

The Living Church.

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

VOL. IX. No. 12.

CHICAGO, SATURDAY, JUNE 19, 1886.

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The Living Church.

SATURDAY, JUNE 19, 1886.

TRINITY SUNDAY.

BY THOMAS MAIR.

Holy, Holy, Holy, Lord!
Perfect Three in One!
Co-eternal, ever-living
When the ages' course is run.

Holy, Holy, Holy, Lord!
Blessed One in Three!
Round Thy throne shall endless worship
Evermore be made to Thee.

Glowing seraphs lift their voices
In that grand acclaim:
White-robed hosts of ransomed spirits
Magnify Thy Name.

Holy, Holy, Holy, Lord!
Trinity Divine,
Through the countless years of Heaven
Shall Thy glory shine.

NEWS AND NOTES.

A PROPOSAL to present a crosier to the new Primate of Ireland has been snuffed out by a reference to an absurd canon which prohibits the use of a processional cross.

THE Bishop of Ripon, Dr. W. Boyd Carpenter, has been appointed the Bampton Lecturer for 1887. The lecturer upon this foundation receives £200 for his labors.

CANON LIDDON has been elected Bishop of Edinburgh to succeed the late Dr. Cotterill. If he accepts, the Church in Scotland may well be congratulated upon this happy selection.

WE regret to learn of the sudden and severe illness of the Bishop of Maine. At the time of the opening of the convention he was in intense suffering and had to be kept under the influence of morphine. Fortunately the attack passed away quickly.

Two elections to the Episcopate have been held since Ascension Day. Easton has elected as its Bishop the Rev. Kinloch Nelson, D. D., Professor of History in the Alexandria Theological Seminary. The Diocese of Minnesota has elected as its Assistant Bishop the Rev. Mahlon N. Gilbert, rector of Christ church, St. Paul.

THE Rev. Dr. Kinloch Nelson, the Bishop-elect of Easton, was born in 1840. He was ordained deacon in 1868 and priest in 1869. He is the Professor of Ecclesiastical History in the Theological school at Alexandria, Va. He has been prominent in the councils of Virginia, and is highly spoken of as pastor and preacher.

THE Rev. M. N. Gilbert, Assistant Bishop-elect of Minnesota, is regarded throughout the diocese as one of the most brilliant and eloquent preachers in the Church, and is also an energetic and thoroughly earnest worker. He was born in Otsego county, N. Y. in 1848, and is therefore thirty-eight years of age. During his early years his parents removed to Morris, N. Y. where for a time he had for his rector the present Bishop of Utah. Mr. Gilbert was matriculated at Hobart college in the class of 1870, and after finishing his course there, became a student of theology at the Seabury divinity school, Faribault, where he graduated in 1875. After receiving Orders he went to Montana, where he had under his charge a large missionary field. Subsequently he became rector of the par-

ish at Helena, and there he remained until called to Christ church, St. Paul, in 1881. His work in St. Paul has been productive of fine results, embracing the establishment of two mission churches. He was sent as a delegate in the last General Convention of the Church, as an alternate of Dr. Knickerbacker.

A MEETING of subscribers to the memorial to the late Bishop of Salisbury (Dr. Moberly) has been held in that city under the presidency of the Bishop, finally to decide what form the memorial should take, and the previous decision to have a recumbent effigy of the deceased prelate was confirmed. The Bishop announced that the subscriptions amounted to 950l. Estimates for the work had been received, and it was decided to leave it to the committee to determine what material shall be used, and to carry out the other arrangements.

AS FAR as the intervention of the Church of England goes, we are not likely to hear anything more of the Natal scandal. The six Anglican bishops, including the two archbishops and the Bishop of Liverpool, who were invited to reply to certain resolutions on the subject, have refused to do so. The Bishop of London unequivocally condemns the Colensoite "schism." His Lordship says: "It seems to me that every schism that has ever taken place, is justified if separation is allowed on such a point as this. I entreat the Church Council not to present to the world so mischievous an example of disregard of unity."

THE committee appointed to make preparations for the meeting of the General Convention in Chicago next October, desires to call the attention of deputies and others, intending to be present at the Convention, to the necessity of application for hotel accommodation being made as early as possible. The hotels have made special rates for the occasion, and as October is a very busy month with them, rooms must be engaged some time ahead. A circular containing all information has been prepared, copies of which may be had by applying to the Rev. J. Rush-ton, Secretary, Pullman, Ill.

A CHICAGO reporter gave a juicy description of the services at the church of the Ascension on Ascension Day: "The procession emerged from the inner room of the little chapel back of the altar. There was deacon, sub-deacon, master of ceremonies, incense bearers; three youths, one cruciferous and two ciferous; a surpliced choir of forty, a choir of five and nine acolytes. Through clouds of incense the crimson girdled cross-bearer held his brazen emblem aloft, between two waxen lights, the chubby choristers swelling like fat robins with melody," etc., etc.

A WINDOW has been placed in Holy Trinity church, Blackburn, Lancashire, to the memory of the late lamented General Gordon. In the centre light is St. Michael overcoming the Dragon; in the right, Joshua in armour holding the sun; in the left, David carrying the head of Goliath and the giant's sword. Underneath is the dedication: "To the glory of God and in memory of General Gordon. Khartoum, 1885." There was a church parade of the volunteers of the district to the number of 500, at the

unveiling which was performed by Colonel Le Gendre N. Starkie, of Hunt-royde.

A BOOK is announced for publication about July 1st, by the authorities of the Western Theological Seminary, to be entitled "The Seminarian." It will contain, besides full information about the seminary, a number of papers on theological subjects, by members of the institution. The contents are as follows: "Pantheism and the Doctrine of Creation," by Bishop McLaren; "Messages of Church History to the Nineteenth Century," by the Bishop of Springfield; "The Method of Liturgical Revision," by W. J. Gold, S. T. D.; "Canon Law in its relation to Dogmatic Theology," by F. P. Davenport, S. T. B.; "Some Things a Theological Student Discovers," by W. C. De Witt, M. A.; "The Scientific Method in Theology," by F. J. Hall, M. A.

MUCH criticism has been made upon the action of the Virginia Diocesan Council in adopting a canon of organization of work among the colored people. One paper seems to think that such action should be left to the General Convention to initiate, another that it looks like an attempt to check and thwart the work. The canon does not exclude colored clergymen from seats in the council, nor self-supporting and organized parishes from representation. As we read it, it is not a movement to separate the blacks from the whites. It is permissive, not mandatory, and it gives liberty to the colored Churchmen to have their own convocations if they think that their work can be furthered by such organization. They occupy the same position as before, with the additional privilege of having convocations among themselves if they desire them.

THE Rev. J. H. Haslam, who has recently been appointed by the Bishop of Rochester as missionary for the diocese, is conducting a special mission at the Royal Victoria Hall, Lambeth. It may interest some of our readers to hear a report that has reached us, as to how the required income with which to pay a special missionary was provided. The Bishop of Rochester, some time ago, conceived the idea of appointing such a man, but there was the financial difficulty to overcome. None of the appointments of the canons of Rochester Cathedral are in the gift of the Bishop. He addressed a communication to a dozen of the leading laymen of his diocese, asking if they would guarantee the amount. But before their answers arrived, he received a letter from a fellow passenger who had accidentally, if we may use the word, happened to hear him preach on board a steamer, and had been led by the sermon to resolve to live a Christian life.

AMONG the papers of the late Rev. Dr. Hoppin, of Cambridge, Mass., were found the Letters of Orders both as deacon and priest of Dr. Samuel Parker, the second Bishop of Massachusetts, and also his Letters of Consecration signed by Bishop White of Pennsylvania; Bishop Claggett, of Maryland; Bishop Jarvis, of Connecticut, and Bishop Moore, of New York. Dr. Parker was ordained deacon and priest in 1774, in the Chapel Royal of St. James's Palace, Westminster, by the Bishop of

London, who also gave him a license, "to continue only during our pleasure, to perform the office of a minister or priest in the parish of Trinity, in Boston, or elsewhere within the province of New England in North America." It is noticeable that in the certificate of his consecration (in Trinity church, New York, Sept. 14, 1804,) both he and each of the consecrating bishops is throughout described as a "Bishop of the protestant Episcopal Church," the word "Protestant" on each occasion of the mention being written with a small initial letter, while a capital is always used for "Episcopal." This would seem to show that the double title P. E. had not at this time become the recognized name for the Church, but that we were the "Episcopal" Church, and only further distinguished from the Roman (not then fully developed as the Papal) Church, by the differentiating adjective "protestant." The Letters of Orders and of Consecration with the license and other papers of Bishop Parker have been deposited in the diocesan registry. Dr. Hoppin married a grand-daughter of Bishop Parker.

ENGLAND.

Mrs. Turner, of Liverpool, widow of the late Charles Turner, M.P., has transferred to trustees £20,000 for the purpose of establishing a fund for the benefit of aged or invalid incumbents of the Church of England in the diocese of Liverpool, who may have retired. The sum to be paid to each annuitant is not to exceed £200 yearly. Such an excellent example is well worthy of emulation in other quarters.

The Bishop of Manchester consecrated his first church in the new diocese at Stonefold, and in responding to the toast of his health at a dinner subsequently, said that everywhere he had met with hearty co-operation and kindness. The diocese numbered 2,300,000, with over 500 clergy, and the kindness he had met with was very encouraging in the great task he had undertaken.

The 34th anniversary of the Church Penitentiary Association was held on Thursday, May 20th. The Holy Communion was celebrated at St. Paul's, Knightsbridge, and the sermon was preached to the associates by the Rev. T. T. Carter (warden of Clewer), who chose for his text, St. John xiv:12, and showed that of "the greater works" there spoken of, none could be more important than the raising up the seared and darkened soul to a life of purity and holiness. At the annual general meeting, the report was presented, from which it appeared that 57 Houses of Mercy and Refuge in different parts of England were now in union with the association, and in which 196 Sisters and ladies were engaged, without fee or reward, in trying to raise their sisters and bring them to a true penitence for the sad past. The number of those who left the Houses of Mercy during the last year amounted to 760, of whom 56 per cent. were considered as favorable; 13 per cent. as unfavorable, and 31 per cent. as doubtful. Of the 807 cases who left the Refuges in 1885, 54 per cent. were favorable; 16 per cent. unfavorable, and 30 per cent. doubtful. As regards finance, it appeared that only £1,185 had been received, as compared with £1,363 in the

preceding year; the deficiency had been made up by the sale of £300 stock.

Friday, May 7, the Bishop of Lincoln opened a Diocesan Home for Penitents, which will be managed by the Horbury Sisters. Evensong was afterwards sung at Frieston church, and the Bishop preached from St. John xix: 25. In the course of his sermon he said: The religious, the married, and the penitent life, have all their place and work, and all are at the Cross. Referring more particularly to the penitent, he remarked that it had been said we were too indulgent to the fallen. Such criticisms showed simple ignorance of the hard and thorny path of penitence. The affections and will in such cases were completely ruined. The Holy Ghost was rejected, the work of the new creation undone, the paradise of the soul destroyed, and brought back to chaos. The bitterest drop in their cup was that their mothers turned them from their door, for fear they should contaminate their sisters or brothers.

MISSIONS.

INDIA.—The Rev. T. H. Oakes, lately so well known for his active work in connection with the American Methodist Episcopal Church in India, has adjured the errors of Protestantism, and has proceeded to England, where he will be duly received into the communion of the English Church. He intends to become a candidate for holy orders.

CHICAGO.

CITY.—The Bishop who has been confined to the house by a severe attack of rheumatism, has so far recovered as to be able to go East for the rest enjoined by his physician. He expects to spend July in his diocese.

OTTAWA.—Memorial day was honored at Christ church, by the attendance, in a body, of Earl Post, G. A. R. and Company D., I. N. G. As befitting the occasion, the church was profusely decorated with flowers and festooned with national flags and banners. The services were arranged with reference to the occasion. The hymns selected were such as "My Country, 'tis of thee," "Onward, Christian Soldier," etc., and in place of the Psalter for the day the more appropriate selections for Easter Sunday were substituted. But the notable feature was the sermon of the rector, the Rev. N. W. Heermans. Taking for his text 2 Tim. ii:3—"Thou therefore endure hardness as a good soldier of Jesus Christ"—the speaker reminded his hearers that no less the Christian than the secular soldier must be ready to endure hardships. He paid a glowing tribute to the patriotism and devotion of the brave and true men to whom they had assembled to pay special honors, and closed with a touching allusion to the closing scenes in the lives respectively of the two great opposing leaders in the war—Gens. Grant and Lee—both of whom had exemplified in their lives as well as in their deaths that the highest honors and triumphs in secular warfare are not inconsistent with the life of a true "soldier of Jesus Christ."

HINSDALE.—The new Grace church was opened on Sunday last. The Rev. Arthur Livermore, rector, officiated at the early Celebration and at 11 o'clock. The Bishop had expected to be present and to confirm, but to the great regret of all, he was confined to the house by illness. The Confirmation was postponed to September 12. In the afternoon the Rev. Prof. Gold of the seminary, preached. Evensong was sung by the united choirs of the parish and the

cathedral under the direction of Mr. W. F. Scobie, the choir-master of Grace, Hinsdale. The service was a delightful one, and will long remain as a marked feature of this festival day. A description of the new church is promised soon.

AMBOY.—The Northern Deanery met in St. Thomas's church, on Tuesday evening the 8th. There were present besides the rector of the parish, the Rev. John Wilkinson, Dean, the Rev. D. C. Peabody of Rockford, the Rev. W. H. Knowlton, of Galena, and the Rev. N. W. Heermans, of the Southern Deanery. After Evening Prayer an excellent and practical sermon was delivered by the Rev. Mr. Peabody from Jer. xiii. 20. The choir of St. Luke's, Dixon, accompanied their rector, the Rev. Mr. Wilkinson and added greatly to the pleasure of all by their hearty and joyful rendering of the musical portion of the service.

Wednesday morning there was a Celebration of the Holy Communion at 7 o'clock, Morning Prayer at 10 and sermon by the Rev. Mr. Heermans, of Ottawa. In the afternoon a paper on Sunday Schools was read by the Rev. Mr. Knowlton, of Galena, who also addressed and catechised the children. Wednesday evening a missionary meeting was held and addresses made, "On the Duty of the Church to the World at large;" "The Relative Claims of Domestic and Foreign Missions;" and "The Effect of the Missionary Spirit upon the Parish."

A meeting of the Woman's Auxiliary was held Thursday afternoon, which was full of interest to all present.

The meetings closed on Thursday evening by a short and appropriate service with addresses on the life of the Blessed Virgin Mary, as first—a pattern for girls; second—a pattern for mothers; third—a pattern for women in general.

This chapter meeting of the Northern Deanery was a pleasant one in every respect and profitable for all present. At the business meeting a resolution of regret was passed at the departure of the Rev. Mr. Draper, of Freeport.

On Friday, St. Barnabas' Day, there was a celebration of the Holy Eucharist, and an address on the Character of St. Barnabas, by the Rev. Mr. Knowlton.

NEW YORK

CITY.—Plans have been perfected for a new parish house in connection with St. George's, and were recently submitted to a number of gentlemen at Mr. R. Fulton Cutting's. The building is to be called the Charles Tracy Memorial and will cost about \$200,000. It is to be located on East 16th St., on ground occupied by the chapel, including adjoining lots which have been provided for the purpose. It will be 90 x 115 and will be four stories high and also have a basement which will be used principally for storage. On the ground floor will be rooms for a parish school to accommodate 600 children, a dispensary to provide medicine for the parish poor, and an apartment for a boy's club, etc. The rooms on the second story are designed to accommodate 800 scholars. The class rooms will be separated from the main room by sliding doors and will be so constructed that all may be thrown together whenever occasion requires; in order that the space may be free from all obstructions, the teacher's tables are designed to sink to the level of the floor. On this story are also to be rooms for the vestry, which, however, are to extend into the story above. On

the third story there is to be a first-class gymnasium having all the improvements and fitted up in admirable style. It will be given up to the young men three nights in the week, and will be used by the girls and young women the other three, being closed on Sunday. On this floor, too, will be a place in which young men can spend their leisure evenings, club rooms for the young men of the Church, smoking room, library, guild rooms, etc.

On the story above will be a clergy house, embracing apartments for the clergy of the parish, bed rooms, a large reception room, etc. Above these will be other rooms for the reception of guests. The building was largely planned by the rector of St. George's, the Rev. Mr. Rainsford, although the architect is Mr. Leopold Eidlitz. The building, which has grown out of the needs of this great and flourishing parish, will be, perhaps, the most complete of its kind in New York.

The twentieth anniversary of the Home for Incurables, located at Fordham, took place on Friday, June 11th. Preliminary services were held in the chapel when the reports of the chaplain, the secretary, treasurer and superintendent, followed in order. The receipts for the year had been over \$98,500, and nearly \$19,000 still remained to the credit of the institution. The executors of the estate of William H. Vanderbilt had made prompt payment of the \$50,000 left by him to the institution and a resolution thanking them was adopted. Addresses were made by the Rev. Dr. R. H. McKim and others, when a collation followed.

