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# The Living Church.

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

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CHICAGO, SATURDAY, AUGUST 25, 1888.

WHOLE No. 512.

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# The Living Church.

SATURDAY, AUG. 25, 1888.

## NEWS AND NOTES.

IN the case of the Church Association vs. the Bishop of Lincoln, the Privy Council, to whom the question was referred, has decided that the Archbishop of Canterbury has jurisdiction and the case is therefore referred to him.

WHILE we are at press the sad news reaches us of the death of Bishop Harris, Monday, August 20th, at 6 P. M. His wife, who had started for England immediately upon the receipt of the news of his illness, reached his bedside on Sunday.

THE resignation of the Bishop of Oxford was not completed at once, owing to his serious illness which prevented him from executing the necessary documents. The legal forms have now been complied with, and it is announced that the Bishop of Chester (Dr. Stubbs), is to be translated to the vacant see.

THE only memorials to the first bishop consecrated in the United States, the Right Rev. Thomas John Cloggett, the first bishop of the diocese of Maryland, are a window in Grace church, Baltimore, and a tower recently dedicated at St. Thomas' church, Croome, Maryland.

THE death has lately occurred of Rev. W. H. Hoare, of Oakfield, Sussex, a clergyman who never held a living, although for a time he was a curate in Southampton. Mr. Hoare, it is said, was the original of the well-known expression, invented by Bishop Wilberforce, "Squarson," by which he meant a landed proprietors in holy orders.

THE Bishop of Florida was absent from his diocese, when the news reached him, of the appearance of yellow fever in Jacksonville. He reached the city by the earliest train, and will remain there while the danger lasts. All the clergy of the city are at their posts and will remain there. The *Church Year* judges that the danger is greatly exaggerated. It is evident however, that the Church will do her duty to her people under all circumstances.

THE following is an extract from a letter of the Rev. B. W. Maturin, rector of St. Clement's church, Philadelphia, Pa., dated June 26th, published in the August number of "St. Clement's Magazine": "I have just received some clippings from the *New York Herald*, which would be amusing if they were not likely to upset people. Please assure any one that is inclined to believe them that I am *not* 'going to Rome,' and that I was not recalled 'home by F. Benson to make a compulsory retreat for six months,' and that I am not 'meditating spiritual longings in my retreat'—whatever that may be—but that I have been simply doing nothing but resting at my brother's, and have not even been to Oxford yet, and that I look forward with increasing hope not to be away a year, as the doctor said, but to be back in November at the latest."

CANON KNOX LITTLE, in the course of a Lenten address at St. Paul's, said:—"My brothers, I have been told that the gravest sin of Englishmen is drunk-

ness. It is a grave sin, but I don't believe it is the worst. Young men, the vice which, from my experience and from the testimony of others, is devastating your life at least as seriously as drink is gambling. Covetousness is the idolatry of this age. Gambling, you forget that you are the holders of what God gives you for His glory: you forget that you are trying to get money without fulfilling the dignified condition of work; you forget that your success—if it goes to anything, at least, like large dimensions—means another's misery. You become the victim not only of the idolatry of covetousness but of the intoxication of chance. Young men, I have seen ruined homes, ruined lives, ruined loves. Yes, and then the treachery and treason of the suicide. Come away from this increasing and debasing vice. For God's sake gamble no more.

IT is astonishing to notice the facility with which people will swallow the most palpable frauds. An instance of it is at hand. Some time ago, some one amused himself by publishing what purported to be a sermon by the Bishop of London, in which he announced his intention of giving up his office and palace and last, but not least, his salary, and to live and to labor among the poor. This canard received a wide circulation and has had a healthy and vigorous existence. A correspondent informs us that it has been printed extensively in the Southern States. A religious paper called *Zion's Watch Tower*, published in Pennsylvania, prints the sermon (sic) in full, and appends pious remarks of its own, beginning "It is rather remarkable that an event of so great moment, should have been kept quiet so long." We should say so. Doubtless the Bishop of London will continue to labor in the cause of suffering humanity from the vantage ground of his high office, for many years to come. He has not yet given up the work which God has given him and we trust it may be long before his arduous labors in the world's metropolis for the poor oppressed, will be ended.

THE Confirmation statistics of the provinces of York and Canterbury show a general increase. In 1887 in the Province of York the increase on the previous ten years' average was 19 per cent., in that of Canterbury 16 per cent. But, on the other hand, not one diocese presented two per cent. of its population for Confirmation, Salisbury being the one which approached that figure nearest with one for every 58, while Truro, which has much lee-way to make up, had but one for 327 of population. The order in which the dioceses stand in this matter of statistics is as follows: Salisbury, a population of 58 for every confirmation, Hereford and Oxford, 72, Ely 74, Canterbury 84, Winchester 92, Exeter 95, Peterborough and Chester 103, Bath and Wells 105, Lichfield 106, Lincoln 107, Chichester and St. Albans 111, Gloucester and Bristol 116, Winchester 117, Southwell 119, Rochester 134, Carlisle 135, Norwich 136, Manchester 139, Newcastle 143, York and Durham 149, London 159, St. David's 161, Llandaff 163, Liverpool 164, Bangor 169, Ripon 189, Sodor and Man 224, and Truro 327. The bishops generally try

to give greater facilities for receiving Confirmation. The increase of the number of suffragan bishops will doubtless have a happy effect in the larger number of Confirmations, but the present percentage is large.

## CHICAGO.

The Bishop landed in New York on Sunday, on his return from the Lambeth Conference.

The city churches have been kept open during the summer. St. James' is supplied by the Rev. Drs. Jewel and Louderback, Dr. Vibbert is in the East. Dr. Locke, of Grace church, is at Newport, the Rev. Mr. Biggs supplies the services. The rector of St. Mark's is at his post on Sundays, spending the week days at his charming summer retreat at Lake Geneva. Prof. Hall, of the Seminary, has charge of the Epiphany during Mr. Morrison's vacation. Calvary church has suspended services until September, when the new church will be opened. The rector is supplying St. Mark's, Evanston. The rector of the Ascension is in the city, and conducts the services. Archdeacon Bishop is officiating at St. Andrew's.

## NEW YORK.

CITY.—On Friday night, August 17th, fire broke out in the church of the Redeemer at 81st street and Fourth Ave., doing damage to the extent of from \$3,000 to \$4,000. The organ was destroyed, while the chancel was greatly injured from floor to ceiling. Parts of the wall, likewise, on the south side, are fallen, having been drenched with water, while some of the carpets were much injured in the same way. To begin with, too, the firemen found it necessary to break nearly all the windows by which the building might be relieved of suffocating smoke. Fortunately, the vestry room to the north of the chancel, which contained the vestments of the choir, was unharmed, while the altar furniture was saved and the altar itself sustained little injury. The firemen were the more desperate in putting out the flames, because the Roman Catholic institution immediately adjoining contained some 800 children. When the fire broke out the only persons in the church, so far as known, was the assistant organist and the organ blower.

The Rev. Dr. Shackelford, rector of the church, is spending his vacation at Cottage City, Martha's Vineyard, and is much to be sympathized with in view of this added misfortune. His health is far from good, and he has had much anxiety in consequence of the disputed title to the property adjoining the church, on which a church was begun which would have been a crowning work to one of the longest rectorships in the city. It is understood that the church would be willing to give the original value of the property, some \$13,000, but it is now valued by the city above \$75,000. The matter is still in the hands of Recorder Smythe.

Work on Holy Trinity church at 122d street and Sixth avenue, is rapidly advancing, and the walls will soon be ready to receive the roof, together with the dome by which the church will be surmounted. Already the building bids fair to be the finest in the upper part of the city. The composition of color in

the brown stone and granite, both from Massachusetts, is most pleasing to the eye, while the material is of the very best. The entire building has a frontage on 122nd street of nearly 200 feet, and including the church in the centre, flanked on the east and west with the rectory and building for the Sunday school, Church societies, etc., will be a very compact and admirable arrangement. To all appearances, the rectory and the parish building will be ready for occupancy before winter. The rector, the Rev. Dr. Stanger, is now on his vacation.

Not a few churches are accustomed to give excursions to the Sunday school, in addition to what is done for their more needy parishioners. Of these is St. Andrew's church, the Rev. Dr. Van De Water, rector, which, also, through the favor of a member of the vestry, it is understood, gave the surpliced choir an excursion to West Point.

The Rev. Matthew A. Bailey, M. D., has resigned his charge at Eltingville, S. I., and accepted the rectorship of the church of the Redeemer, Edgewater, N. J. Dr. Bailey was formerly pastor and superintendent of St. Johnland.

The Bishop has returned from England, whither he went to attend the Lambeth Conference. He is much rested, and appears to be in excellent health. He spoke of the great growth of the Church of England in the last 20 years, and of the practical results aimed at in the Conference. It is understood that Bishop Potter will give some immediate attention to the proposed cathedral.

St. George's church probably sends a larger number of the poor and sick to the seaside than any other church in town. They have now been doing this work for five years, and rector and all have come to the conclusion that nothing better than this "fresh air" system could be devised for such of their poor and hard-worked parishioners as are unable to leave the city with all the rest, it is a better way to get acquainted with the poor than by making many visits to their tenements. Last year they sent some 200 guests to their cottage at Rockaway, and nearly 9,000 on daily excursions, and this year they are probably doing more than ever. On Mondays, they send down some 200 boys; on Tuesdays, as many of the infant classes with their mothers; on alternate Wednesdays, members of the Girls' Friendly Society and the Avenue A. Sunday school; on Thursdays, persons connected with the church of the Reformation alternately with infant classes and mothers. Nearly every excursion party is accompanied by one of the clergy, and while at the beach have the benefit of a mid-day meal, a bath in the ocean, etc. In addition to these excursionists for a day, some 20 of the more feeble of the mothers and children are entertained at the cottage for two weeks. All the parties are cared for by the Rev. Mr. Scadding, in charge of the church of the Reformation. In addition to the other cottage, Mr. Scadding is also provided with a cottage in which he lives, and entertains some of his congregation. For the present, the cottages are rented by St. George's, but it is looking about with a view to having quarters of its own. It may be added that early in the spring the



church of the Reformation came under the absolute control of the corporation of St. George's, by which it is now carried on. Mr. Scadding was then put in charge, and in the autumn will have his residence, it is understood, near the church. The church was founded by the Rev. Lot Jones, and is now located among the very poor on the East Side, the old structure having given place a year or two ago to a new and most substantial one.

Calvary church has a cottage at Carmel, this State, some 50 miles above New York. The cottage includes several acres and being near a lake, the children have a variety in the matter of running about the fields, boating, fishing, etc. The cottage will accommodate about 80 people. More recently Church services have been started at this place by a young deacon, who in the autumn is to be assistant minister to the Rev. Mr. Warren, rector of Holy Trinity.

Grace church has a cottage at Far Rockaway, to which it sends mothers and children connected with the parish, much on the same plan as other churches. For the most part the churches could not receive applicants outside of their parishes, having all they can do to care for their own.

#### LONG ISLAND.

**BROOKLYN.**—Through the favor of one of the railroad companies, Sister Elizabeth gives all the children of the orphanage connected with the Church Charity Foundation, a trip to Brighton Beach. There are about a hundred in all, and she is accustomed to take them in relays of twenty or twenty-five. The school continues in summer for the sake of management and good order, and is thought better for the children than to be playing in the hot sun. Sister Elizabeth has long been in charge of the orphanage and has been connected with the institution thirty years. Such of the inmates of the Home for the Aged as are able to bear the journey, are also given afternoon trips to Brighton.

The associates of St. Phebe's mission have been doing an excellent work in sending ladies or gentlewomen to the Catskills. They are all women of the better class who have been subject to misfortune and have to support themselves. The cottage can accommodate four or five at one time and the number already sent is twenty-five. Each party has a stay of two weeks and all were delighted with their visit. Another company was to go and more would follow, but for lack of means. The cottage was bought and put in order by Sister Georgette, connected with St. Peter's church, and by her the Associates were given the use of it for the summer. It is located on the road which leads from Kingston to Pine Hill and other well-known resorts. It is a frame building to which are attached several acres and surrounded with trees and running brooks. In front, is a charming outlook, while the lofty elevation in the rear is crowned with woods. Sister Georgette is also part owner of another cottage not far distant, and it is thought that one or the other could be bought for \$1,000 or \$1,200. This the Associates greatly hope may come about, so successful has been this experiment, and so greatly appreciated have been these visits. These ladies, it may be observed, are hit upon or heard of by the Associates in their visits in families or in the institutions of the city.

The Church of the Messiah, which by the way, is one of the most imposing of our Brooklyn churches, is closed for a few weeks, and in the meantime is being put in order. The material of this Romanesque and stately building is brick and terra-cotta and the former is receiving a coat of paint, while the latter is being oiled. A tessellated pavement is also being laid in the east aisle as one has already been laid in the entrance to the chapel in the rear. The lots to the east are owned by the church and on these it is hoped in due time to erect a building to accommodate its various societies. What with the church itself, its handsome chapel in the rear, its rooms above for the Sunday School, this church will be one of the most complete establishments in Brooklyn. Its rector, the Rev. Dr. Charles R. Baker, has started for the Isle of Shoals.

Work on St. Luke's memorial building is rapidly progressing, the material of the front being blue stone with a reddish stone for trimmings. There is already abundant evidence that the building will be solid and substantial and that it will be as spacious as most churches. Old St. George's church has wholly disappeared, while the foundations are being laid for the new structure.

**WOODHAVEN.**—The first sod dug on the spot where the church of the Epiphany is to stand in this town was turned on Monday, Aug. 13th, by the priest in charge, in the Name of the Father, and of the Son, and of the Holy Ghost. In less than a year from the time when the Prayer Book was first used in public worship in this place, a church will be completed, and it is hoped that friends will be raised up to it who will see that it is suitably furnished and adorned as becomes a "Temple of the Lord."

#### ALBANY.

**SARATOGA.**—Recently there was given to Bethesda church by one of its members, Mrs. S. A. Willoughby, a most costly and elegant font. It was made in Italy under the supervision of Alexander Doyle, sculptor, and is executed in the highest style of Italian art. The font is made of Carrara marble and consists of bowl, central shaft with clustered columns, base proper, and sub base, the latter made of Bardilia marble of a tint between blue and grey, and very durable. Various emblems and texts are carved upon the font and also the inscription:

"To the glory of God and in loving memory of Samuel A. Willoughby, A. D. 1887."

The font is surmounted with a canopy made of oak with brass trimmings, suspended from the roof of the baptistry with a chain having a ball attached to balance it.

