

The Living Church.

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

Vol. IX. No. 10.

CHICAGO, SATURDAY, JUNE 5, 1886.

Whole No. 396.

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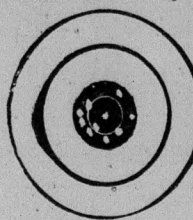
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The Living Church.

SATURDAY, JUNE 5, 1886.

THE ASCENSION.

BY W. B. C.

To rise, O Lord, with Thee!
To leave low earth, its sorrows and its joys,
Wearied with toilsome sport, with fleeting
toys,

Fain to ascend where angel's harp employs
Its sweetest note to sing Thy glorious
praise;

Behold, O Lord, worn with these dusty ways,
I would ascend with Thee!

Yet I must grovel here—yet see Thee go;
Yearn with fast-dimming gaze as up the
track

Of yonder sky, Thy bright ascension shows
To my sad feet their feebleness—no wings,
Naught! naught but grief and vexedness
below,

Yet hear the gentle mandate hastening back,
All fraught with soul-reviving cheer:
"Press on!

The path of pain and toil is still the way—
Bide on the heavenly promise—breaks the
day."

But, Lord! I weary grow!
I see bright-vested angels girt to wait
Around Thy kingly feast—still, hard and
late,

I toil for grace, yet passion charms to sin,
And sin to death will drag—can I not go?
Is this Thy Will? this lonely walk below?

"Yes, restless heart, believe thou, BUT BE-
LIEVE!

When I am ready thou shalt hear thy call.
Keep faithful fast; anon the festival
Shall peal its bells for thee, nor grieve
That e'en the friend thou lov'st most dear
must go

Before thy soul's release; abide below,
All dutiful and murmurless; ere long
My voice shall bid thee join the holy
throne!"

NEWS AND NOTES.

WE are glad to learn that the Bishop of Tennessee's health has been greatly improved by a rest of two weeks at Anniston.

BISHOP STEVENS has called a special convention of the diocese of Pennsylvania to elect an Assistant-Bishop, Dr. Brooks having declined the former election. The tub having been thrown to the Broad Church whale, it is to be hoped that the convention will now elect an Assistant-bishop.

WHAT was the matter with the type last week? Was there an electric storm in *The Churchman's* composing room? and did *The Southern Churchman* encounter a cyclone? The former comes out with the following: "The cook can be recommended to readers and students alike!" The latter speaks of "the church of the pliced Communion!"

THE diocese of Missouri has elected as its bishop, the Rt. Rev. Daniel S. Tuttle, the Missionary Bishop of Utah and Idaho. The choice is a good one, though all would regret if the interests of the Church should suffer if Bishop Tuttle leaves the very important trust, which he has administered with singular prudence and wisdom for so many years. It is a coincidence worthy of remark that the same diocese elected him in 1868, after the death of Bishop Hawks.

IN the face of gathering storm the Irish Church with a calm courage has not only voted the necessary sum to maintain the ancient Primacy, but also to revive the Bishopric of Clogher, which was, in 1850, merged into the diocese of Armagh by virtue of an act of

William IV. in 1835. Irish Churchmen do not despair of their Church even in times of great anxiety as to the political future, and of great commercial depression and financial weakness. All honor to them!

LEOPOLD VON RANKE, the great German historian who died last week, was born in Thuringia, 1795. He was therefore over 90 years of age at the time of his death. After the publication of "A History of the Roman and German People from 1494 to 1535," at the age of thirty, he was appointed professor-extraordinary of history at Berlin. Many other great historical works followed, among the most notable of which is his "Popes of Rome, their Church and State in the Sixteenth and Seventeenth Centuries." As late as 1878 he produced a work on Frederick the Great.

At last we have a reporter of a reverential mind. He is connected with a Chicago paper, strange to say. He reported the opening service of the convention on this wise: "Full choral service was the order of exercises, and the large number of Chicago and visiting clergy, clothed in the sacerdotal garments of their calling, made the scene a most impressive one. Rt. Rev. William E. McLaren, bishop of Chicago, arrayed in the ample habiliments of his office, and wearing the benign expression of countenance that is such an attribute of bishops, took an active part in the service." What will that reporter say when he sees the whole House of Bishops next fall?

"It is an ill wind that blows nobody any good." Here is an instance of the good that the American strikers and rioters are doing to others. An American gentleman was in Birmingham last week and distributed £7,000 worth of orders among iron-bedstead manufacturers in that town, the prevalence of strikes in the United States having largely contributed to the transfer of these orders to English houses. The American workmen evidently need painful experience to teach them the folly of killing the goose with the golden eggs. If they don't take care, people will be interpreting U. S. as standing for "you stupids."

THE first commencement of the Western Theological Seminary marks an era in the Church's life in the great West. The thoughtful, well written and well delivered essays, bear testimony to the thorough work done at this new school of the prophets. When the representative Churchmen of the land and from abroad come to us next fall, we shall show them with pride this noble plant for the Church. Our guests might ask with a good deal of justice: "Why is it that such a princely gift from one of the Church's sons has not called forth generous responses from other laymen to fully equip and endow this promising work, and place it at once in a position to meet every requirement of the Church in this great centre of activity?"

THE terrible arraignment of Alderman Jaehne, by Judge Barrett, in imposing a sentence of nearly ten years for taking bribes, will thrill the hearts of all honest men with new hopes for the triumph of our laws and the stability of our institutions. The scathing of the Judge must have been harder to bear

than a hundred lashes. "There is hope of better things," said Judge Barrett, "and the people will in the future have more faith. You, and such as you, not only doubt the efficacy of the law and believe solely in corruption to prevent and obstruct the law, but you sneer at every honest effort to bring about a better state of things. There is nothing so contemptible to you as a man who seeks to reform abuses. The lesson of the day is that the vipers who hold such sentiments had better hide their heads so that honest men may breathe more freely, and that they may know that the majority of the people hold their honor above price."

AN instance of Protestant bigotry comes from England: At Astbury, near Congleton, a board has been set up in the church porch, on which was the concluding couplet of *Dies Irae*:

Lord all pitying, Jesu blest,
Grant them Thine eternal rest.

Beneath this was placed a number of mourning cards. The other day the rector received the following note: "REV. SIR.—I beg to inform you that I have this day defaced the inscription painted on the board under the west porch of the old parish church, and have destroyed the cards, in token of which I enclose the debris. And I have further the honor to inform you that, by God's help, I purpose to repeat the duty in case the like or any other superstitious inscription is again set up in the church in my life-time. Your obedient servant, John Wilson."

THE convention of the diocese of Chicago held a busy and harmonious session last week. It added another voice to the volume of testimony against the "Book Annexed." By the time the convention season is over, it may only remain for the General Convention to inquire who proposed the book. The convention did a just and graceful thing in adding \$1,000 to the salary of the Bishop. It also provided episcopal rooms (through the courtesy of the Chicago Bicycle Club), for the office of the Bishop and the meetings of the clergy. The diocese has honored itself by placing upon its deputation to the General Convention, the Rev. W. J. Gold, S. T. D., Professor of Liturgics and Exegesis in the Western Theological Seminary. It is the tradition of the diocese thus to honor its older clergy only, but it wisely voted to depart from the rule this year. Dr. Gold is one of the few men in the West (and in the East also for that matter), who is competent to debate intelligently the subject of the Revision of the Prayer Book. The "Wisconsin Report" of which he is the author, at once gave him a national reputation. He has made liturgics a study, and his opinions and counsels will be of great value in the discussion which will probably occupy the greater part of the session of the General Convention. The diocese conferred a similar honor upon the younger Morrison, who has won his spurs in the erection of the beautiful church of the Epiphany.

THE *Spectator* thus illustrates the perils which liberal givers in England encounter, if they allow their names to be known: "An old Harrovian, full of gratitude towards the late master, Dr. Butler, has presented £10,000 to the school to purchase the football field as a

memorial of him. That is splendid liberality, and the newspapers ask why the donor should conceal his name; but they do not quite know England. The moment his name is published the donor will be recognised as a new victim, very rich, and with capacities of liberality in him. For years he will be tormented by the begging-letter writers, by the secretaries of charitable societies, and by the manufacturers of threats, until his life has become a burden to him. He will be hunted even to his country retreat, will be waylaid on the steps of his London house, and will be exposed to every variety of pertinacious insult. He will be discussed in the society newspapers for not spending more, he will be abused in the socialist journals for possessing so much, and if he buys a new house he will be accused of laying field to field and house to house until there is no room for the poor. No man who ever heard a millionaire relate his experiences of public giving would ever subscribe sixpence again, except anonymously, or except in countries where the 'benefactor' is still considered an object of respect."

ENGLAND.

THE 232nd anniversary festival of the Sons of the Clergy was celebrated on Wednesday at St. Paul's cathedral, with a full choral service, in which the choir consisted of 300 voices, accompanied by the organ and a full orchestra. The cathedral was crowded to its utmost capacity, the huge congregation throughout joining in the services in the heartiest manner. The overture was Sullivan's "In Memoriam," and the anthem after the third collect Mendelssohn's "Lauda Zion." The Old Hundredth Psalm was sung before the sermon, which was preached by the Very Rev. John Gott, D. D., Dean of Worcester. The service concluded with Handel's Hallelujah Chorus.

The World says that Canon Liddon is in much better health, but that such favorable reports do not reach the friends of Canon Scott Holland, who suffers terribly from sleepless nights.

At the sixth anniversary of his death, a memorial to Sir John Goss was unveiled in the crypt of St. Paul's cathedral, of which he was organist for thirty-four years, succeeding Thomas Attwood, and being succeeded in turn by the present organist, Dr. Stainer. During the service the music was selected from Sir John Goss's compositions. After this, the invited amongst the congregation proceeded to the crypt, where the ceremony of unveiling took place. The principal material employed in the monument is alabaster, variety being obtained by the introduction of white and black marbles. The chief feature of the monument is a fine piece of carving in Carrara, from the chisel of Mr. H. Thorneycroft, representing five surpliced choristers in procession. Under this panel, in music notation, is the opening phrase from Goss's anthem "If we believe that Jesus died," and lower down a suitable inscription.

The ladies of the diocese of Ripon are endeavoring to raise the funds necessary for the erection or purchase of a residence for the Bishop of the proposed new see of Wakefield. About £4,000 has already been obtained towards that object, for which about £10,000 in all will be required.

MISSIONS.

A Madras telegram to the *Times* of India, dated April 19, says: Last Friday, Bishop Caldwell and Mrs. Caldwell had a miraculous escape from a stroke of lightning. The bishop and Mrs. Caldwell were sitting at tiffin in their house at the Pulney Hills, when lightning coming through the iron roof passed through four rooms in succession, caused considerable damage, making a furrow along the ground and burying itself in a hole which it made. Two servants were knocked down and one rendered temporarily insensible. Five persons received shocks; but none were killed. The Bishop and Mrs. Caldwell were surprised to see a ball of fire come between them and seem to explode on the table. Mrs. Caldwell received a slight shock only.

Monsignor Renier, aged sixty years, a Prelate in the Pope's household, an eminent writer and preacher, and a descendant of a Venetian doge, appeared before the Rev. Dr. Nevin, in the American Church of St. Paul, Rome, Monday May 24th, abjured the Roman faith, and entered the Anglican Episcopal Church.

AUSTRALIA.—The *Australian Churchman* just to hand has the following paragraph: "We have it on very reliable authority, that the Bishopric of Ely was offered to the Primate (Bishop Barry) before Lord Alwyne Compton, and was refused by him. We cannot but regard this as an act of great self-denial and generosity towards the Church in Australia. It shows how thoroughly the Bishop has set his heart in his uphill work here, and were he to leave us now, it would be many a long day before Sydney found another man of such broad and sympathetic views, such brilliant attainments, and such force of character in dealing with other men, to fill his place."

CHICAGO.

CITY.—The annual meeting of the Woman's Auxiliary was held in the church of the Epiphany on Tuesday afternoon, May 25th. The reports presented gave a most gratifying exhibit of the work done and money raised by the Auxiliary. The officers of last year were re-elected. The public meeting was held in the same church in the evening. After a short service, the reports of the secretary and treasurer were read, after which brief and earnest addresses were made by the Bishop, the Rev. W. E. Toll, of Waukegan, and the Rev. Dr. Locke. The church was well filled, and the procession included most of the clergy of the diocese.

The first commencement of the Western Theological Seminary was held in St. James's church on Wednesday evening, May 26th. The Bishop of the diocese presided. There were present in the chancel the Bishop of Indiana and other trustees, with the faculty and the graduating class of the seminary. After the Office, Bishop McLaren by a few words prefaced the order of exercises. The Rev. Clarence E. Brandt, of Indiana, delivered an address on "The Power of Faith." The Rev. Wm. C. DeWitt, of Chicago, read an essay upon the subject: "Some Things a Theological Student Learns." The Rev. F. J. Hall, of Chicago, treated upon "The Scientific Method in Theology." These gentlemen, with the Rev. T. B. Townsend, of Chicago, then received their diplomas.

The young people of the church of St. Clement had a pleasant social at the Clergy House parlors, on the evening of the 20th of May. The St. Alban's Guild for boys, gave their first entertainment, which was in every way a

success. The young gentlemen were assisted in the first part of the programme by some members of the choir, who rendered several excellent selections. The second part consisted of a well acted farce, "The Ostinate Family." Great credit is due to this first effort of the young men, and especially to Mr. George M. Eddy, under whose management the affair was gotten up.

NEW YORK.

CITY.—The Sheltering Arms at 10th Ave. and 129th St., held its anniversary, May 10th, a large company attending. In consequence of want of space from pressure of convention and other news, we are compelled for the present to defer the publication of an interesting report (the material of which is already in hand) of the work and status of this institution.

The Summer Home of the church of the Holy Communion was recently opened, and will have weekly accommodations for 175 women and children. Connected with this most active church, under the rectorship of the Rev. Henry Mottet, is a day nursery and baby shelter, a shelter for respectable girls and servants, a training home for young girls, etc.

Christ church, the Rev. Dr. Shipman, rector, intends to rebuild in that rapidly growing part of the city between Central Park on the West, and the Hudson River. The church will be built in the neighborhood of 71st Street and the Boulevard, than which, perhaps, there could not be a more desirable location. There are understood to be no churches in this neighborhood, while dwellings are going up with astonishing rapidity.

The congregation (colored) of St. Philip's church, held their farewell services in this edifice on Sunday evening, May 30th. The Assistant-Bishop and the rector, Dr. B. F. De Costa, were in attendance. The congregation of St. Philip's have rented the Presbyterian chapel on 25th street, where they will hold services until the completion of their new church on 31st Street. After the 30th, the Italians will occupy the church.

NORTHERN NEW JERSEY.

A largely attended meeting of the Laymen's Association of this diocese was held in Christ church, East Orange, May 18. Mr. Francis C. Cantine, of West Orange, Vice-President of the Association, presided. Mr. D. Smith Wood, of Newark, presented a memorial in relation to the death of Mr. William C. Hicks, of Summit, the President of the Association. Remarks eulogistic of Mr. Hicks and of his services to the diocese were made by Messrs. Louis B. Henry, F. C. Cantine, J. Austin Williams and Edward Q. Keasbey.

Bishop Starkey also paid a warm tribute to Mr. Hicks and spoke of the loss the Association had sustained in his death. He then expressed his pleasure at the growth of the Association, and in the interest shown in it by the laity, and spoke of his wish to come into closer and more intimate personal relation with the laity, and added that it would help him very much in his work if he could feel that he had around him a body of earnest men representing the zeal and energy of the parishes to consult with and advise with him. He said he hoped to meet the Association in a few days and present to them a definite plan of work.

Mr. D. Smith Wood suggested that a committee of five be appointed to take into consideration some plan of work for the Association. Mr. Henry Hayes, of Newark, called attention to the needs

of the Washington Mission and the fact that an effort is being made to build a church there, and suggested that the Association help in this work. Mr. J. Austin Williams, of Newark, also favored this plan, and suggested that the Association might do something for St. Barnabas's Hospital. The whole matter was finally referred to a committee.

The following officers were elected for the ensuing year: President, Francis C. Cantine, of West Orange; Vice-President, D. Smith Wood, Newark; Secretary, Jared Haines, Newark; Treasurer, Henry Hays, Newark; Members of the Executive Committee to fill vacancies—Charles A. Norris, of Boonton, and Edwin A. Stevens, of Hoboken.

WISCONSIN.

An important meeting of the Board of Trustees of Kemper Hall, Kenosha, was held at that institution on Commemoration Day, May 24th. The Board numbers eleven members, two vacancies reducing it to nine. Of these there were present Bishops Welles and Brown, the Rev. Drs. Gray and Conover, the Rev. Edward Livermore, Dr. Penoyer, and Mr. A. H. Lance. Dr. Ashley was unable to attend by reason of severe sickness, and Dr. Vibbert signified his inability to be present, but expressed his cordial approval of the changes proposed.