The Home for Incurables, incorporated in 1866, is probably the most admirable institution of its kind in this country. The building is large and imposing and, situated on an eminence, commands a view of lawns, fields and woods which ever delight the eyes of the patients here gathered. Spacious corridors and piazzas give them abundant room to walk or to roll about in their chairs, and to enjoy whatever is possible either within or without. The institution is true to name, admitting none but such as have been pronounced incurable. The home, however, is especially designed for that class of sufferers who, though often quite poor, are in refinement, education, social position and above all, religious character, so far removed from the pauper class, that the thought could not be endured of having them dismissed to the public charities. The institution will accommodate from 125 to 150 patients. When possible, board is paid for by themselves or by their friends. The superintendent is Dr. Israel Jones.

The corner-stone of the new chapel of the General Theological Seminary was laid on Wednesday by Bishop H. C. Potter. The chapel, which will cost about \$90,000, is the gift of Mrs. S. V. Hoffman, mother of the Dean of the University. It is to be placed between the two main buildings, with the chancel end on Twenty-first street. The building will be of brick, with stone trimmings, and its interior measurement will be 100 by 33 feet. It will probably be completed in about 18 months. C. C. Haight is the architect. The new deanery will be completed in the early winter.

MAMARONECK.—St. Thomas's church was consecrated on Thursday, June 10, by the Assistant-Bishop. The music was furnished by Mr. Gilbert, organist of Trinity chapel, New York, and his choir of boys. The sermon was delivered

by the Rev. Cornelius E. Swope, D.D., associate-rector of Trinity church, New York City.

The church of St. Thomas has been erected in memory of Mrs. Henrietta Constable, wife of James M. Constable. The contributors to the building fund were James M. Constable, Frederick A. Constable, Mrs. Harriette M. Arnold, and Mrs. Amy H. Weatherbee, the surviving members of the family of Mrs. Constable. The church is eleventh century English Gothic in design, and is built of Newark brownstone. The dimensions are 127 feet in length and 38 feet in width. The nave is 70 feet long and the chancel 19 by 25 feet. The tower is 87 feet in height, and its summit commands a fine view of the surrounding country.

The chancel and baptistry windows, the chime of ten bells, and the clock with the Westminster chime were given by the members of the Constable family. The altar, pulpit, and credence are constructed of Caen stone. The font is of carved Derbyshire marble, which was imported specially for the purpose. It is the first time this stone, which resembles onyx, has been used for such work. The aisles of the church are laid in Roman mosaic. The location is a beautiful one and the grounds about the building spacious. The cost of the rectory, in course of erection, will also be defrayed by the Constable family. The congregation will pay for the new school-room. The organ was furnished by Roosevelt, of New York. Bassett Jones is the architect.

LONG ISLAND.

BROOKLYN.—The rector of St. James' church, the Rev. Charles W. Homer, has been tendered a leave of absence by his congregation. For some time Mr. Homer has been out of health and will be absent several months in hope of regaining it. He was to sail for Europe on Saturday, June 12.

The Rev. Dr. G. R. Van De Water, for a long time honorary chaplain of the Third Gatling Gun Battery, preached his farewell sermon on Sunday evening, June 6. Members of the battery were present in full uniform under the command of their captain. There were present also in full uniform the Colonel and staff and a number of the officers of the Twenty-third Regiment, of which Mr. Van De Water has been made chaplain, and on account of which he resigned his former position. The subject of his discourse was, "Faith in God." Towards the end of the sermon he addressed the members of the battery in person, while they in the meantime rose and remained standing.

The Sheltering Arms Nursery, 157 Dean St., held its anniversary on Tuesday, June 8. The institution was organized in 1870, and is consequently now in its sixteenth year. Children may be taken in infancy and may remain in the institution till five or six years of age, when they are placed elsewhere. They are to a large extent waifs and strays, being orphans or abandoned of parents, and in almost all cases either fatherless or motherless. None the less, a brighter and happier lot of children it is rare to see. The cost of carrying on the institution is something over \$10,000 a year.

In a week or two the children will be taken to their summer home, so that they have the advantage of city and country. The institution gave employment last year to 24 mothers, whose children are admitted, the class sheltered being widows, deserted wives and those whose husbands are out of em-

ployment. The Bishop of the diocese is president *ex officio*.

ALBANY.

The Albany convocation, held its quarterly meeting in St. Peter's church on Monday and Tuesday, May 31st and June 1st. There was a large attendance of the clergy, and routine business of importance was transacted—the most important being that of the formal endorsement of the promising mission at Gloyersville, a manufacturing district where several ineffectual attempts have been made to permanently plant the Church. The present movement includes the building of a church, and the vigorous prosecution of a permanent work, and the substantial sympathy now aroused gives good guaranty of success.

The chief interest of this convocation, however, centred in the special services for which the Bishop had taken order, and which included the consecration of the newly-appointed chancel of St. Peter's. This parish has for so many years been a part of both the city and the diocese, that its affairs are always matter of public interest. During the past year, over \$20,000, has been given by its congregation, in money and memorial gifts, to make the church beautiful, and worthy of its position and traditions. A superb marble altar and reredos, credence altar rail, mosaic pavement, pulpit, stalls and stained glass windows, have been added, the walls of the entire church have been treated in a Churchly and most effective manner, and one might easily fancy, when within, that he stood in one of the smaller European cathedrals.

Fifty clergymen were present at this consecration service, several of whom had formerly ministered in the parish. A surpliced choir of men and boys, 40 in number, rendered the musical portions of the service, reinforced by a quartette, and supported by a new chancel organ. As the long procession of choristers and clergy arrived at the chancel, the rector, the Rev. Dr. Battershall, presented the request to consecrate, after which the special acts of consecration were performed by the Bishop, who also preached, with his accustomed eloquence, the sermon, in which he feelingly characterized the past and the present as a "sowing in tears and reaping in joy." The Rev. Russell Woodman, assistant to the rector, was then advanced to the priesthood, and the Holy Communion celebrated, after which the clergy and a considerable number of the laity partook of a collation served in the parish house.

In the evening a semi-choral service was held, and an admirable sermon was preached by the Rev. Dr. Huntington, of Grace church, New York, from the text: "The gate which is called Beautiful." The preacher traced the relation of art to religion, showing how by its beautiful and beneficent ministries the former may, and ought to, lead men through the outer gate of ritual grace and propriety to the inner and spiritual reality of the divine life, avoiding, at the same time, the danger of substituting art for profound spirituality.

SARATOGA.—The Bishop visited Bethesda church in the latter part of May. The service was rendered by the Rev. Dr. Joseph Carey, rector, and the Rev. Messrs. A. McMillan and J. K. Mendenhall. 57 persons were confirmed—two in private. More than 40 Baptisms have taken place since Easter Even.

On Sunday evening, May 30th, being Decoration Day, the Saratoga Citizen's

Corps, 77th Regiment, N. G. S. N. Y., of which the Rev. Dr. Carey is chaplain marched to the church in full uniform to hear a sermon from the rector. Dr. Carey preached a most able and eloquent discourse from the text: 2 Sam. x:12.

Within the sacred walls of this church, gathered for public worship, may be seen men of the highest distinction in Church and State, in literature and finance, from home and abroad. The rector is a man of great ability and genial disposition. He extends a cordial greeting to the stranger, and is one of the foremost men of the diocese to which he belongs.

CENTRAL PENNSYLVANIA.

BETHLEHEM.—The Sunday School room of Trinity church, the Rev. Geo. Pomeroy Allen, rector, has been very beautifully frescoed and the floor covered with linoleum, through the efforts of the Ladies' Parochial Aid Society, an organization that has done a very great deal of effective work in the parish. The frescoing is very well executed and shows taste and artistic skill. The parish is quite flourishing.

READING.—On the Sunday after Ascension, June 6, Bishop Howe preached in Christ church, on the text: "And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."—Luke xxiv., 51. The sermon was very impressive, and was much appreciated by the people. The Holy Communion was then celebrated by the Bishop and the Rev. Dr. Orrick, the rector.

The Rev. L. W. Batten, who has been in charge of Christ chapel, Hampden, for the past six months, has accepted charge of a chapel at 61st and South Sts., Philadelphia, and will enter upon his new field of work on Whitsun Day. On the Sunday after Ascension it was just six months since Mr. Batten took charge of the mission. During that time there have been 124 pupils on the rolls of the Sunday School, and the average attendance (excluding Christmas and Easter, when the attendance was unusually large) was 79. The average attendance of teachers has been 9. There have also been 5 Baptisms during this time and very much has been done to improve the appearance and appointments of the chapel. The new organ and other improvements have all been entirely paid for through the efforts of Mr. Batten and his co-workers and by contributions from friends in Christ parish. Mr. Batten leaves the mission in a very flourishing condition, which has been arrived at only through his own earnest efforts and the faithful co-operation of his corps of teachers. The services will be continued without break. Sunday School is held at 9 A. M.; Morning Prayer and sermon at 10:30 A. M., and Evening Prayer and Bible instruction at 7:15 P. M.

OHIO.

NEW LISBON.—Trinity parish, the Rev. C. S. Witherspoon, rector, after 20 years of unprogressive existence, during which the few faithful ones were compelled to worship wherever they could temporarily secure a room, has lately taken a new start and is about to begin the erection of a church building. It has been decided to raise the funds for the same by what is known as the "Brick Plan," that is, the proposed building is estimated to require 70,000 bricks, and upon these has been set a valuation of ten cents each. Persons contributing to the fund, invest in as

many bricks as they choose and, in this manner, the parish hopes to accomplish the erection of the church.

WISCONSIN.

THE BISHOP'S APPOINTMENTS.

JUNE.

- 22. Kemper Hall Commencement.
- 24. St. John's Day, St. John's Hall, Delafield, Commencement.
- 27. Sunday, 1st after Trinity, A.M., Alderly; P.M., Summit.
- 29. St. Peter's Day, Nashotah; evening, Racine.
- 30. Commencement Day, Racine.

JULY.

- 4. Sunday, 2nd after Trinity, Baraboo.
- 5. Monday, Merrimac.
- 6. Tuesday, Lodi.
- 7. Wednesday, Waunakee.
- 11. Sunday, 3rd after Trinity, Delafield; P. M., Pine Lake; evening, Hartland.
- 12. Monday, Western Union.
- 13. Tuesday, Union Grove.
- 14. Wednesday, Rochester.
- 15. Thursday, Burlington.
- 18. Sunday, 4th after Trinity, Lake Geneva and Bloomfield.
- 19. Monday, Springfield.
- 25. St. James's Day, North Lake.

AUGUST.

- 1. Sunday, 6th after Trinity, St. Mary's, Nashotah.
- 3. Tuesday, Prescott.
- 4. Wednesday, River Falls.
- 5. Thursday, Ellsworth.
- 6. Friday, Maiden Rock.

MAINE.

AUGUSTA.—The new church will be completed in time for occupancy on All Saints' Day, it is hoped. Five memorial windows have been offered; they will represent the Annunciation, the Presentation, the Child Jesus among the doctors, our Lord blessing little children, and feeding the multitude, the last illustrating thus the two great Sacraments of the Gospel.

A branch of the Brotherhood of St. Andrew has been formed in this parish.

PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

JUNE.

- 17. Thursday, Evg.—Christ Church, Franklinville.
- 20. Trinity Sunday, A.M.—Jenkintown; P.M.—Chestnut Hill.
- 24. Thursday, Evening.—St. John the Baptist, Germantown.
- 27. Sunday, Kingsessing; A.M.—St. James's; Evg.—St. Chrysostom.
- 29. Tuesday, P.M.—Coatesville.

MASSACHUSETTS.

LYNN.—At a recent meeting of the parish of the Incarnation, all the sittings in the new church were declared to be absolutely free to any and every one, as the offerings every Sunday are amply sufficient to pay all the current expenses of the parish.

BOSTON.—The 10th annual Festival of the parish choirs of this diocese was held in the church of the Advent on Wednesday, June 9th. The choirs taking part were those of All Saints', Worcester; St. Thomas's, Methuen; St. Anne's, Lowell; St. Anne's, Dorchester; Grace, Lawrence; Our Saviour, Longwood; St. Peter's, Salem; Grace, Medford; and the Advent, Boston. After the processional hymn, "Come forth, O Christian brothers" by Smart, and the Introit, "Blessed are the merciful" by Hiles, the Holy Communion was celebrated in a most solemn and impressive manner; the Rev. J. W. Hill of Trinity church, New York, (an "old Advent boy") was the Celebrant and the Rev. C. C. Grafton of the Advent and the Rev. Mr. Sherman of Methuen acted as deacon and sub-deacon, served by two young men in scarlet cassocks and white albs, the three priests who officiated at the altar being properly vested. The Communion service sung was by Garrett, in E flat; the sermon a very brief one, was delivered by the Rev. C. C. Grafton. After the blessing, the *Nunc Dimittis* was sung to a Roman chant and then the long train of 200 vested singers, men and boys, and nearly 50 priests, wound slowly down the centre aisle, up a side aisle and out through the transept door (thus reversing the order of their entrance) singing "Oh what the joy and the glory must

be." The second service was Evensong, 7 o'clock, intoned by the Rev. J. W. Hill, the Rev. H. F. Allen of the church of the Messiah, Boston, and the Rev. Dr. Chambré of St. Anne's, Lowell, reading the lessons and the venerable Dr. Lambert pronouncing the benediction. The processional and recessional hymns at this service were the same as in the morning, the *Cantate* and *Deus* were by Garrett and the Psalter for the 9th evening by Whitney. There was no sermon; before the collection was taken up, Tours' "O Praise the Lord" was sung and after it "Nearer, my God, to Thee" and the *Te Deum*. At both services a solo was sung, during the taking of the collection, by Master Hartwell Staples of the Advent choir, who possesses a very sweet, powerful and well-trained voice. The organist at this festival was Mr. John A. Preston of St. Paul's church, and the conductor, Mr. S. B. Whitney of the Advent, who has performed this duty at nine previous festivals.

The church was filled to overflowing, long before the hour set for commencing service, both morning and night, and rarely will one see a more beautiful sight than that spacious chancel, and a part of the nave outside the rood screen, filled with white-clad priests and singers, the pure white altar decorated with a score of vases full of flowers and 150 flickering candles, and over all the seven brazen lamps each with its crimson tongue of flame.

The choirs and clergy were served with a collation at noon and then took a sail down the harbor to Nantasket beach, where in about 5 minutes after the boat touched her pier at least 100 boys, minus their shoes and stockings, were having a glorious time splashing about in the salt water. These festivals are proving very useful to show people how ornate and yet solemn, how glorious and yet how possible to be obtained, our Church services may be and it also cultivates a spirit of friendly emulation among the surpliced choirs of the diocese.

QUINCY.

QUINCY.—The choral union of the choirs of the churches of the Holy Cross of Keokuk, St. Paul's of Warsaw, and the church of the Good Shepherd of Quincy, took place at the latter church, June 8. The ranks of the three choirs were very full and there were six priests in the procession. The Rev. Dr. Johnson, of Burlington, the Rev. Bazette Jones, of Keokuk, the Rev. William Bardens of Warsaw, and the Rev. Dr. Corbyn, Mr. Dyer and Dr. Irvine, of Quincy. These three choirs have been drilled for several months by Prof. George Parker, of Keokuk, and he has been especially interested in the work of making them familiar with the Gregorian music. The Rev. Wm. Bardens took a leading part in intoning the services, the Rev. Dr. Johnson read the lesson from the Scriptures, and the Rev. Bazette Jones delivered the address. It was short, but full of pith and point.

VIRGINIA.

CHARLOTTESVILLE.—Here Assistant-Bishop Randolph confirmed nine persons on Sunday, May 23. In the afternoon he addressed the Sunday school, and the Rev. E. V. Jones followed. At night, standing room could hardly be found for the congregation which, hearing that Bishop Randolph would revive the old Virginia custom of a closing service and sermon after the council, assembled to participate. Fifty clergy were present.

LEXINGTON.—On Sunday, May 30, the Bishop consecrated the beautiful memorial chapel. The instruments of donation were signed by Gen. Smith. In 1870 Gen. E. Lee began a fund, as one of the objects of Grace church for this object, and all the church has cost \$50,000. It is considered unsurpassed for beauty in the diocese. Memorial windows are placed to the names of Gen. and Mrs. Lee, and tablets to the memory of former rectors, the Rev. Wm. Bryant and the Rev. W. N. Pendleton. At night, Bishop Whittle confirmed 25 persons. The rector is the Rev. R. J. McBryde.

Here is situated the Washington and Lee University, and near by the well-known Virginia Military Institute, whose uniformed cadets attend Grace church in a body. Both institutions have had a year of prosperity.

IOWA.

Many a Churchman, both East and West, will regret to learn of the death on June 5th of Prof. D. S. Sheldon, dean of Griswold College, Davenport, who for 50 years has devoted his life to the cause of education. There are clergymen in all parts of our country who remember the kindness of one who has taught at Griswold College ever since its establishment in 1859. In adversity as well as prosperity, he has been the firm friend of this institution. He has received many tempting offers with good salaries and high positions, but has refused them all. He will be remembered as a noble man, his character beyond reproach, and his example as a Christian, one which all would do well to follow.

