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# The Living Church.

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

VOL. XI. No. 14.

CHICAGO, SATURDAY, JULY 7, 1888.

WHOLE No. 505.

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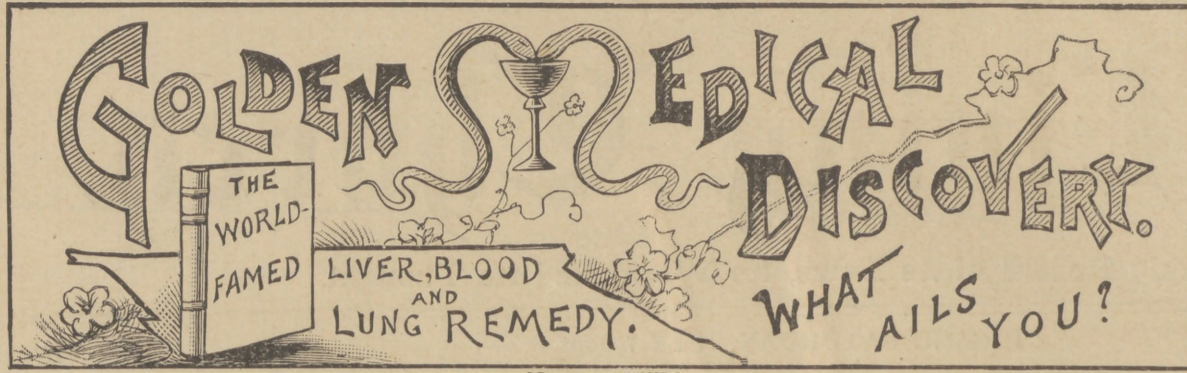
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indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, DR. PIERCE'S GOLDEN MEDICAL DISCOVERY will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite

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Thoroughly cleanse the blood, which is the fountain of health, by using DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

GOLDEN MEDICAL DISCOVERY cures all

humors, from a common Blotch, or Eruption, to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influ-

ence. Virulent blood-poisons are, by its use, robbed of their terrors. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Gout, or Thick Neck, and Enlarged Glands.

A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all skin and blood diseases, for none are more obstinate or difficult of cure than Salt-rheum.

**SALT-RHEUM AND RHEUMATISM.**

"COLUMBUS, OHIO, Aug. 18th, 1887. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady

relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

Respectfully yours,  
F. W. WHEELER, 182 21st St."

**CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.**

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promptly cures the severest Coughs, it strengthens the system and purifies the blood.

**CONSUMPTION.**

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

**GAINED 25 POUNDS.**

Wasting Disease.—WATSON F. CLARKE, Esq., of (Box 104, Summerside, Prince Edward Island, Can., writes: "When I commenced taking your 'Golden Medical Discovery,' I was not able to work and was a burden to myself. At that time I weighed 122 pounds, and to-day I weigh 147 pounds. Then I used to eat about one meal a day, and now can eat four or five if I dared to."

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Mrs. N. W. RICE, of Newfane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

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"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bickhaus, Pharmacist, Roseland, Ill.

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"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

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# The Living Church.

SATURDAY, JULY 7, 1888.

## NEWS AND NOTES.

THE REV. W. A. LEONARD D.D., has declined his election as Assistant-Bishop of Southern Ohio, in order, it is said, to avoid any possible complications that might arise as to the jurisdiction of the position.

THE Bishop of Carlisle, at the annual meeting of the Christian Evidence Society, referred to a men's Bible-class in his diocese with a membership of over five hundred, in connection with St. Mark's church, Barrow-in-Furness.

THE Empress of Germany having heard of the proposed memorial in Tewkesbury Abbey to the author of "John Halifax, Gentleman," at once wrote to express her great interest in anything relating to Mrs. Craik, and forwarded 300 marks (£15) as her contribution to the undertaking.

AN enterprising American showman has been bidding for Canon Liddon for a lecturing tour in this country. The Canon did not rise to the bait. We hope that Dr. Liddon will visit us, and can promise him an enthusiastic welcome, and the more cordial when he comes as a Churchman rather than on a platform speculation.

THE *Irish Ecclesiastical Gazette* says that a carved oak reredos has been presented to Tuam cathedral by the Dean. It is very massive and handsome. What adds to its value is that it stood for many years in the historic cathedral of St. Columb, Derry, from whence it had to be removed on the enlargement of the chancel.

MR. WALTER B. GILBERT, organist of Trinity chapel, New York, has received a well-merited Mus. Doc. degree at Oxford. Mr. Gilbert is a native of Exeter, and was formerly on the cathedral staff there. Sir F. Gore Ouseley presented him for his degree. His "exercise" was rendered in grand style in the Sheldonian Theatre. It is entitled "Thanksgiving and Praise," and was composed nearly twenty years ago.

A GOOD story is told of the Dean of Chichester, Mr. Burgon, who, on a certain occasion, not long ago, was expatiating on the nature of man. He pointed out that one great distinction between human beings and the lower animals consisted in the capacity for progress. "Man," exclaimed the Dean, warming to his theme, "is a progressive being; other creatures are stationary. Think, for example, of the ass! Always and everywhere it is the same creature, and you never saw a more perfect ass than you see at the present moment."

IN different parts of Ireland, the people have begun to speak most disrespectfully of the Pope as "an old man over there who knows nothing about Ireland." Some say he has "turned Protestant!" Mr. Matt. Harris, M. P., speaking at Portumna, said that while "in spiritual matters they should look to the Pope of Rome, in temporal affairs they should look to Pope Davitt and Pope Parnell"—a way of putting the matter that elicited cheers and laughter. On the same occasion "Pope" Davitt said: "We are no longer the ignorant people ready to submit to any

decree that is sought to be enforced against our national and social rights under the curse of ecclesiastical authority." As for the much-derided Bishop O'Dwyer, Mr. Wm. O'Brien, M. P., said: "Let him pass, and let all our ill-luck go with him!"

AT its annual commencement, Trinity College conferred the degree of D. D. upon the Rev. James Dobbin, of Fari-bault, the Rev. A. A. Benton, of the University of the South, the Rev. George McClellan Fiske, Bishop elect of Fond du Lac, and the Rev. William F. Nichols, Assistant-Bishop elect of Ohio. St. Stephen's College has conferred the doctor's degree upon the Rev. F. P. Davenport, rector of the church of the Redeemer, Cairo, Ill. and professor of Canon Law in the Western Theological Seminary.

THE Archbishop of Canterbury has sanctioned the use of the following prayer:

O Lord God Almighty, Father of Lights, and Fountain of all Wisdom: we humbly beseech Thee that Thy Holy Spirit may lead into all truth thy servants the bishops now [to be] gathered together in thy name. Grant them grace to think and do such things as shall tend most to Thy glory and the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that the true Catholic and Apostolic Faith once delivered to the saints being maintained. Thy Church may serve Thee in all godly quietness, through Jesus Christ, our Lord. Amen.

THE death is announced on the 18th, of the Rev. George Trevor, Canon of York. Canon Trevor took a prominent part in the revival of the Convocation of York, and was a prominent member of that body. He is well known as an author, having published besides volumes of sermons, "The Catholic Doctrine of the Sacrifice and Participation of the Holy Eucharist," "India, its Natives and Missions," "Russia, Ancient and Modern," "Rome from the Fall of the Western Empire," "Ancient Egypt," etc. He received the degree of D. D., from Trinity College, Hartford, and the University of Durham.

LORD COLERIDGE, in a recent speech, told a spicy story which illustrates a good deal of what is called Christian giving: "An excellent good Bishop," so he said, "made a speech in my hearing about subscriptions to a church he was interested in, and he spoke in a little pompous, old parliamentary fashion, which is a very dangerous habit because it leads men to saying the very opposite of what they wish to say. The Bishop wanted to say that people should give according to their means and abilities. The man who had money should give money, and the farmer who had no money should send a load of bricks, and he added: 'Thus each of us in our degree, and according to our ability, manifests the true principles of Christian charity by giving to Almighty God that which we can best spare ourselves.'"

THE completion of the Bristol cathedral is a noteworthy event. In 1850 the edifice actually had no nave, although its early English chancel and transepts were among the finest in England. These, however, have been largely rebuilt, and the structure, as a whole, is now worthy of the city of

Bristol. The cost of the cathedral completion work to the present date has been over £83,000, to which sum the Dean and Chapter have contributed over £14,000. The total outside length of the edifice is 320 feet, the nave being 120 feet long, 68 feet wide, and 60 feet high. The transepts measure 117 feet, and the central tower is 127 feet high; the western towers are 120 feet high. The north-western tower is dedicated to Bishop Butler, the author of "The Analogy of Religion," who was Bishop of Bristol from 1738 to 1750; and the south-western is dedicated to Edward Colston, the great Bristol philanthropist.

THE cenotaph erected to the late Bishop of Salisbury is now in its place in the south choir aisle of the cathedral. The recumbent effigy is placed in a recessed and sculptured sepulchre under a crocketed pediment flanked by pinnacles, at the foot of which are angels carrying shields. Behind the figure are two larger angels lifting in their hands drapery. The deceased prelate is represented in his doctor's robes, the hands being folded. On the back wall of the monument are sculptured four medallions representing Dr. Moberly: (1) Preaching, (2) teaching as head master of St. Mary, Winton, (3) confirming, and (4) speaking in convocation. The tomb is nearly opposite that of Bishop Hamilton, but Dr. Moberly's body lies outside in the cloister green. In the past year a large window has been placed in the north chapel to the memory of Bishop Hamilton's widow, representing the corporal acts of mercy.

THE following loans have recently been voted by the American Church Building Fund Commission: Maryland—Baltimore, St. Bartholomew's, \$2,000; West Virginia—Holland, Grace, \$750; Western New York—St. Luke's, \$1,500; Indiana—Garrett, Emmanuel, \$300; Milwaukee—Mauston, St. John's, \$600; Vermont—Milton, Trinity, \$750; South Carolina—Union, Nativity, \$300; Washington—Ellensburg, Mission, \$500; Yakima, Mission, \$500; Springfield—East St. Louis, St. Mary's, \$850; Pittsburgh—Union City, Mission, \$500; Maryland—Phoenix, Mission, \$500; Solomon's Island, \$200; Central Pennsylvania—Alden, St. George, \$2,000; California—Los Angeles, Ascension, \$750; Sierra Madre, Mission, \$250. So many loans have been made that every dollar of available money is now exhausted, and loans already voted will have to wait until new contributions come in. Money is therefore pressing-ly needed, and no more useful time for giving it could be found.

AN interesting ceremony took place recently in St. Paul's cathedral. In consequence of the destruction of St. Olave's church, all the bodies buried in the church and churchyard have to be removed to Ilford Cemetery. Amongst those buried in the church was Dr. Maurice Greene, the composer of "God is our hope and strength," "Let God arise," "Thou visitest the earth," "Lord, let me know mine end," and other well-known anthems. He was buried in St. Olave's, Dec. 10, 1755. Mr. W. H. Cummings promoted a movement for the transference of Dr. Greene's remains to St. Paul's, where

he was organist from 1718 to the time of his death. The Dean and Chapter having given their consent, the remains were re-interred in the crypt of the cathedral, and laid side by side with those of Boyce and King. Mr. Barrett of St. Paul's, gave an interesting account of Dr. Greene's life and his burial at St. Olave's, and a large number of musical men were present at the ceremony.

PREBENDARY R. C. BILLINGS has been appointed Bishop of Bedford to succeed Dr. Walsham How, the present Bishop of Wakefield. The appointment seems to give general satisfaction. Mr. Billings was educated at Worcester College, Oxford, where he took his degree in 1857, being ordained the same year to a curacy by the Bishop of Rochester at St. Peter's, Colchester. This curacy he retained until 1860, when he went to another at Compton Bishop, Somersetshire. In 1861 he was appointed one of the secretaries of the Church Missionary Society in the diocese of York, after two years in which post he was presented to the vicarage of Holy Trinity, Louth. Ten years later he became vicar of Holy Trinity, Islington. Here he remained till 1878, when he was transferred to the rectory of Spitalfields, where, up to the present time, he has labored with untiring zeal in the cause of the poor. Mr. Billings has been chaplain of the London Lay Helpers' Association since 1885, Commissioner in Pluralities, and Prebendary (of Holborn) in St. Paul's cathedral.

Two years ago the ecclesiastical commissioners were authorized by act of Parliament to advance £10,000 to the Dean and Chapter of Westminster for the restoration or repair of the abbey. Of this sum they have handed over £7,500 and have agreed to pay the rest. But the commissioners have satisfied themselves that the abbey revenues will not suffice to repay any of these advances. Accordingly a bill, introduced by Mr. W. H. Smith, proposes that the whole of this £10,000 be regarded as a grant instead of a loan. This sum will, however, it is said, be insufficient for the proper repair and restoration of the abbey; and some further provision has to be made. The bill goes on to provide for the Dean and Chapter making over their property, with certain exceptions, to the commissioners, in exchange for an annual money payment. The scheme for carrying out this will establish a "fabric fund" of such annual amount as appears sufficient to keep the abbey and the buildings attached in good substantial repair; and this fund is to be a first charge on the revenues, before the Dean and Canons receive anything for their own use. The scheme will then apportion the annual income between the stipends of the Dean and Canons and the maintenance of the services and the other expenses.

## CANADA.

Friday, June 15, a very important event in connection with the recently formed, but now firmly established, Sisterhood of St. John the Divine took place in Toronto, to wit, the laying of the foundation stone of their new hospital. The Bishops of Toronto and Niagara were present (the former laying the stone), as also a large number of clergy-

men and prominent laymen, including several leading physicians, and several of the city surpliced choirs. The ceremony which was witnessed by a large number of the citizens, passed off most successfully. The hospital will have a frontage of 140 feet and will be constructed of brick. There will be accommodation for about 30 patients. At present there are ten members of the Sisterhood in Toronto but at the completion of the building, the number will be doubled. A branch of the Sisterhood is shortly to be established in Hamilton, diocese of Niagara, in the parish of the Rev. Dr. Mockridge. The Sisters in addition to their works of mercy, do a large amount of ecclesiastical needlework which has an extensive sale in all parts of the Dominion.

The Bishop of Nova Scotia, who has just left for England, has not been idle since his consecration and has already accomplished a large amount of work, including several Confirmations. So far he has made an excellent impression upon all classes.

The following clergymen have been appointed commissaries: Huron, Dean Innes; Niagara, Dean Geddes; Toronto, Archdeacon Boddy; Fredericton, Canon Brigstocke; other names will follow.

The first annual report of the Canadian Church Union has just been issued and is of a very satisfactory nature. The Union which was formed in London, Ontario, April, 1887, has since its establishment, done an excellent work in bringing prominently before the Canadian public the necessity for Church consolidation, having secured the official endorsement of the Provincial Synod of Rupert's Land and the diocesan Synods of Toronto, Ontario, and Niagara. It is now proposed to hold a general conference on the subject during the next session of the Provincial Synod at Montreal in 1889, in which every diocese from the Atlantic to the Pacific shall be represented by delegates. The president of the Society is Dr. Sippi of London, Ontario, the remaining officers being all laymen. Though clergymen are not ineligible as office holders, the Canadian Church Union is specially a layman's society. It is pleasing to note that the membership is representative in the strongest sense and comprehends leading laymen of all schools. An excellent and practical feature in connection with the work of the society has been the establishment of a course of lectures on Church history, illustrated by magic lantern views, which take in the English cathedrals and certain important events in the history of the Anglo-Catholic Church.

At the recent session of the Toronto Synod, Col. Denison, a prominent layman, expressed a hope that before long all the diocesan funds might be consolidated into one. It has been stated in connection with this that were the present endowments of the diocese equally divided among all the clergy, it would give each man an average of \$400 per annum. The division of the St. James' surplus revenue among the city rectors, seems, to say the least, to have been a doubtful blessing, and to have failed to substantially benefit the recipients, whose congregations have made corresponding reductions in their contributions. One case was mentioned of a wealthy city congregation whose rector received annuities from the Commutation and Rectory Fund, which had only contributed last year \$139 to the pastor's salary. In consequence of this, it was decided that all who are in receipt of incomes to the extent of

\$400 per annum, from the St. James' rectory, should cease to be participants in the Commutation Fund, the income arising from which is henceforth to be applied to supplementing the starvation salaries of the rural clergy.

The Synod of Montreal assembled on 19th ult. The proceedings were inaugurated by a service in Christ church cathedral, at which the Rev. Dr. Norton preached. The Bishop in his charge alluded in feeling terms, to his advancing years, and stated that he was now in his 73rd year, and the 49th of his ministry. The past year had been a most successful one, there had been 763 Confirmations, five deacons and four priests had been ordained, and four churches consecrated. Owing to press of work, he had decided not to attend the Pan-Anglican Synod.

