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The Living Church.

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

VOL. XII. No. 26.

CHICAGO, SATURDAY, SEPTEMBER 28, 1889.

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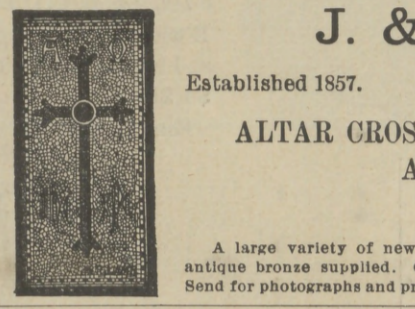
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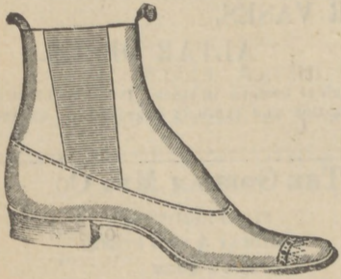
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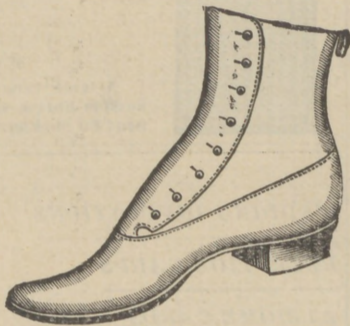


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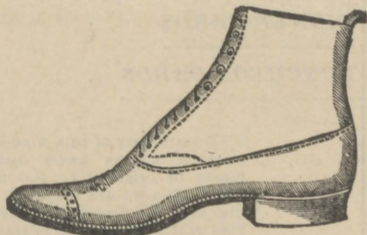


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"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

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saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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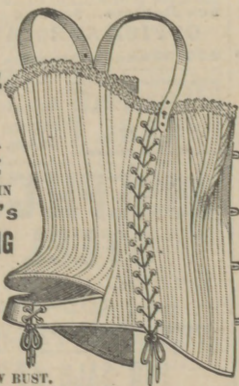
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The Living Church.

SATURDAY, SEPT. 28, 1889.

NEWS AND NOTES.

WE are pleased to announce that the Rev. Dr. Holland is preparing a paper on the subject of "Democracy in the Church" which is shortly to be published. We give, in this issue, a few pages of it, and will state as soon as possible where the pamphlet may be obtained.

JUDGE ROSE, of the District Court, Jamestown, D. T., reports having issued naturalization papers to a French woman, 106 years old, at Bottineau, D. T. The woman was accompanied by her daughter, aged 80. The old lady wished to prove up a homestead right on a quarter section of land, and settle down for life!

At a meeting held at Birmingham, England, in support of the project for a new bishopric, Lord Leigh is reported to have refused his support to the project, stating that, in his opinion, no more bishops were wanted, and "that he did not intend to give a brass farthing to the fund"; he would rather give the poor parsons a little instead. It would be interesting to know the exact amount of Lord Leigh's contribution to the "poor parsons." That kind of a man is apt to give brass farthings.

THE cable announces the death of Bishop Mackarness, late of Oxford. The Rev. John F. Mackarness was born in 1820, and educated at Eton and Oxford, taking his degree in 1844. He held a prebendal stall at Exeter cathedral, and was elected one of the Proctors in convocation. In 1869 he was appointed to the see of Oxford, which had been vacated by the translation of the famous Bishop Wilberforce to Winchester. He ruled wisely and well until last year, when disease forced him to resign. He has since lived in retirement.

THE Archbishop of Canterbury has selected the Rev. Charles John Corfe M. A., chaplain of her Majesty's dockyard, Portsmouth, as Bishop for Corea, and has applied to the admiralty to allow Mr. Corfe to relinquish his present position in her Majesty's service. The bishopric is at present without endowment, but the bishop will have the use of certain funds which have been provided by the Society for the Propagation of the Gospel. The bishop-designate graduated at All Souls', Oxford, in 1865, and was ordained in the following year. He was assistant master in St. Michael's College, Tenbury, from 1865 till 1867, when he became a chaplain in the Royal Navy, and has held the position of chaplain to the Bishop of North China.

A BEAUTIFULLY printed pamphlet bids us to the triple semi-centennial celebration at St. Mark's church, Brooklyn, on Oct. 13-21. It is the jubilee of the parish, of the rector's pastorate and the sexton's faithful work. We hope to tender our congratulations in person. The parish was organized in 1839. The Rev. Samuel M. Haskins became its rector, and Mr. David Longworth was the doorkeeper of the house of the Lord. For fifty years they have worked, and now the grateful parish proposes to lay upon the altar at these

services, \$50 000 as an endowment. It is indeed a fitting commemoration of half a century of pastoral work thus to ensure the perpetuity of the ministrations of the Church.

WE gain a number of new subscribers, and we trust the same number of friends, in the purchase of *The American Church Times*, a paper which has been edited with marked ability by the Rev. Mr. Williams. The late editor makes the following announcement: "*The American Church Times* formerly published at Detroit, and more recently at Buffalo, by the Rev. G. Mott Williams, has been sold to THE LIVING CHURCH. Subscribers to *The Times* will receive THE LIVING CHURCH, a larger and more complete Church journal, for the term of their unexpired subscriptions. The retiring editor hopes to be able to transfer to THE LIVING CHURCH a valuable and permanent constituency, and further, may be expected to address his former readers quite frequently as a contributor to the able journal which succeeds to his work."

NEXT Wednesday, the General Convention meets in St. George's church, New York City. The House of Deputies consists of eight deputies from each of the fifty dioceses. The constitution of the body is subject to the vicissitudes of elections and changes more or less with each triennial session. Many of the deputies however are returned to successive Conventions so that there will be many familiar faces seen there. Some, however, have retired by reason of age and infirmity, some have been elevated to the Episcopate, and others have fallen asleep. Of the House of Bishops, Bishops Lee, Green, H. Potter, Stevens, Welles, Elliott, Brown, Harris, and Dunlop, have entered into rest. The new members are: Bishops Thomas, Talbot, Johnston, A. Leonard, Coleman, Knight, and Grafton. The Rev. Drs. Davies and W. A. Leonard will probably be consecrated early in the session to the sees of Michigan and Ohio respectively.

THE storm that raged along the Atlantic coast recently, was of remarkable severity. The papers have been full of accounts of the havoc which it wrought. Perhaps one of the most deplorable of irreparable losses was that of some "copy" which the editor of *The Episcopal Recorder* had prepared for that sparkling journal of Reformed Low Churchism. We are harrowed by the description of that lost treasure. That number was to "have been an unusually brilliant number, filled with bright and trenchant sayings, with replies to THE LIVING CHURCH," etc. Alas, the raging sea engulfed them, and the world will never know how much it lost. It is one of those "might have beens" which are so inexpressibly sad. The tragedy is told in few words. The editor was taking surcease of toil, in his unrequited labors of reforming the Church, upon the sea coast. The precious manuscript was confided to the mails just before the tempest broke; the rest is silence. Perhaps the storm-fiend swallowed "the bright and trenchant sayings, the replies," etc., which would account for the extraordinary violence of the wind.

A CORRESPONDENT of the *Nonconformist*, discussing the efforts made by

the Archbishop of Dublin to obtain the consecration of a bishop for the Reformed Episcopal Church in Spain, says:

The Spanish work above referred to is a striking illustration of some of the evils resulting from this over-haste. It was begun originally by the lamented Senor Carrasco, the most eloquent Protestant preacher Spain has known—at least, in these latter days. His preaching drew large audiences, and so it was resolved to build a chapel with foreign money. A large sum was collected in England, but some of it was squandered, and as for the rest, it went to buy some land, which, we believe, is still in good hands. After Carrasco's death, in time Senor Cabrera was appointed to minister to the people, and then violent efforts were made, especially by Senor Cabrera himself, to Presbyterianise that and all the other congregations in Spain. The Westminster Confession and Catechism were to be forced upon them, together with strict Presbyterian discipline. But when difficulties arose with the society by whom Senor Cabrera was supported, he suddenly tendered his services to the Spanish and Portuguese Church Aid Society, and became an ardent Episcopalian, and prepared a liturgy modelled partly on the Book of Common Prayer and partly on the Mozarabic Ritual, which for eight hundred years was used in the Romish Church in Spain. These changes his little congregation seem to have accepted without murmur. Then arose the question of selecting one of the pastors of this society to be a bishop, and Senor Cabrera was chosen; but, as shown above, the choice has remained a dead letter up to the present time.

As the place in which the Episcopalian congregation worships is a very undesirable one, the Archbishop and his friends are busying themselves to raise the funds for the erection of a church, school house, and manse. The site has been purchased at a cost of nearly £4,000, and now an appeal is made for £6,000 more that building operations may be commenced. In other words, £10,000 is to be raised to build premises for a congregation of fifty or one hundred people who are utterly unable to raise their pastor's salary.

THE Scottish Bishops have issued the collation of the second draft of the Scottish Liturgy proposed to be authorized for use in the Scottish Church. The collation includes two other editions. One of these, from the "Exhortation" onwards, reproduces the Liturgy of 1764. The other edition, bearing the imprint of the St. Giles' Press, although it professes to adhere to the text of 1792, contains some variations which are more or less departures from it. A pastoral letter, signed by the seven Scottish Bishops, accompanies the draft Liturgy, and is full of interest as showing the grounds upon which the revision was undertaken, and the lines upon which it has been carried out. On the first point, it is remarked that in the thirteen years which have elapsed since the last General Synod of the Church in Scotland, many defects and imperfections have been discovered in the Scottish ecclesiastical law. With regard to the particular form of service used at the celebration of Holy Communion, the Bishops say: "Publishers have issued from time to time editions that vary from one another, not only in rubrics, but also in the text. And, still more strange, even the matter common to the various editions in more general use cannot be shown to

have ever received any formal Synodical sanction. Individual Bishops of our Church have at different times, even within the present century, put forth editions, which, though objected to and protested against by some, it would probably have been impossible legally to interdict. Even individual Presbyters have in recent times printed and used forms of service under the name of Scottish Communion Office, which varied in very remarkable ways from the generally prevailing forms. It appeared to us as plainly a blot upon our ecclesiastical law, that while the Church of England has its "Sealed Books," the Church of Ireland its "Statutory edition of the Book of Common Prayer," and the American Church its "Standard Copy," we in Scotland do not possess any synodically authorized form of our Scottish Liturgy." Among the changes and additions to the proposed Liturgy are two Collects taken from the *Book of Deer* (the solitary liturgical relic that has come down to us from the Celtic Church of Scotland) and another suggested by a passage in the *Altus*, attributed to St. Columba. The draft is to be considered by the diocesan synods, which are invited to make suggestions upon it.

RACINE COLLEGE.

Racine College has re-opened this month with a falling-off in the number of students. This was not unlooked for by those now in charge. From the first, this year has been expected to be a hard and trying year in the history of the institution, for a variety of reasons. The difficulties which heretofore existed were partly financial. Extravagance of expenditure and an almost equal extravagance of rebates left a large balance of debt. But the general condition of its internal management was such that the good name of the institution suffered, and many parents refused longer to send their sons. Relaxed discipline must necessarily have produced such results. Then the most incorrect impressions with regard to the relation of the trustees to the difficulties of last winter were in circulation, and it was rendered impossible in God's providence to rectify them. In this way many of the warmest friends of the college contracted wholly unfounded prejudices. The college, which has been the pride of the Church in this section, was thus "wounded in the house of its friends." It has also been exposed to competitive disadvantages, of which it is only necessary to say that these will be temporary when all the circumstances are understood by those who want to see the foundations on which DeKoven built saved to the Church. It is not without evident reason, therefore, that the college must for the present year push forward "under close-reefed topsails." But this by no means implies that there will be any deficiency in the work done there. Those who are immediately in charge of the government and instruction, are full of courage, and will labor to restore confidence in Racine as a school of the highest value in respect to intellectual and moral culture. Retrenchment in expenditure will not be attended by any make-shift policy in the class room or the refectory. On the contrary methods that hurt the college have

been reformed. Whatever a sound financial policy, a loving but strong enforcement of discipline so as to keep out wrong moral influences, a thorough and conscientious system of instruction, and a wise adaptation of the worship of the Church to the minds of youth—whatever these will do will be done to make Racine what she was in her best days. As indicating that the public are beginning to perceive the real state of the case and as showing how strong a hold the college still has on the country, it may be added that there are tokens of a considerable accession of students in the near future.

The Rev. Arthur Piper is the warden, and he is discharging the onerous duties of his office without salary. His love for Racine, after twenty-eight years' connection with it as grammar-school boy, collegian, and instructor, and his thorough knowledge of Dr. DeKoven's spirit and methods, combined with his fine business capacity and untiring energy, fit him for such a work. As rector of the Grammar School, the Rev. H. D. Robinson, an alumnus, with several years' experience as teacher at Racine and at St. Matthew's Hall, California, has entered on his duties with zeal and helpfulness. The Rev. W. B. Hall, whom every "old boy" for many years past will remember, remains at his post, and will give his best energies to his department. Prof. Hindley and Mr. G. S. Schaddman, an alumnus, will continue their valuable services. Two lady teachers will assist in the instruction of the youngest boys. A competent instructor in modern languages has been engaged. Mr. J. P. Pearce, the efficient curator, remains at his post—an invaluable assistant. Miss Van Deusen continues her very important service in the Infirmary, and Mrs. Ward, recently of Milwaukee, has entered upon her duties as matron. On the whole, the real friends of Racine have every reason to take courage and look forward with confidence to the future. *Viget Radix!*

CHICAGO.

SYCAMORE.—Waterman Hall, the new school for girls, of which frequent mention has been made in these columns, was opened September 18. The rector, as is well known, is the Rev. Dr. Fleetwood, formerly rector of St. Mark's church, Chicago. He is regarded as "just the man for the place," and has already proved the wisdom of the choice. He enjoys the confidence and has the co-operation and counsel of the Bishop, who is at the head of the corporation. The teaching force has been selected with great care. The vice-principal is Miss Eells, a graduate of St. Agnes' School, Albany, N. Y., and for some years a valued and successful teacher in that school. Associated with her is Miss Horrocki, who has had several years' experience at St. Gabriel's, Peekskill, N. Y., and at Kemper Hall, Kenosha, Wis. Miss Royce is a graduate of the Rockford Seminary, and has taught there and at Beloit, Wis., where her father, the Rev. Dr. Royce, resides. Miss Saunders, the art teacher, spent four years at the Art Institute, Chicago. The music department is in charge of Mr. Lewis, of Sycamore, who perfected his musical education abroad. Other teachers for modern languages, physics, and other branches, are to arrive in a few days. Every arrangement seems to have been made for thorough training. One of the important features of the school is the perfect drainage by means of the same system in operation at seaside

resorts in the East. Another good idea is the setting apart of retired rooms for an infirmary with an attendant to nurse the sick when there is necessity.

The immediate manager of the school had gone forward on the basis of possibly 25 pupils (boarders) but the number already entered is 44, taxing the capacity of the buildings; and this number, added to the music and day scholars, will give a total of nearly 70 pupils—a remarkable beginning for a new school. It is understood that only about 12 more boarders can be taken, and this renders it necessary to make some changes, involving the erection of an annex building at once. It is reported that the Building Committee decided to break ground within two weeks, so as to get the building completed before Christmas.

The first service was held in the chapel, September 18, and the next morning the Holy Communion was administered.

NEW YORK.

CITY.—Work on St. Andrew's church at 127th St. and 5th Ave., is going forward, though it has been much delayed in consequence of the wet weather. It was hoped to have the basement completed by September 1st, in which to hold public services, but this would seem to require some weeks to come. Inasmuch as there is no basement under the original structure, the one under the enlarged building is entirely new, and will hold nearly as many people as the body of the completed church, that is, some 1200 or 1300. This spacious room nearly 150 feet in length will serve admirably for the Sunday school, while there are two or three additional rooms for infant class, Bible classes, etc. The room will be well lighted and will have entrances on either side toward the 5th Avenue end. On this end to the north is a space some 15 feet in width on which will be erected a parish building, having offices on the first floor for the clergy and vestry, on the second floor a guild room, while for other purposes there will be a story above. While the chancel in the original structure is on the west end, in the enlarged edifice it will be on the east end with robing rooms for the choir and vestry on the northeast corner. It may be added that through the summer the services were conducted by the Rev. W. L. Woodruff, who has been assisting at St. Andrew's since mid-Lent, and has given excellent satisfaction. Mr. Woodruff was formerly an assistant at St. Luke's, Brooklyn.

The Brotherhood of the Holy Cross gave its annual retreat, for students of the General Theological Seminary, at All Saints' Convalescent Home, 521 E. 120th St., beginning at 6 P. M. on Saturday, Sept. 14, (the festival of the Holy Cross), and continuing three days. The Rev. Father Prescott, of the church of the Transfiguration, conducted the retreat, and gave the meditations. The offices for the Seven Hours were said, in addition to the daily offices of the Prayer Book. The closing celebration of the Holy Eucharist was on Wednesday morning. The meditations by Father Prescott were very good, being well adapted to the needs of those who are looking forward to Holy Orders. The spirituality of the thoughts presented and the vigor of the exhortations must have had an effect in deepening the spiritual life of every one present. The meditation on the Incarnation was truly wonderful. Brother Gilbert and his associates of the Order of Brothers of Nazareth made the stay

of the students at the Home very pleasant and comfortable.

