the South, who won and kept the attention of the House, and whose brilliant effort elicited hearty congratulations.

The last speaker of the day was the Rev. Dr. Hopkins, whose speech though characteristic in wit and pungency was perhaps the most telling of all. He showed how the term Protestant had been repudiated in the very country of its birth because it had become synonymous with infidelity, that the logical Protestant was he who protested against the whole system of Christianity. He pointed out that all that was wanted was an expression of opinion that the name was not a correct designation of the Church.

FRIDAY—NINTH DAY.

The House of Bishops sent down its concurrence, with the action of the House of Deputies in changing the name of the diocese of Northern New Jersey to Newark. Also its consent to the consecration of the Rev. M. N. Gilbert, D.D., as Assistant-Bishop of Minnesota. In reference to the resolution of the House of Deputies, sending greeting to the Congregationalists, the bishops non-concurred in the following message:

The House of Bishops respectfully informs the House of Deputies that having, from the first day of its session, had before it the momentous subject of Christian unity and the unity of Christendom, it takes the opportunity presented by the House of Deputies communicated in Message No. 12, to assure that House of its profound sympathy with the spirit of their resolution. This House declares its hearty respect and affection for all who love the Lord Jesus Christ in sincerity, and at this time especially for their fellow Christians assembled in this city as the National Council of Congregational Churches in the United States. This House also avows its solemn purpose, under the Holy Spirit, to promote, with the concurrence of the House of Deputies, some practical plan for bringing before all our fellow Christians in this land the duty to our common Lord and Saviour of terminating the unhappy differences which dishonor His blessed name, and hinder the plans of His glorious kingdom.

It was voted to take the vote on Mr. Judd's resolution on Saturday morning at 11 A. M. A resolution was offered by the Rev. F. W. Taylor of Springfield to amend the canons by forbidding the translation of missionary bishops.

At 11 o'clock the two Houses met as the Board of Missions, the Bishop of Quincy in the chair. It was ordered that the amount collected for the Enrollment Fund should be paid to the standing committee on trust funds, none of it to be expended until the whole amount—\$1,000,000—is raised. Quite a controversy arose at the introduction of a canon which proposes that the Board of Managers shall consist of fifteen bishops and the same number each of the clerical and lay orders—the other bishops being excluded from voting. The Bishop of Michigan, in a speech which evidently had the sympathy of the House, attacked the principle of centralization which was sought to be perpetuated by the canon. The question as to the right of vote of the missionary bishops in the Board, under the law of incorporation, was referred to a committee to take such steps as were necessary to secure the right.

The subject of the Woman's Auxiliary was made the order of the day for

the next session of the Board. The Board adjourned to next Friday.

SATURDAY—TENTH DAY.

The House of Bishops concurred in the action of the House of Deputies in changing the name of the diocese of Wisconsin to Milwaukee. The House then resumed debate upon the resolution of Mr. Judd of Chicago. Dr. Stringfellow of Alabama made an earnest protest against the proposed change.

Dr. Davies of Pennsylvania, said he was opposed to the name, but thought the change now would grieve a large number in the Church. He was in favor of taking a proper name when the Church was ready for it. He moved to amend the resolution by saying that it was inexpedient at the present time to expunge the words "Protestant Episcopal" from the title.

The Rev. E. L. Stoddard of Northern New Jersey said that the arguments from sentiment and numbers were worthless. He was in favor of the resolution, but could not vote for it now on the ground of expediency.

Judge Sheffey of Virginia, deprecated the change. The Churchmen of Virginia could not endure the thought of changing the name under which the Church in that State had waxed so great.

Mr. Judd of Chicago, closed the debate. He objected to the name because it is too narrow and inexpressive. It is misleading; it carries with it an untruth. It implies that the Church exists mainly for the purpose of protesting against something. He desired to bring the name more in harmony with the name of the Apostles. Age does not sanction error or make wrong right. He loved the Church and hence he would rub out the stain upon her fair name.

The House then tabled the amendment of Dr. Davies, and amid breathless interest proceeded to vote upon the main question by dioceses and orders, with the following result:

CLERICAL VOTE.

For the resolution—Alabama, Arkansas, Florida, Fond du Lac, Indiana, Iowa, Louisiana, Maine, Missouri, Nebraska, New Jersey, Newark, Quincy, Springfield, Tennessee, Texas, Wisconsin—17.

Against the resolution—Albany, Central New York, Connecticut, Delaware, East Carolina, Kansas, Kentucky, Long Island, Maryland, Massachusetts, Michigan, Minnesota, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Vermont, Virginia, Western Virginia—22.

Divided vote—California, Central Pennsylvania, Chicago, Easton, Georgia, Mississippi, New Hampshire, New York, Western Michigan, Western New York—10.

LAY VOTE.

For the resolution—Arkansas, Florida, Fond du Lac, Missouri, New Jersey, Newark, Quincy, Springfield, Tennessee, Vermont, Wisconsin—11.

Divided vote—Chicago, Easton, Mississippi, Pittsburgh—4. Against the resolution—The other dioceses—29.

Both sides found cause for congratulation in the result—the opponents of the measure in the fact that it was defeated; the advocates, in the strength of the favoring vote, which showed the growth of the feeling on the change. They can afford to wait for the rising tide, and would not care to force the question now against the protest of a strong minority. When Dr. DeKoven proposed the change in 1877, it received but three votes, in 1883, seventy-three voted for it and this year 113 votes were recorded in its favor.

The joint committee on the Prayer Book then made its report as follows:

The committee have arranged their recommendations under two distinct schedules:

First, those changes, comparatively few in number, and for the most part affecting only rubrics, which they recommend for final adoption at the present session of the General Convention; second, certain alterations contained in the Notification to the dioceses, but so amended as to become new matter, to be proposed at this General Convention, and by a resolve thereof made known to the Convention of every diocese in this Church, in order to final adoption in the General Convention of 1889.

The committee ask the attention of the House of Bishops and the House of Deputies to the fact that they recommend no changes in the text of the Standard Edition of the Book of Common Prayer until the final action of this Convention shall be supplemented by the final action of the Convention of 1889 on the several matters contained in the second schedule of their report.

A third proposition which the committee makes

involves canonical action. Bearing in mind the fact that the Ordinal and the Offices for the Consecration of a Church and the Institution of a Minister and the Book of Articles were established by concurrent action of both Houses at single sessions of the same General Convention, your committee believe that this Convention has the power in like manner to take completed action at this session in establishing a Book of Offices for occasions which have not hitherto been provided for in the Book of Common Prayer. To this end they ask permission to bring in at an early day, as a supplement to this report, a Book of Offices for several occasions.

By order of the Committee.

JOHN WILLIAMS,
Chairman on the part of the House of Bishops.
WILLIAM R. HUNTINGTON,
Chairman on the part of the House of Deputies.
We the undersigned concur in the above report, except in so far as it favors the setting forth of a Book of Offices by this present General Convention.
G. T. BEDELL,
WM. J. GOLD,
JOHN H. EGAR,
CHAS. R. HALE,
J. W. GILBERT.

The House of Deputies will wait for the action of the bishops, before debating the report. The House adjourned at 12 o'clock to enable the deputies to take the train for Racine.

MONDAY—ELEVENTH DAY.

The report of the Joint Committee on missions to the colored people recommended no legislation, but expressed the opinion that each bishop should direct such missions in his own diocese. It stated that only \$20,000 is now expended in evangelizing eight millions of colored people—while twice that amount is appropriated to less than a half million Indians. It recommended that a Commission be established in Washington to have charge of raising funds for this work, and looking after the interests of these missions.

Dr. Eggar moved to instruct the Joint Committee on the Book Annexed to report upon the expediency of amending the title page of the Prayer Book by omitting the words "Protestant Episcopal."

Message No. 21 from the House of Bishops was read, containing a pastoral letter upon our ruined churches in Charleston.

TO THE CLERGY AND CONGREGATIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES—*Beloved in Christ:* The appalling event which has recently desolated the city of Charleston has awakened lively sympathy throughout our whole land. The calamity itself was of a nature unprecedented in our past history, and the desire to extend substantial aid has been widely and thoroughly manifested. Our friends and fellow-citizens are enduring this grievous affliction with admirable fortitude and submission, and are setting themselves with courage and energy to the work of rebuilding their ruined homes. Our brethren and fellow-members of the same household of faith have peculiar claims upon our sympathies in respect of the sad condition of their church buildings. Their holy and beautiful houses of prayer have been shattered to such an extent as to require for their restoration and future occupancy an expenditure beyond their own diminished resources. Your bishops are confident that the simple statement and touching appeal of their brother, the Bishop of South Carolina, will meet with prompt and generous response. That there may be united action in extending that relief, hand joined in hand, we recommend that on the third Sunday in November next, in all our congregations which have not already contributed, offerings be made for the object of repairing the churches in the city of Charleston and vicinity to be placed at the disposal of the bishop of the diocese. We hope and trust that the amount of these offerings will testify to your liberality and Christian love, and give effective and timely aid to the good work. [Signed by all the bishops.]

In Message 23 the House of Bishops concurred with the Lower House in authorizing the change of name of the diocese of Wisconsin to Milwaukee.

The order of the day was then called, and the report of the Joint Committee on the provincial system of the Church was discussed. The majority report

urged the necessity of an Appellate Court, and asked for the appointment of a commission of five bishops, five priests, and five laymen, who should consider an amendment of Art. VI., and report at the next General Convention. A minority report was appended, agreeing with the majority as to the need of a reform in our judiciary system, and recommending no change in the Constitution, each diocese being considered competent to provide a court of appeal. It advised that a canon for trial of clergymen be drafted and recommended to the dioceses for adoption. This would leave the matter just as it now is, with only a recommendation to the dioceses to adopt a uniform canon.

The discussion which followed was extremely interesting and able. Mr. Patterson, of Pennsylvania, argued that the reform which all agreed was imperative, should come from the General Convention. He showed the diversity and inconsistency of our diocesan canons. The condition of our judiciary was simply disgraceful. It should be unified, and regulated by the great principles of law which prevail in all civil and religious organizations.

Dr. Hoffman, dean of the General Seminary, supported the cause of diocesan jurisdiction. He agreed that our present system was bad, but doubted the right of the General Convention to interfere.

Judge Wilder, of Minnesota, held the same view. He cited his own diocese as an illustration of the way in which an appellate court could be had by a diocese. Their canon provides that the diocesan convention shall be the court of appeal. He did not cite any case in which a whole convention had so acted, and the reference was not very conclusive as to the practicability of such an arrangement.

It would be impossible here to give a fair abstract of the great speeches that were made upon this subject, during the discussion which lasted more than an entire day. A few only can be referred to.

Judge Bennett, of Massachusetts, offered a substitute, providing that the dioceses should, as now, institute courts of first resort, while an appellate court should be provided by the General Convention. This did not seem to meet with favor. The line was clearly drawn between the contending parties; one side being in favor of comprehensive, general Church law, to be secured by an amendment of the Constitution; the other side standing upon diocesan rights.

Among the notable speeches on the side of the majority report were those of Mr. Nash, of New York; Dr. Beers, of California; the Rev. F. P. Davenport, of Springfield; C. C. Tate, of Western Michigan; Dr. Hodges, of Maryland; and Dr. Hopkins of Central Pennsylvania.

Mr. Tate spoke of his own experience when he was brought to trial for having a surpliced choir. Mr. Davenport's time was extended, showing the deep interest of the House in his eloquent speech; and the same courtesy was shown to Judge Sheffey, who spoke with feeling and fervor against any change in the constitution. He claimed the right to institute courts of appeal was already inherent in the dioceses, but failed to show why they had not availed themselves of it.

The fact is, a court of appeal within a diocese does not afford the protection and relief sought, and though a diocese may elect the court of another diocese as its court of appeal, it has no mandatory power to compel the service of such extra diocesan court.

Message No. 24 of the House of Bishops recommended the Rev. Dr. Hart, of Connecticut, as custodian of the plates

of the standard Prayer Book. The message was concurred in.

TUESDAY—TWELFTH DAY.

The committee reported adversely on the proposition to set forth a supplementary hymnal; while admitting that our present hymnal is unsatisfactory, the committee preferred to wait for a complete revision, and recommended the appointment of a joint committee to consider such a revision and report at the next Convention. Placed on the calendar.

Dr. Huntington of the joint committee on the Book Annexed asked leave to introduce a resolution upon the compilation of a book of special offices and prayers, the book to be placed before the Convention to-morrow morning. Thanks were voted to the Hon. Alex. Mitchell, president of the M. & St. P. R. R., for special train conveying the bishops and deputies to Racine on last Saturday.

