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CHICAGO, SATURDAY, NOVEMBER 13, 1886.

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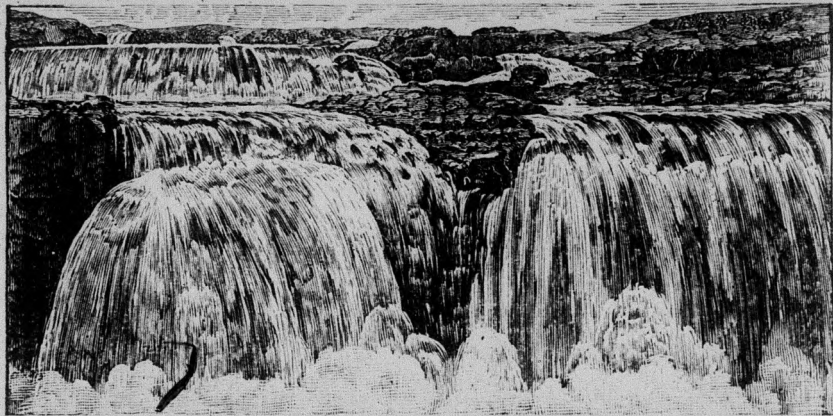
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The Living Church.

SATURDAY, NOV. 13, 1886.

THE RECLUSE.

BY O. W. R.

Far from September's wealth of blooms,
On mountain, moor and lea,
Like one who fearlessly assumes
The privilege to be,

A solitary aster stands
Where flows Weelabka's stream
By rugged rocks and woody strands,
Ere lapsing into dream.

O not from mossy sod it rears,
Its lissom stalk and straight,
But from a rock where passing years
Have left a lichened state.

An exile is it from the moor,
Or from the bosky wood,
Like one who on some sylvan shore
Ponders in mystic mood?

It seems to watch the waters pass
On, on eternally,
Like some charmed sentry whom, alas!
No comrade shall set free,

A hermit is it, or a monk,
In this so sweet retreat,
Passing, in meditation sunk,
An *Ave!* to repeat?

A nun, from blest community
Of sisters on yon hill,
Wrapt in rare opportunity
To gaze and dream at will?

It is, I trow, a flower of grace
Keeping its vigil lone,
Above the water's reckless race
By its huge boulder stone.

Nodding in every breath of wind,
Gleaming in sunny sheen,
Its welcome is a welcome kind,
Its lesson clearly seen.

Fair queen, I love thy wild domain,
Yet wonder when I see
The peaceful tenure of thy reign
On yon sterility.

O may my heart interpret free,
When on thy realm I muse,
The sweet content I learn of thee,
Thou beautiful recluse!
September 26, 1886.

NEWS AND NOTES.

PRESIDENT CLEVELAND has appointed Thursday, November 25th, as the day for the National Thanksgiving.

It is said that a return is in preparation which will show that the patronage which would have been handed over to Mr. Parnell and his friends, if the Home Rule Bill had passed, would have been worth £1,200,000 a year.

THE Rev. Ellison Capers, rector of Christ church, Greenville, S. C., has been elected bishop of Easton. Mr. Capers was a deputy to the General Convention from South Carolina and made a most favorable impression of his ability in the debate upon work among the colored people.

A STORY of a minister going to his church with a butcher's steel concealed under his coat and attacking with it in the vestry one of the elders of the church is certainly novel, and strikes one as having something of romance about it. Yet such was the tale related in the police court at Manchester, where the Rev. James Mackie, minister of the Grosvenor-square Presbyterian church, was brought up on a warrant, charged with assaulting Mr. John Carswell in the manner stated. It seems that a dispute has been going on for some time between the minister and his elders as to the custody of the offerings, and Mr. Carswell, the treasurer of the

church, having been persistent in asserting his claim to take charge of the collecting boxes, this affray is the result. It may not be inopportune to suggest that such disputes are rather likely to lead to a solution of the question in dispute in a manner more effectual than pleasing.

THE following amusing complaint from a Brahmin has found its way into *The Messenger*:

A Brahmin was complaining bitterly to one of our Amritsar brethren the other day. His "burden" was the indifference of Hindus towards their own creed. He said: "These people are utterly dead to their own religion. When they see me coming to preach to them they run away. And if by chance I can get hold of them unawares, then as long as I am there, they say: 'Very good! Very good!' The moment my back is turned they say: 'The old ass!'"

MR. BEECHER has returned from his lecturing tour abroad. The English reporters hurled this parting shot at him:

In one of his prayers at the Metropolitan Tabernacle yesterday Mr. Spurgeon made an allusion which, in reference to certain recent public utterances of a well-known American preacher now in England, evidently had a significant bearing: "Lord, shut the mouths of blasphemers, especially of those who pretend to be preachers of the Gospel, and yet only blaspheme, God have mercy on them, and turn their hearts that they may yet know Thy truth, love it, and may be able to preach in the power of it."

THE Bishop of Winchester, confirming recently some children of tender age, including a boy of nine, told them that none were to be held back on the plea of being too young. "When," said he, "did our blessed Lord reject any from approaching Him on account of tender age? On the contrary, we read that He took little children in His arms, put His hands upon them, and blessed them." Would that the Bishop's sentiments were shared by the entire Anglican Episcopate! The spectacle now only too common, of nominal Church people living and being unconfirmed, or of young people confirmed and lapsing into indifference, would be of less frequent occurrence.

SEVERAL of the clergy having expressed a desire to have the new prayer for those in civil authority, we print it again. It might be cut out and pasted in the Prayer Book:

Almighty God, whose kingdom is everlasting and power infinite. Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, the Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honor and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honor them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

A GOOD story is told relating to the consecration of Bishop Paret. It appears that Presiding Bishop Lee has a horror of recessions, and especially stipulated that nought of this character should be employed. His opposition, however, as in all cases of like character, was more to the name than the thing, and the master of ceremonies for the day, the Rev. Mr. McElroy, realized the fact. So when the time came

for the clergy to leave the chancel, he turned to the congregation and bade them remain quietly in their seats while a closing hymn was sung, offered his arm to Bishop Lee, and motioned to the other bishops and clergy to fall in behind. Thus quietly and impressively all made their way to the vestry room. And the Bishop, delighted at the ease with which it had been accomplished, said to his companion, "I must thank you for having arranged for our egress better than ever before in my experience." It might be said that much of the opposition to Churchly ways springs from ignorance, and that when the matter is arranged with tact those who denounce are won in spite of themselves.

A WRITER on "The Archaeology of Vestments," in *The Church Times*, has the following in favor of the exclusive use of linen:

What is the "very best" vestment for altar service is not to be determined solely by mere money value. Everything should be the best of its kind, but one kind may be better than another for various considerations. There are two ancient *decreta*, under Popes Eusebius and Sylvester, A. D. 309 to 320, which give very solemn reasons for the use of linen for vestments. (1) *Consulto omnium statumimus, ut sacrificium Altaris non in serico panno, aut tincto quisquam celebrare presumat; sed in puro lineo ab Episcopo consecrata, sicut Corpus Domini nostri Jesu Christi in sindone lineo munda sepultum fuit.* (2) *Constituit, ut sacrificium Altaris non in serico, nec in panno tincto consecraretur, nisi tantum in lineo ex terra procreato, sicut Corpus Domini nostri Jesu Christi in sindone lineo, et munda sepultum fuit.*

THE Bishop of Central New York thus gives his impressions of Chicago:

On the greater number of guests Chicago makes a powerful impression. It is an impression of vastness and strength, geographical and architectural vastness and human strength. The population numbers 700,000. The territory stretches along the shore of the lake several miles and as many inland and westward. There is scarcely an inequality in the surface. The blocks made by streets are rectangular. There are beautiful parks and boulevards. The public buildings, warehouses and private residences generally detached from each other with lawns and yards, strike one as superior in massiveness, costliness, and palatial grandeur to those of New York, Philadelphia, Brooklyn, St. Louis, or Boston. The city is an enormous embodiment of material force, a huge symbol of the age we live in, like a monstrous and splendid living creature of such animal energy as to be terrible, eager, calculating, self-conscious, self-confident. With this superabundant physical and commercial life the Church has taken the responsibility of putting itself in contact. The social spirit is genial and hospitable. Religion is not asleep or dumb. Chicago is not Zion, or Athens, or Alexandria, nor yet is it Babylon. God grant that it may be the better for the transient visit of His people.

LORD RANDOLPH CHURCHILL in his reply to a protest of the Scottish Protestant Alliance against the appointment of a Roman Catholic Home Secretary cannot be charged with a want of plain speaking almost amounting to inconvenient bluntness. "I observe with astonishment and regret," says the Chancellor of the Exchequer, "that, in this age of enlightenment and general toleration, persons professing to be educated and intelligent can arrive at conclusions so senseless and irrational as those which are set forth in the aforesaid resolution." On the other hand the response of the

Rev. James Paton, one of the directors of the Alliance, can hardly be regarded as overcharged with the elements of "sweetness and light":

You have penned an insolent reply to a respectful public document. You are now a Cabinet Minister; but I observe with astonishment and regret that you have not laid aside those weapons of abuse and scorn with which you tomahawked your way to power. You seem to think it not unworthy of a Minister of the Queen to describe a body of representative men as senseless and irrational for daring to differ from you on a matter of public policy. It is a national calamity when men pitchforked into a high position are destitute of decent manners. It is one thing to tear opponents and growl over them like the bull-dog of politics; it is another to be a British statesman.

THE Rev. Dr. Charles W. Rankin, whose death was mentioned in our columns last week, was born in Newark, N. J., on the 13th of May, 1819. He was educated at Princeton College, and graduated with honor. His first charge was at Morristown, N. J., which he left to assume control of St. Luke's Church in Baltimore, a mission of old St. Paul's, in the then sparsely settled West End. To the new church he devoted thirty-three years of his life, building it up to a high degree of prosperity. He resigned the active rectorship in June, 1885, and was elected rector *emeritus*. Dr. Rankin took an earnest part in the Catholic Revival in the Anglican Church, and his work was contemporary with that of the great leaders of his party in England. As a preacher, Dr. Rankin possessed rare ability. Clear and thorough in his argument, the use of the choicest utterances, and through all a deep simplicity and great directness, never failed to interest his hearers.

ENGLAND.

The Rev. F. W. Goodwyn, M. A., vicar of St. Andrew's, Sharrow, Sheffield, has been offered, and has accepted, subject to the confirmation of the same by the diocesan synod of Bathurst, the bishopric of Bathurst, New South Wales. Bathurst, of which see Mr. Goodwyn is now the bishop-designate, is situated in the western part of New South Wales. The diocese was formed in 1869 out of the diocese of Sydney and Newcastle. A large district was last year taken away from the diocese to form a part of the new diocese of Riverina, founded by the Hon. George Campbell, of Sydney. The population of the diocese is 100,000, and there are 30 parishes with 31 clergy. The income of the see is £800 a year. Mr. Goodwyn was appointed to the living of Sharrow at the end of 1879, upon its being rendered vacant by the resignation of Dr. Chalmers. During the seven years Mr. Goodwyn has occupied the living much valuable work has been done in the parish. The church has been enlarged and improved at a cost of nearly £1,000 while new schools and mission room have been erected at a further cost of £2,900.

The new cathedral at Truro, is now so far advanced towards completion that the probable date of opening is under consideration, and there is every reason to believe that the opening ceremony will take place not later than August next. It has already been decided to invite the Prince of Wales to

take part in the opening ceremony, and the committee have now under their consideration a proposal to invite the Queen to be also present on the occasion. There is a strong feeling in the diocese that the opportunity which this occasion would afford her Majesty of marking the celebration of the jubilee of her reign by opening the only new cathedral built since the Reformation might induce her to make her first public visit to the county of Cornwall. The Earl of Mount Edgecombe, who is not only Lord-Lieutenant of Cornwall, but also chairman of the cathedral committee, holds office in the royal household as Lord Steward.

A meeting of the Truro Cathedral Committee was held recently, under the presidency of the bishop. The total cost of all work ordered, including cost of land, amounts to £94,016, out of which £82,384 has been paid, leaving a balance of £11,632 still due. The bank account is overdrawn to the extent of £3,226, making the total liabilities £14,858. Unpaid subscriptions amount to £6,357, leaving a deficit of £8,501.

On Michaelmas Day the new chapel at Marlborough College was consecrated by the Bishop of Salisbury, who said "it was a grand privilege to assist at the opening of the school chapel, than which there existed in the whole diocese no more beautiful ecclesiastical building, except the mother church at Salisbury." The new chapel will not accommodate more than 800 persons; yet when completed its cost will be £32,500; though the windows, the organ, the pictures, and the pulpit presented to the old chapel, have been introduced into the new one. The reredos, of Cornish stone, is an elaborate piece of sculpture, and contains representations of the Crucifixion, the Adoration of the Magi, and at the top the figure of Christ placed under a rich canopy.

SCOTLAND.

Canon Liddon has given £100 to provide some ornament for the cathedral church of St. Mary, Edinburgh, as an expression of his appreciation of the honor done him by the clergy of the diocese in offering him the bishopric.

MISSIONS.

On Tuesday morning, at 11 o'clock, at St. James', Paddington, the Archbishop of Canterbury consecrated the Rev. Henry Perrott Parker, M. A., of Trinity College, Cambridge, for many years a missionary in India and chaplain to the Bishop of Calcutta, as successor to the murdered Bishop Hannington, to superintend the missions of the Church Missionary Society in East Equatorial Africa. The Archbishop was assisted by the Bishop of London, the Bishop of Carlisle, the colonial Bishops of Sierra Leone and of Mauritius, and Bishop Cheetham. The Rev. Handley Carr Glyn Moule, principal of Ridley Hall, Cambridge, preached the sermon. The attendance was very large, and the service occupied two hours and a half.

GERMANY.

An important synod of the Prussian Church was lately held in Berlin, and its discussions and conclusion have in the *Berlinische Zeitung*, the official organ of the government, been ably reviewed, and compared with those of the synod held forty years ago. In that memorable synod the historian Neander acted as vice-president, and sought to reconcile the liberal thinkers and the evangelicals. The president declared that in order that the conscience of Christians might be at rest, it was nec-

essary to strike out of the Apostle's Creed, all reference to the Deity of Christ. His birth of the Virgin Mary, His descent into hell, His ascension into heaven, and the personality of the Holy Ghost. Strange and radical as was this proposition, it was seriously debated, and the change demanded.

In the deliberations of the synod which met in Berlin recently, we have an illustration of the great and wholesome change which has taken place in the religious thought of Germany, and the importance of moving slowly in making any change in the ancient symbol of the faith, for in this august assembly the Apostle's Creed was declared to be the very highest exponent of the Christian Faith, and that it must be defended by all who would preserve the Christian religion in its purity and power.

The reviewer in the article mentioned, also asserts that, whereas forty years ago a man not believing the above-mentioned five articles could procure a professor's chair in any leading university, or a pulpit in any leading city in Germany, so great is the change that unless a man did assert his belief in them to-day, every public office in the Church and universities would be closed against him; and that now all positions of honor in the Church are held by men who accept this ancient symbol as a declaration of their faith.

In the light of these facts may we not be thankful that the Church in opposition to Puritans and Free-Thinkers, has held so tenaciously to the Apostle's Creed, to honor which seems to be the drift of the highest Christian thought?

CHICAGO.

CITY.—The expenses of the General Convention amounted, in round numbers, to \$7,000. It is gratifying to know that this sum had been raised before the meeting of the Convention, and that there is no deficit to be made up.

The third conference of Church workers among the deaf was held at St. James' church, October 26th and 27th, with an attendance of four clergy, the Rev. Dr. Gallaudet, the Rev. Messrs. Syle, Mann and Koehler. Bishop McLaren was chosen honorary chairman, but was prevented from being present. The Rev. Mr. Mann was made chairman. An interesting paper by the Rev. Dr. Clerc was read, entitled "Idiomatic equivalents of sign language." Mission services were held in connection with the conference, at one of which Bishop Boone, of China, was present. He addressed the silent congregation through Dr. Gallaudet. The conference closed with an interesting missionary meeting at which addresses were made in sign language.