The General Theological Seminary opened on Wednesday, Sept. 18th, at 9 A. M., with choral Matins. The Holy Communion was celebrated at 7 A. M. Thursday. There are about 25 new students thus far. During the summer all the rooms in the dormitories which had not been furnished previously were supplied with handsome oak furniture. The Rev. Dr. Philander K. Cady has taken charge of the department of Apologetics, and will lecture to the Middle class on Evidences, and to the Seniors on Moral Philosophy. The Rev. Dr. T. Stafford Drowne will continue in charge of the work in Systematic Divinity and Dogmatic Theology, until the new professor, the Rev. Dr. G. S. Walpole, arrives in this country, which will be about Oct. 23rd. The Rev. Dr. E. H. Jewett, professor of Pastoral Theology, has taken possession of one of the professor's houses on the campus.

BARRYTOWN.—On Thursday, the 12th inst., St. John's church celebrated the Harvest Home, which, in spite of rain, was an enjoyable success. The observance began with a low celebration of the Holy Communion at 7 o'clock, the rector of the parish, the Rev. F. E. Shoer, being the Celebrant. At this service Eucharistic vestments were introduced. At 10 o'clock there was a High Celebration, the Rev. F. Reazor, of Delhi, Celebrant, the Rev. L. T. Wattson, of Kingston, deacon, and the Rev. C. F. Beattie, of Barrytown, subdeacon, and the Venerable Archdeacon of Dutchess County, the Rev. H. L. Ziegenfuss, the preacher. Tours' Service was rendered. The altar was decorated with numerous lights, flowers, grapes, and wheat, with white hangings and dossel, and the chancel was decorated with fruits of harvest. The new processional cross, a gift from the Sunday school, was used for the first time at this service. In the afternoon the annual parish dinner was given in the lecture room. The day closed with choral Evensong at 5 o'clock, the Rev. F. Reazor officiating. The music throughout the day was beautifully rendered by the vested choir of St. Paul's church, Troy, under the direction of C. A. Stein, choirmaster, who presided at the new organ.

WESTERN MICHIGAN.

The autumn meeting of the Kalamazoo Convocation was opened Tuesday evening, Sept. 17, at St. Mark's church, Pawpaw, and after Evening Prayer the Rev. Edward D. Irvine of Hastings, preached the sermon from Ezek. i: 26. In the absence of Bishop Gillespie, the Rev. R. E. Jones of Kalamazoo, Dean of the Convocation, presided.

On Wednesday morning, service was held at 9:30 o'clock, and the clergy listened to an exegesis of I Peter v: 5 by the Rev. W. P. Law of Allegan. At 10:30 the majority of the communicants in the parish were present in the church and after listening to a sermon from the Dean, partook of the Holy Communion. At 4 o'clock was held a children's service, the address being given by the Rev. Arthur Greenleaf of Battle Creek, on the subject of "Obedience," St. Luke ii: 51. After this service the visitors were requested to go with the children to a parish supper, at the residence of Mr. Frank Thomas, where a feast of good things had been prepared, and where an opportunity was given for social converse. At 7:30 o'clock Evening Prayer was said, and words of cheer spoken, to the end that the little band of Church people at Pawpaw might be

encouraged to continue their good work. Short addresses were made by the Rev. Messrs. Weller and Greenleaf on "Women's Work where Men do not work." The Rev. Mr. Law spoke of "Motives to keep up the Sunday School," and the Rev. Carlton P. Mills of Newton Highlands, Mass., spoke encouraging words hoping that in the future he might be able to work with them. The Rev. Mr. Jones then thanked the people for the interest they had taken in the meeting, and dismissed them with the blessing of peace.

CHARLOTTE.—The people of this mission are most fortunate in having the Rev. Dr. Van Antwerp, late of Des Moines, Iowa, to reside among them. He is to hold services there on each alternate Sunday. The other Sundays he is to hold services at other points in the Kalamazoo Convocation. Dr. Van Antwerp brings to his work superior ability and long experience, and the diocese is to be congratulated on its choice of a general missionary for the southern portion. With a new church building and a resident clergyman we shall look for a healthy growth of the Church at Charlotte.

INDIANA.

HAMMOND.—On Sunday, Sept. 15th, the Bishop of the diocese visited St. Paul's mission, confirming six young persons. This is the third visitation of the Bishop's and the third class confirmed by him during the year, making a total of 25 persons. Twenty-three have been baptized by the present missionary, the Rev. R. C. Wall, who took charge of this new field last September. The mission has raised during the past year, \$1,800.

LONG ISLAND.

BROOKLYN.—During the past summer, a new two-manual organ, rich in tone and superior in workmanship, built by Midmer & Son, of Brooklyn, has been placed in the church of the Good Shepherd, and was used for the first time on Sunday, Sept. 15th. The vested choir is under the charge of Mr. E. J. Fitzhugh. This church, under the pastoral care of the Rev. Dr. H. B. Cornwell for the past 18 years, is sharing the growth of its section of the city, and is showing abundant tokens of prosperity.

The Rev. John C. Wellwood, who, for so many years, has been assistant at Christ church, has received an invitation to become rector of a church in Massachusetts, which he has accepted. The Rev. Newland Maynard, who made another of his trips abroad this summer, has returned and entered on his duties as rector of St. James' church, Ridgfield, N. J. He will, however, continue to make his residence in Brooklyn.

The four associates connected with St. Phebe's Mission, in addition to visiting the hospitals and other public institutions of Brooklyn, have been doing good work in sending poor women and children to the country for a week or two. They have also sent a considerable number on daily excursions to Brighton Beach, and also on the Floating Hospital of St. John's Guild. A few persons are also temporarily cared for in the Mission House. The board of managers represent 21 churches of the diocese, by whom the mission is chiefly supported. Connected with the mission is St. Phebe's Mission Guild, which identifies itself with every branch of the mission work, especially in assisting the associates at festivals in the institutions, and also in the Mission House. The object of the guild is to provide a decent burial for those who are friendless in the public institutions.

or other beneficiaries of the mission, and also to provide medicines and other necessities for the sick, assisted by the nurses. The guild numbers some 30 members, who represent 15 parishes. From the 448 subscribers last year were collected nearly \$725. The president of the guild is Miss C. B. Van Bokkelen, while the president of St. Phebe's Mission is Miss Cornelia King, of Jamaica. The associate in charge is Miss Katherine B. Latham. Connected with the mission is an advisory board, of which the Bishop is *ex officio* a member.

SOUTHERN OHIO.

SPRINGFIELD—The first annual commemoration of the installation of the vested choir belonging to Christ parish, was held on Thursday, Sept. 19th. A very large congregation was present, thus testifying to the interest which the people take in the choir and parish matters generally. Full choral Evensong was rendered, including the chanting of the 10th selection of Psalms, the *Cantate* and *Deus* by Goss, and the Nicene Creed, by Tours. Three anthems were also sung, the whole being rendered in a manner at once reverent, hearty, and inspiring. The Rev. W. W. Steel, rector of the parish, made an eloquent and appropriate address, on the subject of music. He dwelt especially on the history of the Psalter, and paid the choir and choirmaster a well-deserved compliment. The choir would be a credit to any parish in the country, and has done, and is still doing, much for the Church in Springfield. There are now two live parishes in Springfield, where less than two years ago, there was but one, and that anything but aggressive. The rector was assisted in the services by the Rev. C. M. Young, rector of the church of the Heavenly Rest, Springfield, and the Rev. P. Macfarlane, of Dayton, Ohio.

QUINCY.

Trinity parish, Rock Island, is active in all good works, under the loving and faithful pastorate of the Rev. R. F. Sweet. An extension of the church building is now proposed, and more than two thousand dollars are in hand for the work.

The Rev. Sydney G. Jeffords, for some years a priest in Christ church, St. Paul, entered on the rectorship of St. Paul's church, Peoria, on Sept. 1st. The unanimity of the call extended to him and the warmth with which he was welcomed on his arrival, augur unity and progress.

The Bishop officiated at Christ church, Robin's Nest, on Sept. 1st. The services of this parish are held in the chapel of Jubilee College. Improvements and repairs are in progress upon the buildings and land. They offer an excellent site for a boys' school. The Rev. T. L. Chamberlain, for long time a hard worker in the ministry in Illinois, now residing near Jubilee, has been alarmingly sick but is fast regaining health.

On Sept. 8th, the Bishop officiated in St. Jud'e's church, Tiskilwa, and confirmed four. The church has been repaired and beautified. A handsome altar has been supplied. The Rev. Reuben B. Whipple, ordained priest in June, has charge.

On Sept. 15th, the Bishop was at Zion church, Mendon, and confirmed 11. The Rev. J. M. D. Davidson holds services here three Sundays each month. The people are active and united. Three of the five candidates for Orders in the diocese are from the small parish of Mendon. The village has but 600 inhabitants.

September 22nd was spent by the Bishop with the mission of All Saints', Rosette. He has examined with some care ten other parishes or missions, making a visit of two or three days in each, and expresses grateful satisfaction. On Thursday of last week he addressed the pupils of St. Mary's School, Knoxville, expressing great satisfaction with the splendid work and reputation of the school. It has already attained its majority (twenty-one years) and its full stature, one hundred pupils resident within its walls. Several improvements are noted at the opening this year; in fact there is always something new at St. Mary's.

MENDON.—The Bishop visited Zion church on the 18th Sunday after Trinity, and confirmed 11 persons, presented by the Rev. J. M. D. Davidson, priest in charge. Four of the class were heads of families. This parish is thoroughly united, and in splendid working order.

WESTERN NEW YORK.

The 52nd annual council of the diocese opened at St. Paul's church, Rochester, Tuesday, Sept. 16th, with Morning Prayer at 9 o'clock, read by the Rev. C. F. J. Wrigley, S.T.B. and the Rev. C. H. Boynton, Ph.D. At 10 o'clock there was a procession followed by the Holy Communion. The Bishop was Celebrant, the Rev. Dr. Israel Foote being epistoller. The preacher was the Rev. J. W. Ashton, M.A., of Olean, his subject being "The Compelling Forces of the Church of God," from the text: "Compel them to come in," in the parable of The Great Supper. The council immediately organized for business with 61 clergy and delegates from 36 parishes in attendance, figures largely increased later in the day, and re-elected the Rev. C. W. Hayes, D.D., secretary. The business meetings were held in Christ church, East Avenue, beginning Tuesday afternoon at 3 P.M. The most important features of the Bishop's address were references to Mongrelism, and its menaces to our public school system, a declaration that Prayer Book Revision might as well stop where it is unless a different plan of procedure were devised, a forecast that the provincial system must soon come, a plea for proportionate representation in the General Convention. He further asked for a committee of conference on the election of an assistant bishop, and stated that in January next, if spared until then, he would have served the diocese 25 years in the Episcopate.

The committee on conference was duly appointed, and a further committee to take into consideration the proper celebration of the Bishop's 25th anniversary.

At the missionary meeting, the deanery reports were read and considered, and \$6,000 voted for diocesan missions. A small balance on hand for missions, and a small deficiency in the fund for the support of the Episcopate, produced an amendment to the Canons that any parish failing to meet its assessments should lose its lay representation, and two other most practical expressions, 1st, that the most suitable way of celebrating the coming 25th anniversary would be to raise the Episcopal Fund, now \$42,000, to \$100,000, and the reference of that matter to the already appointed committee, and the selection of a further committee on the improvement of missionary methods in the diocese, with the Rev. H. W. Spalding, D.D., as chairman.

The Standing Committee men were all re-elected. The Convocations re-

lected their deans, except the Rochester Deanery, where Dr. Anstice replaces Dr. Seibt, who declined a re-election. The arrangements were perfect, thanks to the Rev. Mr. Washburn, the Rev. Dr. Doty, and the clergy and laity of Rochester. The general impression seemed to be in favor of "more work," but the reports showed the parochial clergy exceedingly active in outside labors.

MINNESOTA.

ROCKFORD—On Tuesday, Sept. 17th, the James Lloyd Breck memorial church was consecrated. It is in charge of the Rev. Frank R. Millsbaugh, who has raised the money for its building and had charge of the same. The service was at 11:30 A.M. Bishop Whipple was consecrator, and Morning Prayer was read by the Rev. Messrs. Purdy, Thos. B. Wells, Wm. Wilkinson, and F. R. Millsbaugh. Holy Communion was celebrated. The church was crowded with people. Bishop Whipple paid a glowing tribute to the life and labor of Dr. Breck, who he said was one of the most fearless, honest, self-sacrificing men who ever told the story of the cross. Such men are the glory of their times, the honor of the Church, and a blessing to the nation. The ladies gave a public dinner in the public hall, and thus ended the day's proceedings at Rockford. The chapel was designed by Mr. Kimbal, architect, Minneapolis, and many persons have given to its funds because it is in memory of the first clergyman Minnesota ever had, and a man "who being dead yet speaketh."

CENTRAL PENNSYLVANIA.

BROOKLAND.—A very beautiful service of consecration was held on Thursday, Sept. 19th, on the occasion of the solemn setting apart for worship of the new church of All Saints, built and furnished most completely by the children of the late Mr. Dent, as a memorial of their father. There were present the Rt. Rev. Dr. Rulison, Assistant Bishop of Central Pennsylvania, the Rt. Rev. Dr. Wilmer, Bishop of Alabama, many of the clergy of the Archdeaconry of Williamsport, the Rev. Dr. Hull and the Rev. W. E. Wright, of Elmira, N. Y. Among the clergy present were Archdeacon Foley, the Rev. Mr. Graff, of Williamsport; the Rev. Mr. Wood, of Lock Haven; the Rev. Dr. Clerc, of Phillipsburg; the Rev. A. W. Snyder, of Welleboro; the Rev. Mr. Balsley, of Antrim, and the Rev. S. P. Kelley, diocesan missionary. The Holy Eucharist was celebrated by Bishop Rulison, who was assisted by the Bishop of Alabama. The sermon preached by the Bishop of Alabama moved all hearts. The new church thus happily completed and given to God, is built of stone in Gothic style. The interior is very handsome. The main aisle, chancel, and sanctuary are tiled. The pews are of solid oak, and a beautiful rood screen of oak separates the nave from the chancel. The altar is marble, having the proper adornments, and surmounted with cross and candelabra. The chancel window is very beautiful in three panels—the work being done by Heaton, Butler & Bayne, of London—representing the Crucifixion, the Resurrection, and Ascension. The Baptistry window represents the blessing of little children and is a memorial of the little grandson of the Rev. Dr. Hull, of Elmira. A feature of the consecration was the use of the fair linen altar cloth and chalice veils, nicely embroidered and edged with beautiful lace, the work and donation of an aged Churchwoman of Baltimore, Md. A

handsome sacristy cabinet is now being made by Robinson, of Elmira, and the rectory adjoining the church is ready for its occupant. The entire property has been placed in trust of the diocese, and the church is to be forever free to the inhabitants of the lovely valley where it is located. The clergy will ever remember their visit to Brookland with the greatest satisfaction. They were delightfully entertained together in the handsome new rectory.

IOWA.

The Ember meeting of the Northwestern Convocation was held at Trinity church, Emmetsburg on Tuesday and Wednesday, Sept. 10th and 11th. There were present the Dean, the Rev. Geo. H. Cornell, of Sioux City, the Rev. Messrs. W. H. Sparling, Lemars; J. W. Paige, Ft. Dodge; and F. C. Berry, Estherville, and the rector, the Rev. L. P. McDonald. The services were marked by good attendance and great interest. The sermons by the Rev. W. H. Sparling on Tuesday evening, and by the Rev. J. W. Paige on Wednesday morning, were very fine. Much interest was also manifested in the addresses by the different clergy on Wednesday evening, and especially in a paper prepared by Mrs. S. C. Gregory, of Sioux City, and read in her absence by Mrs. Alex. Peddie, of Emmetsburg. The subjects of discussion during the evening were: "Woman's work in the parish," and "Is the Church adapted to meet the necessities of the times?" This convocation has added two clergy to its working force and has established regular services in three new places during the past half year. Remarkable results have been obtained in Cherokee and Algona, and there is good hope that these important places may soon be filled by resident clergy. The Northwestern Convocation is pre-eminently missionary in its nature and is working hard and successfully for the Church in Iowa.

The quarterly convention of this rural deanery of the Eastern Convocation, was held in Cedar Rapids, under the presidency of the rector of Grace church, the Rev. Thomas Green, S.T.D., who is the rural dean. There were present the Very Rev. C. R. Hale, S. T. D., Dean of Davenport, the Rev. E. J. Cooke of Clinton, J. B. Finn, Cedar Rapids, H. L. Gamble, Lyons, D. C. Garrett, of Davenport, E. C. Paquet of Muscatine, besides the rector of Cedar Rapids. Many ladies of the Woman's Auxiliary were also present. The character of the services, the size of the congregations, and the general interest displayed testified to the work that has been so well begun by the new rector.

At 8 A. M., the Holy Communion was celebrated by the Rev. J. B. Finn. And at 10:30 there was a High Celebration with full choir of men and boys which rendered the service with great heartiness and precision. The rector was the Celebrant, having the Dean of Davenport, and the rector of Lyons as deacon and sub-deacon. A handsome gold and silver chalice and paten, imported from France, and presented as a memorial of his wife, by Mr. S. C. Bever, were used. The Rev. D. C. Garrett was the preacher, and drew out clear and forcible teaching from the well-known words of Gal. vi: 14, showing that the Cross is the sign of Christianity, of humility, of self-sacrifice.