The debate on reform of the judicial system was continued till twelve o'clock, Judge Sheffey occupying most of the time threshing, in his inimitable way, the chaff of conservatism. Mr. Patterson closed the debate on behalf of the committee with a masterly summary. A motion to table the substitute was lost by a vote by orders. The tabling of the substitute would have tabled the minority report, which had been moved as an amendment to the majority report. The vote was: Clerical, 49 dioceses voting; aye, 34; no, 13; divided, 2. Lay, 45 dioceses voting; aye, 20; no, 18; divided, 7. The motion was lost by 3 lay votes. The vote on the substitute was then taken and it was lost. The minority report then came up as the second amendment, with the following result: Clerical, dioceses voting 49; aye, 14; no, 33; divided, 2. Lay, dioceses voting, 44; aye, 14; no, 19; divided, 8. This second amendment was lost. The first amendment was laid upon the table.

The vote upon the majority report of the committee then was taken, each resolution being voted separately. Upon the second resolution, which provided for a change of the Constitution in order to reorganize the disciplinary code for the clergy under general instead of diocesan law, the vote was: Clerical, dioceses voting 49; aye, 34; no, 13; divided, 1. Lay, dioceses voting 46; aye, 23; no, 17; divided, 6. The resolution was lost by the vote of the laity, twenty-five dioceses being required for concurrence.

THE VISIT TO RACINE.

By invitation of the Rev. Dr. Gray, warden of Racine College, the Convention visited that institution on Saturday. By courtesy of the Hon. Alexander Mitchell, a train of seven cars, of the Milwaukee and St. Paul Railway, was placed at the disposal of the deputies and invited friends, some 300 of whom accepted the invitation. The railway officials, the citizens of Racine, and the college authorities, vied with each other to extend every possible courtesy to their guests. On arriving at Racine, the party was conveyed to the college grounds where they were received by the warden, faculty and students. The students delighted in showing the visitors about the buildings and grounds, and the time was pleasantly passed until the chimes called to dinner. The whole company were entertained in the refectory, and it speaks volumes for the efficient administration to say that the arrangements were so admirable that it would seem to be an ordinary occurrence to invite two or three hundred guests to dinner. The after-dinner speeches were

all too few, but time pressed, and the results of the condensation were most admirable and pointed remarks by the appointed speakers. The warden, in welcoming the distinguished visitors, said:

Strangers though you are, you can appreciate, I think, the difficulties under which we labor in attempting to promote the cause of Christian education here in what may be called the frontier post of Catholic civilization. We are attempting here to impart a higher culture than is characteristic of the systems about us. I welcome you to Racine. In the name of my colleagues who here have borne the burden through years of toil; in behalf of my boys—the boys of the Church gathered here from all this broad land; in behalf of all these I welcome you. And lastly, there is another welcome—let me speak with softer and more reverent breath—I welcome you in the name of him, beneath whose portraiture I stand: in the name of one who loved the Church, and who loved the boys of the Church: in the name of one who labored here, and who died for his work, whose remains sleep here in peace beneath the shadow of our chancel; in the sainted name of James DeKoven I bid you welcome to his loved Racine.

Bishop McLaren, introduced Bishop Scarborough who responded as follows:

There are two shrines where all true hearts must ever bow in reverence, one on this side and one across the sea. They are the tombs of John Keble in England and of James DeKoven at Racine. And I may congratulate the warden of Racine that we visit his college on a day that has been marked by two important events—the one, the change of the name of your diocese from Wisconsin to Milwaukee, the establishment of the See principle, and the beginning of what shall be, I hope, the province of Wisconsin. And the other is that remarkable vote of to-day, when not three voices, but a great multitude evidenced the speedy coming of a truer name for our beloved Church. In the days when James DeKoven lifted up his voice for the Church's true birthright, it cost something to be true to conviction, and if there be knowledge of earthly things in paradise, there is one noble heart that swelled to-day with joy as he saw how God was bringing his people to a better and a truer mind.

Prolonged applause greeted the Bishop's tribute to Dr. DeKoven's memory, and, after congratulating Dr. Gray on the success of the college in the past, Bishop Scarborough expressed the hope that the future might be fully as bright. The Rev. Dr. Coit, rector of St. Paul's School, Concord, N. H., responded in behalf of the clergy in words which found an echo in the heart of all who believed in Christian education. Ex-Senator Doolittle, in behalf of the citizens of Racine, welcomed the visitors, paying an emphatic tribute to the excellence of Racine and the present administration of the school. Hon. A. H. Rice, in an eloquent address, responded for the laity.

Evensong in the chapel followed—a scene and service which will live long in memory; and then returning to the train, the pleased guests were quickly conveyed to Chicago which they reached at 10:30 P. M.

CHICAGO.

CITY.—The semi-annual meeting of the Woman's Auxiliary of this diocese was held in St. Mark's church on October 8th. At 10 A. M. the Holy Communion was administered, the Bishop of Maine acting as Celebrant, and the rector of the parish as deacon.

The addresses were made by the Bishops of Maine and Springfield, and the Rev. B. G. White, of Jacksonville, Fla.

At one o'clock lunch was served to about 300 ladies and the bishops and clergy who officiated, by the ladies of the parish, at the Douglass Club House.

At 2 P. M. the business meeting took place in the church, and addresses were made by the Bishop of Fond du Lac, Mr. Cornelius Hill, Mrs. Tuttle, and others. One pleasant feature of all the meetings was the large attendance, not only of ladies from this diocese, but of representatives from many other dioceses of the country. All feel that the meetings were calculated to do great good to all who participated in them.

The annual meeting of the board of managers, officers, and friends of St. Luke's hospital was held at Grace church Sunday evening.

The trustees, in making their twenty-third annual report, stated that the past year has been the first full one of work in the new building. St. Luke's hospital labors under the disadvantage of not being yet fully completed. It now has administrative officers equal to a larger number of beds, and a small addition to the funds would enable the hospital authorities to take care of many more patients at but very little more expense.

The consecration of the Rev. Mahlon Norris Gilbert, S. T. D., as Assistant-Bishop of Minnesota, took place on Sunday at St. James's church, in the presence of a congregation which thronged the noble edifice. The presiding bishop officiated as consecrator, the presenters were the Bishops of Indiana and the Assistant-Bishop of New York. The preacher was the Bishop of Missouri, with whom Dr. Gilbert had worked in Montana, and by whom he was ordained to the priesthood. The other bishops present and assisting, were the Bishops of Ohio, Minnesota, Albany, Western New York, Iowa, Montana, Northern Dakota, and the Assistant of Central Pennsylvania. The testimonials from the House of Bishops were read by the Rev. Geo. F. Nelson, assistant secretary of the House of Bishops; those from the House of Deputies by the Rev. A. C. Spilson, assistant secretary of that house. The service was dignified and impressive.

The Rt. Rev. Mahlon Norris Gilbert, D. D., S. T. D., the newly consecrated bishop, was born at Morris, Otsego Co., N. Y., March 23, 1848. He was educated at Hobart college, and was in the class of 1870. He took his theological course at Seabury Divinity School, Fairbault, Minn., and was ordained deacon by Bishop Whipple in June, 1875. He was ordained priest by Bishop Tuttle at Deer Lodge, Montana, in October of the same year, and for six years he ministered as a missionary in Montana. He was chosen rector of Christ church, St. Paul, in January, 1871, and he has been there ever since. He obtained the degree of D. D. from the Seabury Divinity School, and from Racine College.

QUINCY.

WYOMING.—St. Luke's church, Sunday evening Oct. 3, celebrated the harvest time with the "Peoples' service." The little church was the scene of all the beauty and splendor a rich harvest could show, and was supplemented by a well prepared sermon by the pastor, the Rev. John Holst, from the text: "Behold a sower went forth to sow," St. Matthew, xii: 3. The music by the choir was unusually fine and the cornet accompaniments by Mr. Klinck, of Princeville, proved a valuable acquisition to that part of the services, both in the morning and evening. The ladies had shown good taste in the arrangements of the fruits and flowers.

The church has made a good beginning at regaining its prestige of former

years, and it is hoped that they may meet with the encouragement which will build it up and make it a prominent place of worship.

CONNECTICUT.

The growth of New Haven has been very rapid of recent years on the southwest side of the city, near the railroad shops. A broad avenue runs through the whole section, on which handsome houses have been recently built. The side streets are filling up with the comfortable homes of young working families. The church of the Ascension, the nearest of our churches, is over a mile distant.

Two years ago the clergy of the city turned their attention to this growing section and commenced services and a Sunday school, in a quiet way, in a room over a grocery store. These services have been uninterrupted, and the Church Mission, by which simple name it is now designated, numbers over 70 families and nearly 150 in the Sunday school.

The committee having the work in charge, includes four of the clergy, and a layman from each parish in the city. On the 1st of October, a lot costing \$3500 was paid for, the money having been raised among the Church people of the city. The people at the mission are gathering funds to begin a church building. As the situation is one of the most central in that quarter so it is purposed that the building be worthy of the assured prosperity of the neighborhood. Already \$750 is in hand for the work. It commends itself fully to all the Churchmen of New Haven, and is the common interest of them all.

There is no resident clergyman at present, but the services are conducted by the city clergy.

CALIFORNIA.

Some weeks ago a number of Church women of St. Matthew's parish, San Mateo, invited the co-operation of the Church women of San Francisco, and vicinity in establishing an orphanage. The project was promptly taken up, and to-day the orphanage is a fact. It is located at San Mateo, on a site given by the Rev. Alfred L. Brewer, rector of St. Matthew's. A building in course of erection will be shortly completed. A number of gifts of furniture, etc., have been secured, and the list of subscribing members is already large enough to guarantee success. The building will give room for 30 orphans, and when occasion demands will be enlarged.

An attempt is being made in San Francisco to organize a mission for the Japanese. The clergy have offered the use of the episcopal rooms to the mission until permanent quarters can be secured.

On the evening of the sixteenth Sunday after Trinity a Harvest Home service was held in the church of the Advent, San Francisco. By invitation the congregation of St. Peter's united with that of the Advent. The music was rendered by the choirs of both churches. Fifty-five choristers were in the chancel and St. Peter's choir—thirty mixed voices—was in the organ loft. The Psalter and canticles were sung antiphonally by the choirs, and then appropriate anthems were given. The church was crowded. The Rev. John Gray preached the sermon, and the Rev. C. L. Miel conducted the music.

A memorial pulpit of carved oak is being made for St. Stephen's church, by the wood-working chapter of St. Peter's Guild. This guild is now the largest

and most thoroughly organized in the diocese. Its active and associate members number 218.

Work will shortly be begun on the transept in St. Luke's church, in which the new pipe organ will be placed.

The clergy of San Francisco are agitating the question of an Advent mission. In this connection a word to missionaries. Nowhere is a Mission more needed than in San Francisco.

A memorial has been sent to the General Convention advocating the establishment of a mission house in San Francisco for the training of missionaries to the Chinese in China. It is held that much money would be saved to the Church by this means, and that work would be better done by trained missionaries than by raw recruits.

VIRGINIA.

ALEXANDRIA.—The Church Theological Seminary, near this city, resumed its scholastic exercises on the 22nd of September, with 38 students, and the High School with 70 odd. There will be an increase in each as the season continues.

TENNESSEE.

The journal of convention gives the following summary for the year: Clergy, 45; candidates for Holy Orders, 3; parishes, 29; missions, 28; Baptisms, 620; Confirmations, 415; communicants, 4,031; total of offerings, \$83,194 58.

LOUISIANA.

NEW ORLEANS.—The Rev. F. S. De Mattos, formerly of Leavenworth, Kansas, has been officiating in Annunciation church during the absence of the rector, the Rev. Dr. Percival. Although the congregation is rejoiced at the near return of their rector, there is great regret and sorrow that Mr. De Mattos is about to relinquish charge. By his earnestness, faithfulness, and devotion to his work, he has won all hearts. On Tuesday, September 28th, in the church, at the request of the members of the White Cross Army, Mr. De Mattos delivered an address on White Cross Associations. The church was filled to its utmost capacity with the members and friends of the association. The service was opened by the Rev. E. W. Hunter, with Hymn 242 and a prayer, followed by the address by the Rev. F. S. De Mattos, and was closed with prayers by the Rev. R. S. Stuart. Benediction by the acting rector. This association but lately started in this city now numbers some 67 members, young men, and bids fair to grow in numbers and importance.

Work is rapidly progressing on the new Grace church which is being erected on Rampart street, between Canal and Common streets, near to the situation of old Christ church. The new building is to be of brick, and will seat about 500. Both the interior and the exterior will be Churchly and in good taste. The work here will prosper greatly and under the present rector's labors there is not a doubt but that in a few years the new church will have to be used as a chapel to a larger and more commodious edifice.

VERMONT.

RUTLAND.—The eighth annual festival of the choirs of the diocese was held in Trinity church, on the evening of September 30. The choir of the church of the Advent, Boston, came up to reinforce the ranks. The church was crowded to its utmost capacity for the evening service, the aisles being filled while many crowded around the doors. At 7:30 o'clock the organ sounded the notes of Messier's processional, "Rejoice, ye pure in heart." The Rev. F.