For some time past, the school has been in charge of the Sisters of St. Mary. By arrangement with them, at the time of their introduction, the Sisters were to control the income of the Hall, for the purpose of improvements, etc., but the trustees were to remain responsible for the mortgage on the property. It was therefore necessary that the interest money should be raised by the trustees independently of the regular income. To obviate this complication, it is now proposed to vest the full trusteeship in the Sisters, they assuming the debt. At this meeting, therefore, the trustees separately resigned and the three western Sisters, two eastern Sisters, the Bishop of the diocese, and a lay treasurer, were individually elected to fill the vacancies. The articles of incorporation were amended so as to reduce the number of trustees to seven, and to abolish the position of chaplain as an officer of the board. The management, of course, suffers no change. The school is in a more prosperous condition than ever before, and is filled to its utmost capacity. The "Armitage Memorial Hall" has been erected during the past year, and other additions are contemplated. The management of the Sisters is universally commended.

The diocese has met with another serious loss in the death of the Rev. Edward Livermore, chaplain of Kemper Hall, on Friday, May 28th. Mr. Livermore was a native of Maine, and was for twelve years rector of Waterloo, Western New York. While there, he presented the present Bishop of Wisconsin for Holy Orders. Mr. Livermore was later in Minnesota, from which diocese he was called to succeed the late Dr. Lance at Kemper Hall. His widow survives him, and he has one son in the ministry, at Hinsdale, Ill. He also leaves a daughter.

LONG ISLAND.

BROOKLYN.—At the annual service of the 47th Regiment held at Christ church, Bedford Avenue, the Rev. Dr. Maynard was presented by his old congregation at St. Paul's with a beautiful silver tea service, with his crest and name engraved on the tray. The regiment

also, when the services were concluded, handed their chaplain a gold headed cane with appropriate inscription. The following is from the letter read by Mr. Edgar Stuart Blunt, as representing St. Paul's congregation: "You are assured, Reverend Sir, that the fifteen years of faithful labor among us, will ever be gratefully remembered, and that you carry with you the affectionate love and respect of those who now ask you to accept this offering, as a souvenir of their sincere regard."

BROOKLYN.—The Rev. C. R. Baker, rector of the church of the Messiah, was to sail for Europe on Saturday, May 29th; the Rev. Drs. Bancroft and Darlington will sail later, the one to be absent several months, the other in the months of July and August. The Rev. G. R. Van De Water, rector of St. Luke's, has been made chaplain of the 23d Regiment, in place of the Rev. Dr. C. H. Hall, resigned. The 23d Regiment is in Brooklyn what the 7th is in New York, and has been chosen to escort the President on Decoration Day.

The newly elected rector of St. Peter's church, the Rev. Lindsay Parker, preached on Sunday evening, May 23d, to a very large congregation, on the Saturday Half-Holiday Movement. He urged his hearers to abstain from shopping after 12 o'clock, Saturday afternoons. He drew a vivid picture of the hard and endless toil of the workingman, and spoke of the success of the half-holiday movement in London.

The Rev. Dr. Eccleston, of Baltimore, preached morning and evening, May 23d, at St. Ann's. It is understood that the Rev. Dr. Alsop will assume his rectorship the first of June.

The Rev. J. G. Bacchus, rector of the church of the Reformation, recently made a trip through the South, and is giving some results of his observations. On Sunday evening, May 23d, the subject of his discourse was the common schools of the South.

Christ church, on Bedford avenue, opposite Morton, was filled to overflowing, on the occasion of the celebration of the 40th anniversary of the establishment of the church as a mission of St. Mark's Protestant Episcopal Church in old Williamsburgh in 1846. The altar was prettily decorated, and the service was unusually impressive. The Rev. J. H. Darlington, Ph.D., who has been pastor since 1883, conducted the services. His sermon was an historical one, and led the congregation by easy and interesting stages from the foundation of the church, through all the struggles and vicissitudes of its infancy, to the present. The Rev. Charles Reynolds, who was the first rector of the church, resigned in 1855 and was succeeded by the Rev. A. H. Partridge, to whose efforts most of the present prosperity of the congregation is due. He found the church impoverished and struggling along under a heavy debt. This, with the hearty assistance of the congregation, he was enabled to discharge. He died in 1883, mourned by all and leaving behind him substantial evidences of his ministry. When, on his death, he was succeeded by the present pastor, the latter found the congregation flourishing, in the possession of a handsome church that had cost over \$50,000, and exerting a powerful interest for good in the neighborhood. Since the death of Dr. Partridge a handsome memorial chapel has been erected to him. At the afternoon services, held in the church, addresses were made by the Rev. Drs. Johnson, Hall, Baker and Haskins.

ALBANY.

A meeting of the clergy of the convocation of Troy was held in the parishes of St. John's, Stillwater, and St. Luke's, Mechanicsville, the Rev. Richmond Shreve in charge, on Wednesday and Thursday, May 12th and 13th. The opening services were held in St. John's on Wednesday evening, when addresses were delivered by the Rev. Messrs. A. McMillan, of Whitehall, on "Echoes of Easter Teaching;" W. R. Woodbridge, of Port Henry, on "Diocesan Missions," and H. R. Timlow, of Burnt Hills, on "God's Method of Working." On Thursday, 13th, in St. Luke's, Mechanicsville, the Holy Communion was celebrated at 10:30, Celebrant, the Rev. Joseph Carey, S. T. D., of Saratoga Springs, archdeacon of the convocation; preacher, the Rev. W. R. Woodbridge. The Rev. Messrs. Esch and Bolmer made encouraging reports of their work in Keeseville and Schaghticoke.

Beside routine business, resolutions on the removal from the bounds of the convocation of the Rev. R. G. Hamilton, late secretary of the body, were unanimously adopted, accompanied by many warm expressions of appreciation and regret. In affectionate and deferential memory of the honored name of the late rector of St. Paul's, Troy, a minute was unanimously adopted, with loving words from those whose privilege it had been to know him. The Rev. Richmond Shreve was elected secretary of the convocation for the remainder of the current year.

The evening service was bright and hearty. After prayers, addresses were made by the Rev. Messrs. P. C. Creveling, on "Easter Memories;" F. S. Sill, on "Encouragement of Local Church Work;" Chas. Pelletreau, of Ballston, on "Education of the Young in Church Principles;" W. R. Woodbridge giving much valuable missionary information, and Archdeacon Carey, on "All Saints' Cathedral, Albany."

The offerings at all the services were for diocesan missions.

On the 18th of May the convocation of Ogdensburg convened in Grace church, Canton, to welcome the Rev. R. G. Hamilton (late of St. Luke's, Troy,) to this important place—Canton being the county seat of St. Lawrence and the seat of St. Lawrence University, a Universalist institution. Services were held on Tuesday evening, Wednesday morning (with Holy Communion) and evening, and on Thursday a concluding service of Holy Communion. Interesting and instructive addresses were given on these occasions by various members of the convocation.

On Wednesday afternoon the Rev. J. D. Morrison, D.D., LL.D., was re-elected archdeacon, the Rev. T. G. Clemson, secretary, and T. S. Clarkson, treasurer. An essay was read on "Preaching and Preachers," by the Rev. J. A. Dickson, of Morristown, followed by a discussion on that subject by the clergy present, viz., the Rev. Messrs. Kirby, Somerville, Merkel, Hamilton, Pierce, Tragitt and Clemson.

The services were well attended, the music excellent, and all showed that cheerful vigor of parish life that means prosperity in spiritual things.

MASSACHUSETTS.

HAVERHILL.—A beautiful tablet has been lately placed in the church of St. John the Evangelist, by the rector, in honor of his father, the Hon. Moses Wingate. It is of black walnut, beautifully carved, and is divided into three arches, the middle one containing a brass tablet which bears the memorial inscription. A shelf at the base bears

a pair of brass vases and two candlesticks holding candles which are to be lighted only at the Baptismal service. On this shelf the sacred vessels are placed before they are borne to the chancel at the weekly Celebration. The gift is a beautiful and fitting addition to this well-appointed little church.

NORTHAMPTON.—Since last Easter, a very convenient and commodious house, designed by the rector of St. John's, the Rev. W. P. Brush, and costing some \$5,700, has been built by two members of the vestry, acting as trustees for the parish, and an agreement entered into between the trustees and the parish whereby the latter becomes an owner in the property to the extent and as fast as it may pay for it, ten years being allowed for the parish to make full payment of cost price. It has paid in \$658 already. This method offers two advantages to those who cannot afford to pay the entire cost of a rectory at once: 1st. The parish incurs no debt or responsibility, save that of paying the interest, and has the privilege of becoming full owner any time within ten years. 2d. It furnishes a house immediately for the use of the rector, within the control of the parish.

The parish is now in a very hopeful condition and looks forward to a period of greater usefulness, strength, and influence in the near future.

BRIGHTON.—The Rev. A. Prime, rector of St. Margaret's church, states that there has never been any debt on church or church property since the reorganization of the parish in 1873. It was by a mere accident that the present rector, who took charge of the parish in 1880, recently discovered that the church had not been consecrated. The surpliced choir, organized in 1882, is under the direction of the choir-master, Mr. John Howson. The evening preacher on the day of Consecration was the Rev. F. Courtney, S.T.D., of St. Paul's church, Boston, and not the Rev. G. A. Converse, as stated in our issue of May 22d.

GREAT BARRINGTON.—St. James's church is to be congratulated on having secured the Rev. Theo. B. Foster, of St. Luke's chapel, Brooklyn, L. I., to succeed the Rev. H. A. Adams who becomes a canon in All Saint's cathedral, Albany, N. Y. During the rectorship of Mr. Adams, the old-fashioned, un-Churchly interior of the church has been so far improved as to present a thoroughly Catholic appearance. There are celebrations on Sundays, holy days, and in octaves. Lights (Eucharistic and Vesper) silk chasubles of the proper colors, mixed chalice, wafer breads, etc., have been introduced. The congregations fill the church, young men forming more than half of those in the evening, and the number of men reclaimed to the Communion or becoming communicants for the first time is very large. Forty-three have been baptized. Financially, the year has been the most prosperous in the late history of the parish.

The acceptance by Mr. Foster of the unanimous call extended him on nomination of the retiring rector, secures all of the work which has been done, as he is a priest pre-eminently qualified to sustain and develop it, and to place this venerable parish permanently on the list of Catholic parishes.

QUINCY.

GRIGGSVILLE.—Easter Day was observed by the people of St. James's Mission with much heartiness and interest. The Rev. J. S. Colton, priest-in-charge, officiated. The altar and chancel were

suitably decorated with flowers. A large proportion of the communicants of the mission received the Holy Communion, and a good offering was made for parish purposes.

The Sunday school celebration was held immediately after the morning church service. Mr. Colton gave a talk in regard to the festival of our Lord's Resurrection as connected with the Passover.

CARTHAGE.—The Rev. J. S. Colton, priest-in-charge of St. James's mission, Griggsville, is now officiating on one Sunday in each month, in St. Cyprian's mission, Carthage, by appointment of the Bishop. The services have been attended by excellent congregations, and the people of the mission display a very hearty interest in the Church, notwithstanding the discouraging effect of inability to obtain regular clerical services for a good while past.

A Sunday school has been kept up through many adversities, by persevering workers, and meets every Sunday afternoon. Services and Sunday school are held in the German Lutheran church, which was rented for this purpose some time ago, permission being given to place within it a chancel and robing-room partition.

Easter services were held here on Low Sunday. The hearty and well-rendered music was in accord with the spirit of the season. Full congregations were present morning and evening.

IOWA.

OSKALOOSA.—The clergy of the Central Deanery met in convocation at Oskaloosa, May 18, 19--20, at the call of Dean Ryan. The following clergy were present, besides a goodly number from the laymen of the parish: The Rev. Messrs. G. E. Ryan, W. H. Van Antwerp, F. E. Judd, Wm. Wright, W. P. Law and Allen Judd.

The first service was held Tuesday evening, Mr. Law preaching of "The soul's thirst for the Living God." Mr. Judd of Marshalltown followed with an address on "Household Gods."

Wednesday at 10 A. M., Dean Ryan celebrated the Holy Communion and preached from the text, "Grow in Grace." In the evening, Mr. Van Antwerp preached from Prov. x: 2. Thursday services were held at 10 A. M., and 8 P. M., Dean Ryan preaching at the first and Mr. Judd at the second service. Dean Ryan delivered an eloquent address at this closing service, reviewing the work of the past 25 years in Iowa, and paying deserved tribute to those who were alive to-day, as well as to those who now rest from their labors:

At the afternoon meeting a very interesting discussion was had on the subject of effective Sunday school work.

GRINNELL.—St. Paul's church was consecrated, on Wednesday morning, May 19, by Bishop Perry, the Rev. Wm. Wright and the Rev. W. P. Law, assisting in the services. An appeal was made for the building of this church, (after the tornado of June, 1882), by the clergy at the first convocation of Central Deanery. The building was erected during the ministry of the Rev. S. C. Gaynor, and is a very neat Gothic structure. Bishop Perry went from Grinnell to Sioux City, to consecrate another church, making ten during this convention year.

CENTRAL NEW YORK.

AUBURN.—St. John's parish in this city under the rectorship of the Rev. F. A. D. Launt, is growing in numbers and strength, and the ritual is being improved. The Three Hours' service

was observed on Good Friday with a congregation of 300 or 400 people present. A leaflet with a printed order of service was distributed, and the congregation made the responses heartily. The rector preached on the "Seven Last Words," and the vested choir led the singing.

The Easter Day services were also successfully carried out. First Celebration, 7 A. M.; Morning Prayer, 9; High Celebration, 10:30, with the *Benedictus* and *Agnus Dei*; Sunday school at 3 P. M.; choral Evensong at 7:30. One of the masonic bodies of the city in uniform attended the choral celebration of the Holy Communion. There are about 200 children in the Sunday school.

There is now no indebtedness upon the property of the parish, which consists of a church and chapel, and a large lot upon one of the main streets. The recent improvements upon the interior of the church have been paid for.

The Bishop visited this parish Sunday, May 16th, and confirmed a class of 29. Four of the choir boys were confirmed. This was the largest class ever confirmed in this church.

NEW MEXICO AND ARIZONA.

Bishop Dunlop a few days since returned from a tour through the southern part of his missionary jurisdiction, having been absent a month, visiting a dozen widely separated places, and travelling not less than 1,500 miles by railway, and some 300 by stage and private conveyance. After two days profitably spent at Demming, N. Mexico, he went to Tucson, Arizona, where he remained over Sunday, refreshing the sheep without a shepherd. There is a grand work to be done for the Church in Tucson, if only the right man can be found to do it. May the Lord of the harvest send him!

The visit to Phenix was full of encouraging interest. This is a growing town situated in Salt River Valley, a fine agricultural region. The few Church people here are zealous, and the religious outlook is cheering. For \$700 the Bishop bought two lots, on which he hopes to build a church.

At Tombstone he spent Easter Sunday, and confirmed five persons. The attendance was large, and the interest intense, the offerings amounting to \$200, the Bishop himself contributing \$50. This goes towards the purchase of a rectory, which is very much needed. An excellent adobe house, which cost \$2,000, about to be sold under a mortgage, can be secured for \$800. The Church here is strong, and everything promises well. The Rev. Thos. W. Haskins, recently come to the jurisdiction, an earnest and energetic laborer, is putting forth all his strength; and the 800 calla lilies which greeted the Bishop in the chancel, were a blooming prophecy of the Church's future in Tombstone.

Bisbee, the next point visited, is merely a mining camp of some 400 people, with two English Churchmen at their head. Living is very expensive, and missionary work is encompassed with many inconveniences and difficulties; but the hearts of all men are in the hand of the Lord, and His are the silver and the gold, as well as the cattle upon a thousand hills.

Nogales is on the Mexican frontier, the one long street of the town forming the boundary line. At the time of the Bishop's visit there was no little excitement among the people. Two or three miles out, the Apaches had been at their bloody work again. Eight men had been killed, and three of them were

brought into Nogales for burial. One of these might have been the Bishop, but God guards His own.

At Camp Grant the Bishop celebrated a marriage, and at Huachula the Sunday following had a delightful service, baptizing two children. Sunday afternoon, May 9th, he laid the corner-stone of St. Paul's church in Las Vegas, which is to be a noble Gothic pile of brown stone, as fine a piece of workmanship as can be found anywhere in the territory, and by far the handsomest religious edifice in this thriving and ambitious town. An unusually large gathering of people, the better part of the community, were present at the interesting service, and Dr. Cross addressed them.

MINNESOTA.

DUNDAS.—On May 16th, the Rev. Henry K. Boyer preached his farewell sermon in the church of the Holy Cross, which was given, together with the parsonage, by J. S. Archibald, Esq., and is a model village parish church. During Mr. Boyer's ministry the church has been very well attended indeed, many people worshipping in it, who have never previously attended the Church services. The Methodists and the other religious bodies gave up their Sunday evening services, so that their people might go to church to hear the Rev. Mr. Boyer's last sermon.

On the 18th Bishop Whipple made his annual visitation to the parish, preached a very tender and most effective sermon from the words, "This Man receiveth sinners." The Rev. Mr. Boyer presented five young women for Confirmation.