NEW YORK.

CITY.—It is understood that the Assistant-Bishop will soon go abroad to be gone several months. Ever since he entered upon his office his toil has been unceasing, winter and summer, and the strain has been too great not to have some relief from it. The diocese and indeed the country at large not only could not think to have him sacrificed through over-work, but will pray that health and strength may be vouchsafed to him to carry on his most arduous work for years to come.

It is understood that the Assistant-Bishop arranged with the Bishop of Kentucky to take, for a time, at least, his place. The latter is in town, and is to preach on "Temperance," in St. George's church, on Sunday, No-

vember 14th. This is "Temperance Sunday," and already a large number of clergymen have signified their intention to preach on the subject designated. Bishop Dudley is to preside at the annual meeting of the Church Temperance Society to be held at the Cooper Institute, Tuesday evening, November 16th. The other speakers are to be Father Osborne, Mr. Graham, and the Rev. Dr. McKim. The latter gave his farewell sermon at Holy Trinity, on Sunday, November 7th. He intends to spend some three weeks in Baltimore, after which he will assume the rectorship of Trinity church, New Orleans. Not only had a very large number of petitioners urged him to stay in New York, but certain gentlemen guaranteed in case he remained, to pay off within a year, the remaining debt of \$30,000 upon the church.

On Sunday evening, October 10, the Rev. Mr. Tomkins preached a sermon before the Knights of Temperance. Mr. Tomkins is minister in charge of Calvary chapel, which is doing a successful work in manifold directions. The company of knights was organized a year ago and now numbers on its rolls 60 members. The rector of Calvary church, the Rev. Dr. Satterlee, was present and offered the concluding prayer.

According to the report of the New York Bible and Common Prayer Book Society, the \$50,000 given to the society by the late William H. Vanderbilt, and to be known as the "Vanderbilt Fund," has been invested and the interest will be used in carrying on the work of the society. The number of volumes donated to the society the past year amounted to 37,000.

A surplused choir has been introduced into St. Ann's church, and it is understood that one is also to be introduced into Calvary church.

The Gallaudet Home for Deaf Mutes located near Poughkeepsie, N. Y., now embraces 15 inmates. The property, including a handsome house and over 150 acres of land, was purchased within the year for \$30,000, while the original cost was \$50,000. The Home is designed especially for the deaf-mutes of New York State, that they may be cared for, and do something to earn their own living, instead of being consigned to the public charities. These "children of silence" are to have the benefit of frequent services in the chapel.

ANNANDALE.—As is the usual custom at St. Stephen's College, the festival of All Saints' was celebrated by Divine service in the beautiful college chapel at 11 A. M. The music was of a fine character. The service began with the processional hymn 187. The students, followed by the faculty, and the Rev. F. E. Shober, of St. John's, Barrytown, presented a grand appearance as they marched up the aisles, lustily singing those grand and inspiring words: "For all Thy saints who from their labors rest." The regular morning service was begun by the Rev. Dr. Hopson. Instead of the Psalter for the day, the tenth selection of Psalms was read. Garrett's *Te Deum* was used, the solo being taken very acceptably by Mr. J. W. Hyslop; as an Introit, Hymn 514 was used. The warden, the Rev. Dr. Fairbairn acted as Gospeller, the Rev. Dr. Hopson as Epistoler. No sermon was preached. The offertory was for the benefit of the college burying-ground. After the alms were presented, Psalm xv. arranged as a solo and chorus was sung by Mr. Barlow and the choir. The Holy Communion service was then continued, the warden

being Celebrant, assisted by the Rev. Dr. Hopson. A very large number communed. A large congregation was present, and the service was enjoyed by all.

The floral display, while not elaborate was neat, the display comprising fall flowers and autumn leaves. Later in the day, the students sat down to a bountiful dinner in their beautiful dining hall. All Saints' days are always pleasant reminiscences at Annandale, and the one just past will live long in the memory of those who participated in its exercises.

St. Stephen's College has at present some 50 men in her collegiate department, and a large class in her preparatory department. Though a small college and still young, it is doing excellent work through her men, who number one-twentieth of the clergy. On October 23d, the much beloved warden of St. Stephen's, the Rev. Dr. Fairbairn, completed his twenty-fourth year of wardenship, and celebrated it by dining with his "boys" in Preston Hall, the college dining hall, making a speech and reading a congratulatory telegram from the alumni of St. Stephen's in attendance at the General Convention, in Chicago.

BARRYTOWN.—All Saints' Day, 1886, will always remain in the memory of the members of St. John's parish, the Rev. F. E. Shober, rector, as the day of introduction of the surplused choir. The choir has been for some time under the care of Mr. J. H. Griffith, of St. Stephen's College, who has bestowed great care and pains upon the boys, and with excellent results, as the service on All Saints' showed. The service consisted of Morning Prayer with the Holy Communion. The beautiful little chapel was filled, many people sitting in the aisle. The service began with the processional hymn 485. The boys' sweet, pure and childish faces as they sang the beautiful words brought forcibly before one the saying: "Of such is the kingdom of heaven." The service was part choral, the Creed and prayers being chanted. The Rev. F. E. Shober preached an excellent sermon on "The Mastery of Self." Prior to the opening of the Communion Office, the rector invited every one in the church to remain for the service. Almost the entire congregation did so. As a recessional, Hymn 138 was used. St. John's church should be proud of its choir, as it is the result of hard earnest labor by both the rector and chorister, Mr. Griffith.

This parish has just completed a very successful year. It is small but healthy, vigorous, and spiritually growing stronger day by day. The envelope system is used, and with good success. The total receipts for the year were \$2084.71 and the disbursements \$2048.44. Many alterations were necessary for the advent of the boy choir. The organ has been moved to the vestry in the right of the chancel, a large vestry and choir room being built on the left, and the chancel extended for the choir stalls which are of very neat, serviceable wood. The Women's Guild has done excellent work also, having among other things put in a handsome brass pulpit. The Altar Committee, consisting of young ladies, have assisted the rector in many ways. The outlook for St. John's parish was never as bright as it is now.

QUINCY.

We have a sad report of the death of the little son of the Rev. Robt. Ritchie, Peoria, the illness being membranous croup. The father was in Northern Michigan at the time; by great exer-

tion he reached home in season for the burial. Bishop Burgess and the Rev. C. J. Shrimpton hastened to the comfort and aid of the afflicted family.

NORTHERN NEW JERSEY.

NEWTON.—Sunday, Oct. 24, Christ church was reopened for the first time since the interior had been beautified. The rector, the Rev. Samuel Edson, preached a deeply interesting sermon, from which we glean the following concerning the history of the church:

The village of Newton was founded in 1761, one hundred and twenty-five years ago. The Church of England was established eight years after in 1769. The Rev. Uzal Ogden was the first rector. There being no bishop in this country, he went to England and was admitted to Holy Orders by the Bishop of London. In 1770 Jonathan Hampton gave a lot of land on which was built the first parsonage. In the next year, 1761, a grant of two hundred acres of land was made to the parish, "to be located in any place unappropriated in the county of Sussex." The income from this grant has been the main dependence of the parish for nearly one hundred years. The charter of the parish was granted by George III, and is dated Aug. 15, 1774. After a vacancy of 36 years, the Rev. Clarkson Dunn took charge in 1820. A lot of land was soon after purchased for \$200, where the church now stands, and in 1823 the first edifice, owned exclusively by the parish, was erected. This stood for 44 years. The Rev. Nathaniel Pettit was Mr. Dunn's assistant from January, 1852, and sole rector on his resignation in 1856. The present organ was purchased in 1856. The present building, was consecrated Oct. 21, 1869. For some months past the vestry have been prosecuting a work of repair and improvement about the church. Artists of the best repute were employed to decorate the entire interior. A marble re-table and an elegant dosel mark the altar, while the chancel is lighted by a new and beautiful corona of twenty-four jets. All the furniture and wood-work has been re-oiled and varnished, the broken windows repaired and new carpets are being laid through out.

LONG ISLAND.

According to Mrs. A. T. Stewart's will, ex-Judge Hilton may furnish and endow a seminary for women, as, also, such other buildings as he may deem necessary. He may also, appropriate as much of the land at Garden City as he may deem expedient. There is much feeling that out of an estate estimated at \$20,000,000, the cathedral and its institutions were not more certainly provided for.

BROOKLYN.—The installation of the Rev. Dr. Reese S. Alsop as rector of St. Ann's church, took place on Sunday morning, November 7th, a large congregation attending. At the conclusion of Morning Prayer, the Bishop of the diocese proceeded with the service according to the prescribed order. He then followed with a sermon, making the installation service the theme of his discourse.

Speaking, first of the authority of bishops, he said it was derived in unbroken succession from Christ and His Apostles. He had nothing to say here, as to whether Episcopacy was necessary to the being of a Church, or whether it was a matter of expediency, but affirmed that it had existed without break, from the time of the Apostles, as a matter of fact. He then took up the subject of the minister as ordained by,

and responsible to the Bishop, and not responsible to the congregation. The Bishop closed by addressing a few words to the newly installed rector.

On the Monday evening following, Dr. Alsop held a reception, to which all the regular attendants of the church were invited, but of whom were required tickets of admission.

It is the intention of some of the clergy of Brooklyn to hold an Advent Mission. The project has been discussed at an informal meeting, and several clergy have gone so far as to secure missionaries. The Mission is approved by the Bishop.

HUNTINGTON.—At St. John's parish, a free Church library has been established in memory of the late Mrs. Barrows, the wife of the Rev. N. Barrows, a former rector of the church. The library was the gift of Mr. Barrows, who made the presentation speech. The gift was accepted by the Rev. S. M. Peck, the present rector, in behalf of the parish.

MARYLAND.

Services have been opened in Harford county, with a view of establishing a mission at or near the Rocks of Deer Creek. The dean visited this point in September, and in October, the Rev. Mr. Stokes. Three years or so ago, Dean Rich, the Rev. Mr. Craighill of Belair, and the rector of St. James', all did what they could, and lately a request has come to the Bishop for a reopening of the work. The "Albright Evangelical Methodist" house was used and over 80 attended. Land is now offered. Pylesville, Clermont Mills, Chrome Hill, Janettsville, are all near, and only four miles from The Rocks is Rock Spring church. It is hoped to unite the two works, and form a strong parish, and the people are thankful, and much encouraged.

BALTIMORE.—The work among the working men of St. Stephen's congregation, this city, has resulted in the formation of a club, which was opened November 1st. A good three-story house has been obtained in a suitable part of the city, near the church. The Rev. W. F. Lewis, rector, is now assisted by the Rev. Philip M. Prescott, lately ordained deacon. Music, and reading rooms are to be supplied, and other means of recreation.

WASHINGTON, D. C.—The work on the new St. Mary's chapel, for the colored, is progressing rapidly. It is to be a nice brick church, having a commodious chancel, organ room, choir room, vestry room, and rooms for the assistant of St. John's who is in charge of the work—all under one wide roof. At one side is another building also of brick for the use of the industrial, sewing and Sunday schools of the mission. Adjoining St. John's rectory, ground has been broken for a parish house, on 16th Street, to cost, ground and all, \$21,000. This parish, St. Paul's, and the Epiphany are forward in all good works among the humbler folk.

WEST WASHINGTON.—The new Christ church was recently opened to the great joy of its people and of all sorts and conditions of Christians who greatly rejoice with them. It will seat 600 and at a pressure, more. The memorial windows are made abroad. Old St. John's is also re-opened, the vestry having induced the rector to stay by the promise to improve the church, which they have tastefully done at a cost of several thousand dollars, besides a thousand addition to his salary.

WAVERLY.—On the 20th ult. a Mission was begun in St. John's Church,

by the Rev. Father Field, S. S. J. E., assisted by the Rev. Mr. Francis, a postulant of the same society. The Mission was concluded on the Feast of All Saints. There were two Celebrations daily, four addresses or instructions, the mission sermon at night and after-meeting. The subjects treated were so numerous that there is not space to state all of them in detail. The sermons carried out a three-fold thought: "God loves us; We should love him; True repentance is the love He seeks." Women listened attentively to the "Bible class" instructions each afternoon on "The Creation," "Adam and Eve," "The fall of man," "The fall of Eve," "The fall of Adam," "The moral consequences of sin," "The physical consequences," "The good mother," "Mixed marriages." At the Holy Communion Mr. Francis spoke of "Preparation," "Seeking," "Meeting Jesus," "The one sacrifice," "The meat which endureth," "The manna," "The Holy Communion as the extension of the Incarnation," "The operation therein of God the Holy Ghost," "Humility." At the ten o'clock morning instructions the subjects were, "Prayer," "Morning and night prayers and how to say them," "Ejaculatory, Intercessory, Mental prayer," "Faith, hope, charity." At the night instructions, given before the Mission sermons, the subjects were, "Sin before Baptism," "The new birth," "Sin against Grace," "The gift of the Holy Ghost," "Self-examination," "Conviction of sin," "The Church," "Holy Orders," "The Holy Communion," "Preparation for death," "How to carry on the work of the Mission." The doctrine of confession and absolution was explained in the after-meetings.

On the last Sunday of the Mission there were three Celebrations, and the third one, accompanied by the Mission hymns sung heartily by the large congregation which remained throughout, was one of the most impressive services ever held in this church. On both Sundays there were children's services. The second Celebration each day was also specially for the children, who accompanied it with the hymns contained in "The Children's Eucharist." Father Field's addresses to the children were most delightful. On each Sunday also there were addresses to men, "Every man is a priest," "The Christian Gentleman," these addresses were most effective. The last night service concluded with the grand sight of men rising and going to the altar rail to be publicly admitted members of the Guild of the Iron Cross, in order to form a St. John's branch of that society in Waverly.

It added unspeakably to the solemnity of this time that on the first Friday of the Mission the mortal remains of one of the greatest and holiest priests the Church has had in this country, the Rev. Charles Woodruff Rankin, S.T.D., were laid in their grave immediately behind the chancel of this church. The cloudless beauty of that Indian summer's day, the large concourse of the clergy and devout people, the reverent silence, broken only by the hymns and words of Christian faith and prayer, formed altogether a scene of peace and triumph which will not soon be lost to memory.

GLENCOE.—In St. James' parish, Baltimore county, a new congregation, that of Immanuel, has been organized, and the Rev. D. McCullough has taken charge of it. Adjoining the lot on which the church is built is that on which stands a very pleasant parsonage, and the rector has moved into

it. At Phenix, this clergyman holds, alternate Sundays, Evening Prayer. Phenix is partly in St. James' and partly in Sherwood parish, and the work is missionary.

SWANTON.—A chapel has been here purchased by a liberal gentleman of Baltimore, and given the Bishop in trust together with the insurance paid three years in advance. Besides this, the gentleman has promised a sum towards current expenses. An altar has been given by another person; some chancel furniture and the cost of a robing room by the Bishop. A font is promised.

WESTMINSTER.—At the Ascension church, \$800 has been raised for the purchase of an organ. The remainder of the \$1,000 necessary will be soon, it is hoped, obtained. The parish will not go into debt, but will get the means before they get the goods.

OAKLAND.—On the 8th of last month, Bishop Paret conducted service here and at Swanton, 10 miles off. A rectory has been rented and a choir room added. A memorial window has been placed and though only some 30 or 40 in number of communicants, the money matters of the parish are kept in good shape although it takes, now and then, some self-denial and a great deal of energy.

MICHIGAN.