#### MISSOURI.

**KANSAS CITY.**—The new Trinity church was occupied on Sunday, Aug. 12th. The interior of the building has not yet been quite completed, but in the main it is finished, and it will be but a short time before it receives the final touches. The first service was the celebration of the Holy Eucharist in the morning at 7:30 o'clock, the Rev. Robert Talbot, rector, officiating. This was followed by a service at 11 o'clock when Mr. Talbot gave a brief resume of the history of Trinity church. He stated that the first meeting for the formation of the church was held April 23, 1883. In December of the same year Mr. Talbot was called to the pastorate, and entered upon his duties in January, 1884. Services were first held in a small hall over a butcher shop on Ninth street

near Forest avenue. At the first service there were only 15 present, the parish starting out with a nucleus of about half a dozen communicants. This number had grown at the rate of about 100 annually. In the spring of 1884 the ground at Tenth and Tracy Sts. was purchased, and the erection of a church edifice begun. This building was occupied until the growth of the parish necessitated larger quarters, when it was torn down and arrangements made for the erection of the elegant and imposing building in which the congregation then worshipped for the first time. Since the organization of the parish there had been 115 Baptisms, and 144 had been confirmed. There had been 41 marriages, and 43 deaths. The number of communicants now numbered a little over 400. The sermon was delivered by the Rev. Dr. R. A. Holland, rector of St. George's church in St. Louis. He prefaced the sermon by congratulating the congregation upon what it had accomplished, and predicting that the day would be a memorable one in the history of the parish as well as in religious work in Kansas City. The sermon was concerning "The Inner Christ," the text being from II. Tim. i: 12, "I know whom I have believed." Dr. Holland occupied the pulpit of the church in the evening also, preaching from the text: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." Romans vi: 11.

The corner-stone of the new church was laid June 19, 1887. The edifice makes a most attractive appearance upon the exterior, being of Lake Superior variegated stone. The style of the building is Norman Gothic. The walls are massive, there are deep reveals to the windows, and heavy voussoir stones to all the arches, giving the appearance of great solidity. The lantern is built of terra cotta and a Roman tile brick made expressly for the purpose, while the roof is of red tile. The cloister gives access to a transept entrance. The interior is handsomely finished in cherry of a deep red color, and harmonizes with the finish of the walls, which are covered with terra cotta tile, twelve inches square, designed in keeping with the sacred surroundings. Four massive arches spring from large dwarf stone columns, and support the lantern at the intersection of nave and transepts. These are also covered with terra cotta. The ceiling of the church, as well as the lantern, are of golden yellow Georgia pine wood, producing a pleasing contrast to the deep red of the trusses, purlines, and the constructive parts of the roof. The lantern is pierced with small windows above the main roof line, in which is placed cathedral glass of an amber shade, casting a golden light into the body of the edifice. The walls of the lantern will be richly decorated, and in such a manner as to produce a light and bright effect. The chancel is lighted from the sides only, and behind the chancel arch. The location of the building, which is on a hillside, is such that the basement, which is at the rear, is entirely above the ground. It will be devoted to the uses of the Sunday school, class and guild work, and the like. The building has cost \$100,000.

#### SOUTH CAROLINA.

The following summary of statistics is taken from the journal: Clergy canonically resident, 48; candidates for priest's orders, 3; candidates for deacon's orders, 2; ordained—priest, 1, deacons, 3—4; number confirmed, 385;

churches consecrated, 3; parishes and churches in union with the convention, 54; missions, organized, 6; unorganized, 12; families reported, 2,108; whole number of souls, 8,431; Baptisms—infants, 397, adults, 44,—441; confirmed 308; marriages, 129; burials, 258; communicants, 4,207; total of contributions, \$62,925.33.

#### WESTERN MICHIGAN.

During the absence of the Rev. Campbell Fair in Europe the regular services are kept up at St. Mark's church, Grand Rapids, by the neighboring parish clergy, each minister officiating but one Sunday.

Bishop Gillespie preached to a large congregation at the Charlevoix "resort" on the afternoon of July 29th. The Rev. Henry Hughes, of Coldwater, preached in the morning and lectured in the evening of the same day. Services are supplied at other summer resorts by clergymen taking their vacation.

The Grand Rapids convocation is to hold a session at Ludington, Sept. 11th and 12th, and the Kalamazoo convocation is to meet Sept. 18th and 19th at Charlotte. At the former place a church is to be consecrated.

Churches are being erected at Manistee and Holland, and efforts are being made to build at Petoskey.

Nearly enough money has been secured to employ a second general missionary in this diocese.

Services have recently been held at Otsego by the rector from Allegan with good attendance. This is a new mission and if well looked after promises to grow.

St. Andrews' church, Big Rapids, is ready for consecration.

#### DELAWARE.

Outside of Wilmington, the most important parish is Immanuel, New Castle, whose venerable church has been in use since 1702. A fine rectory has been lately built at a cost of \$5,000. The rector, the Rev. P. B. Lightner, reports 165 communicants, and contributions of about \$4,000. There is also a mission chapel in the parish. St. Thomas', Newark, holds its own in spite of the present business depression of that beautiful little town. The rector, the Rev. Geo. M. Bond, reports 74 communicants, and \$1,700 contributions.

Grace church, Talleyville, the Rev. L. H. Jackson, rector, is in a farming community near the city. It has a complete church property free from debt, including rectory, sexton's house, and cemetery; communicants 45, contributions \$739.

Ascension church, Claymont, the Rev. Edward Owen, rector, is in a neighborhood of country residences of Philadelphia people, hence presents no opportunity for growth. It has a good church and fine rectory; 28 communicants, and contributions about \$500.

Calvary church, Brandywine Hundred, is a beautiful little stone church, handsomely adorned. It has only a nominal congregation. Though faithfully worked in the past, it has at present no services.

St. James', Stanton, is an old country church, and has been worked in connection with St. James' in the village of Newport. There has been no rector since January. Stanton reports 36 communicants.

Christ church, Christiana Hundred, the Rev. D. D. Smith, rector, has a beautiful church and rectory. It is near the Du Pont powder works, and is sustained to a great extent through the liberality of the Du Pont family. The



contributions for missions are almost phenomenal, being over \$3,000 for the past year, communicants number 115.

Delaware city is a quaint little riverside town, finished years ago. The Rev. W. C. Starr is doing faithful work at Christ church, with 46 communicants, and \$1,100 contributions.

St. Anne's, Middletown, does a steady work under the Rev. Joseph Beers, reports 95 communicants and over \$1,600 contributions.

This completes the survey of the work in New Castle County. While parochial work is well sustained, and liberal offerings are made for general missions, there is little missionary work done either in Wilmington or in the country.

CONNECTICUT.

LONG HILL.—The old one manual organ which has for many years served the purpose of Grace church, has been replaced by a fine new one from the factory of Emmons Howard, at Westfield, Mass. The new instrument with two manuals and pedals, has twenty registers and seven hundred and forty-five (745) pipes; and although not very large, it is admirably adapted to its position, and so skillfully voiced, that the effect is a remarkably sweet and rich quality of tone, together with ample power for any use for which it may be required. The church building has also been much improved recently by the addition of two new memorial windows, the gift of Mrs. Ebenzer Wheeler, a communicant of the parish. Companion subjects are represented, the one near the chancel illustrates the Nativity, and the other the annunciation to the shepherds. These windows, the work of Mr. Chas. Booth, of London, are in point of artistic merit of the highest order. The treatment of the Nativity, although somewhat conventional, is very effective both in expression and in the richness of its coloring. In the picture of the annunciation the artist has been most fortunate in his attempt to offer some adequate suggestion of the heavenly host within a limited space, preserving both clearness of detail and force of expression, and yet without giving the least impression of diminutiveness. Both windows are worthy memorials to Mr. John M. Wheeler, one of the founders of the parish and to his son, Mr. Ebenzer Wheeler, who was at the time of his death a warden. From the estate of the late Ebenzer Wheeler, in accordance with his expressed wish, his heirs have presented to the parish the sum of \$1,000, to be added to the permanent fund.

MILWAUKEE.

The Milwaukee Convocation had a most enjoyable meeting at Geneva Lake from the 14th to the 16th. About a dozen of the clergy of the convocation were present, besides the Rev. John McKim, missionary to Japan; the Rev. James Slidell, of Janesville; and the Rev. George A. Whitney, of the diocese of Chicago. The Dean, the Rev. Dr. Wright, presided in the absence of the Bishop, and the convocation sermon was preached by the Rev. Dr. Balbitt, of Milwaukee. Essays of much interest, and which aroused considerable discussion were read by the Rev. Harry Thompson, of Kenosha, on "Surplused Choirs as a Help in Divine Service," and by the Rev. Charles Holmes, of Delavan, on "A Churchman's Relation to the Parish, to the Diocese, and to the Church at Large."

On the second evening a missionary meeting was held, at which the Rev. J. M. Francis, of Whitewater, spoke brief-

ly on "Diocesan Missions," and the Rev. Mr. McKim gave a most interesting account of the work being done in Japan, showing forcibly the immediate need of more men if the grand opportunity presented to the Church is to be grasped. The claims of the Church Unity Society were presented, and a favorable resolution passed.

All agree in saying that this was the most successful meeting of the convocation which has been held for some time, and the cordial hospitality extended by the Lake Geneva Church people as well as by Mrs. Fairbank and Mrs. Sturges, of Chicago, will not soon be forgotten.

PITTSBURGH.

HOUTZDALE.—On Thursday, Aug. 16th, the general missionary visited the church of the Holy Trinity, the Rev. W. J. Clarke Agnew, priest in charge. Mr. Bragdon, representing the bishop, read the service of benediction over the handsome brass eucharistic lights and altar cross presented by the Rev. F. A. Sanborn, of Philadelphia, and a member of his parish. There were present the Rev. Dr. Clerc, of Phillipsburg, the Rev. A. S. R. Richards, of Oseola Mills, and A. B. Bates, of Clearfield. For the first time there is a resident priest and it is expected that in a short time this mission will be self supporting.

SPRINGFIELD.

The journal of the synod gives the following summary of diocesan statistics: Clergy, 40; ordinations—deacons, 1, priests, 2, total, 3; candidates for Holy Orders, 4; parishes and missions, 60; diocesan institutions, 7; churches and chapels, 44; schools, 6; Baptisms—infants, 290, adults, 83, not specified, 32, total, 405; confirmed, 312; communicants, 3,192; marriages, 68; burials, 119; Sunday schools—teachers and scholars, 2,458; total of offerings, \$31,825.37.

CENTRAL PENNSYLVANIA.

The diocesan missionary organized the mission of the Good Shepherd, Forest City, on Sunday, August 12th. Here a hall has been rented for a year, a lot secured and lumber promised for a church building.

On August 15th, the missionary re-laid without public ceremony, the corner-stone of St. John's church, La Porte, which was first laid by Bishop Stevens, Sept. 22, 1868. The new church is now in process of erection, money is also in hand for a rectory which will be built this fall.

SOUTH DAKOTA.

CHEYENNE RIVER MISSION.—On the 2nd inst. occurred a sad accident at St. Stephen's Mission, while the missionary, the Rev. J. W. Handford, was driving a mowing machine the seat of it broke, letting him fall upon the sickle. He was dragged some distance before he could stop the horses and extricate himself. The wounds inflicted by the swiftly-running knives were such that the flow of blood could not be stopped, so that he died at 1 o'clock that night. It was impossible to bring a physician until the following day. The funeral was on Sunday, the 5th, the service being said by the Rev. F. M. Weddell, of St. Elizabeth's Mission. Standing Rock Reserve. Mrs. Handford was so prostrated by the heavy blow that she could not go to the church. The Indians from all the neighboring camps showed their sympathy with the bereaved, and appreciation of their own loss by their subdued behaviour while they remained at the Mission. Even men were in tears.

Our brother was an Englishman,

having been in this country but a year and a half. He was, for some time, a missionary in South Africa. His death seems a heavy blow to the Mission. The Indians will miss his untiring zeal, and our Bishop an energetic worker and faithful missionary.

INTERNI FESTI GAUDIA.

A sequence for St. Augustine's day. (Augustine of Hippo, author of the "City of God.") 12th century. Rev. vii: 14.

Our festal strains to-day reveal  
The joys that faithful spirits feel;  
As often as the inmost heart  
In these true Sabbaths bears a part.

The pure of soul alone have grace  
The future joys of heav'n to trace,  
And learn in foretaste, sweet and rare,  
What glories deck the blessed there:

What bliss, in that celestial land,  
They know, the bright angelic band;  
Who see the King That crowns the fight  
In all His majesty of light.

Blest is that country, ever blest,  
Which knoweth naught save joy and rest!  
Whose citizens forever raise  
The long, unbroken, chant of praise!

Whom sweetness, more than earthly fills;  
Who know no grief, and mourn no ills;  
Who never more can foe alarm,  
Nor storm approach to work them harm.

Let this our meditation be  
Along the vale of misery;  
This occupy each sleeping hour,  
And exercise each waking power.

Thus shall we gain, this exile past,  
Our country's blessed crown at last;  
Thus in His glory shall adore  
The King of ages evermore.

Amen.

NOTES FROM LONDON.

SPECIAL CORRESPONDENCE.

LONDON, Aug. 6, 1888.

The Encyclical letter of the Bishops composing the third Lambeth Conference, is published in full to-day, and I enclose a copy for THE LIVING CHURCH. The resolutions adopted at the conference, together with the reports of the various committees, will follow, but the conference merely prints these reports without endorsement.

Of the personnel of the conference, it may be interesting to note that it was composed of (a) the Archbishop of Canterbury and thirty-three Bishops of the Province; (b) the Archbishop of York and eleven Bishops of that Province; (c) the Archbishops of Dublin and Armagh, with nine Irish Bishops; (d) the Primus of Scotland and five Bishops; (e) the Metropolitan of Canada and eight Bishops; (f) the Metropolitan of Calcutta and four Indian Bishops; (g) the Metropolitan of Guiana and six West Indian Bishops; (h) the Metropolitan of Sidney and three Australian Bishops; (i) four Bishops from New Zealand, six from South Africa, four from the Canadian Territories; (j) the Bishop of Minnesota, representing our Presiding Bishop, and twenty-eight American Bishops; (k) the Bishops of Gibraltar, Jerusalem, and Dr. Crowther (a full blooded African) from the Niger.

The conference ended with an imposing ceremony at St. Paul's cathedral, at which service the Archbishop of Canterbury was the celebrant, the Bishop of London the Gospeller, the Bishop of Minnesota the Epistoler, and the Archbishop of York the preacher.

It was gratifying to see the Archbishop using the Cuff belonging to the celebrant, and not cutting it into shreds by giving a portion here, and another there, as is the ridiculous custom at most of our Diocesan Conventions. Let us hope that our Bishops will have learned from this example that the whole Office, with the ex-

ception of Epistle and Gospel, should be said by the celebrant. The Bishop of Albany must have had quite enough of "Communicating attendance." By a most careless arrangement, an opportunity was given for anybody and everybody, and with the result of compelling the Archbishop to consecrate four times! It was simply scandalous! The Church Times says: "It was a marked advance over the services at the former conferences." What could those have been?