#### NEW YORK

CITY.—It appears that St. Andrew's church instead of building on the other side of town, has selected a site at Fifth Avenue and 127th Street. The property is 100x160, and a church will probably be erected upon it seating some 1,400 people. Dr. Van De Water will spend July in Clarke county, Va., and August at Lake George. His church will not be closed.

In the absence of their rectors, nearly all the churches will have continued services, unless closed for repairs. Trinity church never suspends, though Dr. Dix always takes a vacation of a month or two. This summer he will spend July and August at the Dix homestead in West Hampton, L. I. Dr. Mulchahey, in charge of St. Paul's, will spend his vacation at Walpole, N. H. The services will be at 7:30 and 10:30 A. M., and 8 P. M. The Rev. Dr. Huntington, rector of Grace church, will take a vacation in July and August. The services will continue at 9 and 11 A. M., and 5 P. M. The Rev. Dr. Charles H. Babcock of Columbus, O., will be the preacher. The Rev. Mr. Nelson, in charge of Grace chapel, will leave the city only for a day or two at a time, as opportunity offers. The Rev. Dr. Rainsford, rector of St. George's, hopes to get away towards the end of July, and spend a few weeks in the Rocky Mountains. He would start sooner, but for having taken hold of the mission church of the Reformation, in Stanton street, which involves much additional work. This church was for a time under the rectorship of the Rev. Mr. Miles, M. D., and is located among the very poor. The services at St. George's will be carried on by Dr. Rainsford's assistants. The Rev. Dr. Houghton, rector of the church of the Transfiguration, takes no vacation, and will occupy the pulpit himself. This has been his custom for many years. The Rev. Dr. I. Newton Stanger, rector of Holy Trinity, Harlem, will spend some weeks in the North woods, starting the last of July. During his absence, his assistant, the Rev. William Huckel, will conduct the services in the hall of the Young Men's Christian Association. The Rev. T. McKee Brown, rector of the church of St. Mary the Virgin, sailed for England June 2nd, and is expected home again in September. The Rev. Edward Benedict is in charge of the parish. The Rev. Dr. Shackelford, rector of the church of the Redeemer, will spend July and August at his cottage in Martha's Vineyard, where he will be in charge of the church. His assistant, the Rev. S. Gregory Lines, will carry on the work in New York. The Rev. Dr. Brown, rector of St. Thomas', is about to sail for Europe, and will re-

turn in September. His assistant will conduct the services in his absence. All Soul's church, the Rev. R. Heber Newton, rector, will be closed for a part of the summer, Mr. Newton not being in good health. He will remain for a while at his home in Garden City, and then go to East Hampton, L. I. The Rev. Henry Lubeck, rector of St. Timothy's, sailed for Europe early in July and will return in September. The Rev. D. Parker Morgan, rector of the church of the Heavenly Rest, will spend July, August, and September in England and Wales, and will occupy his pulpit the first Sunday in October. Except on the third and fourth Sundays in August, when the church will be closed for cleaning, the services will be in charge of the Rev. E. W. Babcock. The congregations of the church of the Incarnation and Zion church will worship in the latter church in July, and in the former in August. The Rev. Arthur Brooks, rector of the church of the Incarnation, will occupy his cottage at Minnetonka Springs, Pa. Dr. Tiffany, rector of Zion church, will probably be at his home in Sharon, Ct. The Rev. E. Walpole Warren, rector of Holy Trinity church, 4th street, sailed for England June 27th and will return in the latter part of September. The services will be in charge of Bishop Riley and the Rev. Henry Tremain. The Rev. C. B. Smith, rector of St. James's, will spend the summer at Seal Harbor, Me., where he will be in charge of a church there. His assistant will officiate in St. James'. The Rev. Dr. B. F. De Costa, rector of the church of St. John the Evangelist, sailed for England June 2d, and will be absent six months. His church will be in charge of the Rev. U. T. Tracy and the Rev. H. M. Tragitt.

The trustees of the cathedral of St. John the Divine have been in consultation with leading architects for some time past, and at last a method has been decided upon for securing plans for the new structure. A number of American architects have been asked to submit plans, under certain conditions, and while any plans that may be submitted will receive consideration, only those from architects who have been invited to submit them will be paid for in case of non-acceptance. Certain rules have been laid down for contestants to adhere to, in order that each may have the same chance, an elaborate plan not being desired. These rules provide for a front and side elevation and a longitudinal section, drawn with pen and ink without shading, on a scale of one-sixteenth of an inch to the foot. There shall be a ground plan in black and white on the same scale. The perspective shall also be drawn with pen and ink, and without painting or other shading than black lining. The drawings are to be delivered in sealed envelopes, express paid, on or before Dec. 15, 1888, and addressed to the trustees of the cathedral of St. John the Divine, 29 Lafayette place, New York City. The building is to be strictly fire-proof, and no inflammable material will be used in its construction. The exterior will be either of marble or granite, and no sand-stone or porous material of any kind is to be used either in the general construction or ornamentation of the building, particularly on any portion that is exposed to the weather. The land for the cathedral has already been purchased, and the building will face south, running back to a depth of about 400 feet. All unaccepted plans will be returned to the architects.

UPPER RED HOOK.—On Thursday afternoon, June 14th, a large assemblage took part in the interesting services of the laying of the corner-stone of All Saints' chapel, the flourishing mission of St. John the Evangelist, Barrytown-on-Hudson. At 3:30 P. M. the six robed clergy marched over the hill and through the fields of the adjoining grounds, singing "The Church's One Foundation," the congregation rising and joining in the fine old processional. The rector, the Rev. Francis E. Shober—to whose untiring zeal and devotion, through the mercy of God, the work has attained its present satisfactory state—read a brief sketch of the mission from its beginning in Feb. 1887, which he then deposited in the corner-stone, together with the usual journals and coins of the day, Prayer Book and Hymnal, formal consent of the Standing Committee to the erection of the chapel, and a package of brick cards, by means of which the children and friends had raised about \$300 for the Building Fund. The Ven. Archdeacon of Dutchess Co., acting under authority from the Bishop of the diocese, then struck the stone three times, and proceeded with the usual impressive ceremony. Very happy addresses were made by Archdeacon Ziegenfuss, and the Rev. Messrs. Gessner of Hyde Park, and Craig of Saugerties. During the service, various appropriate hymns were heartily rendered by the congregation, which, at its close, gave a tangible proof of interest and enthusiasm in the progression of the Christian work, by making an offertory of \$230. The chapel will be completed and consecrated as speedily as possible, a proper house of worship being greatly needed. Several memorials have been promised, and it is hoped that beautiful indeed may be "the place where His honor dwelleth."

The same evening, full service was held in the room now used for the purpose, the Rev. J. N. Steele delivering the sermon.

TOMKINS COVE.—For nearly 20 years, the House of the Good Shepherd has held in June, a festival, under the name of "The Summer Holiday." On this day there is always an early Celebration in the chapel, and at a later hour, a short service, with exercises by the children and addresses by the visiting clergymen and others. Tables for the sale of fancy articles and refreshments are spread in the reading room, notable among which is the basket table, for the sale of useful and fancy baskets and other work of the mountain people who are attached to the mission. This festival was this year held on the 19th of June. From an early hour till 10 o'clock in the evening, the spacious buildings and beautiful grounds were thronged with friends and visitors. Letters of sympathy and interest were read by the secretary from many who were unable to be present; among them letters from the Bishop of the diocese, from Archdeacons Van Kleeck, Ziegenfuss, Mackay-Smith, and Thomas. Addresses were made by the Rev. Drs. Van Rensselaer, J. H. Spencer, and Shackelford, and by the Rev. Messrs. R. A. Mansfield, A. T. Ashton, and by the rector, the Rev. E. Gay, Jr., who has had charge of the house for 23 years. Among the new evidences of interest were noted two exquisitely beautiful stained glass windows in the chapel, a memorial to Mrs. Nies, by her children, the Rev. James B. Nies and family. Both churches of the mission have been painted and carpeted by the efforts of

the people worshipping in them. Grace church has received an altar from Mr. Gay's old parish at Haverstraw, at which he served for the first seven years of his ministry. The Ven. Archdeacon Thomas and vestry gave the seats from Holy Innocents', Highland Falls, to the House of Prayer at Caldwell's Landing, so that now both churches are conveniently and neatly fitted. The visiting Sisters of the Good Shepherd and other guests at the Teachers' Rest gave hangings for the altar, lectern, and prayer desk, and shades for the windows of the chapel.

During Mr. Gay's ministry in this place and in Haverstraw, nearly 1,500 persons have received Baptism, many all through the mountain region have received the truth as this Church holds and preaches the same. No less than five churches in Rockland county owe their existence, under God, to his labors.

ANNANDALE.—For endowing an alumni professorship \$6,700 have been subscribed. The 28th annual commencement of St. Stephen's took place June 21. The number of students connected with the college is 73, of whom 65 intend to take Holy Orders.

#### CALIFORNIA.

SAN BUENAVENTURA.—On Friday, June 1st, Bishop Wingfield, of Northern California, acting for Bishop Kip, visited St. Paul's Mission and confirmed 14 candidates presented by the Rev. F. R. Sanford, missionary-in-charge. Those confirmed were all adults, and were among the most prominent citizens of the community. The hall in which the service was held was rich with floral decoration, and the music was well rendered by an excellent choir. Especial interest attaches to this service as it was the first Confirmation ever held in Ventura county outside of the Romish Communion.

This mission was begun just five months ago, and it already reports 30 families (in whole or in part) connected with its work; 33 communicants; 6 infants and 2 adults baptized, and 14 persons confirmed. A lot in a central location has been secured at a cost of \$3,000; and a building fund is now being raised. It is hoped that a church costing about \$4,000 will be finished before the first anniversary of the opening of the mission. A fair was held by the ladies of the mission during the week following the Confirmation. It was a legitimate sale of needlework and other articles produced by the skill and labor of the ladies and their friends. No raffles, fish ponds, Rebecca's wells, or other gambling devices, were allowed. In the evening refreshments were served, and a musical programme was performed. After paying all expenses, \$300 was secured as a foundation of a fund for the furnishing and decoration of the church, the erection of which will begin, it is hoped, in the autumn.

#### MILWAUKEE.

CITY.—The recent changes in St. John's have been highly advantageous to the parish, giving on the one hand stability, and on the other, an impulse toward a still larger growth. Last week, the parish acquired property from the Rev. Dr. Keene, its former rector, and gave him in exchange the rectory now occupied by him. The adjustment of these property matters was amicable. The Rev. Dr. Keene resigns the title of rector *emeritus*, releases all claims he may have against the parish, surrenders trusteeship of its property, and retires from all official connection with the parish. The parish obtains by the deed of exchange a very valuable prop-

erty on Hanover street, adjoining the church, on which it will probably erect a rectory sometime in the near future. The new vestry has called the Rev. J. H. Jenkins as assistant to the Rev. Dr. Babbitt, the rector. Besides his pastoral labors, and assistance in the care of the missions of the church, he will have charge of the large choir of men and boys. Mr. Jenkins has done successful parish work in Marshall, Texas, for five years, for which period he has been rector of Trinity church there. He is a graduate of Cambridge University, England, and is a Rugby boy. He studied music for 16 years in his native land.

NASHOTAH.—The Commencement exercises at Nashotah House occurred June 29 and 30. On St. Peter's Eve choral Evensong was sung by the Rev. Drs. Carter and Riley at 5:30 P. M. The Faculty, the students of the House, and the visitors were entertained at tea by President and Mrs. Carter, after which all assembled round the class camp fire, which was built west of Bishop White Hall. The programme was as follows: Nashotah song; speeches by a representative of each class; speeches by the members of the Faculty; speeches by the Rev. Drs. Locke and Delafield, the Rev. Prof. Hall, and the Rev. Messrs. Burleson and Smythe; song of the class of '88; Benediction by President Carter. On St. Peter's Day, there was a Low celebration of the Holy Eucharist at 7 A. M., Dr. Carter being Celebrant. Matins was said at nine o'clock by the Rev. Messrs. Davis and Wilkinson. At ten o'clock the president conferred the degree of Bachelor in Divinity upon the Rev. Messrs. Curzon, Jefferson, Jenner, Rowdon, and Whipple, the members of the class of 1888, after which there was a High Celebration of the Holy Eucharist, Prof. Hall, of the Western Theological Seminary, Chicago, being the celebrant. The sermon was preached by the Rev. Dr. Locke, the rector of Grace church, Chicago. Dinner was served in Shelton Hall at one o'clock, after which there were speeches by the Rev. Drs. Delafield and Locke, the Rev. Prof. Hall, the Rev. Messrs. Wilkinson, Davis, McKim, and Smythe. There were 23 students in attendance at Nashotah House this year.

RACINE.—Baccalaureate Sunday dawned bright and fair on Racine, June 24. To Gumbert's "Ye choirs of New Jerusalem," the choristers and clergy filed into their seats and stalls, the Rev. T. C. Foote being the officiating priest. The service was Gounod's "Sacred Heart," which was sung splendidly by the boy choir, under the leadership of Mr. McDowell. The sermon was preached by the Rev. Dr. Elmendorf, Dean of the college, from the text, "In Thy light shall we see light." The thoughts were forcible and logical.

In the afternoon the warden held a reception on the lawn, which was attended by all the members of the institution, and by some of the townspeople. In the evening the memorial services of St. James' guild were held in the College chapel, at which the report of the guild's work for the past year was presented by the secretary, and addresses were delivered by the Rev. Dr. Gray, Dr. Jewell, and Dr. Meachem. The guild has done good work in the past.

Monday, examinations for prizes and honors were held at 10 A. M. In the afternoon the warden distributed the prizes which were won on Field Day,

and a purse of \$88 was presented to Mr. Dearborn, captain of the college nine, as a memorial of the victory of the nine of '88, and of their good work which has given to Racine the pennant of the North-western College League. Tuesday, the Grammar School had their Commencement exercises in the school room. The speeches were good, and well given. The declamation prize, awarded to the best speech of the graduating class, was won by W. P. Kemper, a grandson of Bishop Kemper. The graduating class this year was small. There were five orations on Wednesday, Mr. Eberhart being given the salutatory and Mr. Griswold the valedictory. Although the week was a quiet one, compared with that of last year, yet the literary part of the exercises was inferior to none of the preceding classes.

#### RHODE ISLAND.

NEWPORT.—Louis L. Lorillard, of New York, has given \$1,000 as a memorial to the late Catherine D. Wolfe, to be used for a guild house to be built for Trinity church.

#### ARIZONA.

PHOENIX.—The corner-stone of a new church was laid on Whitsun Day by the Rev. J. A. M. La Tourette. The church will cost about \$7,000 complete. Trinity Mission was organized by Bishop Dunlop, last December, who appointed Dr. R. W. Pearson, missionary in charge. Dr. Pearson was then, as he is still, a candidate for Holy Orders, having lately come into the Church from the Baptists, in Oakland, Cal. He has the degree of Doctor of Divinity, and is spoken of as a man of unusual ability. Dr. Pearson's success in Phoenix has been quite remarkable, and but for Bishop Dunlop's sudden death, he would have been ordained to the diaconate before this time.

#### MISSOURI.

KANSAS CITY.—St. Mary's church, the Rev. John Sword, rector, was opened Sunday, June 17th, Canon Knowles, of Chicago, delivering the discourses of the morning and evening, and assisting in the other services. Preceding the first service, a delegation of three vestrymen made a formal presentation of the Jardine memorial altar, Vestryman Wilkinson making the address of presentation. The rector accepted the gift in the name of the parish in a few words appropriate to the occasion.