Among the churches that have latterly been erected in this diocese there has certainly been none with which greater interest has been associated than with the church at Otter Lake. The community is constituted of about 600 persons, many of whom united in an effort to have the Church established in their midst. The earnestness with which this effort has been followed out, is somewhat remarkable. Under the administration of the Rev. Isaac Barr and the Rev. F. N. Luson, now deceased, the outside portion of the edifice was reared, and the whole has been completed with a trifling exception, since the present incumbent, the Rev. W. G. Stonex, has been in charge. On Thursday, November 4, occurred the formal opening which was largely attended by persons from Flint, when a collection was taken up, amounting to \$124.23. There is a remaining indebtedness of something over \$500.

The services were conducted by the Rev. Messrs. Seabreeze, Barr and Stonex. It was greatly regretted that the Bishop was not able to be present. The music on the occasion was finely rendered.

MASSACHUSETTS.

MELROSE.—The ceremony of laying the corner-stone of the new church of Trinity parish took place Tuesday, September 28th. The structure is to be of rough stone, of two colors, in one of which the prevailing tint is red, and in the other green, and the effect promises to be very rich and handsome. The services were chiefly conducted by the Rt. Rev. B. H. Paddock, Bishop of the diocese.

Trinity church was organized in 1857, and, under the ministrations of its first rector, the Rev. W. H. Munroe, now of Christ church, Boston, erected its first house of worship, a wooden structure, on Emerson street. Last December, in accordance with the desires expressed in the will left by the late Miss Catherine L. Tyer, her executors presented Trinity church with \$10,000 to be used for the erection of a new church. To this sum the surviving relatives, Mrs. Laura B. Thomas and her husband, Mr. F. W. Thomas, Horace H. Tyer, and Francis A. Flint of Andover, Elizabeth Savery of Wareham, and Mary T. Fiske of Natick, added the sum of \$15,000, to

the end that the church might be erected in memory of Miss Tyer and her father, mother, and brother. Additional land was purchased adjoining the lot where the first church stood, and upon it, it is proposed to erect a substantial stone structure, at a cost of \$25,000. The eve of St. Michael and All Angels was selected as the time to lay the corner-stone. The ceremony took place at 4 o'clock in the presence of a number of the clergy, and a large number of parishioners. There were also present all the Protestant pastors of the town.

LOWELL.—The twenty-fifth anniversary of St. John's church was celebrated on Sunday, October 31st. The Rev. L. C. Manchester, the rector, preached a very interesting historical sermon. The present rector has been in charge for thirteen of the twenty-five years of the life of St. John's, the fruits of his faithful work being apparent in a strong and well-ordered parish. He and his amiable and efficient wife are held in loving esteem by the whole community.

MISSOURI.

On Thursday, the 28th of October, there was a large and enthusiastic meeting of the Missouri branch of the Woman's Auxiliary held in Christ church, St. Louis. In the morning at half-past ten o'clock there was a celebration of the Holy Communion, Bishop Tuttle being Celebrant. The Bishop made an address of warm welcome to those who had gathered to be inspired to greater efforts for the cause of missions.

After the service, all present were invited to a luncheon which was served in the parish rooms by the members of the Auxiliary. In the afternoon there was a woman's meeting in the chapel. Bishop Tuttle again addressed the meeting, and after expressing his gratification and gratitude at seeing so many from the different parishes present, he introduced Bishop Brewer, of Montana, who said although he was a pilgrim in St. Louis, he did not feel a stranger; he never felt a stranger whenever he found a branch of the Woman's Auxiliary. He spoke favorably of the work of the society and of its great possibilities in the future. He was followed by Bishop Garrett who spoke of women having a distinctive interest in Christianity which no other creature could claim, for they had been put into place and dignity since the great event of the Incarnation, which had brought them into such high relation with Deity. He then alluded to the work done by women in hospitals, reformatories and schools, and all benevolent institutions.

Bishop Dunlop said he always had believed in the utility of the Woman's Auxiliary, and spoke in favor of sending boxes which carried infinite comfort with them to the missionaries' families. The Bishops then retired. Mrs. Tuttle told in a charming way of the work done in Utah during the 19 years of her life there. At the first service, which was in a hotel parlor, there were three communicants, now there are 500, and in the three schools fully 500 children. Miss Julia C. Emery, secretary of the General Auxiliary in New York, followed, giving a most interesting address. She said the responsibilities resting upon them, in view of what the bishops and clergy expected of them, were very great. She proceeded to tell of the greater systemization of the work by which a larger number of needy missionaries had been reached; and in doing this blessed work of char-

ity what to avoid and what was best to do, giving some amusing illustrations of the thoughtlessness shown by some parishes in preparing their boxes.

In the evening there was a large missionary meeting at St. George's church, Bishops Tuttle, Dunlop, Elliot, Brewer, and Garrett, made telling and stirring addresses. Bishop Elliot remained in St. Louis over Sunday, preaching in the morning at Christ church.

WISCONSIN.

The third annual choir festival of the diocese was in every way a notable event. As in past years, the surpliced choirs assembled at the cathedral on Friday and Saturday, Oct. 29th and 30th. The first service was Evensong. The choirs in attendance were from the cathedral, Christ church and St. Edmund's, Milwaukee; St. Paul's, Watertown; Trinity, Janesville; St. Paul's, Beloit; St. John's, Evansville; and Nashotah House. The dean acted as director. The processional hymn was Monk's "Alleluia Peren," to "Sing Alleluia forth in duteous praise." The service was full choral, being intoned by the Rev. Drs. Conover and Riley. The Cantata was rendered by the Beloit choir, to J. C. D. Parker's anthem, Master George King taking the treble solo. Parker's Benedic was sung full, Miss Harding, of the cathedral, taking the soprano solos. Almost perfect time was maintained, and the grand harmonies from the vast choir alternated pleasingly with the sweet, clear, resonant soprano of the soloist. The hymns were 187, "Sarum," and 169, *Pax Dei*. The offertory anthem was Stainer's All Saints' anthem, "What are these that are arrayed in white robes," sung by the cathedral choir. The sweet melodious style contrasted happily with Parker's more majestic, but perhaps less spiritual, service. The address was by the Bishop of Shanghai, Hopkins' "St. Anathasius," hymn 140, was the retrocessional.

The grand, central service, as was fitting, was the Holy Eucharist, preceded by Matins, on Saturday morning. The choirs named were reinforced by the large and well-trained choir of St. Luke's church, Racine. The Racine College choir was absent on account of their unfortunate failure to receive the notification and invitation. The Rev. A. Piper intoned the prayers. Tallis' chant was sung to the *Venite*, and Travers' to the *Jubilate*. The *Te Deum* was by Sir John Goss, sung in full harmony. The Introit was the stately "St. Ann," sung to hymn 184. The Rev. Dr. Riley delivered an appropriate address on the outward forms of worship in the Christian Church. The Racine choir sang Stainer's "Ye shall dwell in the land" as an offertory anthem. This was perhaps the leading feature of the occasion. The male solos were rendered powerfully, the tenor being taken by Prof. Kowalski, and the bass by Mr. Yout. The chorus sang in a decided, prompt and effective manner, and was admirably controlled by the leader. Dr. Riley was the Celebrant. Gounod's *Sanctus* was sung in full harmony by the choirs, Miss Harding taking the soprano solo. This was the most elaborate piece attempted by the choirs, and it was rendered very happily. The well-known fortissimo passage at the end filled the whole church.

For the rest, Tallis' Ordinal to hymn 203 was the Communion hymn. The *Gloria in Excelsis* was the "Old Chant," and the *Nunc Dimittis*, anonymous, from Tucker's Hymnal.

Miss Lillie K. Peterson, of the cathedral, was organist, assisted by Miss Jennie Merrill, of Beloit, on Friday evening. The approximate number of singers was as follows, including a number of lady auxiliaries: Cathedral, 40; Racine, 56; Beloit, 22; Janesville, 20; Watertown, 17; Evansville, 18; Nashotah 10; Christ, Milwaukee, 20; St. Edmund's, 6; total, about 200.

VIRGINIA.

HAMPTON.—October 19th, the Rev. J. J. Gravatt, rector of St. John's church, in this place, started for Dakota, carrying a number of Indian youths from the Normal Institute here for their homes in that territory, expecting to return in a few weeks with a number of others to be trained and educated in like manner in the schools here.

PITTSBURGH.

BISHOP'S APPOINTMENTS, NOVEMBER.

6. Church of the Ascension, Bradford.
7. Church of the Ascension, Bradford; Mission at Kendal; St. Luke's church, Smetport.
8. St. Matthias' mission, Eldred.
9. St. Joseph's mission, Port Allegany.
10. Emmanuel church, Emporium.
11. St. Chrysostom's mission, Driftwood.
12. St. Andrew's church, Clearfield.
13. Mission at Allport.
14. Missions at Morrisdale Mines, Victor Mines, etc.
15. Phillipsburg.
16. St. Alban's church, Peale.
17. Holy Trinity, Houtzdale.
21. Trinity church, New Castle.
28. Church of our Father, Foxburg.

DECEMBER.

5. St. Matthew's mission, Homestead; St. Paul's church, Monongahela.
8. Quiet Day for the clergy, Bishop Huntington, Welkinsburg.
9. Quiet Day for women, Pittsburgh.
12. St. Thomas church, Verona.

CONNECTICUT.

The parishioners of St. James' parish, Glastonbury, have placed upon the altar a brass memorial cross in memory of the late Mr. and Mrs. Orson Goodrich, who for years were conspicuous for their devotion to the Church. The cross was consecrated on Sunday, the eve of All Saints' Day, and at the same time a handsome dossal curtain of dark red plush was first used.

WESTPORT.—The Rev. John R. Williams, for 26 years rector of Christ church, died on the 26th ult., aged 55. He was a graduate of Trinity College, Hartford, and passed a course of study in the Berkeley Divinity School at Middletown. He was a member of the Board of School Visitors in his town and took active interest in educational matters. In 1883 he went to England in quest of health and was greatly benefited. Last August he went to England a second time. On his return trip he was compelled to remain in his stateroom by reason of weakness, and reached home on September 30. Since that time he has steadily declined.

SOUTH CAROLINA.

CHARLESTON.—A hall which will accommodate 500 has been placed, by a military company, at the disposal of Grace church, their Sunday school room being too small, and their church injured.

COLUMBIA.—The Rev. Dr. P. J. Shand, rector of Trinity, died on All Saints' Day. He had been the rector of the parish for fifty-three years. The Rev. Mr. H. O. Judd, the assistant rector, has returned to duty, after several months' absence. The Sunday school room recently added will be of great help in the parish work. At the Good Shepherd, the guild has obtained chancel articles, and \$50 towards a belfry. The church is free, one of the few in the diocese.

CENTRAL NEW YORK.

SYRACUSE.—At St. James' church, Oct. 31, Bishop Huntington, who officiated, read a letter from the Rev. Henry L. Teller, accepting the rectorship of the parish. Mr. Teller is a graduate of Union and is in his 46th year. He entered the ministry as a Presbyterian and continued in that denomination until five or six years ago, when he relinquished the pastorate of a large Presbyterian church in Amsterdam, where he was receiving a liberal salary, to unite with the Church of our faith, so strong had his convictions become in its faith. For the next two years he had charge of the parish at Morris, N. Y., over which Bishop Tuttle formerly presided as rector. For the last two years he has been the associate rector of St. Paul's, Albany, the Rev. Dr. J. Livingston Reese's church.

One of the conditions upon which Mr. Teller comes to St. James' is that the members of the parish shall bestir themselves in the matter of erecting a new building. The church has \$5,000 in the treasury and owns real estate valued at \$40,000. It is proposed to buy a handsome lot in a desirable locality, and either to take down the present edifice and re-erect it, or to build a new church outright. The vestry is trying to estimate the cost of the former plan.

ALBANY.

TROY.—The Rev. Mr. Henry has recovered from his illness, and returned to St. Paul's on October 28th, filling his former position as minister-in-charge. We congratulate our brother on his recovery from the illness which at one time it was considered would be fatal, and also the congregation in having him restored to them in all his faithfulness, ability and earnestness.

Christ church, Gilbertsville, has just passed through an eight-day Mission, conducted by the Rev. Reeve Hobbie, of Walton, commencing Sunday, October 10th, and concluding Sunday, October 17th. There were four services each day, and all well attended.

The Mission was advertised beforehand both in the village papers and by posters, and its object and purport explained. The parish was instructed and prepared by the rector for several Sundays previous.

The Mission Hymnal used in the great Mission in New York last fall was used at the special evening services and heartily joined in by the whole congregation. The number that attended the Holy Communion at 7:30 o'clock, and which increased to the last, was an indication of the deepening of spiritual life, which marked all the services of the Mission.

The peculiar work of a true Mission is to rouse the faithful to a fuller realization of their privileges, and to deepen the sense of the Divine presence, and in this the Mission was blessed by the Master. Another and important result has been, that the Church was presented as holding all of catholic truth, and this to the denominations, who first came out of curiosity, and after, from constraint, is an unlooked-for, but gratifying, result. Prejudice here as elsewhere has melted away before the truth, and the holy faith, as lovingly presented by the living voice of the missionary, is more fully accepted to the honor of the Lord.

The Mission proves that even in small country parishes much good may be accomplished by special services and direct preaching from one especially trained for the work.

BOOK NOTICES.

JOHN PARMALEE'S CURSES. By Julian Hawthorne. New York: Cassell & Co. Pp. 270. Price \$1.00.

A well written tale, depicting in vivid colors the terrible results and evils of opium-eating, a needed warning against this sad and growing habit. Integrity is shown as having its sure reward and faithful service in this case received its full appreciation.

THE PHANTOM CITY. A Volcanic Romance. By Wm. Westal, author of "Ralph Norbreck's Trust," "Red Rivington," "Two Pinches of Snuff," etc. New York: Cassell & Co. Limited; Chicago: S. A. Maxwell & Co. Pp. 288.

A tale of thrilling adventures and hair-breadth escapes, and an interesting account of the peculiar people, climate, wonderful achievements, and civilization of the interesting inhabitants of this isolated region in Mexico.

THE SUN OF RIGHTEOUSNESS. Meditations on the Early Life and Ministry of our Lord and Saviour. By the Rev. Vernon W. Hutton, B. A., Prebendary of Lincoln. New York: E. & J. B. Young & Co. Pp. 296. Price, \$1.50 net.

The volume contains 221 brief chapters of notes of study on the account given by the three earlier Evangelists of our Lord's Ministry up to the announcement of His last visit to Jerusalem, and the meditations will be found a stimulus to thought for Bible teachers.

THE ILIAD OF HOMER. BOOKS XVI-XXIV. With Explanatory Notes. For the use of Students in College. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price, \$1.50.

This is the sixth of Harpers' new series of Greek and Latin texts; when we say that it is fully up to the high standard of those already issued, no further words of comment or criticism need be added. Such books as these refute the complaint, often made, that we have no real American scholarship. Prof. Tyler, of Amherst, who edits this particular portion of the Iliad, shows himself in his excellent notes as the peer of any in interpreting the great Father of Epic Song.

THE FIRST THREE YEARS OF CHILDHOOD. By Bernard Perez. Edited and translated by Alice M. Christie, with an introduction by James Sully, M.A. Chicago: A. N. Marquis & Co. 1885. Pp. 292. Price, \$1.25.

An original treatise on Infant Psychology, a practical study of the untutored mind, before habit, environment, and education have asserted sway and modified the instincts, intellectual tendencies, the will, faculties and innate moral senses of early childhood. The author interestingly traces the rise of ideas of truth and of falsehood in little minds; how natural is imitation, how deep credulity. He illustrates the development of imagination and the elaboration of new concepts, through comparison, abstraction, and other mental methods. An attractive study to parents, and a great help to teachers.

THROUGH THE WILDERNESS, or The Deserted Children. By Mrs. S. Currier, author of "The Trapper's Niece," "By the Sea," etc. New York: Thomas Whitaker. 1886. Pp. 319, cloth and gold. Price \$1.25.

