

The Living Church.

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

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CHICAGO, THURSDAY, NOVEMBER 11, 1880.

WHOLE No. 106.

"The Water of Life."

Written for the Living Church.

Water bounteous, everywhere!
In the earth, and in the air;
Falling in the rainy flow;
Coming down in flakes of snow.
Through the rocky strata creeping;
From the lasting mountains leaping;
Rushing in the rivers' might,
Lying still in lakes of light.

In the lap of Ocean deep;
In the avalanche's sweep;
Floating in soft clouds above;
Oh, what miracle of love!

Who can perish, if there be
Source of life so full so free!
Wait not at the Fountain's brink,
Come and drink! Come all, and drink!

F. BURGE SMITH.

The Lakeside Letters.

Written for the Living Church.

III.

My Dear Fabiola:

Well do I remember those days of lang syne, when it was your joy, as it was my duty, to attend services in the dear old Church of St. David. The memory of those days comes over me like the evening sun; and I sigh to think that they will come no more. It was your joy, and my duty, I said: your joy, because you were always so very fond of the sermons, and my duty, because I had to preach them. It has been long my conviction that the sermons were good, only because there was so much goodness in the listener; and then, you always did set more store by the preaching, than by the Services and the Sacraments. If, at length, when a great sorrow brought you to the Altar, seeking the ministrations of the Friend that sticketh closer than a brother, your opinion underwent a change; it was not that you loved the sermon less, but the Sacrament more.

I thought of you, when I heard the Rev. Mr. Knox-Little, at St. James' Church, New York, a few Sundays ago. I can picture to myself the rapture of your upturned countenance, as you would have sat there, drinking in the glorious teaching of this gifted preacher. To confess the truth, I was myself quite carried away.

Some one partly put it, that he is simply an English Moody; and some one showed himself to be an American blunderer. As like Moody as "Hyperion to a Satyr!" Knox-Little is no story-teller; he cracks no sacred jokes; he does not affect eccentricities that may arouse the smiles of his hearers. A cultivated mind furnishes him resources that are of a higher order. Well-trained intellectual powers are usually associated with a sober dignity, that seems to stoop to the arts of the pulpit buffoon. Moreover, the priestly preacher cannot be forgetful of the solemnity of his priestly Office. The inexhaustible zeal of Moody may bear some resemblance to the awful earnestness of the great English preacher; but so, by constraint, you may see in a Yankee clock, the suggestion of a Minster chime, hung in the height of a mighty tower, and filling all the air with its weird music.

As to matter, his sermons are pregnant with thought, and his mind seems to labor with a very affluence of ideas. Copying the best models, he is thoroughly a textual preacher. Selecting a passage, he asks himself—What is the mind of the Spirit here? And, I am bold to believe, that—in the secret place of strength, he long and earnestly implores the Spirit to open his eyes that he may discern wondrous things out of the Law. Every word in the text furnishes him a substantial thought; and this he turns over and over, throwing on it the light of an illustration, fortifying it with an argument, enforcing it with an exhortation. But he is a theologian, as well. He perceives the relations of truths, and their interdependence. He does not employ his text as a child would a flower found on the highway, picking it to pieces, without method or reason. He is rather like Linnaeus, botanizing among the flowers he adores. He perceives that the truths of religion are capable of association, under the form of a perfect science; and he has learned that science, at the feet of the profoundest doctors of the Church. But first, at the feet of Jesus Christ, he learned the truths that it comprehends.

As to manner, there is a lovely deficiency of self-consciousness. I remember, dear Fabiola, how you once said of a surplice-full of clerical conceit, whom I had asked to preach in St. David's, "he seemed to be much impressed with the grandeur of his theme, but more with the grandeur of his presentation of it." But Knox-Little forgets Knox-Little, when he comes to us with a message fresh from God. He does not study grace nor gesture. Little cares he for the rules of the elocutionist. He is awkward at times—always fidgety. His hands search for rest, and find none. He labors intensely, till the perspiration rolls in streams. But you catch the enthusiasm of the man, and unite with him in forgetting Knox-Little. You are borne along on the torrent of his eloquence. You feel that he is bearing you into the presence of God.

In one word, his sermons are—thought on fire.