His summons came suddenly. On Sunday he performed his duties as senior warden at Trinity church; on Monday and Tuesday he assisted in making arrangements for the Agassiz celebration, and, within the week, he died.

Dean Sheldon was born December 6, 1809, at Rupert, Vt., graduated at Middlebury College in 1831 and entered Princeton Theological school, afterwards graduated at Andover, intending to fit himself for the Congregational ministry. Just before his ordination, he decided to devote his life to educational work. In 1836 he married a Miss Foote, sister of Mrs. Gov. Gear, of Iowa. Prof. Sheldon was principal of the High school at North Hampton, and afterwards State Superintendent of Public Instruction of Massachusetts.

In 1850, Prof. Sheldon came to Iowa as an educational pioneer, and after teaching a private school in Burlington he accepted a professorship in Iowa College (Congregational), but when Bishop Lee bought the property, and Griswold College was established, he yielded to the Bishop's solicitations and accepted a chair in the new college. Soon after this he was confirmed, and for nearly 30 years has been a faithful communicant of the American Church. As a scientist he was widely known. The great Agassiz came to this city on purpose to visit him and was presented with a fine classified collection of the mussels and other shell fish of the Mississippi. For many years, before the Signal Service station was established in this city, Prof. Sheldon took daily scientific observations and they were published as those of the Signal Service now are. He continued his scientific researches up to the time of his death and had large collections and an extensive laboratory. He was a prominent member, and at one time president, of the Academy of Science, and took an active part in its deliberations. His

noble wife died in 1882. At last, he too has gone to rest. May light perpetual shine upon him!

NORTHERN NEW JERSEY.

EPISCOPAL APPOINTMENTS.

JUNE.

- 25. Evening: St. Peter's Chapel, Washington.
- 27. First Sunday after Trinity. A. M. St. James's church, Knowlton. Evening: Zion church, Belvidere.
- 28. Evening: St. Luke's church, Phillipsburg.

EAST CAROLINA.

APPOINTMENTS BY THE BISHOP.

JUNE.

- 17. Thursday, St. Peter's, Gates Co.
- 19. Saturday, Rockahock, Chowman Co.
- 20. Sunday, St. Paul's, Edenton.
- 22. Holy Trinity, Hertford, Perquimans Co.
- 23. Wednesday, Woodville, Perquimans Co.
- 25. Friday, St. Joseph's, Camden Court House.
- 26. Saturday, St. John's, Newbegin.
- 27. Sunday, Christ church, Elizabeth City.
- 28. Tuesday, St. John's, South Mills.

SPRINGFIELD.

ANNA.—On Sunday, May 9, Bishop Seymour opened the new St. Anne's church with appropriate services. At 10:30 A. M. the Holy Eucharist was celebrated, and seven persons were confirmed. In the afternoon at the choral Evensong, the Bishop addressed the flourishing Sunday school. At 7:30 full Evening Prayer was said by the missionary, and the Bishop again addressed a very large and attentive audience.

St. Anne's is a new mission but is fast coming to the front in our town.

CARBONDALE.—On Monday, May 10, the Bishop laid the corner-stone of the chapel-rectory of St. Andrew's mission, which was designed by G. W. G. Van Winkle, the architect and superintendent of both buildings. This building is to furnish the mission with a chapel having 130 sittings and a rectory containing eight good rooms. The entire cost is not to exceed \$2,000.

Work in Southern Illinois is giving many signs of vigorous growth in both the materials of Church properties, and the spiritual increase in souls, and good works. The Rev. G. W. G. Van Winkle is the missionary and priest-in-charge of Carbondale and Anna.

SPRINGFIELD.—The closing exercises of St. Agatha's school were held June 8, in the Bishop's house, as affording larger accommodations for the guests. The spacious rooms and halls were all filled and the piazza outside was crowded with friends eager to see and hear. At 10 A. M., after a few collects a simple programme was carried out.

Two young ladies graduated, Miss Maude Cole, of Springfield, and Miss Myra Sawyer, of Pekin. They received at the Bishop's hands their diplomas of parchment, duly signed and sealed. Before conferring upon them the honors of the institution, the Bishop made an address, receiving its direction and point from the motto which the young ladies had adopted as their text for life: "Let us do good unto all men," (Gal. vi. 10.) Afterwards he announced that the St. Agatha's gold medal for exemplary conduct in every respect, had been awarded to Miss Grace Watts. The assembled guests were then dismissed by the Bishop with his blessing. All seemed to feel that St. Agatha's school was doing a good work, and that its future is bright with promise.

CALIFORNIA.

POMONA.—The Bishop spent the 15th and 16th of May in this mission. On Saturday (15th) the beautiful new church, which is now free of debt, was consecrated. On the following day (3d Sunday after Easter) the Bishop held an Ordination, when Mr. James Simonds, a graduate of King's College,

Nova Scotia, and for the past eight months lay-reader in this mission, was admitted to the diaconate. The candidate was presented by the missionary-in-charge, the Rev. J. D. H. Browne, and the sermon was preached by the Rev. A. G. L. Trew, dean of the Southern Convocation. In the evening, Mr. Browne presented twelve candidates for Confirmation. Bishop Kip delivered able addresses at both the Confirmation and Consecration services. In the latter, he congratulated Mr. Browne and his people on their handsome church building, and on the wonderful progress they had made since his last visit. The church was beautifully decorated for these special services, the music was well rendered, and the sacred edifice was crowded on all three occasions.

UTAH AND IDAHO.

SALT LAKE CITY.—The report from May 1, 1885, to May 1, 1886, of St. Mark's Cathedral, shows: Baptisms, adults 12, infants 67—79; confirmed, 31; marriages, 27; burials, 30; communicants, present number, 268; Sunday School teachers, 21, scholars, 350; day school teachers, 22, scholars, 526; amount distributed to sick and poor, \$735.35; total offerings, \$7,002.90.

The report for St. Paul's chapel, shows: Baptisms, adults 3, infants 20—23; marriages, 9; burials, 18; communicants, present number, 59; Sunday School teachers, 10, scholars, 178; total offerings and contributions, \$1,490.80.

On the first Sunday after Easter the Bishop visited St. Mark's cathedral and confirmed a class of 28 persons.

CONNECTICUT.

NORWALK.—St. Paul's church of which the Rev. H. S. Clapp is rector, was consecrated by Bishop Seabury in 1786. It is believed to be the first church consecrated in the United States. Services in memory of this event will be held in the church July 15. Bishop Williams is expected to preach the sermon and historical addresses are to be made by several of the clergy.

MINNESOTA.

In the missions of Trinity church, Anoka, Trinity church, Elk River, Trinity chapel, Becker and Princeton, comprising a circuit of 40 miles, and containing 88 families and 361 souls, the missionary, the Rev. Andrew D. Stowe, reports the following as the result of the year's work, ending May 31, 1886: Baptisms, infants and children, 41, adults 10—51; Confirmations, 13; communicants, 124, of which 87 have communicated during the year; marriages, 21; burials, 6; Holy Communion celebrated 37 times; 3 Sunday schools of 200 scholars and 17 teachers; 151 services have been held and 148 sermons and addresses delivered; and 4,250 miles, travelled for purpose of holding services only. \$1,044.75 has been raised and expended for Church work.

LOUISIANA.

NEW ORLEANS.—Just four months ago the Rev. Wm. C. McCracken, well known as the rector of Grenada, Miss., was placed in charge of that portion of the city formerly occupied by Christ church, and which was left without the services of the Church by the removal of Christ church up town. The new rector found the people scattered and disheartened, as sheep not having a shepherd, and scores of the Sunday school children drawn into other religious systems.

The people gladly came together and the congregation is more than sufficient to fill the rented hall where the services

are now held. There are 130 families connected with the congregation, and about two hundred communicants. The Sunday school, under the organization and careful supervision of the rector, is most efficient, and numbers 20 teachers, with about 150 scholars, not ten of whom were in attendance at any church of our faith when this Sunday school was organized.

On Sunday, May 30, the Bishop made his first visitation, preached an eloquent sermon on the text, "Peace be unto this house," and confirmed 26 persons, some of them being heads of families. Having the people, a large church is now the great need, with chapel, guild hall, reading room, industrial school, and all the varied paraphernalia with which a modern church should be supplied to do nineteenth century work in the centre of a large city. The Ladies' Guild with characteristic energy have taken up the work, and the first \$1,000 for the new church is in hand. St. Andrew's Brotherhood for Men has been established.

WEST VIRGINIA.

CHARLESTOWN.—On May 17, the ordination of C. M. Campbel to the diaconate was holden by Bishop Peterkin. The Rev. R. A. Cobb presented the candidate; the Rev. C. C. Pearson delivered the sermon. The Rev. Mr. Campbel has recently been acting as lay reader among the Indians in the West.

MISSOURI.

Bishop Tuttle has written a letter to ask for fifteen days in order that he may have an opportunity to hear from certain of his brother bishops, who have been consulted in regard to the advisability of accepting or declining the "call" to Missouri. That he may accept is the unanimous and earnest prayer of this whole diocese.

As mentioned last week certain of the laymen of the city of St. Louis have presented Mrs. Robertson with \$10,000, and scholarships in Washington University have been presented to the three sons of the Bishop by the chancellor of the university. An effort is now being made to raise a fund to be known as the "Bishop Robertson Memorial Fund" the interest of which will be applied to the missionary work of the diocese. In addition to this, each person confirmed or baptized by the Bishop will be requested to contribute a small amount towards the creation of a fund to be used in the erection of a monument over the Bishop's resting place.

To St. Luke's Hospital a legacy of \$5,000 is soon to be paid by the executors of the estate of the late Mrs. Collier, for the perpetual endowment of a free cot.

Within a week past a gift of \$1,000 has been received by the hospital from Mrs. Pozzoni in recognition of kindly services shown her husband, during his last illness. A cheque for \$500 was also at the same time sent to the lady who nursed him at St. Luke's.

WESTERN NEW YORK.

AVON.—An interesting "Jug-breaking" took place in this parish on Thursday, June 3d. The rector, the Rev. H. F. Darnell, D.D., was able to announce that the offerings during the year had reached about \$90. The "Jugs" were the gift of Mrs. Throop, of Scranton, Pa., who was gratefully remembered on the occasion. A pleasant evening was spent by the parishioners and friends in the Radford Hall, kindly placed at their disposal by Mr. W. Van Zandt. Proceeds, \$23.

Reports of Diocesan Conventions will be found on pages 188, 189 and 190.

AFTER THE RAIN.

After the rain, my friend,
After the rain,
Soon will the Father send
Gladness again;
Weeping endures a while,
Joy comes at last,
Brighter the world shall smile
When tears are past.
Wait, with your hand in mine,
Trustful and true,
Wait, till the glories shine
Out of the blue!
After the rain, my dear,
After the rain,
Skies will be calm and clear,
Birds sing again;
Blossoms shall ope their eyes,
Blooming and bright;
Earth will be paradise,
Life a delight!
Only be hopeful, sweet,
Never complain;
Daisies will kiss your feet
After the rain.

—Sunday Magazine.

BOOK NOTICES.

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

KING ARTHUR. Not a Love Story. By the author of John Halifax, Gentleman. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price, 90 cents.

We are glad to extend a welcome to this nice and cheap edition of another of Miss Mulock's lovely stories. The entire series is published in this style by the Harpers—about thirty volumes.

RUBAINAH. A Story of Afghan Life. By Evan Stanton. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.00.

The romantic story is pleasantly told and bound up in a pretty book. The major marries the Afghan girl who has saved his life, and it turns out that she is an English girl who had from infancy been cared for by the Chief Abdullah who had killed her father, and taken her captive.

NEXT DOOR. By Clara Louise Burnham. Author of "No Gentleman," etc. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. 1886. Pp. 371. Price, \$1.50.

A pretty, fresh, story, with nothing of the impossible about the events, although all music teachers, even pretty ones, can hardly expect to find their paths so paved with flowers. The book will pleasantly while away some summer hours.

THE STORY OF A RANCH. New York: Cassell & Co.

This was originally published in *Harper's Magazine*. It is attractive in binding and type, as well as being altogether charming in subject matter. These dwellers on a ranch in Kansas saw life *couleur de rose*; with plenty of money, they had brought with them to Kansas all that made life pleasant in the East, and there on the wide rolling prairie had made for themselves an ideal home. Suffice it to say that this is not the typical ranch to be met with frequently through the length and breadth of the West.

A HAND-BOOK OF ENGLISH HISTORY. Based on the Lectures of the late M. J. Guest, and brought down to the year 1880. With a Supplementary Chapter upon English Literature of the Nineteenth Century. By Frances H. Underwood. With Maps, Tables, etc. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. 1886. Price, \$1.20.

This revision of the popular lectures of the late Mr. Guest has greatly improved them. The work occupies a middle place between the copious histories of the great writers and the average school compendium. It is written in simple, almost homely, style, abounding in anecdote, and admirable, for the most part, in expression of opinion. Its account of the Reformation accords with the average school-book version, as does its use of the words "Protestant" and "Catholic."

THE GOSPEL AND PHILOSOPHY. Six Lectures Preached in Trinity Chapel, New York. By Morgan Dix, S. T. D. New York: E. & J. B. Young & Co. Pp. 173. Price, \$1.50.

These lectures, which have appeared substantially in *The Church Eclectic*, deserve the permanent form here accorded them, and the careful reading of all Churchmen who would give the sacramental and dogmatic aspects of the Christian religion a candid consideration. It is these aspects of our religion that the protestantism of the day is losing sight of. Dr. Dix has done and is doing grand service in holding up these, and in bringing Churchmen to appreciate their vital relation to truth and life.

THE FIGHT FOR MISSOURI. From the Election of Lincoln to the Death of Lyon. By Thomas L. Snead. With Maps. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

Mr. Snead was a member of the Confederate Congress and writes from a Southern standpoint. He was active in his efforts to aid the Governor of Missouri in taking the State out of the Union, but gives a very fair account of the early days of the great conflict. To Gen. Nathaniel Lyon, whose decision and energy more than anything else saved the Union cause, he pays the highest tribute of praise. The book is cleverly written and deserves a place in the history of the times.

JOSEPH, THE PRIME MINISTER. By the Rev. Wm. M. Taylor. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 241. Price, \$1.50.

Dr. Taylor's character sermons, of which this is the seventh volume of the series, are deservedly popular. They are not the highest type of gospel sermons, but they are interesting and instructive. The story of Joseph is one of the first that charms the youth and one of the last to lose its attractiveness to age. The varying fortunes of the Hebrew lad, prime-minister, and patriarch, are made to serve as object-lessons of encouragement and warning. There is much good advice, especially for the young, in these discourses by the minister of the Broadway Tabernacle.

YOUNG PEOPLE'S HISTORY OF ENGLAND. By George Makepeace Towle. Boston: Lee & Shepard; New York: C. T. Dillingham; Chicago: A. C. McClurg & Co. Pp. 388. Price, \$1.50.

The author, who deservedly holds a high place as a popular writer on history, says that he had especially in mind, in the preparation of this work, to show the growth of the political liberties and institutions of the English people, the progress of social conditions, and the advance of literature and art. The style is pleasant and the illustrations (from old drawings) are numerous. The following amusing *lapsus pennae* occurs on page 195: "For the sixth time Henry the Eighth married his last wife, Katherine Parr, who survived him!"

ETCHING IN AMERICA. With Lists of American Etchers and Notable Collections of Prints. By J. A. W. Hitchcock. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.25.

Mr. Hitchcock's book, unpretending as it is, contains the whole history of American etching in a nutshell. It will be difficult to find a clearer and more concise history of this new-old art. Since Rembrandt's day until the present century, this art, the "poetry of the artist," had fallen into disuse until it bid fair to become a lost art, or merely an aid to the engraver. It is not a quarter of a century, scarcely a decade, since the great revival of the art, though for years artists have for their own amusement used the etching needle. In 1877, the New York Etching Club was organized; since that time, interest in the art has steadily grown, stimulated by the lectures of the English etcher, Haden, during the winter of 1882-83. Etching is called, "poetic fervor at its white

heat." The dangers to which the art is exposed are clearly pointed out—the lack of originality, or inspiration, and the tendency to elaboration, until the etching has the character of engraving. This is a book to be carefully read.

THE COUNTRY BANKER. His Clients, Cares, and Work, from an Experience of Forty Years. By George Rae. With an American Preface, by Brayton Ives. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

ECONOMICS FOR THE PEOPLE. Being plain talks on Economics, Especially for use in Business, in Schools and in Women's Reading Classes. By R. R. Bowker. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 279. Price, 75 cents.

THE WEALTH OF HOUSEHOLDS. Clarendon Press Series. Chicago: S. A. Maxwell & Co. 1886. Pp. 368. Price, \$1.25.