MINNEAPOLIS.—Bishop Whipple visited St. Paul's parish the third Sunday after Easter and confirmed a class of 22 presented by the Rev. Mr. Millsbaugh after a rectorship of a little more than two months. The Bishop preached with his wonted vigor and it was the third time that day. There is a feeling growing that he and he alone is wanted for the diocese of Minnesota until the Lord takes him home. The Bishop asked that the offering might be for the Sauk Rapids church which was utterly destroyed by the cyclone. It amounted to \$45.

NORTHFIELD.—The Bishop visited All Saints' church, on the evening of Monday, May 17, and administered the Apostolic rite of Confirmation to a class of twelve persons, presented by the rector, the Rev. A. B. Hill. Mr. Hill has administered Holy Baptism to eleven persons during and since the Lenten season.

COLORADO.

COLORADO SPRINGS.—The Easter offering at Grace church was \$743, \$440 of which was due to the ladies of the parish who agreed to "put by in store" weekly, during Lent, as much as they could, to be presented by their treasurer as their Easter offering. There was a debt of \$1,250 on the rectory, and the vestry were so encouraged by the liberality shown at Easter that they at once made a successful effort to extinguish the entire debt. There was a debt of \$3,000 nearly three years ago. The vestry has voted the rector, the Rev. A. R. Kieffer, a three months' vacation, and one of them generously sends him on a European tour.

The Rev. A. W. Arundel, who was for nearly three years the popular pastor of the Methodists here, and was ordained deacon last November, acted as assistant here till April, and had charge of St. Andrew's mission, Manitou. His

work at the latter place, was so successful that from the above date he has devoted his entire time to it, and will continue to do so. A comfortable rectory is now being erected for him on a valuable lot presented to the Church by one of his friends. He will be ordained priest at the annual convocation in Denver, in June.

A few friends presented a handsome re-table to Grace church at Easter, also a cassock to the rector, and a generous sum of money to him and his wife; also \$50 to diocesan missions, and the Sunday school, \$10 to Domestic Missions, one-fifth of this being from a class of Churchmen taught by the rector.

MARYLAND.

The Diocesan Mission Fund has so far realized a little less than \$7,000 of the \$10,000 appropriated by the resolutions of the last convention, though, beyond doubt, the deficit will be met before June 1st.

The Bishop's Penny Fund for the month last reported amounted to the sum of \$156; previously reported, \$882; total, May 1st, \$1,038. April has been a gain on March in receipts to this fund.

WASHINGTON, D. C.—A small brass tablet has been set in the chancel of St. Paul's church to mark the handsome new corona as a memorial gift. A large and elegant one has been set in the south wall, to the memory of the late rector, the Rev. A. Jackson. In his arms, the good shepherd is bearing a lamb; Bible phrases flank the main figure, and below runs an appropriate inscription.

The house in which the Girls' Club has been meeting is now too small for the Club, and has to be discontinued. Larger rooms are needed for the Sewing Society also. The late children's bazaar netted some \$30, while the Easter offerings were nearly \$2,000. Boxes valued at \$386, in all, have been sent to needy and appreciative recipients. Last month the offerings at services reached the sum of \$325. Several new windows have lately been added at a total cost of several hundred dollars.

The annual services of St. Mark's Girls' Friendly League was held in the church of the Redeemer, the Rev. J. H. Elliott, S.T.D., rector. There was an early celebration of the Holy Communion for the members of the League who were communicants. The afternoon service was held at 4:30, and was truly a service of praise and thanksgiving. The Bishop of Maryland, with eleven of the city clergy, was in the chancel. The service was a shortened form of choral Evening Prayer, and was sung by the corps of three of the surpliced choirs of the city. The church was decorated. The banner of the League headed the procession. The Rev. Dr. Elliott, president of the society, submitted a report. There are 19 branches and \$1,800 has been expended by the association during the past year. Bishop Paret delivered an address. He has just confirmed a class of 17 in Immanuel church, near Washington.

BALTIMORE.—Once more has Mt. Calvary been handsomely remembered among the gifts of a most liberal person—stalls and a rail, at a cost of more than \$800, have been added to the comfort and convenience of the chancel.

FLORIDA.

MELROSE.—The services of the Church were first said at Trinity mission by the Rev. Joshua Knowles, of Greensboro, Ga., a little over two years ago. After a short ministration at this place he was succeeded by the Rev.

Francis J. Clayton, now of Rutherford, N. J., under whose energy and zeal the church made good progress. He was followed by the Rev. J. B. C. Beaubien of Eustis, Fla., under whose short ministration of four or six weeks, a mission was organized about a year ago. After he left, services were kept up by Mr. James Cameron, a lay reader residing at Crystal Lake, until last fall when the present missionary, the Rev. W. J. O'Brien, was appointed to the charge by the diocesan Board of Missions.

Through the untiring efforts of personal friends of the mission in the north, sufficient funds were collected and added to a little fund on hand, to erect a church. The new church, though not complete, was opened for divine service on the first Sunday after Easter, a large number of persons being present. The building is small, Gothic, frame, capable of seating between 75 and 100 persons. It is situated in the centre of the town, and near the town park.

The mission is in a satisfactory condition: Though not now growing in numbers, it is creating considerable interest. The congregations are always encouraging. Altar cloths, linen, etc., are needed, but none of the people are possessed of more than very moderate means and they have been strained to the utmost, to do what has been and is being done.

TENNESSEE.

NASHVILLE.—The Trinity Guild of young men of Holy Trinity parish, held a public meeting on Tuesday night, May 18th, when, by invitation, the Rev. Prof. Gailor, S. T. B., of the University of the South, delivered an address to young men. His subject, "Driftwood," dealt with the questions of purpose, progress, and faith. The address was thoughtful and vigorous, abounding in anecdote and illustration, and will certainly leave its impress upon the minds of those who heard it. Just before the service, the rector was made the recipient of a very handsome silk cassock and cord, from a number of parishioners. At an early celebration of the Holy Communion, on the following Friday morning, a new solid silver chalice, made by Geissler, which was an Easter thank offering, was blessed and used for the first time. At the same time, after the Celebration, an iron cross, the badge of the Guild of the Iron Cross, was bestowed upon a priest, and a layman admitted as probationary member of the Guild. The rector of this parish is the chaplain of the Nashville branch of the Guild of the Iron Cross, which will doubtless do a good work. The report that this parish made to the convention this year is the best for many years, the item of Baptisms numbering 6 adults and 31 children.

ALABAMA.

HUNTSVILLE.—A bright Easter Day dawned upon this little city among the mountains, and was very appropriately observed in the church of the Nativity. The floral decorations were of remarkable beauty and variety, and were arranged with rare taste and skill. The music at the morning service was joyous and beautiful. The offerings on Easter morning amounted to \$54, to be used for diocesan missions. The offerings of the children of the Sunday school, which were presented in the evening at their Easter festival, amounted to a sum of \$400. The Easter festival was both beautiful and impressive. A beautiful chapel for the Sunday school has recently been completed, at a cost of more than \$8,000, and present-

ed to the Church by a communicant of the parish. Bishop Wilmer visited the parish on the first Sunday after Easter and confirmed a class of twenty-eight.

Mr. George Gordon, the leader of the quartette choir, has also, formed a surpliced choir of men and boys, which he has trained with wonderful success. This choir sang at both services on the Sunday of the Bishop's visitation, and five of the choir boys were members of the Confirmation class. The rector of the church of the Nativity, the Rev. Dr. J. M. Banister, last November celebrated the twenty-fifth anniversary of his pastorate, and during this long period the church has seldom enjoyed greater prosperity than that which has blessed it during the present ecclesiastical year.

MISSISSIPPI.

WATER VALLEY.—The Rev. Geo. L. Neide, Jr., took charge of this parish last fall, and the church is now filled every Sunday and great interest is manifested. The Sunday school is bright and flourishing, and growing steadily. The ladies have formed a St. Agnes Guild and are doing a good work in fitting up the church and making it look inviting.

The daily Lenten services were remarkably well attended by outsiders as well as by the Church people. Easter Day opened bright and clear and found the church decorated with a floral display unequalled in the past. Elegant altar and lectern cloths of white velvet, hand-painted, were gifts from two ladies, members of the Church. The congregation was very large, and the chancel steps were filled with the Sunday school children. The music was dignified and grand. After the sermon the entire congregation arose and sang the Doxology with a spirit that showed their appreciation of the day and its service.

VIRGINIA.

On children's Sunday 1,100 children assembled in St. Paul's church, Richmond. The Rev. Mr. Clopton delivered a telling address to them and all present. The offerings were for the benefit of a chapel fund.

On the evening of May 5th, Bishop Whittle confirmed 17 in Grace church, Richmond; May 7th, he confirmed 13 in Christ church, Alexandria; May 9th, nine in old St. Paul's; at night, eleven in Grace. At the Alexandria Seminary he confirmed a class of some 20 or more. The seminary is in high spirits, and fine condition, the outlook being encouraging, and the present full of promise and work.

STAUNTON.—Bishop Randolph at his late visitation of the Institute for young ladies in this place, confirmed 14 of the pupils. Some 60 or 70 girls are in attendance at this school.

FREDERICKSBURG.—The Assistant-Bishop confirmed in St. George's, eight; and in Trinity, ten; and one at the chapel of the former parish.

EASTON.

The Southern Convocation of this diocese held its spring session in St. Andrew's church, Princess Anne, Md., on Tuesday, May 11. After Evening Prayer was said the dean announced the subject for the evening's discussion, viz., "The Forty Days" which was treated as follows: "Christ and St. Thomas," St. John xx: 26-29, by the Rev. Oliver H. Murphy; "Christ and St. John," St. John xxi: 15, 23, by the Rev. F. W. Hilliard; "Christ with the eleven on the mountain," St. Matt. xxviii: 16-20, by the Rev. A. Batte. On Wednesday morning at 10:30

A. M., Morning Prayer and Litany was said, and the Holy Communion was celebrated. The first convocation sermon was delivered by the Rev. G. W. Bowne from Psalm xciv: 6. In the evening a missionary service was held at 7:45 P. M., at which extempore addresses were made by the various clergy. On Thursday morning, the dean delivered the second convocation sermon from St. John x: 11. The last service was held on Thursday evening, 7:45 P. M. The topic for discussion was "The Risen Life." The Rev. Mr. Murphy spoke of the Risen Life "as begun in Baptism." Mr. Bowne, as receiving new power in Confirmation; the dean closed the subject, in speaking of the Life as "nourished in Holy Communion, and made one in Christ for all His people."

The meetings of the convocation were well attended. The music was effectively rendered and was of a high order. The parish (Somerset) rejoices in the acceptance of the Rev. Henry B. Martin, of Holy Trinity church, Wilmington, Del., of its rectorship. He will soon enter upon his duties. It is pleasant to record that the ladies of the parish have beautified the altar of St. Andrew's with useful gifts (altar cross, desk, Vesper lights) which have been given as memorials to the late Bishop Lay.

COVENTRY PARISH.—The Bishop of Maryland visited this parish on Thursday, April 8th; in the morning preached with deep fervor to a large congregation at St. Mark's church; Kingston, and also in the evening at St. Stephen's, Upper Fairmount, and confirmed four candidates. There were present and assisting in the services, the Rev. F. W. Hilliard of Pocomoke City, and the Rev. O. H. Murphy, rector.

CENTRAL PENNSYLVANIA.

COUDERSPORT.—On Sunday evening, the 16th, in Christ church, the Assistant-Bishop administered the Apostolic Rite of Confirmation to three candidates. The offering amounting to \$15.50 was donated by the Bishop to the fund which is being raised by the Sunday-school for the purchase of a bell for the church. The sermon was delivered by Bishop Rulison.

BROOKLAND.—The Assistant-Bishop visited All Saints' parish, on the morning of the same Sunday, when he preached a very excellent sermon to a large congregation; afterwards administering Confirmation to five candidates. The excavation for the new church of All Saints' is already made. It is to be a chaste and massive building of stone and the beautiful hard woods of this section.

Reports of Diocesan Conventions will be found on pages 156, 157 and 158.

AROUND THE BEND.

BY E. D. W. H.

The day is past, the evening come;
I feel that I am nearing home,
And just around the bend I'll see
The home my Father has for me.

The perfumed air, the waving trees,
Whose leaves are fluttering in the breeze,
The beautiful light that crowns the hills,
The grassy shade and sparkling rills.

And down the banks in converse sweet,
Belov'd forms with hastening feet,
To welcome one who lingered long
E'er joining that celestial throng.

Here, earthly love and ties are mine,
I bend my soul to will divine,
And so I wait in hope and trust
The call, consigning "dust to dust,"

In evening shadows, for the light
That will soon dawn upon my sight.
Oh! glorious hope, Oh! sacred faith,
That fills my soul in life or death.

Easter-tide, A. D. 1886.

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.]

THE STUDENT'S MODERN EUROPE. A History of Modern Europe from the Capture of Constantinople by the Turks to the Treaty of Berlin, 1878. By Richard Lodge. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 772. Price, \$1.50.

The Harper's Student's series are deservedly popular, and indeed almost indispensable to students who have not a library at hand. Even in a well supplied library these volumes are found most convenient. The present issue gives a concise narrative of European history during the last four centuries. It is a work of considerable magnitude and seems to be well done. A full and accurate index, chronological table, etc., furnish means of ready reference.

OUTLINES OF PSYCHOLOGY. Dictated Portions of the Lectures of Hermann Lotze. Translated and Edited by George T. Ladd. Boston: Ginn & Co. 1886. Pp. 157.

We are more and more impressed, as each volume of this series comes to hand, with the profound insight and practical good sense of this writer. Indeed, he is really the only one of the German metaphysicians of whom, to our mind, both these qualities can be predicated. The editor, in his admirable preface, says: "He may fitly be called a born psychologist;" and gives it as his opinion that in all literature there is no other compend of psychological truth so brief and comprehensive as this little treatise by Hermann Lotze.

FIFTY YEARS IN THE CHURCH OF ROME. By Father Chiniquy. Chicago: Craig & Barlow. 1885. Pp. 832.

The unblushing egotism, effrontery, and impudence of this book are amazing! Like many such professed *exposes* of Romanism, this one is full of sensational narratives and foul stories of immorality and iniquity. After a life of fifty years amid such associations, Mr. Chiniquy's mind does not appear to have escaped the horrible defilement they engendered, or he would not have written such a book. We commend it to the society for the Suppression of Vice as a volume fit for them to investigate and prohibit. As the author has not told the truth about the Anglican Church, we question whether he has been honest about the Church of Rome.

EXPOSITIONS. By the Rev. Samuel Cox, D. D., author of "Salvator Mundi" etc. Second series. New York: Thomas Whittaker. (1886). Octavo. Pp. 455. Price \$2.25.

By this volume Dr. Cox fulfills his "sort of half promise" that if the one recently issued should achieve any fair measure of success, we might expect more of a similar kind. The second volume of expository discourses is dedicated to the memory of Frederick Denison Maurice, scholar, seer, saint, whose name will yet be honored more and more." Dr. Cox is a learned and lucid follower of the greatest of the English Broad School, and the disciple is an honor to his chosen master.

There are thirty-three sermons in the present book, and a careful reading of every one will fill the mind with a rich contentment.

PRINCE BISMARCK. An historical biography. By Charles Lowe, M. A., with two portraits. Vol. I. From Waterloo to Versailles. Vol. II. The German Empire. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$5.00.

It is too soon by a half century for the final estimate of the great Chancellor and the full understanding of the times in which he lived. Nothing so good as Lowe's Bismarck has before appeared, and it is not probable that anything better in this line will appear during this generation. The biography of Bismarck is a great theme, involving for a long period the history, not of Germany alone, but of continental Europe. This is the first attempt by an

English writer to present this subject thoroughly from an impartial and outside point of view; and though the author does not conceal his admiration for the majestic figure he is sketching, he uses good discrimination and keen perception in his analysis. He seems to be thoroughly versed in German politics, and to be trained in all the intricacies of European diplomacy. He makes the reader feel that he understands the working of the great mind which has changed the politics of a continent, and has made out of petty principalities one of the strongest nations in the world.

KANT'S ETHICS. A Critical Exposition. By Noah Porter, President of Yale College. Chicago: S. C. Griggs Co. Pp. 249. Price \$1.25.

All scholarly men, especially clergymen, are expected now-a-days to know something of German philosophy. To get a very limited knowledge of it from original sources, is a work of much time, and one that not every good student is competent to perform if he has ever so much time. Hegel's philosophy, for example, is past finding out by the mind that is untrained in the "critical" method. Kant is almost as deep a mystery as Hegel whose precursor he was. In this series of philosophical classics, several times before noted in these columns, the reader has the advantage of the study and criticism of the best scholars of the day and is led by competent guides in the difficult paths of speculative thought. President Porter has done for us on the subject of Kant's Ethics, what Prof. Morris did in relation to his Critique of Pure Reason. There is equal clearness and fairness of statement, and the disciples of the great master cannot complain of misrepresentation, however displeased they may be at the destructive criticism by which the venerable writer shows that this system of "Ethics" has no ethical basis whatever!

KING EDWARD THE SIXTH, SUPREME HEAD. An Historical Sketch. With an Introduction and Notes, by Frederick George Lee, D. D. London: Burns and Oates; New York: Catholic Pub. Society Co. 1886.