W. Smith began the evening services, intoning the sentences, while the choir followed with the responses. After the selections from the psalms rendered antiphonally, the Rev. Charles W. Coit of Charleston, N. H., read the first lesson, following with the second lesson after the choir sang the *Cantate Domino*. The *Deus Misereatur* was one of the most impressive pieces rendered. The regular order of Evening Prayer, was intoned by the Rev. Mr. Smith, and the choir sang "O, Praise the Lord," by Tours. Then came the address by the Rev. Dr. Van De Water. Calkins' grand *Te Deum* followed the address, and during the offertory, Stanley Clemens sang, "The King of Love my Shepherd Is," by Gounod. The boy choir was then heard at its best in Stainer's "I am Alpha and Omega." After the *Magnificat* by the chorus, Bishop W. J. Boone of China, pronounced the benediction, and the boy chorus sang Stainer's impressive "Amen." The recessional hymn "Oh! What the Joy and the Glory," closed the service, and the lads marched out, their earnest faces the object of no little interest as they passed down the aisle.

RHODE ISLAND.

NEWPORT.—St. George's chapel was consecrated by Bishop Clark, Sept. 21. The church was elaborately and tastefully decorated. A large attendance was present and several clergy from various parts of the State and from beyond the diocese, attended and took part in the services. The consecration sermon was preached by Bishop Clark and included an address on the work of St. George's chapel.

MINNESOTA.

The Seabury Divinity School entered upon its Christmas term on the Feast of St. Michael and All Angels.

Morning Prayer and Litany was said at 9 o'clock in the morning. At 11 o'clock there was a celebration of the Holy Communion, the Bishop of the diocese being the Celebrant. A thoughtful and earnest address was made by the Assistant Bishop-elect, the Rev. Dr. Gilbert.

The new school year opens with much promise both in numbers and material. Twenty-three students are now in residence, and several additions are expected.

NEW JERSEY.

The Rev. William Wilberforce Taylor, of Battle Creek, Michigan, has been called to Christ church, Perth Amboy, and enters upon his duties on the 15th Sunday after Trinity. This is a large parish having an endowment of about \$50,000.

IOWA.

COUNCIL BLUFFS.—Nearly all the pews in the new St. Paul's church have been rented. The rector received the sum of \$500 from numerous friends as a token of appreciation of his untiring zeal in the work of erecting the new church.

Plans for the building of a church at Estherville have been drawn, and the Ladies' Aid Society have already a goodly sum on hand towards this good work.

A church at Boone is a settled thing in the near future, the lot has already been secured.

Among the very first to make an offering for Charleston sufferers was the cathedral congregation of Davenport.

During the summer Christ church, Burlington, was broken open by thieves and the sanctuary violated. The large Bible and the old Communion service

were stolen. The parish does not regret the loss because of the intrinsic value of the articles taken, so much as from the hallowed associations of the past.

The members of the Church at Spirit Lake, encouraged by the Rev. D. C. Garrett, have resolved to effect a permanent organization under the name of the mission of the Good Shepherd. The Rev. Mr. Garrett, who recently baptized four and administered the Communion to 17 persons, writes that a church building is an assured fact.

Mr. C. L. Arnold, a candidate for Holy Orders, has been engaged as assistant to the rector of Trinity and Christ churches, Davenport.

MARYLAND.

The journal of convention gives the following statistics: Clergy, 164; ordinations, 5; candidates for Holy Orders, 8; churches consecrated, 6; parishes, 128; Baptisms, 2,796; Confirmations, 2,062; communicants, 24,926; offerings, \$509,288.30.

At Holy Trinity church, Prince George County, there has been placed at the left of the chancel a memorial window to the Rev. Dr. Stanley. It contains a life-size figure of St. Luke; above it is a crown, below—the figure which represents the Evangelist; these are surrounded by beautiful scroll work. The inscription on the lower part reads as follows: To the Glory of God and the blessed memory of Harvey Stanley, D.D., 33 years rector of Holy Trinity parish. Born Sept. 22, 1809. Entered into rest Jan. 25, 1885. "I have fought a good fight, I have finished my course, I have kept the faith."

The window was placed here by the congregation. Holy Trinity church now contains eight very beautiful memorial windows.

COLLINGTON.—The convocational services, held September 28th in Holy Trinity, were a series of successful meetings. The Dean of Washington, the Rev. Dr. Addison, was cordially assisted by several clergymen, viz., the Rev. Messrs. Butler, Williams, Brayshaw, McCabe, and others. The Dean preached and several followed in addresses. At Glendale, 12 miles off, Evening Prayer was said in St. George's, sermon and address as usual custom. The next day (St. Michael and All Angels) Queen Anne's was visited, the Rev. W. L. Butler, rector. The Holy Communion was celebrated, and sermon and address followed. At the afternoon service the Rev. Mr. Davenport preached and an address followed. Some of these old churches go back to colonial days. In the window of one is a memorial to the name of the Rev. Jacob Henderson, who was rector from 1717 to 1751. In 1718, he and his wife built a chapel, and from this sprung the present one of Holy Trinity, Collington.

The parish of the Incarnation, Washington, D. C., has placed \$1,000 at interest for the benefit of its debt. The church of the Epiphany has started an Infants' Home, on the bank of the Potomac, on the Virginia side, and steps are taking for its incorporation. Mr. W. W. Corcoran has sent \$5,000 to the sufferers at Charleston.

LONG ISLAND.

BROOKLYN.—The surpliced choirs of St. Luke's church and of the cathedral, Garden City, are soon to give a sacred concert, the admission to be by ticket. The choirs of the church and cathedral are now under training for the purpose by their organist, Mr. Woodcock. The former assistant organist at St. Luke's, Mr. Parker, who received his musical education in Europe, recently returned

thither on the occasion of his wedding. His place is taken by Mr. Rahming.

There is a Clerical Club in Brooklyn which meets once a month, as also a similar club in New York. At the former, a paper was recently read by Dr. Coan on "The Conservatism of the Church." While setting forth the desirability of the organic unity of all denominations, he did not go into the *quo modo*, but submitted three questions: "What is the Holy Catholic Church? What is meant by the historic faith? What do we mean by the Episcopate?" It seemed generally agreed among the members that while union was possible, unity was not to be hoped for.

FARMINGDALE.—The rebuilding of St. Thomas's church, lately burned, is assured by the receipt of pledges of \$700 of the \$1,000 needed, and the work will soon be begun.

CENTRAL PENNSYLVANIA.

SUNBURY.—On Sunday, October 10th, the corner-stone of the new building or addition to St. Matthew's church, was laid at 3 P. M.; a large portion of the congregation assembled at the church. Hymn 205, "The Church's One Foundation is Jesus Christ Her Lord," was sung. Then followed a preface and several collects taken from the service arranged for the laying of corner-stones.

The stone was laid plumb, level and square by John Landau, assisted by Samuel Hoey. The rector, taking the mason's hammer, struck the stone three times, "in the Name of the Father, and of the Son, and of the Holy Ghost." The 136th Psalm was chanted antiphonally, the Apostles' Creed was intoned, and the service concluded with a collect, invoking God's blessing on the building thus begun, and His Fatherly care and protection over all employed in the work, and the apostolic benediction.

The addition to the church is 50x53 outside, but taking off the organ chamber and sacristy leaves the church proper a cross with short transepts. The architecture of the new part is pointed Gothic. The timbers are all to be finished in the natural color. The seating capacity will be about 450. It is desired to have the church consecrated December 7th, 1886, being the fiftieth anniversary of the consecration of the old church.

SOUTH CAROLINA.

CHARLESTON.—On Sunday, September 5th, five days after the dreadful earthquake which visited this city, the congregation of the church of the Holy Communion assembled upon the lawn, at the Porter Academy, to enjoy together for the first time the privilege of religious worship since the terrible scenes through which they had so recently passed. The service was held in the open air, because at that time no careful examination had been made of the church building, and in the excited state of feeling caused by the continued, though slight, shocks, people were afraid to venture into a brick building of any sort. The service was one to be long remembered by all who participated in it, for its solemnity, and the impressiveness of the surroundings. In the centre of the lawn was a circular ornamental summer house, in this was placed the handsome carved oak altar from St. Timothy's, the chapel of the Academy, the chancel cushions had been brought from the church, and were spread around the altar; the people sat in chairs arranged in rows upon the lawn, and here with the blue vault of

heaven above them, and the bright sunbeams shooting through the thick foliage of the magnolias and elms, with the rich green carpet of grass beneath their feet, this congregation united in a most solemn service; all seemed to realize the goodness of God Who had so mercifully protected them in the hour of their calamity. After the conclusion of Morning Prayer and a brief address from the rector, the Holy Communion was administered to a large number of communicants.

In no grand or lofty cathedral could there be a more impressive sight than that of these Christian men and women worshipping there beneath God's own sky, and pressing forward to the feast of the Lamb, and asking in the hour of their need the help of Him Who had promised to be with them "even unto the end of the world."

NEW HAMPSHIRE.

The 86th annual convention of this diocese was held at Concord, Wednesday, October 6th, beginning with the administration of the Holy Communion at 9 o'clock. Horace A. Brown was unanimously re-elected secretary.

The Bishop in his annual address paid a fitting tribute to Bishops Robertson and Young who have died within the year, also to Mrs. Tilton, who died recently, having given \$10,000 to St. Mary's School for girls, and who made many charitable and liberal bequests. During the past year 213 have been confirmed, and the Bishop has administered the Holy Communion 50 times, preached 98 sermons, and delivered 67 addresses. The Bishop expressed great gratitude to the clergy of other dioceses who have taken charge of summer congregations in New Hampshire, and commended the work of the Woman's Auxiliary. He regretted exceedingly that the Board of Domestic Missions in New York had cut down their appropriations for missions in this diocese \$753, a loss which can only be made up by increased benefactions on the part of the people. The fund for Hanover and Exeter is slowly increasing.

The trustee of the fund of the episcopate had a most satisfactory report, the fund now amounting to almost \$40,000. Of the 28 parishes in the diocese all but seven have paid their full quota. The Rev. A. E. Johnson, in behalf of the committee to whom was referred the subject of changes in the Book of Common Prayer, read a very interesting report, and an animated and earnest talk ensued, some changes being recommended, others not. The Standing Committee for the ensuing year was then chosen: The Rev. Dr. Coit, the Rev. Messrs. Roberts and Renouf, and Messrs. W. L. Foster, H. A. Brown, and John Hatch. The Board of Diocesan Missions for the ensuing year is the Rev. Messrs. Beard, Hovey and Morgan, and Messrs. Hatch, Abbott, and Thompson.

The convention was interesting and profitable, and closed with devotional exercises. Mr. Simeon Ide of Claremont, in former years a delegate to the convention, being present, was invited to an honorary seat in this body. The Bishop welcomed him in a few happy words, alluding to the fact that Mr. Ide was 92 years old the day before.

St. Mary's School for girls, which was opened September 21st, is a very promising institution. It is located at Concord amidst pleasant surroundings, and with a home-like atmosphere within its walls. An excellent board of teachers is in charge.

The Living Church.

Chicago, Saturday, Oct. 23, 1886.

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

A DEPUTY from South Carolina says that his people don't understand the word "Catholic," and hence we should not have it in the name of the Church. It will be remembered that the Churchmen of South Carolina at first would not have a bishop to reside among them. It is to be hoped that they are moving on, however, and will soon grasp the fact that "Catholic" does not mean "Roman."

THE prospect is that the recommendations of the joint committee on the Book Annexed, will be brought down to a few very fine points before they pass the ordeal of both houses. Where the committee got their idea of "a few" we cannot say. According to St. Peter, "a few" was eight; according to the joint committee, it is ninety-four! Then again, what does the report mean in stating that by the first schedule no changes are required in the text of the Prayer Book? Does it mean that the changes, if adopted, need not now be made in the printed book? There are many important changes in the schedule proposed for immediate adoption.

THE only true basis for the extension of missionary work is an increase in the ordinary offerings of the people. This increase will come in proportion as the clergy do their duty in teaching their people and in systematic work for missions in their parishes. The Enrolment Fund is a grand scheme and ought to succeed, but a grander scheme would be the rallying of all the clergy for the continuous support of the general work. The speeches of the missionary bishops in the great missionary meetings, to secure sympathy and aid for their own fields, are all well enough; but better than these would be the diffusion of information about missions in general, and a discussion of plans for promoting the cause of missions in all our parishes. In our opinion the General

Convention as a Board of Missions is not improving its grand opportunity.

WE have had some queer exhibitions of learning, in the progress of the debate on the name of the Church. It is, at once, saddening and amusing to hear a Churchman quoting Mosheim and Schaff, to prove that there is no apostolical foundation for the episcopate. To one who reads between the lines, however, both of these writers bear witness to the fact that the whole Church was episcopal within a few years of the death of St. John. That it was not so from the beginning, is a pure assumption on the part of these historians. If Episcopacy was established all over the Church, east and west, in the early part of the second century, how did it come about? If Congregationalism faded out so soon, leaving no trace or record of itself, can we suppose it was divinely ordained?