The foregoing are books that the people ought to read. They relate to the nature and use of money and other property, about which vague and erroneous notions are widely prevalent. Clear ideas upon the elementary principles of finance, trade, and economics ought to be disseminated, especially at this time when wild and dangerous theories are promulgated on every hand. These books ought to have a large sale. They are adapted to all classes and meet the great questions under discussion between labor and capital.

THE EPIC SONGS OF RUSSIA. By Isabel Florence Hapgood. With an Introductory Note by Francis J. Child. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$2.50.

"Russia," says the author, in the introduction, "presents the phenomenon of a country where epic song, handed down wholly by oral tradition for nearly a thousand years, is not only flourishing at the present day in certain districts, but even extending into fresh fields." We confess to being unprepared for the statement which follows: "Russia possesses a national literature which is not excelled by the finest of Western Europe." If "living Homers" do not "beg their bread" in the forests that lie far to the north and east, it seems that it is at least true that wonderful epic songs are sung by wandering minstrels—"rhapsodists"—who have learned them from tradition. "The Epic Songs of Russia" is an attempt to present some of these legendary lays in a form to interest the "general reader." The student of popular tradition will find in the introduction the results of learned research as to the origin of many a myth, while the less astute G. R. will project himself forward into the fascinating region of romance revealed beyond.

MR. MOLESWORTH pays a good tribute in the May number of the *Contemporary Review*, to the late Juliana Horatio Ewing. Dean Perowne continues his article on the criticism of the *Quarterly Review* and the Old Testament Revision. "Government by Journalism" by W. T. Stead, proves the power of the daily press, and the ways it is sought by prominent statesmen. "The Child of the English Savage," by Cardinal Manning and B. Waugh, startles its reader with instances of severe cruelty to children, and calls for more legislation upon this point. "Interpretation of Literature" by Prof. Dowden, is interesting and brings to light the true motives of many misunderstood authors.—"The Other Side of the Moon," by Lucas Malet in the *May Fortnightly*, is a review of the life of Prof. Amiel. Some expressions in this article might be improved upon, as "seemed to set him up," "wholly unakin." "Hereditry in Health and Disease," by Dr. Maudsley, and "Liberty and Liberalism" by U. S. Lilly, are two strong articles; the latter condemns the idea that the will of the majority is the source of justice and terms it a stupid, an insane, blasphemy.—*The Nineteenth*

Century (May), has something to say on Donnelly's Shakespeare Cipher by P. M. Wallace. The subject is a queer one and very mystical. "The Case of Galileo," by the Rev. J. Murphy, is an argument between two Roman Catholics, Mr. Mivart and the writer, who supposes that the scientist is assuming a personal infallibility. "Women's Suffrage," by Mrs. Fawcett is a reply to a former article, and is a defence of the rights of the 800,000 single women and widows of England. [Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.]

MESSRS. CHAS. H. DITSON & Co., New York, have published C. Villiers Stanford's new Oratorio, "The Three Holy Children," at one dollar. The 17 several numbers of this work are also issued separately, at from six to twenty cents per copy. Mr. Villiers Stanford has already achieved such a reputation in the enlarging circle of English Church musicians, that his latest work will be hailed with expectant interest. The magnificent final chorus is a combination of the song of "The Three Children," and of the 148th psalm, its probable prototype. The Dean of Chester gave his assistance to the composer in the arrangement of Scripture narrative and words. The four-part choruses for female voices—"By the Waters of Babylon," "If I forget Thee," "O Daughter of Babylon"—are touching and grand.

Some of Mendelssohn's motets for female voices are also issued in cheap octavo form—"Hear us, Gracious Lord," 8 cts.; "Ye Sons of Israel," 12 cts.; "The Good Shepherd," 12 cts. The same firm has also published at fifteen cents, the Musical Drawing, Spelling and Exercise Book, by C. H. Edwards, assistant of the Scotch Presbyterian church, New York City, which is an easy method for learning to read music.

Science continues to bring its regular weekly discussion of facts and theories. One of its particular advantages is that, while it is distinctively a scientific periodical, each number has one or more articles on cognate subjects. The number for May 28, has an excellent paper on the misunderstood and greatly misrepresented imitation butter question. The supplement is fully as important as the rest, which provokes the enquiry: Why not embody it in the journal and give up the misleading title?

THE June number of the *Church Magazine* has a strong criticism on the Hymnal, by Dr. Batterson, and an appreciative sketch of the late John Welsh; the Rev. C. B. Perry writes on "Woman's Work in the Church," and Dr. Langdon on "The Distinctive Characteristics of the Church."

THE Teaching and Influence of Saint Augustine. An essay with particular reference to recent misapprehensions, by James Field Spalding, rector of Christ church, Cambridge, Mass. New York: James Pott & Co. 1886. Paper covers. Pp. 106.

C. H. DITSON & Co., New York, have published the following new music: "Spanish March," by Robt. Coverley; "If Love were what the Rose is," by A. C. Mackenzie; "Entreaty" (*Bitte*), by Carl Bohn.

SONGS OF PROMISE. For Sunday Schools, Prayer, Praise and Conference Meetings. By J. H. Tenney and the Rev. E. Hoffman. Boston: O. Ditson & Co.; Chicago: Lyon & Healy.

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THE Christian man's doing of duty has nothing to do with either pleasure, preference, or convenience. It is wholly a matter of law and love. The solemn words: "Thus saith the Lord," call for implicit obedience; and the confession: "Thou knowest that I love Thee," promises a prompt and delighted obedience.

To do as one should, from simple fear of punishment, is slavery. To do as one ought, only because it is law, and only so far as it is expressly prescribed, is mere legality. To do what is right and duty, only because it is the law of the reason, is morality. Christianity involves the last, but it is more than that—more than all of them; and he who does not through love for Christ, and in the cultivation of true piety, make it so, should get a new name for his religion or dispense with it altogether.

A STARTLING significance attaches to the case of Ananias and Sapphira—the first instance of Church censure recorded in the New Testament history. Does it not teach this solemn lesson, that the first abuse and corruption to which the Church is exposed, and the one she should visit with her sternest rebuke, is a self-aggrandizing simulation of Christian charity and devotion, a hypocritical emulation of the faithful, in the outward form, while the heart is falsely keeping back a "part of the price" due to the Holy Ghost?

FEW parents realize the vital importance of religiously grounding the boy, between the ages of seven and fourteen, in the principles and practice of truth, purity and fidelity. The subsequent seven years are years of transformation, often of a

most radical character, and hence, comprise the critical period, the turning point in life. During this period the inward propensities and the outward temptations sometimes seem in malignant conspiracy against his manliness. Nothing but such a previous training in anticipation of these perils, can be depended upon, to preserve in him that apprehension of right and sense of duty which will tide him over his dangers, and land him on the solid ground of a true manhood.

IN reply to *The Christian at Work*, which asserted that our Litany "was brought over from Holland by William Bucer," a correspondent of that paper replies:

"Even a cursory comparison of the Anglican office with the Bucer form of Litany is sufficient to show their structural dissimilarity. It is common learning among liturgical scholars that the Anglican use, prior to the Reformation, possessed certain features peculiar to itself and unlike any use in the Western Church. The Litany, in its integrity, is essentially Anglican. Upon comparison with it, the Bucer form of Litany is a jejune and mutilated office, shorn of the liturgical grandeur and surpassing pathos of the Anglican Litany.

The Spirit of Missions for the current month presents a fine engraving, from a photograph, of St. John's church, Shanghai. This church was a gift of the late Lavinia Clarkson. It is a substantial and beautiful building, a worthy memorial and a worthy symbol of our holy Faith. The editorial pages of our missionary magazine, this month, are largely given up to the statement of the enormous deficit that we are facing, and to urgent appeals for large and prompt contributions. The designation of special offerings to particular fields seems to be a growing disadvantage to our general work. While this form of contribution should not be discouraged, it should be impressed upon our congregations that the systematic work of the Board can not be carried on without a general response by way of offerings to be applied to meet the appropriations. It is to be feared that the special Enrolment Fund somewhat interferes with the ordinary contributions. We say this as our own opinion and not from any suggestion in *The Spirit of Missions*. The clergy should note that this Fund is not intended to meet deficiencies, though it looks as though it would be needed for that purpose. They should bend their energies to sustain the regular work in the regular way. The noble laymen who have the Enrolment Fund in hand do not look to the clergy for its success. The Board does look to them and has a right to their best efforts to sustain the work of which it is the authorized agent.

THE HOLY TRINITY.

The doctrine of the Trinity is not to be come at by any process of abstract thinking. It is not in the power of man or angel to look into the Divine Nature and determine anything as to those modes of being which may be affirmed of it. We say, as in the Nicene creed, "God of God, Light of Light," etc., and yet they who framed this formula could determine nothing in separation, nothing in distinction, and the utmost stretch of thought was lost in the unfathomable mystery of God's Being. The imagination is as powerless as the intellect. It can not frame to itself any picture or symbol of that which is called the three-fold Personality as distinct from the one undivided Substance. All imagery is futile, as in the invisible depths of space, and we have to exclaim, as in the language of Hooker: "Vain is it for the feeble brain of man to look far into the doings of the Most High; whom though to know be life, and joy to fear His name, yet our soundest knowledge is to know that we know Him not as indeed He is; and our safest eloquence concerning Him is our silence when we confess without confession, that His glory is inexplicable, His greatness above our capacity and reach."

On what ground, then, is the doctrine of the Trinity entitled to belief? Negatively, on the ground that what we are not able to affirm on any grounds of abstract thinking, we are not in a condition to deny. Looked at in this way, the whole subject is above reason, but not necessarily a contradiction of it. Positively, this doctrine is entitled to belief because of the way it is presented in its concrete form. It is because of what is unfolded and manifested and declared. If we might speak of the subject in the terms of science we could say that the one undivided Substance somehow and in some respect differentiates itself, so that in the expression of it we talk of Father, Son and Holy Ghost. Each is equally divine as plainly declared in Holy Scripture. And yet something is as plainly affirmed of each that is not affirmed of the other. This affirmation of a difference or distinction is resolved into what we call a three-fold Personality. And yet, whatever this Personality consists in, it in no sort denies or contradicts the fact that these three Persons are of one substance, power and eternity. Whatever the mode or manifestation as made known to us in a concrete form, they are in no sense a denial of the truth that God is one.

We have said that there is no power to look into the Divine Nature and to determine anything as to its modes of being; the same may be

affirmed of life in its simplest forms. Life, the physical life of nature, the intellectual and moral life of man, in the last analysis escapes us. There is what we call a unity of life in nature, the principle of which is invisible and incomprehensible. Whether this life will resolve itself into what we call the lives; whether the one in substance will become manifold in form, we could never know from what is given in the contents of this vital principle. But the life of nature as it appears in its concrete forms, leaves no doubt whatever that what is one is manifold, as what is manifold is one. Furthermore, let it be noted that we could never know this life of nature in any adequate sense, save as it is a life of becoming and unfolding.

Is it not pertinent to ask here, whether we could know the Author of all life in any adequate sense, save as He declares Himself in the person of the Father, of the Son and of the Holy Ghost? We affirm that Christ is God because again and again in Holy Scripture divinity is ascribed to Him. The same we affirm of the Holy Ghost. But God was not incarnate in the person of His Son nor poured forth in the person of His Holy Spirit, for any mere purpose of helping us to better intellectual conceptions of Him. Rather, this three-fold mode of being seems to be necessary that we may know God's fullness of being. We say that God is love. But we could never know the extent and quality of that love save as we see it in the person and character of Jesus Christ. We say that the Son is divine and eternal even as the Father is divine and eternal. But how could we understand the nature of that divinity save as God was in Christ reconciling the world unto Himself? save as Christ was God revealed in His boundless love, in His spotless and beautiful character, in His infinite tenderness and condescension, in His being touched with our infirmities and bearing our sicknesses?

We say that the Holy Ghost is divine and eternal, even as the Father and the Son are divine and eternal. But how could we know God in Himself or in the person of His Son, as we know Him in the person of the Comforter and Sanctifier? It is here that God reveals Himself as pouring out His Spirit upon all flesh and as an abiding power in the Church to the world's end.

The doctrine of the Holy Trinity is indeed a great mystery and passes man's understanding. While it is a great mystery, it is also a great help to the better understanding of God's character. He is no longer an abstraction, a Being dwelling in far-off

coldness and unapproachableness. He is God with us, with us in the person of His Son, with us in the person of His Holy Spirit. He is with us in a fullness and richness of revelation, and with a transcendent beauty of character, which would not have been possible, so as we can see, had He not revealed Himself as Father, Son and Holy Ghost. It is for this reason that "we acknowledge the eternal Trinity and in the power of the Divine Majesty worship the Unity." And this we believe to be the confession of a true faith.

CITY AND COUNTRY.

The labor troubles and agitations in the large cities ought to have a good result in promoting contentment among those who till the soil. The contrast between their peaceful prosperity and the turbulent condition of life among the workmen in the great cities, is very marked and significant. It indicates not so much a difference in wages as a difference in the conditions under which the wage-workers live in city and country respectively. The "hired-man" on the farm, as a rule, gets less wages, works more hours, and has less comforts and pleasures than the laborer in the city; yet he is passably contented, while his toiling brother in town is in a perpetual fever of unrest. The reasons are not far to seek. At the root of it all is the estimate of the future. The industrious man who now works on a farm for so much a month and his board, is working on for the time when he shall own a farm and become an employer. He has small wages and small expenses; he saves what he earns, buys a little stock, horses and wagons, rents a piece of land, and at middle age has a home and eighty acres all paid for.

The day laborer and the average mechanic in town earn more and spend more, and have little prospect of bettering their condition in that state of life. They have little expectation of being anything but "hired men" as long as they live. Naturally, they desire to do as little and get as much as they can; at least, this is the tendency among the shortsighted and unreasoning class of laborers, and this class, it is to be feared, comprises the greater number. Add to this the uncertainty of steady employment in the cities, and the presence of a large number of unemployed and vicious men, and we need not wonder that there are signs of discontent among the workmen in all our great centres.

It should be noted also, in this connection that the contrast between the conditions of employee and employer are far greater in the city than in the country. The "hired man" in the country works by the side of his employer, has the same

fare and substantially the same privileges. He is not made envious at every turn by a display of luxurious ease in which he cannot share. He sees that the world is under the law of sacrifice, and that success comes by toil and economy. He sees that thrift is rewarded, and that competence comes by patient application and the slow process of years. But the toiler on the streets looks up from his work to see the indolent pass by in glittering equipage, and sits down to his mid-day repast in the shadow of marble palaces. He sees men growing rich without soiling their hands, and he has no means of estimating work that is done without the tiring of muscles and the sweat of the brow. He is at fault, for the most part, in his crude conclusions, but there can be no doubt that the mad rush for rapid accumulation, which he sees all around him, has a powerful influence in stimulating his discontent. Whatever the preachers may say (though he seldom hears them), the object lesson of wealth and the indulgence which it puts in the power of its possessor, is continually before him. He is in the midst of a vast multitude who are in haste to be rich, and he falls into the snare. He is unhappy, not because his reasonable wants are not satisfied, but because he perceives himself to be falling behind in the race.

If the laborers in farm and forest shall learn, from these upheavals among the wage-workers in the cities, to be contented in that state of life to which it has pleased God to call them, the recent agitations will not be without recompense to the nation. The great mass of our "workingmen" are tillers of the soil, and a sad state will it be for us all when the preponderance of handworkers are congregated in the cities. The basis of a nation's prosperity is the soil in which it is rooted. There is developed the healthy blood and brain of the people. To the industry, frugality, and contentment of our rural homes we must look for the influences that promise peace and power. Let the strong-armed, clear-brained farmers understand this, and let the young men and maidens who are blessed with the quiet and healthy surroundings of country life, resist the temptation to swell the ranks of the discontented or unemployed in the noisy and dusty town.

For those who have entered the ranks of competition in the great cities, the present methods of agitation and tendencies to communism promise no relief. That must come from above, not from below. The rich and powerful must be awakened to a sense of their stewardship. They must cease to worship wealth, and live for the glory of God and the good of those whom God has

made their brethren. Our missions to the poor will fail as long as our missions to the rich are powerless. We shall reach "the masses" by subduing to Christ and His law the conscience of those in whose keeping are the bodies and souls of the toiling millions. The Church of Christ is the only labor union wherein the brotherhood of all men can be realized, and the inequalities of human conditions can be reformed.

BRIEF MENTION.

The Rev. Robt. R. Goudy has a letter in *The Church Union*, expressing the opinion that primitive episcopacy was not diocesan but parochial and pastoral in its character. Every city had its bishop, though there might be in the city several congregations. He sees in the restoration of this modified episcopate a basis for unity, upon which Congregationalists and Presbyterians could stand with us, with no sacrifice of essential principles to either.

—Gen. A. C. McClurg, in *The Dial*, has an able paper on "International Copyright," in which he says that the prevalence of literary piracy on both sides of the Atlantic is wholly and exclusively our own fault, for the reason that the law of Great Britain already recognizes the right of the author to property in his books, and extends to citizens of any country where the rights of English authors are recognized by law, the same protection which it extends to English authors. Thus, if congress were to pass the Hawley bill now before it, an order in council would at once be issued in England, allowing to American authors the same protection now allowed to English authors. This is a fact not generally known.—Trials and temptations are like mordants; they bring out the true color in the character.—Man first idealizes the woman and then idolizes her; woman may at length idolize the man, but she at no period, idealizes him. He takes her as all his fancy painted; but she accepts him for the common-place fact that he is.