It is amusing to see how Bishops and clergy, who denounce "ritualism," enjoy it, when made personal rather than official. The Bishops with their gorgeous hoods, and all the insignia pertaining to an academic degree; Canon Farrar (who would be indignant if called upon by his Bishop to wear a chasuble) in a long, scarlet robe, with velvet ribbons and bows, seemed quite at his ease, while all the Bishops, when making their offerings, went up to the altar, knelt in front of it, and placed their alms in a basin placed there for the purpose! Not one of them seemed to be aware that it was a piece of ritualism, pure and simple, and moreover, such ritualism as could not be seen in any other place in the world! The inventor of that ceremony ought to be translated into a "congregation of rites" all to himself!

reception given to the Bishops an clergy from the United States, has been kind, cordial, and brotherly. One must feel that the Lambeth Conference of 1888 has been a great teacher, and while one must rejoice that the power of making canons did not come within its scope, yet the calm and deliberate judgment upon the subjects under consideration of such a body of Bishops, must have a great influence for good.

But this letter must end or you will have no room for the Encyclical.

H. G. B.

ENCYCLICAL OF THE LAMBETH CONFERENCE.

TO THE FAITHFUL IN CHRIST JESUS, GREETING.

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, 145 in number, all having superintendence over dioceses or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord 1888, under the presidency of the most reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the chapel of the said palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world. We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived. We have appended to this letter two sets of documents, the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the resolutions; but we have thought good to print these reports, believing that they will offer fruitful matter of consideration. In the first place we desire to



speak of the moral and practical questions which have engaged the attention of the Conference; and in the forefront we would place the duty of the Church in the promotion of temperance and purity.

Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

On the other hand, Christian society is only now awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the report—we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion and in stamping out ignoble and corrupt traditions, which are not only a dishonor to the name of our Master Christ, but degrading to the dignity of a being created in the image of God.

In vital connection with the promotion of purity is the maintenance of the sanctity of marriage, which is the centre of social morality. This is seriously compromised by facilities of divorce, which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the clergy of our communion in their attitude towards any infringement of the Master's rule.

The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission field would be dearly purchased by any lowering or confusion of this idea.

The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive in-

equality in the distribution of this world's goods—vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of clergy or laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the report which may assist in solving the problem.

One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we had a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavored to offer some suggestions, by following which this end may be attained.

Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith, which are the basis of such moral teaching. We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for Confirmation. The use of public catechising and regular preparation of candidates for Confirmation is capable of much development. The work done in Sunday schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the clergy. The instruction of Sunday school teachers, and of the pupil teachers in elementary schools ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer Book, the catechism, and the creeds. It is not, however, with reference to the young alone, or to the recognized members of their own flock that the clergy have need to look carefully to the security of definiteness in teaching the faith. The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge; and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based

on revelation, are very common. The doubts which arise from the misapprehension of the due relations between science and revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the action of laws which, rightly conceived, tend to the higher appreciation of the glorious work of the Creator upheld by the word of His power. The dangers arising from the hostile or scientific temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonised with a due consideration for the views on inspiration, and especially on the character of the discipline of the Old Testament dispensation, which although they have never received definite sanction in the Church, have been long and widely prevalent. We must recommend to the clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converged, and from Him all the teachings of the New Testament flow in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the creeds of the Church.

Our discussion on the mutual relations of dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1878 and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or clergyman should exercise his functions within any regularly constituted diocese without the consent of the Bishop of that diocese; and that no Bishop should authorize the action of any clergyman coming from another diocese without proper letters testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the clergy must resolve to exercise greater caution in signing testimonials; and those who require them must check all tendency to over-sensitiveness when they find themselves subjected to inquiries as to character and identification, which, however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require. This caution applies with especial force to the clergy ordained for colonial work. We most heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible. One matter has been laid before us in a more formal way—the possibility of constituting a council or councils of reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the colonial Church. As to this, we would counsel patient consideration and consultation of such character as may eventually supersede the necessity for creating an authority which might, whether as a council of advice or in a function more closely resembling that of a court, place us in circumstances prejudicial alike to order and to liberty of action.

After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards home reunion. These articles, four in number, will be

found in the appended resolutions. The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: "We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender. But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labors for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences.

Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such time as matters may be ripe for a closer alliance without any sacrifice of principles which we hold to be essential.

Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards reformation which, under the greatest difficulties have proceeded mainly on the same lines as our own, retaining episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exists no bars, such as are presented to communion with the Latins by the formulated sanction of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her bishops into the ancient dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not



offend in like manner. Individuals craving fuller light and stronger spiritual life may by remaining in the Church of their baptism, become centres of enlightenment to their own people. But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the clergy, and, in more distant communities, extended to schools for general instruction.

The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission field, in a manner which shall neither give cause for offence, nor restrict due liberty, nor present any stumbling blocks in the way of complete communion. In conformity with the practice of the former Conference, we declare that we are united under our Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds maintained by the primitive Church and affirmed by the undivided Ecumenical Councils; as standards of doctrine and worship alike we recognize the Prayer Book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England and to a greater or less extent, received by all the Churches of our Communion. We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, colored as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders as in complete intercommunion without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realized more fully than it was possible to realize before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amid all varieties of condition and development. Wherever there was a diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several dioceses refreshed, strengthened, and inspired by the memories which we shall carry away. But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realization of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the mission field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fullness. With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.—Signed, on behalf of the Conference, EDW. CANTUAR; C. J.

GLoucester and BRISTOL, Episcopal Secretary; RANDALL T. DAVIDSON, Dean of Windsor, General Secretary; B. F. SMITH, Archdeacon of Maidstone, Assistant Secretary.

UNDER THE MANASQUAN OAKS.

POINT PLEASANT, N. J. August, 1888.

DEAR LIVING CHURCH:—I have just returned from a week's excursion. It seemed a pity to leave this lovely place, but it was growing monotonous, so with a good friend I took a sudden start for the coast of Maine. The first thing that we two did was to miss the train. In New York of course we visited the Church book-stores, and *The Churchman*. Dr. Mallory was as serene as ever, notwithstanding the absence of his brother in Europe and double work in the dog days. I was glad to meet Dr. Fulton and to see him looking so well. Dr. Langford too was beaming with health and kindness. Miss Emery was not in town, but it was almost as good to see her sister; and by good fortune we caught Miss Carter before her departure for a year or two in the mission field.

We took the Fall River Steamer *Pilgrim*, a magnificent boat, about 6 P. M. An orchestra discoursed excellent music during the evening. Darkness came on with mist and a great blowing of steam whistles, and I must confess to a feeling of nervous apprehension, plunging along at a speed of twenty miles an hour in a narrow sea thronged with sailing and steam craft. I thought, as I "turned in," of the marvellous skill of man which is able to master the complex conditions of modern life. Yet what are these to the infinities over which God rules with a minute precision which marks the fall of a sparrow! Shall we trust man and not trust God? Guided by His hand the countless stars move in their appointed orbits, each feeling the presence and movement of every other, without clash or discord in the grand harmony of the universe.

There's not the smallest orb which thou beholdest,  
But in his motion like an angel sings,  
Still chiding with the young-eyed cherubim.

In Boston we failed to find a steamer for Portland that day, so we went by rail. The city, charming for situation, had one object of especial interest to us, the cathedral. The Bishop was in England, but we were cordially received by the Rev. Canon Sill. The cathedral is a fine stone structure, porch unfinished; the interior is dignified and impressive, needing only decoration to make it very attractive. The most striking objects are the rood-screen of iron on a granite base, stone pulpit, and stone altar. The chancel-rail is richly carved.

From Portland we took our way to Old Orchard Beach. The day was cloudy and cold, but we found all that we had expected, one of the finest beaches in the world. In a long curve of nearly ten miles the white line of the breakers gently swashed upon the hard sand, while a thousand people walked up and down, children bathing and playing, dogs frisking, and here and there a showman or peddler trying to attract attention. We made excursions on the beach railway to several points, visiting a Free Baptist Camp and a clam-bake.

Near Old Orchard is the manufacturing town of Saco. There, by the courtesy of Mr. Nourse, Junior Warden of the parish, I visited the works of the

York M'fg. Co. Mr. Falkner, another Churchman of Saco, was my guide, and a most interesting hour was spent in going through the mill. The enclosure was neatly kept in grass and brick walks, and within all was bright and clean. It was a great contrast with the cotton mills of New England as I remember them nearly forty years ago, dirty and dark and smelling of filthy oil.

The scene at the Old Orchard hotel in the evening, was a very bright and lively one. Passing the wide veranda which shelters the entire front of the immense building, we enter a large hall with open fire on either side, which serves as office and reception-room. Here on a cool evening the older guests congregate to visit and read, while the younger ones dance to the music of a band in the large ball-room adjoining. The hotel receives over five hundred guests, is well equipped and ably managed by Mr. Staples who, I believe, was the first to engage in the business in Old Orchard.

I would like to tell you about our visit to the White Mountains, our delightful sail on Lake Champlain and Lake George, and our glimpse of Saratoga. It was a great jump from the sea level to the summit of Mt. Washington in one day, 6300 feet; the change of air made us breathe more deeply and prevented sound sleep. My pulse was nearly ninety, as I lay in bed listening to the whistling of the wind and feeling the vibration of the heavy building. The sunset was exciting, we had to face a gale of wind, gazing over the dark chasm of the valley, while the clouds broke in seas of vapor upon the peak where we stood. As the ocean of mist rolled up, the red sun was apparently submerged and his fires were quenched. Then as a rift of the cloud-mass opened, and there was a rent in "the wind built tent," a flood of crimson and gold flashed and faded, came and went; and the clouds at our feet became a sea of fire, tossing, writhing, rolling, dashing against the granite bulwark of the mountain, and then rolling up and spreading over us in cold and darkness. At sunrise the temperature was 31°, the wind was furious, and the clouds were dense. I preferred to trust to my dreams for sun-rise glory. The Summit House accommodates over 200 guests. I was surprised to hear that the top of our glorious peak is private property and is rented for \$3,000 a year. The managers of the hotel pay \$10,000 a year for the house and contents, and I was not surprised to find our bill for supper, lodging, and breakfast, \$4.00. The "elevated" road by which the ascent is made is doubtless known to all your readers. The ascent is very steep, sometimes frightful, as one looks down a thousand feet to the place where he would stop if the car should roll over. But there is no danger. The experience is exciting and the scene sublime. I should advise making the ascent and return the same day, and not to remain over night, as it is seldom that either sunset or sunrise can be seen on account of the clouds. I ought not to fail to notice the newspaper, edited, printed, and published at the summit, entitled "Above the Clouds." It is a handsome paper, and for eleven years has enjoyed the distinction of being "tip top." It is connected by wire with the world below. The signal service station which we visited, bolted to the rocks by great iron bands, is soon to be abandoned. It must be a dreadful place in winter.

BOOK NOTICES.

"SHOW US THE FATHER." By Minot J. Savage Samuel R. Calhoun, Henry M. Simmons, John W. Chadwick, William C. Gannett, Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. 1888. Price \$1.00.

A choice collection of theological heresies and scientific unbelief, the result of which is anything rather than the revelation of the Almighty Father Who has in these last days spoken to the world by His Only Begotten Son.

SUFFERING HERE—GLORY HERE AFTER. Sermons by the Rev. Charles D. Jackson, D. D. New York Anson D. F. Randolph & Co. Chicago: A. C. McClurg & Co. 1888. Price \$1.25.

These sound and comforting sermons upon Suffering and Death, the Intermediate State, the Communion of Saints, etc., ought to be widely read. Their healthful Catholic teaching will prove a valuable antidote to the vagaries and delusions of Spiritualism and kindred errors.

THE REVERBERATOR. By Henry James. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1888. Pp. 229. Price \$1.25.

A story that excels in Mr. James' peculiar vein, technical analysis. As a story it appears merely as a skeleton whereon to hang the characters for dissection. These are sharply defined and the national characteristics of the Americans and the French stand out with striking clearness. The Frenchman's horror of American newspaper reporting is amusingly depicted.

POEMS OF THE PLAINS AND SONGS OF THE SOLI TIDES. Together with "The Rime of the Ancient Mariner." By Thomas Browne Peacock. New and Revised Edition. With Biographical Sketch of the Author and Critical Remarks on his Poems by Prof. Thomas Daniel Suple. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.75.

This is a volume of poems by an author heretofore unknown to us—"the Kansas poet." Our space for book-notices is too limited to enter upon an extended notice of his poems. We will rather quote a few lines which will enable our readers to judge for themselves as to the character of his verse. Speaking of himself Mr. Peacock says:

"My passion is for song  
I sing of solitudes unending—  
The solitudes that never blight  
Earth—life—that mystery extending  
'Round knowledge, with its walls of light."

FIFTY YEARS OF ENGLISH SONG. Selections from the Poets of the Reign of Victoria. Edited and Arranged by Henry F. Randolph. New York: Anson D. F. Randolph & Co; Chicago: A. C. McClurg & Co. 4 vols. Price, \$5.00.

The title indicates a wide range of selection which the editor fairly carries out. The series constitutes a choice library of English verse, and of much that is not ordinarily accessible. Dramatic works and hymns have for the most part been omitted. There are biographical, bibliographical, and explanatory, notes in each volume, but so arranged as not to mar the text. The first volume includes poets who had made a reputation anterior to the commencement of the reign; the second includes those who became known during the first half of the period; the third those who came to the front during the latter half; the fourth division is entitled *The Pre-Raphaelite Brotherhood, The Ballad and Song Writers, The Religious Poets*. The series is worthy of the contents in its handsome typography and binding, a monument to the good taste and literary enterprise of the publishers.

This is a favorable time for introducing the new Sunday School question book "The Creed and The Year," by the Rev. [R. Heber] Howe, published by E. P. Dutton & Co., as the lessons begin with the 15th Sunday after Trinity, when schools are re-opening after the summer vacation.

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

THEN the minister shall dismiss the non-communicants in these, or like, words: "Let those who are not to communicate now depart.—*Bishop Doane in Church Review.*

The above is what *The Standard of the Cross* calls "a man of straw." Whatever name we give it, we are quite willing to have it "dead and buried."  
R. I. P.

THE Rev. H. R. Haweis has been sued by one of his neighbors, as the maintainer of a public nuisance, in the shape of a loud-voiced cock that crowed vociferously twenty-eight times between six and six-thirty in the morning. A sad experience for the æsthetic soul of the author of "Music and Morals!" He must think this a cold and unsympathetic world, if the law steps in to regulate the number of notes which his tuneful bird may utter at his reveille. Doubtless the poet-preacher will maintain that both music and morals are promoted by the charming recitative of chanticleer; that nothing less than twenty-eight notes upon his mellifluous bugle would suffice to express the æsthetic perfection of sweetness and light; and that the loud-voiced cock is seeking only the moral good of the neighbors in awakening them at six o'clock. Mr. Haweis should not be discouraged. He has a good case.