THE vote upon the expediency of erasing the words "Protestant Episcopal" from the laws and formularies of the Church, in the General Convention last week, was larger than its advocates expected. If the element of "expediency" could have been eliminated, and the vote could have been taken on the desirability of the change, there is no doubt that it would have been carried. We would not, however, advocate legislative action to that end, on the strength of a bare majority in favor of the change, as a matter of preference. We are not disappointed at the failure of the proposition which was debated. We expected it, but we are thankful for the debate. It will educate the Church. The weight of reason and argument was on the side of change, and the truth will finally prevail. Church people will learn that Catholic does not mean Roman, and that Protestant does mean a mere negative, and then they will be dissatisfied with a nomenclature which places the American Church among the bodies which had their origin in the days when opposition to Roman error was held to be the chief duty of man.

IT is a mistake to suppose that the movement to drop the words "Protestant Episcopal" from the title of the Church in this country, is exclusively or chiefly a "ritualistic" movement. It is favored by some of our most conservative bishops and deputies. It signifies only that conditions have changed, not that the Church has changed. The Church is no less protestant, no less episcopal, for choosing to be called by some other name. When the old name was assumed there was reason for emphasizing these two features of Church doctrine and polity. As

was shown in the debate in General Convention, the term "Protestant" has, in the course of time, become associated with all sorts of heresy and schism. It is a name that brings our branch of the Church into suspicion and reproach in foreign lands. The name "Episcopal" is thought to magnify unduly one feature of our Church polity. To the Churchman it is not distinctive, and to the denominations it is offensive. It is believed that the cause of Church unity would be furthered by dropping this title.

THE Mexican Commission, on Saturday, read a report which must have been to the signers very humiliating. It may not be very amiable to say: "We told you so;" but remembering the obloquy which was poured upon THE LIVING CHURCH, when it stood alone in the Church press in questioning the policy of the Mexican Commission six years ago, we may be pardoned for referring to the vindication which it has received. The Mexican Commission, as we predicted, has ended in a failure, and worse. The situation now is: a bishop, duly consecrated for an independent Church in Mexico, forced to resign by the Commission on account of his unsatisfactory administration, now proposes to re-assume episcopal direction of the affairs of the Mexican Church, and has already begun to exercise jurisdiction. Faithful missionaries in Mexico, who have persisted in the use of the Prayer Book, have been "persecuted" by this bishop, and a layman representing him as attorney has attempted to exercise ecclesiastical discipline. Truly, "this is a sorry sight!" But we do not believe that Bishop Riley will return to Mexico. We do not believe that he could remain in Mexico if he should return. Public opinion there would compel him to retire. Nevertheless, the issue is just what we predicted.

ONE would think, to hear the debates in General Convention upon the Appellate Court, that the proposition was to deprive the laity of one of their inalienable rights; whereas it was a proposition to secure to the clergy such a right long withheld. The clergy have again and again sent up a cry for relief from the unjust discrimination under which they are placed by our canon law. They have asked that the same justice be done them that has been done the laity and the bishops of this Church—that they be placed under the general law of the Church and be made amenable to the discipline of a general canon, as the bishops and laity are now. This status was secured to the bishops and laity by a change in the Constitution. Why should not the

same be done for the priests and deacons of the Church? Why should the laity object to this act of the commonest justice to the clergy? We must confess that it seems to us both unkind and unseemly for laymen to resist with all their might this reasonable and respectful demand of the clergy to be admitted to the same rights under the law that these laymen enjoy. It speaks well for the loyal spirit and serene temper of the clergy that during the debate lasting over an entire day, not a word of impatience or invective escaped them. The vote by which the laity have refused to the clergy what they enjoy themselves, is something little less than an outrage.

UPON all who have been privileged to listen to the debates and observe the proceedings of public bodies, the General Convention, now in session in this city, must make a most favorable impression. It is a body unparalleled for dignity, decorum, and ability; and not the least remarkable feature of it is the influence, in debate and committee, of comparatively unknown men. This session of the Convention in what, ecclesiastically, has been considered the far West, has brought to the front some of the best talent of the Church. The influence of the growing, working, progressive West is felt, and the repressive influence and conservative tradition of the East is minimized. It is not too much to say that facts, truths, and theories, affecting the welfare of the Church, have been more freely and fully presented in Chicago than could have been done in any Eastern city. The effect upon the general Church and upon the public, cannot but be salutary. The "Americanism" which Dr. Huntington wishes in the Prayer Book, and which Dr. Brooks wishes in the policy of the Church, in its best sense, is encouraged by the spirit which pervades our Western civilization.

Whatever changes may be wrought in the traditions, jurisprudence, and nomenclature of the Church, by such an assembly, in such a place, will not, we may be assured, be prompted by any spirit of mediævalism; they will be the outcome of a vigorous and healthy Church life, which breathes the air of the broad prairies and the great lakes.

THE fact that our Board of Managers has had to reduce appropriations for missionary work is at first sight extremely discouraging. When we consider, however, that the receipts from ordinary offerings have really increased during the year, and that the reduction has been made in conformity with a wide-spread conviction that large deficiencies should not be rolled up to be liquidated by

legacies, the outlook is not so very bad. We see by the Presbyterian *Foreign Missionary* that our brethren who believe in the Apostolic Succession of Presbyters (though they do not always have the courage of their convictions,) have fallen off in their missionary collections nearly forty thousand dollars, during the past year. Their missionaries are "filled with dismay." Their appropriation had been made upon the basis of extraordinary receipts growing out of the enthusiasm of a great occasion. On the strength of that they have opened new fields, pledged themselves to the support of new workers, assumed responsibilities which they cannot carry. We think our Board of Managers have shown wisdom in basing their estimates upon the ordinary gifts of the membership; and we hope they will hold fast to this policy, and use legacies for the strengthening of work already undertaken, and not for a temporary extension of it, from which they will have to recede, with sorrow to the Church and with suffering to those whom they have induced to go far from home under an appointment which was rashly made. Moreover, the giving up of a field entered upon is disgraceful and wasteful. The money heretofore spent upon it is comparatively lost. For this reason we think that the Enrolment Fund should be used in the field we are now working, to provide the needed appliances, buildings, outfits, by which it may be more successfully worked in future.

THE reform of our missionary methods and organization, was a prominent subject of discussion in the General Convention last week. Bishop Harris' speech was not exactly a bolt out of a clear sky; it was rather like a prolonged peal out of the clouds which have been for a long time gathering. He spoke the word which has been waiting to be spoken, and none should thank him more than the Board of Managers. A large number of our parishes have taken little interest in missions, because of the feeling that they were conducted by an autocratic body in New York. The cause has not been brought home to the people as it might be by a more popular management. It is hoped and believed that a new era has dawned, and that the Board of Missions may hold annual meetings and be practically, as it is theoretically, the agent of our missionary work. We believe that Dr. Langford is in earnest to put the work on a sound basis, and is desirous to meet the wishes of the Church.

"To visit the widow and the fatherless in their affliction," is one of the two great marks of "true religion." The widow and the fatherless are

types of suffering and afflicted humanity. The greater includes the less. Charity to those who need, sympathy with those who suffer, courteous attention to strangers, are the notes not only of "true religion" but also of true progress in the parish. Every pastor should understand that he is the commissioned leader in all such good works; that he must not only preach this "true religion" but must also keep it in active operation within his cure and as far beyond as he possibly can. He cannot fulfill all the requirements of this precept by his personal ministrations. If he could, it would not be for the good of his people that he should do everything himself. Some pastors work themselves to death, trying to do this, while the people languish in spiritual indolence. The secret of parochial health and growth is the participation of the people in works of love as well as in services of prayer and praise. The victories of the Cross are not to be won by single combat. The wise leader will keep all his forces at work. He will watch the field, rendering personal service where it is most needed, and sending reinforcements to every point where an opportunity is presented for doing good. Every pastor should have a parish aid society, composed of devoted men and women who are pledged to personal service. The members should be ready to execute the orders of the rector, and he should be on the alert to find something for them to do. They should be the advanced guard, the line of skirmishers, rallying at every call, and executing every order. By postal card or by personal direction they should be notified from headquarters, and sent upon errands of courtesy or charity. They should meet for instruction and encouragement, or to report to the commanding officer. With such a band of trained assistants the pastor's work will be a power in any community, and the cause of true religion will be advanced while the borders of the Church are enlarged. May we not do more and better than we have done, in this way?

CONVENTION BREVITIES.

Some deputies argued that if we drop the P. E. name many people will be alarmed and leave the Church. Dr. Adams of Nashotah calls this the argument of "scare." The speech of the grand old pioneer was one of the events of the session.—The liberality, manliness, and courtesy of the present Convention, are in marked contrast with the spirit which pervaded the assemblies of a score of years ago. Questions which were not tolerated then are now discussed with calmness. Some of the old war-horses prance and roar, but

nobody gets angry.—Dr. Hopkins' speech on the name of the Church was the raciest and most "telling" on the side of change. In reply to Dr. Brooks' argument that the Church was insignificant in size, he reminded the Boston orator that the hub was not less important because it was smaller than the wheel. This is an argument that Bostonians ought to appreciate.—The Church Temperance Society need not take the trouble to investigate the large demijohn that has made its appearance in the foyer of the House of Deputies. It contains Silurian water; but we did not know before that the spring was located at 75 State St.—The fact that a mistake was made in naming the American continent, is no argument for retaining a wrong name for the Church. The name of America might have been changed at the end of the first hundred years; now it is too late. If we wait three or four hundred years the wrong name of the Church will become fixed as firmly as the wrong name of the continent.—Why should the clerical deputy from Tennessee always rise to address the house with deep regret?—The word "inexpedient" does not seem to have fallen into innocuous desuetude.—Straws show which way the wind blows. The memorial from Kentucky against "Protestant Episcopal" is a whole stack and indicates a gale.—The Bishop of Shanghai's remark that "there's a tail to that," is equivocally true.—It is not a question of change of name; it is the dropping a nickname. There is a man in Chicago known as "Long John" Wentworth. If the "Long" was dropped, he would not change his name.—The speech of the Rev. Mr. Gailor, deputy from Tennessee, on the name of the Church, was a noble contribution to the cause of progress. Its modesty, earnestness, and sincerity, won the admiration of all.—Dr. Hopkins says that Calvinism is so rubbed out of the denominations founded upon it, that there is not "a smell of it left."—A speaker says that "Protestantism is the foundation of the Church." An inspired writer says that the Church was founded upon the apostles and prophets, Jesus Christ being the chief corner-stone. The truth is, Protestantism was founded upon the argument of "scare," as Dr. Adams calls it, and the time is past when that argument has any weight with American Churchmen.—Dr. Gibson, among many other good things, said: "If we are Episcopal on account of having bishops, are we not as much Presbyterian on account of having presbyters?"—A priest, working in one of our oldest cities, says that the Romanists around him are as ten to one of the Protestants. Perhaps, if the Church had been pre-

sented there as the Catholic Church the figures might now read the other way.—To speak of the Congregational Church in council assembled is, on their own theory, a mistake. They believe only in "churches," in the autocracy of each congregation. It was quite pertinent to inquire: Did Dr. Brooks' message of courtesy refer to the Baptist or to the Unitarian, or to the orthodox, or to the Andover, Congregationalists? The denomination is like Bottom's dream; it hath no bottom.—A deputy from Texas, romancing about the P. E. name of the Church, likened it to a boom which arrests the torrent. Boomerang would be a better metaphor.—The report of the Board of Managers shows that in January appropriations were made on an annual basis of \$34,950 for Indian work, and \$12,100 for work among colored people. Which of these works is the more important for the Church and country?—Is there any crypto-Romanism in the fact that the committee on Memorials of Deceased Members is requested to meet in the smoking room?—A prominent deputy from the East says that he is surprised and alarmed at the sentiment of the Church in the West. Perhaps the exigencies of Church work in the West call for a more decided Churchmanship than he is accustomed to.—The laity are the bulwark of the Church, and they sometimes make a bull of their work, as in the matter of courts of appeal.—Why should the laity vote against courts of appeal? It seems incredible that they should even attempt to deprive the clergy of the relief which they seek. It is not a layman's question from any point of view. The clergy have had enough of the grind between the upper and the nether millstone.—The Reverend Prolocutor of the Provincial Synod of Canada was greatly interested in the methods of procedure of our House of Deputies. He seemed amused at the little parliamentary spring-guns and man-traps.—The well-known clerical deputy from Central Pennsylvania heartily improves his long-sought opportunity.—Why not apply the Maryland scheme to the title of the Church and fly-leaf it. This would illustrate the "comprehensive character" of the Church.

A very good thing is the "U. P. C.," And not so bad is the old "M. E.," The "Old S. P." and the "New S. P.," "My Church," you know, or the new "R. E.,"

The "Orthodox," or the "Hicksite Q.," "You take your choice"—may very well do;

And the old "R. C.," with a dose of Trent,

Is not so bad—if one's content; But the most-named church, say what you may,

Is the "P. E. C. of the U. S. A."