—In illustration of the opportunities for spiritual ministrations which a Christian physician may have, the following incident is quoted from a contemporary. A priest of the Church was visited by sudden illness, quickly to issue in death. A brother priest had been summoned, but he was unfortunately absent on other duty when the messenger reached his home, and therefore did not arrive till a few moments after the soul had taken its flight. When it became apparent that the end was nigh the loving, Christian, physician, Dr. Bodine, offered the commendatory prayer in behalf of his rector, who thus fell on sleep while he who was at once his friend, his physi-

cian, and warden of his parish, was commending his soul to the keeping of Him with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons.

LETTERS TO THE EDITOR.

ELECTION OF A BISHOP.

To the Editor of the Living Church:

I have been much perplexed by some inquiries of a friend in reference to the election of a bishop in our branch of the Church. Will you kindly enlighten me on these points? "Is the voting for a bishop by the delegates scriptural or apostolic? When the delegates go into silent prayer and ask God to direct their choice, will He not also direct the man of their choice to accept? If the man chosen believes that God answers prayer and puts it into the hearts of the delegates to choose him, how can he dare to refuse? Either God does not influence the choice of the delegates and hence the silent prayer is an empty form, or else the man chosen does not believe that He does. Would it not be more apostolic if the delegates should cast lots instead of voting?" F.

IF NOT, WHY NOT?

To the Editor of the Living Church:

May not familiarity exceed its proverbial fecundity and breed even more than contempt? May not something be done to protect the "English Version" from the hands of its friends? In their zeal for "the Bible and the Bible only," folks scatter it around in cheap paper and wretched binding, in cars, reading-rooms, and other places, seemly or unseemly, until its very commonness may prove an impediment to its usefulness.

I am always pained to find a copy of the Scriptures in ignoble circumstances, and its tattered leaves and defaced margins all go to illustrate the folly of casting pearls before swine. Of course, the sedate reverence of the Church protects her from all such criminality. She does not set much store to mere mechanical delivery by colporteurs and others. To own a Bible is well, but to use it, better; to know the letter of it, good, but to catch the spirit of it, better still—to practise one verse, than to memorize a hundred chapters.

But, to pass on. I take it for granted that some parts of Scripture are more, and some less, important than others, and much that need not be in popular use at all. If, then, there could be made from all this mass of difficult reading, a selection of such parts as are needful to be known of all men, and are necessary for ordinary edification—all, to express it otherwise, that most folks need to read of this large collection of authorities, would it not be a move in the right direction, both for the honor of the volume itself and for the benefit of multitudes of those into whose hands it is placed?

I know that this suggestion is on the unpopular side of the question, as is, also, that an edition of our Book of Common Prayer be printed *minus* those parts which are confessedly unnecessary for ordinary use; but the more I turn it over in my mind, the more I am convinced of the expediency of such a selection from the Authorized Version, and of such an edition of the Common Prayer. L.

SUNDAY SCHOOLS.

To the Editor of the Living Church:

In these days when the cry of reform is urgent in so many directions, it certainly should be a question with all in-

terested in Sunday schools, what means can be used to render their work more effective. Surely it argues badly for the comparative value attached to religious and secular instruction that our day schools are so much better managed than our Sunday schools. They often bear out all too well, as far as the children are concerned, the primitive meaning of *schola*—freedom from business. We certainly need a more organized system, more thorough discipline. We fear to make the hour irksome to the pupils, forgetting how much more harm we may do by weak indulgence. Let us have few rules, strictly kept. Let there be a careful record made of attendance, behaviour and lessons, and reports read before the school or sent to the parents.

So much has been admirably written in the way of advice to teachers in regard to the preparation and exposition of the lesson that it is hardly necessary to touch on that subject here, but it is high time a few sermons were preached to rouse parents to a sense of their obligation in the matter. They utterly fail to realize how much their carelessness does to hinder the usefulness of the school. It is their part to enforce regular and punctual attendance, and to see that the lessons are properly learned. No teacher, however competent, can expect to make much headway, in the short time allotted for recitation, with a class who have not the slightest previous knowledge of the lesson.

Then I would plead for a regular course of instruction, giving the pupil a good grounding in Church history and doctrine, and sending him forth with some definite knowledge of the Faith which he is pledged to defend and of the Church to which he has vowed allegiance. Above all, let us have regular, frequent catechising by the superintendent or rector—a custom which has fallen too much into disuse and which is far too beneficial to be dispensed with. When we remember in how few years these children will be men and women, going forth into the world to battle with temptation and doubt, surely we must bend our energies to make our schools fit training places to arm them for the conflict.

T. E. M.

THE GIFT OF THE HOLY GHOST.

To the Editor of The Living Church.

THE LIVING CHURCH of May 15, gives an article from the *Church Times*, in which Archdeacon Farrar is not unjustly criticised for saying: "I do not in the least believe that the gift of the Holy Spirit of God is confined to the imposition of human hands." Singularly, writers often fail to distinguish between the many gifts or operations of the Holy Spirit and the particular "gift of the Holy Ghost" referred to in Acts II., and which was promised on the Day of Pentecost to those who should "repent," and "be baptized for the remission of sins." Gifts from the Holy Spirit are not the "gift of the Holy Ghost." The New Testament gives three instances of the conferring of the gift of the Holy Ghost without the "laying on of hands."

First—The Holy Spirit of God descended on the Son at His Baptism in the Jordan. But this case stands, of course, by itself.

Secondly—The Holy Ghost fell on the Apostles on the Day of Pentecost. But this was the beginning of the Christian Church, and the Apostles could now begin the "laying on of hands" for the "gift of the Holy Ghost," (as shown in Acts VIII. and Acts XIX.)

Thirdly—and the only case that seems really exceptional—The Holy Ghost fell on the Gentiles when St. Peter preached at the house of Cornelius, before their Baptism. But this was to show the hesitating Apostle and all his fellow Apostles, that the Gentiles could be received, and it was the opening of the door to the whole world outside of the narrow limits of the Jewish nation. The vastness of the occasion is sufficient to explain to us the departure from the rule and precedent. But notwithstanding God's gift, the Apostle, even then, did not neglect the outward rite. God ties us down to His appointments, we do not tie Him down. These instances aside, we find no example of the particular "gift of the Holy Ghost," to which we have referred, accept as accompanying the "laying on of hands," after Baptism of "water and the Spirit," which (Heb. VI.) are called "principles of the doctrine of Christ."

BENJ. B. GRISWOLD.

Carroll, Md.

A LETTER FROM
CANON LIDDON.

From the Iowa Churchman.

The Rev. Dr. Hale has just received the following letter from the celebrated Canon Liddon, who is now travelling in the Holy Land for his health:

MOUNT OF OLIVES,
JERUSALEM, May 3, 1886.

MY DEAR DR. HALE:

Your very kind letter of March 24, has reached me here. We have been in or near Jerusalem since the beginning of April, and are turning our steps northward—our doing so having been delayed, to a certain extent, by bad health. We were here at Easter, and Easter this year has been exceptionally interesting, on account of the coincidence of the Latin and Greek calendars.

I have had the happiness of seeing a great deal of the Orthodox Patriarch, and of the Archimandrite, Stephanus Athanasiades, and I heartily echo your words about both of them. The Patriarch is a very remarkable man—as we should say in England, a strong man. He would be distinguished in any position in life. As he sits in his chair and receives visitors of all kinds with the resource and tact and dignity which are his characteristics, I am reminded of Raffaella's picture of Pope Julius II. Only there is an unworldliness in the look as well as in the speech of Nicodemus which, it is no lack of charity to say, was wanting in Julius. His personal ascendancy was, I think, remarkably displayed in the way in which he awed, by a look, the unmanageable crowds in the church of the Holy Sepulchre on Easter eve and Easter day; and the impression one thus gains about him is confirmed by conversation on any subject of religious importance. . . . The Patriarch spoke of you with great warmth and affection, and desired me, if I should write to you, to assure you of his constant remembrance and friendship.

The American Consul here, Dr. Merrill, although not a Churchman, is a religious and able man, who takes a great interest in the sacred associations of Palestine, and from whom I have learned a good deal. I cannot, of course, always agree with him, but he has made a very good use of his time here.

We are on the top of the central summit of the Mount of Olives, between the Russian church and the mosque of the Ascension. I hope the overwhelming associations of the spot are not all lost, even on the least worthy.

By the permission of the Patriarch, I have celebrated twice in the chapel of Abraham, once on Easter Tuesday, and again on Low Sunday (yesterday). The Patriarch placed the chapel at my disposal for a daily celebration, but our distance from Jerusalem makes it more than difficult for me to avail myself of this generous proposal.

Let me thank you for your letter once more, and wish you all Easter happiness, and remain, my dear Dr. Hale,

Yours very truly,

H. P. LIDDON.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	\$4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. A. Q. Davis is 1075 Pacific St., Brooklyn, N. Y.

The address of the Rev. J. C. Waddill is Beaumont, Jefferson Co., Texas.

The address of the Rt. Rev. Alex. Gregg, D.D., Bishop of Texas, will be Sewanee, Tenn., until further notice.

The address of the Rev. J. A. Matthews is St. James's rectory, Superior St., Cleveland, O.

The address of the Rev. Chas. Westermann is changed to East Hampton, Conn.

The Rev. P. H. Hickman's address during the summer will be "Maple House", Jefferson, N.H.

The address of the Rev. E. B. Schmitt is St. Stephen's church, Lynn, Mass.

TO CORRESPONDENTS.

L. E. M.—Perhaps the best answer to your question may be quoted from THE LIVING CHURCH ANNUAL of 1883. The High Churchmen have been those who have been strenuous defenders of the necessity of sacramental grace, and of Apostolic Orders. Low Churchmen are the successors of those Churchmen who with Puritan instincts remained in the Church. Generally they have been Calvinists. Baptism is with them dissociated from all idea of sacramental grace, and is regarded only as a ceremonial admission into the visible Church. Holy Orders are convenient, but not indispensably necessary. The Holy Communion is only a reminder of the Death of Christ.

"88."—We do not think that the prejudice you refer to calls for blank verse. Nobody of any sense cherishes such a prejudice.

OFFICIAL.

KEMPER HALL, KENOSHA.

THE usual Retreat for ladies at Kemper Hall, Kenosha, Wis., will begin the evening of June 28, and close on the morning of July 2. The Rev. Alfred G. Mortimer, of New York, the conductor. Ladies desiring to be present, please give notice to the Sister-in-charge before the 22d of June.

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.

CONTRIBUTIONS are earnestly solicited for rebuilding the colored mission chapel at Pittsboro, N. C. This chapel was burnt in March last. Since then the debt has been cancelled, and now the people are unable to rebuild. Will the friends of this work come to our assistance? Contributions may be sent to MR. W. L. LONDON, Pittsboro', N. C., or to MR. W. WALKER, rector St. Bartholomew's church, Pittsboro', N. C.

ST. CATHARINE'S HALL, AUGUSTA, MAINE. Contributions for the partial support during the next year of from ten to fifteen pupils in this Church school for girls are earnestly solicited. Gifts of from \$25 to \$100 will enable the school to extend its advantages and influence very greatly, and it is hoped that such aid will be freely given by those interested in the progress of the Church in Maine.

Portland, May 1, 1886.

H. A. NEELY.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D.D., General Secretary.

ARLINGTON, Shelby Co., Tenn., is located on the Memphis and Louisville Railway. By very earnest

effort, and giving according to their ability the little band of Church people have succeeded in erecting a plain house of worship. It is in an unfinished state, is yet without ceiling or plaster, or Church furniture. Monthly services are held by the Rev. Matthew Henry, who resides at Brownsville, 25 miles distant. The interests of the Church require the completion of the building and the undersigned earnestly ask help from Church people in more favored localities. Contributions may be sent to the REV. MATTHEW HENRY, at Brownsville, or to the undersigned at Arlington.

KENNETH GARRETT,

JNO. M. CORNER,

I very cordially endorse the above appeal. Whatever may be contributed will be judiciously expended.

CHARLES TODD QUINTARD,

Bishop of Tennessee.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY. The treasurer's report to the 1st of June shows the total of contributions received up to that date for Domestic and Foreign Missions to be \$217,514, which is \$35,714 more than was received to the same date last year, or a gain of nearly 20 per cent. This increase should give cause for sincere gratitude to every member of the Church. It is a token of quickened interest on the part of the clergy and people in the mission of the Church, and is calculated to encourage and stimulate us all to press forward earnestly with contributions. But three months remain, and they ordinarily the least productive of offerings, to make up the very large sum of \$128,133 required to close the year, September 1st, without debt. The average of receipts during the summer in the six years last past has been less than \$48,000. We feel very grave apprehension in view of this situation, and call earnestly to our brethren to save our work from the embarrassment of debt. Every offering is of importance. Remit to James M. Brown, Treasurer, 22 Bible House, New York.

WM. S. LANGFORD, Gen'l Sec'y.

MARRIED.

HALL—RUSSELL.—At St. Paul's church, Paterson, N. J., Monday, June 7, 1886, by the Rt. Rev. T. A. Starkey, D.D., the Rev. Joseph Cooper Hall and Edith, daughter of the late Lieut. Charles G. Russell, and niece of the Rev. Edwin B. Russell.

OBITUARY.

PARTRIDGE.—At St. John's Missionary College, Shanghai, China, on Monday, May 3, 1886, in the twenty-ninth year of her age, Charlotte Irene, beloved wife of the Rev. Sidney C. Partridge. "She rests from her labors and her works do follow her."

BURKE.—At a meeting of clergy of the diocese of Pittsburgh after the burial services of the Rev. Patrick Burke, the following minute was adopted:

The Rev. Patrick Burke who came into this diocese in the month of November, 1855, and entered upon the work of the Church at Wayne Township in Armstrong Co., and Smicksburg in Indiana Co., died at 8 A. M., on Sunday, May 23, 1886, after a prolonged and trying illness. In the hope of improving his health, which was impaired when he entered upon the work, he continued steadfastly during the winter, not willing to relinquish his charge or to cease his efforts, until compelled to do so through weakness. He presents to us an example of devotion to the Lord's work in the bravest with which he continued at his post and hopefully battled with an incurable disease. In his short ministry in this diocese he won the deepest affections of those among whom he labored by his piety, simplicity and tender sympathy.

Mr. Burke was a native of Ireland, a graduate of Nashotah Theological Seminary, and had been two years in the ministry of the Church. He died at the age of forty years.

We esteem him for his devotion and patience, and remember with comfort and satisfaction the departure to Paradise of this heroic and faithful priest of God.

May 25, 1886.

MISCELLANEOUS.

THE REV. S. J. YUNDT for nine years rector of Christ church, Chippewa Falls, Wis., can now be addressed as above, in regard to future work.

FOR SALE OR RENT.—At Maywood one two-story nine-roomed house, has a good stone cellar.

Also FOR RENT.—Large fine rooms to parties who will take their meals at the hotel nearly opposite, large grounds and good barn. Address MISS HELEN S. NICHOLS.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

ANY Churchman in locality where Church is established, having use for services of young, practical, energetic, reliable, Churchman, in agricultural, mechanical, or mercantile, business, at fairly remunerative salary, please address, A. B. F., Box 337, Rockland, Maine. Satisfactory references.

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The Household.

CALENDAR—JUNE, 1886.

19. Ember Day.	
20. Trinity Sunday.	White.
24. NATIVITY St. John Baptist.	White.
27. 1st Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

THE SCULPTOR'S TEST.

BY MARIA BATTERHAM LINDSEY.

Within his studio, one bright day
A massive block of marble lay,
So spotless pure, so wondrous white
It seemed to fill the room with light,
And woo his genius to dare
And try to form its being there.

Spurred by the one inspiring thought,
From day to day, he patient wrought,
From week to week, from year to year
Till fourteen of them pictured there,
And he, all doubt if 'twas his best,
And trembling much, applied the test.

He called a child, a little child,
So innocent and undefiled,
And pointing to the figure there
In all its beauty, grand and rare,
He bade her mark it long and well
And who she thought it was, to tell.

He watched her with a throbbing heart
Nor could he check a fearsome start,
When the bright eyes had wandered o'er
His work, and viewed it yet once more,
She spake, as though of holy things,
" 'Tis some good angel—without wings."

He turned him to his work again
With more of pleasure than of pain,
And labored on with hopes and fears
For seven more long weary years,
And feeling he had done his best
He once again applied the test.

The child he called unto him now,
Looked on it once with thoughtful brow,
And worshipping with reverent face,
The beauty of its tender grace,
Bent all abashed her infant head,
And "It is Jesus Christ," she said.

MELBOURNE, which consisted of thirteen huts and was known as Beargrass at the time of Queen Victoria's accession, fifty years ago, is now classed as the seventh city of the British Empire, coming in after London, Glasgow, Manchester, Liverpool, Birmingham, and Calcutta.