At the chapter meeting held at 2:30 P. M., the rural dean delivered an address, and after some discussion it was decided to undertake a systematic vis-

itation of vacant points and to endeavor to secure the help of a missionary for the deanery before November 1.

The women of the Auxiliary met at the rectory at 4 P. M.; the ladies of the society will work for the colored mission of St. Mary's at Keokuk, which is so exceedingly promising, and so greatly in need of assistance to secure land and a permanent church.

At 7:30 Evensong was sung, and addresses were delivered upon mission work by the Dean of Davenport, the rector of Clinton, and the rector of Muscatine. The clergy departed to their parishes cheered and strengthened by the beautiful services and the evidences of zeal and progress manifested in this important city.

MUSCATINE.—The parish church was re-opened for service on Sunday, 15th, after having been cleaned, partially repapered, and a furnace having been substituted for cumbersome and unsightly stoves.

LOUISIANA.

NEW ORLEANS.—During the absence of the rector, Grace church has been much improved. The walls have been freshly painted, the pews varnished, and room made for the organ near the chancel. The altar is very high and is properly raised on three steps, and supplied with cross, altar lights and vases. A handsome litany desk stands in the central aisle facing the altar. Behind the altar hangs the dossel, which changes in color according to the Church seasons. Wonderful progress has been made in the church, and the people are liberal in their offerings to the success of the parish.

MISSOURI.

ST LOUIS.—A large and enthusiastic meeting of the united chapters of the Brotherhood of St. Andrew was held in St. John's church, Thursday evening, Sept. 12th. The specially printed service was heartily rendered, and addresses were made by Bishop Tuttle, Canon Davis, and Mr. Gilbert Elliott. The words of the Bishop were full of encouragement and cheer, and will deepen the earnestness of many who heard them. Several delegates will be sent to Cleveland this week.

An order has just been given the Pickel Marble Co., for a handsome altar and reredos for St. John's church. It is to be after the pattern of the memorial altar sent to Las Vegas, New Mexico, though somewhat larger. When completed, it will be the finest altar in the city. The whole is to be a memorial of the late Bishop Robertson.

Grace church, in the northern part of the city, has been the grateful recipient of \$2500 from a few individuals. This will entirely clear the debt resting on the church and rectory.

The school of the Good Shepherd, under the charge of the Sisters, has opened with a large attendance. Some additions have been made to the building during the summer, but the capacity of the school is taxed to its utmost.

MACON.—St. James' Academy opened on the 18th. The school is now entirely under the charge of the Rev. C. G. Davis, and the coming year will have a much increased attendance. The headmaster, Mr. D. L. V. Moffett, has just come into the Church from the Southern Methodists, and is a candidate for Holy Orders. He will assist in the school and also in the missionary work.

LEE'S SUMMIT.—On Sunday, Sept. 8th, the Bishop of the diocese, consecrated St. Paul's church. This church is under the care of the venerable missionary, the Rev. J. W. Dunn.

JEFFERSON CITY.—The Rev. Wm. W. Mix took charge of Grace church the latter part of June. Since that time the church has made material and spiritual advancement. Services were well attended both morning and evening during the hot summer months. There have been ten Baptisms and ten Confirmations during this time. The vestry has secured a rectory worth \$2500.

MASSACHUSETTS.

During the last conventional year of the diocese, there were 3,076 baptized, 1,731 confirmed, 10 ordained, and \$733,803 36 contributed.

BOSTON.—The Monday morning meetings of the Clerical Association will be resumed on October 7th, 1889, at the church rooms, 5 Hamilton Place. The proceedings usually include an essay and the discussion of its topic; after which any other business of interest to the clergy is transacted. All clergy of the diocese and visiting are cordially invited to attend these meetings. Visitors are requested to hand their cards, upon entering, to the presiding officer, so that their acquaintance may be made by the clergy present. All who attend these meetings are at liberty to discuss the topics of the papers within the limits of the time assigned.

The vestry of St. Paul's church are seriously considering the acquisition, either by erection or purchase, of a rectory for their new rector, the Rev. Dr. Lindsay. The location chosen is on Marlboro St., corner of Fairfield. Such a home for the rector of one of the most important churches in Boston has long been needed.

The autumn term at St. Mark's School, Southborough, opened on Wednesday, September 18th, with 110 boys.

NORTH CAROLINA.

At St. James' church, Iredell county, on Friday, the 14th inst., there was a Sunday school celebration and picnic in this parish. The church was crowded to overflowing, and there was a very attractive programme. Addresses were delivered by the Rev. Messrs. F. J. Murdoch and E. P. Green, and Hon. John S. Henderson. The parish of St. James' is one of the oldest in Western North Carolina, and dates back to and beyond the days of Parson Miller and Bishop Ravenscroft. It is a country parish of real Church people. The old name was St. Michael's—a joint Episcopal and Lutheran congregation. Bishop Ravenscroft visited it in 1823, and the congregation existed for many years before that date. The Lutherans and the Episcopalians finally agreed to disagree. The Mills family constituted the main strength of the Episcopal part of the congregation. On the 19th day of October, 1824, Bishop Ravenscroft confirmed five persons at the house of Mr. Mills, a devout Churchman. Parson Miller assisted in the services. There are signs of new life in this old historic parish. The communicants number 77, with prospects for a large increase. The Sunday school is very flourishing, with some 80 pupils and 8 or 10 teachers. The Rev. E. P. Green is the deacon in charge, and his ministrations are very acceptable to the people. He also has charge of the congregations of Christ's church, St. Andrew's church, and St. Jude's church, Rowan county, besides several missions. The Rev. F. S. Murdock, rector of St. Luke's church, Salisbury, visits these congregations occasionally to administer the Holy Communion. Real missionary work is being done in this field and an

additional priest is greatly needed. The Church Conference of Rowan county has pledged \$200 to secure the service of an itinerant missionary, but without outside help it will not be possible to secure such a one. An earnest, devoted minister, who loves the Church and hard work, will find this a good field to work in.

PENNSYLVANIA.

The Sunday school room of the church of the Saviour, West Philadelphia, having been finished, the congregation will worship in it until the completion of the church, the work on which is being rapidly pushed.

The Episcopal Rooms, Philadelphia, have undergone a thorough renovation and are again open to use. The repapering and painting has added very much to their appearance.

The Trinity term of the Philadelphia Divinity School began on Thursday afternoon, September 19, when Evening Prayer was said in the chapel, after which the Bishop delivered an earnest address in which he dwelt largely upon the advantages which the Divinity School offered, and the principles there inculcated. He spoke touchingly of the retirement of the Rev. G. Emlen Hare, D.D. LL. D., and offered a cordial welcome to the new professors, the Rev. Flemming James, D. D., for several years a member of the faculty of the Gambier Theological Seminary and the Rev. Ezra P. Gould, D. D., who has done distinguished work in his department in the Newton, Mass., Theological Seminary. The Rev. Dr. Hare who has been identified with the training of theological students for many years, and a professor in the Divinity School from its earliest inception in 1862, has resigned his post full of years and honors, and has very properly been elected *Emeritus* Professor of New Testament Literature and Language in the department of Biblical Learning, with a salary. No one of the faculty stands higher in the esteem of the members of the associate alumni.

The Chapters of the Brotherhood of St. Andrew, forming a local council, held a meeting in St. Peter's church, Germantown, on Thursday evening, Sept. 19. After evening service by the rector, the Rev. T. S. Rumney, D. D., the Ven. Archdeacon W. W. Kirkby, of Brooklyn, made an address, after which an adjournment was had to the parish building, where addresses were made by Mr. Henry A. Sill of New York, assistant secretary of the General Council of St. Andrew's Brotherhood, G. Harry Davis, and the Rev. Herman S. Duhring. A resolution was adopted looking forward to the united council work among the hotels and hospitals of the city. After the council had adjourned, the ladies of the parish served light refreshments.

A bright day in the history of the church of the Good Shepherd, Kensington, has been reached after much patient labor by the rector, the Rev. John A. Goo fellow; for the subscriptions towards the new church are so far advanced that the vestry have decided to go on with the work of building the new church at once, as it is possible to erect it now for much less money than it would cost in the spring.

St. George's church, Venango and Edgmont, which is under the direction of the Convocation at Germantown, and in charge of Mr. John Totty, lay reader, is henceforth to have a morning service on Sunday as well as the usual evening service and Sunday school. At the evening service some one of the city clergy will preach.

The new chancel of the church of the Ascension will be formally opened with a special service of benediction by Bishop Whitaker, on Sunday, Sept. 29, at 11 A. M.

Under the auspices of the Sunday School Association of the diocese, the lesson studies will be resumed at the church of the Epiphany on Sept. 28th, when Bishop Whitaker will teach the first lesson. The studies will be continued during the winter on Saturday afternoons at 4 o'clock.

There are being made for Grace church, Mt. Airy, which, as we announced last week, is to be consecrated on November 13, a very fine stone pulpit and handsome brass lectern.

MICHIGAN.

Statistics of the diocese compiled from the reports of the convention of 1889: Clergy, priests, 70, deacons, 10, total, 80; candidates for Holy Orders, 6; licensed lay readers, 60; parishes in union with the convention, 71; missions and stations, 58; Baptisms: Infants, 1,280; adults, 269, total, 1,549; confirmed, 773; marriages, 396; burials, 698; communicants, 12,345; Sunday school teachers, 1,337; scholars, 11,165; total contributions, \$260,293.45; aggregate value of Church property, \$1,694,804 39.

MARYLAND.

BALTIMORE.—Sunday, Sept. 8th, a number of men and boys were admitted to membership in the Guild of the Iron Cross at St. Andrew's church, S. High street. The Rev. H. P. Dyer, the chaplain, presented the Iron Cross badges to the members. The sermon was delivered by the Rev. G. B. Stone, of New York.

The vestry of St. Mark's church, on West Lombard street, recently purchased the property adjoining the church for a rectory. The vestry, during the summer, have improved the property with a three-story front and made other changes. The Rev. George F. Pummer, rector of the church, and his estimable family, expect to be "at home" again to their friends and the congregation.

The chapel of the Holy Comforter, at Lutherville, Baltimore Co., was consecrated Thursday morning, Sept. 19th, by Bishop Paret. The Rev. Hobart Smith read the letter of donation. The letter of Consecration was read by the Rev. W. H. H. Powers, and the Gospel by the Rev. George Stokes. The Rev. W. M. Dame preached the sermon. The choir of Trinity church, Towson town, assisted the chapel choir in the singing, which was of a high order. The chapel is the outcome of mission services commenced seven years ago by the Rev. W. H. H. Powers, rector of Trinity church, Towson town. It is built in the Gothic style, is of wood, and cost \$2800. It will comfortably seat 150 persons. The chapel received a number of gifts, among them a font of Italian marble. About 50 persons received Communion after the consecration services. The Rev. W. H. H. Powers is in charge of the chapel.

ANNAPOLIS.—St. John's College opened Sept. 18th for its 101st session; 141 students are already enrolled. There will be 17 members in the senior class. This is the largest class the college has graduated for many years.

KINGSVILLE.—St. John's church is to be rebuilt. The sum of \$5,000 in subscriptions has been secured for a new church, one-third of which has been already collected. At the last meeting of the vestry, a building committee was appointed and were au-

thorized to make a contract for stone. Mr. Armstrong was elected treasurer of the Church Building Fund. All necessary arrangements will be made to begin building early in the spring. The Ladies' Parish Aid Society has contributed \$950 to the building fund; \$482 has been raised since last May. Their intentions are to make their contribution \$1,000. Mr. George Archer, of Baltimore, is preparing the plan for the church.

On Oct. 31, the semi-annual festival service of the Baltimore branches of the Guild of the Iron Cross will be held at St. John's, Waverly, in conjunction with the St. John's branch. Father Huntington of the Order of the Holy Cross will preach upon "The Emancipation of Labor." There will be a large choir, including St. John's female chorus and St. Andrew's choristers. Women as well as men will be welcome. The service will begin with a procession to the church at 8 P. M.

THE SUCCESSION OF AUTHORITY.

The late Rev. Henry Newland, in one of his *Lectures on Tractarianism*, narrates the following story of the celebrated missionary Dr. Woolfe:—Dr. Woolfe was travelling in some out-of-the-way place in the far East, I forget the name of it, but that does not greatly signify, most likely I could not pronounce it if I remembered it. However, it was in the diocese of one of the bishops of the Eastern Church, and in the course of his wanderings Woolfe fell in with the Bishop.

"Who are you?" said his lordship, looking at him over suspiciously.

"A poor missionary," said the Doctor.

"A what?" said the Bishop.

"A poor missionary," said Dr. Woolfe, pulling out his little black Bible. Any one who has ever seen Woolfe fingering his Bible will remember how it seems always to open of itself at the precise text he wants. "I am come to preach salvation to these poor people. How shall they call on Him on whom they have not believed? Or how shall they believe in Him of whom they have not heard? Or how shall they hear without a preacher?"

"That is all very well," said the Bishop, "but why don't you finish the text?—How shall they preach except they be sent?" "Who sent you?"

"Sent?" said Woolfe.

"Yes, sent," said the Bishop. "My metropolitan sent me, and his predecessors sent him, and I send my priests and deacons. Now, who sent you?"

"The Spirit of the Lord," said Woolfe, boldly, for he was not a man to be put out of countenance; "I hope you do not deny that Christ is able to send His own messengers without human intervention?"

"God forbid that I should doubt it for a moment," said the Bishop. "I know that He can. I know that He sent Moses and Aaron without human intervention to establish the Aaronic priesthood; and I know that He superseded the very priesthood of His own ordination by sending, also without human intervention, the Apostolic priesthood—and what He did once, of course He can do again. God forbid that I should doubt that; I should be a Jew if I did. Still I do observe that whenever God sends anyone directly from Himself, and without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven.

He and Aaron brought forth waters from the rock; and so also when God was pleased to supersede that priesthood many wonders and signs were wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses. As in the case of the Master Himself, the works that they did testified of them. Now," continued his Lordship, "without at all doubting the possibility that a Woolfish succession may be commissioned to supersede that of the Apostles, where are your witnesses? I suppose you do not expect us to take your word for it. What supernatural powers do you appeal to in proof of your heavenly mission?"

This was a puzzler. It had been a puzzler to Mohammed several hundred years before. The Prophet, however, got out of it cleverly by saying that he had written the Koran, which as everyone could see was a miracle in itself; but poor Woolfe could not say he had written the Bible, so he fell a thinking. The result was that he came home—I will not say a better man, for a most excellent man he was always, but by many shades a wiser man.

ALL ANGELS.

BY M. E. BEAUCHAMP.

Angels, we name those blessed ones,
Who speed throughout the universe
To do their Maker's will,
Leaving, at His command, their shining
thrones,
Eager, alone, their Lord to serve,
And His behests fulfil.

Our busy fancy gifts their forms
With wings of unimagined hues,
All glorious to behold;
And swifter than the winds in tropic
storms,
We deem their speed, when sent His plans
Of mercy to unfold.

No child of God is too obscure or poor
To be beneath the ministring
Of these unearthly friends;
In all he has to do or to endure,
He knows an aiding spirit near
His every path attends.

But many angels round us wait—
God's messengers, as well as those
Pure beings spiritual,
Who, in the flesh, their bodies dedicate
To works of love and mercy,
In round perpetual.

Angels, I think, they truly are,
As much as if, when tasks were done,
They rose on heavenly wings:
For all their pleasure, all their care,
Is service to their Blessed Lord,
That from affection springs.

Earthly or heavenly, be the angels nigh,
To comfort us in suffering,
To cheer the sinking heart!
But whether on their rounds they walk or
fly,
By God's appointing power they come,
His blessings to impart.

Skateates, Sept., 1889.

BOOK NOTICES.

TEMPTED LONDON: YOUNG MEN. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. \$1.25.

These papers were originally published in *The British Weekly* in 1887. They are very graphic in the description of the temptations which assail the young in the vast metropolis of England. What is true of London is true in degree of any city; it is the same sad story of gilded vice and unresisting youth. The book will be found helpful and interesting.

THE INCARNATION AS A MOTIVE POWER. Sermons by William Bright, D. D., Regius Professor of Ecclesiastical History, Oxford, etc. London: Rivington's; New York: E. & J. B. Young & Co. 1889. Pp. 310.

We have here an admirable volume from one of the ablest living theologians in the Church of England. Canon Bright has done large service for the cause of Catholic truth in his special

department of Church history, and there is no safer, more reliable guide than he in the intricacies and difficulties of the story which tells how the Church was founded, how it grew, how it prospered despite heresy and schism, and how finally, by God's blessing, it must overspread the whole earth. Some years ago he translated "Eighteen Sermons of St. Leo the Great on the Incarnation," with notes; and now, filled with the subject, and the wondrous power of the doctrine, he gives us the present volume. It contains thirty discourses, for the most part not long, but more inclined to brevity and point than to elaboration or ornateness of style and expression. It is superfluous to commend such a book as this; it needs no praise at our hands. All we can wish and hope for is that Christian students, whether clerical or lay, will obtain the volume and read it with the care and attention which it deserves. We are sure that they will be richly repaid, in the clearing up of difficulties, in the establishing the true faith, in the being preserved from much popular and unsound teaching in various directions.

THE BEGINNINGS OF ETHICS. By the Rev. Carroll Cutler, D.D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price, \$1.25.