There is an old story of an Englishman who

went to Scotland in 1650, and on his return was asked what he had heard. "Rare things!" he answered. "I went to St. Andrew's, where I heard a majestic-looking man, and he showed me the Majesty of God. After him, I heard a little fair man, and he showed me the loveliness of Christ. Then went I to Irvine, where I heard an old man; and that man showed me my own heart." The hearers of Knox-Little will easily forget his personal appearance; but, not so easily, how he showed them—at once—the majesty of God, the loveliness of Christ, and their own poor sinful hearts.

I thought of you, dear Fabiola, as I sat in St. Luke's, and listened to the impassioned evangelizing of the English Preacher; but I have not yet told you, in precisely what relation I was thinking of you. First, I remembered your former partiality for the sermon, as contrasted with the Sacrament; then how the Sacrament became beautiful to you, while the sermon lost none of its charm; and then I wished that you might have listened to this noble preacher, who magnifies not the sermon at the expense of the Sacrament, and yet preaches with such evangelic fervor. For Knox-Little, they tell us, is—in theology, in practice, in spirit, a thorough Sacramentalist; holds strong Church views, and keeps step with that great movement in the Church of England, which awoke at Oxford after more than a century of sleep. It is not for me to announce his position; I do no more than repeat what Dame Rumor saith. But, the dogmatic substructure of his sermons gives evidence of a mind that rests on deeper foundations than the compromise theology of a temporary formulary like the Thirty-Nine Articles. At the same time, the whole bearing of the man assures one, that—while the faith that is in him tends to reverential propriety and "liturgical enrichments," he is as far removed from ceremonial, sentimentalism, and exactitude of Chancel-tactics, as is possible, for a priest who forgets himself in God.

Is he not then, somehow, a good illustration of what the Church is tending toward; in that he unites sturdy faith in Sacramental truth with intense evangelical fervor? Is not this, then, the happy partnership that shall compose our ecclesiastical colors? We have seen a one-sided evangelism seek to conquer by the warmth of an incorporeal spirituality; while we have witnessed the repressed heroism of the Sacramental school leaning on its faith as on an iceberg, and waiting for the world to come and share its leaning. Either extreme has reminded us of the lines of the poet:

"Who gripes too hard the dry and slippery sand,
Holds none at all, or little, in his hand."

But each School has, withal, contributed, essentially, to the development of the new order of things, in which, as in a Sacrament, the visible forms of faith and worship are united with the inward grace of intense spiritual earnestness; and thus this dear Church of ours is to be qualified to meet the splendid opportunities which God has opened to her on this continent. It is idle, to say that the American man does not want Christian thought. He does want it, but he wants it on fire. As idle is it, to say—that he does not want beautiful methods of worship, and stately functions, before God's awful presence, and visible channels of grace. These are just what he hungers for; and all the imperfect churches of the Reformation are striving to supply his need. We can do better than they, as we possess richer gifts and older heritages than they; but we must come to them, with the burning zeal of men who are in dead earnest, ministering in the Holy Ghost.

The day will dawn, dear Fabiola, not by waiting for a generation of Knox-Littles, but by every son and daughter of the Church, each in that state of life unto which it has pleased God to call him or her, striving to develop that symmetry of devotion, which puts all honor on the Sacramental and Churchly truths of the Gospel, by embracing them with spiritual discernment; exemplifying them with unspotted lives and abounding works of charity; and propagating them with apostolic fervor. In your quiet abode, "far from the maddening crowd," you have a wide field, even if it take in but one other soul. How glorious the opportunity, how tremendous the responsibility, of those who, like Knox-Little, can reach thousands! †

TENNESSEE.—On Saturday, Oct. 23d, Bishop Quintard arrived at Cumberland Furnace, after a walk of ten miles, and a ride of eight miles on horseback. On his way, he offered prayers for a dying man.

On Sunday, the writer baptised four adults and seven children, and eleven were confirmed, two having been baptised on the previous Sunday. This brings the baptisms since the beginning of the Mission (about three years ago), to 56, and the Confirmations to 47. It was a great gratification, that the two leading men here, for position and character, were confirmed, upon this occasion.