Dr. Geo. F. Cushman's preface lets us know that this pathetic story was written by a parishioner of his, nearly a score of years ago, whose heart had been touched and her mind inspired by a sermon preached in the rural Illinois parish by Bishop Whitehouse, from the words, "Faint, yet pursuing." When the rector read this lady's story aloud from the MSS. to a company of strangers, it told so affecting upon the audience as to determine its publication, that so it "might find a wider audience, and be a blessing to the children of the Church." Such indeed it ought to prove; its merits are strong and rare.

VOYAGES OF A MERCHANT NAVIGATOR OF THE DAYS THAT ARE PAST. Compiled from the Journals and Letters of the late Richard J. Cleveland. By H. W. S. Cleveland. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 245. Price, \$1.25.

Few things in De Foe, Dana, or any

other truth-teller, are more characteristic than Mr. Cleveland's accounts of his voyages. Mr. Cleveland is related to the President of the United States, that is to say, his Excellency's great-grandfather was a brother of this Mr. Cleveland's grandfather. All who have learned to feel that happiness or pleasure merely, is bound to no man, but highest reward in this life is to be found in the patient pursuit of duty, the quiet achievement of which alone brings satisfaction and good cheer, will find their spirits refreshed by this book.

MEDITATIONS OF A PARISH PRIEST—THOUGHTS. By Joseph Roux. With an introduction by Paul Marieton. Translated by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co. Pp. 213. Price \$1.25. Gilt top.

These wonderful meditations of a French Abbé, written down during twenty-five years of isolation in a country cure, will be increasingly read and will live long. His "Pensées"—not one of which perhaps the worthy priest's peasant folk could either read or understand—are destined to create an enthusiasm among thinkers in the various orders of men; the richness of first-hand thought which they manifest is most charming. The subjects of his meditative jottings are manifold: literature, poets, eloquence, orators, history and historians, mind, talent, character, joy, suffering, fortune, time, life, death, the future, the family, the childhood, old age, the country, the peasant, love, friendship and friends, God, religion. The introduction relates how an accident brought forth the work of this remarkable man, who but for it, would probably have gone down to an obscure grave, unhonored and unknown.

DOMESTICUS. A Tale of the Imperial City. By William Allen Butler. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 281. Price, \$1.25.

Under the form of a pleasant story, with a curious classical flavor, the writer treats the very serious question of domestic service as it exists in this land of—too much—freedom. Domesticus is "a malevolent spirit of the air, and the minister of chaos." Proteus-like he assumes different forms; now he is *D. Hibernicus*; again *D. Africanus*, and at one dire period of the history of Magna Patria, he was *D. Contrabandus*. Be his form, however, what it may, he is the same dreaded foe of the house-keeper. The subject of the story is: How a certain princess of the "Imperial City," got the better of the fiend, after afflictions sore, Long time she bore.

Of course we know that no P. of the I. C. ever did get the better of Domesticus; so much more then the pleasure of an escape into the realm of the ideal.

BIBLICAL THEOLOGY OF THE OLD TESTAMENT, based on Oehler. By Revere Franklin Weidner. Chicago: F. H. Revell. Pp. 240. Price \$1.25.

This work covers a large field of research, and in a certain way is a concise commentary on the Old Testament. It has also that valuable adjunct, a careful index of the most difficult and important questions which arise in a study of the ancient books. The topics of disquisition mainly are: The definition and limits of Old Testament theology, its scientific standpoints, etc., Mosaism, Prophetism, and Old Testament Wisdom. Under the first we have a sketch of the principal points of the sacred history of that period, with a full examination not only of the ordinances of Mosaism, but also of the doctrines of that age, such as Creation, Divine Providence, Revelation, Man's Primitive State, Sin, Death, and State after Death, etc. Under the second there is a thorough treatment of the theology of the Prophets; while "Old Testament Wisdom" affords a discus-

sion of the doctrines especially developed in the books of Job, The Proverbs, and Ecclesiastes.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D.D. Vol. I. The Confessions and Letters of St. Augustine, with a sketch of his life and work. Buffalo: The Christian Literature Company. 1886. Price, \$3.00.

The success of the series of Ante-Nicene Fathers, we are glad to know, has encouraged the publishers to enter upon the more extended work, of which this volume is the first. The thirteen volumes of the first division are devoted to Augustine and Chrysostom; the second division extends from Eusebius to Photius, 17 volumes, containing the works of as many Greek Fathers; the third division gives us thirteen of the Latin Fathers, from Hilary of Poitiers to Gregory the Great. The general editor is the learned Dr. Philip Schaff. We note among the the associated editors the names of Bishops Coxe and Seymour, and those of the Rev. Dr. Fulton and the Rev. F. P. Davenport. Arrangements are made with Dr. Pusey's heirs to use all available material from the Oxford Library of the Fathers. The volumes will be in the style and at the price of the Ante-Nicene series, which has given such great satisfaction. This will be, without doubt, the best and cheapest edition of the Fathers ever printed, and we have entire confidence that the work will be conducted with impartiality and ability. The publishers will forward descriptive circular on application.

The November number of *The New Princeton Review* completes the second volume of this ably conducted periodical. The continued success of *The Review* has encouraged the publishers in adding, at increased expense, new features, which add materially to its permanent value. First, the "Record," which gives an accurate review of events and important movements going on in the world, with some respect to the relative importance of subjects. This will appear at the close of each volume. Second, a very full index, with classifications, which are specially adapted to the purposes of *The Review*. This we believe to be the most practical system of indexing yet devised.

Cassell's Family Magazine for November, contains: A Wilful Young Woman; Harlowe's Helpmeet, by F. Barrett; The Photography of the Heavens, by A. G. Payne; An Old-Fashioned Wooing; A Matrimonial Schemer; A Norwegian Peasant Wedding, by E. Goadby; Ever True, by Geo. Weatherly; Stirring Scenes in Stirring Lives, II; Sir T. F. Buxton, by Professor W. G. Blakie; On the Nutritious Value of Certain Foods; The Garden in October; Screens and Screen-Painting; Our Diners' Competition; A Wooden City; Mr. Pilbeam's Love-Story; The Royal Academy of Music; What to Wear; The Gatherer. [New York: Cassell & Co. Price \$1.50 per annum each.]

The Living Church Annual is announced to be issued December 10th, by the Young Churchman Co., Milwaukee. We are assured that it will be far ahead of any previous issue. The Clergy List has been entirely reset, every name being given in full; Diocesan Lists have been re-arranged; a complete list of Canadian clergy has been added; biographical sketches have been corrected, and almost all the reading matter is new. Subscription, 25 cents a year, including the *Clergy List Quarterly*.

With the November number *The Art Amateur* closes its fifteenth half-yearly volume. The success of the magazine is remarkable; it now stands at the

head of American art periodicals, growing continually in favor, and deservedly so, as each month's issue is, if possible, an advance on the preceding. The prospectus for the coming year offers a rich treat to subscribers. With the present number is a beautifully colored study of magnolias by the French artist, Victor Daugon; it is a perfect fac-simile, reproducing not only the color, but the texture and handling of the original. Mr. Daugon has also a rose design for a fan, which will be of use to students and amateurs.

The Contemporary Review for October has an article on "The Week of Seven Days," by the Bishop of Carlisle, who argues that the week did not take its use from sacred history. The division of time by weeks was a matter of familiar knowledge to Moses; hence "it is quite intelligible that the successive works of creation, beginning with light and culminating in man, should fit themselves as it were, into the framework which the division of the week supplied." Such a theory as this looks well but denies a literal interpretation to the story of Creation.

"Statistics of Morality" in *The Fortnightly Review* reveals some hard things about the increase of crime and immorality. In Vienna, the writer says, "500 women are believed to be the agents of an organized trades-union of impurity. Berlin is supposed to have 4,000 men of the vile trade." The fact is noticed here that there is a remarkable sympathy for divorce in Protestant populations.

The Nineteenth Century has an opportune article by the Bishop of Carlisle on "Comte's Famous Fallacy" inasmuch as a bishop of the English Church has a leaning towards Positivism. "Disease in Fiction" and "What Girls Read," are articles of merit and will be widely read. (Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.)

MESSRS. HENRY PILCHER'S SONS have issued an interesting pamphlet, illustrative and descriptive of the pipe organ. It contains a short but comprehensive history of this noble instrument since its inception, and much information relative to its construction. This pamphlet will be of interest especially to clergymen, organists, and music committees who contemplate the purchase of an organ. It may be obtained free of cost, by mail, from Henry Pilcher's Sons, Church Organ Builders, Louisville, Ky.

The Dorcas magazine for November offers its readers an unusually attractive array of illustrated directions and suggestions for needle-work, such as will give them valuable assistance in making articles for home decorations or Christmas gifts, and saleable goods for the benefit of those who support themselves. [\$1.00 per annum. A sample copy costs 10 cents. Dorcas Publishing Co., New York.]

The current number of *The Church Magazine* is full of interest. The Rev. Percy Browne writes on Childhood and Religion, presenting the essential characteristics of childhood through which the child may grow in religion. A valuable article is by the Rev. Thos. A. Hyde, on "How to make the clergy better speakers." Dr. Coleman continues his interesting letters from Oxford.

The North American Review for November will have part I. of an essay entitled "Why am I a Churchman?" It will be concluded in the December number. [Price 50c. per copy, or \$5 per annum. To the clergy, \$3.50, when ordered directly from the office of publication, No. 3 East 14th street, New York City.]

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

The Church Messenger (N. C.), should not so heavily sit down on us for repeating what he has himself taught us. We have always thought ourselves safe in following him. Now one of his correspondents shows, or at least tries to show, that it was all a misunderstanding about the diocese of South Carolina refusing to have a bishop reside there, in the early day. We are quite willing to believe that the report was not well founded.

It is time that at least common honesty should prevail among people who profess to be honest. What sort of body can this Bible House affair, calling itself the "Christian Guardian Society," be, which circulates its appeals for the so-called "Mexican Church," with "Bishop Riley's" earnest request for funds, and bases its claims in part on "Weighty Words from Seven American Bishops," viz., the Bishops of the late Mexican Commission, every one of whom have publicly repudiated Riley in terms which ought to banish him to obscurity? Can it be that there are any persons left among us so credulous and easily imposed upon as to give money to this ostracised movement?

In all the course of recent agitation about Church Unity, there has been, we think, no utterance that has more weight and wisdom than that of our House of Bishops lately in session. The public declaration by our episcopate that every baptized person is regarded by us as a member of the Holy Catholic Church will be a surprise to many who have thought us very narrow and exclusive, though it is what we have always held and taught. The further declaration that in all things of human ordering and choice "this Church is ready in the spirit of love and humility to forego all preferences of her own," for the sake of unity, will furthermore emphasize the fact that the Church which "prays out of a book" is the most liberal and comprehensive religious body in this country. Here is the

basis of Church Unity proposed, and the only basis that can be proposed without betrayal of the truth: 1. The Holy Scriptures, 2. The Nicene Creed; 3. The two great Sacraments; 4. The Historic Episcopate.

PROBABLY there was not an excess of speech-making in the late General Convention over that of some of its predecessors, but we venture to say that in ability, directness, and power, the debates of this Convention have never been excelled. It was a privilege to attend the sessions, especially in the earlier days, and one to be remembered for a lifetime. From the first trumpet-call of Dr. Huntington to the support of the Book Annexed, to the five-minute speech of Judge Wilder on the interpretation of the Constitution, the debates were a continual "feast of reason." Among the speeches, which will remain ineffaceably impressed upon the memory, were those of Mr. C. S. Patterson, of Pennsylvania, and Mr. S. P. Nash, of New York, on Appellate courts; the Rev. F. P. Davenport, on the same; the Rev. Dr. Hall, on the mission in Mexico; the Rev. T. F. Gailor, the Rev. Dr. Hopkins, and the Rev. Dr. Phillips Brooks, on the change of name; Bishop Dudley, on work among the colored people; and Chancellor Woolworth, on the interpretation of the Constitution.

THERE seemed to be a wide-spread feeling in the General Convention (and it is not a new experience) that, in some way, time ought to be economized. With every session, the work of the Convention becomes more complex, and great questions are more and more pressing. The old methods are not applicable to these new times, and the deliberate processes which our fathers employed are no longer practicable. We must deliberate and act more promptly, if we would keep up with the work in hand.

One method which has been suggested, by way of improvement, is the adoption of the ten-minute rule in all debates. The present rule allows fifteen minutes to every speaker. Under this rule, after a few prominent and forward speakers have had the floor, the House becomes weary and impatient, and no modest man, whatever may be the value of his observations, likes to claim a hearing, amid the cries of "question" from all parts of the House. The ten-minute rule would give the Convention three speakers where it now has only two, and in many cases would shorten the debate by one-third of the time saved. The temper of the House is always indulgent towards those who are competent to throw light on a subject, and even under the fifteen-minute

rule such speakers frequently have their time extended.

Another plan suggested, and we believe it is a good one, is to have the addresses of the missionary bishops at evening sessions, when no other business of the Convention shall be transacted. One evening of each week, three in all, could be given to missionary addresses, and a single day of the session could be devoted to a meeting of the Board of Missions for the necessary business of the Board. As the work was carried on at the last Convention, every one who attempted to keep up with it was thoroughly tired out and went home exhausted. How the members of the working committees ever lived through it, is a marvel.

A STRANGE OBJECTION.

The Episcopal who speaks of "The Church," and who seems to stand in relation to other ministers somewhat in the relation of the Pharisee and Publican, though passing away, is not yet quite extinct.

The above is from the editorial columns of an "independent, religious paper" of Boston. The editor of that paper is a gentleman of learning, is a member of the non-episcopal ministry, and must have read the eighteenth chapter of Matthew, in which Jesus says concerning a brother who had trespassed: "If he neglect to hear the Church let him be unto thee as a heathen man and a publican." He must also be acquainted with the epistles of St. Paul, in which the Apostle repeatedly refers to "The Church," calling it "the Body of Christ," "the pillar and ground of the truth," and nowhere intimating that he was fearful of wounding a Christian's feelings by speaking of "The Church." The same editor recently composed a history of the early Church, in which he gave brief accounts of many of the bishops, priests, and deacons of primitive times. In these accounts it does not appear that men misunderstood the term "The Church," nor that they hesitated to use it for fear of being discourteous to those who had even then begun to "heap to themselves teachers." This editor must know what "The Church" meant in the early ages, and what it has meant ever since. He must be acquainted with the great fact of Apostolic Succession, and must know that against the sectarian doctrine that it is merely a fable or an unimportant thing, there are centuries upon centuries of Christian practice, besides the words of inspiration, and the testimony of the Fathers. He must know that the claim of the Episcopal Church in this country to be a branch of the holy Catholic Church, by reason of its continuance in the Apostles' doctrine and fellowship, has never been and can never be overthrown,

and that the sneer is the only argument with which it is usually met. And if he could visit the thousands of temples in this land where Churchmen have been "signed with the sign of the cross" in the waters of Holy Baptism; where they bow at the name of Jesus, and confess the faith of the Christian ages; where they feed upon the heavenly Food, and follow their Lord in the changing seasons as the Church directs, he would know that "the Episcopal who speaks of 'The Church,'" reverently, lovingly, and intelligently, is *not* passing away or becoming extinct.

The same paper, from which the above item was taken, contains an extract of a letter from a divinity student in regard to one of the most important Congregational theological seminaries in this country. The writer asks: "Do you consider its present position unsound and unscriptural? * * *

Would the fact of being a graduate from Andover be against me in getting a charge in the Congregational or Presbyterian Church?" These questions are asked concerning an institution that exists for the purpose of training young men for a ministry which was established regardless of Apostolic authority, and without episcopal appointment, and which, with regard to those who have continued in the "old paths," makes the strange objection that their position is like that of the Pharisee because they speak of "The Church!"

THE BOOK ANNEXED AND THE GENERAL CONVENTION.