Lovers of highest truth should welcome with gratitude every real contribution to the philosophy of spirit and every earnest effort to investigate the phenomena of the moral nature. Amid the excitement of scientific progress and discovery in the realms of matter and force, it should encourage us to observe that some of the best thought of the world is still given to that which has been well called the proper study of mankind, viz., man, especially with reference to his psychological and spiritual nature. Dr. Cutler's work is scholarly and conscientious, especially valuable for its admirable summaries of the various systems of mental and moral science which have attracted attention. Our author recognizes the fact that both morality and religion are founded upon a true psychology, and that there is a real and vital connection between them. Duty is defined as "choosing and pursuing the end of our being in conformity with the relations in which we are placed." Religion, as "morality towards God." The Conscience is rightly classed as a sensibility, a feeling arising from a knowledge of ourselves and our relations, a sense of approbation or of condemnation according as we perceive an action to be worthy or unworthy of us. The insight of the reason by which the spirit perceives its own worthiness and a law of conformity to it, perhaps the author does not sufficiently expound. His aim, he tells us, is "to show how ethics arises psychologically and logically out of the nature of the soul and the necessary assumptions of its thought and action." This he has done briefly and well, leaving a work which ought to be widely read and studied.

ESSAYS ON THE WORK ENTITLED SUPERNATURAL RELIGION. By J. B. Lightfoot, D.D., D. C.L., LL. D., Bishop of Durham. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1889. Pp. 324. Price \$2.50.

These essays were originally printed in *The Contemporary Review* during the years 1874-78, and are now re-published in a collected form in response to the urgent desire of many to possess these valuable papers on the external testimony to the authenticity and genuineness of the Gospels. The scourging that the Bishop gives the un-known author of "Supernatural Religion," that "handi-work of the critical fallacies of the modern destructive school," is

sternly judicial, remorseless, and severe, but no more severe than the culprit deserves. First of all, the Bishop proves that the author of that book is lacking in the elementary knowledge of grammar, which is indispensable to a critical scholar. Next he convicts him of (1) want of discriminating tact and nice judgment, as illustrated by his own self-contradictions; (2), ignoring the weightier facts and lines of reasoning of the apologetic writers; (3), a want of candor and impartiality; (4), ignorance of powerful opposing arguments and dullness in apprehending their meaning; (5), imputing corrupt motives to those who differ from him, and the use of impatient and bitter language; (6), looseness in the critical portion of the book; (7), inability to look at anything in a straightforward way. All these changes of incapacity, literary brow-beating, and bad temper, are proved by examples cited from "Supernatural Religion." One subtle mode of intimidation in this work is the array of long lists of references in the notes. But the Bishop has taken the pains to examine these references which look so formidable, and shows that they have little or nothing to do in the way of supporting the views mentioned in the text, or that the writers do not hold the opinions to which their names are attached! The castigation of the author of "Supernatural Religion," and the destruction of all confidence both in its statements and arguments, is however but a small part of the Bishop's purpose. It was maintained by the skeptical writer that the four Gospels were devoid of sufficient external evidence to satisfy us of their date and authorship, and that the sort of evidence we have is not worthy of confidence. The main part of this work is therefore the examination of the question of external testimony, and in the case of St. John the internal character of that document. The Bishop reviews "the Silence of Eusebius," the testimony of the Ignatian Epistles of Polycarp, of Papias, "the later school of St. John," of the churches of Gaul, and Tatian's Diatessaron, and with masterly skill and critical acumen arrays the indisputable proof of the genuineness and authenticity of the inspired Gospels. He is at home on this ground, and brings the weight of his massive learning to bear on this subject. We can almost thank the author of "Supernatural Religion," mischievous as that book is, for provoking this most valuable contribution of the Bishop of Durham to the support of the authenticity of the Gospels. The defeat of the adversary is crushing and complete. In an appendix are given some illustrations of the genuineness of the Acts of the Apostles, which recent discoveries have brought to light. It is to be regretted that other duties have prevented his lordship from carrying out his original intention of covering the whole ground so far as regards the testimony of the first two centuries to the New Testament Scriptures. But at any rate, we are thankful that we have at least this much of so scholarly and erudite a defense of the veracity of these portions of their record. An index of subjects and another of passages add to the value of a volume that no scholar can afford to do without in his library.

MESSRS. A. C. McCLURG & Co., Chicago, will soon publish "Familiar Talks on Astronomy, Geography, and Navigation," by Capt. W. H. Parker, a veteran teacher and navigator, author of "Recollections of a Naval Officer."

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

From this date, September 25th, to January 5th, THE LIVING CHURCH will be sent to new subscribers for 25 cents. This period includes the report of the General Convention. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

From time to time inquiries are made by correspondents, and references are made by contemporaries, concerning a combination supposed to exist between this journal and some other. THE LIVING CHURCH has no "junior partnership" nor any other partnership, trust, or combination with any paper. Not a dollar of its stock is owned by any other person than the one whose name appears as the proprietor, and not a dollar of subsidy has ever been received from any person or party.

WELCOME and hearty greeting to the subscribers of *The American Church Times*, whom we receive into our large family of readers with the expectation that they will become attached to THE LIVING CHURCH, and be numbered among its firmest friends and patrons. To those who are also subscribers to this journal extension of time will be granted, making good the entire term for which they have paid in either case; and to all, THE LIVING CHURCH will be sent to discharge in full the obligations of the paper which is now consolidated with this. Believing that the principles and aims of the late *American Church Times* were substantially the same as our own, we have reason to hope that the above arrangement will prove satisfactory to all concerned, and while affording needed relief to a brother editor, will add greatly to the strength and influence of this journal.

It is astonishing what changes a week may witness in this age of steam and electricity. *The Churchman*, so late the advocate of revolution, seemingly prepared to lead off in a desperate scheme which could end in nothing but anarchy, now trusts that the General Convention "may enter into as little legislation as possible." Last week *The Churchman* favored one of the most gigantic and atrocious

schemes of legislation that ever was conceived, which was no less than to deprive two-thirds of the dioceses of their vested rights, solemnly guaranteed to them by the Constitution. Last week an editorial writer in that journal declared that the House of Deputies "is not a proper body to express the mind and will of the Church in any matter of common and universal interest," and suggested that the bishops might be compelled to refuse recognition to the action of the lower house with respect to proposed legislation. This week we are told that "the liturgical work which was so hopefully begun [by this badly constituted House of Deputies] ought to be either finished or abandoned," and that "the Church is more than weary of superfluous canon-tinkering." We should, indeed, think it time for the tinkering to stop, when the proposition is made which would in effect abolish the Constitution, and break up the General Convention. We heartily second *The Churchman's* exhortation to the deputies "not to let matters of mint, anise, and cummin exclude the weightier matter of consulting for the spread of the Gospel." At the same time we beg to express our conviction that the surest way to hinder the spread of the gospel and to paralyze missionary zeal, is to trample on the rights of weak dioceses, to disregard the counsel of the fathers, to abandon our Catholic heritage for the husks of congregationalism. A movement to accomplish these ends, and threatening anarchy if foiled, is encouraged in high places. The press cannot be too watchful in guarding the Church against this dangerous foe of its own household.

The Bishop of Albany (see also *The Churchman* of September 7th), desires to correct what he supposes to be a prevalent impression, "namely, that the bishops assembled at the Lambeth Conference expressed their disapproval of any change in the Book of Common Prayer." For ourselves we were not aware that such an impression had gone abroad. The Bishop quotes from the report of the committee on mutual relations at that conference, passages to which we also drew attention some months ago. The committee spoke of "the danger of important divergencies with regard to matters of doctrine, as well as forms of worship, being introduced, through independent revision movements, in different parts of the Anglican Church; and while carefully disclaiming any power to lay down rules for the Episcopal Church in this country, it remarks "with pleasure" that the revision "as so far carried on among ourselves has shown no tendency of this kind but

has been "rather in the direction of nearer approach to the English book than of departure from it." The general principles laid down, notwithstanding the courteous and proper disclaimer of any power to dictate, hold good for our own Church as well as for those of Africa, Australia, Canada, and New Zealand, namely, that danger of divergence is to be guarded against, as probably injurious to the Church at large and interfering with the mutual relations of the different parts; that the Prayer Book is not the possession of one diocese or province but of all; that revision, therefore, in one portion of the Anglican Communion must be extensively felt; and finally, in view of all these considerations, that mutual consultation in such an important matter is desirable and right. These utterances seem to us worthy of careful attention, not simply on account of the respect due to the committee from which they emanated, but because they are in the highest degree reasonable and just.

THE PRESENT STATUS OF THE REVISION MOVEMENT.

In view of the near approach of the General Convention it is important to have a clear idea of the position of one of the most important subjects which will come before that body. Before the meeting of the Convention of 1886, THE LIVING CHURCH pointed out the fact that the sober second thought of the Church at large, in opposition to the notorious Book Annexed, had settled upon a few very practical changes in the Prayer Book as all that it was either prudent or desirable to make. The proceedings of that Convention justified our view of the situation. The changes to which we referred were effected, a part of them being finally acted upon at that time, others which required some re-casting being laid over for ratification in 1889. We are thoroughly convinced that if it were possible to take the vote of the clergy and laity throughout the Church, an overwhelming majority would favor closing this whole business now, and by the issue of a Standard Prayer Book, finally terminating an unsettling and dangerous movement which a thoughtful Churchman cannot contemplate without the gravest misgivings. It is a serious thing to keep our fundamental formularies of faith and worship in a position of uncertainty. No man's allegiance can be firm to a rule which he is conscious may be changed tomorrow. That we are right in our conviction that the general mind of the Church is weary of revision and anxious that it be brought to a speedy conclusion, is evident from the utterances of bishop after bishop,

and the action of convention after convention during the present year. Even where there has been hesitation in insisting upon an immediate termination of this work, the prevalent misgiving has shown itself by setting 1892 as the furthest limit to which it should be carried. Sometimes this seems to represent simply the utmost concession which could be wrung from a really unwilling convention.

Against this opposition to further Prayer Book tinkering, there is undoubtedly a party of considerable power and influence in General Convention which is determined to keep the matter open. In this party there are both "High" and "Broad" Church elements, each having its own ends in view. At present the High Church influence seems to predominate, but there can be little doubt that in the long run the partisans of the ideas upon which the Book Annexed was based will recover more or less of their former control. It is well known that they include among their number some of the ablest leaders in the House of Deputies. Under such management, Prayer Book revision will be protracted indefinitely, unless the general sentiment of the Church shall express itself with such uncompromising emphasis that further temporizing becomes impossible.

There remains to be considered the party which, while granting that the movement ought to be brought to an end, are nevertheless in favor of continuing it until 1892. Such persons are chiefly influenced by two considerations; first, by certain features of the preliminary report of the Revision Committee, which has been before the Church during the last four months, which they would find see added by way of enrichment to the precious stores of the Church's liturgical system; second, by the claim which has been made with great effect, that to stop revision now will leave everything incomplete, and that the propositions of the new report are necessary simply to finish what has up to this point been only half done.

How much the first of these reasons is worth, and precisely what the value is of the proposals made in the preliminary report, we have endeavored to make evident by a candid examination of its most important points during the past few months. We have not been able to find in it any sufficient reason why there should be further delay in the publication of a Standard Prayer Book good enough for ourselves and our children for a century to come.

As to the statement that to stop now will be to leave the Prayer Book in an unfinished state, and that the new report is necessary to complete the work, it will be found on

careful examination that precisely the contrary is true. As we have shown, all has already been completed for which the general voice of the Church has exhibited any desire. The few apparent discrepancies which remain will disappear when the Prayer Book is published, by the simple application by the custodian, of the legislation which has already been effected. The committee's report, so far from completing anything, is the beginning of a new stage. It is in a large measure a selection of a few points out of a great mass of material, and it can seldom be contended that those selected are of greater merit than many others which might have been proposed. This being the case, it is inevitable that the adoption of this report will be the signal for the appearance of an indefinite number of new proposals, many of them fully as desirable as those now before us. In fact the appearance of the report has already been the occasion of many suggestions, some of them of undoubted merit. Samples of these have appeared in our correspondence columns for weeks past. We could ourselves suggest several which we think would be of great utility and add much to the beauty of the Prayer Book Office. The articles of Bishop Coxe in *The Churchman* in the earlier stages of this movement, and the essays in *The Church Review*, of the late Bishop Young, one of the most learned liturgical scholars we have had, will supply many others.

In short, the time has come to decide the question, whether we shall stop with the practical ends which have been attained and which include all that was ever definitely demanded; or shall we resign ourselves to the indefinitely prolonged course of a revision on ideal lines, attended with all the disadvantages and uncertainties of the preposterous method which has hitherto been pursued, in accordance with which the Prayer Book is subjected to successive committees of varying views and the results are turned out upon the Church in the shape of ever accumulating fly-leaves and appendices. We look forward with much anxiety, yet not without confidence, to the decision of this question in the coming General Convention.

SOME RELIGIOUS STATISTICS.

The Independent has compiled, mostly from official sources, statistics of the various Christian bodies in the United States, from which we quote. The Adventists (Congregational in polity) number about one hundred thousand. There are at least five varieties of Adventists:

1, Second Advent Christians, who believe in the resurrection and everlasting

destruction of the wicked dead; 2, Evangelical Adventists, who hold the orthodox view respecting future punishment; 3, Seventh Day Adventists, who observe the seventh day as the Sabbath; 4, Life and Advent Union, a distinctive tenet of whose belief is the non-resurrection of the wicked dead; 5, Age-to-Come Adventists, who look for the restoration of the Jews to the Holy Land.

The Baptists, of which there are over a dozen kinds, number over four millions. The following description is given:

The largest body, called Regular or Particular Baptists, are generally Calvinistic in doctrine, practice close Communion, and, in common with most other Baptists, are congregational in polity and reject infant Baptism. The Free Baptists are Arminian in doctrine and open Communion in practice. The Disciples of Christ, who are also called Christians and "Campbellites," baptize by immersion for the remission of sins, observe the communion every Sabbath, and accept no standard or doctrine save the Bible. The Christians, often confounded with the Disciples of Christ, exist in two branches, Northern and Southern. They are considerably older than the Disciples. They baptize by immersion almost universally, and take the Bible as their only standard of doctrine. Excepting the Southern branch, they are generally Arians, hold the moral influence view of the Atonement, and reject Calvinistic tenets. The Church of God, founded by Elder Winebrenner, a minister of the Reformed (German) Church, is a German organization, Presbyterian in polity, rejecting human creeds, holding that churches should consist of immersed believers, that the Lord's Supper should be received in a sitting posture and in the evening, and that feet-washing is obligatory. The Dunkards, or German Baptists, originated in Germany in 1706. They hold to trine immersion, close Communion, and enforce on their members non-conformity to the world in matters of dress and conduct, and exist in several separate bodies. The Anti-Mission Baptists are Regular Baptists save in their opposition to missions, Sunday schools, and similar Church enterprises.

The Congregationalists are reported as having 475,608 communicants, and the Protestant Episcopal Church as having 450,042. The Friends (three varieties) number 106,930.

Orthodox Friends hold to the inspiration and sufficiency of the Scriptures, to immediate revelation by the Holy Spirit to the heart of the individual, and that the only Baptism essential to salvation is the "washing of regeneration and the renewing of the Holy Ghost." The Lord's Supper is not to be observed by the use of the visible elements, and no one should exercise the ministry without being moved thereto by the Holy Spirit. There is much discussion at present concerning the ordinances. The "Hicksite" Friends (as they are usually called) date from 1827. They are regarded as Unitarian in doctrine, and hold that all Church organizations are purely human, and should not claim to speak by God's authority. They reject the idea of exercising discipline over individuals or societies.

The German Evangelicals are set down at 125,000. They affiliate in

doctrine with the United Evangelical or State Church of Prussia. The Lutherans number nearly a million, in four or five classes, which accept with greater or less strictness the Lutheran standards: The Augsburg Confession, Luther's Catechisms, the Schmalkald Articles, and the Book of Concord.

The Methodist membership, of fifteen varieties, is estimated to be 4,723,881. Four kinds of Mennonites aggregate a hundred thousand members:

Mennonites baptize "penitent believers" by pouring or sprinkling, practice close communion, observe feet-washing, refuse to take judicial oaths, are non-resistants, and use the ban against unworthy members. Their bishops, elders, or ministers, and deacons, are chosen by lot. The chief cause of separation between the Old Mennonites and the Amish, about A. D. 1700, was the ban. The chief cause of separation of the New School, in 1848, was a determination on the part of the New School representatives to enjoy a greater degree of worldly conformity, both in doctrine and practice, including, of course, also the matter of dress. The doctrine of non-resistance, an educated ministry, and matters of this kind, were questions involved. The organization of the Reformed Mennonite Church in Lancaster county, Penn., in 1811, grew out of a case of discipline. A certain member, for dishonest dealings, was expelled from the Communion of the old Church, and his son, who never was a member of the Church, afterward collected a little band of followers and organized the Reformed Church.

Of Moravians (official name, Unitas Fratrum) there are 11,219. There are three Moravian provinces, American, German, and British. This organization is Episcopal.