Dr. Lee is well known to the reading public, perhaps we had better say, he is notorious, on account of his former volumes of historical sketches upon the period of the English Reformation, which have been written with the definite purpose of condemning all English Churchmen out of hand, and of exalting the Order of Corporate Reunion. In this traitorous and distinctly Romanizing society Dr. Lee is said to claim episcopal orders. His aim in the present "historical" sketch is to discredit Anglican Orders, by making the most of the undeniable confusion and carelessness which resulted from lax views of Churchmanship during the Reformation period. He is one of those whom Canon Dixon describes as "covering every portrait with black," and the latter remarks that this process is useless, as "in total blackness nothing can be seen." Dr. Lee is a more bitter slanderer of the Church of England than either Romanists or Dissenters, and he shows his true animus by continually urging our refusal to allow the Papal usurpations as the one cause of all our (alleged) evils and defects, and, on the contrary, by prescribing unqualified submission to the Roman pretensions as the panacea for all our troubles. It makes no difference to him that the validity of Anglican Orders has been proved over and over again, to the satisfaction of all reasonable men, of many Roman divines, and of all such Orientals as have taken the trouble to investigate the subject; Dr. Lee is fain to deliver himself after this sort: "In fact,

the Catholic Church in England, by revolutionary legislation, had been rudely overturned and abolished. The new institution, useful as in many particulars it was found to be, was exclusively for home use, and was, therefore, by haphazard rather than upon any definite principle, home-made." If the author of such a tirade as this volume becomes, still retains his incumbency of All Saints', Lambeth, or even his communion with the Church of England, he can only be likened to the bird that fouls its own nest. The volume before us is not history, but most intensely prejudiced special pleading, and the best proof we can offer to sustain this statement is to refer the honest reader to Canon Dixon's work on the period of Henry VIII. and Edward VI. The latter writer deals with the same facts, and what is more, has a far juster and more complete knowledge of them, and yet, while he is constrained to bring grievous indictments against most of the men of those times, his argument for the continuity of the Church, and the validity of Anglican Orders and Sacraments, is all the weightier and more convincing just because he does not flinch from the truth, however ugly it may be. Dr. Lee's plan, however, is to make the most of telling facts against the Church, to raise a cloud of suspicions and doubts, and then gravely parade the Order of Corporate Reunion, or, more frequently, absolute and unquestioning submission to "the Supreme Vicar of Christ on Earth" in order to clear the atmosphere and set English Churchmen at rest in regard to their position. But Dr. Lee is not a judicious manager. All the wires of his little machine are in full view, and he overdoes the matter besides. There are a few English Churchmen yet left upon the earth who know the position of their Church as thoroughly as some of her illustrious sons who are in Paradise.

Besides all this, Dr. Lee is unfair in his references, e. g., he quotes the present Bishop of Durham as denying the divine origin of episcopacy, when he ought to have told his readers that Bishop Lightfoot has amply atoned for the erroneous opinions he advanced in his "Essay on the Christian Ministry," by his defence of Episcopacy in his latest great work on the Ignatian Epistles. He assumes that Bishop Gardiner, of Winchester, would have gone the full length with him in accepting the Papal Supremacy, when in truth that great Bishop and sturdy Englishman took a chief hand in abolishing the Papal jurisdiction in England. And there are many more like things in Dr. Lee's book. It should have been labeled "A Brief for Rome."

LADIES who have any taste for the decoration and beautifying of their homes, will certainly find a sufficient number of directions for fancy work in the way of home-made articles in *The Decorator and Furnisher* for May, to satisfy their wants and to keep them busy. [*The Decorator and Furnisher* Co., 30 E. 14th Street, New York. Price 25 cents a copy.]

HELEN HAYS who has written many stories for *Harper's Young People*, and who has published six or seven books for children, makes her debut this month as a novelist, in a story entitled "Aspirations." It will be issued on the 29th by Thomas Whittaker.

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The Living Church.

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

THREE things ought at the present time to take strong hold upon the Church's interest and effort, namely: a more thorough *spiritual* preparation of those to be confirmed; a larger attention to the promoting of Christian education in our Church schools; and a better provision for the support of the clergy in missions and small parishes.

WE learn from *The Church* that the Enrollment Fund movement in Pennsylvania, where it has been pushed with vigor and success, has not lessened the contributions to General Missions. How the work of raising the one-million, in other dioceses, is advancing, we do not hear. Some lively work ought to be done this month. How can we help it forward?

AN important legal decision, which has not attracted the attention which it deserves, was rendered by the circuit court in Peoria, in June, 1884: *Bishop Burgess vs. Burkitt*, in a suit for ejectment. The court ruled that the State of Illinois having been for a time a portion of the State of Virginia, has inherited, through Virginia, from England, the common law, under which the bishop of the Church, which takes the place of the English Church, is a corporation sole. This privilege does not belong to the Roman bishop, only to the Anglican bishop. So is Illinois indebted to Virginia for law if not for ritual.

THE election of Bishop Tuttle to the episcopate of Missouri seems, to those who know the diocese and the man, both wise and timely, and we hope it will not be frustrated by declination. We happen to know that the present Bishop of Utah and Idaho has heretofore peremptorily refused to consider the question of removal if elected to an organized diocese. He has rightly considered that, while his physical energies were equal to the work, he should do picket duty and guard the frontier to which he was sent. He has done this long and well. For nearly nineteen years he has served the

Church in one of the hardest fields, with all the energy of his splendid physical endowments and consecrated enthusiasm of spirit. This exhausting frontier work he could not possibly continue with success to advanced age, while his ripe experience fits him for a wise and efficient administration of a diocesan episcopate. Missouri has done well to call to her aid one so tried and proven in the western field, and one so well fitted to unite clergy and laity in loyal devotion to the work of the Church and to the interests of the diocese. The Church has done well to provide that her faithful missionary bishops may find change of work and opportunity for increased and prolonged usefulness, by translation to dioceses where the wisdom of years is more needed than certain qualities of physical endurance demanded by the work in the far West. Young men can be found to fill their places on the frontier, and the interests of the missionary work will suffer only a temporary disadvantage.

THE principle of the Christian life is growth. "First the blade, then the ear, after that the full corn in the ear." We do not attain at once, by a bound, the perfectness of Christian living and experience. Our conversion to God is the process and work of the life. We begin as babes in Christ, and go on from strength to strength, gradually forming and perfecting in ourselves the manhood which is the image of God. Growth in grace is necessary to the perfection of Christian character. Religion is a life which must be lived, not a garment which may be assumed or put off as we will, or as occasion serves.

Like the natural life, the supernatural life has a beginning, and its stages of growth up to perfect manhood. Its beginning is at Baptism. That is the initiatory step in the Christian life. We are made thereby the children of grace and partakers of the spiritual life which flows from the second Adam. All strength to resist temptation, all power against sin, comes from the Man Christ Jesus. That we may possess and learn to use that power and strength, we are incorporated into Christ at Baptism. From that point the life goes on in the process of growth and development. If these simple spiritual principles obtained more generally among Christian people, it would not require a struggle or a violent wrench for a child or man to address himself to the performance of Christian duties. We should be spared the painful travesties upon religion known as "revivals." Religion would be, as it were, ingrained in a man's nature, and we should be able to trace his pious training and Christian life, as we

may follow the threads of embroidery in an intricate design. He would be taught from early childhood to look forward to Confirmation and Holy Communion, earnestly, prayerfully, but as things of course which are to enter into his life to develop and strengthen it, just as he looks forward to school and college, as factors in his mental training. In a sect-ridden community where religion is treated as something foreign to human nature, and where the spiritual life is either cold in death, or at the fever heat of frantic excitement, the system and life of the Church are often misunderstood and misrepresented. Faithful teaching and devout living, by priest, parents and sponsors, will train up a child in the way he should go, and when he is old he will neither depart from it, nor need fiery stimulants to keep him up in it.

CONSCIOUSNESS OF MISSION.

If there is any one thing that restrains us ecclesiastically, it is the lack of an enthusiastic consciousness of purpose or mission. This is due, in part, to the fact that the Church is not so strong in any given section, that it can easily collect its enthusiasm, and make it felt for practical purposes. The Church Congress, for instance, does not make the impression here that the same body makes in England. This is not because our meetings are inferior to the English meetings, but because it is not easy to reach our people with accounts of its doings. The country is too large, the interests of the people are too much divided, to concentrate attention upon any single thing that the Church happens, for the moment, to be doing. And this is true, to some extent, of whatever may be going on in our common ecclesiastical life. We lose the consciousness of the whole in our concentration of attention upon what interests us locally. The questions that should agitate the Church at large occupy, since party issues died away, only a small portion of public attention. They are no less important now that they are directed to the general welfare of the whole body, but it is more difficult than ever to hold the thought of our best men to the things that most need to be done.

The difficulty is felt by other religious bodies as well as by ourselves, and is as serious for them to overcome as it is for us. We cannot make the progress that we ought to until a deeper consciousness of our relation to the life of the whole people of the country is more widely and generally prevalent. The question is how to reach this consciousness, and the solution is to be found in part, in the closer drawing together of those sections that have most interest in common. This is

to be reached ecclesiastically by something like the provincial system. This provides for what is of local importance, and at the same time it is a method by which the things that are of general interest are discussed by those who are capable of dealing with them properly. There may be other agencies for reaching this end, but these are comparatively weak unless they are reinforced by a proper ecclesiastical policy. No one questions the rapid advance of the Church in many ways, but the point is whether this advance is all that it might be if we had better facilities for reaching the common life of our people in matters in which we all have a deep interest. The common consciousness of the Church, awakened and stirred to the foundations, is the secret of a lively spiritual condition, and, since party questions have died down, though the momentum of the body is increased, it is to be feared that it is neither so great nor so wide-spread as could be desired. This is a matter that is estimated with great difficulty, but there is much here and there to create the impression that the Church as a whole, is not as conscious as could be desired of its mission to the American people.

THE ASCENSION.

Christ's glorious ascension was the completion of all that had gone before. It was as the flower to the plant in its beautiful unfolding and perfection. Anything short of his ascension would have made his career a disappointment, not to say a distressing failure. The ascension made that career a sublime and perfect victory.

When at last the crucified Christ was laid in the tomb, it was for the time the end of faith in his disciples. It was so far the entombment of their faith that had He never risen, His teaching and example would have continued buried with him. As dying was defeat, only rising again could give assurance of victory. The disciples, as we see, had so far given up everything, that even when He was risen, they could scarcely believe it, and He had to upbraid them for their unbelief. So far from being a case of credulity, it was a case of undoubted skepticism, which could only be overcome by as undoubted facts and by manifold witnesses.

Since there is no longer doubt about His mighty resurrection, what is to be the next thing? Is He at length to disappear in some mysterious way, nobody telling when or how, and knowing nothing about the circumstances? But this again would be a sort of defeat as touching his supernatural career. Who could tell whether He had gone heavenwards or had been spirited away by his enemies and at length been made

once for all a victim of their craft and cruelty? Is He again, to continue on the earth as He had continued forty days with his disciples, and so live here a sort of perpetual and immortal life? But who could tell, in that case, what might be the end of His career, even though He survived to the end of the world? More was wanted to inspire faith and lift up desponding hearts, than to live a continuous life on earth, even though that life was rich and abundant in all holy living.

What then remained but the ascension, as the fact is recorded in Holy Scripture? What remained in that supernaturally natural career in which the power of an endless life had been manifested in Christ's rising from the grave; and is now to be gloriously manifested again by his visible ascension into heaven? What remained but to demonstrate that He that descended is the same also that ascended up far above all heavens, that He might fill all things? What remained but to assure and confirm the unsteady faith of the disciples that He who could not be holden by the bands of death, was no more subjected to the restraints of earth and time, but was naturally and supernaturally above them in his dwelling place in the heavens?

All this seems to have been involved in Christ's ascension to make Him beyond a doubt the King of Glory. As He said of Himself, it was expedient that He go away. It was expedient for Himself, for His disciples, for His Church, for the setting forward and the triumph of His kingdom. It was expedient, too, that He go as borne witness to by those who saw Him ascend, and so as to leave no doubt about it. In this way He assured them that "no man hath ascended up to heaven, but He that came down from heaven." It was a complete and final triumph, a glorious consummation which left nothing to be added.

How necessary was it for the only begotten Son, our Lord Jesus Christ, to ascend into the heavens that we may also in heart and mind thither ascend and with Him continually dwell! What a source of inspiration and up-lifting! What a joyous and powerful counter attraction to the depressing influences of this earthly life! How truly it makes heaven to be some glorious *heaved-up* place wherein Christ is the centre and the joy of all aspiring, saintly souls! How certainly is this glorified Lord ever enthroned in heaven, the constant source of the most up-reaching thoughts, the most enkindling fervors, the most unearthly hopes, the most spiritual and pure devotions, the most glad and triumphant songs.

"After He was parted from them," says St. Luke, "and carried up into heaven, they worshipped Him and returned to Jerusalem with great

joy." With great joy! No doubt and depression now, no disturbing sense of failure, but the most abundant assurance that the victory was complete. And from that hour how truly has the ascension of Christ been a cause of joy and thanksgiving, while, in a sense, his disciples have been continually in the temple, blessing and praising God.

BRIEF MENTION.

"I am no good to anybody. Forgive me." So wrote the new Earl of Shaftesbury, before he took his own life. It was not true, but it should impress a truth upon people who have no purpose in life. "Is life worth living?" could never be seriously asked by one who was living to do good. It might be asked however by one who valued it only for what he could get out of it for himself.—It is very amusing to read in *The Rock* labored protests of correspondents against preaching in the surplice. England must be a very healthy country, if there are Churchmen still living there who hold to the black gown superstition! One writer imploringly asks: "Why should Evangelicals cover up with so thin a disguise as a surplice in the pulpit the impassable gulf between their own teaching and that of a Puseyite or a Romanizer?" The gulf cannot be very large if it can be covered with a surplice!—The Bishop of Peterborough, defending the Wantage Sisterhood against a charge of Romanism, said that while he had no love of excessive ritual he was not going to please anybody by setting up his own ritual as a rule for everybody. He was bound of all persons to be most tolerant of everything that could be tolerated in the Church. But loyalty to the Church was one thing, loyalty to one section or party was another; and so long as good women were doing noble work he would not do anything so contemptible, small, and unmanly as boycott and quarrel with them because of candle-ends.

—The four-hundredth anniversary of the discovery of America is not far in the future—only about six years, and it is well that preparations are begun for celebrating it with becoming enthusiasm. The first step which is needed for making the occasion worth celebrating, is the putting down of anarchists and restoring the industries of the country to healthful action. If things go on as they have been going for the past season there will be little cause for thankfulness that America was discovered.—*The Compass* (Davenport) quotes from the Trinity Parish Record the case of Elizabeth Davidson, baptized in Philadelphia in 1773, and confirmed by Bishop Lee in 1862, at the age of eighty-nine.

—Parents, scrutinize the books and papers that your children read! "A nearly broken-hearted mother" writes to a contemporary that she has found her son reading a translation of one of the worst of the infamous French novels. After reading such books, she says, sons cannot respect their mothers and sisters. They debase the ideal of womanhood. These books are passed around and read by the boys of some of the most respected Christian families.—Both houses of Congress have passed a bill providing for the study, in all Government schools, of the effects of alcohol and other narcotics, upon the human system. If report is to be trusted, some of the members might aid the temperance cause by posing in the schools as "terrible examples." Such object-lessons would more deeply impress the youthful mind than any words of text-books.

THE DAY OF PENTECOST.

BY BISHOP McLAREN.

On the day of Pentecost our Lord was present with His Church as He had not before been, that is, unrestricted by the limitations to which He submitted when exercising His mediatorial ministry upon the earth in visible form. No longer subject to the conditions of time and space, He came into new relations with His Church by the descent of the Spirit. The promise of the Paraclete was fulfilled. To the whole Church, then no more than a grain of mustard-seed but holding in itself the potential life that was to develop into the many-limbed tree of Catholicity, the Holy Ghost was communicated as the Giver of Life, the Witness of Truth, the Author of Holiness, and the Source of Illumination. *The results* were immediately apparent.

At once the Church gave forth appropriate tokens of the new indwelling, for "being filled with the Holy Ghost, they began to speak with other tongues as the Spirit gave them utterance." The scattering Babel curse of many tongues met its antithesis in a blessing which broke down the partitions that divided humanity, and included all people in the bond of a Catholic unity.

At once the coward Apostle became rock-like, and stood up with the eleven to repel the charge of inebriation, while in holy boldness he proclaimed what the illuminating glory of the new light had now revealed to him, that the Pentecostal manifestations were due to the power of Him who had died and risen again. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

At once the sacramental agency by which the Church was to make conquests from a penitent world, and by which the influence of the Spirit was to be propagated, was announced: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

At once there was a more vivid apprehension of the spiritual grandeur of the Incarnation and all its associations. The facts of our Lord's earthly history became transfigured with supernatural

beauty, and to such an extent was their appreciation thereof intensified by the conscious influence of the Spirit, that when the Apostles announced themselves "witnesses of these things" they added, "and so is also the Holy Ghost whom God hath given to them that obey Him." It was to them a distinct proof of the presence of the Spirit of God that one should confess that Jesus Christ is come in the flesh.