### THE ANGLICAN COMMUNION.

*The Churchman* of August 4th seems to have been intended as a Fourth of July number, but by some mistake was issued a month too late. The eagle screams through two or three columns in the most approved, patriotic manner. The theme is the Lambeth Conference. *The Churchman* seems to be carried away with the fear lest the Archbishop of Canterbury should take too much upon himself. As usual in such cases our esteemed contemporary

"goes off at a word," and that word is "Patriarch." That the position conceded to the incumbent of Canterbury since the days of Anselm of *Papa alterius orbis*, should in any sense be granted in these days is represented as a thing intolerable and as fraught with danger, in some mysterious way, to the independence of the Protestant Episcopal Church in these United States of America. We should like to soothe the fears of our contemporary on this point. The title Patriarch need not imply anything more than the acknowledgment of the fact which no spread eagle rhetoric can change, that Canterbury is the chief see of the Anglican Communion, and that in any general meeting of the Bishops of that Communion, the Archbishop of Canterbury has a natural right to precedence. Nothing is more certain than the fact that no statements, whether contained in synodical letters or in canons, could have the slightest authority in this church, unless they should be proposed as original legislation in our own convention and by constitutional process made a part of our organic law. *The Churchman*, to the contrary notwithstanding, Patriarchates existed long before the great schism, and the primacy of Constantinople in the East was settled at the second General Council. That primacy is acknowledged even by the Russian Church, which, as a thing of later growth, occupies more nearly than any other a parallel relation with that which the American Church occupies to Canterbury, yet we have never heard that such acknowledgment involved the slightest infringement of local liberty. The same may be said of the relation of the Abyssinian Church to the Coptic Patriarch of Alexandria. Even the decrees of General Councils must be ratified by local churches, and it is the fact that certain of these decrees have never been accepted throughout Christendom. We may instance the canon of Nice, which directs standing as the normal attitude of prayer.

We see no ground for apprehension, therefore, that such gatherings of the Lambeth Conference under the presidency of the Archbishop of Canterbury, can by any possibility trench upon the liberties of our Church. On the other hand, we hail—and we think most thoughtful people agree with us—every movement which tends to bring out more clearly before the world the visible unity of the great Anglican Communion, and if the great end which we ought, as a Protestant Episcopal Church, always to have in view, is to triumph over Rome, we cannot imagine a method by which that purpose can more effectually be accomplished.

### MECHANICAL CHURCH UNION.

We must confess that the growing clamor for Church union at any price, which proceeds chiefly from the Broad Church ranks, seems to us to bode no good to the cause of truth as represented by "this Church" or as represented by the more influential of the evangelical denominations. Until by the spirit of Pentecost we are brought to a nearer agreement in the essentials of doctrine, discipline, and worship, a formal union can be accomplished only by the sacrifice of principle or by being false to convictions and betraying trusts which we believe have been committed to us by the Head of the Church. If the inclusive American Church, of which some dream, is to be a sort of religious club, in which good fellowship is the first thing, and the truth of God is to be minimized until there is nothing left which the wildest church makers can object to, we think that the day of its formation should be indefinitely postponed.

The process of assimilation is going on, the signs of the times are encouraging, but we do not see any prospect of speedy results in the way of organic union. Any attempt to force the movement by half-hearted "concessions," violations of established order, sudden departures from the old paths, abrogation of safeguards and usages which have been found necessary to the preservation of truth and order, is to be deprecated. It is not because we prize Church unity less, but truth more, that we raise a note of warning against precipitate and lawless attempts, by way of union services and indiscriminate Communion, to create a semblance of a unity which does not exist. A correspondent of *The Boston Transcript* describes the situation in these words:

We think that a union of Christian people who, for the sake of harmony, have concluded to believe what they don't believe, and not to believe what they do, can never result in anything real so long as they think the Bible worth their study. The experience of many centuries proves this. When men reject authority as the true source of doctrine, and refuse to accept conclusions which in all ages have had the sanction of the great branches of the Church, and when every man and woman must either study out doctrines from the Bible for themselves, or take as their own the result of the researches of some favorite minister of the Gospel, there must necessarily be diversity of opinion, which will form again rapidly into sects. Absolute rejection of the Holy Scriptures would of course save all this and lead to harmony among Christians (?). But we are not quite ready for that.

The inevitable tendency of a mechanical union of churches is well illustrated by the movement now going on in Japan. We have heard much about "the United Church of Japan," which is to be; and what

are the concessions which our missionaries in that country are making to this scheme? As we are credibly informed they have proposed the following: 1. Congregations shall not bow at the name of Jesus, in Creed or *Gloria*. 2. They shall not stand at the reading of the Gospel. 3. They shall not rise at the entering of the clergy in the church. 4. No flowers shall be put on the altar. 5. All churches shall be closed one Sunday in each month, that the people may attend union services. 6. Churchmen shall attend outside prayer-meetings.

This is only a straw in the drift which is indicated by recent events at home. We submit that Churchmen are not ready for any such departure.

### "A GOOD WORD FOR MISSIONARIES."

In an interesting article in *The Nineteenth Century* for July, Sir William Wilson Hunter puts in a good word for "Our Missionaries." He writes only as "a plain secular person," for men like himself, but he is abundantly qualified to discuss the subject, both because of his extensive observations while in India, and because for a quarter of a century he has watched the missionaries in their work. He writes with singular breadth and appreciation, and is the more to be heeded because of his evident sincerity and freedom from bias.

Sir William takes for his text the World's Missionary Conference recently held in London, which, he says, gave in its fifty meetings a true and on the whole, an accurate and a complete presentment of missionary work. He contrasts the fourteen hundred delegates with the two half-starved missionaries who started out in 1795. Including all missionaries outside the Roman Catholic Communion, he says the number is now six thousand, while these are aided by thirty thousand native helpers. As to the progress made in India and Burmah in thirty years, or from 1851 to 1881, the missionary stations had increased three-fold, the number of communicants ten-fold, the churches and congregations fifteen-fold, and the native helpers twenty-seven-fold. The showing of half a million converts as contrasted with a population which embraces millions is little enough, but the writer is altogether hopeful. Indeed, he would be the last to say with *The London Times* in criticising the Missionary Conference, that they had met with too little success to expect further support.

The writer calls attention to the national aspect of missionary work and to the fact that a change has come over its methods. The missionaries over and above preaching the Gospel to so many benighted



heathen, have learned to take advantage of whatever is good in Brahmirism or Mohammedanism, for instance. This is especially true of some of the confraternities in India, especially the Oxford Brotherhood. Theirs is not only the courteous method of St. Paul, but it is also the scientific method. They have made religious faiths a study, as touching their comparative value, and are qualified both to answer questions and take due account of facts. If, as Sir William says, there are fifty millions in India who are properly speaking outside of any religious faith, but who in due time are likely to make choice of Hinduism or Christianity, the result will largely be determined by comparing one religion with the other.

As to the writer's breadth and discrimination they are such that it is not easy to tell to what "school of thought" he belongs, while it is certain that he does not so far belong to any as to do willing injustice to the others. To the great Evangelical societies he largely attributes the progress made in India in the last thirty years, while he says their activity is increasing. On the other hand, ascetic fraternities of Englishmen of the highest birth and culture are springing up, from whom great things are expected, because they seem to realize the Indian ideal of the religious life. "The Oxford brotherhood at Calcutta presents a strange picture of men of birth and scholarship living a common life of apostolic simplicity and self-sacrifice. The Cambridge brotherhood at Delhi presents a not less attractive picture of piety and culture." Now, in respect to these fraternities the case would seem to be especially one of adaptation. For the past twenty-four hundred years, the writer says, any preacher who would appeal to the popular heart of the Hindoos must conform to a certain type. He must cut himself off from the world by a solemn act, like the great renunciation of Buddha, and he must come from his solitary self-communings with a simple message to his fellow-men. The men, Sir William thinks, who most nearly conform to this type are the English fraternities who have deliberately made up their minds to give their lives without payment for their work. He expresses the opinion that a native Indian will yet spring up whose life and preaching may lead to an accession on a great scale to the Christian Church. "If such a man arises, he will set in motion a mighty movement whose consequences it is impossible to foresee. And I believe that if he ever comes, he will be produced by influences and surroundings of which the Oxford brotherhood in Calcutta is at present the forerunner and prototype."

As for the missionaries themselves, so far as India is concerned, they have their reward. "No class of Englishmen have so much unbought kindness from the Indian people while they live; no individual Englishmen are so honestly regretted when they die." "If I were asked the two men who, during my service in India have exercised the greatest influence upon native opinion at Madras, I should name not a governor, nor any departmental head, but a missionary bishop of the Church of England and a missionary educator of the Scottish Free Kirk."

The writer, in summing up the reports and doings of the Conference, has much indeed to praise. It was a conference in which all Protestant communions were represented and the delegates told their story with essential truthfulness. He noted, however, some extravagance of speech and says the time has come when missionaries must rid themselves of exaggeration and insincerity in setting forth their work. They must also "purge their cause of bigotry such as the injustice which some pious people in England do to the Roman Catholic clergy in India." It is but truth to say that the honored and accomplished writer not only puts in a good word for "Our Missionaries" but makes himself to be thoroughly respected for his generous mindedness and sincerity."

**THE HISTORIC EPISCOPATE.**

We make the following extracts from a paper contributed to *The Independent*, by Prof. Charles W. Shields, D. D., LL.D., of Princeton. It is worthy of note that at a time when a certain school of thought in our communion seems to be drifting away from Catholic truth and treating with contempt some of the fundamental principles of ecclesiastical order, such teaching should proceed from a Presbyterian college. Speaking of certain principles which have been developed and crystalized into institutions, Dr. Shields says:

"Such principles are not to be risked lightly in any scheme of Church unity. They cannot be ignored or overridden. They should at least be weighed carefully and estimated. At the same time these same principles, it must be granted, are often pushed to sinful extremes and have become an occasion of immense evils. They have been made to exalt the sect above the Church and to dismember the body of Christ. They have torn its organization limb from limb. They certainly do not cohere now, as once in the Church of the Apostles. And the question is, whether through the historic episcopate they might not be restored to their pristine normal relationship, become legitimated and recombined and ever kept in harmonious action?"

\*\*\* Taking the various denominations as we find them, let us study their actual consensus of doctrines, their organic affinities, their points of vital contact, their complementary relations, their growing similarities. Let us ask if Baptist and Pedobaptist congrega-

tions, Lutheran and Reformed presbyteries, Methodist and Protestant Episcopal bishops might not combine, not indeed at once in one Church organization, but at least in the same general Church system, the congregation concurring with the presbytery and the presbytery with the bishop as to all matters outside their several spheres. In a word, let us see if through and within the historic episcopate the chief Christian denominations might not find comprehension without compromise, concord without concession, unity without uniformity, oneness amid variety.

But what is the historic episcopate? It may mean very much or very little, according to its definition; and its definition will be full or meagre, according to our point of view. At present we can only view it in its external relations, as a Christian institution appearing among other Christian institutions and organizations. I do not here pretend to define it *per se* as an ecclesiastical dogma; much less to give an inside view of its powers and effects upon those who devoutly receive it. I shall aim at little more than a verbal definition of the phrase itself.

Christianity is historic. It has had organic life and growth from the beginning. It was more than mere sentiment or doctrine. It was a Church as well as a gospel. It has ever been visibly organized, with fixed institutions persisting from age to age until the present time. Among these institutions is the historic episcopate. Thus viewed, it may be defined negatively and then more positively.

\*\*\* As we pass to a positive definition or description we shall see still more clearly how comprehensive is this great Christian institution. Not only did its original structure involve congregational and presbyterial elements, synagogues and elders as well as bishops, but its historic growth has pervaded the whole Christian world. As instituted at first by our Lord himself in the work of the apostles, they exemplified it in their acts and epistles, while planting and training the first parishes and presbyteries. Thenceforward, it extended over the entire Church through the centuries before the Council of Nice. After the great schism it was continued in both the eastern and western sections of Christendom until the Reformation. At the present day, on its Catholic side, as maintained in the Old World, it embraces the ecclesiastical principles of the Greek, the Roman and the Anglican Churches; while on its Protestant side, as developed in the New World, it has also embraced the ecclesiastical principles of the Lutheran, the Reformed, the Presbyterian, the Methodist, the Congregational, the Baptist Churches. It has embraced them actually, even if not consciously or avowedly. Without sacrificing the episcopal principle, it has incorporated the presbyterial principle in diocesan conventions and standing committees, and the congregational principle in free parishes and vestries. As good Congregationalism and as sound Presbyterianism can be found inside the American episcopate as outside of it. And could our various Congregational and Presbyterial denominations now come together under the same stringent yet elastic bond, through bishops of their own choice, with their creeds and usages untouched, they would do no violence to their respective missions in this new age and country. They would simply retrace the steps by which unity was reached in the New Testament Church when the first Con-

gregations and Presbyteries became united under bishops after the apostles had ceased from their labors.

No other church system is at once so large and cohesive. Not the congregational, because of its localizing tendency and inorganic state; not the presbyterial, because of its brittle fragments and lack of centralizing force; not the episcopal alone, without the congregational and presbyterial institutions, with which it must ever be in living connection. The three elements as fitly joined in one organism make an ideal unity; and it is a unity which might become actual. At the centre of our divided and distracted Christianity we have before our eyes the spectacle of Episcopalians, Presbyterians and Congregationalists, in all but the name, loyally held together in the catholic faith of Christendom.

But here we are met by two grave objections. It is alleged that this historic episcopate has ever tended to hierarchy, as seen conspicuously in that Roman papacy and Anglican prelacy from which we have escaped only through grievous wars and persecutions. Undoubtedly such scruples would have had force in Europe some generations ago. Whatever good ends the abnormal sway of the Latin episcopate may have served providentially in the mediæval civilization, its greater evils could only be cured by the Reformation. Such evils, however, do not menace us now in this free land. Nor can we imagine a prelate peerage among its free churches. A congestion of Church power in bishops is about the last danger that we have to fear. The whole drift of our times is the other way, and with terrific momentum toward the wildest license in Church and State. We have to face the anarchy of the nineteenth century, not the hierarchy of the Middle Ages. Good Christian people, I sometimes fancy, can be frightened by the mere word hierarchy, and seem often to cherish an inheited dread of it, which religious demagogues may but too easily inflame in thoughtless moments. And this, too, while the Pope himself is but a prisoner in the Vatican and the Church of Archbishop Laud is on the verge of disestablishment.

It is further charged that this historic episcopate has bred sacerdotalism in the ministry. The candid Bishop Lightfoot has replied that the priesthood of believers only becomes expressed through the priesthood of ministers who faithfully represent the people to God as well as God to the people, in divine service. Without pursuing the question, however, it is enough here to say that it is misplaced in a discussion which bears upon the terms of Church communion rather than upon the truth or falsity of special doctrines. You need not agree with ritualists while making common cause with them against sectarianism, infidelity and vice; nor approve, because you tolerate them as differing brethren in the household of faith. If I read aright, some ritualists as well as revivalists, were allowed in the one Church of the Apostles, neither of them without good advice. That episcopacy has no invariable connection with sacerdotalism is shown in its evangelical pulpits and plain services as well as by Moravian spirituality and Methodist fervor. That it is not exclusively committed to any partisan view of the ministry and sacraments is but a proof of its unifying capacity and organizing power. Moreover, at a time when great foes of our common faith are mustering before us



we need a leadership which can marshal into battle both the extreme right and left wings of the Church militant.