Nine distinct bodies are classed as Presbyterian, and are together credited with 1,180,113 members. The Reformed Dutch and the Reformed Germans (which are nearly the same in doctrine, both accepting the Heidelberg Catechism) are credited with 277,542. The Roman Catholic population is reported as 7,855,294, from which communicants are estimated as 4,438,019. Estimates for several minor sects bring the total adult membership of Christian denominations in this country to nearly twenty-one millions. This would warrant the estimate of forty million souls pledged to the Christian faith in some form. The total gain during the year has been 876,995. Of this our Communion is credited with 12,857, as against over twenty thousand last year.

Nearly all the varieties of sects and sub-sects are included in three kinds of Church polity, the membership being as follows:

Episcopal (including Roman), 9,433,196.

Congregational (including Baptist), 4,928,619.

Presbyterian, 2,888,228.

DEMOCRACY IN THE CHURCH.

BY THE REV. R. A. HOLLAND, S. T. D.

The question whether in the General Convention of the Church, representation of dioceses should be equal or according to the number of their communicants is, abstractly, one of very little interest. Abstractly, it might be said off hand that the largest dioceses, those who do most in the work of the Church, ought to have greatest influence in determining the nature and direction of that work. Whether the controlling influence just now be east or west, northeast by north, or south-southwest, is of no more moment than how the wind blew last night is of lasting import to the sea. There are as yet no lines of latitude and longitude in the map of the American Church, nor are there likely to be any. Give the eastern dioceses all the power this measure proposes, and it will be in a brief while, if not at once, quite as much a western as an eastern power. Albany is more apt to vote with Chicago than with Philadelphia, and Massachusetts is less akin to Virginia than to Missouri.

Indeed as a Catholic wishing the rapid development of Catholic thought throughout the Church, I should ardently favor a measure that would increase the influence of the centres of population, which are also centres of mental activity of freedom. It is in the slow dull life of villages and farms that minds get bogged—there, too, that every layman with a little money counts so much towards the priest's bread and butter, that his stupidity can balk parochial development. The Catholic renaissance beginning in Oxford has run in banks of evident liberty and culture. Its leaders have been the theologians of the English Church and their followers England's foremost scholars and statesmen. Dollinger spoke fairly and disinterestedly as a foreign on-looker when he said: "The Evangelicals are wholly destitute of theological culture, and possess and produce only a popular, not a scientific, literature." (Re-union of the Churches 132). Here in America the headquarters of the renaissance have been in New York and Philadelphia and Boston. It could not possibly have arisen in the West. Not until it had proved its right to be in broad-minded cities, by parishes like Trinity, and St. Mark's, and St. John the Evangelist, and felt their flow behind it, did it trickle through prairie towns, become a flood in General Conventions, and frighten the low-flat regions of the Church to this panic for dykes in the Constitution. But dykes will not keep the flood out. It is already behind them, to be deepened by confinement, and wash dykes and dyke builders the more utterly away. Nowhere, unless Chicago be excepted, itself a vast population, has the general advance of Catholic thought been so rapid and general during the last 25 years as in those cities which are expected to arrest it. And the last 25 years will be but the gathering of waters, to the whirl and rush which the next will bring in this water of life, swiftest and clearest where souls most abound and thoughts are freest, and commerce makes amplest channels for all world currents. I do not forget that pagans meant village folk when the cities had become Christian and that the heathen were dwellers in the heath. And because I believe in Catholicity, as the faith of the reason, believe that it will grow obvious in proportion as reason is allowed to look at it with manifold

sight, I should delight in this prospect of a quicker furtherance of its recognition and sway.

But these abstract boons may not be real benefits. They may conflict with higher and more vital principles. They may canker the very root of Catholicity which is unity. They may subvert the whole order of God's kingdom, by basing it on the will of the people, and not on the will of God, and asserting a doctrine of popular rights which in the Church is the absolute anti-Christ of its divine authority. In a word they may turn Catholicity into Calvinism, and Calvinism to my mind is devil worship.

For there are but two consistent theories of Church government, one, that the source of it is in the elect individual who with other elect individuals forms a society wherein they delegate a qualified and temporary office to certain men of their number chosen by themselves, who are their agents and therefore can have no higher authority than their will, which indeed, as its agents they are subject to, and must obey; the other that Jesus Christ instituted a Church by the appointment of Apostles who had His divine commission to rule the minds and hearts of men, sent as He was sent, carrying on precisely the same mission, having the pleroma of His grace, an apostleship which was not to last for a generation but to the end of the world; which to the end of the world was to be the witness and demonstration of His risen and ascended life, and from which as from his own hands all lesser authority, right privilege in His Church, would proceed as gifts or trusts wherein it could still act—functions which, though delegated it could not part with and must ever be as responsible for as if performed directly and solely by itself, so that all priesthood should be and remain its priesthood, and all deaconship its ministry, and all baptized souls enclosed from sin of self-will and arrogance of rights, within the obedience of faith.

If the former or Calvinistic theory be the charter of this Church of ours, to squabble about rights is a very proper occupation, and the jealousies and envies prompted and fostered by it are celestial virtues. We have rights or rather the laity have rights and the clergy represent them, and since every layman has his own distinct individual sovereignty out of which a little share has come for our functioning, he is entitled to his own distinct individual representation not merely by his own direct vote but by the count of his parish and the count of his diocese, and the count of his province, should there be a province, and the count of his national church or patriarchate in an ecumenical council. Through the whole body of the Church the nerves of divine lay headship should run. To deaden them anywhere is to paralyze just government. If they are right for a national, they must be right for an ecumenical council and the ecumenical council that ignores or violates them lacks both divine and human warrant. Nice, Ephesus, Chalcedon, Constantinople, were unwarranted councils, their canons were unwarranted, their decisions concerning the Faith were unwarranted, the solemn creeds they promulgated were unwarranted. The history of the Church is one long chronicle of usurpation and misrule in which schismatics and sectarians asserting their individual rights were the true patriots of the kingdom of heaven, I should say, of heaven's democracy.

The Church must not only be reformed but the reformed Church must be reformed. And the reformation must begin at the source of rights. The Church of the world must be reformed through the Church of the nation, the national church through the diocesan, and the diocesan in the parish where the brain of individual authority abides. No operation of remote ganglions can be healthy while the brain itself is congested. To ask for proportionate representation in the General Convention while insisting on disproportionate representation in dioceses and permitting vestries to elect rectors for whole congregations, is to treat paralysis of tongue by rubbing the toe nails. Christian charity in order to believe such conduct sincere has to think it insane. Proportionate representation of the people in General Convention when the people have no vote anywhere for anything except once a year to elect vestries and are so indifferent to that, that vestries have to elect themselves in nine parishes out of ten, over and over again, in order to keep up the electoral form in corporations practically as close as a board of band directors.

Poor lambskins! The reform should begin with them. Their horns ought to grow. They must begin to butt. Stir them up! "Agitate! agitate! Give publicity to the facts! Let the people know the conditions and dangers." (*Church Review*, Vol. LIII. p. 342.) While they gambol merrily, their innate individual bell wetherhood is denied by a division of powers among dioceses, which does not reckon them individually as the bestowers and arbiters of all ecclesiastical power. If indifferent themselves they ought to transfer their sovereignty to others who would delight in its exercise, alike for partisan schemes and out of sheer love of rule. Nor need they transfer it by actual ballot, so long as it goes to swell the vote of the parish, or of the diocese whose delegates know how the non-voters would vote or ought to vote, and are therefore perfectly willing and competent to ventriloquize their hundredfold or thousandfold silence and wield its multitudinous power. Agitate! agitate! Write review articles! Write newspaper editorials! Print tracts! American citizens disfranchised! Men, women, and 12 year-old children disfranchised by their own Church! O that the Church had a Wendell Phillips, a William Loyd Garrison, a Susan B. Anthony! Agitate! agitate! Hold mass meetings! Gather crowds with brass bands! Sing the Marseillaise and "John Brown's Body"! See to it, St. Paul's, Richmond, with your 400 members that 375 of them are not disfranchised by the equal vote of Powhatan. And you, the pride of Rittenhouse Square, let no obscure parish of ordinary mortals north of Market St., nullify 775 of your 800 blue-blood descendants of revolutionary sires! And you, New England's fame, a thousand souls strong and more, never consent to be cancelled by a group of waterproofs in Saugus. Never! Know your rights in your own parish, and knowing, dare maintain! Then come up to the General Convention with the force of a demonstrated belief in your scheme as a sincere polity and not a gerrymandering trick, and you may revolutionize the Church; for it will be nothing less than a revolution. You will have routed clericalism. You will have run over Episcopacy. The Episcopal part of the name of the Church will sound like a sneer. The Church will be in fact Protestant, Protestant and Congregation-

al and Calvinistic, but with traditions, habits, tastes, that will make it of all Protestant things on earth the awkwardest and ugliest, half bird and half rat, disowned by Catholic skies and unfitted to run in sectarian earth holes, the claw-winged bat of religion. Whenever the General Convention adopts the principle of proportionate representation, the best act it can do for itself, for Protestant unity, for the universal establishment of the pure Calvinistic principle of lay sovereignty with inherent right of suffrage, for the coming of the democracy of heaven, will be to adjourn immediately afterwards its mongrel denomination *sine die*. The denomination will have no reason to exist. It will be able to do nothing that cannot be better done by other and more popular sects with the same plebiscitic notions. Its smallness will be a good excuse for slipping out of the way and giving its survivors an example of magnanimity such as sect never saw before, an example they could never forget and would do well to follow in order that men might not be distracted by so many claimants on their loyalty, each of which owns all the others to be equally with itself a Church of God, and encourages the reflection that should all the others resign in its favor, it having no higher right, might just as well as they, resign in favor of the world.

But if the Protestant Episcopal Church is Episcopal indeed, a Church whose episcopacy is denotive of its essential nature as an institution whose authority vests immediately in bishops and only through them reaches lower orders—that hold whatever degrees of it bishops have thought good to transmit—if this be the basal law of the Church, then all talk about the tyranny, injustice, wrong of not representing presbyters, or deacons, or laymen, or anybody else, except bishops whom Christ ordained to represent Himself, the Church's Prophet, Priest and King, is more unreal than the tears of the mock turtle in Alice's Wonderland.

NEVERTHELESS.

"Nevertheless at Thy Word I will." St. Luke vi: 5.

BY A. C.

What if all efforts are baffled,
What if the evil one press,
Wait for the Word of the Master;
Whisper, thou: *Nevertheless.*

What if the body is weary,
Thy weakness to Jesus confess;
He will give strength for the warfare,
Whisper, thou: *Nevertheless.*

Look to the Master for counsel,
Trust Him, our own Righteousness;
In spite of the foes that surround thee,
Serve Him yet—*Nevertheless.*

He will stand near thee for comfort,
He is now near thee to bless,
Faithful and strong in His mercy,
Loving thee—*Nevertheless.*

PERSONAL MENTION.

The Rev. Carlton P. Mills, rector of St. Paul's, Newton Highlands, Mass., has accepted a call to Kalamazoo, Mich.

The address of the Rev. B. A. Rogers is changed from Liberty Hill to Georgetown, Texas.

The Rev. S. P. Walters has accepted the rectorship of St. Stephen's church, Culpeper, Va., and wishes to be addressed accordingly.

The Rev. Medville McLanhamlin has accepted the rectorship of the church of the Ascension, Wakefield, R. I., and entered upon his duties Sept. 22nd.

The address of the Rev. George G. Carter, D. D., president of Nashotah House, during the General Convention, will be No. 142 East 40th St., New York.

The Rev. Charles Martin Niles will enter upon his duties as assistant minister in St. Andrew's parish, New York City, on October 1st. His address will be, after that date, 71 East 128th St.

The Rev. Edmund A. Angell, of Foxbury, Pa., has, by the Standing Committee of the diocese of Pittsburgh, been elected secretary of convention, *vice* the Rev. Wm. W. Wilson, removed to the diocese of Chicago. All letters and papers for the secretary of the convention should be addressed accordingly.

The address of the Rev. Henry R. Pyne is King Hall, 6th St., extended, Washington, D. C.

The Rev. E. W. Flower, of Brookfield, Mo., has accepted a call to the rectorship of Christ church, Duaneburgh, diocese of Albany, and will enter upon the duties thereof the 2nd Sunday in October.

The Rev. Dr. Edward C. Bill has removed to St. Paul, Minn., where his address will be No. 520

Summit Ave. Dr. Bill has not resigned his professorship in the Seabury Divinity School at Fairbault, or the office of Dean of the Southern Convocation of the diocese.

The Bishop of Springfield's address from this date until November 7th, will be care of James Pott & Co., 14 Astor Place, New York.

The address of the Rev. Jos. Moran, Jr., is Youngsville, Warren Co., Pa.

The address of the Rev. Dr. Shackelford is 108 East 85th St., New York City.

The address of the Rev. John Huske is 75 W. 6th Street, Erie, Pa., after Oct 1st.

The address of the Rev. A. J. Arnold is 4811 Trinity Place, Philadelphia, Pa.

ORDINATIONS.

On the thirteenth Sunday after Trinity, in St. Augustine's chapel, Sewanee, the Bishop of Texas admitted to the diaconate Mr. Matthew Brewster, of the Theological Department of the University of the South. The ordination sermon was preached by the chaplain, the Rev. Thos. F. Gallor. The choral portions of the service were well rendered, the service as a whole being most solemn and impressive.

OBITUARY.

MEADE.—Entered into rest at Greene, N. Y., Aug. 26th, Julia M., wife of Hon. Edwin R. Meade.

ABERCROMBIE.—Entered into rest, September 17, 1889, the Rev. James Abercrombie, D. D., rector of Grace church, Martinez, Cal., aged 74 years and 7 months. He was for fifty-two years a faithful priest of the American Catholic Church.

ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.—JULY AND AUGUST, 1889.

Boxes, etc.—Chicago, Daughters of Phebe, St. Mark's church; Calvary church, Ministering; Children's League; Riverside, Ill., St. Paul's, The Young Ladies' Guild; Harbor, O., Miss K. B. Seymour \$1.25.

Donations of Provisions, etc.—Mrs. F. M. S. Taylor, Mrs. F. W. Taylor, Miss May Bishop, Miss Kate S. Bishop, Mrs. T. W. Dresser, Miss F. Yates, Miss Virginia Dresser, Mrs. W. P. Thayer, the Rev. H. B. Goodyear, Old Ladies' Society of St. Paul's, Springfield, Mrs. C. E. Hay, Mrs. Wm. Sands, Mrs. L. J. Conant, Miss E. G. Seaman, the Rev. G. P. Waldo, Mrs. Chas. Ridgely, Miss D. Murdock, Mr. Jessurun, Mr. and Mrs. E. L. Merritt, Mrs. G. F. Seymour, Mrs. E. Pope, Mrs. D. T. Littler, Mrs. M. A. Crowder, Mr. and Mrs. Lewis and Mr. J. E. Hemmick.

APPEALS.

I appeal to Church people generally for money to pay off a debt of about \$300, due the builder of Christ church, Gloversville, N. Y. Particulars of the needs and character of the work here will be sent to any one requesting them. This appeal has the approval and commendation of the Bishop of Albany.

C. P. A. BURNETT,
Priest in charge.

MISCELLANEOUS.

PARENTS in Chicago and vicinity who desire an interview with the rector of St. Mary's School, Knoxville, should address him at this office. Letters on other school business should be addressed to Knoxville, Ill.

A CHURCHWOMAN of many years experience desires a position in a family or school. Teaches usual English branches, French and music. Refers by permission to the Bishop of Kentucky, the Rev. George Betts, the Rev. M. M. Benton, and others Address FIDES, Church Home, Louisville, Ky.

WANTED.—An experienced choir-master and organist (Churchman preferred) to take charge of vested choir in one of the larger cities of Indiana. Excellent teaching opportunities. Address, stating amount of salary and references, VESTED CHOIR, LIVING CHURCH, Chicago, Ill.

WANTED.—Professor of Greek and Latin for Church Boarding School. Must be Episcopal, and single. Salary, \$600 and home. Apply to C. J. ALBERT, Elmhurst, Ill.

WANTED.—An energetic young priest to take charge of Trinity church, Hudson. Applicants send testimonials and salary required, to R. H. PARSONS, Warden, Hudson, Mich.

An energetic clergyman for Epiphany parish; can pay \$300 first year; no rectory. Address GEO. W. MCCracken, Urbana, Ohio.

A TRAINED nurse would like a position in hospital or school out of New York City, graduate of '82. Address R. B. L., this office.

A CLERGYMAN in one of the suburbs of Chicago would like to borrow \$1,500 on his house and lot, at 6 per cent interest. Address J. LIVING CHURCH, Chicago, Ill.

YOUNG man of quiet tastes and habits wishes position as companion and amanuensis. Is a Churchman, and has good social standing. Musical. Good writer and reader. References if desired. Address X, this office.

A PRIEST of the Church, a graduate from a French University (A. M.) speaking French and German fluently, and capable of teaching the classics (Latin and Greek) and other branches, would like an engagement in a school, in the city or out of it, or would give private lessons. Address L., care of THE LIVING CHURCH.

WANTED.—A Churchwoman to take charge of a Church school, after the Kindergarten system, connected with St. John's church, Lake Benton, Lincoln Co., Minn. Must be able to teach the children Church music. References given and required. Address, J. D. GREENE, Lake Benton, Minn.

THE SEABURY DIVINITY SCHOOL.

The academical year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the REV. PROFESSOR CHARLES L. WELLS, Fairbault, Minn.

For Official and other Notices, see page 414.

The Household.

CALENDAR—SEPTEMBER, 1889.