St. Mary's church is the oldest Church organization in Kansas City. It was founded in 1857 as St. Luke's church, and its first building was at Eighth and Walnut streets. In 1868 that church building was enlarged, and was used until February, 1887. In 1880 the name of the church was changed from St. Luke's to St. Mary's. In March, 1887, the church first held its services in the Sunday school room of the new building, but now the whole building is completed and the main part of the structure will be opened for services. A beautiful structure has been erected at a cost of \$75,000, upon which there is to-day only a mortgage for \$12,000. The building consists of the main church, a chapel, tower, Sunday school room, guild rooms, choir room, clergy rooms, and sexton's apartments. It is of red brick laid in red mortar, with Warrensburg sandstone sills and capings, and a red slate roof and spire. The size over all is 126x94 feet. The west front on Holmes street is a plain facade with seven lancet windows. In the lower section the wall is three feet

thick and the four lancet windows are deeply recessed. Above these windows the wall falls back to an 18 inch wall, in which are three large lancets, the centre one 20 feet high and five feet wide. The gable is flanked on either side by octagonal turrets in which are the entrance porches. To the south of the main facade and ten feet from the front line is the gable front of the parish buildings. The tower is the most striking feature of the building, standing in a conspicuous position on the centre of the north wall, eight feet from the building on three sides. It is 24 feet square and 140 feet to the top of the spire. Beyond the tower lies the side chapel with a low roof, a bastioned stone parapet and four fifteenth-century windows and stone-capped buttresses. The east wall is a plain unbroken gable with windows only in the lower stage. The east gable is surmounted by an iron cross on a stone base. The interior walls of the church are laid up in buff brick, with band courses of red brick on sand stone. Six feet within the main walls on the north and south sides are a series of red brick piers and arches in upper and lower stages, supporting the trusses of the ceiling. These arcades are tied to the main walls by a series of cross arches at the piers both above and below. Through these arches are passages the length of the church, somewhat after the manner of aisles and triforium. Except in the west gable the windows are all in the upper triforium. The tower opens into the church in the middle of the north side by a series of three tiers of arches, behind the two upper of which tiers the organ is placed. The main ceiling is a plain Gothic vault of yellow pine with heavy moulded trusses. The ceiling over the triforium is a series of red brick vaults with bands of sand stone. The lines of the building are all straight and square. There is no break in the contour from end to end. On a low cross wall, one bay west of the east gable wall, stands the altar which has been erected to the memory of the Rev. H. D. Jardine, late rector, by his friends. It is a beautiful piece of art work in polished marble decorated by the Endolithic process. It is 14 feet wide and 32 feet high. The choir is large and spacious, enclosed by a plain but effective screen of yellow pine and oak and the floor laid with stone, and the stalls of heavy oak. It will accommodate over 60 singers. On the north of the sanctuary is All Souls' chapel, a beautiful little place containing a very chaste marble altar, also decorated by the Endolithic process. The glass is as yet only colored cathedral glass, except one very beautiful little window in the chapel. The nave is plainly seated with cathedral chairs. The church is steam heated and lighted with Albo-carbon light, with very unique, severe, and effective fixtures.

#### MARYLAND.

The entertainment held at the Grange Hall in Davidsonville, Saturday, June 23, for the benefit of All Hallows parish, was an exceedingly pleasant affair, and remarkably successful, \$93 being the net proceeds. The exercises opened at 4 o'clock P. M. with a piano recital by Miss Mannie E. Davis, of Virginia, who gave evidence of rare musical ability, and delighted her numerous auditors. After this the refreshment and fancy tables were spread. The refreshments were of the best. The various fancy articles on hand gave assurance that the ladies contributing to this part were adepts in needle work.

OAKLAND.—St. Matthew's church has been presented with a very handsome baptismal font as a memorial. This font was used for the first time on St. John Baptist Day, when the niece of the donor was baptized. Since the present rector entered upon his duties last January, there have been added to the church a magnificent altar and rail; beautiful altar cloths for the different seasons; a brass cross three feet in height, and engraved and chased with the *Agnus Dei* and the passion flower; and the baptismal font. A large lot has also been given for a rectory which will be built this year.

#### DELAWARE.

The clergy of Delaware have sent to the Rev. Prof. A. A. Benton, who recently removed from Delaware College to assume a professorship in the University of the South, a handsomely-inscribed testimonial, expressing their regret at his removal, their respect for his character and learning, and their grateful appreciation of his many acts of cheerful and unselfish kindness, during the whole time of his residence in their diocese.

#### LONG ISLAND.

BROOKLYN.—The Rev. W. H. Morgan, in charge of Holy Trinity chapel, has received and accepted an invitation to become rector of Christ church, Bay Ridge. He is now on his vacation. On the 19th of July he will be tendered a reception by the congregation of Holy Trinity.

The Rev. H. H. Washburn, has accepted an invitation to become rector of Christ church, Oyster Bay. For some years he has been rector of St. Barnabas' church, Brooklyn.

The Rev. Dr. Darlington, rector of Christ church, E. D., has bought a house adjoining the church, which is to be the rectory.

#### OHIO.

TOLEDO.—St. John's parish enjoyed a visitation from Bishop Worthington, of Nebraska, on Friday, June 22nd; 31 candidates for St. John's and six for Grace were confirmed. A terrific thunderstorm at the hour for service detained a few. The Bishop by request united the sermon with his Confirmation address. Many of the candidates in white, with white veils, and nine choir boys confirmed in their cottas, rendered the appearance of the class one of unusual interest. There were also present two Sisters of the Nativity from Boston, who have been laboring for weeks in this parish, and have done much in improving the attendance at church and Sunday school, and in training the young candidates. It is hoped that the result will be the permanent establishing of their order here.

#### ALBANY.

The convocation of Ogdensburg convened on the 5th June, at Morristown, a pretty town on the St. Lawrence river, where a cordial welcome awaited it from the genial rector of the parish. Although the weather was warm and oppressive, the congregations at all the services were large. At the business meeting on Wednesday 6th, an interesting discussion took place on "The Moral Difficulties of the Old Testament." At this meeting the Rev. T. G. Clemson's resignation as secretary of convocation was tendered, on account of a very serious illness. By a rising vote resolutions were passed extending to him and his family, the sympathy of the convocation, following which the Archdeacon offered a prayer for divine aid and strength for the family, over whom the shadow of the hand of sor-

row had fallen. In another column will be found the notice of Mr. Clemson's death. The Rev. Dr. Morrison, rector of Ogdensburg, was re-elected archdeacon. The Rev. G. H. S. Somerville, rector of Gouverneur, was elected secretary, and T. S. Clarkson, Esq., of Potsdam was re-elected treasurer.

#### MINNESOTA.

At the annual council of this diocese on June 21st, a diocesan branch of the Church Unity Society was organized, with the Rt. Rev. M. N. Gilbert, S. T. D., as president, the Rev. W. S. Sayres as secretary and treasurer, and the Rev. Messrs. A. J. Graham, C. D. Andrews, and A. R. Graves, as executive committee. The first work of the society will be to send to all sectarian ministers in the State, the tract, "The Church and her Ways."

#### IN ONE COMMUNION AND FELLOWSHIP.

EDGAR, Nebraska, June, 1888.

MY DEAR DR. LEFFINGWELL—Our church was consecrated here the twenty-second of May, and this is my first opportunity to write to you and the girls about it, and also to tell you that we rejoice with you with especial sympathy in the approaching consecration at St. Mary's.

You may remember that we began our work here under most discouraging circumstances, in a new country, in hard times with very few Church people, in a town where four denominations already had buildings to which the town's people had contributed, and, in fact, with only one inspiring circumstance. There is resident here, the Rev. A. J. Whittin, whom age, ill-health, and long years of faithful service in the Church, have entitled to rest. He was willing to conduct service for us as regularly as his health permitted. In the endeavor to do what might be done and counting on our faith and enthusiasm only, we began. The first suggestion, after Christmas Communion, a year ago, was that a room might be rented and suitably furnished. From that to the finished work is a long step and it is hard to realize till we "count up," how the beautiful church has come here. And what a wonderful "counting up" it is! Aside from the local benefit, it has been worth everything to us to learn the beauty of our Church organization, to receive the ready help of strangers (strangers in all but in the name of Christ and His Church), to know as we could not otherwise know, how strong and loving is our Church fellowship. The most of us are far from our first homes and might be pardoned for the feeling of isolation and homesickness with which our work was begun. But when our friends came in to help us, not only the friends we knew but those who sought us out by careful letters, even advertising for us, we felt ourselves at home among the Church members of one great family, not wanderers straying afar. This knowledge, which experience alone can give, is worth many times our effort had there been no other gain.

Our gifts have been many and our first was from St. Mary's dear girls. Even before Bishop Worthington knew of our attempt, St. Mary's sent us the gift that gave us the promise, so wonderfully fulfilled, of outside help, and that committed us finally to make certain our doubtful project, and our gifts have been not only timely and spontaneous but so rich that our little church is furnished with a beauty of which we

had not dared to dream. Our furniture, six pieces of handsomely carved oak, is from the Bishop, whose thoughtfulness could hardly have been more constant had we been his only charge. The draperies for altar and lectern are of rich red satin, with heavy gold embroideries of exquisite workmanship. There, as well as a generous gift in money and many kind letters, are from Miss Amelia T. Milton, to whose cheerful, steady influence more than any one earthly cause, has been due our final success. Our linen is from the society of St. John Baptist, of New York. We answered their advertisement offering such help, and their response was by return mail. It seemed as though they could not be quick enough to give. The organ and silver font were from the Rev. William Whittin, of Lincoln. The Communion service is a memorial of Mrs. A. T. Whittin and her granddaughter, Mrs. Worthington, placed there by members of their family, some of whom live now in Colorado. The chancel carpet was a gift, and a set of book-shelves was sent with our pews and chancel rail. The Church people here have been liberal, one gentleman, besides much else, giving us the most desirable lot we could select. The windows are of cathedral glass and all the appointments help to give to the little building that look of a place set apart from "all unhalloved and worldly uses" so rare in this crude country, and so characteristic of our Church. The consecration service had an interest beyond our own joy, in remembering the many distant friends who were with us in heart. There was a good sermon by the Rev. Mr. Gardner, of York. In the evening there was the regular service, with Confirmation. There were eight in the class. The Bishop gave a vigorous and brilliant account of the Church, her claims, history, and teachings. It was a day that marked an event in our lives never to be forgotten, a day fraught with the memory of so many loving friends and kindly gifts, a day to be held in remembrance by us always as showing the strength of our Church in organization and Christian fellowship.

Thanking you again, dear Dr. Leffingwell, and St. Mary's girls, with a gratitude words have unexpressed, and with many congratulations on the consecration of your beautiful chapel, I am,

Sincerely yours,

DAS BENJAMIN.

#### OUR CHURCH UNIVERSITIES.—LEHIGH.

It is to the credit of the Church in our land that her educational institutions hold high rank, some of them the highest in special lines of instruction.

Columbia, Trinity, Racine, Hobart, Kenyon, and Griswold are called colleges, though Columbia is more properly a university, while the University of the South, at Sewanee, supplies the needs of that locality in the classical courses, and Lehigh at South Bethlehem is a university, though lacking the medical and law department to make it strictly such. These will no doubt be added when the time demands them. Lehigh has however attained such a wide reputation as a technical school of the highest standard, with the Church services as a necessary feature, that a short notice of it will not be without interest to Churchmen.

It was my privilege lately to spend a Sunday there and join in the services of our Church in its magnificent chapel

which is under the supervision of Bishop Rulison as rector of the university, with the Rev. A. W. Snyder as his assistant and chaplain in charge.

The munificent endowment of Lehigh University by its noble founder, Judge Packer, has enabled it to erect at South Bethlehem, Pa., in a domain of one hundred and fifteen acres, most commodious buildings, with every convenience and appliance necessary, and (what is a great importance) to make tuition free; while the memorial church lately consecrated, is the gift of his daughter in memory of her honored father (the founder) and is one of the most complete and churchly edifices in the country.

Enabled by its endowment to provide the best attainable talent for its professorships and instructors, the youth who is fortunate enough to pass its examinations, and maintain his standing under its rigorous curriculum, graduates with an education which is more than capital to him in after life. The intention of its founder was to make of Lehigh a technical school of the highest standard, and its course in civil, mechanical and mining engineering, chemistry, and electricity, is hardly equalled by any other school, while its classical course is abreast of any of the great universities.

The necessity for a higher technical education by the youth of our country who are to seek their livelihood in the mechanical, engineering and electrical enterprises which have made our manufactures so noted all over the world has necessitated such schools as the Stevens' Institute, Sheffield Scientific, Troy Polytechnic, Boston School of Technology, Columbia College, School of Mines, and Lehigh University; the latter, though perhaps the youngest of these, has by its exceptionally high standard, attained perhaps the highest rank of any, as is evidenced by the fact that for several years its graduates have almost to a man, been spoken for beforehand by railway and mining companies, iron and steel mills, engineering works, government service, and manufacturing enterprises. Looking over its list of alumni, one notices how many of them are in positions of trust and prominence in the great industries of the country.

As a Church institution, that is, as being under the spiritual supervision of our Church, Lehigh University is not known among Churchmen as it should be. It was a gratifying sight that Sunday morning to see the beautiful church, its transepts filled with four hundred bright, intelligent, young men, its vested choir (of students and boys), the error of the responses, the decorum of the service—all made the occasion one to be remembered. Under the wise administration of its honored president, Dr. Robert A. Lamberton, Lehigh University is making an enviable reputation. Abreast of its high standard of study, the services of the Church are kept prominently before the students. Every morning they are required to attend prayers before recitations commence, while on Sunday the full service of the Church is the feature of the day.

Mr. Snyder has a large guild among the students and it was my privilege to attend its meeting at the chaplain's residence that Sunday evening. The informal discussion on the special subject for that evening (Mohammedanism) was very interesting and instructive, especially the address of a Japanese gentleman (who is to graduate this year with the intention of assuming a professorship in the University of Tokio, Japan) giving an account of the religious

belief of China and Japan, which was well worth the visit.

Now, the refining influences surrounding the students at Lehigh in its Church service and guild meetings, with the spiritual oversight of such men as Bishop Mulison and the chaplain can hardly be estimated. While the seed sown may fall in some cases on stony ground, who knows how much good ground is made susceptible to the Word, and how in after years, amid the cares and vicissitudes of this world's hard work, these young men will be actuated and sustained by the Churchly principles implanted by their Alma Mater.

It is worth a special visit to South Bethlehem, Pa., to inspect the splendid buildings and the beautiful church of Lehigh University.

"BY THE WAY."

BOOK NOTICES.

THE PARABLES OF THE LORD JESUS, according to St. Matthew. Arranged, compared and illustrated by Thomas Ritchey, S. T. D. New York: E. & J. B. Young & Co. 1888. Cloth. Pp. 406.

This valuable book was recently noticed at length in our editorial columns. We cannot say too much in its praise.

ENGLISH CATHEDRALS: their Architecture, Symbolism, and History. Compiled by E. W. Boyd, head of St. Agnes' School, Albany. Third edition revised. New York: Thos. Whittaker. Pp. 68. Price 60 cents.

Since this book first appeared Miss Boyd has amended a few of its parts, and it is greatly improved; it is now indeed a singularly tasteful and valuable little compend of all that may be learned from a study of England's cathedrals. Its contents are in three parts: A graceful introduction to the subject, a glossary of terms, an account and description of those wondrous old piles. There are also twenty-five good illustrations among its pages.

THE FIRST BOOK OF SAMUEL. By the Rev. Prof. W. G. Blake, D. D., LL. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Pp. 440. Price \$1.50.

This volume is one of the series known as the Expositors' Bible, and consists of 36 sermons forming a sort of homiletical commentary on the First Book of Samuel. The expositions are scholarly enough for general purposes, and the reflections are such as are naturally suggested by the narrative, and on the whole are rather commonplace. Quiet in style and pious in spirit, these hortatory expositions will serve for instruction in righteousness. They do not go into the depths of either criticism or exposition nor do they rise to the heights of eloquence. The whack at the High Church doctrine of the Sacraments (at page 65), seems rather out of place in a simple exposition of the First Book of Samuel.

EARLY DAYS OF MORMONISM. Palmyra, Kirtland, and Nauvoo. By J. H. Kennedy. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

While the delusion which has misted such multitudes seems now to be exhausting its force and losing some at least of its most objectionable features, it is a matter of no small importance to trace its origin. Mr. Kennedy here renders this service, making a valuable contribution to the literature connected with Mormonism. The real character both of Joe Smith and his co-workers, is here disclosed. The varied devices he resorted to in order to fasten his fraud upon those whom he met are here shown up. We see the gigantic imposture in its cradle. The author's purpose is wise and he has done his work well.

THE SCOTTISH PULPIT FROM THE REFORMATION TO THE PRESENT DAY. By William M. Taylor D. D., LL. D. New York: Harper and Bros.; Chicago: A. C. McClurg & Co. Price \$1.50.

These lectures were delivered before the theological students of Yale, being the Lyman Beecher course for 1886

They comprise brief sketches of the leading preachers of the Scottish Presbyterian establishment, such as Knox, Melville, Rutherford, etc., and of the Free Church and some of the schisms from both bodies. There does not appear to be much new material in them, but they are pleasant enough reading. No doubt they made a better impression when delivered than they can make when read. There are other famous Churchmen besides Archbishop Leighton who might have been profitably discussed, such as the two Forbes, Bishop Skinner, and Bishop Jolly, but the author sees very little outside of Presbyterianism that is worthy of mention.

THE MENTAL CHARACTERISTICS OF THE LORD JESUS CHRIST. By the Rev. Henry Norris Bernard, M. A., LL. B. New York: Thomas Whittaker. 1888. Pp. 314. Price \$1.50.