In justice let it be added, that neither hierarchical nor sacerdotal claims have been put before us as terms of Church unity. Not the Roman or Anglican prelacy, but simply the historic episcopate as adapted to American Christianity; not the priestly view of the sacraments, but simply the sacramental words and acts themselves; not the denominational Articles of religion, but simply the Nicene Creed of a once united Church; not even the revered Prayer Book, but simply the Holy Scriptures. And these are the terms of unity proposed by a Church hitherto reputed to be the most narrow and exclusive body in the land. Will any other Church sacrifice as much for the sake of unity? Will the Presbyterian Church? Will the Lutheran Church? Will the Reformed Church? Will the Methodist Church? Will the Congregational churches? Will the Baptist churches? Doubtless we shall have some more practical answers to these questions than any that as yet have been given."

### THE CHURCH, HOLY AND CATHOLIC.

FROM A SERMON BY THE REV. E. A. HOLLAND, D. D.

#### II.

But the question now arises: "How will you reconcile holiness and catholicity? Holiness, you have said, cannot persist without catholicity nor catholicity without holiness; the two qualities must be harmonized in the Church of Christ, and yet they seem discordant. Catholicity requires obedience; holiness implies freedom of spirit. The spirit in order to be free must judge for itself. It cannot, if it would, surrender this right. The surrender of private judgment were itself an exercise of private judgment and so a retention of the right it yields. How then can the Church ever be both catholic and holy, both universal and free?"

I answer that judgment need not be any less private, in the rational sense of privacy, in order to conform to public truth and law. The rational sense of privacy in judgment is simply that the judgment must be the individual's own. His belief must be his; otherwise it is for him no belief. But to have any real value it must be also something more than his. Fools are as sincere as wise men, but their folly is not wisdom. Irrational reason is the slave and suicide of its own liberty, and hence loses the name of reason. Men call it madness, and madness means judgment that is absolutely private, private as to what is thought no less than as to who thinks—so private that no two lunatics can agree as concerning their respective manias; though each believes in his own as if it were the common sense of the world.

But judgments which are sound are never content to remain private. Knowing that truth is public, one and the same in all men and all worlds, they seek its universal publicity. Moreover, as man, left alone from birth to death, were a lifelong idiot; and as unaided by the reciprocities of tribe or nation, his hand-to-hand scuffle with wild beasts and wilder men for every breath of his body would allow him no leisure or intercourse for thinking; and as, consequently, it is only by the co-operations and conquests of society that he acquires either freedom or ability to think it appears that what he calls his right of private judgment is after all a public gift—a gift which he forfeits by revolt

against the society that gave it as the correlative of public duties.

So likewise in the Church. The Church is a tribe, a nation, a society whose aim is inner and absolute liberty as that of civil institutions is liberty outward and relative—a liberty which in the one case as in the other must be the liberty of law, and can recognize no claim to private rights dis severed from the public duties that condition them; especially when, as in the case of the Church, those duties, compared with the abundant grace that rewards them, are but as the lifting of an eyelash to a vision of the glory of God. Any claim of that kind were self-outlawry from every franchise possible to a commonwealth of souls. Hence the freedom of holiness, which cannot endure except in and by this commonwealth, must consist in an intelligent and willing obedience to its polity. Such obedience is not given to an alien and coercive authority, but to one's own wide, calmer, and more steadfast reason and will.

For the reason and will of the Church are the reason and will of its members. It belongs to them as intimately as they belong to it. Were they slaves it would be bound by their chains. As they arise and grow strong its stature dilates to archangelic dimensions. In its organic wholeness all their thoughts, purposes, loves, and demeanors have their full functional value. Is any wise? His wisdom will find meet acceptance there. Is any brave? His courage will give its equivalent of right impulse there. Is any saint-like? In no other company than this of seekers after perfection will the beauty of his example win so quick an admiration and a following so affectionate.

Holy as well as Catholic, the Church cannot be the property of a caste, having exclusive control in discipline and dogma, but must be the corporate mind of priests and people together. Christ's un mutilated body, having His ecumenic fulness only as He filleth all in all. Otherwise each member could not look up to it as His, a gigantic impersonation of His humanity, confident that whatever may be its liability to faults, the wisdom of it is wiser and the holiness of it holier than his own mere individual life, and that by reason of this superior wisdom and holiness it mediates betwixt him and God, who is absolute reason, absolute will, absolute love—in a word, absolute humanity; and who, accordingly, is known and possessed in proportion as the individual breaks out of his narrow selfhood and lives in his kind. For it is their universal thought that is true, their universal desire that is good, their universal life that is whole, holy, divine.

Such were the thoughts, the desire, the life of Christ. He was the individualization of the race, all men in one, the Man of men. And because He was the Man of men He had to be more than a man among men, had to live in them as well as for them, be their law as well as their ideal, and so meet them in their every relation with each other that they should recognize Him in all humanity no less than a complete humanity in Him.

But Christ in humanity is necessarily a social Christ. He takes all mankind with their diverse characters, conditions, pursuits, and complex intercourse, through generation after generation of growth, to realize His entire personality; while at the same time all mankind are so organically one that their entire life throbs consciously or unconsciously in every man.

That we are here to-day is due mainly to the toil of millions of strangers in many lands, who, by dividing their tasks and exchanging their products, obtain rest otherwise impossible—rest which we are using now for worship. The simplest words of our liturgy come to us across three thousand years from shepherd tents on the uplands of middle Asia. The charter of our free conscience could not have been written, with a single clause left out, from the previous history of the world. As the individual lives in the race, so by society the race lives in the individual.

Hence Christ must universalize Himself in the form of a society broad in spirit as the race itself, and including all its lesser institutions, in order that by the law of this society, which is a law of mutual service; by its emulation of saintly examples; by its conservation of spiritual force through the grace of heredity transmitting the attainments of parents to their children; by its multiform experience, its cosmopolitan mind, and its unceasing development, he may grow to fullest stature in individual character.

And this method of reason is Christ's own historic method. He did not try to preach a system of truth to all nations, for His sermons were few, casual, and to the people of a single province. He did not design or anticipate—so far as we have testimony to judge by—the writing of a book which was to succeed to his prerogatives; indeed, nearly a generation had elapsed before the first word of Scripture concerning Him appeared. But He spent the little time of His ministry three brief years, in choosing and training a band of disciples who were to continue His divine life among men. To them He gave His authority, His spirit, His inner illumination, the promise of His presence and protection to the end of the world. They were to have the power of binding and loosing sins. They were to be led by progressive stages of knowledge into all religious truth. They were to be one, all ways and completely one, even as the Son is one with the Father, that by their unity the world might be brought to believe in them and in Him Who sent them. In short, they were to constitute Christ's social incarnation.

#### PERSONAL MENTION

The address of the Rev. A. W. Mann, general missionary to deaf-mutes, is changed to 123 Arlington Street, Cleveland, Ohio.

Letters and documents intended for the secretary of the diocesan council should be sent to Mr. Chas. H. Cooke, Columbus, Miss.

The Rev. O. Parker wishes all letters to be addressed to him at Anvik, Alaska, care of Alaska Commercial Co., 310 Sansome St., San Francisco.

#### ORDINATIONS.

At Trinity church, Mobile, Ala., Sunday, August 12, 1888, the Rt. Rev. Richard H. Wilmer officiating, were made deacons, Lawron Harvey Enell, John Conway Jones, and Walter Claiborne Whitaker. The sermon was preached and the candidates were presented by the Rev. James L. Lancaster, rector of Trinity church. The Rev. J. L. Tucker, of Christ church, and the Rev. A. Wallace Pierce, of the church of the Good Shepherd, were present and assisted in the service.

#### TO CORRESPONDENTS.

DECLINED.—"Grace Before Meat;" "This Church and that Colored Man;" "Ill Omen in a Name."

E.—The sentence in the memorial to the Lambeth Conference on the Old Catholics, "recent measure—such as the sanction of marriages of affinity," refers to the marriage of a deceased wife's sister, which is contrary to the law of England.

D. R.—See note on 1st page on Bishop of London's sermon.

CONSERVATIVE.—We think your condemnation of vested choirs too sweeping and unjust. There are extravagancies in any such movement which need to be repressed, but we would not do away with the thing itself because of them.

#### OBITUARY.

CAMERON.—Entered into rest, at his parents home near Albany, N. Y., July 25th, 1888, the Rev. Herbert H. Cameron, in the 31st year of this age.

WILKES.—Entered into the rest of Paradise from Allegan, Mich., on Wednesday, Aug. 1st, 1 A. M., Mrs. C. E. Wilkes in her 70th year.  
"Faithful unto death."

CONKLIN.—In Chicago, August 10th, 1888, Kate Bonesteel, wife of James T. Conklin, of Niobrara, Neb. Interment was in Forest Home Cemetery Milwaukee, Wis., August 13th.

"Art thou weary, art thou languid,  
Art thou sore distressed?  
Come to me," saith One, "and coming  
Be at rest."

CHASE.—Died at Riverside, Illinois, August 14, 1888, Susan Greenleaf, aged 68 years and 4 months, the beloved wife of Henry I. Chase.

Where loyal hearts and true  
Stand ever in the light,  
All rapture through and through,  
In God's most holy sight.

#### APPEALS

THE Theological School at Sewanee makes its semi-annual appeal for support. This particular department of the University of the South depends entirely upon the contributions of the faithful. The other departments of the University are self-supporting. The Theological School is in good condition and has a faculty of five members and an attendance of over twenty students. Contributions may be sent to the Rev. T. E. PATRICK HODGSON, D. D., Vice-Chancellor, Sewanee, Tenn.

JULY, August and September are the sticky 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.

##### SPECIAL NOTICE.

All remittances should be made payable to Mr. George Bliss, treasurer.

The fiscal year closes September 1, hence contributions to be included in this year's report should be forwarded without delay.

It is earnestly requested that all persons who have generously contributed in other years will do so this year also, in order that the amount required may be received before September 1st.

For information address the Rev. WM. S. LANGFORD, D. D., General Secretary, Mission Rooms, 22 Bible House, New York.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, TENN.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 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, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

#### COMMISSION FOR WORK AMONG COLORED PEOPLE.

Remittances should be made to Mr. George Bliss, treasurer, 22 Bible House, New York, and should be marked, "For Work among Colored People." Other communications should be sent to THE REV. JAMES R. HUBBARD, D. D., General Secretary, 450 Pennsylvania Avenue, Washington, D. C.

#### MISCELLANEOUS.

WANTED.—Locum Tenens, at Trinity cathedral, Little Rock, Arkansas, for six months from Oct. 1st, young man and musical given preference. Unexceptional references required. Address C. H. PROCTOR, Dean, Little Rock, Ark.

A CHURCHWOMAN of ten years experience as teacher, higher English as well as primary, modern languages (except Spanish) first course Latin, music, painting and drawing. Desires a situation in large school, or governess, or companion, or amanuensis. Best references given and required. Address "CHURCHWOMAN," care of THE LIVING CHURCH.

WANTED.—By an unmarried priest of experience the rectorship of a small parish having good Church music and weekly celebration. Address CATHOLIC, care of THE LIVING CHURCH.

WANTED.—Work in the city or vicinity by a young, single, energetic, priest. Address PRIEST, care of THE LIVING CHURCH.

As governess or the entire charge of motherless children, by an English lady. Qualifications, English, French, German, and piano. Seven years with present patrons. MRS. RALPH, 508 Jefferson Ave., Detroit.

A CLERGYMAN, of experience, M. A. without family, about to leave present work, desires a place in a large town or in a city. No objection to new work. Address E. T., care of THE LIVING CHURCH.

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.

#### FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, Aug. 21st, Sept. 11th and 25th, and Oct. 9th and 23d, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. Ticket Agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.



The Household.

CALENDAR—AUGUST, 1888.

24. St. BARTHOLOMEW. Red.  
26. 13th Sunday after Trinity. Green.

HUMILITY.

"Learn of Me, for I am meek and lowly of heart."

Lord, I would learn of Thee  
To be quite still,  
To wear Thy easy yoke  
Binding my will;  
To take one little step  
In following Thee,  
One heavenward little step—  
Humility.

Empty myself of all—  
All unlike Thee;  
Of thoughts that cannot bear  
Thy scrutiny.  
Thoughts full of self and pride,  
Of vanity—  
All alien to Thy grace—  
Humility!

Leave all who love me here,  
And whom I love,  
And toil through suffering  
To joys above!  
To feel in loneliness  
A perfect rest,  
Sheltered within that calm—  
My Saviour's breast.

Oh, teach me what I am—  
But dust and clay!  
And teach me what Thou art—  
The Life, the Way,  
The Truth, Whose perfectness  
My soul shall prove—  
That I am nothing, Lord,  
And Thou art perfect love!

O, Meek and Lowly One,  
I come to Thee;  
Lord, give me what I ask,  
Humility!

[A correspondent, sending the above, asks for the name of the author.—Ed. L. C.]

As illustrating the spirit of the age, Mr. Barne tells the following: Not very long ago an ignorant and half educated servant girl, detected by her mistress in the act of stealing, and told by her that she ought to have remembered the commandment which she had learned from her earliest days: "Thou shalt not steal," replied with greater readiness than innocence: "I have heard that that is a *mis translation*."

ONE of the finest minsters in the world is that of Spire. It is 431 feet long. The vaulted roof rises to the height of 105 feet, and four lofty towers are weathered with the storms of well nigh a thousand years. Here the German emperors were buried for hundreds of years, till their tombs were ransacked by the soldiery of Louis XIV. Just a hundred years later, to the very day, the tombs of the French kings at St. Denis were similarly despoiled by German soldiers. It is from the protest of the Lutheran princes at the diet held in this church by Charles V., in 1529, that the name Protestant is derived.

A NEW system of cooling the air in railway carriages during hot weather was tried recently on the Magdeburg railway in the presence of the chief officers of that line. The experiment was made with a composite carriage with first and second class compartments. On the roof of the carriage is a fixed tank or box containing ice, through which the air for ventilation is made to pass. In spite of one or two defective details by which the water from the melting ice found its way into the carriage, the trial was regarded as satisfactory, since the temperature inside the carriage was kept throughout the journey at about 9 degrees C. below that of the surrounding air. It is proposed to make a small additional charge

on tickets issued for the cooled carriages of a train.

A WYOMING TERRITORY contemporary thus turns its field-glass eastward: "Half our knowledge we must snatch, not take." "Yes, sir," remarked Mr. Roundtrip, "I am a poor man, and the only fortune I can give my children is an education, and that they have. Edward is entitled to write D. D. after his name, Alfred and Clara each write M. A. after theirs, and little Timothy is an A. B. All my children are university bred." "Is it possible," exclaimed the new minister, looking at the children in amazement. "Yes, indeed," replied the father proudly. "Harvard, Mr. Roundtrip?" suggested the new minister. "No," said the father, "they took the four weeks course at Chautauqua."