29. ST. MICHAEL AND ALL ANGELS, 15th Sunday after Trinity. White.

ST. MICHAEL AND ALL ANGELS

BY WILLIAM B. CHISHOLM.

Ye shining hosts around the Throne,
Star-wreathen, emerald-crowned,
Who walked the streets of heavenly gold
Ere yet the earth from chaos rolled,
And chant in unison
The Song of Songs—past the profound
Of yon blue sky our gazes fain
Would these low barriers rend;
And past the thorn, the doubt, the pain,
To your fair courts ascend.

St. Michael! with thy shield and spear,
O'er Hell's proud king a conqueror,
And ye, who round the Throne, most near,
The King in all His beauty see,
Each bend to stay some earthly tear,
To calm the pulse of agony.
Hail, ministering and ever blest!
Deck with the russet autumn leaf
And golden, harvest-scented sheaf
The place where Israel's ark doth rest;
Ye Sons of God! your tide of song
Let us in feeble notes prolong.
Mich aelmas, 1889.

MARY and Willie, aged respectively six and four years, were sitting together in one large rocking chair, near a window, during a heavy thunder storm. As the lightning grew more vivid and the thunder more terrific, Mary, who sat nearest the open window, began to be greatly frightened, but her little brother very promptly said: "Let me sit on the thunder side, sister."

PETER LOMBARD whose contributions frequently lend the columns of a contemporary, tells the following admirable story: "The dear old Bishop of Derry told us a capital story the other night at a public dinner. Master Johnny was leaving home for school, and his mother was ready with that all-necessary article, a tip. 'Now Johnny,' said she, 'here is a ten pound note to last this year. We freely give you this, but you ought to learn the responsibility of possessing money and not waste it; so I make this condition, that you shall keep in a note-book an account of how you spend it. Write every item down, and let me see the book when you come home.' Johnny went off, and of course before long the note was changed. The sweet-stuff shop and the confectioner's were often visited, for Johnny greatly loved good things, and when evening came round Johnny constantly found himself puzzled as to what had become of the money. He was honest, and wanted to obey his mother's behest, but his memory was not so good as his love for tarts. So he consulted a friend. 'I want to make my accounts right,' said he, 'but every day I am at least a shilling out.' 'I'll tell you what to do,' said the friend, 'whenever you can't recollect any item, put down 'S. P. G.''" Johnny doubted, but yielded to persuasion. Holidays came, and the account book was produced. 'Why, Johnny,' said his astonished mother, 'whatever has stimulated your zeal for the S. P. G. like this? I find more than eight pounds gone to them. I did not know you were so eager for the missionaries as that.' 'Missionaries, mother!' said Johnny, who was strictly honorable, 'that's not missionaries; S. P. G. means Something, Probably Grub.' The Bishop drew a very excellent moral, but I will trust the reader to draw his own."

MAJOR-GENERAL YAROVITCH, of the Russian Army, is one of the few men now living who saw the great Napoleon on a battle-field. The old general saw the French Emperor at Borodino. At that battle, Yarovitch, then a mere boy, served with a battery in the grand redoubt which was the centre of the Russian line. He gives a vivid description of the battle. "When morning broke, a sea of gray mist shut out the field from view. The voices of the enemy were heard, the neighing of their horses, and the

rumbling of artillery wheels. Then came the thunder of cannon, making the very earth tremble. Three times all the Russian gunners were killed, and three times new men took their places. Bullets flew thick as hail, and men dropped dead or mangled every moment.

At last a strange sound was heard in the distance, like rain pattering on withered leaves. It grew louder and louder, until it filled the air like the roar of a stormy sea. All at once a great wave of bright swords and helmets and horses' heads came surging up over the breastworks. It was the Imperial Guard. Before the shock of that mighty wave the Russian centre crumbled away, shattered wrecks. When Yarovitch came to his senses and opened his eyes, he saw around him the corpses of his father and comrades. Suddenly the tramping of hoofs called his attention to a group of gaily-dressed officers, and Napoleon's staff came riding over the field. The young Russian peered anxiously into their faces. In his graphic language he thus describes them:

"They were the hard faces of Rapp and Darn, and broad-chested Sebastian, and Nansouty, with the sabre-scar across his cheek, and the low, broad forehead, and bull-dog jaw of grim old Ney, the bravest of them all. There, too, was Murat, with his white plumes and his braided jacket, his long, dark curls hanging down his neck, and his riding whip in his hand, just like a circus-rider. And then the group parted suddenly, and there was the man himself in the midst of them, with his face hard and immovable as marble amid all that blood and agony, and a far-away look in those cold, gray eyes of his, as if he saw Moscow somewhere up in the sky, but could see nothing between.

"A glorious victory," cried Murat, waving his hand. 'What a stir there'll be among the good folks in Paris when the bulletin arrives!'

"We've lost half our army in doing it, though," growled Ney. 'Hadn't we better fall back a little and wait for the reinforcements?'

"Then Napoleon turned his head slowly, just as the statue might do, and looking him full in the face, said:

"Thou advising a retreat, Michael? That is something new indeed! No!—no falling back now! I must date [my] bulletin from Moscow. As for the army, you can't make an omelette without breaking a few eggs."

Yarovitch says that when he heard that, he knew that God had forsaken Napoleon, for no man save one doomed to destruction could have spoken so lightly of the slaughter of thousands of brave men. In three months from that day the French Emperor was flying for his life across the border, with the Cossacks at his heels like hungry wolves.

MR. JESSAMY'S LILIES.

From The Rock.

CHAPTER II—CONTINUED.

"Aren't they booful f'owers, muvver dear?"

"Muvver, dear," leaning back with closed eyes in the one easy chair that the somewhat bare sitting-room could boast, looked up with a weary smile as Elsie held out her lilies.

"Very lovely, darling," she answered, glancing from the flowers to her child's sunny face. "Where did you get them?"

"From the old gennelman next door," answered Elsie eagerly. "Such a nice old gennelman; and I never asked. Wasn't he kind, muvver?"

"Very kind indeed, darling; the sight of them does me good. Ask Lillian to put them in water."

"You've been tiring yourself again, mother," said Lillian reproachfully, glancing, as she obeyed, at the delicate needle-work that lay half finished upon Mrs. Melville's lap.

"I intend t'king a long rest when this parcel is sent off," answered the mother, sighing as she spoke—sighing, not because

the work that earned her children's bread was wearying and distasteful, but because she knew that the power to work for them at all would soon be hers no longer.

Death itself had no terrors for her; it meant rest and peace, and blessed re-union with those she loved—the sainted mother, long since gathered to the home above, and the beloved husband, who all too soon, as it seemed, had been called to leave his fragile young wife to fight an unaided battle with poverty and care. But the children she must leave behind. Ah! her heart ached for them as she thought of her delicate Lillian and bright little Elsie left friendless and unprovided for in the world. "What will become of them when I am gone?" was the silent question ever on her lips, and bitter were the tears that fell upon little Elsie's golden head; bitterer still the cry that broke from her as she bent above her sleeping children that night; "Oh, my darlings! my darlings! if I could but take you too!"

Gently stirring in her sleep, Elsie opened her blue eyes for an instant, murmuring dreamily: "Pitty f'owers." She was thinking of the lilies which she had placed on the table near her cot, that she might see them "first thing when she woke."

"Dear mother's favorite flowers," said Mrs. Melville softly to herself, as she rearranged them in the glass; and then, as she stooped for a moment to inhale their fragrance, there came back to her mind some words which, years ago, she had learned as a little child at that dead mother's knee: "Consider the lilies how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field . . . shall He not much more clothe you, oh, ye of little faith?"

Ah! those flowers, in their pure, spotless beauty, were as messengers of sweetest comfort to the mother's troubled heart. What though her love and power to shield and protect should be taken from her darlings. Was there not Another, all-wise and all-loving, in whose sight the human flowerets were dearer and far more precious even than the lilies that in their mute loveliness were bearing silent witness to the Great Gardener's love and care? "Your Father knoweth"—was not that assurance sufficient for the darkest hour? That it might be so for her; that her own courage and faith might be strengthened, and that she might be enabled to trust her little ones fully and entirely to His care, was the heartfelt prayer that Mrs. Melville breathed that night beside her sleeping children.

Mr. Jessamy was not much given to paying formal calls; a friendly "drop in" to smoke a pipe, or chat over the evening news, was the form of neighborly intercourse most to his taste. The solitary life he had led of late years had rendered him somewhat shy and awkward with strangers, and there was no little trepidation at his heart as to how his overtures would be received, as, with a large bunch of his choicest roses and carnations in his hand, he mounted the steps of the next house.

It was no small relief when Elsie, recognizing her friend of the previous day, ran to the door with an unceremonious "Tum in, tum in," adding, as Mr. Jessamy somewhat hesitatingly obeyed: "Are those f'owers for me?"

Of course that artless question, and the gentle rebuke it called forth from Mrs. Melville, set the latter and her visitor at their ease at once. She saw that he was shy and embarrassed, and, with a woman's quick tact, talked of his garden and greenhouse, till, from such common-place topics, they glided on to those which lay uppermost in the dying mother's thoughts.

There was something about old Mr. Jessamy that called forth confidence, and it was a relief to Mrs. Melville to pour out her sorrows and doubts to a sympathetic ear, so when presently Lillian and Elsie ran away to put their flowers in water, she found herself telling her visitor of all her fears for their future welfare

"Have you no relatives or friends who would provide for them?" asked Mr. Jessamy, with tears of sympathy in his kindly brown eyes.

"Not one ready and able to do so," was the sorrowful answer. "My husband was an orphan, and my father is married again to one who refuses all connection with me and my children, and would do nothing for them, even could I choose to leave them in her care. Sometimes I have thought of trying to get them into some orphan institution, but I have no interest, and the time is so short; besides, even if it were possible I doubt whether Lillian would be able to stand such a life, she is very delicate."

"Yes, she looks so," answered Mr. Jessamy, and then he added, with a sudden shade passing over his pleasant face: "Do you know, she reminds me so much of a little Lillian whom I knew years ago."

"Indeed," answered Mrs. Melville. "We have always thought her so like her grandmother, my dear mother, after whom she is named. Surely she and your Lillian could not have been the same; her maiden name was Lillian Gray."

"Lillian Gray?" repeated Mr. Jessamy, with tremulous lips. "Tell me, did you ever hear her speak of Robert Jessamy?"

"Yes," answered Mrs. Melville eagerly. "Now that I think of it I remember quite well she told me once that he was the truest friend she ever had."

Mr. Jessamy rose from his chair, and walking to the window stood there in silence for a few minutes. Mrs. Melville understood something of his feelings, for she remembered the occasion on which that one mention of his name had passed her mother's lips—the night when she had come to seek her blessing on her own betrothal, and that blessing had been given in these words: "God grant, my darling, that you may be as happy as I might have been."

Ah! those "might have beens," of life. We shall understand them all one day, when, in the words of the beautiful hymn:

We bless the Hand that guided,
And bless the Heart that planned,
When crowned where glory dwelleth,
In Emmanuel's land.

Surely it was that same guiding Hand that, in the hour of her distress, had so strangely brought together Mr. Jessamy and the child of his old friend. Surely, too, that dying mother's prayer had its answer in the solemn promise that a few weeks later brightened her entrance to the land "where glory dwelleth" and earthly sorrow and sighing flee away—the promise that, by God's help, so long at least as Mr. Jessamy lived, Lillian and Elsie should never want.

Miss Tiffany can no longer compassionate Mr. Jessamy on his lonely state, for children's laughter and children's chatter resound in the once silent rooms of Ivy Villa. But she shakes her head in a grave, puzzled manner sometimes, as, peeping behind the wire blind of her front window, she watches her opposite neighbor and his little charges gardening busily together, and wonders "whatever could have made the old gentleman undertake such a care and responsibility."

That "care and responsibility" is the source of old Mr. Jessamy's purest joy, and even as he watches over his beloved flowers, so too does he watch the growth and unfolding of all that is good and sweet in the lives of those human blossoms, "God's lilies," as he calls them, entrusted to his care.

And Lillian and Elsie are very happy in their new home, though ever as he watches the eldest, and perhaps best beloved of his adopted children, there is a secret fear in Mr. Jessamy's heart that she is a blossom too fragile and fair for this world's keeping. But whether He will that they shall gladden the earth for a while with their beauty, or be transplanted early to the "fields of light above," it is the same Great Gardener who cares for all and watches over all, and Mr. Jessamy knows it and is content.

THE END.

BUDDHISM AND CHRISTIANITY.

BY PROFESSOR MONIER WILLIAMS.

First of all, let us note that Christ was God-sent, whereas Buddha was self-sent. Christ was with His Father from everlasting, and was in the fullness of time sent by Him into the world to be born of a pure virgin, in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men, and animals, until he reached one out of numerous supposed heavens, and thence by his own will descended upon earth, to enter the side of his mother, in the form of a white elephant. Then Christ came down from heaven to be born on earth in a poor and humble station, to be reared in a cottage, to be trained to toilsome labor as a working man. Buddha came down to be born on earth in a rich and princely family; to be brought up amid luxurious surroundings, and finally to go forth as a mendicant, begging his own food and doing nothing for his own support. Then, again, Christ as He grew up, showed no signs of earthly majesty in His external form, whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then, when each entered on his ministry as a teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans, and sinners; Buddha was honored by kings and princes, and followed by rich men and learned disciples. Then Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their Wisdom, Righteousness, Sanctification, and Redemption; Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions, and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax, for Christ was put to death violently by wicked men and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples after a short ministry of three years; whereas Buddha died peacefully among his friends, suffering from an attack of indigestion at the age of eighty, leaving behind many thousands of disciples after forty-five years of teaching and preaching. And what happened after the death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive for evermore, nay, has life in Himself ever-flowing in life-giving streams towards His people. The Buddha is dead and gone for ever; his body, according to the testimony of his own disciples, was burnt, more than 400 years before the Advent of Christ, and its ashes distributed everywhere as relics. Even according to the Buddha's own declaration he now lives only in the doctrine which he left behind him for the guidance of his followers. And here again in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it

prevails eternally, whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of 5,000 years it has disappeared altogether from the earth, and another Buddha must descend to restore it.

Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages, whereas there is only one Christ, Who can have no successor, for He is still alive and forever present with His people. "Lo, I am with you alway, even unto the end of the world." Then observe that, although the Buddha doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet that a gulf of difference—a fundamental difference of character—separates the Sacred Books of each, the Bible of the Christian and the Bible of the Buddhist. The Christian's Bible claims to be a supernatural revelation, yet it attaches no mystical talismanic virtue to the mere sound of the words. On the other hand the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating any one who hears it to heavenly abodes in future existences. In illustration I may advert to a legend current in Ceylon, that once on a time 500 bats lived in a cave where two monks daily recited the Buddha's law (the recitation being called 'Bana'). These bats gained such merit by simply hearing the sound of the words that when they died they were all reborn as men and ultimately as gods.

But, again, I am sure to hear the admirers of Buddhism say: Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has self-sacrifice as its key-note? Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that on one occasion he plucked out his own eyes, and that on another he cut off his own head, and that on a third he cut his own body to pieces, to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness. Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self. In the one the true self is elevated and intensified. In the other the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego, the utter extinction of the illusion of personal individuality.

Then note other contrasts. According to the Christian Bible, regulate and sanctify true heart's desires and affections. According to the Buddhist, suppress and utterly destroy them if you wish for the sanctification. Christianity teaches that, in the highest form of life, love is intensified. Buddhism teaches that, in the highest state of existence, all love is extinguished. According to Christianity, go and earn your own bread, support yourself and your family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more, Christ Himself honored a wedding with His presence, and took up little children in His arms and blessed them. Buddhism on the other hand, says: Avoid married life; shun it as if it were a burning pit of live coals; or, having enter-

ed on it, abandon wife, children, and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's law—that is if you aim at the highest degree of sanctification. And then comes the important contrast, that no Christian trusts to his own works as the sole meritorious cause of salvation, but is taught to say, I have no merit of my own, and when I have done all I am an unprofitable servant, whereas Buddhism, on the contrary, teaches that every man must trust to his own merits only. Fitly do the rags worn by its monks symbolize the miserable patchwork of its own self-righteousness. Not that Christianity ignores the necessity for good works; on the contrary, no other system insists on a lofty morality so strongly, but only as a thank-offering—only as the outcome and evidence of faith—never as the meritorious instrument of salvation.

Lastly, I must advert again to the most important and essential of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred of all possessions, and God Himself as the highest example of intense personality, the great 'I am that I am,' and teaches us that we are to thirst for a continuance of personal life as a gift for Him; nay, more, that we are to thirst for the living God Himself, and for conformity to His likeness, while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure non entity. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. It seems a mere absurdity to have to ask, in concluding this address: Whom shall we choose as guide—our guide, our hope, our salvation—the 'Light of Asia,' or 'the Light of the world'? the Buddha, or the Christ? It seems mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the world?

PENSIONS FOR AGED CLERGYMEN.

BY THE REV. T. I. HOLCOMBE.