At once appeared that didactic function which, not less than the sacramental, inhered in the Apostolic office, according to the commission—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world;" and these unlearned men caused the rabbinical doctors, skilled in the deepest lore of the schools, to marvel at their messages.

At once a concrete Faith emerged, and "the Apostles' doctrine" was closely associated with their "fellowship" as among the first fruits of the Holy Spirit's influence.

At once the unifying purpose and power of the Head revealed itself in the Body, and, being filled with the Holy Ghost, "the multitude of them that believed were of one heart and of one soul." Thus Pentecost is seen to have been a new era, a fresh start for man, another Genesis; the second Adam at its head; the life-giving Spirit brooding over it; with this larger blessing resting upon it, that He Who visited the ancient covenant people, in veiled form and with measured power, was now able to abide in the Church in the fullness of a personal ministration forever.

PRAYER BOOK REVISION.

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

NO. II.

The first thing to be sought in any clear discussion of this subject, is a due understanding of the nature and contents of the Prayer Book, which it is proposed to revise. The purpose of this article, and of the one following, is to explain the Prayer Book as it stands, with regard to its character, contents, and theological place.

Last week we tried to distinguish between the *permanent* and the *changeable* portions of the Church's services. In the former we saw an expression of the organic, social and covenant relations existing between man and God in the Catholic Church, universal. The latter we saw to include every device of temporary and local kind, intended to meet special circumstances, arising either from secular devotional needs of the people, or from a sudden and large addition of new and untrained recruits to the Church's ranks.

Now "the Book of Common Prayer," as we have it, is primarily a book of worship in the permanent, organic and Godward sense of the term; and the purpose of all its transitory, adaptive and manward elements is subordinate; being to enable the individual to join profitably in the social action, which is uppermost. The Book in question does not contain all forms of religious exercise possible or profitable; nor is it a book of instructions, to be used for missionary purposes. But it is *primarily*, and to all practical intents, *exclusively* concerned with the ordinary minimum of essential routine; expressing, as shown above, the permanent and unchangeable relations existing between

the Catholic Church and the Almighty Father.

It is true that elements of local and national character are there to be found, and it is also certain that the idea of instruction has gained an entrance; but only in a subordinate sense. Such features have not been allowed to overtop or obscure the main idea of the Church's historic worship, but have been intended rather to cause a clearer perception of the permanent outlines, in view of the peculiar hindrances to such understanding which existed when the liturgy received its most radical revision, during the Reformation epoch.

Without wishing to anticipate the order of discussion, it may be well to note, that, if this be a correct statement of the nature of our Prayer Book, any revision (which is not revolutionary in character), will continue to preserve the historic outlines of our worship, by retaining the subordination of all manward elements; and by making these changeable portions still more effective in their work of emphasizing the organic features to which they must minister.

The chief contents of the Prayer Book are readily grouped under five heads.

1. The Morning and Evening Prayer, with special prayers and thanksgivings.
2. The Litany.
3. The Holy Eucharist.
4. The Sacramental Offices for Baptism, Confirmation, and Holy Matrimony.
5. Special forms; such as for "the Visitation of the Sick," "the Burial of the Dead," etc.

These materials are now simplified and embraced in one volume; but, in the Middle Ages they were more complicated in their variable parts, and were distributed in Breviaries, Missals, Sacramentaries and Manuals.

The centre and kernel of the whole book is the Eucharistic service, or liturgy proper. All other materials there contained may well be viewed as preparatory, accessory, complementary or supplementary, to this. Without the Holy Eucharist the book has no significance; and without an understanding of the purport and organic structure of this service, it is impossible to form a trustworthy judgment upon any proposed revision of any portion of the Book of Common Prayer.

The significance of the liturgy is to be found in a proper conception of the covenant relations existing between us and God, of which it is the expression. In fact we must find its basis in the sacrificial scheme of Redemption. We will therefore briefly examine the theology of sacrifice which underlies and fashions the organic structure of the liturgy; so that, in our next, we may more clearly set forth its rationale, and show the relations towards this service, which are to be found existing in the other portions of the Prayer Book.

In the original state of righteousness and communion with God, enjoyed by man before the Fall, his relation Godward was that of a creature towards a Creator, to Whom he owed life, sustenance and grace. Owing this life to God, he was bound to offer it up to Him. But since it was God's good pleasure that he should enjoy the life and grace bestowed, man was in duty bound to offer some gift, expressing the subjection of his will to the Creator, as well as his praise and thanksgiving for benefits received. So he sacrificed the pure offering, consisting of the fruits of the earth, and involving his own toil to acquire possession of them. This be-

came the proper expression of the offering up of himself to God, as well as the embodiment of his praise and thanksgiving.

But after Adam had sinned, the pure offering ceased to be thus expressive, inasmuch as man had become alienated from God and subject to Satan's influence. He could no longer, by his own unaided power, offer himself; and some way of restoring his access to God became necessary, in order that he might once more render up that sacrifice which was his "bounden duty and service."

This need was to be supplied in the shedding of blood, and that of the blood of man himself, represented and contained in "the blood of Jesus Christ," which "cleanseth us from all sin".

God promised that the seed of the woman should bruise the serpent's head; i. e., should achieve the true sin offering, without which there could be no remission; but with which the pure offering would once more be the expression of man's sacrifice of himself and the embodiment of his praise and thanksgiving.

Meanwhile it was required that man should express his faith in God's promise by sacrificing the blood of animal life, to symbolize the promised efficacious bloody sin offering. Abel recognized this duty by not venturing to sacrifice the, then, useless pure offering, until he had first offered of the firstlings of his flock, with the required shedding of blood. Cain dared to sacrifice the pure offering, as before, and accordingly found no favor with God.

This symbolic representation of the need of a bloody sin offering to procure access and acceptability for the pure offering, was perpetuated in the divinely ordained ceremonial of the Jewish law, in which the pure offering was placed upon a bloody sin offering.

The promised achievement of what was thus typified was fulfilled in the God-man, Jesus Christ, Who made the only true and efficacious sin offering for the sins of the whole world by pouring forth His blood, the blood of man, upon the cross; and Who, by commending His human spirit to the Father, revealed and imparted to us the power to do likewise; i. e., to offer up "ourselves, our souls, and bodies," of which oblation the pure offering is the expression.

Next week I shall try to show how the structure of the Holy Eucharist is to be explained by this theology of sacrifice; and how the rationale of the whole "Book of Common Prayer" is thus unfolded.

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Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. P. B. Lightner, having received a unanimous and reiterated call to Immanuel church, New Castle, Del., has resigned the church of the Ascension, Claymont, Del., and entered upon his new rectorship Easter Day last.

The address of the Rev. Wm. C. McCracken is No. 305 Bienville St., New Orleans, La.

The resignation of the Rev. W. H. Tomlins, rector of St. John's church, Albion, Ill., will take effect September 1 next.

The Rev. William L. Peck has resigned the rectorship of St. Paul's church, Windsor Locks, Conn. His post office address remains unchanged.

The Rev. R. S. Stuart's address is Calvary rectory, New Orleans, La.

The address of the Rev. Dr. Lebertus Van Bokkelen is 1227 Main St., Buffalo, N. Y.

The address of the Rev. Robt. L. Stevens will hereafter be Columbus, Nebraska.

The address of the Rev. W. A. W. Maybin is changed from Brunswick, Ga., to 713 French St., Wilmington, Del.

The Rev. F. R. Sweetland has accepted a call to St. John's church, Evansville, Wis., and will enter upon his duties Ascension Day.

The Rev. Geo. D. Stroud has accepted the rectorship of St. James's church, Pittston, Pa. Address accordingly.

The Rev. R. Heber Murphy has removed from Shrewsbury parish, diocese of Easton, to Christ church parish, Calvert Co., Md.

TO CORRESPONDENTS.

DECLINED.—"Why not use Water Bread?" "Art Weary?" "Easter-tide;" "Easter," by M. O.; "Forest Notes;" "Poems," by L. M.

H. R. B.—"The Deformation and the Reformation," was published by A. R. Mowbray & Co., Oxford. It could be procured by ordering through James Pott, or the Youngs, Cooper Union, N. Y.

NOTE.—No more letters on "The Tithe" can be admitted at present.

F. W. V.—We are all "necessarily" silent. We sympathize with you but we cannot help you. The diocese must take the responsibility.

W. R.—The reason for standing at the presentation of the offering upon the altar, is that it is an act of worship for the people as well as for the priest. It is one of the functions of their "royal priesthood" to offer unto the Lord, and sitting is not a suitable posture for such an act. 2. We cannot tell you when, where, and by whom it was introduced. The custom is as old as the time of Moses. See Lev. ix: 5.

W. T. C.—The guild might undertake missionary work. Divide the parish into districts and assign each to some earnest boy or girl, to secure and collect monthly pledges, however small, from every baptized person. Appoint two or three at each meeting to prepare or select readings for the next meeting, from the Church papers and magazines. Consult your rector. 2. Ritual Reason Why. 3. White merino. 4. They exalt human reason above the dogmas and traditions of the Church. Their tendency is to rationalism.

OFFICIAL.

SEABURY DIVINITY SCHOOL.

Baccalaureate Sermon at cathedral, Sunday, June 6, 10:30 A. M. Commencement Exercises, Monday, June 7, 11 A. M. Reception by the Warden and Senior Class, Monday, June 7, 7:30 P. M.

ASSOCIATE ALUMNI, General Theological Seminary, 1886. Holy Communion in the chapel, Tuesday, June 15th, 9 A. M. Essay in the chapel, by the Rev. Cyrus F. Knight, D. D., 11 A. M. The Alumni luncheon will be served in the new Refectory West Building, 12 M., price of luncheon ticket, \$1.00. Members expecting to be present are requested to purchase their tickets of the secretary immediately, in order that the requisite number of seats may be provided at the tables. The Alumni Meetings will be held in Sherford Hall, at 10 A. M., and 2 P. M.

J. TUTTLE-SMITH, Recording Secretary.

9 W. 56th St.

THE New York Bible and Common Prayer Book Society, whose donations of Bibles, Prayer Books and Hymnals every year exceed 40,000 volumes in number, and go to every Diocese and Missionary Jurisdiction in the United States, makes its annual appeal for a share of the offerings of the faithful in the coming Whitsuntide, that it may be enabled to meet to some extent the increased and increasing number of applications from all parts of the land.

Will not those who receive the fulness of the Holy Spirit's gifts in the favored portion of the land, and the earnest and devoted Missionaries in their arduous work by enabling the Society to respond promptly to their urgent appeals? Without such aid their work cannot be properly done.

JAMES POTT, Agent and Treas., 14 Astor Place, New York. Ascension-tide, 1886.

APPEALS.

Will some kind friend help the mission at Hudson, Wis., by the gift of a chalice, paten and linen. They may be sent to BISHOP WELLES, 222 Division St., Milwaukee, or to the missionary in charge, the Rev. JAMES SLIDELL, Hudson, Wis.

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.

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.

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 of 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.

A very cordially endorse the above appeal. Whatever may be contributed will be judiciously expended. CHARLES TODD QUINTARD, Bishop of Tennessee.

MISCELLANEOUS.

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.

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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. E., Box 337, Rockland, Maine. Satisfactory references.

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

OBITUARY.

HASKINS.—Entered into rest at Peoria, on Sunday, May 24th, Francis Austin, infant son of the Rev. Thos. W. and Frances Austin Haskins, aged one year and eleven months. Burial at Jubilee Cemetery.

POPE.—In Brooklyn, May 22d, at the residence of her son-in-law, William B. Litchfield, Charlotte S., widow of the late Daniel N. Pope, of Salem, Mass., and eldest daughter of the late William S. Cox, of Philadelphia. Interment at St. Paul.

LIGHTNER.—Charles M., at Summerville, Georgia, May 21st, 1886, (as the consequence of pneumonia), in the 20th year of his age, being the fourth son of the late Rev. Milton C. Lightner. Buried at Detroit, Mich., May 25th, 1886.

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The Household.

CALENDAR—JUNE, 1886.

3. ASCENSION DAY.	White.
6. Sunday after Ascension.	White.
11. ST. BARNABAS, Apostle.	Red.
13. WHITSUN DAY.	Red.
14. WHITSUN MONDAY.	Red.
15. WHITSUN TUESDAY.	Red.
16. Ember Day.	
18. Ember Day.	
19. Ember Day.	
20. Trinity Sunday.	White.
24. NATIVITY St. John Baptist.	White.
27. 1st Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

ASCENSION DAY.

BY THOMAS MAIR.

Sweet from His lips, in tender love
His parting blessing fell,
While far above their upturned eyes
Resplendent through the opening skies,
The mighty King of Paradise
Swept to His throne above.

Through falling tears, they saw Him rise
Beyond their mortal view,
Beyond the cloud, whose dazzling light
Hid the bright vision from their sight,
And veiled the splendor of His flight
To realms beyond the skies.

The heavenly glories round them stream
And crown the holy hill,
Where waiting still, the angels say
"He who has gone yon glowing way
"Shall come again in His own day
"His chosen to redeem."

Our earthly course, O Lord, we wend,
Yet longing for that day,
When once again the clouds shall break,
The universe Thy voice shall shake,
And all the dead in Christ shall wake
To joys that never end.

A MAN who had a flock of sheep was asked by a friend how he succeeded in raising them. He replied, "By taking care of the lambs."

At St. Saviour's, Eastbourne, the *Guardian* states, Easter Eve was ushered in by a fine peal of eight bells, which had been completed at an expense of £200, an offering from the young authoress known as "Edna Lyall." The three new bells bear the names of the heroes of her books—"Donovan," "Eric," and "Hugo."

SPEAKING of the proposed memorial to the late John Welsh, the *Philadelphia Times* says: "It matters comparatively little what form the monument may take so that it shall in some degree suggest the solidity, the honesty, and the modesty of John Welsh's character and career, and that at the same time it shall clearly and distinctly keep his name in mind. An endowment for some one of the many public institutions in which he was warmly interested would no doubt accord well with what we can imagine would be his own feelings."

LETTERS were received from the Bishop of Nassau, written on board the ss. *Santiago*, and posted in the Bahamas on March 23. Equinoctial gales from the south were encountered soon after leaving New York, accompanied by thunder and lightning. The ladies of the party suffered severely from sea sickness. On Sunday, March 21, the weather was so rough that it was impossible to assemble the people for service. The Bishop was struck by the large week-day congregations in New York, both at the Fifth Avenue and Broadway churches. He says: "There is daily Celebration at four churches at least, and one of the four is Trinity church in the heart of the business part

of the city, answering in position to St. Paul's, in London. The communicants there are set down at over 1,600. The weak point is the complete separation of rich and poor, more even than in England. To the large churches the poor never come, most of the richer congregations having provided Mission Chapels for them, which are said to do a good work. The good Clewer Sisters worked hard for me, and actually made a cassock, surplice, and a white and violet stole, which they gave me as a present, and which will enable me at any rate to do my duty as a priest, though I must wait longer for anything pontifical."

"AMONG the many duties which congregations owe to their pastors," said the Rev. Dr. John Hall to the Yale theological students recently, "is support. They owe two kinds of support—moral and material. By moral support I mean the many little acts of kindness and encouragement by which congregations can lighten their ministers' labors. Very often congregations seem to regard their pastor and his works with apathy. What they ought to do is to sympathize with him and give him their most earnest and sincere encouragement. I have seen a good deal of the evil of insufficient ministerial incomes, both on this and the other side of the ocean. By the united action of the Church, ministers could easily be provided with adequate incomes and not be hampered in their spiritual work by worryment regarding worldly affairs. I once heard an English divine tell of passing a night in a haunted chamber in an English castle. He described how the ghost slowly stalked into the chamber, and described the armor which covered the form of the mysterious visitor. 'But how did you get rid of this visitor?' cried some of those who heard the story. 'Oh, very easily,' replied the minister. 'I merely took my subscription book from the table and the vision quickly faded away.'"

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

XV.

CONCLUSION.

The Oneidas have been happy in their Father in God. Bishop Armitagé, who succeeded the venerable Bishop Kemper, in the diocese of Wisconsin, soon acquired their confidence and affection. But he lived only a short time, until 1873. Two years later, in 1875, the new diocese of Fond du Lac was formed from a portion of the diocese of Wisconsin, including Brown County, and the Oneida Reservation. In December of the same year, the Rev. John Henry Hobart Brown was consecrated Bishop of Fond du Lac. The Oneidas found in him another kind and wise counselor and friend.

The people were now very much occupied with the work for the new stone church, which they had planned many years earlier. Their serious troubles with agents and traders had not led them to abandon this work. As a people they had always been much interested in the building, which was for them the House of God. They had repeatedly given freely of their labor and money for repairs on the wooden church built in 1839. And now they were very anxious to build a substantial stone church of good architectural design, and large enough to accommodate eight hundred people. For years the men had given one day in every week to the labor of preparing the lumber and quarrying the stone needed for the new

building, while the women, and even the children were bringing their small earnings to the missionary to be added to the church fund. The men also raised about \$200 in money every year, to be given to the fund. This money was invested at interest, in the Savings Bank at Green Bay. An excellent plan was prepared by the Rev. Charles Babcock, the architect, as a gift to the mission. The church was to be in the early English style, with low massive walls, heavy buttresses, and a steep roof. It was to be 48 by 68 exclusive of porch and chancel.