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT 1886.]

SIXTH CONVERSATION.

Subject—The Sacraments and Grace. "I believe in the Remission of Sins."

IV.

Q. I understand this idea of grace. Let us now pass to the sacraments.

R. The sacraments, we have said, are the means of applying the supernatural gifts of grace to dead, blind, sick and sensual souls. And these means have one part which is visible, sensible, and physical. They are the "outward and visible signs of an inward and spiritual grace," containing and transmitting the grace which they signify.

Q. Now this is what has always been to me a difficulty. How can physical and visible means transmit grace, which is the Spirit of God, or at least the influence of that spirit?

R. How is it that bodily generation can transmit life, and cause a soul and spirit to come into the world?

Q. I cannot tell.

R. Nor I. But, granting this manifest fact, the most wondrous of nature's prodigies, I cannot declare that the efficacious virtue of the sacraments is an impossibility.

The sacraments have their sensible side, a matter and a body, but they have too a spiritual form, a soul, so to say, or spirit, which is the sacred words of the priest, which words are really those of the Church herself, put into her mouth and made efficacious by Jesus Christ her Head.

What part then does matter play in all this? That which the spoken word, which is the outward matter, does with respect to the thought, which is the inward spirit; that which the hand of a father placed on his son's head plays in giving him the paternal blessing; who would ask: "Why place that hand between those two spirits?"

Q. True. Yet it still seems strange that religious effects, which are after all intellectual, moral, and spiritual, should be produced in the soul in a manner which is in some sense physical, and necessary, and without the concurrence of intelligence and free will.

R. Pardon me, there is a certain concurrence of intelligence and free will, save in the case of infant Baptism, and even there we regard as a necessary factor the concurrence and faith of the whole Church. But it is true that the sacraments work in us, and independently of us, things far greater and grander than we know or are able of ourselves to work. So is it generally in life. When God created us we knew nothing of it, and could take no part in the work. When the life of our bodies creates the blood and other parts of the human frame we can do nothing in the matter, and know little.

When reason is in some sense engendered in us from without by the words of others, what can we do in the process? So when the Almighty sends His grace into a soul, there is a hidden side of the operation which absolutely escapes our knowledge. In everything there is this hidden side of life which is far the most fruitful and important. So Seneca says of our reason that "it is not all in the light, its most important side is unseen."

So the sacraments, mysterious channels of grace, energize within us invisibly, and themselves achieve their own work.

V.

R. Let us now briefly review the sacraments.

Baptism is the first act by which the soul, dead in natural selfishness, is recalled to life and the first graft of the life of Christ is implanted. Christ takes the infant at the font and makes it His own child.

For those who fall into sin after Baptism, the love of Christ has provided in His Church the blessed sacrament or ordinance of penitence.

Q. What then do you say as to the necessity of penitence, of those, for instance, who having manifestly lived bad lives die in deadly sin without repentance and confession?

R. If they do die in deadly sin and unrepentant, they die the death eternal. But who shall dare to say: "This man died in mortal sin?" The Church condemns no one. But to enter into life it is certain you must enter the soul of the Holy Catholic Church, since this soul is nothing else than the communion of souls who live in God. And although, as has been said, it may be possible to belong to the soul without belonging to the body of the Church, yet let us never forget that the soul is principally in the body. If you are united to this soul, you, like your brethren, will have respect for the sacred body, its wishes and practices, in so far as you know them; for they are holy and inspired by God; he who despises them, despises God Who ordained them, and is not living a God-fearing life.

But if you are beginning to love God and to attach yourself to Him by a vague religion, go to the One Holy Catholic and Apostolic Church founded by Jesus Christ and His Apostles (of which in this country the American Church is the legitimate representative and branch); believe me, you will find all its practices, even to the least details, true, holy, life-giving, and salutary.

As to confession and absolution, who does not understand that cry of the heroine in a modern drama: "I would be a Catholic for the blessing of confession!"

Happy they who after long years of weary error and defiling passion return to this bath of the soul, this purification of the heart! Absolution gives us back our heart. I have seen souls dead and withered by long years of wickedness cry out sometimes, after a true penitent confession, where the absolution has been given: "I feel the heart of my childhood once more in my breast."

The soul which was dead and void of love awakens to new life, it feels the sap returning and recovers the tastes and capacity for progress which it had lost.

BOOK NOTICES.

The managers of *Lippincott's Magazine* are persuaded that the time is now ripe for a radical change in the method of publishing fiction in periodicals. Instead of giving novels in sections, a complete novel, of a popular size, will be published with every issue of the magazine, the series commencing in the November number with "Brueton's Bayou," a charming story by John Habberton. Julian Hawthorne, Frances Hodgson Burnett, Mrs. Lucy C. Lillie, Edgar Fawcett, and other authors will follow.

The *Church Eclectic* for October contains the following: The Possessed Swine, by the Rev. Cameron Mann; Free and Open Churches—debate in

working men's society; Mystical Interpretation of Holy Scripture (concluded), *Church Quarterly Review*; Prayer Book Revision in 1662 and in 1789, by the Rev. H. R. Percival; Public Worship and Ritual, *Church Review*; Marriage and its Impediments (prize essay), by the Rev. J. Anketell; Notes on Hymnology, II., by Prof. Thornton; Miscellany. [W. T. Gibson, editor and proprietor, Utica, N. Y.]

ONE of the most interesting and useful pages that has ever appeared in *The Decorator and Furnisher*, is that in the October issue, giving a number of designs for small pieces of furniture, such as brackets, sconces, book-racks, and the like. Every article shown in the page is novel and practical. There is likewise a full page of Arabic borders and panels that will be of great value to artists and wood-carvers. Some new English patterns in wall papers are shown, together with good sensible directions for the selection of papers. [The Decorator and Furnisher Company, at 30 East 14th Street, New York, 35 cents per copy.]

The *Church Eclectic* has words of well deserved praise for *The Living Church Annual and Clergy List Quarterly*, and says it is a "most welcome convenience for editors as well as Churchmen at large. After using only annual almanacs, one could hardly have anticipated the advantage of having the Clergy List corrected every three months. It is also an excellent advertising medium for schools and colleges. We are often asked when the term commences at several colleges and it is rather remarkable how hard a thing it is to find out. Published by the Young Churchman Co., at Milwaukee, Wis., at 25 cents."

Harper's Bazar increases in attractiveness with each number. The articles entitled "Family Living on \$500 a Year," by Miss Juliet Corson, are exceedingly valuable. The serials by E. Lynn Linton and Thos. Hardy grow in interest, while the fashion and fancy-work departments are as usual suggestive and helpful.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PERSONAL MENTION.

The Rev. Wm. Allen Fisk, D.D., has resigned St. John's church, Bangor, Me., and removed to Boston. His present address is: Episcopal Rooms, No. 5, Hamilton Place, Boston, Mass.

The Rev. John Francis George has returned from Europe and resumed his duties as rector of St. Andrew's church, Thompsonville, Conn. Address accordingly.

The Rev. Charles March Pyne has taken charge of the mission of Calvary church, Flemington, N. J. Address 446 Westminister Ave., Elizabeth, N. J.

The address of the Rev. A. P. Anderson is changed from Mitchell, Dak., to San Jacinto, Cal.

The Rev. Alfred W. Griffin is rector's assistant in St. Paul's parish, Sacramento, No. California. Address 1104 G. St.

The Rev. F. B. Nash, Jr., has resigned Emmanuel church, Alexandria, Minn., and accepted Gethsemane church, Fargo, Dak. Address accordingly.

The Rev. H. G. Wood, late rector of St. John's church, Sharon, Pa., has not become rector of All Hallows' parish, Md., as stated by *The Churchman* and *The Church Press*. He is still suffering from the effects of the nervous shock which he received in church last Easter Day, and is not yet strong enough to undertake the duties of a rectorship. Communications sent to his address, Fayetteville, N. Y., will be forwarded to him.

The Rev. Louis DeCormis has accepted an election as first assistant at St. Ann's-on-the-Heights, Brooklyn, N. Y. His address is 30 Willow St., Brooklyn, N. Y.

The Rev. Hobart B. Whitney has resigned the charge of St. John's church, Clyde, N. Y., and become rector of Christ church, West Haven, Conn. Address accordingly.

The Rev. W. C. Sherman has resigned the rectorship of the parish of the church of the Redeemer, Cannon Falls, Minn., to take effect Oct. 16th.

ORDINATIONS.

On Friday, Oct. 1st, at Zion church, Factory Point, Vt., occurred the ordination of Mr. James C. Flanders, son of the Rev. Alonzo B. Flanders, of White River Junction, to the diaconate. There were present of the clergy, besides the Bishop, the Rev. Messrs. Flanders, Buckingham and Randall, and

the Rev. Dr. Canfield, of Arlington. The sermon was preached by the Rev. Mr. Flanders, and was a plain and forcible unfolding of the meaning of that word: "A servant of Jesus Christ."

OBITUARY.

LAFFERTY.—At Canterbury, Del., Tuesday, Oct. 12th, entered into life eternal, Dr. W. L. Lafferty in the 80th year of his age.

OFFICIAL.

A conference of Church workers among the deaf will be held at St. James's church, Chicago, Oct. 25th, 26th, and 27th.

The annual meeting of the Free Church Association (Massachusetts Branch) to receive the report of the executive committee, elect officers, and transact all other necessary business, will be held on Monday, Nov. 8th, at 3:30 P. M. in the Church Rooms, 5 Hamilton Place, Boston. Addresses may be expected. W. M. C. WINSLOW, Sec'y. 429 Beacon St., Boston, Nov. 1, 1886.

DIOCESE OF NEW YORK.

The next quarterly meeting of Southern Missionary Convocation will be held at Trinity church, Mount Vernon, the Rev. S. F. Holmes, rector, on Thursday, the 21st inst. Holy Communion at 11:15 A. M. Business meeting immediately after service. Collation at 2 P. M.; tea at 6 P. M. Service, commemorative of the 30th anniversary of the incorporation of the parish at 8 P. M., when the sermon will be preached by the Rev. Joseph H. Johnson, rector-elect of Christ Church, Detroit.

A WARNING.

I learn that an individual, giving himself an Old-Katholik priest, is raising money from house to house, pretending that he is sent by Bishop Herzog to assist me in my work. Considering such action as deceitful, I ask you to publish my letter, in order that no person may be deceived any further. R. VILATTE, *Prêtre des évêques Catholiques*.

Dioecese of Fond du Lac, Wis.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D.D., General Secretary.

MISCELLANEOUS.

WANTED.—Choir-Master—one who has had experience in training boy choirs. Address with references, BOX 283, Marquette, Mich.

WANTED.—By a widow lady, a position as companion to an invalid; no objection to travelling. Good reference given. Address Mrs. H., care LIVING CHURCH.

LADIES' REST CURE, with massage, etc. A quiet, pleasant home for invalids. Massage taught. Mrs. WILLARD, 419 Franklin St., Buffalo, N. Y.

A YOUNG active clergyman, 32 years old, without any incumbrances, wants a parish or mission work. Is considered, by those competent to judge, a good Churchman, an excellent preacher, and one who is neither afraid nor ashamed to work; prefers a mild climate. Address M. M., care LIVING CHURCH office.

A YOUNG gentleman, a graduate of the University of Virginia, qualified to teach the full English branches, in connection with German, Latin, and Greek, wants a situation as tutor either in a private family or in some Church school. Address, TUTOR, care LIVING CHURCH office.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$150 a year, each. The climate is very healthy, absolutely free from malarial drainage perfect. Address the rector.

THE SEABURY DIVINITY SCHOOL.

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

THE CLERGY LIST FOR 1887.

Corrections for the Parochial and Clergy Lists in "Whittaker's Churchman's Almanac" should be sent to the editor at once. Changes since the publication of the various diocesan journals are important. 2 and 3 Bible House, New York.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & O. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

The Household.

CALENDAR—OCTOBER, 1886.

24. 18th Sunday after Trinity. Green.
28. SS. SIMON AND JUDE. Red.
31. 19th Sunday after Trinity. Green.

A MORNING HYMN OF THE GREEK CHURCH.

[Everyone is familiar with the Evening Hymn of the Greek Church. "The day is past and over." The above taken from *The Oxford University Herald*, has never before been translated. Such at least, is the claim of the translator, who signs himself "M. S." The Greek hymn is given in Daniel's *Theology*, Vol. II, 126.—Ed. L. C.]

Awaked from sleep we fall
Before Thee, God of Love,
And chant the praise the angels raise,
O God of might, above!
Holy, Holy, Holy, Thou art King adored,
In Thy pitying mercy, show us mercy, Lord,
Thou call'st me from my couch,
Shine on this mind and heart,
And touch this tongue, that I among
Thy choir may take my part;
Holy, Holy, Holy, Trinity adored!
In Thy pitying mercy, show me mercy, Lord,
The Judge will come with speed,
And each man's deeds be known;
Our trembling cry shall rise on high
At midnight to Thy Throne;
Holy, Holy, Holy, King of Saints adored!
In Thy hour of judgment, shew Thy mercy,
Lord.