The question of a Clergy Pension Fund is one likely to come strongly to the front in our next General Convention. We believe the occasion is here, when some action relating to the creation of a fund for the protection of our old men in the ministry must be had. If there are societies already in the field they should be called upon to give an account of themselves and show cause for their existence, and reasons why they expect to succeed in solving the vexed question of clergy relief. There is already in the field a general charity fund for the relief of old clergymen, their widows, and minor children. This has the approval of the Convention and of the whole Church, we believe, although the Church as a whole has pretty well succeeded in giving it the cold shoulder, and so reducing to the minimum its usefulness. There are also diocesan relief funds which claim the sympathy of the benevolent, but these with one exception

are regarded as charities, or for temporary relief, and some of them, especially in our new dioceses, amount to very little. What the clergy and the Church at large actually require is such an arrangement that the strong may help the weak. The Church wants in a word a general Pension Fund of at least one million dollars. And even this amount is inadequate to give the clergy anything like such a pension as the army and navy affords its superannuated officers, or such as the city of New York gives to its police after a service of twenty years. But we are not disposed to be unreasonable, or to demand what the Church cannot be reasonably expected to provide. The clergy as a class have not enjoyed the fat of the land, and are well educated to plain fare. A million dollars would be acceptable to begin with, and an allowance of \$300 per annum would go a long way to relieve the present condition as now existing which stands but a few degrees above zero. If the Convention undertakes too much, it will be a failure; if too little, the people will not be satisfied. If nothing is done to relieve the strain we shall have three years more of complaint and wrong, three years lost, in place of a three years' harvest of many thousands of dollars.

It is to be understood at the outset that we expect the claims of the "Clergymen's Retiring Fund Society," will be clearly presented on the floor of the Convention, and, like all other societies, it must bear the criticism to which it may be exposed. That the constitution and conditions of this society are everything they should be, its best friends will not claim, that it possesses any glaring defects, we do not believe. That it is capable of adaptation to meet all reasonable demands, we feel quite assured. Those who should from long experience know it best, are content with it as it is, until further experience shall justify some change to meet a new condition.

The first and principal objection to this society is, that the clergy should receive from a duly constituted Church Pension Fund without any conditions whatever. It is said that the men who need it most, are the very men who are not eligible. In the abstract and in theory this may be true. It is also probably true that in justice all our clergy should have been educated at the expense of the Church as the State educates freely all its prospective officers. But we cannot deal with this question of a Church Pension Fund in the abstract. Our clergy are legislators and make their own laws, with the help of the laity. While the army officer has nothing to do with law making, the clergy have much to do. In this they are unlike; the officer through life knows exactly what his salary is to be, the clergy know little or nothing, what a day or a year may bring forth. It is therefore eminently proper that the clergy as a constituent factor in the Church and as leaders and legislators, should come to the front and take a hand, as they do in every effort to raise funds for any and every Church enterprise. We waited many years for the Church, for the laity, if you please, to provide a pension fund, and they have not yet accomplished it. They have had good opportunity to exhibit an interest in the project since the organization of this society, fifteen years ago, but they have not responded save in a very few instances. They wait here as in every instance for the leader to direct them, and set the example. As the case

s'ands to-day, the present membership are engaged in the work of building up a fund in the Church which in the future shall pension all the clergy, whether they are able to give or not, and all the doors are now wide open for the laity to join them in their noble work for God and His Holy Church. The clergy of this Retiring Fund Society are men who recognize an existing need in the Church and are putting their hands in their pockets to relieve that need. God bless them everyone, for their generous, self-denying labors in the best cause before the Church to-day. True, they may receive something but it will be but little compared with those who shall come after them. When all the clergy who are able, and all the laity who are willing, shall do their part there will not be one poor clergyman left out who is deserving.

We are confident that when the C. R. F. S. in its work and in its motive, is clearly understood, and all the conditions are taken into account and the difficulties inherent in the subject itself are allowed to have their just weight, that then all men will recognize the wisdom in which the work was conceived, and its capacity for the discharge of every obligation which should attach to the character of a Clergy Pension Fund for the whole Church.

LETTERS TO THE EDITOR.

"STAND BY YOUR GUNS."

To the Editor of The Living Church:

I want to congratulate you upon the manly and fearless stand that you have taken upon two subjects which will certainly come before our General Convention in New York City next month, namely: "Proportionate Representation," and change of name for our Holy Church.

The first of these questions grows out of the latter. In other words, if the Catholic party of the Church had not evinced so much strength in our last General Convention at Chicago, when the vote upon change of name was called, I really believe that this question of proportionate representation would never have been so widely discussed as it is now. There seems to be an impression upon many minds that those who desire to have, and have so expressed themselves, the words Protestant Episcopal stricken from the title page of the Prayer Book and the Constitution of the Church, are simply moved by an intense desire to fasten upon our Church Romanistic tendencies or teachings, and hence this constant harping upon representation, is, in my opinion, nothing more than an effort to weaken in every possible way the power which the Catholic party has so remarkably shown in the past ten or fifteen years. That "belt of troublesome Western dioceses" which contains, of course, small dioceses, happens to be composed of Churchmen of very decided and positive convictions, men who are restive and impatient under a title which totally misrepresents the Catholicity and antiquity of our most Holy Church; men who believe her to be divine, "the body of Christ," "the pillar and ground of the truth;" men who are working and praying for the triumph of a principle, who are trying by every fair and honorable means to have a title taken from the standards of the Church which was placed upon her for the sake of expediency, and which has done more than all else to lessen her influence. Our Holy Church is either a co-ordinate branch of the One, Holy, Catholic, and Apos-

toxic Church on the Continent of America, or she is nothing. When we have appealed to Holy Scripture, to history and to tradition, to support us in this declaration, and have satisfied a large number that our position is the true one, we are confronted by a negative title, "Protestant Episcopal," upon the title page of our Prayer Book. This we want removed; but now we are calmly told that the opposite party in the Church, by a combination of dollars and numbers, will shut us out of General Convention, and "Rome, Rome!" is the cry to frighten us. "Look!" they cry, "the large and wealthy dioceses are opposed to this change of name, for those who desire it are really Romanists. We are Protestant, we will combine and hush these pestiferous revolutionists. Proportionate representation!"

We are not Roman, we are Catholic Churchmen. We live in an age full of bewilderment. Men are confused by the countless assertions and counter-assertions of sectarianism, we want clear, positive statements of divine truth everywhere. When we confidently declare to our fellow-men that our Church is Catholic, embodying "the Faith once delivered," old as the Master, we want a name that will sustain us and not a name which confuses us and absolutely denies our teachings, causing many to believe that no matter what we say, our Church is nothing more than a weak sect among a hundred others, a Protestant sect, never known, never heard of, till a few dissatisfied priests left the Church of Rome.

I hope you saw the editorial in the last *Churchman* where the following sentence appears: "Hardly anybody denies that the present double-shotted name is clumsy and otherwise unsatisfactory; but if a more appropriate name were suggested, it would still be most unwise to make the change, until a clear majority of the members of the Church should be satisfied of its propriety." We are willing to abide by this. We are willing to wait for that majority. We are willing to wait till every diocese and missionary jurisdiction in this land sends its chosen and instructed deputies to General Convention, and through them imperatively demands that the words Protestant Episcopal must be removed from anything and everything pertaining to our Holy Church. But we are not willing, when we see that, soon and very soon, the majority will demand the change, that one or two large dioceses shall attempt to still the voice of the greater part of the Church by the loud and empty cry of unequal and unfair representation, attempting thus to divert the discussion into different channels. Keep up the fight, Mr. Editor, strive, as I believe you are striving, for the truth, and know that Indiana stands behind you with a solid delegation.

CHARLES MORRIS,
Deputy from Indiana.

THAT EXCLUDING RUBRIC
ONCE MORE.

To the Editor of The Living Church:

One point in this controversy I do not remember to have seen touched upon. I plead that the excluding rubric shall be left entirely to the wise discretion of the pastor in each separate case. Granted that liturgically there is no place for a "pause," but in almost every country village a pause will become a necessity, and for these reasons: In every such village there is a floating

population, attached to no religious body, but visiting all. To-day, the Methodist minister is to preach on a special subject. Next Sunday the Presbyterian makes a bid, and, like a flock of sheep, these rush pell mell and fill up the congregation there. The next Sunday finds them at the Baptist, under the like inducements. These same wandering sheep, some Sundays "take in" the Episcopal Church. Of worship they have no idea, of Holy Communion—well, they have neither part nor lot in the matter, the sermon is all they came for. That over, they are ready to go, and if you attempt to hold them, by even requesting them to remain through the Celebration, you have lost them for the next occasion, for they will not come again. I take it, the work of the Church is to draw in, as well as to provide for her own children. So this floating population ought to have some inducement to come again. If you hold them through a Celebration you will have some yawning and wishing it would soon be over; others will rise and quietly (?) pass out, perhaps just in the most subdued part of the service. The devotions of the earnest communicant are disturbed, and a feeling not consistent with the time or place arises in the mind. The only question is: Where can this departure of uninterested spectators be arranged for? If it is not provided for them they will provide it for themselves, and the result will be disturbance, however much they may try to cover it up. D.

[There is no need of any rubric to provide for the contingency referred to. Each pastor should be allowed, as heretofore, to permit the departure of outsiders as need may be. Our objection to the "pause rubric" is that it implies that non-communicants should depart at a certain time, mars the continuity of the Liturgy, and leaves nothing to the discretion of the pastor. Instead of giving "flexibility" it imposes restriction.—Ed. L. C.]

THE COLOR LINE QUESTION.

To the Editor of The Living Church:

The approaching General Convention will have to meet among other questions that of "the color line," which is assuredly a most serious and important one, and one that should be settled; for the actions of any one diocese in so important a matter involve the whole Church. Theoretically it is granted on all sides that there should be no "distinction of persons" in the House of God, but the Church has to face conditions as they exist, and make some allowances for the weaknesses and prejudices of men. The Catholic Church in all ages has sanctioned the principle of allowing separate congregations and parochial organizations for different races of people, and in the Roman Catholic Church of the East to-day this is carried so far that frequently bishops of different rites belonging to the same Church (of Rome) have their sees in the same city, and their respective followers worship according to different liturgies. We should certainly not seek to follow this Roman example of the sectarian tendency; but, as it is found best, and is admitted on all sides that it is best, for the blacks and whites of this country to habitually worship in separate congregations, there is no reason why they should not have bishops of their own, and some sort of a missionary organization, if in full union and harmony with the white branch of the Church. For this reason diocesan lines should not be ignored, and the congregations of blacks and whites alike should be represented in one diocesan synod, so

that difference of race may not be a bar to harmonious action, and fraternal union and charity. Race pride should certainly have no place in the Church of God, yet white men and black men can both be chiefly interested in and proud of their respective races, and chiefly seek the society of people of their own color, without losing interest in, or breaking communion with, all their brethren in the Church of God.

Some scheme of a missionary episcopate for the colored people, without the perils and scandal of an entirely "separate organization;" some such scheme which would be in the nature of a rational *via media* between extreme ideas on both sides, a compromise that would involve no real sacrifice of principle, and for which the Catholic Church supplies plenty of precedents, would solve the main difficulties of this question, and leave the Church free to go ahead and work and win to herself the colored millions. Cannot the General Convention of 1889 agree to sanction some such plan? A LAYMAN.

A PERTINENT QUESTION.

To the Editor of The Living Church:

I write for information. Is it possible for a Church paper to have softening of the brain? *The Churchman* of Sept. 4th, says: "If we are rightly informed, it is exceedingly doubtful whether the General Convention, as at present constituted, has the legal power to change the name of the Church." Then, pray, where did it get the legal power to give the Church its present nickname?

The Church was constituted in these U. S. A. very much as it is now from the first. If it has no legal power now to give the Church its proper name, it never had power to give it any name at all, and we are back where we started. So we are the Church in the United States, or the Anglo Catholic Church of America, or the American Church; at all events not the Protestant Episcopal Church, which title the General Convention, improperly constituted from the first, had not the legal power to give it.

Then too, the Prayer Book itself is no longer the standard book of our faith and worship; neither have we any canons or laws binding any one. For if "the General Convention, as at present constituted," has not the legal power to change the name of the Church, it has not the legal power to do anything.

If this is the sort of brains "the rich, populous East" is going to furnish for the government of the Church, would it not be well for the West and South to continue to have a voice in it?

JOHN WILLIAMS.

Omaha, Sept. 17th.

ASSIST THE PRIEST AND SHORTEN
THE SERVICES.

To the Editor of The Living Church:

How much we hear now-a-days of the need of shortened services, and assistants for rectors; and how comparatively few of those who may advocate one or both, seem to think it worth while to make a point of communicating at early in preference to late Celebrations at all times in general and on high festivals in particular, if for no other reason than to prevent the service being lengthened out just so much, to say nothing of the seeming want of consideration for the (perhaps) tired-out ministrant. W. S. M.

Philadelphia, Pa.

OMNES UNA CELEBREMUS.

Sunday Morning Hymn (13th century). Heb. x:24.

In our common celebration,
Thanks and holy veneration
To Christ's festival be paid,
This the day that God hath blest,
This the day that calls to rest,
This the day the Lord hath made:

Wherein the world its first creation knew,
Whence better life its earliest being drew,
This is the day:

Wherein Christ burst the bars of hell in
twain,
And raised His handiwork to heaven again.
This is the day:

When the peace that is from heaven
Was bestowed on the Eleven,
As the doors were closed at night
When the Holy Spirit's flame
On the Church's teachers came,
Filling them with grace and light.
When the priests their trumpets take,
And the gospel message wake,
And the people hear aright.

In this festal celebration
Make we earnest supplication,
That our ransomed spirits may,
Through Christ's mercy, with the blest,
Enter on eternal rest,
At the fearful Judgment Day!
Amen.

THE BISHOP OF ALABAMA ON THE REVISION OF THE PRAYER BOOK.

With regard to this whole matter of revision, I have not had much sympathy, except as it regards increased flexibility in the use of the Church service. I felt a great interest in the legislation which pertained to that question. But when it comes to the question of "enrichment of the Liturgy," I have grave doubts as to the expediency of further legislation in that direction, and for the simple reason that I do not think that the General Convention, with all its concomitants and surroundings, is competent to "enrich" our Liturgy. I can conceive of a learned and devout and chosen set of divines and laymen sequestering themselves in some quiet nook of earth, beside the shores of old ocean or on the mountain top, and by prayer and fasting, feeding upon old liturgies and books of devotion, attaining to something of "the lost Liturgical Art;" but I feel a great reluctance to putting the "Book of Common Prayer" in the hands of committees amid the lunches and dinings and whirl of the modern "General Convention." On this hint I spoke what I had to speak, and said in my place in General Convention what I feel in my heart of hearts: "I thank God that our Liturgies, Creeds, and Pastoral Epistles were written before the days of General Conventions."

We may add a few collects here and there, and change the *Magnificat* from this place to that, and recall the lost collect, "Lighten our Darkness, Oh Lord" (a prayer now much needed) but I have a painful conviction that with all this we have not just now the faculty for "enrichment." This age is in some of its aspects an exceeding great age—an age of wonderful invention, activity and practical beneficence—but it is not a liturgical age. That age must be developed in prayer and devotion, amid persecution and suffering. Let us be content to play the part and perform the role which the temper of the times, the constitution of our legislative bodies, and our present capability, leaves open to us. "This kind of power"—the kind that we aspire to—"comes not forth" at the foot of the mountain amid questionings with the scribes and the multitude, but on the Mount of Transfiguration, "by prayers and fasting"—a hopeless outlook at our General Conventions as now constituted—when, instead of silence and devotion, there is much speechification and feasting.

Not we must enrich ourselves before we can hope to enrich aught else. And had the time already expended in efforts to revise the Old Liturgy, been spent in efforts to revise ourselves—in repressing our excess of individuality, self-will and lawlessness, and in bending ourselves to the spirit, law and

traditions of the Church, we had made a great advance indeed. This spirit of subordination to authority and of fidelity to vows is one of our great needs to-day. We do need it much more than we do revisions of the Liturgy and the like. For if we are at all straitened, it is not in the want of richness of provision, but in our lack of power to digest and assimilate the food that is now spread before us.—*Annual Address.*

OFFICIAL.

THE annual term of Nashotah Theological Seminary will begin on Sunday, Sept. 29th, the Feast of St. Michael and All Angels, at 10 A.M. The opening sermon will be preached by the Rev. C. C. Tate, B.D., rector of St. Paul's church, Englewood, Ill. All are cordially invited to be present. The clergy will please bring surplice and white stole.

THE annual meeting of the Girls' Friendly Society for America will be held in Newark, N. J., on Tuesday, Oct. 8th. Holy Communion at 11 A.M., with sermon by the Rev. E. Walpole Warren in Trinity church. Conference of associates in the G. F. S. House, 28 Centre St., at 2:30 P.M. All interested are cordially invited.

LOUISA M. JOHNSON,
General Secretary G. F. S. A.

RETREAT.—The annual Retreat of the "Order of Brothers of Nazareth," will be held (D. V.) at their "Home," 521 East 120th St., New York City, from Saturday evening, Oct. 5th to Wednesday morning Oct. 9th. The conductor will be the Rev. Father Huntington, O. H. C. chaplain of the "Order." The Retreat is especially intended for those who are technically "religious," and for any who may be looking forward to dedicating themselves to God's service in the religious life, but laymen generally will be welcomed.

BROTHER GILBERT,
Superior, Order of Brothers of Nazareth.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

The triennial general meeting of the Woman's Auxiliary to the Board of Missions will be held on Thursday, Oct. 3d, in New York City.

Service of Holy Communion, with an address by the Bishop of New York, at 9:30 A. M., in the church of the Holy Communion, Sixth Ave. and 20th St. Morning session following directly, in Masonic Hall, Sixth Ave. and 23rd St., entrance on 23d St., up one flight. Afternoon session at 2:30 P. M. All members of the Auxiliary, and other women interested, are cordially invited.