In a speech delivered not long before the adjournment of General Convention, on the last day of the session, Dr. Huntington expressed much satisfaction in the fact that so large a part of the much abused Book Annexed had been found worthy of acceptance after all. Those who heard him might be led to suppose that the bulk of that book had been adopted and that it only needed a little more time to secure the remainder.

There was, however, a marked discrepancy between these remarks and the comments of the joint committee upon its own work. Note especially the following statement: "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 then seem to desire to recommend their work on the express ground that the parts of the Book Annexed which they propose for immediate adoption are comparatively few in number. How are we to explain this discrepancy between the declarations of the deputy from New York and the statements of the committee? The simplest method is to analyze the report and compare it with the notification to the dioceses. It is commonly said that the notification contains 300 propositions. The committee, in schedule A, recommend 91. If we look no further than figures this might seem a large proportion. But if we look at the matter contained under these propositions the result is quite different. In schedule A, the majority of the propositions recommended for adoption are 1st, mere verbal changes, a change in one place sometimes involving changes to correspond in several other places, each of which must come under a separate head, 2nd, rectification of rubrics, 3rd, insertion or omission of rubrics. In most cases these changes are simply to legalize what has already become customary or to induce uniformity where there is at present too much diversity, or to simplify the pages of the Prayer Book, or to make some long-needed re-adjustment. A close examination and analysis will show that out of the 87 propositions in schedule A which were passed by the Convention, not more than twelve are of radical importance. The majority of these changes when finally effected in the Standard Prayer Book will not be noticeable by the ordinary worshipper, hardly by the priest himself. The important alterations which it is necessary for both priest and people to be familiar with can probably all be printed upon a small leaflet of two or three pages. The points of greatest merit in schedule A, are those which effect the restoration of the Gospel canticles, the shortening of Evening Prayer and the withdrawal of permission to omit the "Descent into hell" in the Creed. It was of paramount necessity that these points should be gained, and to do so it was necessary to take them in the form in which they stand in the notification to the dioceses and the Book Annexed. But just here, in these most important points, the Book Annexed instead of being an advantage, was a great embarrassment. To gain the full form of the *Benedictus* it was necessary to allow the permission to omit the last part of it except in Advent, and thus on Christmas Day

the use of the most significant verses is discouraged:

Through the tender mercy of our God; whereby
The Day-spring from on high hath visited us;
To give light to them that sit in darkness, and in the
Shadow of death; and to guide our feet into the way of peace.

To gain any shortened form of Evening Prayer it was necessary to take the rubric at the beginning of that office as it stands in the Book Annexed, confining that shortening to week days, and retaining the term Lord's Day, which is new to the Prayer Book.

To obtain the *Magnificat*, the rubric following it, allowing the *Quemadmodum*, had to be taken also; and to make the rubric before the Creed uniform with that in Morning Prayer, it was necessary to admit the note allowing the *Judica Me Deus*. Thus we have a choice between four canticles after each lesson, a liturgical monstrosity, calculated to obscure or destroy the significance of the service, unless as is to be hoped, the clergy generally can be induced to ignore the alternatives.

These examples show what difficulties beset the committee in the attempt to recommend any important elements of the Book Annexed. Some of the defects just mentioned were finally, with considerable difficulty, amended and relegated to schedule B., so that the final result in 1889, will be more perfect than that now presented in alterations effected by this Convention.

When we turn to schedule B as it stands in the committee's report, we find several features of the Book Annexed, especially in the latter portion, much amended it is true, but still very objectionable. We cannot but regard it as providential that the Convention was unable to reach this part of the work. The Office for the Burial of Children, even as corrected, was hardly tolerable. The two prayers presented on page 14 would have been blemishes upon the pages of the Prayer Book without still further and most careful revision. In what the Convention actually adopted of schedule B, the influence of the Book Annexed is very dimly perceptible.

The true way to estimate the relation between the propositions recommended by the committee from the notification and those which they refused to recommend, is not by counting propositions, but by examining the matter contained in the propositions. We have said that the most important of those adopted might be printed upon a leaflet of two or three pages; but it would take a respectable volume to embrace all that was rejected. Merely to print the headings and connecting links of the proposed Office Book involved 30 resolutions and six closely printed pages. We sub-

mit, therefore, that the friends of the Book Annexed have very little to congratulate themselves upon. The fact is that the revision as now completed covers little, if any more, ground than that which we have all along contended for, as required by the common consent of the Church. In other words, the action of the Convention is a response to the Church's sober second thought.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE VOICE OF THE FATHERS.—ST. IRENAEUS—CONTINUED.

St. Irenæus then proceeds to give the detailed succession of the Bishops of Rome, beginning "The blessed apostles then having founded and built up the Church, committed into the hands of Linus, the office of the episcopate." He names twelve in succession, closing with Eleutherius. He adds: "In this order and by this succession the ecclesiastical tradition from the Apostles, and the preaching of the truth have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been presented in the Church from the Apostles until now, and handed down in truth." The fourth section of the same chapter, rehearses the same authority for the Asian churches, especially at Smyrna, where the successors of St. Polycarp held their see.

To proceed farther were but to reiterate the testimony of St. Ignatius and St. Justin Martyr, regarding the sacramental doctrines of the early Church. Let this merely be said, in contradiction of Protestant objection: from the very beginning through all these early centuries, there is no Church, no Father whose writings remain or whose memory is preserved, that did not hold and teach the doctrines of Baptismal new birth, of the Real Presence in the Holy Eucharist, as being the very tradition of the Lord Himself.

The chapter quoted above from St. Irenæus, is valuable for two reasons. First, it shows how Apostolic Succession was understood and prized from the very beginning, and again it tells with terrific emphasis against the false claims of Rome.

Of this a word. There is of course no doubt that from the beginning Rome and her bishops were possessed of a marked degree of authority and influence, as St. Irenæus says, "on account of her pre-eminent position," (*propter potiorum principalem*). She was the centre of the earth. To her flocked the multitude from all the quarters of the empire. Her voice in the days of such conditions was almost equivalent to a voice from the whole Church. All this is true. But what shall we say of the spectacle of a presbyter from Lyons, coming to reprove and admonish the infallible (?) successor of St. Peter for heresy, and that within a century from the apostolic age. What shall we say to the record of St. Irenæus that this very great Church at Rome was even founded by the "two glorious apostles, Peter and Paul."

The quotation is fatal to the "vicar-of-Christ" claim of the Roman Church. The whole passage shows, in the words of another, "that the faith was kept at Rome by those who resort there from all quarters. She was the mirror of the Catholic world, owing her orthodoxy to

them; not the sun, dispensing her own light to others; but the glass bringing their rays to a focus."

But the greater value of these writings of St. Irenæus is the emphasis they give to the doctrine of the episcopate and its succession. Protestant bigotry has ridiculed and made light of the claims of the Catholic and Apostolic Church, but it is a matter of cold and dispassionate history, that nothing is more firmly grounded than this dogma of the necessity of and the fact of an Apostolic Succession. A mere glance at history will show how strong is the Catholic position. It rests on a stronger basis than the canon of Holy Scripture, or the articles of the apostolic Faith.

For nearly eleven hundred years, there never existed a single Christian Church that did not base its very life upon the direct and regular succession of its bishop, nor a single Church, where there were not in full and regular exercise the three orders of the ministry, bishops, priests and deacons.

We have found it true in the time of St. Ignatius; we find it true now in the time of St. Irenæus. We shall find it true as we advance century after century. And if we search in all the corners of the globe, we shall not find anywhere one solitary Church, in all these centuries, that did not implicitly believe St. Ignatius' summary conclusion: *Nulla Ecclesia sine episcopo*.—No church without a bishop. There is one sovereign prescription for all schism, if men will only take it: "Study the Fathers." And in that study, until sectarians shall find what has never yet been found, a single Church during the early centuries that was Presbyterian or Congregational in its government or theory, until then, let Churchmen rejoice that they have no apologies to make for creed or code, as they rest upon the foundation of an Holy Apostolic ministry.

LETTERS TO THE EDITOR.

THE UNITY OF CHRISTENDOM.

To the Editor of The Living Church.

Inasmuch as the above subject has now been prominently brought before the Church, especially by the request of the Right Rev. the Bishop of Ohio, who, as chairman of the committee on Ecclesiastical Relations, has asked for definite propositions in reference to "Organic Unity," I would respectfully call the attention of Church-people, more especially such as wish "peace and prosperity to Zion," and desire "to see Jerusalem as a city at unity," to the objects of the Association for Promoting the Unity of Christendom, namely, to re-unite in visible communion the historic Churches, that is, those who "claim the name Catholic, and the inheritance of the priesthood," and that by means of prayer, and the obeying of Christ's command—the offering of the the Holy Eucharist.

To those Christians who believe in the efficacy of the "One Offering," and in the power of prayer, and obedience to the commands of Him Who came to do the will of His Father, what greater privilege could they desire than that of joining with those whose special object it is to bring the scattered sheep of Christ into one fold, to re-unite brothers in their Father's House and that by no other means than that of doing what the Christ commanded, and praying that, in spite of our sins, He would remember the parting blessing He left His spouse—our Mother—"Peace I leave with you, My peace I give unto you."

etc. He has bidden us pray always and has promised that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father." But we "ask and receive not, because we ask amiss."

To such as are weary of the bitter controversies, the rival bodies, the hating of each other, to such as have an "irrepressible yearning," and an "ardent longing," for the closing of the scandal of centuries of schism, let them draw near with faith, and do and pray what the Saviour did, and what He prayed for—pray for the peace of Jerusalem.

This association in no way conflicts with that other admirable one—"The Church Unity Society," of which I am a member and diocesan secretary. Neither is it in any way whatever connected with the "Order of Corporate Reunion."

J. A. MATTHEWS, Local Sec'y. St. James' Church, Cleveland, O., Oct. 15th, 1886.

"PROTESTANT EPISCOPAL."

To the Editor of The Living Church:

Having just finished reading the debate in The Daily Living Church upon Mr. Judd's motion to drop from the title-page of the Book of Common Prayer the words chosen for the above caption, I am moved to remark that whatever a Churchman may believe is contained in the body of this book, the public will hold the Church to the letter of the General Convention's legislation. This is proved by the reports of the daily press for the two weeks past, and the opposers of the proposition may as well face the logic of public opinion first as last.

In the mind of the great mass of the people connected with the Christian bodies of these United States, the title-page of our Prayer Book is the authoritative utterance of our branch of the Church. When they read of the "Holy Catholic Church" in other portions, they apply the meaning not to us as we understand the words, but as applicable to the early Church or their own modern notions of an invisible fold which they say is catholic.

Now that the words "Protestant Episcopal" are to remain, the opposers of Mr. Judd's resolution should take the first opportunity to insert the words of their fetich in all the forms of worship and formularies of this body. We should then say in the Apostle's creed: "I believe in the, Protestant Episcopal Church, the communion," etc. [mark the punctuation]; in the "or this;" "And I believe one Protestant and Episcopal Church;" in the Te Deum Laudamus: "The Protestant Episcopal Church throughout all the United States;" and by all means amend the Ordinal so that in conferring the "gift of the Holy Ghost," the words shall not read, "in the Church of God," but "in the Protestant Episcopal Church in the United States." In other words, take early means to have the highest legislative body in our Communion assume and "father" the logic of their ideas, not only in the Book of Common Prayer, but make them consistent with the opinion the people have of us in a larger measure than the writer would wish.

If the present legal title of the Church in the United States is of such vital import in its effect, by all means let us Protestant Episcopalize the whole, and stand forth divested of shams, and do away with the universal explanations now demanded because of our anomalous position, The time spent in explaining the difference between the head-

lines and our formularies could be much better passed in the work of Church extension and preaching the Gospel. But if we are a sect, by all means say so and stop argument.

H. L. STILLSON. Bennington, Vt., Oct. 26, 1886.

THE GUILD OF ST. LUKE, EVANGELIST AND PHYSICIAN.

To the Editor of The Living Church:

In reply to inquiries the undersigned submits the following information regarding the above mentioned brotherhood, established in 1866, in England, by Robert Brett, M. D.

American ward established in 1886, by W. Thornton Parker, M.D., incorporates physicians and medical students, communicants of the American Catholic Church, also priests and deacons.

Object of guild is to promote and defend the Catholic faith, especially among members of the medical profession, by: (a) frequent and regular Communions, (b) intercessory prayer, (c) personal influence and example, (d) promotion of works of mercy.

Rules guide all members. Upon admission the cross of the order is conferred. Officers are elected annually, meetings held monthly, papers, discussions, etc., being in order. Candidates nominated at one meeting, and balloted for at next. Entrance fee, \$1.00, annual subscription, 50 cents. Nomination papers, and every information can be obtained from any of the following officers: W. Thornton Parker, M. D., Newport, R. I., provost; the Rev. Geo. J. Magill, Newport, R. I., warden; G. H. Cleveland, M. D., Pentwater, Mich., vice-provost; the Rev. Gustavus Nicolls, Jamestown, R. I., treasurer; the Rev. W. F. Morrison, chaplain U. S. N., Newport, R. I., secretary.

G. H. CLEVELAND, M. D. Pentwater, Mich.

BURIAL OF THE UNBAPTIZED.

To the Editor of The Living Church:

The late Bishop of Easton, set forth the following service for the burial of unbaptized adults, to be used in his diocese:

- 1st. A hymn may be sung. 2nd. Psalm 130, De Profundis. 3rd. Lesson, St. John xiv. Hymn? 4th. Prayers. "For persons in affliction;" "O God, whose days are without end," etc.

AT THE GRAVE. Third collect for Ash Wednesday. "for St. Michael." "for All Saints." Lord's Prayer. II Cor. xiii: 14.

I may add in conclusion that he held that as the Church had forbidden the use of the burial service on such occasions, it was not proper to use any part of it. J. W. LARMOUR. St. John's Rectory, Upper Falls, Md.

A COMFORTING WORD.

To the Editor of The Living Church

"The High Priest's Prayer," by Sister Bertha in your issue of Sept. 4th has proved so helpful and comforting to me in the midst of pain and weariness, and been so warmly appreciated by all my friends who have read it in my paper, I feel that it would bring a blessing to many if published in tract form. I have in mind those to whom I would love to send it, who I know are sorely in need of just such strengthening words. May the dear writer of them find in large measure the same help in the glorious thought of our High Priest's daily intercession. MRS. WY. BABB.

CHRISTIAN UNITY.

To the Editor of The Living Church:

A reply to the Declaration of the House of Bishops on the Memorials for Christian Unity.

2. "Duly baptized."—Is any one duly

baptized who receives the rite from one not authorized to administer it?

4. "That this Church does not seek to absorb other communions."

"Dear Fathers in God, take this advice! The Catholic Church hath lost her sheep, And don't know where to find 'em, Let them alone, and they'll come home, And leave their tails (tales) behind 'em." A. Z.

PERSONAL MENTION.

The Rev. Geo. E. Swan has resigned St. John's parish, Moorhead, Minnesota, and on January 1st will assume charge of Grace cathedral, Indianapolis, Ind.

The Rev. C. C. Randolph has resigned the charge of Calvary church, Americus, Ga., to take effect on the 1st day of Dec., 1886. His post office address until that time will be Americus.

The Rev. Campbell Fair, D.D., has resigned the rectorship of the church of the Ascension, Baltimore, Md., and accepted that of St. Mark's church, Grand Rapids, Mich.

The Rev. Wm. D. Sartwell has resigned the rectorship of St. Andrew's church, Fort Worth, Missionary Jurisdiction of Northern Texas. His address for the present is Comanche, Texas, to which all mail will please be sent until further notice.

The address of the Rev. S. H. Cook, rector of Trinity church, Binghamton, N.Y., has been changed to 31 Main St., Binghamton.

Hereafter the address of Bishop Thompson is changed from Oxford to Jackson, Mississippi, the Bishop having taken up his permanent residence at Jackson.