MANY persons coming round the corner of St. Paul's cathedral when the evening service is proceeding, and the neighborhood is quiet and deserted, have been startled, not to say scared, by an uncanny "puff, puff" issuing as it were from the bowels of the earth. yet it is only the gas engine now used to blow the organ in the place of the old hydraulic apparatus. What would the old organ builders have thought of this? Fancy Father Smyth, who built the organ, or Dr. John Blowe, who passed his approval of it nigh on two hundred years ago, being suddenly introduced to this busy engine and the electric bell, whereby the organist from his loft communicates with his assistant in the engine-room below to put on or turn off the wind, verily they might have thought the powers of darkness had sheltered under the roof of the cathedral. Possibly in these dim and misty winter days the great dome of St. Paul's looks its grandest, as it looms vague and gigantic over the busy heart of the city.

A PRESBYTERIAN minister of East Church, Aberdeen, writes in the Church of Scotland *Young Men's Guild Magazine*: "No doubt the services of the Church are not all of the same importance. One of them, the Lord's Supper, as having been directly instituted by our Lord Jesus Christ, is especially divine. It was for it in Apostolic times that the Church assembled; when upon the first day of the week the disciples came together, it was, we are told, to break bread (Acts xx: 7). The custom of a weekly Celebration at least has prevailed over the larger part of the Church from that day to this; and the infrequency of her Communion is probably the one among all her usages where the practice of the Church of Scotland is, in the writer's opinion least capable of defence. It is not for Christ's honor; it is hard upon His people, who are taught by this practice, if not by the precept of the National Church, to regard what He instituted 'for their spiritual nourishment and growth in grace' rather as an occasional stimulant than as their daily bread. It is not sanctioned, happily, by any law of our Church; it was much lamented by one of the most pious and most representative of our last-century divines—Willison of Dundee; and it can plead no justification from the authority of our Reformers, for in Knox's *Liturgy* we are told that monthly Communion were then the common usage. A return to primitive practice is much to be wished; but till that time comes, the most, perhaps, that the members of the guild can do is to see that they omit no opportunity of being present at and receiving the Sacrament.

LONDON CHURCHES AS THEY ARE.

AN INTERVIEW WITH THE REV. MAURICE STACK, CURATE IN CHARGE OF ST. JOHN'S, ISLE OF DOGS, E.

About eighteen years ago a lady asked for an interview with the late Bishop of London. She was shown into his study at London House, St. James' square, and there expressed her wish to be allowed to take advantage of some site acquired by means of the Bishop of London's Fund, and to build a church on it. She further expressed a wish that it should be in a locality unlikely to be chosen by any one else: meaning by this that she wished to plant the Church's banner where otherwise it might be long left unfurled. The Bishop immediately drew down a map, indicating the sites which had been acquired by the fund, and said he thought he could put his finger upon the very spot which would meet the wishes of his visitor. An energetic clergyman had worked up a congregation amounting to more than four hundred people who met in the schoolroom for service, there being no place of worship in which to assemble. These people belonged to a district numbering at that time four thousand souls, and the population was likely to be an increasing one in consequence of the rapidly developing work in the docks and yards. The Isle of Dogs (the locality of the site recommended by the Bishop) was at that time out of the way and difficult of access; it was not therefore likely to be attractive to the generality of the people, who under other circumstances might be willing to assist in building a church.

So runs the record of the building of St. John's, Isle of Dogs, by the late Mrs. Laurie of Maxwellton, N.B., in memory of her husband.

Mr. Stack is a Cambridge man, having taken his degree from Caius College in 1873.

At the University he went in a good deal for volunteering, and so qualified himself as a leader of what have seemed till they were fulfilled, forlorn hopes. But all his time was not spent in the "tented field." On the contrary theology was studied deeply and with such application that his health broke down for a time. From very early years Mr. Stack had hoped to take Holy Orders, and though his determination to be ordained entailed some sacrifice of worldly prospects, yet he went on from Cambridge to Salisbury Theological College, of which the Rev. W. Daubeny was then principal. In those days young men had a wholesome horror of the Bishop's examination for the London diocese, and Mr. Stack went for the regulation two years to St. George's, Portland. Here he worked among the quarrymen, and began to get an insight into men. But London, if a far-off world, continued to exercise its attractive power, and for the next two and a half years he was a curate with the Rev. L. E. Shelford, at St. Matthew's, Upper Clapton. What Mr. Stack has turned out is very much due to Mr. Shelford, his sympathetic hand of direction and his perfected methods of parochial work. With very great regret then, Mr. Stack went back to the country for a short time, returning to London, thanks to Mr. Shelford, as an East London missionary. For eighteen months he attached himself to St. Michael's, South Bromley, when his novitiate was terminated and he was able to undertake an independent position.

Such was the record of the missionary-priest for whose parish we were bound

on Friday week as the train from Fenchurch street scurried ashamed past the squalid, sordid and dilapidated "backs" of Shadwell and Stepney.

A glance at *Dickens' Dictionary of the Thames* had informed us that the Isle of Dogs was a rounded tongue of land which, unflinchingly protruded, had forced the river almost to double itself with vexation. It was further added that the Isle of Dogs (or Ducks) was till lately the "best imitation on a small scale of the Great Dismal Swamp to be found in England."

In those days it may well have been the mother of dead dogs, though others believe that in the reign of the Stuarts it was the kennel of the royal hounds. But now the island (for the isthmus has been pierced) is laid out in wide streets of decent-looking houses, while market gardens and a cricket field tempt you to think that the forest of masts is a mirage. But yet there is a salt sea flavor in the air, and here are Swedish and North German sailors jostling the grimy mechanics of the engineering yard or torpedo-boat works.

The houses look respectable enough with their muslin curtains or venetian blinds, but there are skeletons lurking in the shadow of them—in the docks work is so very uncertain, and there is little scope for female labor.

The little turret (familiar to me from the parish magazine) of Mr. Stack's church acted as a friendly beacon for which to steer, and, having escaped foundering on the school or mission room, I found the tortuous channel that leads to the house-locked vicarage.

"I want you to tell me," I began, "what is meant by 'Stack's monument,' of which I hear so much."

"Oh! that is the chimney that lifts its tall head over there, and tells of indignation meetings, deputations to the Board of Works, questions in the House of Commons, and finally of the erection of a sewage pumping station."

"But have you an outfall here?"

"Yes, we have not only our own sewage but also that which comes from the West to account for. The tide as it rises shuts the flap of the drain, and then the island is one vast cess-pool. Now until recently we constantly had the houses flooded in rainy weather, when the sewage could not make its way out to the river, and only a week ago because steam had not been kept up at the pumping-station our poor people had the basements of their houses flooded with sewage, and I suppose that at least a hundred pounds worth of damage was done to carpets and furniture. Of course the smells and exhalations were too terrible to be appraised in immediate damages, to say nothing of consequent typhoid and low fevers that generally follow. But so long as the engine is ready we are safe."

"I suppose your seven thousand people are packed pretty closely?"

"Yes: the parish is small enough in area. It is a triangle, the church buildings occupying the centre, from which any angle of the triangle can be reached in three minutes. Here then is a workable parish, provided that men and money can be found."

"The houses then are crowded, but they look decent enough."

"They are for the most part jerry-built and are rented highly. You can buy a house for £180 and let it out at about ten shilling a week. Twenty-six pounds a year for the use of one hundred and eighty—that is high enough interest. A woman from one of these houses came in here for me the other night at 10:30 p.m., and I found that the rain



had come through the rotten roof, filled tubs, and made its way through the other floors, soaking beds and everything else. The landlord just allowed her two shillings and no more for the damage done. But many of these landlords are very small men without capital, and cannot afford to do repairs; that is the mischief."

"But in many cases, I fancy, the Building Societies have made the man his own landlord."

"That is so, and the same evil comes in. A man cannot afford the necessary outlay for repairs, and he gets so 'hard up' that he is obliged to sell his property for a mere song."

"Your people suffer from irregularity of work?"

"My advice to those about to become dock laborers is 'don't.' The Dock Companies used to have their own staff of dock laborers, but now they find it cheaper to contract with outsiders for their labor. When the contractor wants extra hands, he has only to go to the dock gates to get as many as he wants at a price disproportionate to the hard character of the work. Two or three times lately I have heard women saying 'my old man has only had eleven, or twenty-four days since Christmas.' Then there is not much outlet for female labor. Some few women go out washing, or monthly nursing amongst their equally poor neighbors. In many cases of confinement the doctor is not called in. The certificated or uncertificated neighbor-nurse does everything for five shillings. We have a jam factory in the island, and there is work here for some few women in the fruit season. Messrs. Morton seem to be particular about the respectability of the girls, and generally honor my recommendations. I might add too that a certain amount of waistcoat-making is done at home, but at such prices."

"What is the darling sin of this unhappy isle of the unblest?"

"I don't think that immorality is other than isolated, but drink has a very grim grip upon the Isle of Dogs. And with the drink there is a good deal—well not of brutal violence as you suggest, but rather of consequent starvation of women and children. The other day a man went off on a coasting voyage to Liverpool, where he was paid off. Then he had a big drink, and, as he had his fare to pay from Liverpool, he had only a few shillings in his pocket when he turned up at home. The wife and children are respectable enough—the wife is a communicant and the boy is in the choir. I can't see them starve, and yet I cannot encourage the husband to drink by relieving him of his duty to support his family. In such cases one must compromise, relief must be given in the absence of the husband, without permitting him to share in it, and always in kind."

"Do you relieve out-of-work cases?"

"I could not possibly afford to do so. No: my rule is that of the good Samaritan, to visit and relieve all the sick, whatever their religious belief."

"And how do you keep yourself acquainted with what is going on day by day in the parish?"

"Here you see is a map of the parish with every house marked, and against the district is written the name of its responsible visitor. It is the duty of each visitor to visit every house, and that on a given day, to inquire for cases of sickness and necessity. Wants are noted on paper, and brought to me. In cases of relief the visitor takes the ticket to the tradesman and informs the applicant."

"And are your visitors sisters or West-enders?"

"I have a noble band of thirty-five women, mostly the wives of dock laborers. They are unpaid, and they are all as poor as those they visit. They do their work thoroughly, efficiently, regularly and conscientiously. Stern necessity forced me to this unique experiment, but I would not now exchange them for outsiders."

Here one of them came in with her little list of sorrows, and due discussion ensues on the cases requiring to be dealt with at once. But, ordinarily, cases are brought up at the monthly Privy Council, when everything is discussed frankly and freely on the honorable understanding that the meeting is "close-tiled." The settlement of today's needs was hastened by the ringing of the bell for Evensong. We had a refreshing little service in a side chapel, closed by an extract from Dean Hook's *Daily Portion*, and then I had an opportunity of inspecting the church and its appointments. Mr. Stack is a great believer in having everything the best of its kind ("no tawdry tinsel for me,") especially in a church of the poor. For instance, sooner than have an insufficiently robed choir he went without a surpliced choir for a year.

Mr. Stack wants £100 a year to spend on the physical recreation of his men, but for £20 he has purchased a very fair gymnasium (temporary and removable each night), which seems to answer immediate purposes admirably. The scene reminded me of Mr. Jay's club (for there were boxing, card-playing and bagatelle in full swing) but, always under the personal supervision of its Rev. president; the lads were cleaner and belonged to a higher stratum of society. One of the curates (the Rev. C. D. M. Cox) was in charge, and to him I very cheerfully paid my "footing."

"In your church club," I remarked, as we returned to the cozy study with its reminiscences of university life. "you seem with the aid of your curate. Mr. Mason Cox, who is in touch with them, to have got a hold on the lads, but what are you doing for the older men?"

"I want a club for them too, but meanwhile we are trying to beat the publican on his own ground, and to offer our men some prized advantages that have hitherto involved an evening in the bar-parlor and 'something for the good of the house.' We have for instance a 'slate' club at our school. Members pay in so much a week, allowances are made to them during sickness, and the balance is shared out among the members at Christmas. Secondly we have our own 'Friends of Labor' or Mutual Loan Society, which makes small and temporary loans to members on the security of two others. This club is also wound up at Christmas. Yes, of course this involves a hindrance to permanent thrift, but this is the fashion at the 'public,' and too many die of drink (equally fatal with consumption to us) to allow us to give an inch to the enemy."

Mr. Stack is a total abstainer, and has the Church of England Temperance Society under the superintendence of the Rev. J. B. Hewetson, in full working order. Like the Bishop of Rochester, he does not believe in the banjo and bones, but trusts to high-class lectures as a means of entertainment. Mr. Stack has no cause to fear lest his systematic distribution of work and responsibility should justify the cynical proverb about work left in the hands of others. He has with him as his assistant clergy two university men, the

Rev. J. B. Hewetson (who possesses the Humane Society's silver medal), and his friend, the Rev. C. D. M. Cox. Their heart is in their work, and they are at home with the people, so that "Here to-day and gone to-morrow" ought no longer to be a note of a curate's life.

There are actually two mothers' meetings (for there are 240 mothers to work, and to listen and learn), Mrs. Stack superintending one, the Community of the Saving Name being responsible for the other. But the outposts of the force are an association of sixty-five lady sympathizers who are pledged to work for St. John's, and to collect funds for it. Mr. Stack, who writes thousands of legible letters a year, keeps up a correspondence with them and others all over the world. We have not left ourselves space to record other successful organizations or to tabulate the telling statistics of the parish. As in all cases personality breeds success. You want the faith and enthusiasm that not only can remove, but also have removed mountains, you want to use every opportunity and chance to work yourself into the affections of the people, you want to set people within and without, working enthusiastically on your lines to do what has been done in the Isle of Dogs, and to be what a true mission priest is.

#### HOLY MATRIMONY.

BY E. O. P.

Says the homily of the Church: "The Sacrament of Matrimony knitteth man and wife in perpetual love." And of this sacrament a great teacher has written in these definite terms: "Its inward grace is the making a man and wife one flesh, and imparting to them strength to live faithfully together."

The English marriage office throughout is one of benediction, which has for its original type the Divine benediction given to the first wedded pair by our Lord God Himself. Substantially our present office is the same as the Latin one of the early Church, and now as ever it contemplates a priest in performance of the service, since only a priest can be truly, that is divinely, empowered to join any two persons in holy wedlock. The words which recognize the priest's as a Divine action are very strong: "Whom God hath joined together let no man put asunder."

As set forth in the first Prayer Book of Edward Sixth, the ceremony begins when the persons to be married stand with their friends and neighbors in the open space in front of the choir screen, and it is after they are pronounced man and wife, that with the bridal party they follow the clergy and choir in procession singing the 127th or 67th Psalm, and at the altar receive the Holy Communion. The ring is blessed, but this has been done at a previous service, and the rubric which bids "leaving the ring upon the fourth finger" may be accounted for by the old time use in which it was placed first on the thumb, and successively on the next two fingers whilst saying the name of each Person of the Holy Trinity—its final placing being marked by the Amen.

The ring is well known as symbolic of eternal affection, but there are further lessons for us as we remember that anciently, finger rings were engraven as seals, and that the Church gives the marriage symbol first to the man as in pledge that by her Sacrament she puts upon his heart the seal of his vocation to the holy estate of matrimony, and the bridegroom then giving it to his

bride, she likewise has the seal of her call through him to the same estate. The bracelets which by Isaac were given to Rebecca, probably were similarly symbolic, whilst in the earrings which also were part of his gift to her have been found a mystic reminder that only pure words and good report should enter the ear of a faithful wife.