JULIA C. EMERY,
Secretary.

THE Committees appointed by the Bishop of New York to care for the General Convention, are as follows:

Committee on reception and entertainment: The Rev. Dr. C. E. Swope, chairman, Archdeacon Ziegenfuss, S. P. Nash. (A. as to hotels; B. as to lodging houses; C. as to lunch; D. as to reception of the two Houses.)

Committee on place of meeting: The Rev. Dr. Dix, chairman, the Rev. Dr. Rainsford, J. Pierrepont Morgan (A. To confer with the authorities of St. George's church; B. to designate the place for sessions of the two Houses.)

Committee on Finance: The Rev. Dr. E. A. Hoffman, chairman, Hon. Hamilton Fish, Wm. Bayard Cutting.

Committee on Correspondence: The Rev. Dr. W. R. Huntington, chairman, Prof. Eggleston, Hon. John Jay. (A. as to deputies; as to bishops; B. as to accommodations; C. as to railroads.)

Committee on printing, postal, and telegraphic facilities: The Rev. Dr. Wm. J. Seabury, chairman, Archdeacon Van Kleeck, F. L. Stetson.

Bureau of Information: Committee on Auxiliary service: The Rev. Dr. Gallaudet, chairman, Judge Shea, J. P. Morgan. (A. To communicate with rectors as to volunteer aid from young men from St. Andrew's Brotherhood.)

All applications for tickets to the church on the opening day of the Convention are subject to the action of the vestry and should be sent to the Rev. F. E. Edwards, St. George's Memorial House, 207 E. 16th street, by whom they will be submitted to the vestry.

NOTICE is hereby given that excursion tickets for those attending the General Convention or meetings connected therewith, may be obtained at the several ticket offices, at the following rates:

Boston to New York and return, via all rail, \$8.00. Boston to New York and return, via Sound Lines \$5.00. Worcester and Providence to New York and return, via all rail, \$6.50. Worcester and Providence to New York and return, via Sound Lines, \$4.00.

Tickets will be good between Oct. 1st and 26th, inclusive, and for return passage they must be countersigned by the Secretary of the Convention.

All efforts to obtain a reduction of rates from other parts of New England have proved unsuccessful.

CHAS. L. HUTCHINS,
Secretary.

Medford, Mass., Sept. 20, 1889.

GENERAL CONVENTION—REDUCED RATES.

The Pennsylvania Railroad offers reduced rates—one and one-third fare for the round trip—to delegates to the General Convention which meets in New York City, Wednesday, Oct. 2nd.

Attention is especially called to the following conveniences via the Pennsylvania line.

1st. All trains go from Chicago through to New York without change of cars over the best road in the world.

2nd. The Pennsylvania depot in New York is particularly convenient in location for those going to the vicinity of Union Square and the Westminster hotel.

3rd. The hours of departure from Chicago and arrival in New York are highly desirable. Passengers can leave Chicago at 10:30 A.M., on Monday, and arrive in New York Tuesday, at 4 P.M., in plenty of time to reach their hotels before dark, and get settled for the Convention next day.

4th. The famous Horseshoe Bend in the Allegheny Mountains is passed in daylight, affording a view of the grandest mountain scenery.

5th. You will have delightful company, for we already know that a great many Churchmen are going over our road.

Be sure and get your ticket over the Pennsylvania route.

The Pennsylvania Road has mailed a circular to all members of the Convention, also a blank certificate which can be used at the Chicago ticket office of the road. This certificate will be sent to any one applying for it.

For further information address
C. W. ADAMS,
Asst. Gen. Pass. Agent,
65 Clark Street, Chicago.

GENERAL CONVENTION, NEW YORK.

The General Convention of the Protestant Episcopal Church will be held in the city of New York, October 2d to 26th. The Michigan Central, the "Niagara Falls Route," in connection with the Great Four Track New York Central and Hudson River Railroad, has made a reduced rate to New York on account of this convention, of one and one-third fare for the round trip on the certificate plan: that is, tickets will be sold at their office in Chicago to New York at the regular rate of \$20, accompanied by a certificate which, when duly signed by the secretary of the convention, the Rev. C. L. Hutchins, at New York, will authorize the sale of a return ticket to the holder at one-third the regular fare. Tickets will be on sale to persons entitled to the reduced rate on and after September 30th; but, on account of the heavy volume of travel at this season, application for sleeping car accommodation should be made as early as possible, in order that ample preparations may be made. Wagner Palace sleeping cars, running through without change, leave Chicago by this favorite route, 10:35 A.M., 3:10 P.M., and 10:10 P.M., arriving at the Grand Central depot, New York, 4:30 P.M., 8:50 P.M. and 7:20 A.M. These reduced rates are for the benefit of deputies to this convention and others attending the convention and the meetings connected therewith, who are entitled to the endorsement of the secretary. Address, for tickets, certificates, and sleeping car accommodations, L. D. HEUSNER, City Passenger and Ticket Agent, No. 67 Clark St., Chicago, Ill.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R.R., will sell from principal stations on its lines on Tuesdays, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rates to points in 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 Ill.

OPINIONS OF THE PRESS.

The (English) Church Review.

HONOR THE OFFICE.—Why should our Nonconformist friends be jealous of the respect paid by us to an Archbishop of the ancient Orthodox Church? The *Methodist Times* seemed last week to have lost its self-control when it remarked that "the extraordinary honors paid to the Archbishop of Cyprus are a curious social phenomenon. Because he is an 'Archbishop'—although immeasurably inferior in ability, learning, influence, and service to scores of Nonconformist ministers—he is feted by the Archbishop of Canterbury, sought after by Mr. Gladstone, and honored by the University of Oxford. Dr. Fairbairn, Dr. McLaren, and Dr. Moulton are impostors, but the 'Archbishop of Cyprus' is a great man, worthy of the most distinguished patronage both of Church and State. Such is the conception of Christianity which now dominates the Established Church of England. Do we really live in the nineteenth century of the Christian era?" Yes, we really do live in the nineteenth century of the Christian era, and the reason why we honor his Beatitude of Cyprus is because we believe in episcopacy as a Divine institution. We respect Drs. Fairbairn, McLaren, and Moulton as honest men, who conscientiously reject the hierarchy of the Church. We should be the last to call them impostors, though our contemporary can apparently do so with impunity. But so long as we believe in the Catholic doctrine of the grace of orders we are bound to show all honor to the successors of the Apostles. And our belief is shared by a preponderant majority of Christians throughout the world. The Church of which his Beatitude is Archbishop, alone numbers between ninety and one hundred millions of souls.

The Church Times.

BEHRING SEA CLAIMS.—The American Government is seemingly determined to push its claim to entire control over the Behring sea to extremities. The British authorities acknowledge only the doctrine of the three-mile limit, and hence it is that all ships, other than those owned by the company which has leased the

Alaskan seal fishery from the United States Government, are seized as contraband. Several British ships have recently been so claimed by the United States cruisers, which have, however, been content, after having put a one-man prize crew on board, to see them escape. Considerable local friction is caused by these captures, and the two Governments ought to settle the dispute before bad blood is generated. Indeed, it has been stated that the matter is to be referred to arbitration, and as the dispute concerns sealers from the States, as well as those flying the British flag, the expected decision against the U. S. Government will be almost equally popular on both sides of the Atlantic.

The Churchman.

THE DARWINIAN HYPOTHESIS.—Every scientific hypothesis has to be verified in some way. Until it is verified, it may be in a high degree probable, but it can never be certain. To assume its certainty in the absence of verification is in the highest degree unscientific. The ingenious theory which goes by the name of Darwin is an unverified hypothesis. It is ingenious; it is plausible; to many minds it appears probable. No truthful person will desire to reject the many and interesting observations which have led up to it. No prudent reasoner will deny the ingenuity or the plausibility of the hypothetical theory which has been set forward to fit the facts. Many eminent men have considered it to be so probable as to approach to certainty. Nevertheless it has confessedly not been verified in any one instance or by any one experiment. It is therefore not scientifically certain; and the arrogance with which it is assumed and asserted as if it were certain is both unscientific and vulgar.

Hood's Sarsaparilla 100 Doses One Dollar

THE BEST REMEDY FOR CHILDREN SUFFERING FROM COLD IN HEAD SNUFFLES OR CATARRH HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50cts. at druggists; by mail, registered 60 cts. ELY BROS., 56 Warren Street, New York

TAR-OLD

A new method of compounding Tar.

SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 3 so-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD, 132 N. Randolph St., Chicago. Price 50c.

—HAVE FOUND—
DR. SETH ARNOLD'S
COUGH KILLER
the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—MRS. S. B. HOLMES, Moorehead, Minn., Jan. 14, 1886. Price 25c, 50c and \$1.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

"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.

Boils, pimples, and skin diseases of all kinds speedily disappear when the blood is purified by the use of Ayer's Sarsaparilla. It has no equal as a tonic alternative, the results being immediate and satisfactory. Ask your druggist for it, and take no other.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

For a Disordered Liver try Beecham's Pills.

Catarrh

A new home treatment which permanently cures the worst case in from one to three applications. Send for particulars to A. H. Dixon & Son, Toronto, Canada.

A New Through Line to Denver and Cheyenne.

A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton, "Kansan" City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points.

For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark Street, Chicago.

Simply Perfect.

The Union Pacific Railway, "The Overland Route," has equipped its trains with dining cars of the latest pattern, and on and after August 18th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluffs and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

CATARRH.

Catarrhal Deafness—Hay Fever.

A NEW HOME TREATMENT.

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 of this discovery is that a simple remedy has been formulated which cures catarrh, catarrhal deafness, and hay fever as a permanent cure in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King St., Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

A DONATION.

To Pastors and Superintendents.

Any Church or Sunday school feeling the need of a large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but one organ this should have immediate attention. The organ can be seen at my place of business.

J. HOWARD START,
45 Randolph St., Chicago.

CATARRH—HAY FEVER.

Catarrhal Deafness.

A new treatment whereby a permanent cure is effected by two or three applications made once in two weeks by the patient at home. Send for pamphlet explaining this new treatment. Address A. H. Dixon & Son 337 and 339 West King Street, Toronto, Canada.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

A FITTER AND A WEARER WITH STYLE AND FINISH
a fine bright DONGOLA BUTTON BOOT AT \$3.00.
SEE THIS STAMP ON BOTTOM.
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EVERY PAIR WARRANTED.
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Special Agent for Ludlow shoes.

HOME REMEDIES.

BY ERNESTINE IRVING.

In case of sore throat, a gargle of hot water, as hot as the throat will tolerate, is an excellent remedy, especially when there is inflammation or irritation of the membrane at the back. In acute cases this is said to sometimes give immediate relief. In chronic, long-standing throat troubles—catarrh of throat—it will benefit, if persevered in. One physician says as much as one-half pint should be used at a time, but my rule has been to use until the throat is tired. If the quantity is less, repeat oftener.

All cases of water treatment must be persevered in to win. A gargle of hot water and a small quantity of table salt is very good for catarrhal troubles. It is also very good to break up a common cold if taken at the start.

Another troublesome complaint for which the drinking of hot water is recommended is constipation. It should be drunk soon after rising—perhaps one-half hour before breakfast. With many, hot water is hard to take, that is, in effectual doses. Begin with one-half teacup—most every one can drink that quantity—and gradually increase to a tumblerful or even more.

Again, in sprains hot water is excellent. Immerse in as hot water as can be borne, repeating often; I had almost said the oftener the better, but reason, of course, is to be used. Very few remedies are better or cheaper. Inflammations are always benefited by hot water. Neuralgia is relieved, especially neuralgic headaches, by its free use. Water is one of our best friends. Do not let us forget it.

Goose oil rubbed on the throat and chest is an old-time remedy for croup, but after its use the child must be kept well covered and away from draughts, as it is very opening to the pores, and the least cold often proves fatal.

Hive syrup is given as an excellent remedy, and one writer adds: "Hive syrup should always be in the house where there are children, being sure it is kept with the rest of the medicines, out of reach of curious hands."

Have all medicines in one place—a box, drawer, or chest—and always keep all therein. Have each member of the family understand where it is, and what it is for, and have your rolls of linen, cotton, and flannel in a handy place easily got at when needed.

For burns, unless severe, like a scald, paint with mucilage. A thick paste of flour and water is also good, or white of egg spread over. The object is to exclude the air from the burnt flesh.

For a hard cough, a home-made syrup from the following recipe is very good: Equal parts of thoroughwort, slippery elm, flaxseed, and licorice. After steeping, add equal parts of sugar and molasses, and boil to a thin syrup. Dose, one or two teaspoonfuls.

Another is onion syrup made in this way: A layer of sliced onions, a layer of white sugar, followed by another of onions, then sugar, and so on, till the dish is full. Cover, and place under a heavy weight. Let it stand several hours, till the juice of the onions is well pressed out. Drain off the syrup, and give a teaspoonful at a time.

For sudden pain or cramp in the stomach, our hot water treatment comes again. If this is not effectual, pour a cup of boiling water upon a teaspoonful of ginger. Let it stand a few minutes, and drink it. An ordinary pain or cramp will yield to this. It is a good plan when there is a tendency to cramp, to lie in bed well covered, and if necessary, apply hot bricks and bottles to induce perspiration. Friction with the hand upon the surface of the skin where the pain is, is good to promote action.

Never go to bed at night without a box of reliable mustard at hand. There is, perhaps, in the whole realm of home remedies, no one medicine so near a cure all as mustard. Who cannot testify to relief from pain by a mustard paste? When pneumonia threatened, indeed, when it had fastened upon the system, what a faithful friend it was. When neuralgia wrung tears and groans from its victims refuge was found in mustard. When sudden colic was induced by an overloaded stomach, how a cup of warm mustard water relieved by causing the stomach to throw off its burden. Mustard has been a friend in need many times. It is cheap, and no one need live without it.

Hot lemonade is reckoned in the catalogue of home remedies. It is excellent in colds.

Lemon-sage is also very good in the early stages of colds. This is an infusion of sage mixed with hot lemonade.—*The Household.*

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

\$60 SALARY \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting. Duties delivering and making collections. No Postal Cards. Address with stamp, H. A. FEE & CO., Piqua, O.

OVER 700 KINDS AND SIZES FROM \$10.00 TO \$75.00

THE GENUINE ALL BEAR THIS TRADE-MARK. BEWARE OF IMITATIONS.

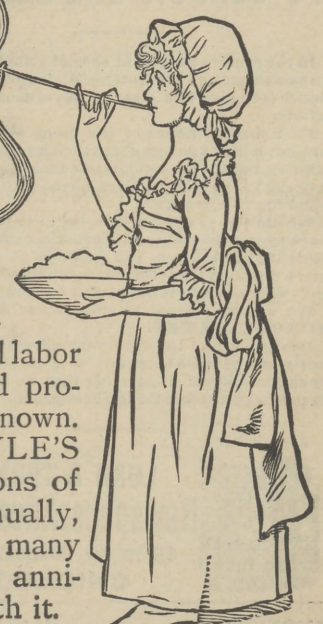
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NO WOMAN CAN AFFORD to refuse a fair trial to an article which saves one-half the time and labor of washing and house-cleaning, and produces better results than any soap known. Such an article is JAMES PYLE'S PEARLINE. The many millions of packages of Pearline consumed annually, testify to its merits, likewise the many imitations; beware of these, they annihilate the dirt and the clothing with it.



PAINLESS EFFECTUAL

BEECHAM'S PILLS

THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fullness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurry, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be a Wonderful Medicine.—"Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. For a WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER; they ACT LIKE MAGIC:—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who, (if your druggist does not keep them), WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.

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840 STYLES OF REFLECTORS.
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To Schools and Colleges

In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts.

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school.

We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.

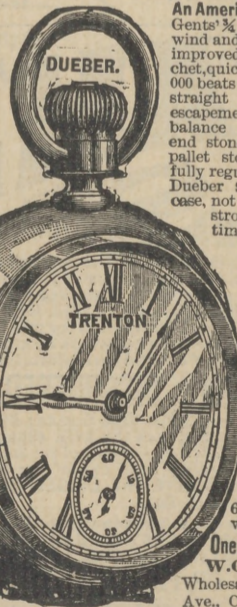
We will be pleased to submit our **SPECIAL SCHOOL RATES.**

Don't be afraid to place your advertisements in any paper because there are "so many school advertisements there." Remember that we always look in the biggest stores for the best goods.



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Newspaper Advertising
45 to 49 RANDOLPH ST.,
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HONEST sample Watch \$4.50 net (no disc't) Good profits to agents. Send 6c postage for Illustrated Catalogue, full particulars. It will keep its color and wear a life-time.



An American Watch Gents' 3/4 plate, stem wind and set, with improved back ratchet, quick train (18,000 beats per hour), straight line lever escapement, jeweled balance holes and end stones, iridium pallet stones, carefully regulated; in a Dueber Silverine case, not silver, but stronger; good timer & warranted!

Send 50c for express charges and it will be sent for examination, C.O.D. If as represented you can pay for it, otherwise return it. When you send 6th order I will send One Watch Free W.G. Morris, Wholesale, 90 5th Ave., CHICAGO.

References: Any bank, commercial agency or this paper.

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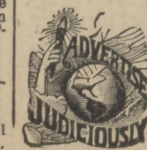
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