On Monday night, one of our leading young men was married by the Bishop, in the church, all the arrangements for a beautiful and imposing wedding, being perfectly carried out; a circumstance which was the more desirable, as it was the first time that our Marriage Service had been witnessed here. Like all the preceding services, it was attended by a large congrega-

Marriage and Divorce.

From our English Correspondent.

LONDON, Oct. 21, 1880.

About the time you are holding your General Convention, and even the little Scottish Church is having the annual meeting of its Representative Council, we of the Church of England are forced to content ourselves with Diocesan Conferences. These gatherings have probably a great future before them; and we shall look to them for a National Convention, one of these days. But, at present, they have got very little beyond the "Church Congress stage." It will, no doubt, strike you as very odd, that the approved Confessional method of opening a discussion, is—by the reading of papers, after the manner of a literary society! However, it will, no doubt, come right in time; and I conclude that there must be a good deal to be said for the present usage, inasmuch as you, who rejoice in a perfect ecclesiastical parliament, have found it necessary, or at least expedient, to set up an annual Church Congress, at which the usage in question prevails.

The subject which the Bishop of Lincoln chose for his opening address, was—the agitation for abolishing affinity; and, I venture to think that your readers would like to see the right reverend prelate's Address, if you could transfer it from yesterday's *Guardian* to your own columns. There can be no question that his Lordship is right, when he says, that the prohibition against marrying deceased wives' sisters, is the key of the whole position. I should like to add, that the force of Gen. ii. 24—"and they shall be one flesh"—(cf. St. Mark x. 8) loses a great deal of its force with the ordinary reader, from his failing to see how the Hebrews said "flesh," where *see* should say "blood" (Gen. ix. 14; Judges ix. 3; 2. Sam. vi. 1, and xix. 12, 13). Hence, the Divine declaration does not suggest anything new, strange, or miraculous, in the relationship of man and wife. It only imports, that—as a matter of legislation, man and wife shall be held to be consanguineous; in other words, that each shall be held to have exactly the same relations as the other. Those countries, therefore, which allow marriage between persons who are nearly allied, daily reject the plain teaching of God. He says they are to be "one flesh," which means that marriage is a unit, and that in the whole case, in a nut-shell. The only point in which Bishop Wordsworth's exposition seems to be weak, is—with regard to Lev. xviii. 18. It is very awkward, to say that this verse was a prohibition of polygamy; because, if it be allowed that one clear, distinct, and unconditional enactment was habitually set aside, it is hard to show a good reason why the same laxity might not have prevailed, with regard to the marriage in question. The most probable interpretation of Lev. xviii. 18, is to say, that it does allow polygamy, but that it regulates it; that it merely forbids a man to take a second wife for the purpose of vexing the first, as Abraham would have done, if, after the complaint of Sarah, he had married Hagar. (Cf. Ex. xxi. 7:11).

The question of Divorce is evidently one that needs a great deal more consideration, than it has yet received in America. The scriptural argument against the dissolution of *vinculum matrimonii*, for any cause whatever, is overwhelming. If matrimony makes man and wife "one blood," they can no more un-marry, than two members of the same family can un-brother themselves. That St. Matthew v. 32 should ever have been thought to sanction the formation of a new union by the innocent party, is amazing. It says nothing of the kind. What it does say, is, that if a man put away his wife for any cause save *porneia* (whatever that may have meant), and she were to marry again, as she would of course do, she would, by doing so, commit adultery; but, that her husband who had repudiated her, would be held, in the sight of God, to have "caused" her to commit that heinous sin.

Now, it is to be observed, that the law of the land allowed such a marriage; that the woman, in the case supposed, was—*ex hypothesi*—an innocent party, and that he who married her might have been absolutely free from participation in the matter which led to the separation. Yet both are declared by our Lord to be adulterers. No possible sophistry can get over this momentous fact; and it may be hoped that your Triennial Convention will put forward some declaration upon the subject. For, if the Church would but resolutely set her face against the re-marriage of divorcees as well as of divorcees, she would be able, no doubt, to influence public opinion, in a very large degree.

While I am upon the subject, I should like to point out, that St. Mark x. 11, shows the practice of polygamy to have become obsolete in our Lord's day; for, if it were lawful for a man to take a second wife, while cohabiting with the first, it would not have been said that he committed adultery against his first wife, by marrying again, after he had sent her away.