The mountain hare, we are told, feeding upon winter's snows, becomes white, and it is a fact which has been used in reverent mention of that which is accomplished as the faithful soul feeds upon the Blessed Sacrament. But it may also suggest to us much which as applied to the sacred mystery of marriage would be profitable, for it may be we shall find the remedy for various forms of social evil as we come more and more to meditate upon the pure and beautiful imagery—making it actually our very own—in which God's Holy Word puts before us (in the fifth chapter of St. Paul's Epistle to the Ephesians) the union of Christ with His Church as typified by that of husband and wife.

It must be that help shall come as it grows upon one's inward sense how awful is the sanctity of this union, how constant the self-oblation it demands, how divinely pure the standard to be observed, what its heights of generosity, its depths of love. And simple indeed the faith which in all the holy relations of man and wife would render them according to the blessed pattern of Christ the Husband of the Church, and of the Church as reverencing her Divine Spouse. It is most unsparing service to which husbands are committed in that Christ Who loved the Church, "gave Himself for it." Perfect is the submission unto which wives are called; "As the Church is subject unto Christ."

In the restraining and in the giving of one's self in little things as in great, a lesson comes to us enfolded in the Eastern proverb: "Strike not your wife even with a flower." Couched in a heathen saying the lesson is not less a rill from the Fountain of life, since of the inspired Word a man is bidden that he honor her who should reverence him, and it is all of the one teaching, that only as he obeys the Voice which is above him may a man claim to have true lordship over his wife.

Oh we may trust they are filled indeed, and yet not so but we would pray that it be ever renewedly, with "all spiritual benediction and grace," when at the altar kneeling, the bridegroom as foster-father takes his bride, and "wins, if hearts be true, and angel friend to share his everlasting rest."

#### OUR WORK AT WUCHANG.

CHINESE CHURCH LEAGUE TRACT.

Wuchang is situated on the Yang Tyse Kiang, (river) the great father of Chinese waters, about six hundred miles from its mouth. It is the head of navigation for ocean steamers, which go there annually to load tea for Europe and America. The river is navigable for large river steamers four hundred miles further.

Wuchang is the capital of the province of Hu-Peh, (one of the central provinces of China, containing 70,000 square miles.) It is a large walled city with nine great gates, and has a population variously estimated from 200,000 to 300,000 souls. It contains, in addition to many important temples and buildings, the great Provincial Examination Hall, with 10,000 cells, the residence and court of the viceroy, gover-



nor and treasurer of the province; also has fortifications, and is a military stronghold. It is the official and literary centre of this portion of the empire, and the best point from which to radiate. It is directly opposite the mouth of the great Han River, on either side of which lie the cities of Han-Kow and Han-Yang, containing an enormous population, and really the mercantile heart of China, called in Chinese "the mart of nine provinces." It is, in a word, one of the grandest centres for missionary work, not only in China, but in the world.

Our American Church has had a Mission there about twenty years. It owns three pieces of land, one in the business centre of the city. On one is erected a chapel and day school, on another an hospital is opened in a Chinese dwelling. The other lot is in the upper and quieter portion of the city. Here there is the parish church of the Nativity; the Bishop Boone Memorial Boarding School for boys with 25 pupils; the Jane Bohlen School for girls with 13 pupils; the Woman's Hospital (a small building now unoccupied), and residences of the foreign and native assistants. The church also has day schools in different sections of the city for which buildings are rented. On Christmas Day last *eighty five* persons received the Holy Communion, probably the largest number ever known in our China Mission. To conduct and carry on this entire work, our present force consists of two foreign priests, one foreign physician, two Chinese deacons, and one catechist.

The immediate needs are two, viz.: 1st, men and women; 2d, buildings. We need two more foreign clergy to relieve the overworked force in the field. They must be young men and full of zeal for Christ and His Church; to such the opportunity is one of the grandest which this century offers. We need a sisterhood. This is absolutely essential if we are to reach the souls of Chinese women, and reconstruct the heathen family life. We need them also to educate the Chinese girls, and to nurse the patients in our woman's hospital. Nothing else can do this work! We need a church. The present church building, erected by Bishop Schereschewsky, has succumbed to the climate, and our people now worship God as best they can in the wards of an hospital. With the old bricks and benches of the present church, \$5,000 will erect a solid and substantial structure. We must have this as our centre. It must be built of brick to stand the climate.

LETTERS TO THE EDITOR.

"PROTESTANT EPISCOPAL."

To the Editor of *The Living Church*:

I recently had occasion to hunt up the record of the incorporation of St. John's church, Brooklyn, N. Y., which bears date March 19, 1827, and learned that the legal title of that church was "the rector, church wardens and vestrymen of St. John's church at Brooklyn," which does not contain the words "Protestant Episcopal." The fact appeared singular, and, following my curiosity, I examined the certificates of the incorporation of all the churches of our Communion in the county. I found fifty-six. The first was filed on the 21st day of May, 1787, some two years and a half prior to the adoption of the Prayer Book, and the legal title by which the body incorporated was to be known was "the Episcopal Church of Brooklyn," the word "Protestant" not at all appearing. This church was afterwards re-incorporated, July 18th, 1793, under

the name of "St. Ann's Church, Brooklyn," by which title it now exists. Its second certificate states, as do all the certificates afterwards filed, that divine worship was celebrated "according to the rites of the Protestant Episcopal Church of the State of New York," but it omits the words "Protestant Episcopal" from the formal name. Then follows the incorporation of St. John's church, and then the certificates of nineteen other churches, and in none, until March 13th, 1849, is the term "Protestant Episcopal" a part of the legal title.

In 1849 was incorporated the "Calvary Protestant Episcopal Church of Williamsburgh," and in 1850 the "Protestant Episcopal Church of the Messiah, Brooklyn." The latter, three years later, re-incorporated, omitting the words "Protestant Episcopal" from its legal title. In 1851 occurs the only other instance, "St. John's Protestant Episcopal Church of Williamsburgh." Another church, St. John's at Fort Hamilton, which was incorporated by that title in 1834, filed a certificate in 1886, which was for another purpose than that of incorporation and which could have and was intended to have no effect upon its legal title, in which it was erroneously called "St. John's Protestant Episcopal Church." Its legal title, however, remains as first fixed, without these words.

To recapitulate, out of fifty-six incorporated churches in the county, one used the word "Episcopal" and twelve years afterwards dropped it; one incorporated as "Protestant Episcopal," and three years later, re-incorporated without these words; another incorporated without the words, and, fifty-two years afterwards, by an error probably of ignorance, termed itself "Protestant Episcopal" when it had no legal existence as such; and only two incorporated and have remained "Protestant Episcopal." The other fifty-one never knew the term as part of their legal titles, and of the whole fifty-six only two are to-day existent legally as "Protestant Episcopal." The phrase, "rites of the Protestant Episcopal Church," appears, it is true in all the certificates except the one filed in 1787. But as no legal title can be assumed, and no legal effect created, by the implication derived from such words, used as they are, as terms of description, explanation or preface, the logical result of the phrase is nothing except of confusion. It does not prevent or compromise the bald fact that the legal title, or to use the phraseology of the instruments themselves, "the name by which said body shall be known in law," lacks entirely, in fifty-four out of fifty-six instances, the words "Protestant Episcopal."

Continuing my search further in the statutes of the State, I found acts of the following dates, relating to the churches named after the dates, in which the words "Protestant Episcopal" are entirely lacking: 1784 and 1788, Trinity church, New York; 1803, Christ church, Germantown; 1805, St. Ann's church, Brooklyn; 1809, Grace church, N. Y.; 1811, Trinity church; Utica; 1812, St. George's church, N. Y.; 1814, St. Stephen's church, N. Y., St. Mark's church, N. Y., St. Andrew's church, Richmond; 1816, St. John's church, Johnstown, St. Peter's church, New York.

In 1787 a society was incorporated by special statute as "the Corporation for relief of widows and children of Clergymen of the Church of England in America." The same society was re-

incorporated in 1799 with the substitution of the words "Protestant Episcopal Church of the State of New York" for "Church of England in America."

On the other hand, are the following statutes: 1792, Episcopal church at Yonkers, and the Protestant Episcopal Church at Poughkeepsie; 1793, Protestant Episcopal churches at Jamaica, Flushing, Newtown, and in 1795, an act for the relief of the "Protestant Episcopal Church of the State of New York." These, omitting duplicate mentions of the same bodies, are all the references in the laws of New York down to 1817. The first general act, regulating the incorporation of churches, was passed in 1811, and amended in 1813. These acts speak of the "Protestant Episcopal Church."

An examination of a similar nature would probably reveal a similar array of facts in other States, especially in those early settled.

In the midst of all this confusion, considering it in the light of the facts that the Church as a national body is not incorporated and that no convention of the Church has ever formally adopted the name "Protestant Episcopal," a few conclusions seem to be clear.

1. A general body, not incorporated itself, but composed of corporate bodies, is recognized in the laws of the State of New York by the term "Protestant Episcopal Church." It is never legally created as such, it never formally adopted that name, but it has been so called.

2. This general body is composed of various corporate bodies, some of which (and only a very few) are legally termed "Protestant Episcopal," while the great majority are not legally existent as "Protestant Episcopal" bodies. A strange anomaly this!

3. There is an uncertainty as to the legal name of the Church at large which needs some positive and formal act of settlement. It is not a question of a change of name, but of the settlement of a confusion and uncertainty and variety of names by the adoption of a legal, fixed and unquestionable title. It is not to change a name adopted, but to adopt a name which shall displace an assumed name, one might well say, "a nickname."

Might we not ask, "What is the name of the Church?" as well as, "What should be its name?"

E. M. G.

Brooklyn, New York.

THE HISTORY OF SCHISM.

To the Editor of *The Living Church*:

The question of Church unity is being discussed with great interest. In the discussion we find many suggestions as to how it may be promoted and helps indicated. But in the midst of these discussions and proffered helps, it is well to look back and study the causes of division. These lines are prompted by an article in the *Churchman* of April 7th, entitled "Another Help to Unity," in which the writer suggests the propriety of dropping the term *priest* from our Church vocabulary, because of the dislike of it, on the part of many "young people brought up in the denominations," and because its banishment "will remove what I regard as a great stumbling-block to unity with our Christian brethren of other names."

If we study the history of schism we shall find that in the Church of England, dislike of the priestly name and office and of priestly vestments was the cause of the first formal schism. In G. G. Perry's "History of the Church of England," page 292, section 16, we

read: "Another section of less distinguished men broke off entirely from the Church, established a worship and discipline of their own, and thus committed the first formal act of schism in the Reformed Church of England. It is well to observe that this schismatical separation and setting up of altar against altar, took place solely and entirely on the question of the vesture to be worn in ministering. No charge of false doctrine was made against the Church, nor was any other part of the ceremonial as yet strongly opposed. It was the wearing of a decent and ancient garment in their ministrations which seemed so intolerable to these men that they were prepared to convulse and rend the Church rather than submit to it. It was to these men thus separating from the Church on these slight grounds, that the name of *Puritan* was first applied, a name of ill omen to the Church of England." It was not the "Historic Episcopate" or Episcopacy, at all, to which these first schismatics objected, but ministering in priestly garments. Now, what became of these men, or most of them? We turn to "Hitchcock's Analysis of the Bible" and read on page 1124: "In England, where the Puritans were at first generally Presbyterians, there were soon after the Act of Toleration in 1689, more than 800 churches, most of which in the subsequent century became Unitarian. In 1812, the Presbyterian Churches, both Orthodox and Unitarian, numbered together, 270. In 1850, there were 217 Unitarian churches, most of them once Presbyterian."

Now does not this look as if Unitarianism is the outcome of the denial of the priestly character of the Christian ministry? Is it not a logical outcome? If people do not believe that the ministers of Christ, those who "beseech them in Christ's stead to be reconciled unto God;" "to whom God hath given the ministry of reconciliation," are priests, are they not likely to deny the Priesthood of Him they represent; deny that He is a Priest forever, offering continually the one Sacrifice of Himself as a propitiation for the sins of the world; deny the need of an Atonement and a Mediator and a Sacrifice; deny the need and the fact of the Incarnation of the Eternal Word, and lapse into Unitarianism and Universalism?

Were not incipient socinianism in England, and the solidianism of Luther in Germany the real germs of Presbyterianism in those countries, rather than any dislike to Episcopacy? And are they not to-day the real hindrances to Church unity?

John Wesley's schismatical action was perfected when he, with pontifical assumptions, revised the Prayer Book and struck out all sacerdotalism; and the Methodist societies have been the training schools of many prominent Unitarians. A Presbyterian minister told me lately that he considered the surplice a great hindrance to unity.

An eloquent clerical deputy at the last General Convention is reported to have said that "If the Church would lay aside all its vestments and traditions, he should be glad to call it 'A Church of America.'" But do we want the "American Church" to be a Unitarian Church? If the "young people brought up in the denominations around us" are not willing to receive the Gospel as this Church hath received the same, and sets it forth in her Prayer Book, will they make good Churchmen by changing a word in it?

If people have conceived a prejudice against the Word because they



think it has been or is used in the interest of false doctrine by Romanists, they certainly can be taught the difference between repetition and representation, and that an Anglican priest represents a memorial sacrifice and does not pretend to repeat an actual sacrifice.

Ought we not to be very careful lest in offering what we think are "helps toward unity," we really scatter seeds of heresy and schism? C. T. S. Portage, Wis.

#### THE SPIRITUAL AND MATERIAL.

To the Editor of *The Living Church*:

Permit me to commend your editorial entitled "A Grain of Mustard Seed," in your issue of July 28th. In that article you wisely deprecate the widespread evil tendency of placing the material before the spiritual in the work of the Church. The work of Christ is made to depend on brick and mortar more than on prayer and praise. The one thing needful is a building. A clergyman recently announced to his congregation that "the work of Christ cannot go on among us until we have a new church building." "Our present building is old and in an unfashionable locality."

In a certain town the Church people put up a seventy thousand dollar building, and then engaged a man at a salary of a thousand dollars a year to fill it for them; thus investing seventy thousand in the material element of their religion, and twenty thousand in the spiritual. It is not wonderful that the religious life of that parish languished. Will we never learn that bodies of all kinds are the effects and not the causes of life. That when a congregation is a living congregation its building will come of itself. The cathedrals of Europe are the product of the religious life of the ages of Faith. They are the effect and not the cause of that life. Are we not striving to reverse this law and saying to ourselves: Go to, we will build a great church, and call it a cathedral, and then it will be well with us. The same objection lies against the building of churches by individuals—such churches rarely flourish, because they furnish a body without the soul. A congregation will never have any great interest in that for which it does not work and pray. All true life begins in secret, and works from within outwardly—from the upper chamber to cathedral church. What the church as a body ought to do is to nurse these beginnings of life, not to spend on great buildings but to spend on living forces. To make it possible for every town, village, and hamlet, to have the preaching of the Word and the ministration of the sacraments, this preaching may be in the open air and these sacraments administered in any large upper room furnished. These are the important matters, and when they are duly attended to, proper buildings will come of themselves. There are times when a little aid may be wisely given toward church building; when the Church may lend a helping hand to a people that are doing all they can to help themselves. And the very best provision for such aid can be made through the Church Building Fund. No better means can be devised to encourage wise and prevent unwise building than is furnished by this commission. The province of the Church is to send forth preachers to preach the Word. And the Word truly preached, truly received, and truly followed, will build for itself a tabernacle even as the Word of God sent forth from the Father made for Himself a Body of the substance of the Virgin Mary. A. S. C.