THE *Christian Age* tells a story that during a discussion of religious topics young Brown said: "I tell you that if the other animals do not exist after death, neither will man. There is no difference between a man and a beast." And good old Jones mildly replied: "If anybody could convince me of that, it would be you, Brown."

THE official year book of the Church of England shows that during the last twenty-five years the Church has raised and spent for religious and educational purposes the sum of \$407,866,185. This does not include contributions to many Church societies and to many parochial purposes concerning which no accurate data could be obtained. Altogether it is probable that the Anglican Church has raised the astounding sum of \$500,000,000 during the last quarter of a century.

POSITIVISM may say if it will, as it watches us Christians kneeling before the altars of the Eternal and the Crucified: "See how these men waste time which might be given to social, economical, sanitary, moral, improvements." But if man does not cease to exist at death, we are working upon a basis of fact which Positivism ignores. Let us kneel on. Let us kneel on, for most assuredly the time is not lost; we gain more in moral force than we lose in minutes or hours; heaven irradiates with a meaning not otherwise to be had, the monotonous drudgery of many an early lot; and it is better in the long

run for the "things that are seen" that we should thus look mainly at the "things that are not seen."—*Canon Lid-don*

THE "ritualistic reporter" has been lately starring it at Manchester. According to the *Evening News*, a resolution was carried at the Easter vestry requesting Bishop Moorhouse "to direct the removal from the cathedral of a picture of the Saviour crowned with thorns and with piscina and cross [!]" The R. R. has also found his way to Paris. The critic of the *Times*, in his notice of the Salon, had occasion to speak of a picture called *Pain Benit*, and made mention of "a chorister in a red surplice distributing the consecrated water." The worthy who "suspended thurifers from the ceiling" is at last fairly beaten.

INSTANCES of long service to the Church have recently been mentioned, which are of great interest. Mr. Thomas Fisher, writes from Merstham, wishing to draw attention to the length of service which his ancestors have rendered, and which in this present time of change could never happen again: The Rev. Thomas Fisher, Lorton, Cumberland, 1740-1800; the Rev. John Fisher (son), Kirk Oswald, Cumberland, 1770-1827; the Rev. Thomas Fisher (grandson), Luccombe, Somerset, 1806-1856; the Rev. Henry Fisher (nephew), Leamington, (still living), 1851-1886. This gives 203 years for four generations, which total far exceeds any hitherto quoted. I might mention that the two first-named held their livings for 115 years—sixty and fifty-six years respectively.

The *Guardian* says: Some years ago a burglary took place at Allhallow's church, Blackfriars, and a lad named Joseph Richard Cudwell was convicted of participation in the offence. On his release he was taken in hand by the vicar and by Mr. Williams, the head of the local branch of the Church of England Working Men's Society, of which he became a useful and hard-working member. On his death, a few months back, his fellow members resolved to commemorate his labors by the placing of a brass in the very church with which his connection had commenced in so strange a fashion. At the close of the service on Sunday afternoon, the vicar (the Rev. W. G. Berkeley) gave a brief address, selecting as his text the parable of the talents, and emphasizing the fact of "Joë" having "done what he could" according to his abilities and opportunities. The brass, a very handsome one, with an appropriate inscription, was then formally unveiled by Mr. Charles Powell, the secretary of the Church of England Working Men's Society.

THE Rev. Wm. Wilberforce Newton, rector of St. Stephen's church, Pittsfield, Mass., in closing the report of his Parish Year Book for Easter, 1886, makes the following points:

1. In any matter of grievance, sorrow, sickness or death, come at once to your minister. Take nothing on hearsay and take nothing for granted.
2. In any matter of criticism or approval, talk openly and frankly with your minister. Honest criticism and honest approval are both manly things to give and to receive, and above every thing else ministers ought always to be men.
3. When you approve, approve cordially; when you condemn, condemn understandingly; commend when you can commend; never brood over a parish

trouble, but tell it to the minister at once. 4. Give what you can to the Lord's cause out of principle and out of the luxury of giving. Be present regularly at the sacrament. Choose some definite line of work, and before you criticise others, be sure you are doing something yourself.

THE city of Ripon is making arrangements for holding a millenary festival. At a meeting convened for this purpose, Dean Fremantle moved: "That the title of the celebration be 'The Festival of the Existence for a Thousand Years of the See and City of Ripon.'" From time immemorial the claim had been put forth that Ripon was incorporated by royal charter in 886, and that was either true or an imposture. The first mention of a grant of privileges by King Alfred to Wilfrid was in 896. These privileges were afterwards confirmed by Athelstan and subsequent monarchs down to the time of George II., thus proving that the privileges came through and in connection with the ecclesiastical authority established in Saxon times. The existence of a wakeman, the horn, the curfew, the Thursday market, the fur dress of the corporation, the Wilfrid procession and feast, the minster crypt, the armorial shields, the Easter Communion, the sanctuary crosses, the mount in the residence grounds, all corresponded to and were confirmed by documentary archaeological evidence. In all this he saw an intimate connection between the see and the city, and there was solid ground on which to hold the festival. They had no political object to serve, but only one of satisfaction and pleasure to the citizens.

A STORY OF PAREPA ROSA.

It was many years ago that a poor widowed woman, leading a hard life of unending labor, was called on to part with the one thing dear to her—her only child. Mother and daughter had toiled together for fifteen years, and the only bit of sunshine falling into their dark lives was that shed by their loving companionship. But the girl had always been weakly. Under the heart-broken mother's eyes she faded and wasted away with consumption, and at last the day came when the wan face failed to answer with a smile the anxious, tear-blinded eyes of the mother. The poor young creature was dead.

For many months the pair had been supported by the elder woman's sewing, and it was in the character of employer I had become acquainted with Mrs. C. and her story. By an occasional visit to the awful heights of an East Side tenement where they lived, by a few books and some comforting words, I had won the love of the dying girl. Her grateful thoughts turned in her last hours to the small number of friends she possessed, and she besought her mother to notify me of the day of the funeral and ask me to attend.

That summons reached me upon one of the wildest days preceding Christmas. A sleet that was not rain, and a rain that was not snow, came pelting from all points of the compass. I piled the glowing grates; I drew closer the curtains and shut out the gloom of the December afternoon; I turned on the gas and sat down, devoutly thankful that I had cut all connection with the wicked weather, when an instalment of it burst in upon me in the shape of Parepa Rosa. She was Euphrosyne Parepa at the time, and the operatic idol of the city. And even as we congratulated our-

selves on the prospect of a delightful day together, there came the summons for me to go to the humble funeral of the poor sewing-woman's daughter. I turned the little tear-blotted note over and groaned.

"This is terrible!" said I, "It's just the one errand that could take me out to-day, but I must go."

And then I told Parepa the circumstances, and speculated on the length of the time I should be gone, and suggested means of amusement in my absence.

"But I shall go with you," said the great-hearted creature.

So she rewound her throat with the long white comforter, pulled on her worsted gloves, and off in the storm we went together. We climbed flight after flight of narrow, dark stairs to the top floor, where the widow dwelt in a miserable little room not more than a dozen feet square. The canvas-back hearse, peculiar to the twenty-five-dollar funeral, stood in the street below, and the awful cherry-stained box, with its ruffle of glazed white muslin, stood on uncovered trestles in the centre of the room above.

There was the mother, speechless in her grief, beside that box, a group of hard-working, kindly-hearted neighbors sitting about. It was useless to say the poor woman was prepared for the inevitable end; it was cold comfort to speak to her of her daughter's release from pain and suffering.

The bereft creature, in her utter loneliness, was thinking of herself and the awful future, of the approaching moment when that box and its precious burden would be taken away and leave her wholly alone. So, therefore, with a sympathizing grasp of the poor, worn, bony, hand, we sat silently down to "attend the funeral."

Then the minister came in—a dry, self-sufficient man, with nothing of the tenderness of his holy calling about him. Colder than the day, colder than the storm, he rattled through some selected sentences from the Bible, and offered a set form of condolence to the broken-hearted mother, telling her of her sin in rebelling against the decrees of Providence, and assuring her that nothing could bring back the dead.

Then he hurriedly departed, while a hush fell on everybody gathered in the little room. Not one word had been uttered of consolation, of solemn import, or befitting the occasion. It was the emptiest, hollowest, most unsatisfactory moment I ever remember. Then Parepa arose, her cloak falling about her noble figure like mourning drapery. She stood beside that miserable cherry-stained box. She looked a moment on the wasted, ashy face upturned to her from within it. She laid her soft white hand on the forehead of the dear girl, and she lifted up her matchless voice in the beautiful melody—

"Angels, ever bright and fair,
Take, oh, take me to thy care."

The noble voice swelled toward heaven, and if ever the choirs of paradise paused to listen to earth's music, it was when Parepa sang so gloriously beside that poor dead girl. No words can describe its effect on those gathered there. The sad mourner sank on her knees, and with clasped hands and streaming eyes the little band stood reverently about her.

No queen ever went to her grave accompanied by a grander ceremony. To this day Parepa's glorious tribute of song rings with solemn echo in my memory as the most impressive service I ever heard.—*Selected.*

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. F. C. PAGET, M. A., OXON. [COPYRIGHT, 1886.]

[The subjoined articles are free translations extracted from a little known work of the famous Gratry upon the Apostles' Creed, which bears the above title.* It is not a treatise on theology, but a series of conversations between a clergyman and an educated non-Christian layman seeking for truth. All technical terms are so far as possible translated into the phraseology of the day. With the example of St. Paul before the Athenians as his authority, he seeks to adopt the language of his hearer, and pretends to no more than by clearing away prejudices which obscure a true view of the doctrines of the Church, to lead an earnest inquirer to the desire to know Christianity.]

"May we," to quote the author's words, "through these imperfect pages open out to some high-souled men the clear view of that religion which they know not, but for which their souls are waiting."

The respective parts in the dialogues of the inquirer and of the clergyman are marked by the letters "Q and R."

—TRANSLATOR.]

FIRST CONVERSATION.

Subject—Faith, God the Creator.

"I believe in God the Father Almighty, Maker of Heaven and Earth."

Q. What ought one to do in order to gain faith?

R. We must do what Jesus Christ has said: "Whosoever doeth evil hateth the light neither cometh to the light." "But he that doeth good cometh to the light." To come to the light is to gain faith.

Q. You think then that if I have not faith, it is because my deeds are evil. How are they evil?

R. You suppose that your deeds are good and that you yourself are good. But remember that Jesus Christ as man, best of the sons of men, once said: "Why callest thou me good, there is none good but One, that is God."

It may be that the true evil of your deeds, the one wound of your soul is just this belief that you are righteous. This wound of the soul—we call it pride—is the root and proof of our estrangement from God.

Q. I assure you that I am not proud.

R. Yet if you believe that you are good it is a proof that you are unconsciously proud. Men are too ignorant both of the nature of pride and humility.

Q. How then do you define pride and humility?

R. Thus—The true instinct of man's nature is ever to compare himself as he is with what he may become. The man who has no high ideal wherewith to compare himself, no divine promptings of the Spirit urging him to strive after that ideal, merely comparing himself by himself, seems to himself to be somewhat, is satisfied with himself. That is pride. But he who feels within him a source of Divine Life, revealing a Divine and Infinite ideal wherewith to compare his own littleness and imperfection, however great he may seem to others, thinks nothing of himself. That is humility. To be humble therefore, or to be proud, is to have God, or not to have Him, within the soul. His Presence constrains us to be humble; and you see that every one who is satisfied with himself is in his measure proud.

* It seems in many ways eminently suited to meet the difficulties of those who question the truth and the reasonableness of "the Faith once delivered to the Saints."

What then is your conception of Faith? Is it merely to pronounce the words "I believe in God"? No. To believe in God with a living faith is to possess His Presence within the soul. Wherefore he who has not faith has not humility.

Q. What then is the condition of those believers whose "works" are not "good"—assuredly are not so good as mine?

R. If their deeds are evil, though they call themselves believers, they do not love the light; they are estranged. Their faith is dying or dead. But a dead faith is a corpse that sometimes decomposes and vanishes away.

Q. Faith then depends upon our deeds or at least upon our will?

R. Notice the account given by St. Augustine of the way faith is generated in the heart.

Faith, under the prevenient mercy of God who calls us, is "excited in us" by our obedience to the call. Then God causes faith to operate in our hearts. Faith then is in our power, since each man believes when he wills to do so, and when he believes, it is because he wills to do so.

In one sense, then, faith depends upon God who gives it, in another upon our own will. But God wills to give it to all and ceases not to offer it; some accept, some reject, according as the soul is or is not obedient. This is in accordance with the teaching of Jesus: "He who doeth good cometh to the light." In strict agreement with this is the teaching of the later theologians; thus Thomas Aquinas shews that the true cause of faith is not external, whether by miracle or other means, but is within. The Pelagians placed this inner cause absolutely in the free will of man. This is false. Belief depends upon the will of the believer prepared by God Who leads us to repent by the inward operations of His grace. A formal definition of faith which should be remembered word by word, is this: "Faith is the free assent of the reason and the will, under the influence of God's grace to the truths that God reveals."

Q. But this is not the common idea of faith; one generally thinks of it as a blind submission to external human authority.

R. One of the world's misfortunes is to have no real idea of what the teaching of the Catholic Church is. The strongest weapons of our opponents consist often in borrowing doctrines from us which we do not own.

Q. Assuredly such a conception of faith, a free assent of the mind and will to God inspiring within and revealing without us, is a noble ideal. But here is the question. Is it God who inspires and reveals?

R. To which the Gospels reply: "Whosoever would do the will of Him that sent me shall know of the doctrine whether it be of God, or if I speak of myself." Always the same reply. First practice righteousness, then the truth will come.

Q. What then should I first do?

R. Begin by being humble in heart. Learn that you are not the man that God wills you to be and as you conceive Him in the higher moments when your ideal is spread out before your soul. What hitherto have you done with your life? Are you a child of God, not yet perhaps by the covenant of Holy Baptism, but so far as you may be in word and thought? If not, then mourn for your life profaned and made barren, and with the first tear of true penitence you will find God.

PRAYER BOOK REVISION.

BY THE REV. F. J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY.

NO. IV.

THE STRUCTURE OF THE EUCHARIST.

The Eucharistic service, in its invariable and rudimentary structure, is a sacrificial act, by which we "show the Lord's death till He come;" and is intended to express, in organic relation, every idea involved in that act.

The table below will reveal to the eye an outline of our own Liturgy. It shows that our service possesses all Catholic and universal features, given in the first column; and exhibits the relative positions of its peculiar and therefore non-essential features in the second column.

UNIVERSAL FEATURES which make up the standard to which every Liturgy must conform.

ANGLICAN FEATURES obligatory to us by rubrical direction but not essential to the make-up of a Catholic Liturgy.

Penitential Introduction: Including the Lord's Prayer, Collect for Purity, and Summary of the Law.

I. Recitation of the Faith, including the Collect (or its equivalent), Epistle, Gospel, Creed and Sermon (when it occurs.)

Offertory sentences.

II. Minor Oblation, of bread and wine, reverently placed upon the Altar with accompanying prayer. Thus is exhibited "the restored right of God's people to offer the pure, the unbloody, offering of primitive days." It is preceded in our Liturgy by the Aims, and is followed by the Great Prayer of Intercession for "the whole State of Christ's Church Militant."

Exhortations, announcements and invitations. Confession, Absolution and Comfortable Words.

III. *Ter-Sanctus*, introduced by the "Lift up your hearts" and preface. This forms a preliminary burst of praise ushering in the King of Glory Who is about to appear. It is often concluded by the *Benedictus Qui Venit*.

Prayer of Humble Access.

IV. THE CENTRAL ACTION: (a) Commemoration of the Institution, (b) Words of Institution, or Consecration, (c) Greater Oblation. In the supernatural mystery of consecration, the Pure Offering is placed upon the Offering of Calvary, and, in the Oblation, is borne upwards to the Father; once more signifying the surrender of "ourselves, our souls and bodies."

V. Invocation of the Holy Ghost; an acknowledgement of His agency in the mystery. It is found in all Eastern Liturgies, in this order, and in some Western ones including our own.

VI. Communion.

VII. Conclusion; which varies in contents.

The great Prayer of Intercession for the whole Church militant and at rest is an universal feature, but varies in expression and position. It however always accompanies one or both of the oblations.

It is apparent that the local features of the second column must be subordinated so as to emphasize the main action and not obscure the sacrificial order shown in the first column.

It is also evident at a glance that these subsidiary portions are the only penitential ones in our Liturgy. This bears out what has been already noted, that the Holy Eucharist in its universal features, as a matter of history, has emphasized the sacrifice of praise and thanksgiving rather than the Communion. Of course Communion is a necessary part, required to complete the idea of sacrifice; but the penitential preparation for reception is individual and has no necessary part or place in the Liturgy. Where such elements are introduced, they form pauses in the action, so to speak, and have no fixed positions which may not be changed.