Hence, when the Apostle declared, that a person, seeking to enter the sacred Ministry, must be "the husband of one wife," it is probable that he meant to exclude re-married widowers. I do not undertake to say what is the precise amount of wrong which attaches to clerical digamy; but it is right, that the priesthood, who take so much

pains in lecturing us of the laity, should be warned against inconsiderately contracting second marriages, and so putting a stumbling block in our way.

Some Convention Notes.

Written for the Living Church.

NEW YORK, Oct. 30, 1880.

On the subject of Enrichment of the Prayer-Book, the Rev. Dr. Huntington, of Massachusetts, made, on Monday, a most effective speech. He had considered the matter a forlorn hope, in view of the way in which the proposition to insert an additional clause in the Litany had been disposed of; but, taking into account what had been done about improving the Lectionary, his courage had revived. His object would be, to give the Prayer Book greater flexibility. This would imply no doctrinal *animus*, but it would introduce such pious utterances as the *Magnificat*, make some better provision for services on Holy-Days (in which the Church is taking an increasing interest), provide additional Collects, etc. He did not believe in introducing nineteenth century English; but there was enough sixteenth century English, which might be discovered and appropriated. He would have suggestions come from every quarter, that all might be duly pondered by the Committee appointed to consider the matter. No speech, during the whole session, was more thoroughly admirable in matter and in manner, than this. Dr. Huntington was followed by the Deputy from Connecticut, Rev. Dr. Johnson, who affirmed the need of Liturgical enlargement. The extreme conservatism about this matter, he said, was unsafe. It was encouraging the spirit of rebellion. A third speaker thought this an important subject, and felt that the Church must conform to its environment. Of course, the objection was raised, that the proposed enlargement and enrichment would be letting down the bars, putting up the dear old Prayer Book to be shot at by all the critics in the land, etc. But when the motion was made to lay the subject on the table, it was voted down by a very decided No!

The final action of the House, in voting for this Resolution, was a triumph on the side of progress and freedom. I did not suppose that the Prayer Book would be touched for the next hundred years. I supposed the Canon was closed, so to speak; and that whoever proposed to add or take away a Collect would be considered a heretic. It is very evident, however, that bishops, and all others, see the need of having the Church provide more fully for the needs of the age.

The Missionary meeting, on Monday afternoon, like the meetings which had gone before it, was full of interest. The bishops came down, and, instead of sitting on the platform, as an exclusive body, were lost in the House of Deputies. I liked this, exceedingly; for, in my humble judgment, there is a disposition to lift the Upper House higher than will be either good for them or for their clergy. The more they sink the bishop in the man, and make the body to be one with the great body of the Church, the more those servants of all will be most exalted. It looked like business, however, and was in every way to their credit, when the House was informed that in the way of raising money for Domestic and Foreign Missions, the bishops had subscribed \$3,000, and that they would give the same amount annually for the next three years. Following their example, a paper was drawn, to be signed, it was hoped, by the clerical and lay deputies from every diocese. If the latter should do as well, the result will be a send off, which, if taken up by the Church at large, will fill the hearts of the Missionary Board with joy and gladness.

The great discussion of the afternoon was over the matter of raising, in the next three years, \$1,000,000 as a Centennial Fund, the interest of which should be used in building new churches. The plan had been largely worked out by Judge Prince, who read the Report, and made it the subject of an earnest speech. The measure was carried, after some discussion, by a strong majority. We shall now have a chance to see what will come of it. Up to this time, the Church has been notoriously stripped in this matter by every important religious body in the country. She has given a pitiful sum, that is not worth mentioning; and now, all at a jump, she proposes to give \$333,000 a year. I venture the prediction—which I sincerely hope will prove untrue—that she will do nothing of the sort.