This is a book that needs to be read in order that the reverent aim in making survey of the humanity in God manifest in the flesh may be rightly understood. No cursory review of the author's treatment of the great Mystery can make adequate presentation of his work. He traces in meditative fashion the style and manner of Christ's teaching, His temptation, His miracle-working, the physical weariness, the mental depression of Christ, His home life and His prayers, Christ's thoughtfulness, His "tact," the moral strength of His character, and His need of sympathy. The agony of Gethsemane and the Passion are treated as studies of character. And reaching further on, the characteristics of our Redeemer as observable in the manifestations of the Risen Christ and the appearance of the Ascended Lord are made the subject of some very beautiful and vigorous reflections. Here and there we are struck by a plainness and unconventionality of expression, which however do not mar the general pleasantness of style. These quiet thoughtful contemplations of the human aspects of our Redeemer's life as presented by the Gospel records are full of earnest spirituality, agreeably free from all affectations, and replete with instruction that is unstrained at every turn. A subject not often dealt with—the mental characteristics of the Redeemer—it is wonderful what lessons Mr. Bernard has presented for our reflection, out of the incidence in which the mind that was in Christ Jesus fell upon men.

THE GOLDEN BUTTERFLY. MY LITTLE GIRL. BY CELIA'S ARBOUR. THE MONKS OF THELEMA. WITH HARP AND CROWN. THIS SON OF VULCAN. THE CHAPLAIN OF THE FLEET. READY-MONEY MORTIBOY. THE SEAMY SIDE.

Novels of Walter Besant and James Rice. Library Edition. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Uniformly bound in blue cloth. Price \$1.50 each volume.

This superb library edition of these works, by publishers of known sagacity, is a practical assurance of their popularity and permanent value. It is, perhaps, too soon to venture an opinion as to the place they will hold in the literature of the English language. If we are not able to rank the writers as some do, with Dickens and Thackeray, perhaps it is because old friends are always the best, after one has outgrown the impulse of youth. But it cannot be denied that the novels of Besant and Rice are among the most entertaining, while in some of them the aim and effect has been beyond that of mere entertainment. There is no dullness or platitude, no lack of vivacity and vigor. While not always logical and well founded, the stories are original and brilliant, displaying a wide knowledge of human nature and its eccentricities, and

abounding in forcible and elegant diction. No one can fail to be delighted at the fine portraits and quaint characters which are drawn. The June number of *Harper's Magazine* gives an account of the literary partnership of Messrs. Besant & Rice, terminating with the death of the latter in 1882. The greater and better part of the work is attributed to the former.

ABRAHAM: His Life and Times. By the Rev. William J. Deane, M. A., rector of Ashen, Essex. MOSES: His Life and Times. By the Rev. George Rawlinson M. A., Camden professor of Ancient History in the University of Oxford, author of "Five Great Monarchies," etc.

SOLOMON: His Life and Times. By Ven. F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster, etc. Three volumes. New York: Anson D. F. Randolph & Co. 1888.

These volumes form the beginning of a series which has attracted considerable attention in England, and is now to be re-issued from the American press. The design is a notable one—to surround the great Biblical characters with the realism resulting from archaeological discovery and scholarly research of the day. The outcome is just a little surprising—the past is spanned over, and these worthies of Holy Writ stand out before us in something like veritable flesh and blood. The narratives are of practical value not alone for the picture of vivid life which they give, but for the popular style in which the information is supplied—each writer aiming to interest not merely the scholarly public, but the great mass of Bible students and intelligent readers of Scripture, growing steadily larger year by year. Of the three volumes before us, we have no hesitation in awarding the first place to Canon Rawlinson's *Life and Times of Moses*, though Mr. Deane's book is one of great ability. Archdeacon Farrar's is, on the whole, less scholarly than the others, but has all his familiar charm of diction. We are glad to call attention to these fascinating and timely volumes.

LEON ROCH. A Romance. By B. Percy Galdo's. From the Spanish by Clara Bell. Authorized edition in two volumes. Revised and corrected in the United States. New York: William S. Gottsberger; Chicago: S. A. Maxwell & Co. Paper covers, 50 cents each volume.

This story tells of a young Spanish couple who seem to begin life under the brightest star. They are devotedly in love with each other, they are handsome, he is wealthy, and every thing is apparently fair and bright. But by degrees the deepest difference of tastes and character develops itself. He is a scholar, a thinker, and sceptical. Both are irreproachable to near the end of the first volume. But they grow apart. She cannot enter into his intellectual life, thinks it unspeakably hazardous, comes at last to call him an atheist to his face, and avoids his books as if they were poison. He, though kind and generous in sentiment and conduct, despises the shallow religion which consists in prayers and masses, and incessant church going, while it leaves the mind in darkness, and debases the temper through its superstition. The delineation of the gradual estrangement of two persons who all the while love each other, surpasses any thing of the kind we have ever read. At last in scorn and storm the husband takes himself off and stays in a suburb of Madrid, leaving his city house to his forlorn wife, who pines after him even while she shudders at the thought of being near him. Then for him a new trouble comes. An old friend, a lady who had been a playmate of his in his childhood, and whom he has always known intimately, is visited by him, at first with no thought of wrong. He loves her little girl. News comes of

her husband's death. He keeps away for a time, but at last calls upon her. He discloses his love for her, and she tells him she has always loved him. Their interview is thrilling. The struggle of moral principle with an unbalanced love—the moral principle triumphing—is terrible in its fidelity. Artistically the book is of the highest order. Single sentences strike one like Victor Hugo. The analysis of character, the display of motives, the disclosure of much truth and sincerity under a cloud of false reasoning and an invincible tendency of nature, is wonderfully done.

The second article of *Scribner's Railway* series appears in the July number, under the title "Feats of Railway Engineering." The author, John Bogart, has written with force and picturesque quality of the St. Gothard and other famous tunnels, of the St. Louis, Lachine, Niagara, Brooklyn, and other remarkable bridges, and of unusual trestles, grades, cuttings, etc. The great number of illustrations makes this article one of the most attractive in the series.

The July number of *The Woman's World* contains among other interesting papers, one by Amy Levy on the Women's Clubs of London. London is much ahead of New York in this matter and has at least five flourishing and well housed clubs for women. The most fashionable of these is the "Alexandra," the most literary or Bohemian, the "University."

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PAMPHLETS RECEIVED.

A UNITARIAN OBEYING; or, The Story of Jasper L. Douthit. By A. P. Putnam. 1888. Boston: Dammell & Upham; Chicago: A. C. McClurg & Co. Price 25 cents.

THE KING'S DAUGHTERS. A Fascinating Romance. By Ellen E. Dickinson, author of "New Light on Mormonism," etc. 1888. Philadelphia: Hubbard Bros. Price 25 cents.

SOME THOUGHTS ON CHRISTIAN UNITY. A Plea for the Headship of Christ in His Church. A Letter addressed to the Rt. Rev. John Williams, D.D., LL.D., Pr. siding Bishop of the P. E. Church in the United States. By Samuel J. Andrews. 1888. Brown & Gross, Hartford, Conn.

THE CONDITION OF AFFAIRS IN Indian Territory and California. A Report by Prof. C. C. Pinter, agent of the Indian Rights Association. Philadelphia: Office of Indian Rights Association, 1305 Arch St. Price 25 cents.

PACIFIC RAILROADS. Statement of Leland Stanford made before the Senate Select Committee on Pacific Railroads, March 7, 1888.

THE CENTRAL PACIFIC RAILROAD. Its Relations with the Government. It has performed all its Obligations. Argument of Creed Haymond, its General S. Editor, made to a Select Committee of U. S. Senate, March 17, 26, and April 7, 1888.

READING THE BIBLE WITH RELISH. By the Rev. Wilbur F. Crafts. Revised fifth edition. New York: Funk & Wagnalls. 12mo. Pp. 64. cloth 25c. Paper 15c. It gives 365 brief Bible readings for daily home worship, or daily prayer meetings, or daily personal reading, arranged to begin at any time, traversing the whole Bible in a year, in chronological order.

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

THE Rev. Dr. Jewell, replying to his critics, says that his argument from the case of St. Matthias was only a passing rejoinder in kind to the argument of THE LIVING CHURCH, but was no part of his real and complete argument which is given only on the third page of his tract. As THE LIVING CHURCH did not publish the tract in the first instance, it has no intention of devoting its columns now to a defence of it.

THE number of communicants reported in the journals are by no means all who ought to be reported. There are many who seem to think their duty done, if they belong to the Church Catholic. They are not enrolled in any parish; they are not amenable to its discipline, nor responsible for its support; they expect the Church to visit them when sick, to baptize their children, to bury their dead; but they feel no corresponding obligation. They are "non-affiliated" members. In Masonry they would be ignored; but in the Church there is a mantle of charity large enough to cover such sinners as the ecclesiastical dead-beats are.

THERE are two lists of ordinations to the diaconate in the American Church which make, together, a centennial list. The first bears the impress of an honored, loved, and now sainted name. It was a gift by Bishop George Burgess to the American Church, which must ever be gratefully remembered. It dates from A. D. 1785 to A. D. 1857, both inclusive, and contains 2,787 names. The second list, published by Mr. Whittaker, is a carefully prepared and faithful continuation of the first. It dates from Jan. 1, 1858, to Jan. 1, 1885, and contains 3,190 names. The two lists number 5,977 names.

As an instance of the way in which laymen may build up the Church in rural districts, we point

to a beautiful chapel recently built on a dairy farm in Michigan by the proprietor, who acts as lay-reader. There are services every Sunday, with an attendance of about fifty; and a good Sunday school. Organist and choir take as much pleasure and pride in their work as though they served in a large city congregation, and who can doubt that the devoted layman who superintends it all finds greater delight and blessing in it than in his secular work. The Bishop recently consecrated the chapel and confirmed five persons. "We are all happy," writes our good friend; and THE LIVING CHURCH is happy to make mention of the good work.

WE publish in another column, an interesting letter from a graduate of St. Mary's, Knoxville, Ill., upon the completion and consecration of a church in Nebraska. As an item of Church news, it would not be entitled, perhaps, to the prominence given to it; but it is of value, we believe, beyond the importance of the fact which it records, as showing what can be done for the Church, under the most discouraging circumstances, by faith and devotion, sustained by active sympathy and aid from abroad. It shows, also how our Church schools can influence Church extension. It is one of many such works aided by the girls trained in one institution of which we have knowledge. The writer of the letter referred to, when attending school, was a resident of Washington, D. C. A few years pass, and she is in Nebraska, where her love and loyalty bear blessed fruit. Such instances can doubtless be named for every Church school in the land, and they ought to have influence and must have influence with our people, in increasing the patronage and endowment of such schools.

WE are glad to note the following in the report of the committee on the State of the Church, at the Louisville Convention. To the sentiments promulgated from the platform of the so-called Church Congress in that city last October, an antidote should be administered in some form. We see that the paragraph is quoted from the report of the same committee a year ago.

We believe, however, that the time has come when more aggressive Church work and more positive setting forth of the Church's claims should be the aim of all. If the Church is not simply to hold her own, if she is to advance as she should, if she is to give a reason for her existence in fields so fully occupied by other bodies, if she is to be not a mere teacher of morality and manners, which others can and do set forth as well and as ably, there must of necessity be bold, positive, manly, yet loving teaching as to her divine origin, her historic and unbroken connection

with her Divine Master through the Apostles and the apostolic ministry, the administration of the sacraments according to the institution of our Blessed Lord, and her unswerving adherence to the faith once delivered to the saints. We would therefore urge upon the clergy that both in their private ministrations and by their public teachings they give forth no uncertain sound in these things.

THE response to our appeal in behalf of the Old Catholic Mission in the diocese of Fond du Lac, has been prompt and encouraging. We take the following from a private letter of the good Pere, in response to our first remittance:

Please accept my most sincere thanks. It is for me a great consolation to see that, notwithstanding the death of our beloved Bishop, the Old Catholics are not left orphans. Your article just described the situation. We are not only bereft of our head, but our adversaries seem encouraged to fight in an extraordinary way. I would be happy to have the address of those who contribute. I would, with pleasure, thank them by letters. Next Sunday I open a new mission at Dykesville, Kewaunee Co., where I shall reside. Father Proth takes my place at Little Sturgeon. I cannot get a horse for less than \$85. A strong missionary buggy and harness will cost \$100.

We would not encourage extravagance, but we submit that \$85 is too cheap for a horse that carries the pioneer of the Old Catholic movement in America. From responses already received we feel warranted in authorizing Pere Vitatte to expend at least \$100 for a horse, and to add something to his modest estimate for buggy and harness. Indeed, we do not think we overestimate the good will and generosity of our constituents in saying that they will be responsible for a sleigh and warm robe. The winters are long and cold in Northern Wisconsin, and though the Pere is a vigorous man we must be careful of his health. He has a great work in hand. The Church will furnish transportation. Two hundred and fifty dollars is the least sum that will suffice. Let us not stop short of this. Who will take a share now in the Old Catholic buggy?

CONSIDERING only the present interests of Southern Ohio we sincerely regret the declination of the Bishop-elect, but with reference to the general good we are glad of it. That is not to say that the admission of Dr. Leonard to the episcopal bench would not be conducive to the general good; we mean that by declining the episcopate for the reason assigned, he has probably done more for the general good than he could do by being a bishop. If his action helps to open the eyes of "this Church" to the folly of our tradition that a bishop must hold the reins of his diocese till death compels him to relinquish his grasp, he will have done a work that very

much needed to be done. It has already begun to dawn upon the minds of the rising generation of Churchmen that men of independence and greatest worth cannot always be induced to accept a position as assistant, especially to a bishop who has no sympathy with the present life and progress of the Church. We think Dr. Leonard's decision is a wise one. The Bishop of Southern Ohio has not been in his diocese for years, on active duty. He should resign the entire charge, duty, and direction, and allow the diocese to have a bishop who shall be something more than a subordinate. It is not necessary that such retirement should sever the nominal connection of the senior bishop and the diocese, in this or in any other case. The late Bishop Potter, wise in all things, was wise in this, that when he could no longer manage the affairs which the Church had entrusted to him, he transferred the entire burden and responsibility to another. Bishop Jaggard has doubtless acted with the advice of his peers and in accordance with our episcopal tradition. It is not our design to cast any blame upon him. It is the tradition that we regret.

### SEPARATE ORGANIZATIONS FOR COLORED PEOPLE.

At the recent annual council of Virginia the Bishop noted the signs of progress in the colored congregations, and observed that the work of the Church for the colored race in that diocese had been marked by steady progress. After reviewing the proceedings and legislation in that diocese since 1866, he concluded that both white and colored desired a separate organization for the colored churches, and concluded that a separate organization was necessary.

When it came to the report of the committee to which the subject was referred, it contained resolutions to the effect that colored ministers and colored lay delegates be excluded from the council, or as we should say, convention. There was a minority report which did not concur in this recommendation, but after various discussion the vote was taken by orders, and the report of the majority was overwhelmingly carried. In view of this result *The Southern Churchman* is moved to say: "May the day soon come when in all the dioceses the colored congregations shall have their own organization with a bishop or bishops to oversee and govern them. We believe it must come to this, even as in the Apostolic Church, when Peter was set apart for the Jewish, and Paul for the Gentile, churches."

Now, as to all the dioceses coming to this; why were the Rev. Mr. Jackson's resolutions laid on the ta-



ble? Those resolutions were, first, that "the question of the negro in the Church is not one for the separate dioceses to settle, except in the last resort, but must be relegated to the General Convention; and, second, that a committee of three clergymen and two laymen be appointed to confer with the Southern dioceses with a view to securing unanimity of action in memorializing the General Convention to erect a separate jurisdiction for the colored race." These were sensible resolutions, if a separate organization with separate bishops were not inherently senseless. Could not the General Convention be expected to throw some light on the subject? If a separate jurisdiction is to come, could not the General Convention speed its coming? And why should not the Southern dioceses be conferred with in order to secure unanimity of action? But no! The resolutions are laid on the table, and the Virginia council will push the thing through and let the Southern dioceses at large and the General Convention take care of themselves.

What if they were afraid to memorialize the General Convention, knowing that the Convention would countenance no such business? What if they were afraid even to confer with the Southern dioceses, knowing that they, too, as a body, would countenance no such business? Had they not heard from Florida at one extreme of the country, whatever they might hear from other extremes? Did they not know that there were several things in the Bible bearing on the subject as well as what is said about the setting apart of Peter and Paul, and that the Church at large would act upon the plain teachings of the Bible even if the Virginia council did not? Indeed, did not the precipitate action of the council bear indirect witness that the General Convention would not only not speed the day of a separate jurisdiction for the colored people, but that they would postpone it indefinitely?

When the Methodist conference was holding in New York, colored men who had come as delegates or representatives might be seen sitting here and there all over the house. Are the colored people so ignorant as not to understand the situation when they find themselves part and parcel of the Methodist body, while if the Virginia council had its way, the Church would set them apart as outer-court Christians, if possible even more despised than the Gentiles? The Church in Virginia, as everybody knows, is the great bulwark of Protestantism. There are some other things, however, which are of as great consequence as this, and should be quite as resolutely stood for. One of these things is that God has

created man in his own image, and that in the new creation there is neither Jew nor Greek, bond nor free. If the Church in Virginia has not learned this, it has much indeed to learn, and much which if it continues in ignorance of, it will be sadly disqualified to make an impression as touching the other things of which it is the champion.