The Rev. W. S. Hayward having moved to Frankfort, Clinton Co., Indiana, desires his mail directed accordingly.

The Rev. J. P. Lytton has accepted a call to the pastorate of St. Paul's church St. Louis, and will assume charge on Sunday, November 21st. His postoffice address will be from present date No. 6911 Michigan Ave., St. Louis, Mo., Station "B."

The Rev. Thos. F. Gailor of the University of the South, Sewanee, Tenn., is secretary of the Convention of the diocese of Tennessee; and all requests for the Journal of the Convention should be addressed to him, not to Mr. Dabney M. Seales, who is secretary of the Standing Committee.

TO CORRESPONDENTS.

"CONSTANT READER."—The cases are not parallel. Fermented grape-juice is not wine, but leavened bread is still bread.

"DECLINED."—Why did Cain kill Abel? "Woman's Call in the Church"; "Walking to meet the Night"; "Paraphrase of the Lord's Prayer"; "Peace-peace."

ST. STEPHEN'S.—We shall be glad to hear from you whenever there is anything important to communicate.

ORDINATIONS.

On the 20th Sunday after Trinity, Nov. 7th, at Trinity church, Davenport, Ia., Bishop Perry admitted to the diaconate Mr. Charles L. Arnold, M. A. (Hobart College), instructor in Classics in Griswold College. The sermon was preached by the Rev. D. Claiborne Garrett, rector of Trinity church. The Rev. Mr. Arnold will continue his duties at Griswold College and will assist Mr. Garrett at Trinity and Christ church, Davenport.

On the 20th Sunday after Trinity, the Bishop of Springfield held an Ordination in St. Paul's church, Springfield, Ill., the Rev. Frederick W. Taylor, rector, admitting Messrs. Lloyd Erastus Johnston and William Theodore Schepeler to the sacred order of deacons. The sermon was preached by the rector of the parish, who also presented the candidates and read the Litany. The Bishop was assisted in the Celebration by the rector and the Rev. Thomas Hines, and the Rev. L. E. Johnston read the Gospel.

MARRIED.

MURPHY-DASHIELL.—On Wednesday, Oct. 13th, 1886, at St. Andrew's church, Princess Anne, Md., by the Rev. John O. Burton, D.D., the Rev. Oliver H. Murphy, rector of Coventry parish, Upper Fairmount, Md., to Miss Sarah E. Dashiell, the youngest daughter of Dr. Cadmus Dashiell, of Princess Anne, Md. No cards.

OBITUARY.

ROMAINE.—Entered into rest at Germantown, Philadelphia, on the morning of Oct. 27th, 1886. George Hunter Romaine of New York City.

DAY.—Entered into rest, Monday morning, Oct. 25th, at Danielsonville, Ct., after a brief illness, Wilford Day, in the 71st year of his age.

WEEKS.—Entered into rest, on Wednesday, Oct. 20th, 1886, at her residence near Oconomowoc, Wis. Mrs. Mary Sands Weeks, widow of the late Dr. L. W. Weeks, in the 78th year of her age.

"In Thy Presence is the fullness of joy, and at Thy Right Hand there is pleasure forevermore."

JOHNSTON.—Entered into rest, on Saturday, Oct. 16th, at the residence of her brother, Hill Burgwin, Esq., near Pittsburgh, Pa., Mrs. Margaret Ann Johnston, relict of the late Rev. Samuel I. Johnston, D.D., of Edenton, N. C.

It is hard to condense into the few words of an obituary notice what one would say concerning such an one as this departed saint. Such a daughter, while her parents lived, such a sister, such a wife and mother, few have known.

But those nearest to her, though theirs was an unspeakable privilege in being nearest, were far from being the only ones to whom her very existence within their reach and knowledge was a rare blessing. With an intuitive perception of what she would at once gratify and benefit those with whom she was brought in contact, she joined an unselfish readiness to respond to this perception such as is seldom seen.

Consecrated to God in His holy Church, she was likewise consecrated by the full purpose of a strong will, informed by a mind clear, well-balanced and all for whom He died. For such we grieve, as for a loss irreparable; for such we grieve, as for who, at rest from their labors, are, in a supreme degree, the beloved of the Lord, glad in His presence to-day, and sealed for "perfect consummation and bliss in His eternal and everlasting glory." F. W. H.

OFFICIAL. PROVINCIAL SYNOD. The regular annual meeting of the Provincial Synod of the Province of Illinois, is appointed to be held at St. Mary's school, Knoxville, Illinois, on Wednesday, Nov. 17th, A. D. 1886, at 10:30 A. M. H. H. CASLER, Secretary. Cairo, Ill., Nov. 1, 1886.

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. A CATHOLIC Churchman can find a good opening for dry goods, notions, etc., in town of about 1,200, in Illinois. Address CATHOLIC, care of THE LIVING CHURCH.

A CHURCHWOMAN of 15 years' experience in teaching desires an appointment, or charge of a church or mission school; can play the organ and make herself useful in mission work. Refers to the Rev. Luther Pardee, Cathedral Clergy House, 18 S. Peoria St. Address MRS. MURRAY, 110 W. Ohio St., Chicago.

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.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.50 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, Faribault, Minn.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. 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. 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 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 Living Church Annual and Clergy List Quarterly. FOR 1887. Owing to the desirability of inserting in the next issue some matter awaiting the action of the General Convention, the first issue for the new year will be delayed till Advent.

CONTENTS. The Church Calendar and Lectionaries, printed in red and black. Memoranda for the year 1888, Astronomical and other notes. Presidents of the United States and other political information. Postal Guide. Biographical Sketches of the living American Bishops. A Summary of Acts of the late General Convention. Succession of American Bishops. The Church of England and Ireland. The Church of Scotland. A List of Church Periodicals. A new Table of Hymns for Sundays and Holy Days throughout the year. Prepared by the Bishop of Northern California. Church Statistics. Committees of the General Convention. A List of Sisterhoods. A Glossary of Ecclesiastical Terms, relating to Baptism, and other Rites and Ceremonies of the Church. Necrology. November 1885 to November 1886. Diocesan Statistics and Parochial Clergy Lists. A General Alphabetical List of the Clergy in the United States. The Clergy List and Diocesan Statistics of the Church in Canada. The above is a partial table of contents for the next issue. This publication is issued QUARTERLY.

At the subscription rate of 25 cents per year. Canadian Postage Stamps not current. Send subscriptions to the publishers, THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

The Household.

CALENDAR—NOVEMBER, 1886.

- 14. 21st Sunday after Trinity. Green.
- 21. Sunday next before Advent. Green.
- 28. 1st Sunday in Advent. Violet.
- 30. ST. ANDREW, Apostle. Red.

MATERNITY.

BY CARRIE STEVENS WALTER.

I hold two dainty little feet,
Clasped in my warm and loving hand;
So soft and pink, they sure must be
Two rose leaves blown from fairy land.

I hold a wee and helpless form
Pressed closely to my happy heart—
My baby!—mine by right divine—
The right of pain—a mother's part.

O! beauteous life! so fair and new,
That yesterday was blent with mine!
O! wondrous soul so lately sprung
A sparklet from the Source Divine!

God's priceless gifts, you come to me
Embodied in this little form;
My soul accepts its happiness
As flowers the sunshine, soft and warm.

My brow seems decked by coronet
The fairest earth has ever seen—
The diadem of motherhood—
'Tis nature's hand that crowns me queen.

What realms are opened to my sight!
I tread the regions of the blest;
And all because this little form
Lies fair and helpless in my breast.

A tiny bud, whose flower complete
May bloom to bless my waning years,
O! motherhood! you hold a bliss
That best may be expressed in tears.

--Selected.

The editor of this department is frequently the recipient of favors from kind friends, in the form of clippings and anecdotes, for which he wishes to return thanks and ask a continuance. All points and pleasantries that have some manifest application to truth and life, as well as personal reminiscences of distinguished people, are always acceptable.

Four hundred converted Jews are clergymen in the Church of England, three of whom have risen to the rank of bishop.

"WHAT did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way, and make other people do the same," was the reply.

"AND what do you teach?" asked a parent of the principal of a seminary where he proposed to put his daughter. "All that a liberal education requires, together with a proper personal pride," was the answer. "Yes, yes, I see. It is a sort of haughty culture institution."

IN accordance with the will of an old lady who disliked the noise of rustics' boots coming into service, the nave and aisle of Old Western church, England, were covered a few Sundays ago, with grass cut from land bequeathed for the purpose. There may be some ritualism in this. "Novelties" are more disturbing than heavy boots.

A CLERGYMAN was relating, in the presence of Archbishop Whately, a story of his escape from a burning vessel. He said his escape from the flames was a "great providence." "It was indeed," replied the archbishop; "but I can tell you of a greater one. I once sailed, and the vessel I was in did not catch on fire at all. Think of that."

THE oldest living graduate of Princeton College is the Rev. John Rodney of Philadelphia, a graduate of the class of 1816, and a classmate of President John McLean. He was born Aug. 26, 1796, and is the oldest clergyman of the

Church in America. Three of Princeton's oldest living graduates are clergymen of the Church. They are the Rev. John Rodney, '16; the Rev. George A. Smith, '21, of Alexandria, Va., (who is the senior alumnus of the Alexandria Theological Seminary); and the Rev. John R. Clemson, D.D., of West Chester, Pa.

THE human brain is absolutely bigger and heavier than the brain of any animal, excepting the elephant and the larger whale. The brain of the elephant is said to weigh from 8 lb. to 10 lb., and that of a large finner-whale between 5 lb. and 6 lb. The human brain is also heavier relatively to the bulk and weight of the body than are the brains of the lower animals, except in some small birds and mammals.

THE REV. J. BRYANT FRENCH, pastor of Albany-road Congregational chapel, walked from London Bridge to Belgravia as a "sandwich man," bearing two boards saying that his chapel was infected with dry rot, and that the congregation was too poor to defray the expenses of repairs. He had to submit to a good deal of ridicule, and obtained the sum of 2s. 9d. in response to his novel mode of appealing for public subscriptions.

A WRITER in *The Nineteenth Century* believes that neither Miss C. M. Yonge nor Miss E. M. Sewell is as much read now as formerly by young ladies on the road from the nursery to society. The maiden of fifteen, a quarter of a century since was a different person from the maiden of fifteen to-day, in many important particulars. Mothers who as girls read Miss Sewell or Miss Yonge now consent to their daughters studying "Ouida" and Miss Braddon.

A DOMINICAN monk named Brocard was tried at Bordeaux recently for stealing money and securities from the safe in the monastery at Lille amounting to 40,000 francs. He afterwards simulated suicide by leaving his monastic suit on a river bank. He confessed having committed the crime, but the jury acquitted him, having accepted, against the indignant protest of the judge, the theory set up by another monk, that there had really been no robbery, as all things in the monastery are common property.

A SCOTCH minister had a wonderful "beadle" by the name of Dawson. One day the doctor remarked that when he preached, Dawson invariably settled himself down to a comfortable nap, but that whenever a stranger occupied the pulpit, Dawson was wide awake, and most attentive the whole time. The doctor, accordingly, taxed him with this. "Weel, doctor," said Dawson, "ye see I can trust you, but a stranger needs tae be weel watched for his fundamentals."

MACAULAY refers thus to opponents of vaccination: "In spite of these eloquent eulogies (on the introduction of Heming's lamps for the purpose of lighting the streets of London), the cause of darkness was not left undefended. There were fools in that age who opposed the introduction of what was called the new light as strenuously as fools in our age have opposed the introduction of vaccination and railroads, as strenuously as the fools of an age anterior to the dawn of history, doubtless opposed the introduction of the plough and of alphabetical writing."

A PEAL of bells, in direct imitation of the famous peal of Strasburg cathedral, is being specially cast for the pro-

duction of Sir Arthur Sullivan's cantata, "The Golden Legend," at the forthcoming Leeds Festival. With the clanging of these bells the cantata opens, the scene being the spire of Strasburg cathedral, where Lucifer and the powers of the air are trying to tear down the cross, but are stopped by the aointed peal, which eventually have a "bell" chorus, "*Laudo Deum verum! Plebem voco! Congrego clerum!*"

THE Bishop of Bedford, who has the charge of East London, with all its squalor, is better known to Americans as Dr. Walsham How. His reason for declining the very important bishopric of Manchester recently, was because he had "no right to desert his present charge." Dr. How delights in telling how he became recognized in East London. First, he says, they pointed at me and said: "That's a bishop." Then, after a little time, it was, "That's the bishop." Now it is, "That's our bishop." He is indeed the East Enders' Bishop—and friend too.

"OCCUPATION is the mother of Cheerfulness," as the proverb says, and a new occupation has been invented for those hapless folk who have too little to do. We counted in a single issue of the *Morning Post*, says an English exchange, more than a score of advertisements offering small money prizes for the greatest number of words made out of the letters contained in some one long word. The society papers have for several years been accustomed to offer prizes for verses on given subjects and the like. The penny *Tit-bits* has been made a great success by giving a guinea for the best tit-bit week by week. But the word "competitions," which are so much in vogue at present, require little literary skill, and the number of the announcements proves how many people there must be who are sadly in need of employment, and who are ready to embark in doubtful speculations. The amusement is a most innocent one, but it does seem a pity that where there is so much real work to be done for the benefit of their humbler neighbors, people should spend their time on an employment which can yield but little benefit except to those who make a commercial profit out of the transaction.

WHY MEN DON'T MARRY.

BY UNCLE BEN.

"Fifty thousand bachelors, in New York City, who scoff at Marriage!" This is the cry! Think of it! Who are these men? What made them so?

The men in New York to-day, who stand in the front ranks, are generally the poor boys from the country of 30 or 40 years ago. Most of them, and thousands of others only less successful, have worked their way, in the midst of difficulty and self-sacrifice, to positions of wealth or of comfort. Tens of thousands of them send, and have for years past, been sending, a large portion of their earnings away, in all directions, to widowed mothers, to sisters and younger brothers, for support or education—and these are the men who are dubbed "selfish old bachelors." Their deeds are unknown amongst men. They rarely speak on the subject—seldom complain. They live for years in narrow quarters, on meagre fare. They bear their honors meekly. Given a good wife, these men would make good husbands. Given the chance of a helpful mate—a thorough housewife, busy and earnest in making home comfortable and happy—they would marry early, and "scoffing at marriage" would stop.

Farmer Jones, of Maine, went to visit two sons in New York; returning home, he told Parson Brown: "Jack has married a help-meet—Tom a help-eat." The farmer was an observant man.

The fault is not with the girls—God bless them! It is the system—the system! No brighter women are found in this world than these daughters of America—not even the Belfast and Dublin ladies—but their environments too often spoil them. Their domestic education, or want of it, is frequently all wrong from the start. They should learn housewifery in their fathers' homes; not in their husbands'. As the young men (before marriage) are trained, for years, in business, arts, trades, professions, for active life, so should their future wives be, for domestic duties. Why give the boys any advantage, in training, over the girls? Why spoil the brightest lasses in the world, by training them to idleness or to a life of mere pleasure-seeking? For parents to marry such a daughter, reared thus, to an earnest, hard-working fellow, struggling to rise in the world, and needing, oh! so much, the aid of an equally earnest wife, is an unmitigated fraud.

When the young, untrained bride takes charge of her husband's home, the servants are the first to discover her inefficiency, and they soon rule the house. A wife should be able to take a poor servant and make her a good one, instead of transforming a good servant into a bad one. Is it not so?

Practical men are afraid of girls reared in idleness. That they may be wealthy mends not the matter. Idleness for the rich is as baneful as it is for the poor. It ruins both alike. It leads on to misery, and thence to crime. The mother who fails to train her daughter properly in domestic economies, may live to witness direful results. But this helps nobody.

We are told that the Emperor of Russia has his sons and daughters, each of them, taught a trade. Will it disgrace an American to be taught like a princess of Russia? Is useful knowledge degrading?