The Convention, on the whole, has been a decided success; and its spirit has been admirable. Over and above not a little inevitable talk, there has been some excellent work, and a decided movement forward. The Convention, more than ever, has shown itself to represent a living Church. A Church, whose officials and representatives are chiefly concerned about coming to the help of colored people, and protecting the civil rights of Indians; about addressing itself to the needs and requirements of the time; a Church, especially concerned about the future; a Church, which comprehends that no time must be lost, if it would equal the tremendous growth of this country, and anticipate its unbelief and worldliness; a Church, which is willing to make its cherished Prayer Book more flexible, and to

adapt its Services to all sorts and conditions of men; a Church like this, I say, is on the winning side, and its victorious future is assured. So far as I know, the doings of this Convention have given very general satisfaction, and the Church has only to carry out its spirit and resolutions, in order to make itself, more than ever, a living and conquering power in this western land.

I will only add, in closing, that the new edition of Bishop White's "Memoirs," edited by Rev. B. F. DeCosta, and published by E. P. Dutton & Co., ought to be read by everybody, and especially by students and theologians who wish to be up in the early history of the Church, and especially the "pre-historic Church." Let your readers, also, make a note of "Conciones ad Clerum," by Bishop Littlejohn, and "Brier Hill Sermons," by Dr. John Cotton Smith. The one will tell them all about the cure of souls, and the way to develop the grace of Orders, and the other all about the Church's Mission in curing the disorders and closing up the separations of a divided Christendom. Of these, Mr. T. Whittaker, No. 2, Bible House, is the publisher.

Church Life in Michigan.

Correspondence of the Living Church.

There are twenty-three rectories in the diocese of Michigan, and only one of the parishes which have had the liberality and foresight to provide in this manner for the comfort of the clergyman, is now without a resident pastor; a second (Alpena) not being counted in this connection, because only recently orphaned by the death of its rector. To build a rectory is an almost certain cure for chronic vacancy, or frequent change in the pastorate of country churches.

The Church in Michigan cannot boast of frequent services in its parish churches. The only church in which a Daily Service is maintained, Holy Trinity, Detroit, is not yet canonically recognized by the diocesan authorities. St. Luke's Hospital honors its management, by daily prayers, both morning and evening. St. John's Church, Detroit, carries away the palm among the sixty-odd parishes, and forty-odd stations of the diocese, with 338 public Services for the year. There is Weekly Communion (on the Lord's Day), and a Eucharistic observance of the Holy Days. Besides this, there are weekly Services on Wednesday evenings, and on Friday mornings. Christ Church, Detroit, reports 350 public Services, and 58 celebrations; but the report includes the Services of its Mission of the Messiah. Only seven other churches report over 200 services for the year. We name them in the order of frequency in the services: St. James', Detroit; Trinity, Monroe; St. Peter's, Detroit; St. Andrew's, Ann Arbor; St. Paul's, East Saginaw; Trinity, Bay City; Grace, Detroit. There seems to be scarcely a score of parishes, where anything more than the conventional monthly Celebration of the Holy Communion is attempted; while less than a dozen, all told, appear to have ever thought of the beauty and fitness of the Eucharistic Feast on the Saints' Days, and the lesser festivals of the Christian Year.

The disproportionate development of our Church life in city and in country, finds a noteworthy illustration in the parochial reports of the diocese of Michigan. Of the 7,164 communicants in the entire diocese, 3,063, or nearly forty-three per cent of the whole, are reported in the Detroit parishes. A corresponding amount of pastoral work seems to be done, in baptisms, presentation of candidates for Confirmation, the occasional Offices, and Sunday-school instruction. The Detroit churches have about one-third of the church sittings reported in the diocese. They claim considerably more than one-half of all the Church property, reporting in parochial property alone, \$568,475; the whole amount reported in the diocese, being \$977,166.30. If the diocesan property at Detroit, the Episcopal Residence, and St. Luke's Hospital, were counted (and it would be quite proper to count them, as they are monuments for the most part of city liberality), the advantage would be still greater on the side of the city Churchpeople. During the past year, the Detroit churches contributed \$81,339.17, more than one half of the \$156,413.02 contributed by the entire diocese. It is a remarkable fact, that notwithstanding the grouping of large multitudes into single parishes, Detroit (having but twelve places of Church worship, while the diocese claims one hundred and nine), reports nearly one third as many Church Services as the entire diocese; Emmanuel, Detroit, not reporting, and Holy Trinity, Detroit, with the frequent Services, not being counted. In like manner, Detroit reports 401 out of the 1,281 Celebrations of the Holy Eucharist reported for the diocese. In the State of Michigan, the Church can claim, in point of numbers, influence, and wealth, the pre-eminence over other religious bodies, in but few villages and small towns; but in the metropolis she is *facile princeps*.