#### A RARE DISCOVERY.

BY AN ANTIQUARIAN.

Study and research and plodding industry have their rewards. We propose to take the readers of THE LIVING CHURCH into our confidence, and allow them to share with us in one, at least, of the treasures which we have discovered and have been for some time enjoying, as it were, in private.

Old manuscripts, letters, diaries, have for us a special attraction, and we are never weary of going in quest of them, and when found, reading them, and seeking to make them out, not only as regards their subject matter, but to trace its connections, and place it before our eyes, as it was when it was written, with all its surroundings of history, circumstances, persons, and relations. In this way we have often been able from a trifling note, or entry, penned a century ago, to gather around it rich contributions to history, until the original magnet has been almost covered up with the abundant material, which it has drawn out from the dust and ashes of the past.

Following our usual pursuits, we came, a few days ago, upon an odd-looking paper, which at once riveted our attention. It did not appear to be old and worn, on the contrary, it seemed very fresh and new. In what manner it found its way into the package of letters, which we held in our hand, we cannot tell. But there it was, different from all its companions. They were yellow and dusty and soiled, this one was white and clean, and withal, peculiar in the texture and hue of the paper. We eagerly drew it out, and still more strange, we found it was a letter, evidently a private letter, of the future, not of the past. As it treats of us and our times, apart from its unique character, it will have a special interest for us, and it may possibly open our eyes to a view of things which will meet the gaze of our great-grand children, of which we scarcely dream to day, and hence may help to guide our action as to issues which may shortly press upon us. As the letter is brief, we give it entire, with a feeling of regret that it is not longer. It reads as follows:

BOSTON, Sept. 10, 1997.

MY DEAR FRIEND:—To what a sad condition are we on the Atlantic seaboard now reduced. Plutocracy reigns. We are chained to the chariot wheels of the mighty West by links of gold. Their vast wealth rules everything. They swamp us with their dioceses, ten to our one; and their deputies clerical and lay, representing money and numbers, more than twenty to our one. Alas! What shall we do? What can we do? And then, what adds to our misery, we brought it on ourselves. It was not originally so. Bishop White and his contemporaries two hundred years ago arranged, (wise men that they were), to shut out plutocracy by giving each diocese an equality in representation. But our fathers here in the East in 1895 and 1898, having then

the great balance of wealth with them, by their money coerced the poor weak dioceses of that day to vote with them, and so they carried their point and altered the constitution, and made money the ruling factor in the Church. They little thought that the weapon, which they were forging for others, would within a century be turned against themselves, but so it is, and here we are at the mercy of those whom our fathers thought to enslave. Let us cry: "Bishop White! the original constitution! equality! justice!" Perhaps our masters will hear our appeal, and will restore the old customs. But I fear not. They are too well acquainted with the history of the motives and transactions, which were instrumental in producing the change, to listen to us when we plead for mercy.

In those old times aristocracy, wealth, worldliness, leavened our fathers largely with the spirit of the ancient Sadducees. They were good livers, loved luxury, held their heads pretty high up and patronized the rest of mankind. They affected to disregard all positive teaching as of little or no consequence, save that which affirmed a Personal Christ, God and Man, and His Body the Church, continuing His Personal Presence here on earth through apostolic succession and sacraments. Such teaching they hated, and as far as they could, persecuted.

They persecuted, however, by indirection. Their avowed motives concealed others, and so they wrought and gained what they believed to be triumphs, but He that overruleth evil for good passed their triumphs after a time over into the hands of those whom these Broad Churchmen sought to crush, and they themselves soon flattened out into open infidelity, and now we inherit as the only bequest which they have left us, the helplessness of a small minority meeting with our brethren simply to submit to their will. Ah! they know this sad history too well to listen to us. But yet one must cry out that of all degrading and disgusting tyrannies that of plutocracy is the most galling. Let us hope against hope. Relief must come. Faithfully yours,

TITUS MALONE.

For James Cross, Esq., New York City, New York.

#### WOMAN'S WORK IN THE CHURCH.

Extract from a paper read before the Ladies' Guild of All Saints' church, and St. Agnes' Altar Guild, by the Rev. B. W. R. Taylor, rector of Riverside, California.

The self-denying labors of earnest Christian women for advancing the interests of the Church of God is no new thing. Women have always been foremost in the exercise not only of faith, but of good works. They have often borne the banners of the Church to victory, where men have thrown them down disgraced and defeated. And so it is not to be wondered at, that very largely to them does a parish priest look for aid and co-operation when the men of the Church are engaged in purely secular labors. To enlist the service of women in the work of the Church various schemes have been from time to time set on foot, and those which have proved the most successful are the ones handed down to us. Occasionally some novel method is set on foot, but I should be uttering a calumny against the gentler sex were I to intimate that they are induced to labor for the advancement of the Church chiefly by the attraction of novel methods. In the heart of every true woman, whose

ideals are not formed by Rider Haggard, and the Duchess, and whose thoughts soar beyond lawn-tennis and five o'clock teas, there is implanted a stern and unerring sense of duty, and it is simply in discharge of that duty that women are always to be found who will give of their time, their means, and their abilities, to advance the glorious gospel of Christ. Women are more honest than men, as a rule, hence their conceptions of duty invariably bear the fruit of works.

The idea, and the discharge of duty should obtain among all true daughters of the Church, for the possibilities of her doing the work of the Blessed Master are terribly lessened by the apathy, neglect, carelessness, indolence, and selfishness of those who are only too willing to get all the spiritual advantages they can out of her, without giving her—not an equivalent, for the grace of God cannot be measured by equivalents, but—some return for the benefits they receive. In a word these people say as the Pharisees of old, as they gladly snatch at the privileges of the Church: "It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me."

Truly interesting it is to note how often the weary Saviour found loyal, noble, and true women to comfort and sustain His humanity in the most trying moments of His life! The quiet home of Mary and Martha on the green hill-slope of Bethany was often His resting place; the penitent who washed His tired and travel-stained feet with the precious perfume, and wiped them with her lavish tresses, was His cleansed and forgiven friend; His mother and Sa'ome and Joanna often ministered to Him. And to-day as He looks upon us from the right hand of His Father, He sees the Marys and Marthas, and Salomes, and Joannas, who are ministering to the Church which He has purchased with His own precious Blood.

The work of women in the Church may be divided into three classes. 1st, Manual work. 2d, Social work. 3d, Spiritual work.

FIRST.—*Manual Work.* This can be done by sewing guilds, etc., the object of which is to give a certain portion of one's time to making articles for sale. Once upon a time this was an honored and legitimate method of making money, but lately it has sadly fallen into disrepute. A sale of fancy and useful articles now-a-days must be made attractive by raffles, grab-bags, guessings at names, and a dozen other tricks of decidedly questionable utility. \*\* In fact the novelty of "bazaars" has ceased, the work in connection with them is much greater than the returns obtained, mistakes are made, misunderstandings engendered, and tempers too often ruffled into angry agitation. I hope the day of bazaars and fancy sales has seen its sunset.

SECOND.—*Social Work.* In this also women are specially strong, and can be of incalculable strength to a parish. The Church of God is not an institution for aristocratic ladies to walk in and out, and to elevate their noses at those who are strangers within their gates. Many and many a time has my heart pained me as I have seen strangers looking for a welcome from some one in the congregation, and look for it in vain. Now I deprecate conversation in the church, one should never converse in the house of God except in a whisper, but yet after the service is ended there is no reason why the regular attendants of the church should not

go to the strangers in the vestibule of the church, and bid them welcome in the name of the Lord, other bodies of Christians do so, and we might well take a leaf out their book. . . . In this connection comes in parochial visiting, in which duty ladies can be of much service in finding out strangers, calling on them, and notifying the rector of their advent. Among the denominations, church connections are formed to a great extent among those who accord the stranger the heartiest social welcome. We regret of course that this should be so; but until the masses are educated up to look on the Church of God as a Divine Body, to which their loving obedience is due, they will "unite" with whichever sect best suits them. Such people as these we must meet in their own ground, welcome them in their own fashion, and having gained a hold on them, educate them up to the Church standard. . . . I know of many cases where whole families have been brought into the Church by a little kindness and attention, and they oftentimes prove most useful members.

THIRD.—*Spiritual Work.* I have put this last, because it is the highest and noblest of work. It means visiting the fatherless and widows in their affliction. It is the most Christ-like of all, for He came "not to be ministered unto but to minister, and to give his life a ransom for many." In works of this kind, woman is pre-eminently fitted. The tender heart full of melting sympathy is hers. The gentle hands, whose very touch seems to alleviate pain, are hers. The noble devotion which prompts a true woman to sit at the bed-side of the sick, night after night, and never tire of her ceaseless watch, is surely a devotion which manifests the grace of God in her heart. Oh! if woman-kind would only realize how much stronger is their influence at the bedside than as lecturers and preachers! When the political platform or the pulpit is mounted by women, it seems to me that they lose that retiring modesty which is essentially the precious jewel of womanhood. . . . Thank God! in one sense we recognize the ministry of women whether they make garments for the poor as Dorcas did, or whether they are "sisters" as was Phoebe. Who, having read the life of Sister Dora, can fail to form some conception of the ministry of women? On the field of battle amid the dead and the dying, in the hospitals and slums of plague-stricken cities, and in the dirt and filth of the vilest abodes of humanity, there women of the Church are found, landed together as Sisters of Mercy, cleansing, elevating, ennobling, purifying everything around them. When the plague-stricken city of Memphis, Tenn., appealed to the men and women of America in God's name, a band of these noble sisters of the Church taking their lives in their hands, and commending their souls to God, entered that doomed city, and left it not until the last case of the plague was recorded. Clad in the sombre garb of their order, they were often mistaken for Sisters of the Roman Church, and our Church received no credit in the eyes of men. But He who seeth in secret will reward openly, and then the true daughters of the Church will shine forth with a radiance like the stars of heaven. To-day, there are hundreds of Sisters of Mercy in the Church, in England, America, and the British colonies, and only One Eye sees the whole result of their work. We catch but fragmentary glimpses of it. . . . I have often wished that in this parish we had

a band of women who could always be depended upon to watch at the bedside of the sick stranger who is away from all friends and relatives. Too many who have come here for their health, die simply for want of better care. Who are there among those whom I am addressing this afternoon who will band themselves together for this purpose. There need be no vows taken, no garb assumed. Simply a promise and mutual understanding that in extreme cases your rector may be enabled to call on one or two watchers to do God's work. Having such an organization, would not the work of the Church commend itself to others as being of a practical Christian character? May God put it into your hearts to minister to those sick strangers among us, who are as dear in His sight as we are, and to earn for yourselves the promise which is implied in the words: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

#### A LETTER FROM WUCHANG.

WUCHANG, CHINA, Ascensiontide, '88.  
DEAR DR. LEFFINGWELL: My last letter was sent in a great hurry in order that you might have a prompt acknowledgement of your remittance. It is difficult for us to express clearly to you what a pitiable condition we are in. In a heathen land the church is the very centre of everything—and when the church is taken away from us we are like the wheel without the hub. For nearly a year now we have worshipped in a ward of the hospital and now that the new lady physician has arrived, we are in a sore perplexity. If we give up the hospital, we have no place whatever in which to hold our services. Another very serious thing—which you can hardly appreciate in America—is that we have now to cross the street to every service; you smile at this, but remember that a dirty crowd of heathen Chinese gather there and insult us all as we pass by. We care not for ourselves, but it cuts us to the heart to have our girls from the school submitted to this inspection. The church *must* be rebuilt at once and our Christians protected from heathen insults. Let all those who are interested in our work unite now, and with heart and hand help us to rebuild the House of God; \$5,000 is all we ask to put up a structure that will stand the climate. God knows there are many wealthy Churchmen in the U. S., who could give this in one lump and not be impoverished. One wealthy lady gave \$6,000 to put up St. John's at Shanghai, is there no one who will give, say, half of this to put up our church in Wuchang? How long are we to be the laughing stock of the heathen? How long? And here let me correct an error which has crept into THE LIVING CHURCH. When I said the people were ready and anxious to learn and embrace Christian privileges, I referred only to those in our own schools, not to the population in general. They are bitterly opposed to us and our holy religion. You have no conception of the loathing disgust with which the aristocracy here regard Christianity, we are hardly worthy of being spit upon. Even the dirty Chinese soldier will hold his nose sometimes as we pass by, lest the mere odour of Christianity should reach him. It is a terrible, hard, hand-to-hand fight here of the Gospel against paganism. We have the concentrated essence of the latter in its strongest form here in the capital. We have all the money on hand now that we can use for pub-

lishing Christian literature for a year or more, and we therefore earnestly plead that our friends will make their future offerings "at our discretion," instead of desigrating them especially for tracts, etc.

The church, the divinity school, the native clergy, all these are in need of funds. We can use every dollar to the best advantage if it is left to our discretion. Already we can see that the tide of Church interest in missions is beginning to turn toward Central China. *Laus Deo.*

SIDNEY C. PARTRIDGE.

#### PERSONAL MENTION.

The Rev. Theodore I. Holcombe, B.D., has resigned his parish, St. Stephen's, Milburn, N. Y., and becomes the Financial Secretary of the "Clergyman Retiring Fund Society." Application for membership or information should be made to him. Address No. 15 Perry St., New York City.

The Rev. Geo. Herbert Patterson asks that all postal matter for himself or the Berkeley School, may be addressed to St. Mary's Parsonage, South Portsmouth, R. I.

After Wednesday, June 27th, until Sept. 1st, the Rev. Frank M. Clendenin, rector of St. Peter's, West Chester, N. Y., may be addressed care of J. S. Morgan & Co., 22 Old Broad St., London, Eng.

The Rev. De. W. C. Loop, having resigned the charge of St. Paul's church, Frederick Co., and assumed charge of suburban mission work, desires his mail directed to Mt. Winans, Baltimore Co., Md.

The Rev. J. D. S. Pardee has changed his place of residence from Seymour to Saybrook, Conn. Address accordingly.

The address of the Rev. C. H. Hartman will be 655 Bedford Ave., Brooklyn, N. Y., until further notice.

The address of the Rev. M. M. Fothergill is changed from Quebec to St. Mark's rectory, New Canaan, Conn.

The Rev. Frank B. Tleknor has accepted the rectorship of St. Paul's parish, Walla Walla, Washington Ty. Address accordingly.

Trinity College conferred the degree of D.D. upon the Rev. Angelo Ames Benton, of the University of the South, at the recent Commencement, June 28th.

#### TO CORRESPONDENTS.

STUDENT.—1. The present Bishop of St. Andrews, Scotland, Dr. Charles Wordsworth is a nephew of the great poet, and brother of the late Christopher Wordsworth, Bishop of Lincoln. The latter is frequently quoted as a high-Churchman and noted scholar. 2. "Abide with Me" was written by the Rev. H. F. Lyte, for a quarter of a century rector of All Saints', Lower Brexham.

L. C. W. and G. B. J.—We know nothing about *The Church Review*; the paragraph has not elicited an explanation.

W. D. W.—In the absence of the President and Vice President the Secretary may call the meeting to order and a temporary president be elected. In case of resignation of an officer, an appointment *pro tem* may be made until an election can be held.

L. M. L.—The last General Convention authorized the use of the *Magnificat* and *Nunc dimittis* in Evening Prayer. They will appear in the revised Prayer Book, when published, which will not be until after the next General Convention.

#### A WARNING.

There is a fraud going the rounds claiming to have been a Jewish Rabbi. His appearance and address are good and his conversation shows an education in ecclesiastical history as well as in the Talmud. He claims to be somewhat acquainted with the optician's business and wishes to peddle spectacles. He passes under various names and has already victimized a number of the clergy. He ought to be arrested for obtaining money under false pretenses. T. N. MORRISON, JR.

#### ORDINATIONS.

On Trinity Sunday, May 27th, in St. Andrew's church, Lambertville, N. J., the Bishop of New Jersey ordained to the diaconate Mr. Hibert Henry Roche, B. A., and Mr. Edmund Banks Smith, B. A., both graduates of the General Theological seminary. The Rev. Mr. Roche is in charge of St. Luke's church, Metuchen, N. J. The Rev. Mr. Smith is temporarily relieving the rector of St. Andrew's, Lambertville.

#### OFFICIAL.

THE convocation of Nashville will hold its next regular meeting at Ft. Barnabas church, Tullahoma, Tenn., on Tuesday, July 10th and following days. The services will consist of the celebration of the Holy Eucharist, Morning and Evening Prayer with sermon, which will be held daily during the session of the Convocation.

H. R. HOWARD,  
Dean of the Convocation.

#### EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.

Year opens Sept. 26th. Established to provide mature preparation for orders, in connection with the peculiar local advantages. Address the Dean, REV. G. Z. GRAY, D.D.

#### OBITUARY.

CLEMSON.—Entered into rest, at the rectory, June 27th, after a long and painful illness, Thomas Green Clemson, for the last thirteen years rector of St. Paul's church, Waddington, N. Y.