But it must be remembered that while not essential features in the make-up of a liturgy, they are properly inserted in ours and may not lawfully be omitted by us. Those who attend without receiving can use them as preparatory for the Sacramental Presence; and also in a social sense, by virtue of the Communion of saints, as organically affected by the Communion of others.

Below, I give the principal alterations proposed in the Book Annexed, as revised by the last General Convention. Those given in italics have been severely criticised. I hope to consider them at a later date.

1. Omission of the doxology in the first Lord's Prayer.
2. Liberty to omit the decalogue at an early Celebration when another one is to follow.
3. Insertion of "Thanks be to Thee, O Lord," after the Gospel.
4. Transfer of the exhortations to the end of the service.
5. Option as to the use of the longer exhortation, except on one "Lord's day" in the month.
6. Substitution, at the close of the service, of the word "consume" for the rubrical direction "eat and drink."
7. Addition of a restrictive rubric, requiring that "there be three (or two at the least) to communicate with the priest," before he may celebrate.

DIOCESAN CONVENTIONS.

MICHIGAN.

The 52d annual convention of the diocese met on Wednesday, June 9th, in St. Paul's church, Detroit. The sermon was preached by the Rev. G. Mott Williams, who took for his text: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel"—St. Luke iv:18—an earnest, able and timely discourse. Gounod's anthem, "O send out Thy Light and Thy Truth," having been exquisitely sung by the surpliced choir, the Bishop, assisted by Dr. Pitkin and others, celebrated the Holy Communion. Bishop Harris delivered his address in the afternoon session. In referring to the proposed changes in the Prayer Book, he reiterated the views he expressed at the last convention, in which he favors the changes made. A chief feature of the work in the diocese was the progress made in the proposed Church hall and lectureships to be founded at the Michigan University. A site has been purchased for \$3,700. The sum of \$10,000 for the building has been subscribed in the diocese and \$1,000 in Chicago. For these lectureships \$10,000 each were needed for endowments. One has already been endowed by Gov. and Mrs. Baldwin—the lectures to be named: "The Baldwin lectures for the establishment and defence of Christian truth at the University of Michigan." Two further gifts have also been made—one of \$5,000, by Mrs. W. H. Powers, and one of \$2,000 by Alexander Brown, Esq., both of Philadelphia.

The annual missionary meeting was held in the evening, the church was well filled. Mr. James E. Pittman, treasurer, read his report which showed the receipts of the past year amounted to \$9,911.10 and the expenditures \$8,095. Addresses were made by the Rev. A. W. Seabreeze, the Rev. J. A. Nock and General Trowbridge. A noble response was then made by the congregation to the Bishop's appeal for aid in the missionary work of the diocese and the splendid sum of \$10,000 was raised by parochial and personal pledges.

On the second day the Rev. S. W. Frisbie was re-elected secretary and the Rev. Paul Ziegler, assistant. The Hon. H. P. Baldwin moved the following:

The Bishop, clergy and laity of the diocese of Michigan in convention assembled at Detroit on the 10th day of June, 1886, recognizing the generous support of years by the Domestic and Foreign Missionary Society, desire to place upon record their grateful acknowledgments of the aid so long received, by means of which the Church has been planted and sustained at many points where but for such aid it would have been impossible to have been established; and recognizing the duty of the diocese to do so, therefore

Resolved, That the Bishop be respectfully requested to inform the secretary of the Board of

Missions in New York that from and after the 31st day of August next, the diocese of Michigan will assume the support of the missionary work within the diocese, and from that date will voluntarily relinquish further aid from the Board of Missions, and will also endeavor to contribute, if possible, more largely than ever before towards the missionary work of the Church at large, and to this end it is further

Resolved. That every parish and mission in the diocese be earnestly recommended to make stated collections at least once in each year for both the domestic and foreign missions of the Church.

The resolution was unanimously carried.

The committee on the proposed revision of the Prayer Book, in their report recommended that: "Inasmuch as some provision ought to be made for shortened services and for special and extraordinary occasions, *Resolved.* That we think it desirable that such portions of the 'Book Annexed' as refer to these points, be adopted." This, together with two other resolutions, was adopted by the convention.

The Standing Committee is as follows: The Rev. Messrs. R. W. Clark, J. N. Blanchard, A. W. Seabreeze and S. W. Frisbie, and Messrs. H. P. Baldwin, Sidney D. Miller and J. V. Campbell. Deputies to the General Convention: The Rev. Messrs. R. W. Clark, J. N. Blanchard, T. W. MacLean and A. W. Seabreeze, and Messrs. H. P. Baldwin, Theodore Eaton, Thos. Cranage, Jr. and W. H. Withington.

The convention will meet (D. V.) next year at Christ church, Detroit.

OHIO

The 69th annual convention for the diocese opened June 8, in St. Paul's church, Norwalk, the Rev. B. F. Noakes preaching an eloquent sermon. Immediately after this the convention was called to order by Bishop Bedell. The next morning was taken up in the nomination of members for the several standing committees. In this a strong undercurrent of feeling was detected, caused by the strong representation of young men that have heretofore been kept in the background, but who are now pushing themselves forward and demanding recognition. Almost the entire afternoon was taken up in listening to the charge of Bishop Bedell and in routine business of an unimportant nature. The annual episcopal report showed beyond a doubt that the Bishop performed a wonderful amount of labor for one so aged and whose health is not of the best. Only two weeks of the year was he away from his episcopal duties. All but three or four of the parishes were visited by him. He is a firm believer in the cause of missions, and thinks mission work is the life of any church.

The evening was devoted to the cause of education and missions. President Bodine, of Kenyon, made the first address to the convention on the subject of education.

The Hon. Columbus Delano followed in a short but interesting address on the same subject. Professor Streibert, of Kenyon, and the Rev. A. B. Nicholas, the diocesan missionary, also made addresses.

At this morning's session the committee on divorce reform made an interesting report, which attracted the earnest attention of the convention. The facts and figures given as to the number of divorces granted in this and other States, were simply startling. As the result of the committee's report, the convention voted to urge both national and State legislation for more stringent marriage and divorce laws.

The following Standing Committee was elected: The Rev. Dis. R. L. Gantner, E. R. Atwill, and the Rev. A. B. Nicholas, and Messrs. Zenas King, W. J. Boardman, S. N. Sanford.

The following delegates were elected to the General Convention: The Rev. Drs. James A. Bolles, C. S. Bates, E. R. Atwill, W. B. Bodine, and Messrs. A. H. Moss, Columbus Delano, S. I. Mather and D. L. King.

Missionary Committee—The Rev. Y. P. Morgan, F. B. Avery, J. H. Blake, A. B. Putnam, C. S. Bates, D. D., Messrs. H. G. Cleveland, S. K. Gray, A. H. Winchell, J. R. Dunn, A. H. Moss and S. L. Mather.

The convention adjourned at 5:20 P. M. June 10. The next meeting is to be held at Massillon.

WESTERN VIRGINIA.

The 9th annual council of this diocese met in Zion church, Charlestown, Wednesday, June 24, and continued in session four days. There were present besides the Bishop, all the clergy, 20 in number, and representatives from 13

parishes. During the opening services the Rev. Messrs. J. B. Fitzpatrick and H. T. Wirgman, deacons, were advanced to the priesthood. The Bishop's address showed that, as usual, he had performed a large amount of labor—he having made in West Virginia 69 visitations, delivered 236 sermons and addresses, confirmed 196 on 44 occasions, baptized 7, consecrated 2 churches, and ordained 4 deacons and 1 priest. In Southern Ohio, he made 22 visitations and confirmed 239; and in Pennsylvania he made 5 visitations and confirmed 58. The Bishop made the gratifying announcement that his endeavors for the establishment of a hospital, orphanage and home, in the Kanawha Valley, had been so far successful, that he had purchased an admirably located piece of property at Paint Creek, 21 miles above Charleston, with buildings upon it sufficient for the commencement of the work in a small way, and that he hoped in the fall to be able to throw open the doors of "The Sheltering Arms."

The committee on the Revised Prayer Book made a report heartily endorsing the great majority of the resolutions contained in the "notification," and suggesting amendments to the others. This report was so modified by the council, as to make it even more favorable to the "notification," than it was when originally presented. And a resolution was subsequently adopted, which, while declaring the preference of the council for the alterations in the Prayer Book, agreed upon by itself, yet stated that rather than fail of the benefits to be derived from the proposed changes, it would have its deputies to vote for the amended Prayer Book just as it was sent down to the dioceses by the last General Convention.

During the session of the council there was a meeting in the interest of general missions, at which an able and instructive address was delivered by the Rev. Dr. Langford. On another evening a similar meeting was held in the interest of diocesan missions, and a third evening there was a meeting in the interest of the diocesan Sunday schools. These meetings form a regular part of the annual council exercises, and are found to be productive of much good. During the late council they were attended by large congregations, and the addresses were unusually suggestive.

The delegates to the General Convention are: *Clerical*—The Rev. Messrs. R. R. Swope, R. A. Gibson, L. R. Mason, R. A. Cobbs. *Lay*—Messrs. W. R. Craighill, N. S. White, R. J. McCandlish, T. L. Brown. *Alternates*—The Rev. Messrs. R. D. Roller, T. H. Lacy, D. D., Dallas Tucker, C. C. Pearson, Messrs. Cruga W. Smith, R. C. Berkeley, E. I. Lee, Benj. Hunxthal. *The Standing Committee*—The Rev. Messrs. W. T. Leavell, L. R. Mason, Dallas Tucker, Messrs. N. S. White, E. I. Lee, Isaac Strider. *Diocesan Missionary Committee*—Bishop *ex-officio*, The Rev. Messrs. A. A. Gibson, J. F. Woods, R. A. Cobbs, Messrs. R. J. McCandlish, B. M. Ambler. The next council meets in Weston, Lewis Co., the first Wednesday in June, 1887.

CENTRAL PENNSYLVANIA.

The 15th annual convention met in Trinity church, Williamsport, Tuesday evening and Wednesday, June 8th and 9th. Bishop Howe and Bishop Rulison were both present, the former occupying the chair. After choral Evening Prayer the convention proceeded to organize by electing as secretary the Hon. R. A. Lambertson, LL.D., president of the Lehigh University. After appointing the regular committees the Bishop read a portion of his address. The Bishop presented the missionary work of the diocese in forcible language, urging both the clergy and laity to increase their efforts to replenish the treasury of the Board of Missions that the work for the ensuing year might be enlarged. The pledge system was recommended as the best for this purpose, and the parishes strongly urged to adopt it.

The following resolutions, offered by the Rev. Dr. Langdon, and reported by a committee of which Bishop Rulison was chairman, were unanimously adopted:

WHEREAS, There is evidence that very many of our Christian brethren, now separated from Communion with us and with each other, are laying seriously to heart the great dangers we are in by reason of our unhappy divisions; and

WHEREAS, Alike through the press and on the platform of public assemblies, the hope and possibility of the restoration of Catholic Christian unity

has become the subject of serious discussion: therefore

Resolved. That the diocese of Central Pennsylvania respectfully prays the General Convention of this Church, at its approaching session, not only to commend this subject earnestly to the active attention of the Commission on Ecclesiastical Relations, but also to appoint a special joint committee, charged to inquire what duty these facts lay upon this Church; and to report what obstacles to such re-union exist for which we are responsible; and how they may be removed, that in no respect may any errors, short-comings or wrongs of ours, be an offence or an occasion to fall in our brothers' way.

Resolved also, That the House of Bishops be respectfully asked to consider whether it be not fitting, under the circumstances and in view of the great reproach brought upon the name of our dear Lord by such divisions among his disciples, to set apart a day and to invite our Christian brethren of every name to unite with us in humbling ourselves before God, confessing our sins, beseeching him to remove this reproach from His people and from His Church, and so to pour out upon us the Holy Spirit of all grace and truth, that all hatred and prejudice and whatsoever else may hinder us from godly union and concord, may be taken away, that as there is but one body one spirit and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all; so we may, henceforth, be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, with one mind and one mouth glorifying God, that thus, not only with our lips but in our lives, we may more effectually bear witness to our Lord Jesus Christ and preach His gospel among men.

The committee appointed at the last convention upon the subject of "Prayer Book Enrichment," reported substantially in favor of what is known as the "Maryland Proposition," disapproving of the "Book Annexed" as a whole, but recommending that a few changes and enrichments be authorized and printed upon leaflets which may be pasted in the Prayer Books now in use.

A communication from the same diocese asking for a joint committee upon the subject of Marriage and Divorce was also received, and the delegates of the Federate Council were appointed as the committee.

A resolution was passed providing for a change of the basis of lay-representation in the convention, so that instead of three deputies from each parish, there will be sent one deputy from each parish, with one additional deputy for each 100 communicants as reported on the journal, the deputies in all cases voting as individuals instead of parishes.

A resolution upon the subject of Appellate Courts was passed, as follows:

Resolved. That our deputies to the General Convention be instructed to bring before that body the request of this diocese that such alterations of the Constitution and Canons be made as shall authorize the erection of one or more Courts of Appeal for the better securing of justice in the administration of the discipline of the Church.

The following were elected as members of the Standing Committee: *Clerical*.—The Rev. Messrs. William C. Leverett, Wm. P. Orrick, D.D., Edmund Leaf, Marcus A. Tolman, and Henry L. Jones. *Lay*.—Messrs. R. A. Lambertson, LL.D., H. Stanley Goodwin, James I. Blaklee, John G. Freese, and Guy E. Farquhar. *Deputies to General Convention*. *Clerical*.—The Rev. Messrs. Cyrus F. Knight, D. D., John Henry Hopkins, D. D., Henry L. Jones, and William C. Leverett. *Lay*.—Robert A. Lambertson, LL.D., Henry Coppee, LL.D., Robert J. Mennner, and Rodney A. Mercur.

MINNESOTA.

The annual council met in Gethsemane parish, Minneapolis, June 9th. A full service was held at 10 A. M., the Bishop being Celebrant. The Bishop's address was delivered at this service, and was both tender in spirit and thoughtful. Besides telling briefly the story of official acts during the year, and making appropriate reference to bishops and other ministers who have been called away by death, the labor question was touched upon. It was not treated on its economic, but its ethical, side, and some very wise and needed words were spoken. The address closed with a touching reference to decreasing bodily strength, after a laborious episcopate of 27 years, and with the request that the council would elect an assistant.

After a short recess, the council was called to order, the Bishop in the chair. The Rev. A. D. Stowe, of Anoka, was elected secretary, and Mr. H. P. Hopkin, of St. Paul, treasurer.

The majority report of the committee appointed to consider the alterations proposed in the Prayer Book was adopted by the council. In substance it made no special requests, or recommendations, but suggested the need of a committee to be appointed by the General Convention, which committee should be composed not only of liturgical experts, but also of men capable of judging the present and future needs of the Church in this land.

On Thursday morning the election of an assistant bishop was undertaken. After financial arrangements for his support had been made, an informal

ballot was taken, when it at once appeared that the choice lay between the Rev. E. S. Thomas, rector of St. Paul's church, St. Paul, and the Rev. M. N. Gilbert, rector of Christ church, in the same city. After three formal ballots, the Rev. M. N. Gilbert was elected.

The old Standing Committee was then re-elected, with but one change, that of Capt. J. C. Reno, of Minneapolis, in place of the Hon. Winthrop Young, of St. Paul.

The following delegates to the General Convention were then elected: *Clerical*, The Rev. Messrs. George C. Tanner, E. S. Thomas, C. H. Plummer, T. B. Wells; *Lay*, Judge E. T. Wilder, Hon. Isaac Atwater, W. R. Merriam, G. H. Christian. *Alternates*—*Clerical*, The Rev. Messrs. J. S. Kedney, C. A. Poole, A. R. Graves, E. S. Peake; *Lay*, E. H. Holbrook, F. N. Thornton, D. L. Howe, B. F. Mackall.

After transacting other items of business, and signing the testimonial of the Bishop-elect, the council adjourned.

FOND DU LAC.

The diocesan council, which assembled in the cathedral chapel at Fond du Lac on the 8th of June, both in attendance of clergy and lay delegates, and in the interest manifested in its proceedings, was unusually satisfactory.

In addition to the business ordinarily transacted by such bodies, the following resolutions relative to the proposed revision of the Book of Common Prayer were unanimously adopted, viz.:

That this council regards the present time as most seasonable for this Church, in General Convention assembled, to set the seal of her approval upon the practice which allows a minister to begin Morning and Evening Prayer at the Lord's Prayer or at some point preceding and to conclude those divine Offices after the third collect.

That this council desires that the creed commonly called the Nibene should not be allowed at Morning and Evening Prayer, and should be made obligatory in the order for the administration of the Holy Communion on Christmas Day, Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday, and also upon the Transfiguration, if that feast of our Lord should be restored to its place in our calendar.

That the *Venite* and *Benedictus* in Morning Prayer be given in their entirety as they come to us from the Word of God, and that the *Magnificat* and *Nunc Dimittis* be restored to their traditional places in the Evening Prayer.