Think twice before you speak once. That is a good enough rule for some people; but there are folks who can think of so much mearer things to say the second time trying, that we prefer to hear their first inspiration on the subject.—*Omnia Saturday Night*.

Some Topics of the Convention.

From our New York Correspondent.

NEW YORK, Oct. 28, 1880.

The closing hours of the General Convention were marked, as usual, by an impatience on the part of the members to have business over, and to get home. The wasting of time by unnecessary or lengthened Addresses, was under ecclesiastical ban; and President Beardsley showed himself a true interpreter of the feelings of the body, by ruthlessly nipping in the bud many a piteous entreaty for "a few words more." The supplicants for a further hearing, were rapped sharply to order by the gavel of "the Chair."

The fathers of the Church, scattering to their homes, East, West, North, South, will carry with them, among other impressions of this Convention, some things relatively new in our Church life. Your columns, I doubt not, will elsewhere call attention to the utter harmony of action and feeling among all shades of Churchmanship, which has characterized the work of the last three weeks. It would seem that the prayers of the faithful for the guidance of these councils by "the mighty power of the Holy Ghost," have indeed been answered. Certainly, to a degree never reached before, attention has been directed to the missionary interests of the Church, in the true spirit of that prayer, "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places." In the presence of the General Convention sitting as a *Board of Missions*, this grand petition assumed a profounder significance. Yet, is it not something of a humiliation, to confess to there being anything remarkable in this blending of Missions with the other work of the Convention? Why should it not be so? Why has it not always been so? What fitter place than this, for the consideration of the methods by which the Church seeks to fulfil the Apostolic Commission, on which her existence rests? The good effect upon the body itself, and the impetus given to the cause of Missions is not to be calculated by counting-house mathematics.

We are glad to see the subject of woman's work again at the front, and prominently so, during this Convention. Consideration of the organized work of Deaconesses was anticipated; but we were surprised, and especially gratified at the hearty official commendation of the labors of the Woman's Auxiliary of the Board of Missions. The praise was well deserved. In the three years since the last Convention, \$309,662 in money, and boxes of clothing, have been sent by these faithful workers to the Mission Rooms, and thence distributed over the Domestic and Foreign fields. We ought also to note, that—during the Convention—a series of instructions was given under the auspices of the "Society of Royal Law," by several of the Bishops, in churches in New York, Brooklyn and vicinity, to "Women of the Church, occupied, or interested in any branch of Christian work." We understand that the Services were well attended, and of peculiar interest.

Two lines of Church work have come into prominent notice at this time, which were not in existence at the previous General Convention, viz: Jewish Missions under "The Church Society for Promoting Christianity amongst the Jews," and the long and greatly needed Western Church-Building Society. The first is an effort to do, for the ancient race scattered in our midst, what the Church has been doing for the Indians and the colored people. Last Sunday afternoon, in Zion Church, a public meeting was held, in the interest of the work, at which many of the Deputies of the Convention were present. The second Annual Report was presented, showing offerings from the Church, nearly equal in amount to those heretofore contributed to Colored Missions. Considering the recent inauguration of the work, this is certainly encouraging. The Jews are being reached in 24 Dioceses, and 5 Missionary Jurisdictions. Ninety-four Jewish children are receiving Christian education. Twenty-six Jews have been admitted to the Church, by baptism, and others remain under instructions. The work is wholly spiritual, and not eleemosynary. The present number of communicants is about fifty. Addresses were made by the Bishops of Missouri and Minnesota. Bishop Robertson stated, that he had himself administered Confirmation to Jews; and reminded those present, that many of the clergy and three of the Bishops of the Church were Jewish Christians. Bishop Whipple said, that the Jews of Faribault largely contribute to the support of his Cathedral; and that nearly all the mission stations of the diocese are aided in the same way.

The Western Church Building Society (of which Bishop Perry, of Iowa is the Secretary, and Mr. Howard Potter, of New York City, the Treasurer) held a public meeting in the Church of the Incarnation, several days ago. Its intention—is to aid in the building of new churches by raising a fund of \$25,000 yearly. Such help is an absolute necessity in pioneer districts; and the sum asked for is surely small in proportion to the needs.