Bishop Brown felt a deep interest in the plan for the new church, and the sympathy with the Oneidas increased throughout the diocese. In June, 1883, the following appeared in the diocesan paper, at Fond du Lac:

FOND DU LAC, June 11, 1883.

I cordially commend the statement and appeal of the Oneida Indians and their missionary, whose thirty years of service prove his devotion to their welfare, to the kindly consideration of Churchmen in the diocese and elsewhere.

Some of the tribe, members of the Church, were encouraged by Bishop Hobart about fifty years ago, to seek a home for themselves in Wisconsin. They succeeded by purchase and treaty in acquiring a common interest in the Menominee territory. When the Indian rights to the soil of Wisconsin were bought by the United States government, one of the stipulations made by the Oneidas was, that the United States should build them on their Reservation a church, costing four thousand dollars. This they named Hobart church, in honor of their venerated friend. It is a structure of wood, too small for the use of the tribe, out of repair and unsafe. The Oneidas have slowly increased in number. There are now about fourteen hundred in all, of whom about nine hundred are baptized children of the Church. These steadily improve in Christian character and in the arts of civilization; forming a community much respected for honesty, industry and general morality. They are lovers of divine worship, and are reverent, patient and docile. Old and young, men and women, throng the church in such numbers that they require a building both commodious and strong. A suitable plan has been made for the church by the Rev. Charles Babcock, professor of architecture, Cornell University. The case of these Oneidas appeals strongly to the hearts of Churchmen. I do not doubt that their simple faith in their heavenly Father's power, and their confidence in the love and liberality of their brethren will be vindicated and rewarded.

J. H. HOBART BROWN,
Bishop of Fond du Lac.

Early in the spring of 1884 statements were handed to the Bishop, showing that the amount of the building fund was at that date \$6,000. A contract was then drawn up with a responsible firm, who engaged to complete the new church for \$7,878, providing all but the stone and sand. The contract was signed by the Bishop and the missionary. Only a few weeks later the savings bank, in which the earnings of the Oneidas had been deposited, failed! Their money had vanished! This was a hard blow indeed. But the people bore it with admirable Christian courage. They never faltered, but encouraged each other to continue their efforts to build the new church for the Lord's service, and the good of the tribe. The Bishop was greatly grieved at this failure after eleven years of patient, self-denying toil. He told the Oneidas that "their faith was now being tried, their patience must be perfected, their zeal must be proved, their courage tested, and that they must continue this good work undertaken in the fear and love of their Heavenly Father." And in this dark hour he issued another earnest appeal.

Much sympathy was shown to the

Oneidas in this sore trial. Within two years the new fund amounted to \$5,000. And now it is greatly hoped that the first steps in building, may be taken this summer, 1886. The men after nearly fifteen years of faithful labor, are still at work, they give every Monday to this task and have quarried and drawn more than 100 cords of stone to the site of the new church. They are also busy in drawing sand, and the material furnished by the builders.

The condition of the people is satisfactory. They are considered good farmers. They advance steadily in civilization. They are generally temperate, honest and industrious. There are several carpenters, sled-makers, a blacksmith, several shoe-makers, and one or two small stores on the Reservation. There are three or four threshing machines, many seeders, mowers and reapers, and horse-rakes, owned and worked by the Oneidas. Most of the principal women have good sewing machines, and are neat sewers, and good housekeepers. Many families have good kitchen and flower gardens. The Oneidas raise winter and spring wheat, oats, barley, rye, maize and potatoes. Teams and wagons have increased greatly, especially horse teams. Cattle have not increased as much as horses, owing to the difficulty of providing for them during the long winters of Wisconsin. For the same reason there are but few sheep. There are no saloons, or drinking places on the Reservation. The women are generally modest in manner, and chaste in character.

The population has doubled in the last forty years. It is now more than 1500. Among them are some very aged people: William Antone, *Tyo-girl-art* or Black Squirrel, is 97; Mary Hill, *Oyago-dent*, Benevolence, is 90; Jacob Cornelius, *Eus-quien*, Foremost, is 89; his sister, Mrs. Metesen, *Tay-kar-kas-yous*, Distributer, is 91.

The parish of Hobart church numbers about 900 souls; Baptized persons 841, Baptisms last year, 41 infants, confirmed 12. Confirmations this year 25, communicants 168, Sunday scholars 149, parish school 126, offerings \$551.47.

May these our brethren of the Oneida Mission, continue to "flee from that which is evil, and cleave to that which is good." May they move steadfastly onward in the blessed path of God's holy commandments! Amen.

ASCENSION DAY.— This is one of the festivals which the Oriental Church calls by the name of Great, and it may well thus be distinguished, for it, in an important sense, completes the work of our Divine Redeemer. He had visited our world, lived His life in human form, suffered on the cross, risen from the dead, and now, when His mission was completed, He leads captivity captive and ascends to His Father and our Father, His God and our God, and takes His place at the right hand of the Majesty on high. From the earliest days, this festival has been observed with great care and reverence. It occurs forty days after Easter. The whole week of the Ascension has been called Expectation Week, for the reason that the Apostles continued in earnest prayer, looking for the descent of the Holy Ghost, the Comforter whom our Lord promised to His disciples, saying: "If I go away, I will send the Comforter to you." In the Ascension we have the assurance of our own ascension, for where Jesus is there we are to be also. In the world whither He has gone, we are to find our eternal home.—
Parish Visitor.

CONGRESS OF CHURCHES.

SPECIAL CORRESPONDENCE.

The so-called American Congress of Churches has been auspiciously launched upon the second year of its existence. Cleveland was happily chosen for the annual meeting of 1886, which was held at Music Hall, May 25, 26 and 27. The city, embowered in luxuriant foliage, is a place *par excellence* in which to sojourn these lengthening, cool, sunny days of May. The sessions of the Congress were marked by large and enthusiastic attendance, and the discussions awakened the deepest interest among the Christian people generally of Cleveland. The personnel of the Congress was in general, distinguished for trained ability; the Rev. Dr. Hopkins and the Rev. Dr. Rainsford were shining ornaments to the Church. The scandal of a divided Christendom is painfully apparent from the fact, that twenty-three distinct denominations of those "who profess and call themselves Christians" were represented in the Cleveland convention. Notwithstanding the polarities of belief, however, the best of good feeling and amity characterized the sessions of the congress. A brief synopsis of the papers and addresses are herewith given below:

TUESDAY AFTERNOON.—THE FIRST YEAR OF THE CONGRESS.

Paper.—The Rev. Joseph Anderson, D. D., Waterbury, Conn., (Congregationalist). The American Congress of Churches was established on a basis very different from that of the Evangelical Alliance, for it was proposed by its founders, instead of thrusting ecclesiastical and theological differences out of sight, as is done in that organization, to bring them into full view, and make them the subject of free discussion. In order to the largest success of the congress the purpose of its organizers cannot be too emphatically repeated, which is not to establish a society or organize a plan of union, or put forth a creed, but simply "by holding public meetings from time to time to make provision for a full and frank discussion of the great subjects in which the Christians of America are interested, including those theological and ecclesiastical questions upon which Christians differ." It may be worth while to refer to a criticism in some quarters, namely, that the congress of Churches is largely in the hands of the members of one communion, the Protestant Episcopal, and is likely to be used by them for securing accessions to their Church. In this connection there are two things to be acknowledged at once; first, that the congress originated in the mind, or heart, rather, of an Episcopal clergyman; secondly, that Episcopalians, notwithstanding their reputation for exclusiveness, have shown special interest in the enterprise, having been educated, no doubt, by the congress of their own Church to a fuller appreciation of such a movement than some other bodies of Christians have yet reached. But to say that the congress is conducted with reference to building up the Episcopal Church is to commit a curious mistake. So long as the movement flows in its present channels the prospect of making it exclusively tributary to the Episcopal Church is surely very slight; and it may be said with all confidence that its Episcopal friends, whatever their convictions may be in regard to the ultimate form of the Church, would be sorry to have the congress any less broad and general than it is.

A TRUE CHURCH; ITS ESSENTIALS AND CHARACTERISTICS.

Paper.—Mr. D. G. Porter, Waterbury,

Conn., (Congregationalist). The true Church is one in which a majority are faithful Christians and follow their Divine Leader. The true Church does not always follow denominational lines. God has not given to any man special authority to enforce the ordinances of the Church. The function of the Church is to preach to those on the outside. It is questionable whether the prayer-meeting serves the ends for which it was intended.

The Rev. Leonard W. Bacon of Philadelphia—"I use the term Church in the true, primitive New Testament sense, which I conceive to be wholly different from any one of the senses in which the word is current in American speech. The two commonest conceptions of the Church among American Christians—the Congregationalist and Sectarian—are radically unscriptural and false, according to the New Testament conception, the Church is made up of Christian people, not of Christian parties. It is the Communion of Saints, not the confederation of sects.

The Kingdom of Christ is the commonwealth of all humble and holy souls. The Church of any town or place is the whole commonwealth of the Christian people of that town or place. This Church is divided, but only as a unit is divided. It does not offer itself to observation in any corporate form. It has no chief officer, no organized council or presbytery, no constitution or laws, except the word of its Lord in the New Testament."

Speakers.—The Rev. John Henry Hopkins, (Churchman). Dr. Hopkins had been an alert listener to the changes that had been rung upon the Protestant idea of the invisible Church. He arose and stepped to the front of the stage with the majesty of a "Douglas in his hall." No effort could have been happier. His speech was staccato, sententious, irresistible. He said: "I am a High Churchman—as high as they make them. As a narrow Churchman I am willing to give up any and everything distinctively Protestant Episcopalian. First, there is our name. I am willing to give it up now in the interests of unity. Search the New Testament and you will find no mention there of the Protestant Episcopal nor of the Congregational Church. The Church of God alone is mentioned. How about Apostolic Succession? We can't give that up. It isn't ours to give. We are mere trustees of that gift. What about Confirmation? That doesn't belong to us. We cannot give that up. Suppose that a stockholder in a company should give away the company's property. You would call him a thief. Thus I explain that we are willing to give up anything that really stands as a barrier to Christian unity, but what belongs to the Old Catholic Church of Christ we will never give up."

The Rev. F. M. Clendenin, priest-in-charge of Grace parish, Cleveland, followed in the same vein, and produced a most favorable impression by his dignified, manly, eloquent words. He said: "The Church, according to Holy Scripture, is the Body of Christ. He is the Head and the Body is His Bride. A true Church is one, then, which has the power to do what His human body did—feed the hungry, clothe the naked, preach the Gospel to the poor, heal the sick, forgive the penitent, and raise the dead. Another vital essential to a true Church is that it be the Church. Never a word in the Bible about "my" Church, or even "our" Church, but only "the Church," which is one family in heaven and on earth.

The last forty days of our blessed Lord upon earth were spent in speaking about the Kingdom of God or the Church upon earth. The Church of the New Testament is the Church of history. History for 15 centuries knows no other Church than that Catholic and Apostolic. All human societies will decay and pass away like the shadows of night. The Church of Holy Scripture and History alone will survive the lapse of time and the caprice of man."

TUESDAY EVENING.—RELIGION AND OUR PUBLIC SCHOOLS.

Paper.—President Stevens of Adrian, Mich., (Methodist), read a learned, rather abstract thesis, wherein he labored to show that it is a legitimate function of the State to blend religious with secular instruction, and there ought to be no contrariety of opinion as to the elements of religion outside the domain of dogma.

Speakers.—The address of the Roman Bishop of Cleveland, was a marked feature of the Congress. Bishop Gilmour's antecedents were Presbyterian. He became a convert to the Roman Church at the age of 18, from the Scotch Kirk. He was received before the Congress with enthusiastic applause. No adequate justice can be done to his noble address by a meagre synopsis: "Man is made for God, His end is supernatural. The nations of the world that have made religion dominant in their laws and customs have grown and waxed strong. Israel was strong when God was honored and worshipped. Man without God is a failure. The American colonies were peopled with an intensely religious people. After the Revolution the emigration was Irish and German, both intensely religious. Since 1848, a change has come over the land. Now society builds upon man rather than God. To remedy this state of things, religion and education must go hand in hand. Roman Catholics do not object to State schools nor do they object to the teaching of religion in them. On the contrary, they say that religion is godlessly excluded from the State schools. However, they do object that any other than the Roman Catholic religion be taught the children of the Church. They also object to be taxed to support schools from which for conscience sake they can derive no benefit. Let the public school system be so constructed that they in common with their fellow-citizens can have the religion of the parent taught the child. This is done in England, Canada, France, Germany, and can be done here with the exercise of American ingenuity. Religion must be taught our young if the nation is to last. There must be less politics in the pulpit and more religion. The pulpit seems to be afraid now-a-days to say that God is justice and that there is a hell for scoundrels. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, the family, the school, the work-shop, the street, in no mincing words, till God and religion are restored to this land. Parents must insist upon religion being taught in the schools, and must see that it is taught in the family. We must begin and end with this clear-cut proposition: God must rule."

The Rev. J. Coleman Adams of Chicago, (Universalist), heartily expressed his agreement with the Bishop that religion is an integral element of education. Yet it is wrong from a political stand-point for the State to undertake the religious training of children in the public schools. He didn't think the

American people would be inclined to give up their present school system. God has founded the family and church and they are competent to train the young in religion. Our Christian friends out-herod the Socialists themselves when they attempt to foist on the State the function of religious training. Let the Church gather her children every day in the week to instruct them in the Faith.

The Rev. Leonard Bacon, thought that the State cannot give a religious education. It can give only lessons and deal in generalities at best. We don't want the State to meddle in this business.

The Rev. Wm. Barrons of Reading, Mass., was of the opinion that the State might teach morality, if not religion. All people might agree upon some platform.

(To be continued.)

DIOCESAN CONVENTIONS.

UTAH AND IDAHO.

The fourth annual convocation of this missionary jurisdiction met at St. Paul's chapel, Salt Lake City, the third Sunday after Easter. The Rev. N. F. Putnam preached the convocation sermon. In the evening the Bishop delivered his annual address, confined mainly to practical matters pertaining to the work in the missionary district.

The Rev. G. D. B. Miller was re-elected secretary, and Mr. Geo. M. Scott treasurer. The Rev. G. H. Davis was elected clerical delegate to the General Convention—the Rev. N. F. Putnam, alternate, and C. W. Lyman, lay delegate—G. Y. Wallace, alternate. The report of the treasurer of the Episcopal Fund showed the sum of \$676 raised during the year. This was begun in a small way two years ago by the contribution of one dollar annually from each communicant. A nucleus of \$300 is securely invested.

The Missionary Enrollment Fund was earnestly pressed by the Bishop in his address, and steady faithful work is in progress to bring the contribution of this district up to its quota. The committee on the State of the Church gave an encouraging report. Indications of progress were noted in all the parishes and mission stations.

Convocation closed on Tuesday evening with a missionary meeting, the Rev. G. G. Davis, the Rev. S. Unsworth, and the Rev. G. H. Davis made addresses.

QUINCY.

The 9th annual convention was held in Galesburg on the 25th and 26th inst. This is the first time the convention has assembled outside of the city of Quincy. An unusually large number of delegates attended. The Rev. E. H. Rudd, chaplain of St. Mary's School, preached on "The Scientific Aspects of Unbelief," a thoughtful and powerful discourse, abreast of the times.

The Bishop's address reported a season of hopeful activity. In the city of Quincy the situation, he said, was not improved; the church of the Good Shepherd still maintaining its attitude of disloyalty, and the cathedral congregation failing to provide the means for carrying out the original plan upon which the diocese was organized. He had himself expended about five hundred dollars to keep up the cathedral services, during the past year. He asked from the convention some relief from this burden, and suggested that it might be possible to change the see city and the residence of the Bishop. This subject was referred to a committee with power to act in concert with the Bishop, as soon as the legal status of affairs could be ascertained.

Upon the subject of legislation for Appellate Courts, the Bishop was not enthusiastic. While wishing to do everything possible to secure fair trials, he thought brethren could be trusted to do each other justice. There was already a permission to the dioceses to organize appellate courts, of which they did not seem eager to avail themselves; and he thought it was hardly to be expected that they would favor a law compelling them to go outside of their own

limits for the administration of discipline.

On the revision of the Prayer Book the Bishop expressed the hope that after so many years of agitation, after the acceptable labors of the committee of twenty-one, and the almost unanimous action of the General Convention of 1883, this movement would not be in vain. He hoped that at least on one point there might be hearty concord, viz., upon the elimination of the descriptive words "Protestant Episcopal" from the title and name of the Church. This recommendation was afterwards favored by the committee on legislation to whom it was referred, and deputies to General Convention were requested to bring it before that body.