The writer heard a New York belle boast that she did not know how to sew. If this be praiseworthy, can it be a wonder that "fifty thousand bachelors scoff at marriage?" It is the instinct of man to avoid the painful, and seek the pleasant. Young wives should be wise, take advantage of this instinct, and make home the most attractive spot on earth. Their life-long happiness off hangs upon the issue. Home! the sweetest spot on earth! That is where the husband would always long to be. His bachelor friends would speedily see it. "Scoffing" would cease, and fifty thousand bachelors would marry.

The mode too often prevailing, in the upper ranks, is well illustrated by the following story: A bright German girl, of 18 summers, was brought to this country by a wealthy American family, as governess for several daughters. After one year's residence in the family, witnessing the general ease and indolence of the girls, she exclaimed: "Vell! I tink America is zee paradize for zee vimmen!" This explains it all—"Paradize"—the Eden where labor is not needed.

The great American fault has been to place our girls on a pedestal in order to worship them. We should have placed them in a home, in order to love them. Worship is for the Deity! It spoils men and women. Mothers of America! make your daughters good housewives. It will go far to cure the evil.

Provincial appointed to Illinois, on 30 A.M. ANDEE, Secretary.

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AN ARABIAN PROVERB.

BY MRS. G. HALL.

The people of Arabia have a famous old proverb, which goes to prove that perseverance must win success! It is this: "He that seeketh, findeth, and to him who knocketh, the door shall be opened."

An ambitious young man who had often heard the words, determined to see, by actual application, whether the maxim be true or not, and with this resolution in his mind, he set out for Bagdad, and presented himself before the Vizier. When in the presence of this officer, he said to him: "Your highness, for many years, I have led a very solitary and monotonous life. Often and often, my master has repeated this proverb to me which you undoubtedly have heard: 'He that seeketh, findeth, and to him who knocketh, the door shall be opened,' and I have come to-day many miles to tell you that out of it I have made a firm resolve to marry the daughter of the Caliph." "Are you insane or a fool—which?" replied the Vizier and immediately sent the audacious youth away.

But the next day he came again, nothing daunted, and asked to be presented to the Caliph; and he kept on coming, always repeating the same resolution. At last, wearied out with his importunities, the Caliph determined to see him, and once for all put an end to so audacious a desire. Greatly astonished at such a strange freak, and determining to amuse himself at the young man's expense, he said to him:

"No one but a man distinguished by his rank, his courage, and his wisdom, can dare presume to wed a princess—even that is not always allowed—where are your titles, sir, pray tell me? What claim have you? Before you could become the husband of my daughter it would be necessary that you should be famous, either by some rare and excellent quality, or for some great enterprise! Listen, now! Many years ago, I dropped into the river Tigris, a large and beautiful diamond. It was of extraordinary value. I tell you now, if you will restore it to me I will not withhold my consent that you shall marry my daughter!"

The Caliph then left him, but satisfied with the promise, the young man went, and procured lodgings upon the banks of the Tigris. Every morning he might be seen, with a little basin, dipping the water from the river, and pouring it upon the sand, continuing it for several hours each day, at the same time, saying his prayers regularly, every evening.

For a whole year he continued this labor, not missing a day. The fishes became alarmed at his perseverance, fearing that he would dip away the entire river. So they assembled in council.

"What is the design of the young man?" asked the chairman of the assembly. "He wants to find a very valuable gem which the old Caliph has lost in the river," said another. "The?" said the chairman again, "you had better have it hunted up at once, and given to him, for his will is indomitable, and he will dip away the entire river before we know it, and leave us up high and dry on the sands sooner than he will relinquish his project."

To the young man's great astonishment, as well as delight, the very next day, the fishes threw the diamond into the basin as he was dipping, and as the Caliph never went back on his word, of course, he married his daughter, emphatically proving the old prov-

erb that "He that seeketh findeth, and to him who knocketh, the door shall be opened."

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.]

SEVENTH CONVERSATION.

Subject—Eternal Life.

"I believe in the Resurrection of the body and the Life everlasting."

IV.

Q. The idea is a noble one, but the sad reality is far off from it. We pass away like the ripples on a river, our bodies will decompose and enrich the soil, and then pass into vegetation, and into the universal circulation once more. And you believe that these atoms, separated one from another, having entered even into the bodies of other human beings, will discover one another again in order to reconstruct my body! And if several men have possessed the same grain of dust will they dispute for it as men do here for the earth and its treasures? Moreover, if all mankind shall rise again our earth will not contain them. Are they to be placed in another planet, but will other planets be better off than ours? I see not in the whole universe any place for immortality.

R. I see that you have forgotten the sun; but let that pass, even the sun itself is not heaven.

As to your first difficulty, Christ has said: "The flesh is nothing, it is the spirit that quickeneth." Are you ignorant that our bodies are like network, through the meshes of which matter passes as a stream through its channel? Every seven years they say all the particles of matter are renewed, and yet it is always the same body. So that the particular grains of dust have nothing to do with it; I am myself whatever atoms of matter life may bring to me or take away. There where the inner germ of my body shall be, and where the breath of God shall awaken it, there will that germ take body without any pretense of re-possessing the old atoms that served it before. For if the human body changes its matter or clothing ten times in life, which of these old garments should it resume?

St. Paul compares our resurrection to the upspringing seed, so that you need not distress yourself as to the fate of the old atoms that passed into circulation again, they will find their employment worthy of the Eternal, who created them; there will be matter enough for all of us.

Q. I allow that it was an inadvertence to make any question as to the constituent atoms. I ought to have foreseen your reply on this head, the body is capable of flourishing again as seeds after winter.

R. Only it will rise more glorious, entirely penetrated by the life of the spirit. As St. Paul says, "it is sown a natural body, it is raised a spiritual body," (I, Cor. xv.)

Q. I repeat, however, my second objection. This transitory universe is not made for immortality. Nature's laws are fixed, the forces which drive the stars in their courses are eternal. Our astronomical system is stable. What then do you hope for? Would you construct another world?

R. The world will also die, that it may be born again in nobler fashion, and will pass from its present state of

change to a condition that abides forever.

As to the laws of nature; are they destroyed when the grub turns into the butterfly? The universe will be transfigured, and no law will suffer, for the new life will come, not to destroy the law of the old world, but to fulfill it.

Q. I know that religion teaches the end of all things, but has science ever foreseen the death of the world?

R. My friend, too often we must say of modern scientists that they do not really meditate upon their science, but rather get it by rote; too often may it be said of modern scientific leaders, as of the old scribe, "Ye hold the key of knowledge and enter not in yourselves, and hinder those who would enter." Some eminent names may however be cited. Leibnitz affirms that this globe will be destroyed and restored at the moment when the government of souls requires it to be done. Herder, in his "Philosophy of History" has said: "This earth shall be no more, in order that thou mayest live on, that thou mayest delight in God and His creation in other, and differently organized, abodes." The great astronomer, Herschell, again asks: "If the system of the worlds is stable, or, if the globes will fall at last from centre to centre towards the common centre, and whether this universe must not be transformed after some crisis?" Remember again the saying of Ritter: "The earth in its perpetual revolutions is perhaps seeking the place of its eternal repose."

The earth as a vessel circles round the island of light, it travels, as we do, to arrive at a goal, and, like us, to reach it the earth must die and rise again. [Mr. Herbert Spencer says: (First Principles, p. 528) . . . "There is a force at work which, it is held, must at last bring the earth into the sun. . . . the quantity of molar motion that transformed into molecular motion will be great enough to reduce the substance of the earth to a gaseous state." Again, (p. 550) . . . "Dissolution must eventually arrive. We saw grounds for the belief that the far vast masses, dispersed at almost immeasurable distances through space, will, at a time beyond finite imagination, share the same fate, and so universal evolution be followed by universal dissolution."]

Yes, it is probable that all the heavenly host of stars will fold itself together from centre to centre, that it may be remade by God into a single new world, a universal home for all intelligent beings who will then be free of all the boundless creation. Then the dispersion of the worlds will be ended and they will be gathered into one, and through the yielding up by each of its title to independent existence, by the dissolution of each sphere and its fusion into unity, will be born the unique and eternal "city of God." "Jerusalem," says the prophet, "is a city that is at unity with itself." This, too, may be one meaning of our Lord's words: "There shall be one fold and one shepherd."

Q. But does theology teach anything like this?

R. Yes. The root of this matter is taught by one of the greatest of theologians, Thomas Aquinas. In the last chapter of his "Summa" he says: "All the material creation must be transformed with man; every trace of corruption which is by nature will disappear;" and he applies to this St. Paul's words, Romans, viii: 19, and interprets St. John's words: "Time will be no more," of the cessation of the present heavenly movements by which time is measured.

"But the substance of the elements will subsist by the divine goodness, which has created things that they may exist, and this substance will endure in the last state of the world." He also compares the third chapter of St. Peter's second epistle and adds: "As all the material creation is rightly in harmony with the state of man, and as man will not only be delivered from corruption and death, but clothed with honor, it follows that the earthly creation will naturally in like manner be transfigured and glorified, as St. John declares where he says: 'I saw new heavens and a new earth'" (Rev. xxi: 1). Lastly he quotes Isaiah (lxv: 17, 18): "Behold, I create new heavens and a new earth and the former shall not be remembered nor come to mind, but be ye glad and rejoice for ever in that which I create." Amen. So ends the great work of Aquinas.

You said that you saw no place for immortality in the universe; it may be so in the present transitory condition of the worlds, but when Christ, the Eternal Word, said: "I go to prepare a place for you," He spoke of the place of immortality. Let us then lean forward our hearts, my brother, on that sublime expectation, let us hearken to the voice of reason, science, poetry and religion, as they say to us now: "In this world thou hast enjoyed many blessings, thou hast here attained to an organization which has permitted thee as a child of God to look upwards, outwards, and around. Courage, then, and quit this life without a murmur, and bless it as the garden where thou, an heir of heaven, hast played in thy infancy, and as the school wherein thou hast been led onwards through joy and sorrow, to manhood. Thou hast no longer a right to this world, and it has no further claim on thee, take thou the crown of liberty and the girdle of immortality, and lay aside without regret the staff of thy pilgrimage."

THE END.

PAROCHIAL MISSIONS.

BY P. B. M.

NO. I.

I have just concluded the reading of "The Church Revived," a recent volume by the Rev. J. W. Bonham, and would like to say a word to the friends of this new form of Church work.

I find myself profoundly impressed with the conviction that we have come to a new era in the history of the Church. When the Church of England fairly commits herself in favor of parochial missions—including not only her bishops and a large share of her clergy, but her most influential laity also, not excepting even a representative from the royal household—I think we may rest assured that the reverend author is right in affirming that the Church is revived. And as is shown by this very interesting narrative, the Church in this land will not disparage the judgment of the Church of England, a very large share of the bishops in the United States, with their clergy, being already committed in one way or another in favor of this form of Church work; not, as I understand, by any organic action of the Church—though why not remains a question—but by a voluntary movement that seems however hardly less effective than it would have been had it originated in ecclesiastical and legislative enactment.

The Advent Mission in New York, during the past year, when twenty or more of its largest churches were opened day and night for weeks together for evangelistic work, not excepting

even Old Trinity, together with missions in Philadelphia, in New Orleans, and elsewhere throughout the country, seems to have demonstrated the possibility, and presumably the practicability, of this form of Church work in this land.

That this movement has approximated anything like a culminating point, no well informed Churchman can believe for a moment. When however we are informed that the tenth edition of this marvellously interesting volume is exhausted, it is probable the American Church will be much better informed of the character or status of what are termed parochial missions than it is today.

But this much may be assumed, namely (1) that amongst the clergy and the more thoughtful portion of the laity there is the conviction that for some reason the Church in this land has grievously failed of the progress she ought to have made for a hundred years past.

Then again (2), it is probable that the conviction is hardly less in most minds that the Church made one incalculable and ever-to-be-regretted mistake when a century ago the evangelistic work of Whitfield and the Wesleys was either scorned and rejected, or else was treated with hardly less than criminal indifference.

Then, admitting these two suggestions as the major and minor premises, we have (for the completion of our syllogism) the conclusion (3), that the spirit of a rekindled evangelism, so far from being discouraged and rejected must by all means be fostered and utilized. So far as I am informed, this is the judgment and conclusion of the Church, with hardly a dissenting voice amongst its more intelligent and thoroughly aroused constituency.

However much we may depreciate the past—with its lost opportunities—still we may, if we will, learn wisdom by our former mistakes, and so know the better how to improve the present. Opportunities now offer themselves which are without a parallel in all former time. Great events are hastening to the birth. Never did the world move with the rapidity of the present. It is possible that at no time in the history of man was intellectual and moral power ever held at the premium of today; or, when real power was more sure to be appreciated by those capable of estimating its value. With the quickened intellect, the steady widening of the borders of our civilization, the unprecedented increase of our population—doubling its aggregate every twenty-five years—we have all the conditions necessary to the most astonishing success. What we then need is the formative, strong, wisely-guided hand that can and will give a Divine and Christly shape and character to this plastic mass of humanity. If mighty evangelistic efforts, linked with an intelligent and well-poised pastoral care, can accomplish this end, or if the Church can do this work more effectually by a wise use of parochial missions than she can without them, as seems to be now shown by records, then the value of this agency is destined to be realized, sought for and employed, as never before in the present century, and parochial missions, instead of being of doubtful import or the subject of caustic criticism, will become as a right-hand of power to the bishop of every diocese, and as the expression of moral and spiritual forces of the first importance to the Church of God. Then no church, chapel, or newly opened

field should fail, in due time, to reap large and rich harvests of souls by the agency of evangelists.

From a careful survey of the indices of our times, I am constrained to believe that this is what we have in prospect for the Church on these shores in the near future: such an employment of this agency, such a thoroughly aroused and Churchly enthusiasm as shall be without a parallel in modern times.

But such an agency cannot come to us without being environed with dangers. And of some of these dangers I should like to say a few words to the friends of parochial missions.

(To be continued.)

THE PROPOSED CHANGE OF THE CORPORATE TITLE.

From the Church Record, (Conn.)

The mere suggestion of dropping the words "Protestant Episcopal" from the corporate title of our Church has stirred up a good deal of excitement among the people of the Church. And the comment of the secular press has shown a great misapprehension of the meaning of the movement, both within and without the Church. We count it, indeed, providential that positive favorable action was not taken at this Convention, because at the present juncture such action would inevitably have been misunderstood. But with the attention that has been drawn to it at this time, and the agitation which will result therefrom, a much better understanding of the matter will prevail three years hence, and much wiser action be possible. In connection with the matter certain things need to be understood.

1. The movers in this matter are not men upon whom rests the faintest shadow of suspicion of leaning towards Rome. On the contrary, they are men fully imbued with the spirit of the English Reformers, and who contend for the same principles as actuated them. The chief advocates of this change are conservative Churchmen of the most scholarly type. And their opposition to the name rests on the fact that the position of the English Reformers differed radically from that of the Continental Reformers, and that Protestant, correct as descriptive of the Continental Reformation, and of many of our brethren about us, whose central principle is the individualism that characterized the Continental movement, is incorrect as descriptive of the Church, which contended as vigorously for Apostolic Order as for freedom of conscience. So the term Episcopal is felt by these thinkers to be erroneous, both as an unnecessary tautology, since the primitive maxim is: "No Bishop, no Church," and as misleading, by seeming to recognize the idea that there can be a "Church" without an "Apostolic bishop." In other words, the title is fought, not from any leaning toward Rome, but as an epithet which strengthens the sect idea, and contradicts the Catholic idea of the Church. Men have erred in the classification of religious organizations holding the Christian faith. Instead of there being only two, the Romanist and the Protestant, there are three, the Romanist, the Primitive, and the Protestant, and the Primitive, or Catholic position antagonizes both that of Rome and that of Protestantism. To identify the Church with either of the others in its title falsifies the position which the Prayer Book holds, as in the declaration in the preface to the Ordinal, that "it is evident to all men

diligently reading Scripture and ancient authors, that from the Apostles' time there have been these orders in Christ's Church."