EVERYTHING seems to be tending to specialities nowadays. A doctor may treat the eye or ear, but not consumption. An artist paints animals, but not landscapes. A carpenter may work on mouldings, not touching any other work. Specialty work has invaded journalism, and papers are devoted to special subjects, as science, psychology.

THE *London Church Times* says: The State does not pay one penny towards the stipends of the bishops, cathedral dignitaries, or parochial clergy. The only clergymen it does pay are those in its own direct employment, as embassy, army, navy, and gaol chaplains. The question was lately put publicly to Mr. Gladstone, Lord Salisbury, and Lord Granville, who all replied as we do. The shortest answer to false statements on the subject is that if the State paid the clergy, the Chancellor of the Exchequer would have to ask for the vote in the budget every year, but does not.

ACCORDING to the newspaper directory for 1886, there are now published in the United States 14,160 newspapers and periodicals of all classes. Of these 1,206 are dailies. In literary publications of a higher order Massachusetts is losing her prestige and New York is becoming the literary centre having increased her monthly periodicals during the past year by 23. There are 700 religious and denominational papers in the United States. What a power for evil or for good is the press!

THE Bishop of Argyll, in a recent charge, said: "A Sunday or a Holy day without the Eucharist, is like a church without an altar, or a sermon without the Gospel. If all Christians are to be accounted members of a royal priesthood, what shall we say of those who have been specially called and set apart to celebrate the Holy Mysteries, even as the Great High Priest after the order of Melchisedec Himself celebrated them, on that night in which He was betrayed. It was then, to the Apostles, separated for that occasion, and distinguished from the rest of the disciples, that our Lord said—'Do this in remembrance of Me.'"

AN anecdote of Bishop Selwyn tells how he once received into the Christian

faith Shaka, a noted old cannibal and polygamist, and how some years after, when visiting the locality, he asked after his welfare, and on being told he still lived, announced his intention to call upon him. This was a great honor and the old chief was duly impressed. He summoned his followers and bade them prepare a feast and make all proper preparations for receiving the distinguished guest. "Give him," he said, "a waihene" (wife.) "But," said his major-domo, "this is a tohunga" (chief-priest). "Then," gravely replied the old Christianized heathen, "give him two."

AN interesting literary relic has lately come to light in New South Wales. It is a copy of "The Whole Duty of Man," which formerly belonged to John Adams, the celebrated mutineer of *The Bounty*. By him it was given to his son, and in the course of time passed to his grandson, Jonathan, from whom Mr. Wilkinson of Sydney, the visiting magistrate of Norfolk Island, had it. In the last century the book was issued with the Bible to seamen in the Royal Navy, amongst others to the men of the *Bounty*, and a copy was amongst the mutineers' effects when they settled on Pitcairn Island, and was long the only means of religious instruction which they had. So much used was it that the covers are quite worn, and the binding has given way. Adams repaired it with a rude string manufactured from the bark of the burdoa tree, which grows on Pitcairn. The part of the book which shows most use is the collection of prayers at the end, which evidently formed the ritual of the community in its early days.

IN the Rev. J. W. Bonham's lecture, recently delivered, on the signs of increasing Church life and activity, he described a novel service held in Hull, Yorkshire, England: "The auditorium is the loft used for making sails in the ship-yard of a renowned ship-building firm. The service commences at noon on a week-day. The audience consists of the one thousand and four hundred employes. The boys are seated on the cross-beams which support the loft, and the men are congregated on its capacious floor. The preacher is an earnest Churchman, but not of the Low standard, and he is high in personal stature. The upturned toil-and-care-worn faces of the auditors tell how gladly they are listening to a clergyman who yearns for their spiritual welfare. Those who had said, 'No Church clergyman has cared for our souls,' may speak thus no longer, for one of her noble-hearted clergymen is telling them that God loves them, and that Christ died to save them; showing them the way of life, and how they may come to Christ; and depicting the joy and peace, and the bright hope of glory, that those who come to Christ receive. But as here is no stained-glass window, nor chancel, nor organ, nor quartette nor surpliced choir, who, save an unbalanced enthusiast, would hold a religious service in an unconsecrated sail-loft? And as all things should be done decently and in order, what would the Churchly Archbishop of York say, if aware that a clergyman of his well-ordered diocese conducted such a service? He who is preaching so fervently and affectionately is the Archbishop of York himself! He tells what he thinks of this mode of Church work by personally doing it. Instead of lowering his archiepiscopal dignity by thus preaching the Gospel to the poor who hear him so gladly, he is ascending higher and high-

er toward the moral height the Saviour reached."

A CORRESPONDENT at Weston-super-Mare says: "On Sundays many visitors drive over to East Brent to attend the church of which the far-famed Archdeacon Denison is the vicar. He is an eminently practical divine, and has provided for the use of strangers a convenient shed and stables for the shelter of their carriages and horses. The walls and roof of the church are decorated with frescoes by the Archdeacon's nephew, who is his curate. My object, however, is not to give your readers any idea of the Archdeacon's well-known conservative and Church opinions, but of a work of great utility, which, next to the encouragement of making real Cheddar cheese—the falling off of which he so laments—is nearest to his heart. Archdeacon Denison affords his parishioners a pure and copious supply of water. A walk around the Lady-well garden with an intelligent stranger is always a pleasure to him, and many, after enjoying his cheery company, have left with a very different idea of the polemical Churchman than that which they had previously formed. The water is collected on a hump-shaped hill called the Knoll, and descends through the garden, planted with flowers and shrubs, to the village. The Archdeacon has spent £1,500 on his village water-works, and there is a millstone embedded on one side of a reservoir which is said to be at least 800 years old: Higher up is the well. The water, having been collected from the numerous springs which irrigate the Knoll, is carried to the village in pipes; a few days ago some mischievous boys broke a portion of a wall connected with the waterworks, and the Archdeacon has issued a characteristic proclamation to the parishioners threatening to cut off the supply the very next time damage is done, unless the names of the offenders are given up. The Archdeacon likes his visitors to take the mineral waters of a spring called the Penny-a-Pint Well, and to admire his ducks and swans disporting themselves in the farmer's pond, in which he threatened to throw her Majesty's inspector if he dared to enter the East Brent schools, but gave him the option of a good lunch at the vicarage. Everywhere, by old and young, the Archdeacon seems beloved among his people, and no one in the vicinity should fail to visit East Brent."

WHY THE MASSES DO NOT GO TO CHURCH.

BY THE REV. CHAS. S. DANIEL.

Why do not the illiterate and the masses attend our services? A considerable experience among the illiterate and neglected classes has helped me to the conclusion that nothing so completely succeeds in driving them away as the Psalter and the mistaken politeness of handing to every stranger a book. We find it hard to get the unchurched man to come at all and give it a trial, and much must be charged to the hardness of men's hearts; but of those who did come we have found one after another drop out, and on seeking the reason have been told that they could not read and it was customary to read at our church. Men have some pride and do not like to be considered odd or unlike the rest, and the easiest way out of it is to remain away. I have a dozen now on a list, who were driven away by the Psalter and all that it implies. We ought not to marvel at this:

Take any one of more than ordinary intelligence who is unused to the service, find his places and question him after the service, and he will tell you he was switched off the track at the Psalter and could not get back alone. If our liberally educated men will say this, what can you expect of the rest? I confess that personally the least edifying is the reading of the Psalter, and the way it is sometimes read is positively scandalous. I sometimes am so put to the blush by the rector's little daughter where I sometimes attempt to worship, that I give up in despair on account of my inability to rattle off words as she does, and rather than fall behind half a lap I give up the race. As you go down the line to those who read more poorly than I, the difficulty is augmented.

The masses are nothing but a collection of individuals, and failing to get the individual you fail in getting the masses. In all the criticisms on enrichment, I have never seen an allusion to this matter, yet I candidly believe after much observation and personal experience among an unchurched people, that the great barrier in the way of the spread of Christianity among them (if the Church represents Christianity) is that Psalter which we are obliged to read or sing in addition to the abundance of the same or similar Psalms which are sung in the same service.

The remedy would be to cut out the Psalter altogether. We recognize the worship in Psalms in every service. Let us be content with a reasonable amount. Have the Psalter in the book and sing or say it as a separate service if desirable, at some other time. Why drag everything into the same service? This permission would afford variety, would not ignore the old service of praise, and would remove in my judgment a great rock of offence. I have an ideal service in the afternoons which illustrates the matter.

There are present all the children of the Sunday school, including many large boys and girls, and married women, who cannot read, also all the infant class who are not supposed to read. There are two prayer books used, one by the priest and one by the organist. Polite handing around of books is discouraged. Too many have already been driven away. We claim to have a very hearty service in which there is much volume of voice in prayer and praise. Two canticles are stenciled on muslin and hung on the wall. These can be memorized by frequent repetition even by those who cannot read; at any rate none feels awkward even if he cannot read, he looks like the rest. The general confession and the versicles are also stenciled, in fact the part usually engaged in by the people is heartily rendered. The Scriptures are read, prayer and praise engaged in. The Psalter however is cut out, but we still sing Psalms. We do very nicely without a book. Memory helps some, the stenciled muslin helps others, and a little consideration will show how very little help is necessary for the people if the Psalter is omitted. We know this will be considered iconoclastic, for there are those who are in love with the Psalter, but it is always the bright woman and intelligent Churchman from his youth. The stupid man from the slums has no interest in it, and the question is: Why is he not in church? The way not to do it is to thrust a book into the hands of the illiterate boy or uneducated woman, and then wonder a few years afterwards why they do not go to church.

St. Chrysostom's, Philadelphia.

LETTERS TO THE EDITOR.

"CUNNING CRAFTINESS."

To the Editor of *The Living Church*:

In *The Churchman* of September 18th the Rev. Ed. Ransford discusses the question: "Why don't the English immigrants support the Church?" He says: "It would likewise tend greatly towards securing this class of Church people if the clergy in England were more particular in instructing intending emigrants, that notwithstanding her unfortunate name, the Protestant Episcopal Church of America is the same as the Church of England, and is in nowise to be confounded with that body of dissenters which calls itself the Methodist Episcopal Church; and while on this subject I may add that many of the ministers and people of that denomination do not behave toward our immigrants with common honesty in the matter of explaining to them the difference between the two names. On the contrary, I can point to many cases in which they have taken our English and Welsh fellow-Churchmen into membership on the letters which these have brought from their parish priests at home, and this without undeceiving them as to the mistake they were making, or allowing them the chance of applying to their own Church for admission thereinto. Had these Churchmen been better instructed, they would not have been so easily hoodwinked by the unscrupulous agents of a system which compasses sea and land to make one proselyte."

As an illustration of the truthfulness of this charge may be cited a quotation from a magazine called *The Sunday School Journal*, published in New York and Cincinnati and edited by J. H. Vincent: "Two Episcopal Branches.—The Church of England has two branches in this country, the Methodist Episcopal and the Protestant Episcopal. They both came from the old Established Church of England. The first of the two Episcopal Churches organized in America was the Methodist Episcopal. It is very much the larger of the two and very much more Apostolic and active. It has the regular 'actual succession' which the Church of England glories in. All the 'power' that came down from remote antiquity through the touch of the bishops, came through Wesley's holy hands to our American bishops—a claim which, while it amuses a genuine old-fashioned Methodist Episcopalian, puts indignation into the 'later fledged' and less Apostolic Protestant Episcopal clergyman, who makes 'Apostolic Succession,' as he calls it, the essential feature of his sect." Is it uncharitable to say of such statements that they lack the quality of "common honesty," or that those who make them and publish them in "Sunday school journals" are open to the charge of being "unscrupulous agents of a system which compasses sea and land to make a proselyte?"

When we remember the fearful quantity and quality of so-called theology that is diffused through Sunday schools and Chautauqua circles, it should stir up the clergy of the Church, both English and American, to warn their people against "the sleight of men, and cunning craftiness," lest they be deceived. Surely, a change of name is to be desired if it will help men to discern between genuine and counterfeit episcopacy. C. T. S.

DOES IT PAY?

To the Editor of *The Living Church*:

The expenses of the General Convention are met by an assessment of \$3 up-

on each clergyman in the several dioceses, and by an additional assessment of \$1 in case of need. 3,729 clergy at \$3 per capita is \$11,187. Putting the personal expenses of the deputies at \$10 (a low figure) we get a total of over \$15,000, not estimating valuable services and time, or the loss accruing from neglect of business. In view of our pressing needs, the lack of clerical support, the supply and maintenance of missions and missionaries, the education of candidates, can we afford this outlay every three years? Are the demands of our Church life so pressing, are changes in rubrics and canons so necessary, is religious discussion so important, as to justify this expenditure every three years? \$15,000 will support a missionary bishop for five years, or build at least five churches. Certainly the urgent appeals of the Board of Missions, the necessary reduction of appropriations, the pathetic cry from all quarters for men and money, as well as the principles of a wise economy, should suggest some curtailment here. Would not a Convention every ten years, and a smaller representation answer every purpose? Is not the General Convention an expensive luxury? W. B.