In the way of legislation only one canon was attempted. This aimed to provide that all vestrymen should be baptized persons. This failed though ably advocated by its mover, the Rev. Wm. Bardens, and others. An effort to restrict electors to male members of the congregation, also failed. The Rev. C. J. Shrimpton read an excellent paper on the subject of divorce. The convention declined to take action uniting with the diocese of Louisiana in a memorial to General Convention for more aggressive efforts towards Church unity; also declined to recommend a change in the canon relating to Lay-Readers. The secretary and Standing Committee were re-elected, one member of the committee only excepted; Mr. Marsh taking the place of Mr. Emmons who declined re-election. Mr. Samuel Wilkinson, Peoria, was elected treasurer. Deputies to General Convention: The Rev. Messrs. Leflingwell, Ritchie, Shrimpton, Sweet; Messrs. Wilkinson, Emmons, Mayo, Martin. Delegates to the Provincial Synod: Rev. Messrs. Sweet, Davidson, Rudd, Shrimpton, Leflingwell; Messrs. Marsh, Martin, Mayo, Allaire, Calkins. Board of Missions: Rev. Messrs. Davidson, Webb, Rudd; Messrs. Wilkinson, Bailey, Bell. The Rev. R. F. Sweet was appointed Dean of Rock Island, and the Rev. Wm. Bardens, Dean of Quincy Deanery. The 10th annual convention is to meet in Monmouth, May 24th, 1887.

VIRGINIA.

The 91st annual council met in Christ church, Charlottesville, Wednesday, May 19th. After the service, which included the Holy Communion and a sermon by the Rev. M. Jackson, of Richmond, the diocesan took the chair and the various standing committees of the council were announced.

One of the first and most important discussions of the council arose from the action of the Rev. Dr. Hanckel who proposed a new Canon providing for the creation within the diocese of a Missionary Jurisdiction for the colored people. As it was only notice of intention to introduce, the matter of course went over for the present, but it was destined to encounter later on severe and determined opposition. The morning session was then brought to a close.

In the evening, a meeting of the Diocesan Missionary Society was held. The secretary of the Board reported at length and in an able and interesting manner. The Rev. Beverly Tucker, the Rev. A. P. Gray, the Rev. Messrs. Newton, Smith, Clopton and others made stirring missionary addresses. The Rev. T. W. Cain; a colored gentleman of Richmond, was one of the speakers and was heard with attention by all present. The report showed a balance on hand of \$2,500. A resolution was carried to the effect that the sum of \$10,000 should be raised by the diocese during the coming year for the support of the diocesan missions.

On Thursday the Bishop delivered his annual address, congratulating the council on the condition of the diocese in many respects, while deploring the paucity of candidates. Of the colored people, he could say that great progress was perceptible among them. As to the enrichment of the Book of Common Prayer, he was so convinced of its undesirability that he would be glad to see the deputies instructed to vote against the proposed changes.

The majority of the committee to which has been referred the motion of the Rev. Dr. Hanckel, reported unfavorably, while a minority report favorable was submitted. The following is the resolution appended to the minority report:

Resolved, That the Bishop be empowered to appoint an evangelist for the colored people of the

Diocese, who shall perform such work as may be assigned him by the Bishop.

After much amendment the canon was passed as follows by a vote of 139 to 25:

CANON XLII.

OF COLORED MISSION CHURCHES.

SEC. 1. The colored people of Virginia who are, or may hereafter be, connected with the Protestant Episcopal Church, shall constitute a Missionary Jurisdiction of the diocese.

SEC. 2. It shall be lawful to organize mission churches or congregations, composed exclusively of colored persons, within the limits of any already existing parish, subject to the same conditions and regulations as are other mission churches (see Canon XII), and especially those of this canon.

SEC. 3. Colored churches and congregations, organized as above provided, may be associated with other churches similarly constituted in convocations, such convocations to consist of as many congregations as may be determined by the ecclesiastical authority.

A general convocation, to be composed of two clerical and two lay deputies from each local convocation, may be held at such time and place as may be designated, by the Bishop as to the first meeting, and afterwards by the general convocation itself, to be presided over by the Bishop or Assistant Bishop, with power to consult and devise measures for their common welfare, which measures shall take effect when approved by the council of the diocese.

SEC. 4. Colored congregations constituted as above provided, may acquire and hold property of their own, as by law provided, but cannot come into possession of the property of any white congregation, except by transfer under the laws of Virginia; nor shall any white congregation come into possession of the property of any colored congregation, except by like transfer.

SEC. 5. There may be appointed by the Bishop one or more presbyters of this church, who shall have general supervision of the colored churches and congregations, within a prescribed district, whose duty it shall be to preside at meetings of convocation; to administer the Lord's Supper for colored deacons; to advise and aid such colored deacons, and when desired by themselves, colored presbyters also in preparing classes for Confirmation; and in general to discharge such other duties as may be assigned by the Bishop.

The Rev. Drs. Norton, Newton, Hanckel, Nelson, and Col. W. H. Taylor, Judge H. W. Sheffy, Col. R. T. Scott and Col. C. M. Blackford were elected deputies to the General Convention. The Rev. Drs. J. Packard, G. H. Norton, H. Suter, and Messrs. C. F. Lee, A. Herbert and C. S. Taylor, the Standing Committee of the diocese. \$10,000 were appropriated for missions for the year 1886-87, and two evangelists ordered employed. Bishop Randolph moved that the whole question of Prayer Book revision should be recommitted. This was carried. Fraternal greetings were sent the Methodist Conference then in session in Richmond. The Methodists reciprocated and referred to Heb. xiii: 20, 21. The finance committee reported a reduction of the diocesan debt. The next council will meet (D.V.) at St. Paul's, Alexandria.

WYOMING.

The 3d annual convocation of this jurisdiction met in St. Paul's church, Evanston, on Wednesday, May 19th. Dean Rafter, of Cheyenne, preached the convocation sermon. Thursday morning the church was consecrated, Bishop Tuttle preaching the sermon on the text: "I was glad when they said unto me, let us go into the House of the Lord." It was a strong setting forth of the importance of the externals of worship as preservatives of the internal and spiritual.

In the afternoon the business meeting of the convocation took place. Bishop Spalding read his address, reviewing the work and the field, and giving accounts of the needs of the jurisdiction. The address is to be printed in the Church papers, as there will be no convocation journal published this year. When the press of convention news is over, we shall give the Bishop's address which has been kindly forwarded for publication.

The report of the committee on the State of the Church showed growth, and especially growth in liberality on the part of the people. The amount of money contributed during the past year exceeded by \$2,000 the sum given the previous year.

A missionary meeting in the evening concluded the convocation services. Bishop Spalding, Dean Rafter, and Bishop Tuttle made good speeches which were greatly appreciated. A large offering was evidence of their immediately good effect.

The next convocation will meet at Cheyenne, 4th Wednesday in May, 1887.

MARYLAND.

The 103rd convention met May 26, at the church of the Epiphany, Washington, D. C. The Rev. Drs. Giesy and Mead assisted the Bishop in the services. The sermon was by the Rev. J. H. Eccleston, D.D. The former secretary, the Rev. Jos. Packard, Jr., declining a re-election on account of other duties, the Rev. P. Wroth was elected, and the Rev. J. T. Mason appointed his assistant.

The address of the Bishop was a mas-

terly presentation of the various matters of diocesan interest. The Bishop urged in his address, the establishment of a Permanent Episcopate Endowment Fund for which the Rev. Dr. J. B. S. Hodges, of Baltimore will act as secretary and treasurer. This he does not wish approved either by canon or by resolution, but to remain as it is, an honorable understanding between the Bishop and the vestries and congregations, all of whom he desires to contribute to it one cent out of each dollar (i. e., one per cent) of all monies raised by them for all purposes whatsoever in their parishes, after deducting the salaries of their respective rectors and other ministers. He has explained the plan to more than half the vestries, all of whom have acknowledged the wisdom of it, and most of whom have promised cordial co-operation.

The Bishop lamented warmly the severe abuse in places of the free church system; also the timidity of some clergy in asking for their due and proper support. It is ordained of God that they who serve the altar should live of the altar. Perhaps in many places, the best plan is a combination of the pewed, the envelope, the subscription and the offertory systems. He also deprecated negligence in the keeping of parish registers, and gave some particulars of carelessness by far too common in the diocese in these matters. He urged a more liberal support of the clergy.

The report of the committee on missions was read: \$9,194 has been paid out, and only \$8,811 paid in. The report recommended the appropriation for the coming year of \$10,000. The Bishop stated that, since the report, the amounts received had increased to \$9,667. There was an indebtedness of \$224. The Rev. Dr. Elliott, Mr. W. A. Stewart, the Rev. Dr. Giesy, and many others, pledged sums, and \$500 was thus obtained.

The report on the revision of the Prayer Book has already been given in our issue of Feb. 27th. The debate thereon was dignified and earnest.

Resolutions were finally agreed to, to the effect that, in the sense of this convention, a general revision of the Book Annexed should be had by the General Convention.

The present Standing Committee was at once re-elected. The Rev. Drs. Meyer Lewin, J. H. Elliott, J. S. B. Hodges, and J. H. Eccleston, and Messrs. S. Wilmer, J. C. B. Davis, and Joseph Packard, Jr., were elected to the General Convention. The Mission's Committee is Rev. Drs. Hodges, Elliott, Stuart, and Fair, and Messrs. Taylor, Boehm, Keyser, and Hough.

The convention adjourned *sine die*.

MISSOURI.

The 47th annual convention of the diocese assembled in St. George's church, St. Louis, on Tuesday, May 25th at 10:30 o'clock. The chancel of the church was heavily draped in mourning for Bishop Robertson, and all present felt keenly the sadness and gloom which was occasioned by his death. Even amid the excitement necessarily consequent upon the election of a new bishop, there was a feeling of great sorrow manifested for one whose face would be seen no more upon the earth. In spite of the rumors, the exaggerations, the misconstructions and misunderstandings which have grown out of recent painful events in this diocese, there was not a heart that did not beat with sympathy for, or did not bewail the great loss which has been sustained by, the diocese of Missouri in the death of the Bishop. Those that were supposed to be opposed to him, showed by their action and by their conversation, that no malice had actuated them in the expression of opinion contrary to that of the Bishop, but that they, in common with all others, recognized the worth and the character, the zeal and the nobility of such a man. Never was a convention marked by such entire harmony, such wise legislation, and such kindness of spirit.

Prayers had been offered daily for the guidance of the Holy Spirit, and a special Eucharist was offered in St. John's church, for "the right judgment in all things" which could only come from the Holy Spirit.

The sermon was preached by the Rev. Dr. Wainwright of Palmyra, Mo., on the text, Heb. 13, 17. The sermon was a plea for the autonomy of the "Amer-

ican Church," a protest against ritualism as being contrary to that law, and an earnest exhortation to unity and for uniformity.

At 12:30 the convention was called to order, by the Rev. Dr. Schuyler, the president of the Standing Committee. Dr. Schuyler was unanimously elected chairman, and John Triplett as secretary. The customary routine was followed.

At 10 A. M. Wednesday, the election of a bishop was made the order of the day. The convention deemed it inexpedient to discuss the merits of the nominees in open session, therefore went into executive session at the close of which after asking for the guidance of the Holy Spirit, an informal ballot was taken, which resulted in a scattering vote, Bishop Tuttle receiving the highest number of both clerical and lay votes, and the Rev. Ethelbert Talbot following next. A formal ballot was then taken, Bishop Tuttle again receiving the highest number of votes, and the Rev. E. Talbot ranking next. There being no election a second formal ballot was taken, which resulted in the election of Bishop Tuttle. By action of the convention the election was made unanimous, and proper steps were taken to notify Bishop Tuttle of his election. Bishop Tuttle was elected Bishop of Missouri in 1868, but declined and afterwards Bishop Robertson was elected. A few moments before the adjournment of the convention a telegram was received from Bishop Tuttle himself, in these words, "If your convention is still in session I earnestly request you to elect another man. Am needed here." To this the convention returned answer, urging the Bishop to accept.

The Standing Committee was elected as follows, Dr. Fulton having asked that his name be withdrawn from the list of nominees, which request was granted, with regret by the many who appreciate his strong mind and energetic work: Clerical, M. Schuyler, D.D., F. B. Scheetz, Ethelbert Talbot; Lay, Silas Bent, Chas. Hofman, J. W. Branch. Deputies to the General Convention: Clerical—Joseph Runcie, D.D., Cameron Mann, Montgomery Schuyler, D. D., Ethelbert Talbot; Lay—The Hon. W. D. Henry, George H. Gill, W. E. Winner, J. R. Triplett; Clerical—alternates, S. H. Green, F. B. Scheetz, J. P. T. Ingraham, S. T. D., W. H. Osborne. Lay W. R. Donaldson, H. H. Hardy, W. B. Grimes, J. C. Thompson.

The committee on Revision of the Prayer Book presented a long and most interesting report. An abstract only of it will be printed in the journal. The convention recommends the putting forth of a primer, (Bishop Coxe's suggestion) to be used tentatively for three years, and approved the majority of changes recommended in the report made by the committee to the General Convention.

On Thursday evening, the resolutions adopted by the convention upon the death of Bishop Robertson, were read. Several very touching and beautiful addresses followed from several of the clergy and laity, and many others desired to speak, but could not owing to the lateness of the hour.

The convention was closed after singing the 187th hymn.

IOWA.

The 33d annual convention assembled in Grace cathedral, Davenport, on May 25th, at 10:30 A.M. The Rev. T. J. Mackay, of Council Bluffs, preached a stirring sermon from the text: "Not that we have dominion over your faith, but are helpers of your joy." (2 Cor. 1:24.) The offerings were for Diocesan Missions.

The Rev. A. C. Stilson was unanimously re-elected secretary. He appointed as his assistant the Rev. F. J. Mynard.

The Bishop's address was of unusual interest as it reviewed the work of the past ten years of his episcopate.

"On the 10th of September, 1876, the choice of the diocese was consummated by my consecration in my beloved parish church of Trinity, Geneva, Western New York, at the hands of my revered uncle, the Bishop of Pennsylvania, assisted by the Bishops of Western New York, Pittsburgh, Vermont, and the Metropolitan of Canada, the Rt. Rev. Dr. Oxenden. Through the laying on of hands by my uncle, I received the succession, with but a single intermediary, from my revered predecessor, the

first Bishop of Iowa, who was a consecrator of Bishop Stevens, and by the presence and participation in this solemn rite of the Metropolitan of Canada, our direct connection with the English line was renewed. Bishop Oxenden having been consecrated by the Archbishop of Canterbury himself."

On Wednesday morning, before the resumption of business, Mr. George F. Henry, in behalf of the vestry, presented to the Bishop a cane made from the chancel rail of the old St. Paul's church, Des Moines, where the Bishop was elected. When the Bishop responded, it was evident to all that he was heart and soul in his work.

The Rev. Dr. W. H. Barris was unanimously re-elected as a member of the Standing Committee. The other members elected were the Rev. S. Ringgold, D.D., the Rev. C. H. Seymour, and Messrs. M. P. Richardson, G. J. Boal and G. C. Copeland. The following were elected delegates to General Convention: The Rev. Messrs. S. Ringgold, A. C. Stilson, C. R. Hale, W. H. Van Antwerp, and Messrs. S. C. Bever, G. J. Boal, C. H. Booth, John Mitchell. The Diocesan Board of Missions consists of the Rev. Messrs. Stilson, Van Antwerp, Garrett, Lloyd, and Messrs. Boal, Bever, Knott, Mills.

The following resolutions were presented by the committee appointed to consider the Book Annexed, and adopted by the convention:

Considering how crude and unsatisfactory are the proposed additions and alterations to our Book of Common Prayer, therefore, we recommend the adoption of the following resolutions:

Resolved, That this convention does not favor the adoption by the General Convention of 1883 of such additions and alterations set forth in the Book Annexed as modified by the General Convention of 1883, but recommends that much more careful consideration than is yet apparent be given to the whole matter, before definite action is taken thereon.

Resolved, That the General Convention be requested to consider the desirability of appointing a committee to confer with corresponding committees of the Provinces of Canterbury and York relative to procuring uniformity in ritual changes in the uses of the two Communions.

The convention voted to sustain the trustees of Griswold College in their efforts to place Kemper Hall on a firm basis. The consent of the convention was asked allowing the trustees to borrow money to pay for necessary improvements, as the Burr bequest was not yet available.

The following resolution, offered by the Rev. F. E. Judd, was adopted by a unanimous rising vote:

Resolved, That the clerical and lay members of this convention desire to place on record their grateful acknowledgement to the Divine Head of the Church for the signal blessings vouchsafed to the diocese of Iowa under the faithful and efficient administration of their beloved diocesan during the first decade of his episcopate. Most carefully, patiently and lovingly has he built upon the foundations laid with prayerful toil by the first bishop of Iowa, with whose name will ever be associated most sacred and affectionate memories.

On Tuesday evening a reception was given at St. Katharine's Hall, and on Wednesday evening at Kemper Hall. The convention adjourned to meet in St. Paul's church, Des Moines, on the last Tuesday in May, 1887.

NORTHERN NEW JERSEY.

The 12th annual convention was opened on Tuesday, May 18th, in Christ church, East Orange, the Rev. H. S. Bishop, rector. The Bishop in his address made unmistakable reference to the absolute necessity of increased support for domestic missions, adding that unless more money is forthcoming, the labors of fifty missionaries as now conducted, must cease.