(2) Again, there is an error that this is a new question, or one that has been finally settled by this vote. The agitation of this question dates back in its present form for many years. But hitherto the vote upon the matter has been comparatively unimportant. But the vote in favor of the motion was a surprise to the friends of the movement, not because it was so small, but because it was so large. A tremendous stride in its favor has been taken during the last three years, and an equally great change during the next three years will give an overwhelming majority in its favor. The question is not settled by this vote; on the contrary, it has won a position of importance, and its consideration will be approached another year with a better understanding of what is really meant, and a less terrified idea of something being introduced that is not and cannot be intended. The Church will no more go to Rome by omission of Protestant Episcopal than the Church of England has been Romish by the fact that it never had either term in any part of its title or official documents.

3. If it should pass the House of Deputies, it has then to be acted upon in the House of Bishops. If it does pass both Houses, the matter is not settled. It has to go down to the dioceses, and be discussed and acted upon for three years and then the members of Convention will be instructed and prepared to act. And if the Church is not prepared for such a change, final action in favor of the same can be easily prevented.

4. The name itself, while undoubtedly existing by authority to-day, is yet not mentioned in the "Ratification of the Prayer Book," in which the Church officially speaks. It undoubtedly was adopted from popular phraseology, in the eagerness of the members of the Church to find some title which would distinguish the Church in the mind of the people from the Church of England, the name it formerly bore, and the odium of whose nomenclature men wished to avoid. But the Church was warned, by Bishop Seabury (if we are not mistaken) against such hasty action, on the ground that while the phraseology was innocent enough in the sense in which it was used, yet, from being an unnecessary addition, it would eventually result in harm, both from misinterpretation of its meaning, and from the uneasiness caused by any attempt at change to those in whose affections the term had become rooted.

5. Again, the name itself has lost its hold largely upon Churchmen. It is seldom one hears the name Episcopalian, or Protestant Episcopal, used by them, on the contrary, the Church and Churchmen are household words. And the true sentiment of the Convention was shown by the vote upon the proposition to make the title of the Prayer Book conform to the ratification by omission of "Protestant Episcopal," which nearly carried, and the avowed belief of many speakers in the debate, who declared themselves in favor of the change, but voted against it on grounds of expediency alone.

Let then all rest assured that this movement is not in favor of Rome but against it, by all the greater power which the Church idea has in opposing Rome, over the Protestant idea, and the animus of the proposal is the elevation of the idea of a divinely organized Church, ruled by Apostolic order, and

holding fast the Catholic Faith once for all unchangeably delivered unto the saints, as the centre of unity and the very bond of peace. Let the question be considered fairly on its real merits, and opposed or supported as to each conscience seems right, but let no man waste his strength in fighting a phantom which does not exist, and which no one aims to gain or could accomplish.

THE CONVENTION OF 1886.

The General Convention of 1886 has come and gone, and though in many respects it was very much like its predecessors, in others it was very different, and these differences were such as to indicate the beginning of a new era in the history of the American Church.

It was "an innovation upon the established usage of this Church" to meet west of the Alleghanies. For although a General Convention was held in Cincinnati in 1850, that was the only exception to the rule that the General Conventions of "this Church" must be held on the Atlantic sea-board. It is safe to predict now, however, that it will not be thirty-six years before another General Convention is held in the Mississippi valley.

Another innovation was the election on the first ballot, by an overwhelming vote, of Dr. Dix as president of the House of Deputies. As he said, upon taking his seat, "all things are possible;" but a few years since it certainly did not seem probable that the worthy rector of St. Paul's, Louisville, would ever have the honor and pleasure of escorting the rector of Trinity, New York, to his seat as president of the House of Deputies. Dr. Dix was one of the "innovators," one of the "disturbers of our peace," he was "disloyal," he was a "traitor"—in fact, there were not a few who charged that, ecclesiastically speaking, he came within the terms of his father's famous order, and the proper thing would be to "shoot him on the spot." And yet this man, without changing his teachings or his practices, is elected almost unanimously to the highest position that can be occupied by an American priest.

Another innovation, a most daring one, was to establish a commission to have charge of the work among the negroes, whose headquarters should be in the city of Washington.

What does this mean? Is it not a sacred tradition in "this Church," that New York is the centre of the Church, is, in fact, a new Rome—and that the Bible House is the heart of New York—is a new Vatican?

And yet, the headquarters of a very important part of the Church's missionary work are established in Washington City, "because it is nearer the field of operations."

If this principle is to rule, how long before the Domestic Committee will find its offices in Chicago? or Omaha? or Denver? How long before the Foreign Committee will be established in San Francisco? What does it all mean?

Why, that "this Church" is a living Church, planted in a rapidly growing country, and that her great councils will assemble in the places most convenient to the greatest number. It means that she is beginning to awaken to the fact that she is not a modern sect, but, in this country, the Holy Catholic and Apostolic Church, and that as such she has traditions that have come from more remote periods than 1789, or 1682, or 1549; and that her positions of honor will be given to her

clergy who are loyal to Catholic truth, rather than to those who represent the latitudinarianism of modern Protestantism. It means that she recognizes the great work that is before her, and that if old methods are unsatisfactory she will adopt new ones.

It means that the tide is rising, the tide of doctrine and zeal and activity that is to overwhelm modern speculations and indifference and sloth, and to bear "this" Church on to her rightful position, proved by her works as well as by her heritage, as the Catholic Church in the United States of America.—*Kentucky Church Chronicle.*

THE NEW DEPARTURE.

From the Catholic Universe.

The bishops of the Protestant Episcopal Church, at the conclusion of the recent Convention of these our separated brethren, at Chicago, issued a pastoral letter which contains much wisdom in particulars, and ought in its teachings as to the education of youth give solid gratification to the Catholic body.

Not merely because this Episcopalian new departure in connection with education is an acceptance of the Catholic doctrine in action, here as in other countries, but, superiorly, because the enunciations of the Episcopal bishops as to parental duties and rights and the evils of exclusively secular education can not but have enlightening effect on the entire Protestant mind of these States.

The bishops do not mince matters. Such phrases as the "heresy of modern secularism," "citizenship cunningly built upon its material and intellectual side, refusing to recognize the image of God in the soul," are noble outspoken utterances of an evident Christian conviction. They give us great hope that hereafter, so far as it may depend on the Protestant Episcopal body, the Protestant youth of our country will not be surrendered, at least without a struggle, into the hands of those whom the bishops properly characterize as "drifting into an apostasy from the eternal law of righteousness."

Withal the bishops do not misprize the situation. They recognize the evil force of the "accomplished fact" in a meretricious age; but they show a calm courage in confronting it with hopefulness. They put it well in rebuking those of lesser faith, who, as they aptly say, "seem to think that the thing which is, is that which shall be." In view of this pastoral, it now appears to us that the educational question offers a common platform to the Catholic and Episcopalian American bodies. No great reform can be effected without great exertion, self-sacrifice in most cases, and certainly the patience which knows no present defeat and works for the future. The union of all right-minded men is also assuredly a fruitful element of strength.

We see, then, no good reason why Catholic authority might not assume an initiative to place us practically *en rapport* with our Episcopalian brethren in this educational matter. The varieties of error are full of action, surely it does not become the adherents of truth to be inert and planless. And "practically," under our institutions, would mean a transfer of the Christian educational propaganda from pulpit into press, forum, and the portals of the halls of legislation—the ballot box.

OPINIONS OF THE PRESS.

The Churchman.

A COMPARISON.—The argument from majorities is not entitled to a very high place in the discussion of matters religious and spiritual; but as it is constantly made use of, either expressly or by implication, by the sectarian religious press in these days when the terms of Church union are being discussed, it may not be amiss to give them the facts on which all valid arguments of that kind must be based. According to a table published in London, which may be relied on as sufficiently accurate, the numerical strength of the leading religious bodies among all English-speaking people throughout the world is as follows: Congregationalists, 5,750,000; Baptists of all descriptions, 8,195,000; Presbyterians of all descriptions, 10,650,000; Methodists of all de-

scriptions, 16,000,000; Episcopalians 21,305,000. When it is remembered that there are many kinds of Methodists who have no relations with one another, and are therefore separate religious bodies, and that the same is true of the Presbyterians and Baptists, it will be seen that even the above figures do not tell the whole of the story, but that, in even larger degree than is there indicated, "the Church has by far the strongest hold upon the mind and heart of the English-speaking people, and outnumbers by many millions the strongest of modern sects." This is a fact that is commended to the various religious newspapers, when, as is their wont, they indulge in hilarity over the idea of a large "Church" being absorbed by a small one. If bigness, as they are continually saying or implying, is sufficient to determine the question of absorber and absorbed, then all the Protestant sects should at once return to the ample fold of the Church.

The Churchman.

CLOSED DOORS.—Whether these opinions find any echo in the Episcopal House, or in the breast of any individual bishop, it is impossible, of course, for one of the "inferior clergy," to use a facetious phrase, to say. It is quite likely, however, that there are some of our right reverend fathers who would like to see the doors of the Upper House thrown open. It must be felt by some of them, at least, that they are placed at an obvious disadvantage, as things now are, and that it is due to their order, as well as to their office, that the two Houses should be more truly co-ordinated in influence than they can now be said to be. It is altogether possible, too, that some of them may feel that publicity would have a salutary effect in "toning up" the work of the Upper House. There might be better debating, and more exact and painstaking thinking, if the world was listening to what was said and done. Whether there are any bishops who would venture to utter such opinions as these, is more than can here be asserted; but there are a good many presbyters and laymen who believe that the very wisest thing the bishops can do at Chicago will be to open the doors of the Upper House.

The Family Churchman.

SCIENCE AND SKEPTICISM.—The popular skepticism of the age is producing its natural counteractions. Our best men are declaring themselves, with more and more directness and force, on the side of Christianity. In the memoir of the late editor, Dr. James Wakley, *The Lancet* says, he made a special request that a confession of faith should be introduced into any notice of his life, and asked that it should be known that he was not among those scientific experts who reject religion. "Feeling (he said) my deep responsibility to God for the position in which, in His providence, He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection." [Dr. Wakley was a Churchman.]

The Church Eclectic.

VISIBLE UNITY.—Too much is said of the great mass of truth held by Protestants in common with the Church. People who think and observe will soon see that the difference between the Church and the sects in the interpretation of Christianity, is a difference in kind, not in degree only. The Church holds to the Living Body of Christ, in visible unity, it holds the Incarnation, which was visible, and the only source of the grace of the Gospel. The sects have lost not only visible unity, but the whole system of Divine institutions, as distinguished from a set of opinions, and really do not know what to do with a "Sacramental System." What does Protestantism make of our Lord's own words? "He that believeth and is baptized?" What is Baptism, and what is it for?

Unity.

PROGRESS.—The Episcopal convocation now in session in this city is a notable body, concerning itself with more than a denominational problem. This body, whose rigidity to form and obedience to liturgy are second only to the Catholic Church, is beginning to suspect that a few leaves might be added to its ritual without being disrespectful to the old, or diminishing the power of that which is truly deathless.

HINTS FOR HOUSEWIVES.

VARNISH for prints, maps, etc. Dissolve two ounces balsam of Canada in four ounces spirits of turpentine.

PILLOW SHAMS.—Sew four white hem-stitched handkerchiefs together, with fine lace insertion between, and edge with a frill of lace to match.

To prevent the smoking of a lamp, soak the wick in strong vinegar and dry it well before you use it. It will then burn better and give much satisfaction for the trifling trouble taken in preparing it.

FOR crayon drawings or small engravings, plain frames of white pine simply covered with a coat of shellac are effective; very pretty and tasteful frames are of any common wood, simply painted white. These can be washed when necessary, and thus the chief objection to a white frame is removed.

A HANDSOME cover for a prayer or hymn book may be made of velvet. Rich claret color or deep blue will look best. Work in the centre a cross in satin stitch, with Japanese gold thread, and edge it with gold cord. The monogram should be done in the same stitch, but in the same color as the velvet. If flowers and leaves are desired, the former should be in white silk and the latter in green, while the stems and tendrils are made by sewing down gold cord with fine silk of the same color. A border may be added, if wished, and should be in green and gold.

A CHRISTMAS GIFT.—Get a small oyster or mustard barrel, stain it with oak or walnut stain, paint some rather large and effective flowers on it (yellow iris, single dahlias, or a long spray of blackberry leaves, all look well), line it with sateen, either the color of the wood or some harmonizing tint, finishing off with a little gimp or fringe at the top; tie on the lid, which of course must match, with ribbon (by means of holes made with a red-hot skewer, or knitting needle, in both lid and barrel), and you have a splendid receptacle for work, waste-paper, or anything that is wanted to be out of sight.

MOUNDED BEEF.—Two cupsful of cold roast or boiled beef, chopped as for hash, one cupful of cold mashed potato, one cupful of gravy, one tablespoonful of Worcestershire sauce, one tablespoonful of mixed green pickle or chow-chow, one teaspoonful of minced onion, one saltspoonful each of ground cloves, allspice and cinnamon; thyme, summer savory, sweet marjoram, salt and pepper to taste, yolks of two raw eggs. Stir the ingredients together until all are thoroughly incorporated, moistening with gravy until the mixture is as soft as it can be made, and yet be handled. Mound into a brick-like shape in a greased baking pan, sift flour thickly over it, and baked covered half an hour. Remove the cover, rub over with butter, and brown. Transfer carefully to a hot platter, and have ready a sauce made from a cupful of stewed tomatoes, heated with the same quantity of well seasoned soup stock. Rub through a colander to remove lumps, and pour over the mound. Half a can of mushrooms, sliced, and stewed tender in the gravy, will be found an improvement, but the dish is tempting even without this addition, and is a pleasing variation upon the stereotyped hash.

SCALLOP SHELL LACE.—Cast on 15 stitches.

1st round: K 3, o 2, n, k 6, o, p 2 tog., o, p 2 tog., (16 st.)

2d round: O, p 2 tog., o, p 2 tog., k 8, p 1, k 3, (16 st.)

3d round: K 12, o, p 2 tog., o, p 2 tog., (16 st.)

4th round: O, p 2 tog., o, p 2 tog., k 12.

5th round: K 3, o 2, n, o 2, n, k 5, o, p 2 tog., o, p 2 tog., (18 st.)

6th round: O, p 2 tog., o, p 2 tog., k 7, p 1, k 2, p 1, k 3., (18 st.)

7th round: K 14, o, p 2 tog., o, p 2 tog., (18 st.)

8th round: O, p 2 tog., o, p 2 tog., k 14, (18 st.)

9th round: K 3, o 2, n, o 2, n, o 2, n, k 5, o, p 2 tog., o, p 2 tog., (21 st.)

10th round: O, p 2 tog., o, p 2 tog., o, k 7, p 1, k 2, p 1, k 3, (21 st.)

11th round: K 17, o, p 2 tog., o, p 2 tog., (21 st.)

12th round: O, p 2 tog., o, p 2 tog., k 3. There are now 7 stitches on right-hand needle. Slip the first 6 over the 7th, then k 14. There are now 15 stitches as at the beginning. Repeat from first row.

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Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

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In another column will be found an advertisement of Mr. D. L. Scott-Browne in reference to giving instruction in short-hand by mail. Mr. Browne is an accomplished teacher, and a responsible gentleman who will do just what he agrees. He is offering a special inducement to those beginning the study of short-hand at once in giving them for \$5 what would cost a pupil \$25 if learned in a school.

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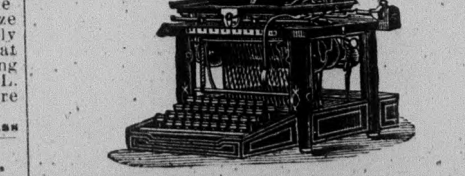
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