CHURCH UNITY.

To the Editor of *The Living Church*:

Our blessed Master said to His Apostles, "Ye shall bear witness of Me, because ye have been with Me from the beginning." St. John, xv: 27.

It seems to me that sectarianism is condemned by these words. Have the sectarian organizations been with Christ from the beginning? If not, they have no divine right to act as His witnesses. For the same reason they have no human right to act as such. A witness in a court room is supposed to have seen or heard what he testifies. Put sectarianism on the witness stand and ask: "How do you know that Christ Jesus was born of the blessed Virgin Mary, that He died upon the cross, and that He rose from the dead? Sectarism would reply: "The Bible says so." "How do you know the Bible is a true document?" After considerable hesitation, it would answer: "The Church, which existed before us and from which we sprang, said so." The court replies: "Your testimony is hearsay. We are not bound to accept it."

The sectarian organizations are not only invalid witnesses themselves, they are a standing protest against the only valid human witness that Christ has in the world. They believe the Bible is a true document because the Church, from which they separated, always said so. But does not sectarianism call that Church a false witness? Was it not for this reason that sectarians separated from the Church? Is it not for this reason that sectarians keep up their separation? If they hold the Church a false witness, what right have they to believe her when she says the Bible is a true document? If she can be mistaken in small matters, why not in great?

Who can be surprised at the doubting unbelief and agnosticism which prevail? Sectarism is the advance after which follow all the other 'isms which attack our faith.

It is a weak witness itself, and is also a standing protest against the only true witness of Christ in the world.

I would lay especial stress upon the Church as a witness. The work of Christ in this world is to save sinners, to make children of Adam into sons of God.

The Church was instituted to do this.

She does it in two ways. First, by bearing testimony; secondly, by bestowing divine grace. The Church testifies that Christ Jesus was born of the blessed Virgin Mary, that He died for our sins, and that He rose for our justification. Men having been convinced of these facts, are necessarily convinced that they are sinners and in need of pardon and restoration, and they consequently would be moved to seek them. The Church by means of sacraments conveys these to men. We cannot fail to see how much the work of Christ in this world depends upon His witnesses.

If, then, Christians are really desirous of doing the work of Christ, they should strengthen, not weaken, His witness.

The Church has been in the world for 1800 years, as a standing monument to the truth. In every age men have believed her. By their deaths they proved the sincerity of their convictions.

Surely Christians cannot be serious when they set at nought this noble witness. As an organization she has seen and heard what she testifies, men are bound to believe her, or call into question the principles which they act on as true in every department of life; the principles on which all society, law and order depend. If the testimony of a trustworthy witness cannot be accepted, then the criminal cannot be convicted and punished.

This Church has a divine right to act as a witness of Christ. She has been with Him from the beginning.

JOSEPH JAMESON.

THE BOOK ANNEXED.

To the Editor of *The Living Church*:

It has occurred to me after reading your issue of the 18th ult. to send you the following remarks, and you may find room for them:

I have been surprised that there has been any hesitation whatever in finding the true name and designation for "the Protestant Episcopal Church in the United States of America," to be inserted in the Book Annexed. If this Church is anything, it is a part of the "One, Catholic and Apostolic Church," a name which was accepted by the great Council of Nicaea, as the name and designation of the Church in future ages, and in all places. Accept this name and designation, and all will at once understand what the Church in America is, and what the Book Annexed is meant to do to bring it up to the full acceptance of the pure Apostolic faith and doctrine of that name, which I must presume to be the ultimate wish of the promoters of the proposed changes. Accept this foundation, and the structure must rise Catholic—not Roman—not Anglican—but Apostolic. Think what a future is embraced in such a name when all English-speaking national Churches shall take it, and prepare by united action, and send out, a Book of Common Prayer for the whole English-speaking peoples in the world. The Roman Church has a great power in having one Priest's Prayer Book of Offices in Latin for this system amongst all peoples and in all nations. They call themselves *Roman Catholics*, but their very narrow and unscriptural system must give way before the unity of an English Book of Common Prayer of the One Catholic and Apostolic Church. There seems no reason to think that the Convention will pass any part of the Book Annexed, but if they will accept the name of "The Catholic and Apostolic Church in the United States of America" they will have made a great advance in the direction of im-

proved services, and laid the foundation of the lines and limits of all future improvements. SCOTUS.

Florida, 1886.

THE MEMORIAL ON CHURCH UNITY.

To the Editor of *The Living Church*:

In Bishop Perry's History of the American Episcopal Church, Vol. 2, p. 299, we find these words quoted from Dr. Washburn's sermon on the death of Dr. Muhlenberg: "At this very hour a large part of the freedom which the 'Memorial' asked is virtually gained."

Certainly the Muhlenberg Memorial did much in giving flexibility to the Church, perhaps this generation may do more.

The wonderful acceptance of the present memorial among various shades of Churchmen shows the moving of the Spirit of God. Over 900 clergy, including 31 bishops, have signed it, and over 1,000 lay names have been given. This makes perhaps the largest petition ever presented. The clergy would form 18 moderate-sized dioceses, and the memorialists far outnumber all the delegates.

The pulse of the Church evinces the proper condition of the heart.

City and country rectors, and domestic missionaries, college professors, and professors in the theological seminaries, are on the paper.

The status of the present memorial may be best understood by a consideration of those who initiated and furthered it. Bishop Stevens was the first episcopal signer; Bishops Bedell, and M. A. De W. Howe (a memorialist writer in Dr. Muhlenberg's Papers), H. C. Potter, the presiding Bishop (Lee), Clark, Kip, Seymour, Tuttle, Green, Morris, and Quintard followed. Drs. Satterlee and Huntington, and the Rev. Messrs. S. D. McConnell and Francis Goodwin assisted in pushing the good work. Among the signers are Jos. N. Blanchard, Drs. Hare, Richards, L. Coleman, L. S. Osborne, J. Breckenbridge Gibson, F. Courtney, A. Schuyler, W. F. Morgan, Benj. Watson, President Smith of Trinity College, and the Rev. Henry Mottet, the Rev. J. A. Staunton, and the Rev. E. S. Thomas. To these should be added Drs. Runcie, Knapp, Beers, Jno. W. Brown, D. D. Chapin, M. N. Gilbert, Assistant Bishop-elect of Minnesota, Governor Baldwin, and Dr. D. Hilhouse Buel.

But let us hear from some of the signers by their letters.

"May God speed the memorial, and guide the General Convention in its action thereon."—The Rev. F. M. Hall, Ohio.

"By voice and pen, and in constant prayer I have for years endeavored to prove an interest in rebuilding the New Jerusalem after the heavenly type of the old—a city that is at unity in itself."—The Rev. Edmund N. Joyner, Ed. *Church Messenger*.

"The memorial, if it have no other immediate effect than to make the Christian world think and pray more in this direction, will be a blessing."—The Rev. E. W. Smith (Mass.).

"With the whole Church throughout the world, I too cry out, 'So come, Lord Jesus.'"—The Rev. Henry St. G. Young.

"I am heartily in favor of Christian unity."—The Rev. W. S. Hayward, (Mich.).

"May the spirit of wisdom show us how to bring it about. I preached a sermon on it yesterday."—The Rev. E. B. Rice, (L. I.)

"It is a consummation devoutly to be prayed for. If this spirit is in the prayers of all of us, the time is not far

distant."—The Rev. G. S. Pine, (Mass.) "This in my estimation is the matter of chief importance to come before the Convention."—The Rev. J. E. Heald.

At a convocation at Columbia, Central Pennsylvania, all the clergy who had not before placed their names on the document did so, and Dr. Langdon forwarded the names. This diocese, as well as that of Pennsylvania, has afforded many signatures. The convocation of Ogdensburgh (Albany), endorsed the memorial and sent seven names by its secretary, the Rev. T. G. Clemson. The Rev. C. G. Adams, of *The Church Record*, sends five clerical names, besides his own. Bishop Whitehead writes: "Have signed the memorial with pleasure." Father Osborne accompanies his signature with the words, "From all heresy and schism, good Lord, deliver us!" Says the Rev. Noble Palmer: "The organic unity of all Christians for which we have prayed and labored always."

The Rev. Harry Cassil, of Calvert, Texas, sent 53 lay names. He could have given many non-episcopal names, including three preachers. He writes: "I have preached the Church and Church unity, boldly, openly, freely; I have not hesitated to claim a divine origin for the Church, or to deny such origin to the sects. In my pulpit, in the council at convocation, in private conversation, at every favorable opportunity, I have talked it, written it, preached it, and prayed for it." This distant brother gives us a good lesson. He narrates his experience with two Methodist parsons desiring unity, and thinks half of those belonging to the sects about him, would have signed the memorial had they fully understood its purport. Bishop Green says that the subject of unity has lain near his heart for many years, adding, "My prayers shall go up night and day while our Convention is in session that God may direct and bless the deliberations of our brethren on that all-important subject." Bishop Worthington expresses his "deep and prayerful interest in this matter."

The Rev. John C. Tibbitts writes: "If the Convention would allow us to employ some of the methods so dear to the heart of the evangelical churches, e. g., prayer meetings and extempore prayer on minor occasions, they would tend, I am convinced, towards bringing us nearer together, and satisfy the wants of many who cannot now find everything in our 'incomparable' liturgy."

The Rev. Julius H. Ward writes: "It has long been my conviction that the memorial movement of 1856 should be revived, and that if there is ever to be any approach to unity among the Protestant Christians of America, our own Church must take the lead."

The highest Churchmen hold that every properly baptized person is a member of the Church; let us then ask them to acknowledge their allegiance to her. S. F. HOTCHKIN.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

As missionary for the Bishop of Louisiana, I travel through this diocese and am constantly thrown into the company of Church people, Romanists, and others. I think it a duty due to the Church to state plainly and without reserve what I have found to hinder the growth of the Church in this diocese more than anything else, namely, the Church's present unfortunate title. To be brief—

There are a large number of Romanists in this State, as I suppose there are

in other States, who are disgusted with modern Romanism, who reject entirely the late dogmas of Papal Infallibility and the Immaculate Conception of the B. V. M.; these Romanists want to be Catholic and members of a Catholic and Apostolic Church, they will not be anything else. From infancy they have been taught to believe that the Roman Church is the only society having a just claim to being both Catholic and Apostolic. On being directed to the Church they admire the dignity and solemnity of the service and the devout and reverent manner in which the service is usually rendered, but they find a stumbling block too great to over-leap in the modern and sectarian title of "Protestant Episcopal," which greets the eye on the title page of the Book of Common Prayer. It is an impossibility to convince them that the Church is really Catholic and Apostolic as long as the title of the Church refutes the assertion, their priests and their early training tell them that it makes little difference as to what individual clergymen say of the Church, that the Church modernizes and sectarianizes herself with the title of Protestant Episcopal. Among the sectarians on the other hand there are multitudes who are disgusted with the multiplicity of doctrines, and are anxious to secure a certain unchangeable faith in a church not Roman but Catholic and Apostolic. Their ministers tell them that "one church is as good as another," that the P. E., the R. E., the M. E., the U. P., etc., churches are all of late origin, all separations from the Roman Church, differing only in unimportant matters. I have heard over and over again both Roman Catholic priests and sectarian ministers publicly assert that the founder of the English Church was Henry VIII.; extremes meet and Romanists and sectarians unite in strenuously endeavoring to modernize and sectarianize the Church, tauntingly saying, "Who ever heard of a P. E. Church in the days of the Apostles or prior to a few years ago?" Unfortunately our present misnomer lends color to these false assertions, and the multitude of anxious enquirers that the Church would and ought to bring within the fold, remain where they are, since all are of human foundation and all on the same footing.

Now I am certain beyond a doubt that should the General Convention this year give to the Church the name of the Creeds, "Holy, Catholic and Apostolic," that the strength of the Church would be increased a thousand-fold, yes and more, in this diocese, and I think also in all other dioceses.

We clergy of course know that the Church notwithstanding her modern and sectarian title, is in reality both Catholic and Apostolic. This fact is plain to our minds, and doubtless to the minds of most of the laity, but to the thousands outside of the Church, to whom the fact ought to be made known, it is obscured and hidden by the present title of "Protestant Episcopal."

Neither the "American Church," nor the "Church of America" will suit the times, what is needed is a title familiar to the learned and the unlearned, the title of God's Church, the only true title, the title given her in the Creeds.

Churchmen of all shades of opinion ought to be willing to accept the name given the Church in the Creeds, as it is familiar to all and is repeated by all as often as Morning and Evening Prayer is read.

The Church can only hope for unity when it adopts a title which is not sec-

tarian and not modern, and therefore let the title page of the Book of Common Prayer, read:

"The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies, according to the use of the Holy Catholic and Apostolic Church in the U. S. A."