HITCHCOCK.—Entered into rest, at Waterbury, Conn., June 18, 1888. Rufus Edward Hitchcock, senior warden of Trinity church, Waterbury, and brother of the Rev. Dr. W. A. Hitchcock, of Buffalo, N. Y.

CADE.—At Bellevue Plantation, Lafayette parish, La., June 17th, Walter Overton, youngest child of Overton Cade and Mary Tolley Smedes, aged one year and three months.

ISAAC.—Entered into rest, on Monday, June 25th the Rev. Ezra Isaac, of the diocese of New Jersey. Services were held at Grace church, Crosswicks, N. J., on Thursday, June 28th.

"Thy Will be done."

#### APPEALS

OFFERINGS are greatly needed to meet the expenses of the Western Deaf-mute Mission. They may be sent to the general missionary, the Rev. A. W. MANN, Gambier, Ohio.

JULY, August and September are the sickly months in Arkansas. We expect to be overrun with patients at St. John's Hospital, in Fort Smith, during that season. Will not our brethren in the Church who live in cooler and healthier regions, send something to help? Gifts of money or supplies may be sent to the Rev. GEO. F. DEGEN, Fort Smith, Arkansas.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

26 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, K'OXVILL, ILL.  
By recommendation of the Provincial Synod the trustees have decided to raise \$500 to endow a scholarship named as above, the income from which is to be used for the education of the daughter of the clergy. Contributions should be forwarded to the diocesan committee, to the treasurer, Mr. John Carms, Kn xville, Ill., or to C. W. LEFFINGWELL, rector.

#### MISCELLANEOUS.

WANTED.—Church work by a priest wishing to remove from a malarious district. Southern diocese preferred. Only a young man's salary expected. Address, PHILEMON, care of THE LIVING CHURCH.

GOOD rooms with board near the station and near the Episcopal church. Address Box 128, Maywood, Ill. References given and required.

WANTED.—A priest or deacon, a good classical scholar, to give half of his time as rector of a new and promising parish and half as teacher of classics in the diocesan school. Address with references and testimonial, the Rev. LEMUEL H. WELLS, Tacoma, Wash. Ter.

WANTED.—Position by a Church woman, as matron in a Church school for boys or girls or benevolent institution. Application open until the first of Oct., 1888. Address, BOX 11, Montfort, Grant Co., Miss.

SUMMER COTTAGE furnished, rent \$150, including boats; situated on Old Mission harbor, Mich.; south view of the water; pine trees, wild flowers, forest walks and drives; perfect climate; near the finest fruit farms in the West. Steamers twice a day. Address C. W. L., this office.

ANOTHER SUMMER COTTAGE, furnished, rent \$100; situated as above, near the steamboat landing; six good rooms, ceiled and finished in natural wood. Reference to the editor of this paper. Address WM. D. BAGLEY, Old Mission, Grand Traverse Co., Mich.

WANTED.—A first-class music teacher, a communicant of the Church, to take charge of 25 or 30 pupils in a pleasant and flourishing Western town, one who would be willing to act as organist for a mission church. Address "M," care of THE LIVING CHURCH.

THE organist and choirmaster of St. Luke's church, Kalamazoo, desires re-engagement. Well and favorably known as an organizer of successful boy choirs. Apply to ORGANIST and CHOIRMASTER, St. Luke's church, Kalamazoo, Mich.

A NEW TEXT BOOK FOR INFANT CLASSES—**CHURCH TEACHING** for the little ones of the Church. By Emma Anderson Tew. Price three cents per copy. Churchly, simple, suggestive. Superior to the Calvary Catechism, and twenty-five per cent cheaper. The clergy and infant class teachers can have sample copies free on application. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

#### ATTENTION, CHURCH PEOPLE!

The charming little city of Cleveland, East Tenn., with a population of some 5000, lovely drives and walks, perfectly healthy, benign and dry, and having St. Luke's Memorial Church conceded to be the handsomest and best appointed church property in the Southern States,—four services per week—with its beautiful rectory, also organist's home adjoining, extends to all Southern and Northern people wishing a nice pleasant place to spend their summers or winters, a cordial welcome to spend part, at least, of their vacations. Pleasure will be taken in answering letters enquiring about board, etc. Address DR. E. C. ANDERSON, Secretary of the Vestry.

#### Grand Excursions to California.

The Burlington Route is the *official route* for the teachers bound for the National Education Meeting at San Francisco. Official train from Ohio leaves Chicago via C., B. & Q. at 6:00 P. M., July 5th—train of tourist sleeping and Pullman cars. The official train from Michigan leaves Chicago via C., B. & Q. at 1:00 P. M., July 10th—free chair cars; also Pullman and dining cars direct to Denver without change. The official train from Indiana leaves Chicago via C., B. & Q. at 1:00 P. M. July 3rd; leaves Peoria same date. The official *New York and Pennsylvania* trains leave Chicago via C., B. & Q., Sunday, July 7th. These magnificent special excursions via Denver and the scenic route of the world—the Denver and Rio Grande—will be under the personal supervision of the Education Directors of the above-named States. Special chair cars and sleepers for the Illinois delegation will be attached to official Michigan train, leaving Chicago July 10th at 1:00 P. M., and run direct to Denver—only one night en route. Take this train at principal points on main line. One fare for the round trip. For further information in regard to these excursions, address P. S. EUSTIS, G. P. & T. A., C. B. & Q. R. R., Chicago, Ill.

The Household.

CALENDAR—JULY, 1888.

8. 6th Sunday after Trinity.	Green.
15. 7th Sunday after Trinity.	Green.
22. 8th Sunday after Trinity.	Green.
25. St. JAMES, APOSTLE.	Red.
29. 9th Sunday after Trinity.	Green.

MY STRENGTH AND I.

"My grace is sufficient for thee."

BY FRANCES M. BUCHAN.

My strength and I were boastful  
O'er the evil that might come,  
We'd borne together bravely  
Through tempest, shadow, sun.

The heights that towered above us  
We scorned as trivial things.  
We made the ascent fearless  
For the triumph that it brings.

My strength and I knew nothing  
But endurance brave and strong,  
We smiled when others fainted,  
Though the way seemed drear and long.

We thought this consecration—  
My silly strength and I;  
Deemed it the Master's calling,  
For which we'd dare to die.

A human pride did flatter  
My foolish strength and me,  
The grace and faith that quicken,  
Our blindness could not see.

A storm then fell about us,  
Like a whirlwind from the sky;  
We fought and struggled with it,  
My own proud strength and I.

A bitter, bitter, contest,  
A friendship lying dead,  
My strength and I did bury  
That whence the soul had fled.

My strength and I drew closer  
And vowed we'd never part,  
We were so true and trusting  
In word and deed and heart.

Then came a fear, so sudden,  
That our very soul did quake,  
My strength and I did tremble  
O'er the havoc it would make.

And burden after burden  
Fell on my strength and me,  
Till at last we staggered blindly  
With a load of misery.

Prostrate we fell, and waited,—  
No human aid could see,  
The Master's voice did call us—  
My shattered strength and me.

His loving Hand did raise us,  
He gave us power to see;  
Thy grace, O God, can succor—  
We owe our strength to Thee.

Now is the truth made clearer  
To my humbled strength and me;  
At our Master's feet low kneeling,  
His strength in all we see.

The cross 'neath which we stumbled  
Has raised us up anew,  
We pray, my chastened strength and I,  
For grace His work to do.

were used to carry coal from the mines to the places of shipment. They were few in number and attracted little attention. The modern railway was created by the Stephensons in 1830, when they built the locomotive 'Rocket.' The development of the railway since is due to the development of the locomotive.

It is stated that the experiment begun some time ago in the German infantry, of doing away with socks and keeping the soldiers' feet well greased, has proved thoroughly successful. To say nothing of the economy of the plan, the men march easier, and, generally speaking, show few blisters. So, too, the practice of requiring the infantry to lift the foot high; the regulation step now is said to make the most awkward Pomeranian or Hanoverian peasant fairly sure-footed, while before its adoption 25 per cent. of such men would stumble in a charge over rough ground, and about 10 per cent. fall.

THERE is an organization of women and girls which is attracting much attention and which now has branches in nearly all the large cities of the country. It is called "The Daughters of the King" and its object is to carry into daily life the principles and obligations assumed by professing Christians, especially kindness and charity. Rich and poor belong, and ladies who ride in their carriages and the girls who wait on them in the large stores alike wear the distinctive badge of the organization, a tiny Greek cross tied with a purple ribbon and bearing the letters "I. H. N." This means "In His Name," the fundamental idea of the organization being based on the Scriptural promise, "And whatsoever ye shall ask in my name shall be granted." This sisterhood is divided into sections of tens, following the suggestion of the Boston "Ten Times One Clubs," and there are Tens who visit the sick, Tens that supply hospitals and poor homes with flowers, Tens that collect and send clothes to foreign missionaries, Tens that sew, Tens that visit sick children in alleys, and Tens that simply "bridle their tongue" and endeavor to "live in love and charity with their neighbors," and all according to the motto, "In His Name."

THE following anecdote of Cardinal Gibbons is going the rounds: "While Bishop of Richmond he was defendant in a suit relating to some church property. When he was called to the stand, the plaintiff's lawyer, after a number of vain endeavors to involve the witness in contradictions, questioned the Bishop's right to the title of Bishop of Richmond. The defendant's lawyer objected to this as irrelevant, but the Bishop said that if allowed half an hour to obtain papers he would answer the question. This was allowed. The Bishop left the court-room, and in twenty minutes returned with a document which he proceeded to read with great solemnity, all the more solemn as the paper was written in Latin. The plaintiff's lawyer pretended to be taking notes industriously, bowing his head once in a while, as in acquiescence, and seemed perfectly convinced at the end. When the reading was finished he announced that the papal bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. The next day it leaked out that the Bishop, unable to find the papal bulls at his residence, had brought to court and read a Latin essay on Pope Leo the Great, written by one of his ecclesiastical students, and forwarded

by the president of the college as a specimen of the young man's skill in Latin composition !!!"

THE RISE OF SPECIAL MISSIONS IN THE CHURCH OF ENGLAND.

AN INTERVIEW WITH THE REV. W. HAY M. H. AITKEN.

From *The Quiver*.

Looking over the pleasant houses and gardens of a newly built suburb on to the levels and low-lying hills round the thriving town of Bedford, stands a tall, broad-shouldered gentleman, whose face must be familiar to many thousands of Britons as that of the Rev. W. Hay M. H. Aitken, the well known Mission preacher.

On his right hand, as he stands at his wide study window, is a large writing-table with numbers of pigeon-holes and drawers; behind him a sweet-toned American organ; near by, a couch; and on his left hand a book case, one ledge of which is denominated the "heresy shelf." Yet more books—metaphysical, philosophical, religious, etc.—are ranged opposite the window; while portraits of old and well-loved friends, such as the late Rev. W. Pennefather and Mrs. Pennefather, of Mildmay, the late Lord Cairns and Lady Cairns, among other pictures, look down from the walls or from photograph stands.

Here is Mr. Aitken at home. Yet we are not sure that he does not accomplish quite as much of his thought-work when he is pacing his large garden and tennis-ground behind the house, or when in his "Hermitage"—a little "box" built in the garden, and very quiet and comfortable. It is here, we suspect, even more than indoors, that he has thought out or written most of his stirring sermons and addresses since 1880, before which time he resided at a charming spot in Derbyshire. For if the truth must be told, the study in the house is below the nursery, and though "the patter of little feet" and the sound of childish voices are very sweet in a father's ears, yet quiet is at times essential for the man who has constantly to address large numbers of his fellows on the momentous subjects of true religion.

Furthermore, this work in the open air is, we take it, characteristic of Mr. Aitken. He rejoices in it, and possibly it colours his addresses, which are for Mission work, usually earnest practical appeals both to head and heart, rather than critical or theological essays savoring of the lamp. Moreover, in the summer he loves to take a turn at tennis with his elder sons, one of whom, by-the-bye, has in this year of 1888 just completed his first term at Oxford.

Now if we are permitted to enter the dining room we may notice a large portrait there which gives some indication, and possibly some explanation also, of Mr. Aitken's position. The portrait reveals the figure of a preacher; a strange light striking out of the gloom above and falling on his upturned face. It represents Mr. Aitken's father, the late Rev. Robert Aitken, preaching to drovers in Liverpool in the early morning. And to him, with one or two others, belongs the credit of starting or establishing the movement for holding "Special Missions" in the Church of England.

On the other wall, facing the French windows opening on to the garden, is a fine painting of Mr. Hay Aitken himself—upon whom, indeed, his father's mantle may be said to have fallen—presented to his wife a few years since from many persons who had derived benefit from his preaching.

His father, he tells us, was a Church of England clergyman at Pendeen, in Cornwall. When at one period of his life in the Isle of Man, he derived much spiritual benefit from the preaching of some Methodists, and naturally he liked to work with them and make use of some of their methods. So it came about that when at Pendeen he was at times in the habit of sallying forth from his retired Cornish home, and holding special services in different places. In fact, he was called by some persons a High Church Methodist.

To use Mr. Aitken's own words: "Mission services held with after-meetings distinctly designed to induce immediate decision for Christ, were introduced to the Church of England by the Rev. Robert Aitken, who took the idea to a great extent from his work among the Wesleyans. I have hardly gone to any large town in England without seeing results of his work."

"Mark Guy Pearse said to me yesterday: 'In Wesley's "Questions and Answers for a Sensible Man" he asks the question: "What is a reason for Wesleyan Methodism?" and the answer is: "To provoke to emulation the clergy of the Church of England!"'

When a youth of seventeen, Mr. Hay Aitken went on a visit to his maternal uncle, Hay Macdowall Grant, of Arndilly, a most excellent and godly man, who was at that time just about to start on a Mission to the north of Scotland. Brownlow North was to accompany him, but at the last moment was unable to do so. Mr. Aitken went and took some part in the work.

The Mission proved very successful, and long afterwards a man came up to him at the close of a meeting and spoke of the benefit he had received from the preaching of Mr. Aitken when a youth, on that occasion, at Thurso. Such instances are among the happy rewards of such a life.

Returning from that Mission, however, he soon went to Oxford, entering Wadham College. But while there he engaged much in evangelistic work in a little mission-room placed at his disposal by a lady; and at the close of his college course he had offers of no fewer than eighteen curacies, and also an application to sit for a fellowship!

"That was a time of much perplexity, but," said Mr. Aitken, "after much prayer the way seemed open." Now among those who had heard of his evangelistic gifts was the Rev. W. Pennefather, of St. Jude's, Mildmay, and he went to the Rev. Robert Aitken in Cornwall, before offering his curacy. The ultimate result was acceptance of the post. "My father said to me," Mr. Aitken tells us, "I think if I were you I should go. Your views may not quite coincide, but he is a holy man, and you will have full spiritual sympathy with him."

So Mr. Aitken entered on his ministerial career as Mr. Pennefather's curate, and his evangelistic gifts had there full scope. He was placed in charge of a large iron hall, where evangelistic meetings and after-meetings were constantly held. The service on the Sunday morning was liturgical, and ultimately it was so in the evening, but not at first. But Mr. Aitken had here a large class of working men, and there can be little doubt that the constant communication he had with them has helped to give him the aptitude he has in dealing with men.

He went to Mildmay in 1865, and four years after, while he was still with Mr. Pennefather, the celebrated Twelve Days' London Mission of 1869—the first

of the kind in the metropolis—took place. Its story may be briefly told. It forms another step in the history of that Mission movement in the Church of England with which the Revs. Robert and Hay Aitken have been so closely identified. The work of the first-mentioned had excited much attention in more than one section of the Church. Some men had obtained benefit, and, says Mr. Aitken, they began to see the necessity of this sort of work in order to infuse vitality into their Church principles. Men like Bishop Wilkinson, of Truro—then vicar of St. Peter's, Windmill Street—and Bishop Maclagan, of Lichfield, took it up warmly. That was before Messrs. Moody and Sankey's work, and no doubt it helped to pave the way and prepare the minds of many people for their visit.

Well, Mr. Aitken took a great part in that first London Mission. Afterwards he found his services as a Mission preacher more and more called for. The first Mission he conducted entirely was at Stroud, in Gloucestershire. Then, towards the close of the year 1869, came a very remarkable Mission at Swansea, when business was almost suspended, the interest was so great, and his father, brother, and himself were the three principal missionaries. That Mission seemed to decide his career, and since then he has had no lack of invitations to conduct special Missions, though it was not until some years afterwards that he gave up a stated pastorate in order to devote himself entirely to the work.

Meanwhile, however, Mr. Aitken had left St. Jude's. In January, 1871, he accepted the incumbency of Christ church, Everton, Liverpool, offered him by the Messrs. Horsfall Brothers, and he remained there four-and-a-half-years.