Every year, the Church seems to be drawing more and more into the contest with the false Catholicity of Rome; and gaining strength in her championship, before the world, of the truer and purer Catholicity of primitive days. The Old Catholic movement of Germany, Switzerland, France, and Austria, though of absorbing interest to those who have followed its progress, has hitherto seemed perhaps somewhat removed from the region of every day realities. Not so, henceforth. Bishop Herzog's visit has brought the whole subject to our doors. It has been my good fortune to be thrown a good deal in contact with this Bishop, during his stay. His gentle dignity and impulsive earnestness have endeared him to many, who will follow, with hearty prayers, his return across the waters, to his mountain home and his struggling

Church. I had the privilege of being at his side in the Chancel, on the occasion of the first great public service in which he took a part here. I shall not soon forget the rapt expression of grand earnestness which overspread his face, as he ended a passionate appeal for Christian Unity with the old and ringing words "One Lord, One Faith, One Baptism; One God and Father of us all." One of the most interesting events of the present week was his administration of the rite of Confirmation, last Sunday, in the Church of the Annunciation, New York; of which the Rev. Professor Seabury, of the General Theological Seminary, is the Rector. Bishop Cox, of Western New York, and others of the Clergy were present. It is well known, that—in the reform of the Liturgy, for the Swiss Catholic Church, Bishop Herzog desires to conform somewhat closely to our Book of Common Prayer. His stand is substantially that taken by our own reformers, three centuries ago. The movement is very truly "Old Catholic," because it is the restoration of the ancient ways of the Church, before Rome corrupted and overlaid the Faith with her erroneous dogmas and novel practices.

We were gladdened by the genial face of the Rev. Dr. Nevin in the earlier days of the Convention. We had last seen him, at the consecration services of St. Paul's at Rome, in 1876. He reports the church as having been much beautified through the gifts of liberal friends, and especially commends the many givers scattered through the United States, who aided in placing an organ in the church a year ago; an instrument, let me say in passing, now regarded as one of the finest in the "Eternal City." Besides the regular attendance of American tourists at the Services, there are usually several hundred Italians present, drawn by the music, and the beauty of our Liturgy.

I have been favored with a private glimpse of the architect's designs for the new Church of the Holy Trinity, at Paris. Visitors to Paris will remember the old edifice, as being small, and always over-crowded. The new church will be English gothic, and of imposing dimensions; alike an ornament to the city, and an honor to the Church at home.

We are reminded by these references to our Churches in Europe, of the departure on Saturday last, of the Bishop in charge of the foreign Churches (Bishop Littlejohn, of Long Island), to preach a course of sermons before the University of Cambridge, England. It is already generally known, we believe, that this appointment is regarded in England as one of the most honorable, is now conferred for the first time upon an American Churchman. It is at once a graceful and a worthy tribute to the Church, and to the man.

On Sunday morning, I listened to the first sermon of the Rev. K. Dunlop, since his election to be Missionary Bishop of New Mexico and Arizona. I had long known him, as a genial friend, and as an able, energetic, and scholarly man; but had never heard him preach. I found a fluent and finished extemporaneous speaker, with a knack of impressing his thoughts very firmly upon both the attention and memory; and whose every accent and motion revealed a man utterly self-forgetful and intensely in earnest.

St. Luke's, Utica, N. Y.

Correspondence of the Living Church.

UTICA, N. Y., Oct. 25th, 1880.