That the Rubric before the Apostles' Creed in Morning and Evening Prayer, which provides under certain circumstances for a change in the wording of one of the articles of that Creed—which provision is unknown in any other portion of the Catholic Church—be removed from the Book of Common Prayer altogether.

The Standing Committee elected are the Rev. Messrs. Wm. Dafer, Wm. E. Wright, D. D., and J. W. Greenwood; Messrs. J. B. Perry, C. A. Galloway, and George L. Field. The deputies to the General Convention: The Rev. Messrs. O. S. Prescott, R. W. Blow, Wm. Dafer, and H. C. E. Costelle; Messrs. J. B. Perry, G. L. Field, Geo. Gary, and Cornelius Hill. Mr. Hill is the Sachem of the Oneida tribe of Indians.

INDIANA.

The 49th annual convention was held June 8. It assembled in St. Paul's cathedral church, Indianapolis, the Bishop presiding. The Rev. J. J. Faude preached the convention sermon, which was a clear and able setting forth of the historic Church of Christ upon the earth, from Matt. 13: 52 for a text. The Rev. W. D. Engle was re-elected secretary, which office he has held with a short intermission or two, for some fifteen years.

On the second day, the Bishop read his annual address. He showed that there are 15 missionaries engaged in supplying services at 50 different places and that \$2,200 had been raised the past year to apply to the promotion of such work. The endowment of the Episcopate was making encouraging progress, about one-half the parishes having agreed to pay their quota, and nearly \$15,000 having been subscribed. To raise this endowment, the Bishop is soliciting subscriptions, payable in 14 semi-annual installments, with interest at six per cent per annum. The whole sum, of \$60,000 will probably be raised within eight or ten years, and in less time, at the present rate.

Mr. Walter Vail was re-elected treasurer, Mr. D. E. Snyder, registrar, and Miss Emily L. Upfold—daughter of the first Bishop of Indiana, and Bishop Knickerbacker's secretary—librarian.

The Standing Committee was elected as follows: The Rev. Dr. E. A. Bradley, the Rev. Messrs. W. N. Webbe and W. W. Raymond, and Messrs. J. H. Kiersted, George C. Day and William Mack. The old Board of Missions was re-elected: The Rev. Drs. Pettis and Jenckes, the Rev. Messrs. W. D. Engle

and W. W. Raymond, and Messrs. Cobb, Gould, Olcott and Martin.

The deputies to General Convention were the Rev. Messrs. E. A. Bradley, D.D., Chas. Morris, J. S. Jenckes, LL.D., and J. J. Faude, the Hons. George C. Duy and John H. Stansburg, and Messrs. John T. Irwin, M. D., LL.D., and L. B. Martin.

On motion of the Rev. J. G. Miller, it was unanimously—

Resolved, That every parish and mission be requested to take up a collection for the cause of theological education in this diocese, on some Sunday designated by the Bishop.

The action of the special committee on the "Book Annexed" was eminently conservative, all showing a strong attachment to the old book, and disinclination for sudden or radical changes.

At the missionary meeting held on Wednesday evening, Dr. Pettis read the annual report of the Board of Missions, showing a cheering advance in the Church work within the diocese, with great awakening of interest and enthusiasm, through the devoted labors, unselfish sacrifices, and admirable generalship of Bishop Knickerbacker. Pledges were made for missions the coming year, aggregating about \$2,700.

The canons were amended to give lay representation and legal status to the Bishop's church, hitherto Grace church, in this city.

The convention will meet next year at "The Bishop's Church," Indianapolis.

EASTON

The eighteenth annual convention met in Trinity church, Easton, on June 2. The Rev. Dr. Barber was elected president. The sermon was preached by the Rev. A. R. Walker; the Rev. James A. Mitchell was re-elected secretary and the usual committees were appointed.

On motion of the Rev. Mr. Walker, the convention proceeded to a ballot for Bishop without nominations or remarks. The Rev. Dr. Barber then bade the convention to silent prayer, and after prayer the first ballot was taken and resulted in the Rev. Kinloch Nelson, D. D., receiving three more than a majority of the lay votes, but lacking three of a majority of the clerical vote. There being no election, a second ballot was taken and the Rev. Dr. Nelson, having received the largest number of votes of both orders, was declared elected; on motion of the Rev. Mr. Hilliard, the election was made unanimous.

Other matters of diocesan interest were attended to and the convention adjourned to meet the next day.

Resolutions on Prayer Book revision were presented and adopted—the last one to this effect:

Resolved, That this convention deprecates any action on this subject of the Prayer Book at the next General Convention other than the adoption or rejection of the several alterations sent down by the General Convention of 1883, and that the deputies from the diocese be requested to present these resolutions to the General Convention.

The election for the Standing Committee resulted in the choice of the Rev. Mr. Mitchell, the Rev. Dr. Barber, the Rev. Messrs. Hilliard, Roberts and Walker.

The deputies elected to the General Convention were: *Clerical*—The Rev. Dr. Barber, the Rev. Messrs. Miller, Hilliard and Batte. *Lay*—Dr. I. L. Adkins, Mr. W. S. Walker, Mr. George R. Goldsborough and Dr. R. C. Mackall.

The Rev. Charles E. Buck and Mr. J. B. Brown, the committee who had visited the Rev. Dr. Nelson at Alexandria, reported that he would consider the matter prayerfully and carefully.

The report of the committee on the state of the Church showed that during the year there had been 401 Baptisms, 159 confirmed, 187 communicants added, and \$32,469.22 contributed.

An invitation of the Rev. S. C. Roberts, that the convention meet next year in Immanuel church, Chestertown, was accepted, and the convention adjourned subject to the call of the president.

CONNECTICUT.

The annual convention of the diocese met in St. Paul's church, New Haven, on Tuesday, June 8. The sermon at the opening service was preached by the Rev. George Williamson Smith, D. D., president of Trinity college. At the afternoon session Bishop Williams delivered his annual address.

A great deal of discussion took place on the subject of the admission of laymen as members of the Standing Committee, now composed exclusively of

clergymen. The question was finally voted down—96 to 82—a two-thirds vote being necessary to carry it. Connecticut is the only diocese with the exception of Maryland and the daughter diocese of Easton which does not admit laymen on the Standing Committee.

The following were elected members of the Standing Committee: The Rev. Drs. William Tatlock, E. E. Beardsley, E. H. Jewett, and the Rev. Messrs. Storrs O. Seymour, and William F. Nichols.

Delegates to the General Convention were chosen as follows: *Clerical*—The Rev. Drs. E. E. Beardsley, Edwin Harwood and Samuel Hart, and the Rev. H. M. Sherman, of Torrington. *Lay*—Messrs. Benjamin Stark, E. W. Seymour, Gurdon W. Russell, M. D. and John E. Earle.

Supplementary deputies were elected as follows: *Clerical*—the Rev. Drs. G. W. Smith and E. H. Jewett, and the Rev. Messrs. E. S. Lines, and J. J. McCook. *Lay*—Messrs. F. R. Starr, F. J. Kingsbury, C. S. Johnson and W. W. Skiddy.

Dr. Tatlock, chairman of the committee concerning the support of the clergy and their tenure of office, made a report stating that in this diocese forty per cent. of the clergy receive less than \$1,000 a year, and seventy-five per cent. receive less than \$1,500 a year. The average length of time during which the present rectors have held their present parishes is five and a half years. The committee was discharged, and the same committee re-appointed to consider and bring forward some definite plan for improvement in these matters.

The deputies to the General Convention were instructed to bring before that body the subject of the uniform registration of communicants.

RHODE ISLAND.

The ninety-sixth annual session of the convention of this diocese was held June 8, in St. Stephen's church, Providence. The convention sermon was preached by the Rev. W. W. Ayres, of Wickford, from Ephesians iv: 4-6.

The convention was called to order after the service by the Bishop. The first business in order was the election of secretary. The Rev. Samuel H. Webb was unanimously elected. The Rev. Henry Bassett was appointed assistant secretary.

The committee to whom were referred the consideration of the proposed changes in the Book of Common Prayer, while they regarded some of the changes proposed as unadvisable and others such as should not be passed in their present form, yet the greater number they considered as eminently wise, meeting both the demands of the time and the wants of the Church.

At the afternoon session Bishop Clark delivered his annual address. After a detailed account of his episcopal acts and some general remarks, he spoke as follows: I trust that steps may be taken by the General Convention for the establishment in some form of Courts of Appeal, for although the trial of a clergyman for offences against morality or for error in doctrine is happily very rare, and the presumption is always in favor of the strictest impartiality on the part of our diocesan tribunals, it is still a supposable case that through the influence of prejudice or some peculiar doctrinal bias in a given locality, there may be occasion to question the justness of the decision that is reached, and if so, it would seem to be on all accounts desirable to have an opportunity for redress.

I am still of the opinion expressed several years ago that there should be a change in the basis of representation in our General Convention; not merely or mainly because it is becoming unwieldy in size, but for the reason that in the general legislation of the Church it is hardly fair that the vote of a diocese like New York should have no more weight than that of any one of a dozen or fifteen other dioceses, the aggregate strength of which no more than equals that of New York alone.

The president declared the following-named clergy duly elected deputies to the General Convention. *Clerical*—The Rev. Messrs. C. A. L. Richards, D. H. Greer, D.D., Daniel Henshaw, D.D., and George J. Magill. *Substitutes*—The Rev. Messrs. Daniel Goodwin, Robert B. Peet, Emery H. Porter, William P. Tucker. *Lay*—Messrs. Samuel R. Dorrance, Andrew R. Trotter,

LeRoy King, George C. Nightingale, Jr., Substitutes.—Messrs. R. H. I. Goddard, Augustus Hoppin, John Nicholas Brown, Jesse L. Moss.

The following named persons were elected to the Board of Missions to serve for two years: The Rev. W. N. Ackley, the Rev. C. A. L. Richards, D.D., Messrs. George L. Cook, William Grosvenor, B. F. Vaughn and Rathbone Gardner. Mr. James M. Cross was re-elected Treasurer. The Standing Committee was re-elected as follows: The Rev. Daniel Henshaw, S. T. D., the Rev. David H. Greer, D.D., the Rev. C. A. L. Richards, D.D., the Rev. George S. Magill, Messrs. D. A. Greene, George L. Cooke, W. W. Blodgett, T. P. I. Goddard.

The committee on the place of meeting of the next convention reported, recommending that it be held at Grace church, Providence. It was so voted. After prayer by Bishop Clark and the Benediction, the convention adjourned *sine die*.

MAINE.

The 67th annual convention assembled in St. Luke's cathedral, Portland, Tuesday, the 8th instant. At Morning Prayer, which was said at 9 A. M., the clergy and lay deputies learned with great sorrow, that their dear Bishop had been taken suddenly very ill during the night, and was unable to be present. The convention organized at once and elected the Rev. Canon Washburn, president. The Rev. Canon Sills was unanimously re-elected secretary.

The Rev. Robert N. Parke, D.D., rector of Grace church, Bath, preached the convention sermon on Exodus iv, 2 and 17.

At the afternoon session, the following resolution was adopted.

Resolved, That we, the clergy and laity of the sixty-seventh annual convention of the diocese of Maine, having learned, with sorrow, of the sudden illness of our Chief Pastor and Father in God, do hereby express our heartfelt sympathy, with earnest prayer for his speedy recovery.

In the absence of the Bishop, the annual address prepared by him was read by the secretary. The Bishop alluded to its being the 20th year of his episcopate. He gave a detailed account of his episcopal labors during the year. There had been one priest and one deacon ordained; two priests received, three transferred, and one deacon deposed. There had been 167 Confirmations in the diocese, and the Bishop had confirmed 409 candidates in Pennsylvania, acting for Bishop Stevens. The progress in material affairs has been gratifying. The churches of Maine are in a good condition; many improvements have been made, and church debts have been paid. The Bishop desired some changes in the Prayer Book, but did not favor the adoption of the "Book Annexed"; thought the revision should be carried on slowly.

The election of diocesan officers resulted as follows: Secretary and registrar, the Rev. Canon Sills; treasurer, Mr. Charles S. Deake. Standing Committee: The Rev. Canons Sills and Washburn, the Rev. Arthur W. Little, and Messrs. George E. B. Jackson, Henry Ingalls, and Solomon T. Corser.

Deputies to the General Convention: The Rev. Canons Washburn, Leffingwell and Pine, the Rev. Robert N. Parke, D. D., and Messrs. James Bridge George E. B. Jackson, R. H. Gardiner and Henry Ingalls. Provisional deputies: The Rev. Messrs. Walker Gwynne, Arthur W. Little and W. D. Martin, and Messrs. W. P. Moody, C. P. Merrill, C. S. Deake and W. S. Chote.

The special committee on the enrichment of the Book of Common Prayer made the following report which was adopted.

1.—That while recognizing the many valuable elements in the Book Annexed as modified by the General Convention of 1883, this convention is not prepared to advise the acceptance of that book without further revision.

2.—That if any part of the proposed change of the Book Annexed be adopted at the approaching General Convention, no such change ought to be incorporated into the text of the Prayer Book until the revision now in hand be completed.

3.—That it is desirable to adopt at once, but not to print in the text of the Prayer Book, the new rubric in regard to the permissible omission of the eucharist at early celebrations of the Holy Communion.

4.—That it is desirable to adopt at once, but not to print in the text of the Prayer Book, the new rubric allowing the omission of the longer exhortation.

5.—That in the opinion of the longer exhortation, the Creed with the original rubric in regard to its use should be restored to its old position in the office for the Holy Communion.

The 5th clause is very important, and it speaks well for the diocese of Maine that it was unanimously adopted, with the distinct understanding that the "original rubric" referred to is that of the English Prayer Book, after the Gos-

pel, viz.: "And the Gospel ended, shall be sung or said the Creed following"—making the use of the Nicene Creed obligatory as the Eucharistic Creed of the American Church as it is of the English and all other parts of the Catholic Church.

The Board of Missions met Wednesday morning, and the brethren were rejoiced that the Bishop was so far recovered as to be present and preside over the society in which his heart is so deeply enlisted. The treasurer reported, for the past year, receipts, \$1,763.09; expenses, \$1,770.78. The same scale of assessments was adopted for the ensuing year.

A diocesan branch of the Church Unity Society was organized, the Rev. Walker Gwynne, of Augusta, being elected secretary and treasurer. The object of the society (which originated with the Rev. W. S. Sayres, of New Lenox, Ill.) is to disseminate Church literature among dissenting ministers and theological students. It is hoped that a branch society will be organized in every diocese, and that liberal offerings will be made. The Maine clergy have taken hold with enthusiasm.

PITTSBURGH.

The 21st annual convention of the diocese met on Wednesday, June 9th, at Calvary church, East End, Pittsburg. The Rev. R. J. Carter was elected Secretary, and the usual committees appointed.

The committee on Church Rooms reported them established, at 6th Street and Penn Avenue, Pittsburg, well furnished, containing the Bishop Kerfoot Library, Committee Room and Bishop's private office. On motion, \$350 was appropriated for their maintenance. The furnishing has been done by laymen in Pittsburg, and the rent paid to April 1, 1887. The finance committee reported the amount on the Episcopal Fund to date, \$51,578.35. From the report of the Executive Committee of the Board of Missions it was shown that there had been a decided advance in the growth of missions in the diocese. The offerings for diocesan missions have advanced from \$4,027, in 1882; to \$7,972, in 1886. No aid is given by the Board of Missions to any missionary in this diocese.

(To be continued.)

COLORADO.

Report of Convocation is in hand, but is held over for want of space.

In the Interest of Suffering Humanity.—We call attention to the Compound Oxygen Treatment, which is taken by simple inhalation, and which acts directly upon the weakened nerve centres and vital organs, restoring them to their normal activity. Its operations are all in the line of physiological laws and forces, and its cures by giving to nature her true and healthy control in the human organism. Thousands of most wonderful cures have been made during the last thirteen years. If you are in need of such a treatment, write to Drs. Starkey & Palen, 1529 Arch St., Philadelphia, to send you such documents and reports of cases as will enable you to judge for yourself as to its efficacy in your own case.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

"C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him."

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

BULL'S SARSAPARILLA.

THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolver.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.

T. H. OWENS, Louisville, Ky.

DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.

M. PYLES, M. D., Louisville, Ky.
Res. Phys. at Lou. Marine Hosp.

DYSPEPSIA

Variable appetite; taint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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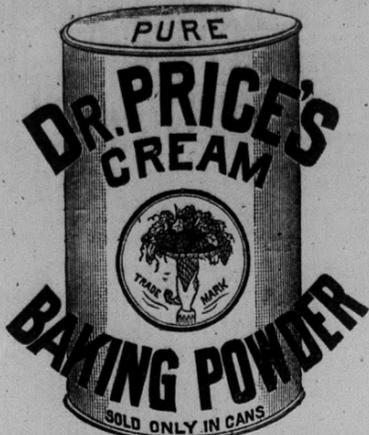
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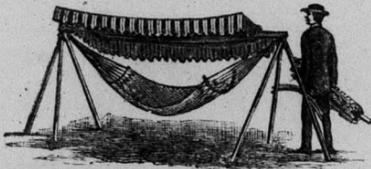
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