This experience at Liverpool was of much the same kind as at Mildmay. The district was densely populated. There, 13,000 people were packed into thirty-six acres of ground, and his work was all mission work. Well supported by some of the wealthy men of the city, among them the late Mr. Alexander Balfour, he raised a large new mission hall at a cost of about £5,000, from which has since sprung a new church.

All this time the applications to conduct Missions had been frequent, and the thought at length came to be seriously considered whether he should give up the work of a stated pastorate and devote himself entirely to the work of conducting special Missions.

Mr. Moody suggested that he should enter upon such a course. But it was the state of Mrs. Aitken's health which finally decided him. She became ill, and physicians said she could not hope to regain strength at Liverpool. This, together with other considerations, seemed to decide the matter, and in the autumn of 1875 he resigned the incumbency of Christ church, and went to reside at Homeside, Hazelwood, in Derbyshire, which had been placed at his disposal. Since then he has devoted himself to Mission work in connection with the Church of England.

The views of such a clergyman—one with such long and varied experience—must be of great value on this subject; and concerning the influence of Mission work upon conduct, he said:

"I always insist upon the necessity of repentance, especially during the opening sermons of a Mission. During the first few days I devote myself to this point, endeavoring to speak about sin in its specific form, and impressing the necessity of a definite decision to forsake sin as the primary condition of

the acceptance of any spiritual benefit. Of course it is to the power of God in Christ Jesus that I look for the power to overcome sin, but this can only be obtained by those who are willing to be delivered from it."

"I remember," he said again, "an incident which will illustrate this. On one occasion I was conducting a Mission in a northern town, and, as I heard afterwards, a man was much affected. He had been leading an immoral life—there was scarcely a racecourse in the North on which he had not betted and gambled." He had "drifted" into this church "somehow," or—may we not say?—Providence had led him there, and as he sat and heard Mr. Aitken his past life seemed to rise before him. He was broken down, yet he tried to leave the church. Someone, however, seeing his red eyes, said:

"Friend, you ought not to leave yet;" and led him to a seat and talked and prayed with him. He became converted, and led quite a changed life; now he is the superintendent of a Sunday school in that town.

As to the best means of conducting Missions: "I attach," said Mr. Aitken, "great importance to the after-meeting. My theory is: 'Strike the iron while it is hot.' My dear father used to say: 'In the parable of the sower the devil cometh *immediately*, and we must endeavor to anticipate him.' The impression made by a powerful sermon runs a risk of being neutralized before the man impressed reaches his home, by half a dozen chance circumstances; but if it is no sooner made than an opportunity is made for acting upon it, the impression may deepen into a true conversion."

"The satisfactoriness of a Mission will largely depend upon the preparation before, and the following up of the work afterwards. At least two months before, the preparations should begin, and should take the form of special meetings for prayer, special allusions from the pulpit, and special house-to-house visitation, accompanied with the distribution of suitable papers. The great point is to get the communicants to feel it is their Mission, and to get them to throw themselves into it. It often happens that a Mission is half over before they take an interest in it."

"Are the results of Missions permanent?" we asked.

"A great deal must depend upon the character of the local ministry. Much good may be done that is not apparent in connection with it. The work is quite as permanent as ordinary parochial work when of an evangelistic character. The local clergy should, however, take means to retain those who may be influenced. Now, I remember on one occasion, when some clergymen were discussing the question of having a Mission, one rose and said:

"My dear brethren, I should advise you not to have a Mission. I had one not very long ago, and seventeen professed to have been converted. What was the result? At the end of a few months they all left me!"

"Now," said Mr. Aitken, "that was because he had not done anything to retain them, and they went to other churches." Mr. Aitken is strongly of opinion that after a Mission it is very important to obtain the names and addresses of those influenced by the Mission, and form them into a communicants' union, having meetings once a month and a definite roll-call, so that the clergyman may know how they are keeping together. Bible-readings should also be arranged, that persons of differ-

ent education, etc., should be classified together. In one of the most effective Missions, he said, no less than twenty-eight different Bible-classes were formed as the result. And when the vicar resigned, a few years later, he was able to say that he did not think one person had fallen away. But when the clergyman does not follow up the Mission, or is unsympathetic and takes no means of attracting or keeping to the Church those who have been benefited, we cannot be surprised if the result seems to be unsatisfactory.

"What is the necessity for a Mission?" "In all human work," he answered, "there is a tendency to get into a rut. There is danger of losing our lives for lack of a crisis. Everything in a Mission is done to arouse attention and fix the decision."

Speaking further of the results of Mission work, and also of the true and the false emotionalism in such work, he said: "My experience leads me to the conclusion that the permanent results of a Mission will usually be in an inverse ratio to the amount of what I should call the physical excitement induced. I draw a distinction between physical excitement and the legitimate and natural stirring of human emotions by the presentation of great truths. Some evangelists seem to me to depend too much upon the sentimental and emotional elements. The strength of our work must always lie in the reaching of the conscience, in the enlightening of the understanding, and thus in the exposing of the will to the full force of the influence of God the Holy Ghost.

"My own sermons are usually addressed to the head, to begin with. I generally endeavor to support by a process of reasoning any truth which I wish to impress upon the minds of the hearers; and then, when I think I have their minds on my side, I use all the power that God gives me to move their hearts.

"Nothing can be more absurd, to my thinking, than the parrot-cry against emotionalism. All true religion must be emotional.

"The thing to aim at is to see that emotions are caused by the acceptance of truth, not merely created by histrionic influence. It is possible by a touching story to bring tears into the eyes of the audience, and people may mistake such feelings for religious impressions. The unskillful evangelist will be content with such results. People are moved, and there is an end of it. Real wisdom is shown in taking advantage of any such passing feeling in order to press home the truth illustrated. The wax needs to be melted in order to receive the impress of the seal, but we melt it, not for the sake of melting it, but in order to prepare it for the stamp."

During the many years that Mr. Aitken has been engaged in this work, he has, of course, conducted Missions in numerous towns, particularly in the old parish churches of our country, and in the cathedrals also. He is, we believe, the only Mission preacher who has conducted services in Canterbury cathedral, in York Minster, and in the cathedrals of Manchester and Bristol. In the summer of 1886, too, he went on a long evangelistic tour in America.

He also enjoys the distinction of being the only clergyman who has preached in the Guild Hall of London. He did so on two occasions, on the 18th and 22nd of October, 1878. He was at that time giving addresses for five consecutive weeks at Exeter Hall in the evening, and preaching to business men in the mornings at St. Margaret's, Loth-

bury. Some friends waited on the Lord Mayor, Sir Thomas Scambler Owden, and asked if he could have the Guild Hall! The Lord Mayor replied that he had no reason against it; the hall was for meetings—among others, to promote the morality of the people; and he supposed Mr. Aitken could do that! But if the meeting was held, he should be obliged to be present; and come he did, in his robes of state. Mr. Aitken preached there, however, and in his note-book penned the following entry: "A very solemn feeling aroused, and a great impression seemed made; crowded with people, mostly men."

Mr. Aitken has often been permitted to see or hear of many happy fruits of his labor, some of which, indeed, might be said to belong to the romance of special-Mission work. When preaching one evening, he told us, in a large manufacturing town in Yorkshire, a young lady seemed much broken down; one of the lady-workers spoke to her, and after a time she admitted that she wished to decide for Christ, but she was warmly attached to a young man, who, she feared, would not marry her if she became pious. But at length she determined to conquer even this temptation, and she then left the church.

In another part of the building a young man was also much affected, and after one of the workers had been speaking to him, he admitted that he would become converted, but he was much attached to a young lady, who, he feared, would throw him over if he became religious. At length he too decided for Christ, no matter what it cost! Then he too left the church.

These two met outside. They had each, unknown to the other, been to the Mission the same evening, and had been through a similar experience. "They are to-day," said Mr. Aitken, "happily married, and both devoted Christians. Such a story is enough to make the angels sing!" And we doubt not he himself has often sung in his heart for very joy over those he has been enabled to win over to truth and righteousness of life.

#### HOLY CONFIRMATION.

BY E. O. P.

In any devout consideration of this sacrament, instinctively thought turns to her who of God had obtained to be "full of grace." Familiar to us all is the strange sweet story of the first actual Confirmation as recorded upon the Gospel's opening page, and knowing so as we may, the blessed Mary's blissful overshadowing, for us too, are the angel's words to her, and for us they are filled anew with the same day's tender grace, with the strength which comes of its own light and love.

That the Holy Ghost did indeed come upon the pure virgin is a very present help, and we may know it to be the more personal to ourselves as we reflect that in every baptized soul which receives the Spirit's sevenfold gifts it is not a mere repetition of the Divine operation which was manifested in God's gift to the ever-blessed Virgin. Rather it is in each a continuation of the same work, is of the same mighty overshadowing, a renewal of the same mysterious action of the same Holy Ghost, the Lord and Giver of life,—an extension of the one holy Incarnation.

As part of the teaching which very early Holy Church gives to her children, the precept that one cannot hope to do any good thing without God's special grace, is at one with her yet earlier command [unto seeking special grace of the sacrament in which the Holy

Spirit wills to quicken God's baptismal gift to souls. At the font is the Mother's bidding that they "be brought to the bishop to be confirmed by him."

In the early Church, Confirmation (as now we term this sacrament of strengthening), whether ministered under the name of Chrism, of the Seal, or of Imposition of Hands, was with blessed oil and sign of the cross, and followed immediately upon Baptism. In its purity, the child then was communicated. This order still obtains in the Greek Church, but in the Anglican and Roman use the offices now are separated. Holy Church hath deemed it expedient so to decree for the better edifying of her children, but these are orderings in matters of discipline. As touching the apostolic Faith, our Mother's voice is of unchanging tone.

Is it asked if she would that to her little ones this sacrament be denied, here are the unfaltering words: "They shall be brought to the bishop." Is there question if now it be more than a form for one's own personal confirmation of the vows which by our sponsors in Baptism were made for us? Only one answer hath the sweet historic voice: They "shall be brought to the bishop to be confirmed by him."

Among the Mother's children some have deferred to seek her spiritual gifts and are stained it may be with many sins, yet penitently confessing unworthiness and need of help, do these ask: "Whither shall we go—to whom, that we get grace unto a better life?" She is a wise mother—holds no parley with her children,—the loving mother who is ever eager to light her candle and sweep the house, diligently seeking that which was lost, and for us all she hath the same apostolic counsel: "To the bishop." So is it that friends here upon earth and those neighbors which are the angels, have each one of them his own part in her eternal rejoicing who exultingly sings: "Brought to the bishop."

O beloved Mother Church, we may hope these thy rubrical words shall be a perpetual antiphon of their praise "which came out of great tribulation," of the new song before the throne which only the redeemed could learn, of the song of Moses and of the Lamb.

LETTERS TO THE EDITOR.

SHALL WE DRIVE THEM OUT?

To the Editor of The Living Church:

There are some points connected with worship at Holy Communion, so much discussed of late, which have been touched upon incidentally, but have not been so clearly stated as they might have been.

Let us concede that the English offices contemplate Communion as a leading idea accompanying every Celebration; that the English Reformers in their laudable anxiety to break up the habit of a mere attendance at Mass with Communion perhaps once a year at Easter, inveighed (some of them at least), strongly at "non-communicating attendance;" that the writings of the early Fathers and the English post-reformation writers are variously interpreted, certain practical questions remain unanswered by the gentlemen who are spending so much time and ink, to say nothing of learning, in damming a tide which is as certainly rising, as old ocean rose and washed King Canute's chair.

There is one service commanded in the New Testament as the great act of divine worship, to which all other acts are secondary. It is a Sacrifice; the offering and pleading before the Father

of the Sacrifice made once for all upon the Cross, in conjunction with Christ's continual pleading in heaven; the showing of the Lord's death till He come; it is a Feast upon the Sacrifice: "Take, eat, drink ye all of this"—the Sacrifice: "Do (offer) this," the Feast "eat, drink," or as St. Paul states it—putting the two acts together, as they must necessarily be put together, but not necessarily by every one present—"As often as ye eat this Bread and drink this Cup, ye do show the Lord's death till He come."

If the Holy Eucharist be the one great act of Christian worship, the function of the priesthood must be its Celebration, and the minimum of duty of every priest would seem to be its offering on every Sunday and holy day, and if it is to be the central act of worship, it must be at an hour when the largest number of people can be gathered together.

Who are to be present at this, the great service of the day? Shall we exclude the children? Shall we exclude the young men and maidens preparing for Confirmation or first Communion? Shall we drive out the more or less devout communicants, who in a busy or anxious life do not feel prepared every Sunday to communicate? Many persons are conscientious about making their Communion fasting. So on the Sunday that they communicate, they must either stay away from the principal mid-day service or form part of the non-communicating congregation.

These are serious questions which are not answered by the wordy writers who are doing their best to persuade us that if we are in church at a Celebration, we must communicate or be guilty of at least a great impropriety. But they make exceptions. A bishop may have a Celebration at the funeral of one of his clergy, and have it understood that no one can be allowed to communicate except the family of the deceased, though 500 people are in the church. A bishop may be consecrated in his own parish church, in which an early Celebration is provided for the communicants of the parish, but at eleven o'clock twelve hundred are in the church, and no one is allowed to communicate but the officiating clergy. Persons who have been to an early Celebration, may be present at a second on the same day without communicating. Vested choirs in which may be Jews, infidels, and heretics, may be present. But who appointed this Protestant curia to regulate worship in the Church? And do not these exceptions practically cede the great point?

We are told that the Church is in danger; that all this writing is to prevent the spread of the idea that people must not communicate late, and that the general congregation shall be compelled (are the doors locked to prevent their escape?) to remain until the end of the service. There may possibly be half a dozen churches of our Communion in the U. S. in which it would be difficult, certainly singular, to communicate at the mid-day Celebration. There are hundreds of churches which are gradually introducing the Holy Eucharist as the great service on Sunday, in which the faithful are learning to communicate at the early Celebrations, in which the congregations are encouraged to remain throughout the Celebration, and those are the churches, in which as a rule, you will find earnestness, reverence, and devotion strikingly illustrated. The worship of the people in every branch of the Church Catholic is the celebration of the Holy Eucharist.

The question for us is this: Shall we try to bring the Church into line with the other great branches of the Catholic Church; or shall we make the prayers and the sermon the great service of the day, with possibly an early Communion, and once a month a Celebration after Morning Prayer, with a pause, (perhaps a voluntary on the organ to cover the retreat), during which all who do not intend to communicate, are expected to retire?

J. W. S.

THAT COLOR QUESTION AGAIN.

To the Editor of The Living Church:

The resolution of the Rev. Dr. Porter, offered to and accepted by the convention of the diocese of South Carolina, it is urged is intended to restore "peace" to a distracted diocese, and, if rightly carried out, is to enable the Church to work effectually among the raw "plantation" material which composes the bulk of the negro population of South Carolina. Recognizing in the first place, her inherent prerogative as a diocese, South Carolina, in the acceptance of this plan, may be, as *The Churchman* contends, within her constitutional limits, and assuredly, she ought to know how best to extricate herself from her local difficulties. If, then, having reached that point at which she deems it expedient to depart from the historical procedure of the Church, she has struck upon a plan, in the execution of which she hopes to relieve her children from that bitter struggle which during 13 years has disturbed the peace and alienated the minds of her staunchest sons, it is only an act of Christian fairness to accord to her our tenderest sympathy in the exercise of her diocesan prerogative. All this and much more, every Churchman will readily grant. But notwithstanding, South Carolina bears other relations independent of the relation she sustains to herself, and any proposition which falls within the limits of these exterior relations must be prepared to meet with searching examinations. As a member of a Catholic body whose special business it is to watch the concerns of man as man, this unhappy diocese is brought in contact with other organizations whose right to a hearing she, in turn, is bound to respect. Permit me then, only as an individual priest of that Catholic body to subject Dr. Porter's resolution to a fair and honest examination, and in expressing my opinion, I beg that it be looked upon as the honest conviction of an humble, but I trust, sincere individual.

First, conceding for argument's sake, the necessity for a separate organization for the colored people in South Carolina, one preliminary consideration will reveal the basis upon which this necessity rests; and it does seem to be more in accordance with Christian manhood to remove such minor hindrances, before attempting to widen a breach which, alas! is already too wide. Among the vestries to be taken into consultation with the committee created by Dr. Porter's resolution is the vestry of St. Mark's, Charleston. Now, it so happens, however, that having in 1875, made application for admission to the convention, this very parish was refused admission on the ground, if memory can be trusted, of incompetency. Is St. Mark's now competent to decide on canonical obligations? If so, why not hold to the original principle and yield her those privileges which such competency warrants? If she is not so competent, can she be trusted to give a judgment upon the organization of almost a new council for the diocese? But pass on. From 1885

to 1887, the right of the assistant minister of this parish to a seat in the diocesan convention has been a question on the ground of color—observe the change. Still, shifting its manner of procedure, the convention now appeals to this parish, in common with its assistant minister whose canonical standing is still open to be questioned, to enter into consultation with a committee for the establishment of an organization, in which the rights which the convention has hitherto denied, can be accorded. Thus, adding insult to injustice, South Carolina seems to say: "You can sit in a convention, and legislate to your heart's content, but it will be a convention created out of questionable material." Whatever interpretation may be given to such actions, no unbiassed mind will fail to discern the basis upon which it rests. For such actions show, as clearly as actions can show, that the main aim of the convention of the diocese of South Carolina is to get rid of the colored element, to cut it off, so that never again its stubborn features shall darken the convention's sessions. Dr. Porter may, if he pleases, call this the action of "a friend to the negro," who "will do them justice," but intelligent observers will, nevertheless, detect the "mystic hinge" upon which such friendship swings.