#### CLERICAL COURTESY.

To the Editor of *The Living Church*:

I write to you about a recent experience, and would not do so but for the belief that what I write may be of interest and profitable in other quarters.

I have just had, or rather the people of my parish have had a visit from my predecessor and his wife. It had never been my own fortune to meet them, so I made haste to do them honor. On the night of their arrival I went twice to call on them, finding upon the first call that they had not arrived, on account of delay of the train on which they were expected. At once I extended to my reverend brother an invitation to preach from my pulpit at any and all times that he might feel it in his power and choice. I invited him and his wife to my house to a reception given in

their honor, within forty-eight hours of their arrival, and which they accepted. I invited them to spend any portion of their time, that might suit their convenience to spend, at my house by day or night. I suggested that as my brother had been long rector of the parish, some of his old friends might wish him to perform some official service for them, and gave him my free invitation to gratify their wishes. All of this is certainly enough to show that I meant to exercise all possible hospitality to our guests; that I recognized the courtesy due between brethren and fellow-workers in the vineyard of Christ; that I wished both my people and my family to show all possible cordiality.

Now having asked you to "look on this picture," let me ask you also to look on "this."

My reverend brother spent a month nearly in this vicinity, was here on two Sundays, visiting elsewhere on the other two. He selected the morning service on each Sunday when he was here as the occasion on which he would preach, the services at which he knew the largest congregations of the day would be present. Except to come to the reception he did not enter my house during the entire time he was here, until the second day before his final departure. He and his wife took no notice of my invitation to spend a portion of their time with us. His wife did not enter the house at all after the reception. When he came himself he made the merest formal call of five minutes.

He baptized an adult whom I notified him beforehand was unprepared for Baptism. He baptized various children, and did not invite me to be present or to participate in the services. He offered to celebrate, and celebrated Holy Communion with a Methodist. He married a couple in the parish without ever consulting me, and without my being consulted by anybody until the matter had been heralded all through the community by his wife, and until I had seen the arrangements announced in the public newspapers.

I am informed by one of the most credible people in the parish that his wife went about the parish soliciting people to send their children to be baptized by him. I know personally that his wife criticised the present administration of the parish in various ways, publicly. That she and her husband slighted myself and my wife in society. And to conclude, my reverend brother went away without giving me a sign, and without making any report whatever of official acts that he had performed, for record on the parish register; and without making any return of the marriage fee, which the law of custom has declared that visiting clergymen shall return to the rector of the parish.

Never dreaming at the beginning that a shameless and systematic effort to exalt him at my expense would be made by him and his wife, I made every allowance for them, and continued to extend courtesies until at last my wife and I concluded that it was only proper to absent ourselves from any social festivity at which they would be present.

This is not an impassioned or hasty, but a perfectly plain and quiet, and (so far as one can judge himself) an unprejudiced statement of the case.

It is written in the interest of that courtesy which is a Christian virtue whether one has the grace of orders or not. ASPIRATE.

#### OPINIONS OF THE PRESS

*The Young Churchman.*

VESTED CHOIRS.—The rapid multiplication of vested choirs must attract the attention of every thoughtful Churchman. It is the most aggressive movement in Church life, aside from doctrinal issues, that has ever taken place. It is placing the music of the congregation in a leadership at once Churchly and decorous. But with the choir comes a great responsibility. If the leadership is not in the hands of the rector, great care should be taken to have it placed in proper hands. He should always be a devout communicant, reverent in manner, and consistent in his daily life. Unless one can be found possessing such qualifications it were better to defer the formation of the choir until such a person is available. The boys who can sing, are frequently those who have had no previous

training in the Church, and hence are raw material to be moulded in character. To allow them to officiate in the uniform prescribed as a fitting garment for the choir, and to be usually and irreverent, brings disgrace upon the Church, and is an injury to the boy. When once a boy enters the choir, the discipline should be such as to make him conform to proper behavior; for if permitted long to go unchecked without respect for God's house, there is danger to the soul of the boy. Therefore any looseness or freedom, that tends to dwarf the spiritual life, instead of cultivating it for a higher appreciation of holy things, is risking the souls of young people, where a careful guardianship should be extended. It is to be hoped that the great responsibility resting on those who have charge of such choirs will be thoroughly appreciated, and that the young sou's may be trained to give of their talents to the glory of God.

*The Churchman.*

CENTRALIZATION.—So clearly does Rome understand this importance of centralization that her bishops are septennially obliged to renew their allegiance to the Papal throne and their admission of "the royalties of St. Peter," as a condition of confirmation in office. Just as the bishops of the M. E. Conference, as well as the preachers of each conference, are at intervals at the disposal of these several bodies. Roman Catholic and M. E. bishops, and the preachers of this latter body are merely delegates and commissaries of an arbitrary central authority. If our own Church is deficient in anything, it is this union and union of practical action and administration, this power of projecting its full strength from centre to circumference. And when we speak of our Church, we include the Mother Church and its branches. In England there has been a gradual feeling after this singleness of administrative action and utterance. The seat of Augustine is more than ever a pivot on which the activities of Anglican Catholicity are beginning to revolve. The Lambeth Conference will probably pave the way for some more definite and distinct combination and subordination of English-speaking Churches who are in communion with each other. Perhaps such a result, if it ever comes, will have a reflex action in bringing about a state of things tending to strengthen, as they need to be strengthened, the languishing extremities of our missionary dioceses and jurisdictions. The Church too often seems to think that when it has "flung out" a bishop on to the frontier, or into the midst of vast unevangelized populations, it has done its duty. A better centralized organization would also push the life and funds that cluster near headquarters far out into the field of labor, and we should see fewer examples of men oppressed and crushed with the weight of a work which they are called upon to do single-handed, but which can never be done without the strongest forces of all kinds which the Church possesses, at their back.

*The Christian at Work.*

THE APOCRYPHA.—Dr. Wace, remarks, in the course of his article, that it is not quite creditable to Protestants that in the reaction against the claims for the Apocryphal books of inspired authority, they have permitted themselves to become so very generally completely ignorant of books which God's Providence has for so many ages employed for the instruction of His Church. There are many, even of those who would not like to be pronounced ill-informed in the theological knowledge, with whom the whole history of the Jewish race is almost a blank for the 400 years from the close of the Old Testament canon to the birth of our Saviour. What training the nation had received in order to fit them for the reception of the further revelation which our Lord was to communicate, they have never cared to inquire. Yet the Apocrypha contains evidence that, in the later times to which it belongs, the doctrine of the future life had taken hold of the people as it had not done earlier. Furthermore and quite singularly, too, as Dr. Wace shows, the Apocrypha has much to do with the life to-day, for as a matter of fact many people quote the Apocrypha, baptize their children after characters of the Apocryphal books, and admire pictures and poetry which have drawn much of their inspiration

from the Apocrypha, without knowing it. In the present general neglect of the Apocrypha, as Dr. Wace says, young readers require a commentator to explain to them why Shylock should exclaim: "A Daniel come to judgment," or why Milton should describe Raphael as the "affable Archangel." Of those who quote the saying, *Magna est veritas, et praevaleret*, probably a majority could not tell whence it was derived. The noble text which so comforted Bunyan. "Look at the generations of old and see; did ever any one trust in the Lord and was confounded?" and the saying, so pregnant summing up human nothingness: "Why should dust and ashes weep?" are Apocryphal. The proverbs about touching pitch and being defiled, and the quarrel of the pot and the kettle, came from the same source. Had any of the Apocryphal books been recently discovered in MS., the whole of Christendom would have been thrilled with irrepressible excitement; as it is, not familiarly even, but want of familiarity, has bred contempt. We should like to know right here to what, if any, extent the Apocrypha is unfolded in any of our educational institutions. To a very small extent if at all, we imagine.

May to Bell.

Dear Bell: I'll write you a short letter  
To say I'm wonderfully better;  
How much that means you ought to know,  
Who saw me just one month ago—  
Thin nervous, frail white as chalk,  
Almost too weak to breathe or talk;  
Head throbbing, as if fit for breaking,  
A weary, ever-renewed aching.  
But now life seems a different thing:  
I feel as glad as bird on wing!  
I eat, and fear no contradiction,  
That Pierce's Favorite Prescription  
Is grand! Why, I'd have died without it!  
Ma thinks there's no mistle-ke about it.  
It's driven all my ills away:  
Just come and see! Yours ever, MAY.

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HINTS FOR HOUSEWIVES

COPPERAS dissolved in boiling water, will instantly cleanse iron sinks and drains.

A NUMBER of new and novel Julienne cutters are in the market, which lighten the labor of preparing vegetables for garnishes and soups.

COAL ashes mixed with salt and water to a stiff paste will harden like a rock, and are good to fill cracks in stoves, and can be used to line a coal or soapstone stove.

A MIXTURE to erase grease spots: Equal parts of strong ammonia water, ether, and alcohol form a valuable cleaning compound. Pass a piece of blotting paper under the grease spot, moisten a sponge, first with water, to render it "greedy," then with the mixture, and rub with it the spot. In a moment it will be dissolved, saponified and absorbed by the sponge and blotter.

LAUNDRY BAG FOR HANDKERCHIEFS, COLLARS and CUFFS.—Take a white damask towel, fold it lengthwise, sew it up one-third of the side from each end, leaving one-third of the side open in the centre; turn it on the right side, feather stitch across the ends with red silk, just above the fringe. On one pocket have a handkerchief corner stamped, and on the other, the words, "Collars and Cuffs," outlined with red silk. Tie a bow in the centre with loop to hang it up by.

To USE anything that comes handy for a book marker places you in danger of carelessly hiding some note or business memorandum which may cause you trouble and delay by not coming to light when wanted, or may reach eyes for which it never was intended, by the book being returned to the library or loaned to an acquaintance. If you will remember, in your putting away, not to put out of the way, some precious minutes might be saved.

A PRETTY standing work receiver has a frame, resembling in shape a saw horse, made of four inch-wide pine sticks, two for each end, crossed in the centre and fastened together with a rod about six or seven inches long. This frame is then gilded, and in the top is fastened a full pocket of fawn-colored India silk, showing a printed design of large, clematis-shaped flowers of a cardinal color, with vines and leaves. The pocket is lined with plain, green silk, and the pleated edge of the two materials forms a finish to the top. A small, oblong shaped cushion of cardinal silk is fastened near the top on the inside of the pocket, and ribbon bows of the two colors are placed where the pockets join the frame.

ROSE LEAF EDGE.—Cast on 15 stitches. 1st row: K 3, m 1, n, m 1, n, m 1, k 3, m 1, n, m 3, k 3. 2d row: K 4, p 11, m 1, n, k 1. 3d row: K 3, m 1, u, m 1, n, m 1, k 5, m 1, n, m 2, k 2, m 3, k 2. 4th row: K 2, p 1, k 1, p 1, k 3, p 13, m 1, n, k 1. 5th row: K 3, m 1, n, m 1, n, m 1, k 7, m 1, n, m 2, n, k 6. 6th row: Cast off 5, k 2, p 15, m 1, n, k 1. 7th row: K 3, m 1, k 3 t, m 1, n, m 1, k 2, k 3 t, k 2, m 1, k 3 t, m 2, k 3. 8th row: K 4, p 13, m 1, n, k 1. 9th row: K 3, m 1, k 3 t, m 1, n, m 1, k 1, k 3 t, k 1, m 1, k 3 t, m 2, k 2, m 3, k 2. 10th row: K 2, p 1, k 1, p 1, k 3, p 11, m 1, n, k 1. 11th row: K 3, m 1, k 3 t, m 1, n, m 1, k 3 t, m 1, k 3 t, m 2, n, k 6. 12th row: Cast off 5, k 2, p 9, m 1, u, k 1. "K" means knit; "k 3 t," knit three together; "n," narrow; "m 1," make one, etc.

DON'T FOR A SICKROOM.—Don't weary your patient with ejaculations indicative of a momentary physical condition. If you touch something hot, don't snap your fingers; if you are cold, don't shiver; if you are sleepy, don't yawn audibly; if you are tired, don't sigh and throw yourself heavily into a chair. Don't show in your face that a perfume or odor is unpleasant to you. In short, don't protrude yourself, or your own personality, and the easiest way to abstain from this is to forget yourself. Don't leave bureau drawers open, not even a crack, and don't tuck something behind something else to be put in its proper place an hour hence, the restless eye of your invalid will find it. If she is patient and long suffering it will cause her another effort of forbearance; if she is not, the result need not be dwelt upon. Don't let fall drop furniture handles and trunk hasps, but guide them noiselessly to their places. Don't shut a door with a slam or a push, but keep the handle in the hand until it is latched. If the hinges squeak, promptly oil them. Don't rattle paper in the room, and if you are reading, be careful to turn the leaves of the book noiselessly. These are all trifles, but "trifles make perfection," and "perfection is not a trifle" in nursing as well as in moulding clay. No two things can occupy the same space at the same time. If peace and quiet reign in the mind of your patient, irritation and annoyance cannot. The former will aid the recovery, the latter impede it.

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Give this peculiar medicine a trial. Sold by all druggists.

Pozzoni's Complexion Powder is universally known and everywhere esteemed as the only Powder that will improve the complexion, eradicate tan, freckles and all skin diseases.

Mellin's Food, the only perfect substitute for mother's milk, is recommended by our most prominent physicians as the best and safest food for infants. It contains no farinaceous matter which so often produces disorders of the stomach.

A good artificial food, fresh and heat producing, with a proper degree of mineral elements, is found in Mellin's Food. Mothers with robust infants should not fail to test this article, which is highly lauded by leading physicians as the best substitute ever offered.

Invalids, as well as children, find Mellin's Food a most sustaining and nourishing article of diet. Its method of preparation adapts it to the most delicate stomach while its strengthening properties are wonderful.

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of the hair.

If you desire to possess a beautiful complexion take Ayer's Sarsaparilla. It cleanses and purifies the blood and removes blemishes and pimples, making the skin smooth and clear, and bringing a bright and healthy appearance. Take it this month.

What a Dunce!

I suffered with fever, hoarse head and foul breath. With stomach disordered—was sick on a diet. I bore a week—surely I was a dunce. When I took a few "Pell's"—they cured me at once. What a dunce indeed to neglect such a remedy and suffer a week, when quick relief could have been found in Dr. Pierce's Pleasant Purgative Pills.

If you have catarrh use the surest remedy—Dr. Sage's.

Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and Eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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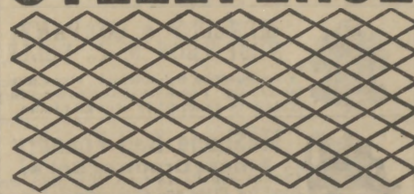
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