The Committee on Alteration of the Prayer Book recommended the following changes:

1. That the minister may omit, in the Morning and Evening Prayer, any or all of what precedes the Lord's Prayer and follows the third collect, except on Sunday mornings when there is no Communion.
2. That the *Venite* and *Benedictus* may be said or sung entire.
3. That the Communion may begin with the collect for the day, except on Sundays, when there is one Celebration only.
4. *Magnificat* and *Nunc Dimittis* may be used at Evensong.
5. The longer exhortation at the Communion may be omitted, excepting once a month.
6. Litany may be omitted on Christmas, Easter and Whitsun Day.

After animated discussion it was resolved, "That it is deemed expedient to change the name of the diocese of Northern New Jersey," and a resolution was passed recommending General Convention to permit the change to "Newark;" the Bishop voted in favor of the resolution.

The following were chosen to form the Standing Committee: Clerical, the Rev. Drs. F. C. Putnam, W. G. Farrington, W. W. Holley, and the Rev. E. B. Russell; Lay, Messrs. E. A. Walton, Henry Hayes, J. G. Osborne and F. W. Stevens. The following delegates to the General Convention were elected: Clerical, the Rev. Drs. Anthony Schuyler and W. G. Farrington, and the Rev. Messrs. J. N. Stansbury and E. L. Stoddard; Lay, Messrs. Cortlandt Parker, Henry Hayes, D. Smith Wood and Alfred Mills.—*The Churchman*.

CHICAGO.

The 49th annual convention assembled at the cathedral on Tuesday, May 25th. At the opening service the Bishop ordained to the Diaconate, Messrs. T. B. Townsend and Wm. C. De Witt, of the graduating class of the Western Theological Seminary. The sermon before the convention was preached by the Rev. B. F. Fleetwood, rector of St. Mark's church, Chicago. The convention organized by the re-election of the Rev. Luther Pardee as Secretary and the Rev. J. Stewart Smith Assistant Secretary. Mr. C. R. Larrabee who has served as Treasurer for fifteen years, declined a re-election. Mr. W. Kelsey Reed was elected Treasurer. After a recess for lunch the Bishop delivered his annual address, from which we give a few extracts:

We are glad to have the general convention come to Chicago. It will exercise a helpful influence on ourselves, encouraging us to push more vigorously than ever the cause we have at heart, and which is now progressing so healthily. It will also have a tendency to enlarge the views of many whose impressions of the West have heretofore been singularly incorrect. The great theme of discussion at the coming convention will be the revision of the Prayer Book. I have followed the published expression of opinions during the year and found no reason to modify the views expressed in my last address. Another matter which ought to enlist a large share of attention is the establishment of courts of appeal. The rapid growth of the Church in this land, with prospective increase in even greater ratio, necessarily precipitates upon us many questions of administration which did not assert themselves in the quieter days when development was a thing of faith rather than sight. The only argument against courts of appeal which I have met with has been that we have got along very well without them so far. Of course courts of appeal are quite superfluous when there are no trials, and so are courts of first resort. But all our dioceses provide the latter in anticipation of offenses, and offenses must needs come. Dioceses are fortunate wherein no ecclesiastical trial interrupts their progress; but, on the other hand, we insist that they are unfortunate if when trials become necessary they are not provided with methods by which disciplinary process may be received by a superior judicatory. With the growth of the Church, there will be an increase of offenses, and no diocese dare assure itself that it will not have to surrender its boast of long exemption. Those dioceses which can not rejoice in a record so calm and undisturbed feel the mischievous and almost intolerable consequence of our present system. Without any proper ecclesiastical tribunal to which resort may be had for the relief of all the parties concerned, for the greater security of justice to bishops, courts, dioceses, and parties under accusation, causes are now forced into appellate courts, extemporized for the occasion. These are either tribunals of the State or the columns of the secular or religious newspapers, or both, to the scandal of the Church, the utter misery of the parties immediately concerned, and without any proper adjudication after all. I do not think we could devise a plan better adapted to obstruct impartial trial and judgment, arouse the bitterest passions of the human heart, and visit upon all the parties justly or unjustly involved consequences of the most dreadful nature, not unlikely to reach even tragic ends, than the present modes of trying clergymen without an ecclesiastical right and mode of appeal, and dioceses that cry "let well enough alone" are sure to realize it in storm and disgrace when their time arrives, as arrive it will. I am prepared further to express my conviction that a proper system of appeal

will tend to diminish rather than stimulate the necessity for ecclesiastical trials.

The total visitations for the purpose of administering holy Confirmation during the past year has been as follows: Thirty-five parishes visited and 857 communicants received into the Church, making a total of 7,148 confirmed by me since my consecration.

In concluding, he said: "I wish to ask the convention to join with me in devout thanks to Almighty God for the munificent gift which He has put it into the heart of our honored friend, T. D. Lowther, Esq., to give to the Bishop of the diocese in trust for the benefit of this cathedral, and in particular for the perpetual maintenance of its services in praise of the Most High God. This gift consists of a block of land in the West division of the city and two lots with dwellings in an adjoining block—the whole property at present valued at about \$50,000.

After the Bishop's address, pledges for missionary work in the diocese were received to the amount of \$5,300.

The committee on the Book Annexed recommended the adoption of the following resolutions, which was done.

WHEREAS, The "Book Annexed," notwithstanding the labor and care that have been bestowed upon its preparation is in its present form incomplete and unsatisfactory, therefore be it

Resolved, That this convention does not favor the adoption by the General Convention of the proposed alterations and additions as given in the official notification and in the "Book Annexed," without an entire revision of them. To meet the present pressing desire for some enrichment of the Book of Common Prayer and an authorized flexibility in its use, be it

Resolved, That this convention would favor the adoption by the General Convention of this rubrical note before the order for daily Morning Prayer, and the order for daily Evening Prayer. The minister may omit so much of that which precedes the Lord's Prayer, and of that which follows the third collect, as in his discretion he may think the third collect, provided there be no such omission on Sunday mornings, when the Holy Communion does not immediately follow the Morning Prayer.

Resolved, That this convention would favor the permission to say or sing entire the *Venite* and *Benedictus*, and also to say or sing the order for daily Evening Prayer, the *Magnificat* (or the song of the Blessed Virgin Mary) and the *Nunc Dimittis*, (or the song of Simeon) after the first and second lessons respectively.

Resolved, That this convention would favor the adoption of the addition of these words, "Once at least in every month upon a Sunday," to the rubric before the long exhortation beginning "Dearly beloved in the Lord."

Resolved, That the deputies from this diocese be requested to present the above preamble and resolution to the next General Convention.

The following resolution was adopted:

Resolved, That this convention requests its delegates to the next General Convention of the Church to advocate and procure such legislation as may enable a diocese or dioceses canonically to constitute an appellate court.

The elections resulted as follows: Standing Committee—The Rev. T. N. Morrison, D. D., the Rev. D. S. Phillips, the Rev. B. F. Fleetwood, Messrs. A. Tracy Lay, F. B. Peabody, C. R. Larrabee. Deputies to the General Convention: The Rev. Messrs. W. H. Vibbert, S. T. D., Clinton Locke, D. D., T. N. Morrison, Jr., W. J. Gold, S. T. D.; Messrs. S. Corning Judd, W. K. Ackerman, Frederick Stahl, Emory Cobb.

Provisional Deputies to the same—The Rev. Messrs. J. H. White, W. E. Toll, W. H. Knowlton, John Wilkinson, Messrs. Edwin Walker, J. W. Doane, A. E. Neely, Dr. Kittoe. The convention adjourned on Wednesday evening.

MASSACHUSETTS.

The 96th annual Convention of the diocese, held in the chapel of Trinity church, Boston, Wednesday and Thursday, May 26th and 27th, was very fully attended. The preacher was the Rev. A. St. John Chambré, of St. Ann's church, Lowell, taking the text: Eph. 1:22, 23. The sermon was a clear and strong setting forth of the visible Church of Christ as in contrast to the weakness and instability of the ways of those who are wanderers from her sure paths.

Dr. Wm. H. Brooks, of Hanover, was re-elected secretary, and the new officers and boards generally are the same as last year. The following were elected the Standing Committee: Clerical, Phillips Brooks, D. D., G. S. Converse, T. R. Lambert, D. D., Fredk. Courtney, S. T. D.; Lay, E. Davis, G. C. Shattuck, M. D., W. L. Gardner, LL. D., E. H. Bennett, LL. D. The deputies to the General Convention are: Clerical, G. S. Converse, G. Z. Gray, D. D., F. Courtney, S. T. D., Phillips Brooks, D. D., Dr. G. C. Shattuck; Lay, R. C. Whinthrop, E. H. Bennett, LL. D., E. L. Davis. The supplementary deputies are: Clerical, T. F. Fales, Henry F. Allen, A. St. John Chambré, Chas. Arey, D. D.; Lay, Francis J. Parker, A. H. Rice, J. B. Stebbins, and J. S. Blatchford.

A very interesting report was presented by the registrar, the Rev. Edmund F. Stafler, of accessions to the archives of the diocese during the year past. In a little over two years in which the present registrar has held the office, starting with almost nothing, he has secured a great amount of valuable treasures for the use of the future historian of the Church in Massachusetts.

The greater part of the business sessions of the two days was occupied with two special matters. The first was introduced by the report of a committee appointed at the last convention to consider proposed amendments to the form of constitution or by-laws for parishes recommended by the convention. A long discussion ensued, and the recommendation of the committee was finally laid upon the table. At a later hour of the session the matter was taken from the tables and the whole form of organization, was referred to a committee of the same members as before, to report to the next convention.

Early Thursday the Rev. Dr. Courtney introduced the Maryland resolutions in relation to the Revision of the Book of Common Prayer, and moved the adoption of similar resolutions by the Massachusetts Convention. The whole subject was discussed at much length. Dr. Courtney and the Rev. A. C. A. Hall, being the conspicuous advocates of the Maryland resolutions, while Dean Gray and others took part in the discussion. The resolutions were finally adopted with some modifications, which did not materially affect the object immediately sought.

The finance committee was constrained to recommend an unusually large assessment upon the parishes, (3 per cent on the salaries), for diocesan expenses, which recommendation was adopted.

The Bishop's address delivered in the afternoon of Wednesday, was full of interest. In relation to the General Convention, he said: "Probably most serious minded churchmen regard the question of Prayer Book Revision as the most interesting and perhaps important matter that can come before the General Convention. * * * You will, I think, suffer me to say first, that our Prayer Book of 1789 is not an inspired volume, incapable of amendment or of enrichment and adaptation to the vastly changed circumstances of a century later, secondly, that even on the accepted and only possible basis of revision, viz.: the eschewing of doctrinal changes, a revision can never be reached if every man is to demand satisfaction on every point which his personal tastes and judgment affirm or condemn, and is to oppose the whole because he is in the minority as to some part. Thirdly, if the noble devotion and labors of that committee, unequalled in the history of our American Church—which during three years wrought on the volume which it laid before the convention of 1883 are to go for nothing and the Book as amended there is either to become the book rejected, or to fall out of its present honorable status as the accepted basis of a fully determined revision—then the courage and faith of the Church are demoralized, and the deputy is not now elected who will seeduring his time any true revision of the Prayer Book, but only a few cheap rubrical make-shifts and necessary licenses, borne of enrichment and tending only to economy in public worship and to liturgical poverty. The Book of Common Prayer is not capable of holy enrichment and increment of spiritual power, by any amount of work with saws and axes. And lastly, should the revised Book be ignominiously dismissed because of the fear that a Prayer Book wisely adapted to all our present necessities would bind the conscience in the ministrations of the Church's doctrine, Sacraments, discipline and worship more stringently than a Prayer Book ill adapted could do, the irregularity must increase, apologies for dishonored law and breaches of solemn covenant be bolder and more welcome, and the Church soon part with its already marred prestige as the Church of Common Prayer and Praise.

The address of the Bishop at some length enlarged upon the lack of candidates for Orders, not only in Massachusetts, but in the American Church at large.

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 solvent.

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 preparation 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.

KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids con-

taining poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma, and general debility. It has given us both great relief.
Yours truly,
THOS. H. BENTLEY, Rossville, Ill.

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BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.

KEEP THE BLOOD PURE.

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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.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.

JAMES MOORE, Louisville, Ky.
DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.
JOHN S. MCGEE, Horse Cave, Ky.

SCROFULA

Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by

the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.
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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
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"Great Oaks from Little Acorns Grow," and great benefits ensue from the use of Dr. Pierce's "Pleasant Purgative Pellets"—tiny, sugar-coated granules—which obviate the necessity of choking and "gagging" in the attempt to swallow some huge bolus of uninviting aspect and disagreeable effect. Their cathartic action is thorough, yet perfectly gentle, and unlike other pills, they never re-act towards constipation. In cases of sick-headache, and as a promoter of digestion, they are unsurpassed. By druggists.

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German Corn Remover kills Corns, Bunions, 25c.
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Pike's Toothache Drops cure in 1 Minute, 25c.

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100 Doses One Dollar.

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THE Bristol Times and Mirror tells the following story of Archbishop Whately:—His Grace was once in a field near Dublin where some men were at work in a hay-field. "Now, my lads," said the Archbishop, "you all see that tree yonder?"—pointing to a large tree several hundred yards away. "Yes, your Grace," they all said. "Well," said the Archbishop, "the man who touches that tree first shall have this half-crown." The men got ready for the race. "Now then," shouted the Archbishop, "one, two, three, and away!" Off the men started, each doing his best. When about one-third of the way to the tree they heard the sound of quick steps behind them, and soon the tall figure and long legs of the Archbishop swept past them. With a triumphant laugh the Archbishop touched the tree and put the half-crown into his pocket. But, after they had acknowledged him as the winner, each of the losers was presented with a half-crown.

PROFESSOR C. HAGAR, a blind gentleman, is organist of the church of the Holy Trinity, Highland, Ulster Co., New York. The Professor is a man of fine abilities and has been blind from his childhood. He received his education at the institution for the blind in New York City. He is thought to be the only blind musician in this country who can render chorally the whole of the Episcopal service, which he does with much taste and feeling. His method of learning a piece of music, is to have it read to him and then by means of raised notes, he uses one hand to read the music while with the other he plays upon the instrument until he becomes familiar with the piece, after which he does not use his hands in reading but uses them both in playing. The precision and skill with which he executes the most difficult compositions is really wonderful, and proves him to be a natural musical genius.

The following is taken from the Logan Valley Mirror, (Lyons, Nebraska), of Aug. 28, 1884:

A TRUE STORY.
A true one is the story of what has been done for our fellow townsman, John Armstrong. A little over a year ago, when we came to Lyons, Mr. Armstrong was not expected to live more than a few days. He was badly bloated, (dropsy), and racked with most excruciating pains, for the mitigation of which he had applied to numerous physicians in vain. His case was given up by one after another till the gloom of despair closed over him.

About this time Mr. Armstrong was induced to write to Drs. Starkey & Palen. After receiving a written statement of the case they decided that they could help him. He ordered a two months' treatment of Compound Oxygen and commenced its use about the last of March. In eleven days his pains had all departed, and he has been steadily gaining up to this time. He has thrown away his crutches, can walk down town, do the marketing and carry his purchases home. The results wrought, which he ascribes to this treatment, are simply wonderful, and more so when we take the age of the man into consideration, he being in his seventieth year. These facts are published in the hope of benefiting some suffering fellow mortal. Mr. Armstrong, and the facts as we have related them, are widely known in this vicinity, and can easily be verified to those who are disposed to doubt.

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in consumption, catarrh, neuralgia, bronchitis, asthma, etc., and a wide range of diseases, will be sent free. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia.

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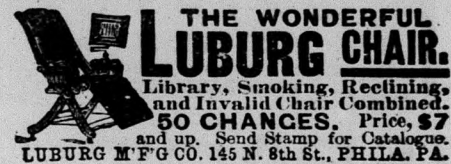
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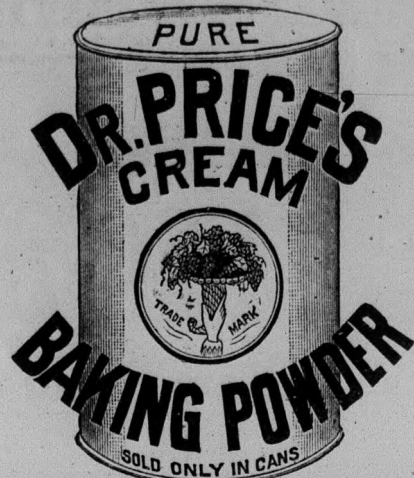


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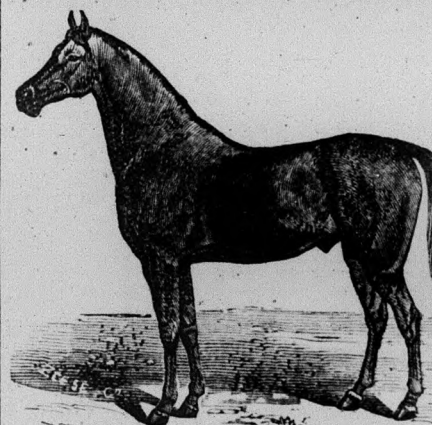
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