I now come to a closer examination of Dr. Porter's resolution. And 1st: The separation of any diocese into "two distinct organizations," outside even of its ugly racial intolerance, violates the principle upon which the organic unity of a diocese is based. I am not, of course, here speaking of convocations, but of that legislative body commonly called a convention; and I maintain that there can be but one such convention which can legitimately in one diocese claim existence under our present constitutional laws. The idea of a diocesan convention is to affect the legislation of a diocese as a unit, and the enactments put forth by such convention are the canonical laws of that diocese. The several organizations, known as parishes or organized missions, located within that diocese, are subject, whether or not they are in union with the convention, to such canonical laws, and the violation of any such canonical laws imposes upon the violating organizations the penalty attached to the laws. Thus the idea of unity runs through the whole diocese. Now then, can any diocese, upon whatever principle it may deem expedient to adopt, so divide itself without violation of this idea of unity? Can South Carolina, for example, create two conventions, each independent of the other—a convention for black priests and black lay delegates, and another convention for white priests and white lay delegates? Is the mere fact that one bishop presides over these two conventions in different places and at different times, sufficient of itself to hold in unbroken unity the scattered elements originating from a broken diocese? Will there be a concurring vote in the selection of clerical and lay delegates to the General Convention, or will each convention send its own delegates? Again, each diocese is entitled to a given number of delegates to the General Convention. Will that number be so divided as to give to the "two distinct organizations" in South Carolina, proportional representation? Or, will each of these organizations send to the General Convention the number of delegates allowed to a whole diocese? To adopt, therefore, Dr. Porter's resolution, there is but one

course open to South Carolina: The diocese must be divided, not into "two distinct organizations," but into two separate dioceses. But to effect this, upon the principle of racial lines, South Carolina must violate, not only diocesan unity, but also the Catholic principle. And, therefore, 2nd: The separation of men into two distinct organizations, upon racial distinction, is a violation of the principle on which the Catholicity of the Church is based. What gives meaning to the Church's mission is the idea which reaches after the human family as a unit. And, by virtue of her being the embodiment of this divine idea, the Church is the lever which lifts this unit to its highest ideal. Break that unit, and you cut away the very foundation of her heavenly edifice. Upon this principle of the unity of the human family rest two other principles: (1) As the divinely founded institution, the Church is the centre, at which the scattered inequalities of the human family meet in a common communion. In her they discover the unity of their being, and through her they receive those graces which develop that being in all its avenues. Holding up to view all that is noble in human nature, the Church brings that nature in contact with the Power Who first called it into existence.

(2) As the divinely commissioned institution, the Church is the maintainer of that unity, and her errand brings within her reach every member of the human family. Nor is "the kingdom of heaven" supreme on earth until every member of the human family has been assured of this unity. These are the two vital principles, which, resting upon that other principle—the union of the divine and human natures in the Person of our Lord—give to the Catholicity of the Church its life-giving power. The question, then, to be answered is: Can two races of men be cut asunder upon the principle of racial peculiarities, without, also, cutting the principle which holds together in perpetual oneness the multitudinous divisions of the human race? Can two races of men be so divided, as to hold in organic separation, with the semblance of unity in the person of a single bishop who holds his authority under the sanction of an universal episcopate, without, along with such divisions, carrying away the principle that raises humanity to the lofty conception of the Fatherhood of God, and the brotherhood of man? No! Thus tested by the idea of diocesan unity, or by the idea of Catholic principle, Dr. Porter's resolution, with every line of legitimate reasoning, runs counter. There is no possibility of excuse, unless, tearing off the mask, the Dr. acknowledges the basis upon which his resolution rests. And that basis is, as I have above remarked, the firm determination of the diocesan convention of South Carolina to allow no negro to occupy a seat in its midst. If this be so, it now remains to be seen in what manner the Church in this country will maintain her Catholicity.

My article is already too long, but I beg the kindness of adding one more consideration. It is this: In the days of her humiliation, in the days when the power of kings and the hatred of priestcraft embittered her life, the Church taught her children that bitterness was hateful to God; that the dominance of haughtiness was the indication and forerunner of a final and crushing overthrow; that meekness and gentleness were pleasing to her Lord; and, that He Whom she called her Lord was, in His earthly lot, numbered among the poor of the world. But now—now, that nineteen centuries of Christian influences have dotted the earth with her sacred deeds, now that she reckons among her sons the princes of this world, we see, alas! a spectacle at which the angels on high might well pity the inconsistencies of humankind. Nevertheless, the action of South Carolina reminds us of the militant character of the Church on earth. May she be true to her trust, and fired with the consciousness of her glorious heritage, may she stand firm to the principle of truth and equity! And there are negro hearts who, with adorable fondness, cling to her struggling side; who, with stubborn refusal, decline to exchange her Catholicity for the earthly organizations of human weakness; who, in docile humility, "abide her Lord's time." And, if

called upon, as are their brethren in South Carolina, to offer some exhibition of their sincerity and devotion, they will do so with courageous willingness, firmly persuaded that when the "Church Militant" shall have become the "Church Triumphant" they will not be rejected, on account of their color, from participating in her glorious jubilees. THOS. J. HARPER.

"AMEN" AT THE END OF HYMNS."

To the Editor of The Living Church:

Your worthy correspondent "C. H. N." as well as choirs, might relieve themselves of the difficulty by remembering that the Amen properly belongs to the *Gloria Patri*, and is very fitting, as also that the *Gloria Patri* with the Amen, should be sung to all hymns which do not end with an ascription of praise to the Holy Trinity, or words of like import. W. S. H.

OPINIONS OF THE PRESS

The Standard and the Church.

ARCHDEACONS.—The diocese of New Jersey follows the example of New York and others in designating its officials appointed to assist the Bishop in the administration and mission work of the diocese *archdeacons*. Probably those dioceses which have adopted the name of *deans* for this office have been led to do so by the feeling that the longer word is a somewhat high-sounding title. It is nevertheless more correct. In England the first subdivision of a diocese is an archdeaconry, and its presiding officer an archdeacon; and the title of dean, as is well known, is commonly reserved for the head of a cathedral chapter. The word convocation is equally without English precedent as applied among us to the subdivision of a diocese. It might be better to be right, as the archdeacon of an archdeaconry, than to be president or dean, of a convocation.

The Standard of the Cross.

THE WIDDEMER CASE.—It is rarely necessary to press an ecclesiastical trial to a verdict in a question of morals. The cases are so rare that it is not strange if men forget that the Church has power to reach and utter such a verdict. The sentence of Bishop Whitaker is, of course, strictly based upon the sentence of the court. But his discussion of the moral aspects of the case, and especially the actual weight of his sentence, will go far to restore a conviction of the moral power of the Church. Another ecclesiastical court, in a similar case, it is safe to say, would reach a verdict with more unanimity and less hesitation, after this sentence. Its more wide-reaching effect, it is to be hoped, will be to lift in some degree the Christian law of marriage from the realm of theory into that of practice. Our own ministry at least will be more scrupulous to observe the whole of this Canon 13 of Title II., which forbids the marriage of divorced persons. And lay people will not fail to perceive that a marriage is not altogether respectable which the Church not only refuses to solemnize, but punishes.

The Church Times.

METHODIST CONSECRATIONS.—From New York we learn how Methodist bishops are made. This is the scene as recently enacted in the Metropolitan Opera House, the place of the ceremony. The stage was set for a cathedral interior, with half a dozen small deal tables arranged in a row for the use of the candidates for ordination. The bishops, bishops-elect, and the presenters filed on the stage in two lines. The six senior bishops ranged themselves at the left and the six junior bishops at the right. The candidates for ordination were stationed behind the small tables, each flanked by two presenters. Then follows an elaborate description of the appearance of the house with its tiers of boxes and galleries alive with the flutter of fans and the hum of subdued conversation. No more painful travesty of one of the most solemn of ecclesiastical functions has it been our lot to read, and were it not for the thought that numbers of earnest people accept this as the right and proper thing, we should feel inclined to regard it all as an ill-bred joke. As it is, it descends to the level of a wretched farce.

The Michigan Churchman.

NON COMMUNICATING ATTENDANCE.—In a practical way let us state the question. Who has not been troubled

to see the vast majority of persons present in the congregation leave the church before the highest act of worship? It is a scandal and sin that it should be so. They ought to remain and receive. It looks better and more reverent to have them remain even if they do not receive, in the hope that Communion may be encouraged thereby. Of course, no one wishes undevout or irreverent people, or strangers to the Church, to make a gazing stock of a service undoubtedly designed for communicants. Any priest who has witnessed their lolling indifference would deprecate such attendance. But he would also deprecate driving any baptized person away, and would rather urge him to remain for the solemn teaching of the service, and to join in it as far as he could. Those persons who have already received the Holy Communion at an early hour do not always wish to leave the church, though, of course, not desiring to receive again. No one in this diocese desires to encourage any non-communicating attendance which Dr. Harris would deprecate. We never forbid our people to come except fasting, though some may recommend fasting Communion as an advisable thing. We do not discourage late reception, though we do encourage early reception. We are not satisfied to teach sacrificial participation without Communion. The earnest, frequent, consistent, rejoicing communicant is the result we aim after.

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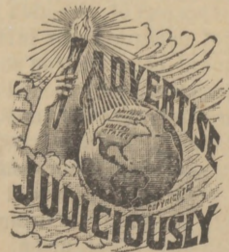
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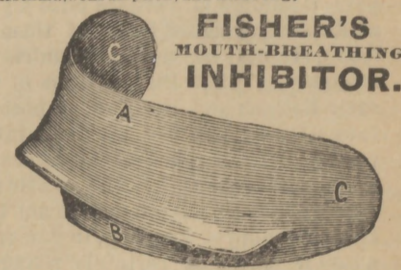
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In the directions for making Macaroon Ice Cream, given in our issue of June 28, the number of eggs to be used was inadvertently omitted. Three eggs are required.

TO KEEP cut flowers fresh, in the evening lay them in a shallow pan or bowl with their stems in a very little water, and cover the receptacle with a damp towel, one just out of water. In the morning the flowers can be arranged in vases for the day. The stems can be slightly cut from day to day. Flowers treated in this manner can be kept from one to two weeks, and sometimes even longer.

A RELISH FOR PICNIC PARTIES.—Mix one spoonful of sugar, one teaspoonful of mustard, one good pinch of cayenne, and gradually add one cup of vinegar. Now chop fine some boiled ham, tongue, or corned beef, and moisten with the above mixture. Spread on thin slices of bread and butter, and you have a sandwich that will not be unacceptable to a hungry person at home or in the woods.

BRUSH AND COMB CASE FOR TRAVELING.—Cut from firm drilling, for the case, a piece fifteen inches long and eleven inches wide. Cut also, for the pocket, a piece thirteen inches long and five wide. Bind this with a piece of braid eleven inches long, across one of the long sides, gathering the pocket to fit the length of the braid. Gather the remaining long side, and baste the pocket to one end of the case, and bind the two together with the braid, which is to be carried all round the case. Put on straps for the necessary toilet implements. These are to be made of the drilling and bound with the braid. Fold over three times, fasten with a piece of braid to tie round the whole.

CODDLED CHICKEN.—Choose young, tender chickens, suitable for broiling. Split them down the back and lay them in a dripping pan. Dash a cupful of boiling water on them, turn a pan over them and roast in the oven for half an hour. At the end of this time rub them over with butter, re-cover them for ten minutes, and baste again with the gravy in the pan. Rub them with butter once more in about five minutes, and then baste frequently with the pan gravy, keeping the fowls closely covered between times. Try them with a fork to see if they are tender. When done they should be a uniform, delicate, brown. Dish and keep hot while boiling up the gravy, thickening it with a little browned flour, and seasoning it with minced parsley, salt, and pepper. Pour half a cupful over the chickens and serve the rest in a gravy boat.

POT-POURRI.—Take half a sack of rose leaves, a quart of lavender, two ounces of sweet marjoram and two ounces of lemon thyme; spread these out on a table or floor, and turn them every day till they are quite dry, when they will have shrunk to half the quantity. Then put into a jar and mix with them the following ingredients: Two grains of musk, one ounce of gum benzoin, one dram of oil of cassia, one dram of oil of cloves, two drams of oil of lavender, one dram of oil of cinnamon, a quarter of an ounce of bergamot, ten drops of oil of orange flowers, three ounces of powdered orris root, three quarters of a pound of dried salt, and two ounces of loaf sugar, powdered fine. Mix the ingredients well together, and cover the jar with the lid. Pot-pourri made in this way will keep twenty years or more.

MATCH RECEIVER.—Spool cotton No. 10; fine steel crochet hook. Make a chain of 8 stitches; join.

1st row: Ch 3, 13 d c in the ring, join in ch 3.

2nd row: Ch 4, 1 d c in top of first d c. \* ch 2, 1 d c in top of next d c; repeat from \* until you have 13 holes, ch 2, fasten in second stitch of ch 4; this gives you 14 holes.

3d row: Ch 2, 1 d c in first hole, \* ch 3, 2 d c in next hole, ch 3, 2 d c in next hole; repeat from star through the row, ch 3, and join in ch 2 at beginning of row.

4th row: Ch 3, 3 d c in first hole; ch 1, 3 d c in same hole; this makes a shell; make a shell in each hole; you will have 14, join in the top of ch 3 at beginning of row. Repeat the 4th row 15 times, and you will have 16 rows of shells.

17th row: Work 10 d c in each shell, catch with s c between the shells.

18th row: Work 1 s c in top of each d c. Run a ribbon one-half an inch wide in and out between two rows of shells lengthwise, pass it across the bottom, and up the other side between two rows of shells to match. Tie a bow and suspend it by the ribbon; run a ribbon in and out below the row of scallops at the top, and tie a bow with very short ends. It gives a pretty finish. Set a small glass tumbler in to hold the matches. If you wish to make one of silk, you need have only 10 shells round, therefore you will need but 9 d c in the ring, instead of 13.

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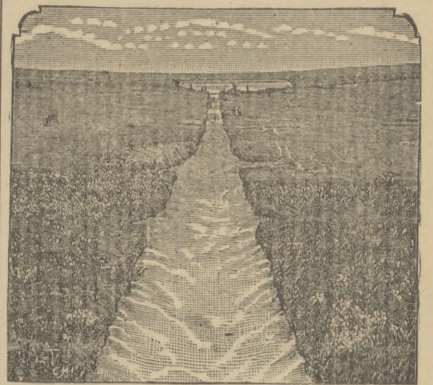
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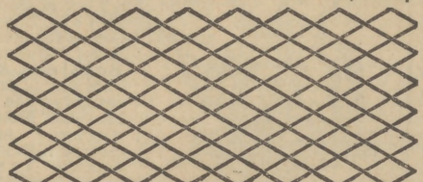
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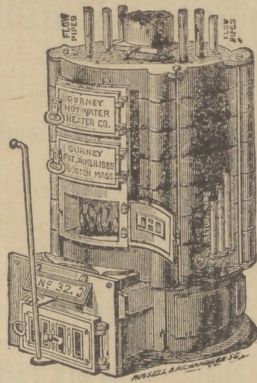
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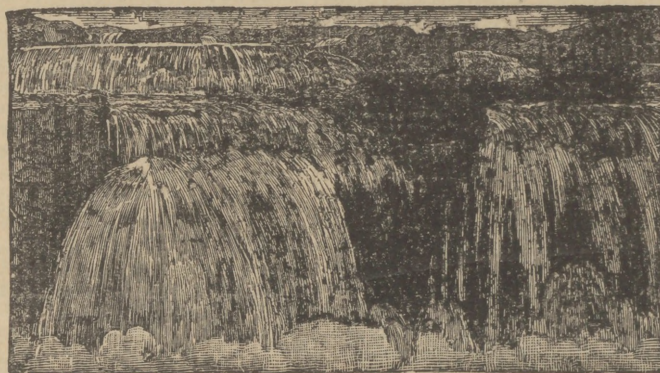
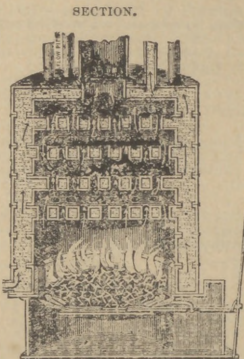
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