A title like this would never more require change and could be accepted by Romanists and sectarians as well as all Churchmen.

From personal experience I know that were the true name Holy, Catholic and Apostolic restored to the Church, that there would be no estimating the conversions in this diocese, and I have not a doubt but that all other dioceses would also be most wonderfully strengthened.

As the Church is Holy and Catholic, and Apostolic, let us neither be afraid nor ashamed to assert the fact on the title page of the Book of Common Prayer.

This name would not require explanation, it explains itself, it asserts boldly Catholic faith and Apostolic origin, it is the name of God's Church, and the name most conducive to bring about that unity for which our blessed Lord so fervently prayed.

E. W. HUNTER,

New Orleans, La.

To the Editor of *The Living Church*:

In changing the name of "this Church" it is proposed to take the title "The American Catholic Church." We have been "cranks" in this matter of names long enough, owing to our disregard of Catholic principles and usages. We have "boxed the compass" in search of titles for our dioceses; and one, it is wittily said, has the name of a railroad. We have called our synods and councils by a name which belongs to the domain of politics. Some are alarmed at any ancient and dignified title which has been known to the Church in all its history, e. g. archdeacon. And now another fanciful name would be foisted upon us.

The proposed title is unsuitable. "American" is a good title in itself; but we have no exclusive claim to it; we have no monopoly of the word, unless we assume that "the whole boundless continent is ours." The United States do not make one quarter of America. The Canadians are Americans; so are the Mexicans, the people of Central America, and of South America. "The United States" is not synonymous with "America." It is only by a conventional colloquialism that we call ourselves Americans. How can we assume to be "The American Church?"

The title "Catholic" is good in itself. The Catholic Church is the Church of all nations, the whole Church. We alone are not the Catholic Church of America. The Canadian Church is a branch of the Catholic Church in America, and might as properly as ourselves assume the title, "The American Catholic Church." The Roman Catholics in Mexico and South America claim to be American Catholics also. The "Irvingites" style themselves the Catholic and Apostolic Church. We cannot assume this name without causing confusion. The title "The American Catholic Church" would not differentiate us. It is a designation which would not designate.

Some seem to feel that the only reparation to be made now for our wounded sensibilities in suffering so long the title "Protestant Episcopal" is to import into our new one the word "Catholic." We do not need that word in our corporate name as a national Church,

to make good our claim to be of the Catholic Church.

We wish to name, now, the national Church by its appropriate title: Where lies the principle of the matter? In the words of the great commission itself: "Go, teach and baptize all nations." Our Lord in giving an universal jurisdiction recognizes the civil divisions of the world. We claim to be the Church of the United States. Our claim is clear and indisputable on all Catholic principles, as facts show. Our Episcopate was given, in the Providence of God, to that new-made nation, the United States, first of all, immediately after it became a nation. There was no other Catholic Episcopate exercising jurisdiction within the boundaries of the United States when it became a nation. We claim to be the Church of the United States. On all Catholic principles we are so. Why not call ourselves so? Why not appropriate the tremendous significance of this title?

It is the old, the Catholic, way to name Churches after civil divisions. It is the Church of England, of Ireland, of Scotland, of Russia, of Spain, of France, etc. Those branches of the Church, which, under the Roman Empire, were called after cities, as Jerusalem, Alexandria, Rome, Constantinople, etc., were so called because these great cities were metropolises; synonymous, in thought, with civil divisions of the Empire.

Just now the disestablished Church of Ireland has asserted her ancient and peculiar title, as against the Roman intrusion. "The Church of Ireland" carries with it the assertion that she is the historic Church of that country and people. Her contention for her old name is a noble thing. "The Church of Ireland" is a better designation than to call herself "The Irish Catholic Church," as some might wish.

We have, now, our opportunity to take our own proper, corporate title. There is no religious body in this nation which bears, as its corporate title, the name "The Church of the United States." There is an argument in that name; and it can be sustained by facts which will make it a power.

Fortunately the change can be made by some slight erasures; notably in striking out those objectionable words "Protestant Episcopal Church" now found on the title page of our Book of Common Prayer, making it to read "according to the use of the Church of the United States of America."

Let us not be afraid of being considered assuming in taking such a position. We have suffered "Protestant Episcopal" for a century, and have been considered a sect among sects for our name's sake, as the penalty of the timidity of our fathers;—God rest their souls. There is extenuation for their modesty in that day; but let us see our opportunity and take our own best and proper designation, "The Church of the United States of America." B.

Short Hills, N. J.

PAYMENT OF MISSIONARIES.

To the Editor of *The Living Church*:

Mr. Partridge's belief, expressed in his letter in your issue of September 25, that the members of the China and Japan missions will support him in his charges against the Board of Managers seems to call for a disclaimer on the part of any who do not agree with him, a disclaimer which I should for my part have made sooner if I had seen his letter earlier. Mr. Partridge charges the Board with "fraud"—more specifically, (1) taking advantages of the decline in silver to make the expenses of administration appear less than they actually

are, and (2) of taking money from the mission field to put it into expenses of administration—and so far as I can see, supports neither charge with adequate evidence. As to the first of these items the quotation from the letter authorized by the Board certainly makes so far as I can see, no attempt to misrepresent the actual expenses of administration. It states expenses of administration at \$14,000, and Mr. Partridge does not attempt to show that they are more than this. The paragraph quoted taken broadly is simply a statement that gold dollars go farther than they did when silver was higher. That they really do go farther, Mr. Partridge's second table shows, and some of us who have been paid for years in silver dollars worth from 90 to 75 cents are painfully aware. If the Board choose to call this an "offset" to their expenses, there is certainly no fraud, provided the main facts are not misrepresented. Even supposing Mr. Partridge's figures to be correct as to the cost of tael, as they certainly ought to be and seem to be, they prove no more than the commission of a double blunder which does not materially affect the result. The cheapness of tael may be considered an "offset" to central expenses as well on Mr. Partridge's figures as on those he combats.

Now as to Mr. Partridge's tables. The first makes a charge that money has been "taken from China to reduce home expenses." At the most, it does show that the Board overestimated the value of tael, but it does not show that they gave to China less than they were able at that time, with due prudence, to appropriate. There is no grievance whatever, so far as I can see, concealed in the first table.

The second table, though it is as far as the first from proving "fraud" or misrepresentation of any kind, does contain a grievance. It is a very serious grievance indeed that our missionaries in China and Japan have been paid in a currency that was constantly declining. But there was no fraud nor misrepresentation nor concealment in all this. Nor did the Board go beyond its legal rights in refusing for so long to change to a gold basis, for the right to fix and change salaries from time to time is expressly reserved in its rules which are put into the hands of all its foreign missionaries. I believe for my part that the Board made a mistake in not putting salaries on a gold basis long ago, as was done by other mission boards, and has made another mistake in so arranging the salaries, now that they are put on a gold basis, that missionaries of our Church in Japan having families of four or more children, are worse off than those of the English Church Missionary Society, the Congregational, Presbyterian, Cumberland Presbyterian, Dutch and German Reformed, and perhaps other boards; and that too in the face of the published statement of Dr. Stuart Eldridge of Yokohama that one cause of the frequent break-downs of missionaries was "semi-starvation." This, I say, is a real grievance, but it gives no grounds for charges of fraud or impeachments of their agents. So far as appears, what has been taken from the missionaries has gone into the work.

It seems to me then that Mr. Partridge is bound either to give evidence of a very different kind from any he has given yet in support of his charge of "fraud" or to withdraw it and apologize for it. THEODOSIUS S. TYNG, Japan Mission.

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OILING with linseed oil will save wood from worms.

A **BRILLIANT** black varnish for iron stoves and fireplaces is made by stirring ivory black into ordinary shellac varnish.

VERY NICE SPONGE CAKE.—One and a-half cups fine white sugar, one and a-half cups flour, five eggs, one-half teaspoonful flavoring extract. Beat sugar, and yolks together until light, then add the whites beaten to a stiff froth, and beat well. Now stir in the flour as lightly as possible, and bake in a moderately quick oven.

TO PREPARE SEAWEEDES.—Wash the seaweed in fresh water, cut the paper to the required size, place it on a plate with fresh water, and spread the plant on the paper with a camel's-hair brush, making it look as natural as possible; then raise out of the water, and place in a slanting position, to let the water run off; put over some blotting paper and place between an old book, or between two pieces of cardboard, and well press. When dry, gum the specimen in a scrap book. To make these specimens retain a fresh appearance, brush over them a solution of spirits of turpentine, in which a little gum mastic has been dissolved.

THE VINE INSERTION.—22 stitches; knit across plain.

1st row. K 3, thread over twice, p 2 together, k 6, put 3 of these over the last one knit, k 6, thread over twice, p 2 together, k 3.

2nd row. K 3, o twice, p 2 together, k 6, thread over 4 times, n, k 1, o twice, p 2 together, k 3.

3d row. K 3, o twice, p 2 together, k 2, make 4 of loop, (knitting plain and purl alternately) k 6, thread over twice, p 2 together, k 3.

ESCALLOPED OYSTERS.—One quart of oysters, one pound of milk crackers, one quart rich milk, one-half cup butter. Take a large yellow baking dish; break up enough crackers to cover bottom of dish; place on them a layer of oysters, with bits of butter here and there, a dash of salt and pepper, then another layer of crackers, and so on till all are used, having a layer of crackers on the top. Pour over them the milk and the oyster broth, cover with a pot lid and bake briskly one-half hour. Remove lid and brown a little. If desired, the edge of the dish may be decorated with sprigs of parsley or celery leaves. Serve warm in dish in which they are baked.

A **BOARD** screen, with an arrangement of autumn leaves, is very handsome and inexpensive.

Have a light wooden frame made to fit into the fire-place, and cover with cotton cloth for a foundation. Over this any material, to suit the individual taste, or pocket book, may be used; satin, sateen, silk, or worsted, or even silesia, will answer the purpose. Of course if rich material is chosen, the effect will be handsomer, but a cheap fabric looks better than one would naturally suppose. An ingenious friend describes a very handsome screen made in this manner: She first covered her board with rep, and fastened to it, a little to the right, a stuffed blue jay, and a bright red bird she had once worn as trimming for a hat. Above these a bat, prepared by filling with cotton, previously soaked in alcohol. At the lower left hand corner, was added a bunch of grasses, tied with a bright ribbon. A more simple arrangement is to make a frame of the grasses, by sewing them all around your board, filling in the centre space with autumn leaves that have been waxed, or varnished, adding here and there a graceful bit of grass or fern. On still another screen, autumn leaves may be used as a decoration. For this design it is prettier to full on the covering of satin, or silesia, instead of covering plain as described above. This is done by tacking the material in pleats, at the back of the board, then drawing it over to the front, sewing firmly in place at the centre, where the leaves, grasses, and ferns are arranged, with a tasteful bow of satin ribbon. Cat-tails, ferns and grasses can also be used thus in decoration with excellent effect, or instead a bunch of peacock feathers, with a band of same, top and bottom.

MANY persons join the preacher instead of the Church. If the preacher pleases them they will support the Church, and be regular in their attendance on the means of grace; but if they do not like the preacher their places in the house of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the Church. Such persons are unstable as water, no reliance can be placed upon them; and the more numerous they are, the worse it is for the cause. The Church is greater than the preacher. If the preacher is not what we could desire, for the sake of the Church we should be the more faithful, and endeavor, so far as we can, to make up for his lack. Preachers may come and go, but the Church remains, and for her our tears should fall and our prayers continually ascend. Whether you like the preacher or not, stand by the Church. —The Methodist Recorder.

At the end of 1,000 years a contemporary calculates that there were 50,000,000 people under Christian government. In A. D. 1500 there were 100,000,000; doubled in 500 years. In A. D. 1800 there were 200,000,000; doubled in 300 years. In A. D. 1880 there were 400,000,000; doubled in 80 years, or more gain in the last 80 years than in the previous 1,800 years.

THE good old-fashioned punishment in the good old-fashioned way unfortunately seems to have gone out of fashion in many of our nurseries; but there are some who still see in the advice of Solomon, if followed with judgment and control of temper, a wise and divinely-inspired law.

CAPITALIST (just rescued from the water)—"Well, Mister, I'm obliged to ye for hauling me out of the water, an' here's a dollar an' forty cents for ye—all the change I've got about me now." "Oh, no; keep your money. I wouldn't think of robbing you." "Not 'tall! not 'tall! 'Twould have been lost anyhow, if you hadn't rescued me."

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An Irishman's Bull.

We are surrounded by difficulties and dangers, said Pat, from the cradle to the grave, and the only wonder is that we ever live long enough after leaving the one to reach the other. The greatest danger lies in allowing the seeds of disease to be sown in our system. If you feel dull and drowsy, have frequent headaches, bad taste in mouth, coated tongue, poor appetite, you are suffering from a torpid liver. Take Dr. Pierce's Golden Medical Discovery if you would destroy these seeds and avoid reaping a harvest of suffering and death.

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