I have had the pleasure, after an interval of six years, of renewing happy associations, by a visit to this thriving parish, at that time, only in its infancy; now, well grown, and strong to the accomplishment of much good. Having been present at the consecration of St. Luke's Memorial Church, and a witness to the trials of the faithful few, in their efforts to make their work a permanent one, its early history, or its progress, has ever been, to me, a matter of warm interest; and I have been rejoiced, when worshipping within its churchly walls, to note the well filled pews and the devout and reverent demeanor of the congregation. The people of the parish, under the direction of the late Rector, Dr. Van Deusen, and the Rev. Bernard Schulte, the present Incumbent, have wrought well and wisely in their endeavor, under God, to plant the Church in this locality; and rich, already, has been the harvest that has been reaped. Situated in the midst of a working community, St. Luke's has supplied a need most deeply felt, by those, who—loving the Master—were yet unable, of themselves, to do as they would for the spread of His Kingdom. The best illustration of the wisdom of the movement, is seen in the increased interest of those, who have so readily embraced the offered privileges, and have learned to love the Church, in that she has done them good. In 1876, the parish, substantially, became independent; and, since that time, has not only borne its own burdens, but afforded aid to every good work in the city and the diocese. The "Associate Rector," became Rector of the parish on Whituesday, 1880; since which time, in addition to its other parochial organizations, the St. Luke's Guild, consisting of two departments (men and women) and numbering some 120 souls, has been founded. The Reports from each department, read before the congregation on Sunday evening last, by the Secretary, afford unmistakable evidence that the spirit animating this people in the beginning, is still strong within them; while, what they have accomplished, proves them to be zealous in good works, giving assurance of still greater usefulness in the future. The Guild occupy the former Clergy-House, which is well and comfortably appointed in all respects. It has a reading room, where the Journals of the day (Church, and otherwise) may be read in quiet; and also a smoking room, and a sitting room, where may be played such games as are admissible by the rules. It is a blessed retreat for the weary working-man,

where not only personal comfort is assured, but additional intellectual enjoyment is to be afforded, by lectures from distinguished and learned men. A privilege, this, so much the more acceptable in that season, in which frost and snow and the biting winds of winter require men to be housed. As a refreshing instance of the truth, that—"where there's will, there's a way," and of the certainty, under God, of success, where prayer and praise and sacrifice form the foundation of action, I gladly place on record the progress of the good work of which I have written. The parish now numbers 300 communicants, Baptisms 76;—Sunday school scholars over 300. Rector and people are to be congratulated upon the success, which, under God, attends them, while the unity of purpose and of action existing between them, born of love for the Master, is a happy augury for the future.

ST. LUKE'S HOME AND HOSPITAL.

This most excellent Charity was founded through the munificence of Truman K. Butler, Esq., a prominent member of Grace Church parish; the object being to provide a home and relief for the needy and sick of that parish, and such others as the Board of Managers might deem worthy of care. The Rev. Dr. Van Deusen is, under its Constitution, the appointed Chaplain; but, since his resignation as Rector of St. Luke's Memorial Church, he has withdrawn from active participation in the work. The property consists of a fine two story brick building, in which are comprised the Home, Hospital, and Clergy House; the latter now occupied by the Guild. The whole occupies the space from Columbia to Whitesboro St.; and, at a low estimate, is valued at \$20,000 free of all encumbrance. Sister Mary, of the Sisterhood of St. Catharine, is always in charge of the Hospital Department; and her very efficient management has resulted in marked improvement in this noble charity, so creditable to its founder, and to the Church people of Utica, who give their support.

HAMILTON.

Our Parish Guilds.

Written for the Living Church.

The signs of the times point towards a more elaborate organization of the parish, for Christian work. Our city congregations are becoming large; and parochial attachments are generally too strong to allow of division into smaller parishes. Our American Church people, too, show a marked disinclination to receive the ministrations of Assistant-ministers, except at a discount, or under protest. And, in the decay of family religion, social religious exercises need to be multiplied, if God's people are to be duly edified. To meet the exigency, the rectors of our large parishes stand in sore need of assistance; and this they will seek, if they study aright the temper and tastes of the American congregation, in a better organization of the congregation itself, rather than in the employment of novices, or of lower grade clergymen, to be quasi pastors to an unwilling flock.

In the idea of the Parochial Guild, slowly dawning on the torpid or ultra conservative minds of the clergy and laity of our well established parishes, lie possibilities of usefulness which it is time for us all to note. Before unfolding the Guild-idea, as distinguished from that of the common type of parish Associations, we beg leave to point out a few errors in organization or management, that have proved fatal to many a well-laid scheme:

1. A narrow egotism in the official head. This is, of course, quite unconsciously exercised. The most successful head of such an organization is he who keeps most constantly in his mind, the idea of the president, as distinguished from that of the autocrat. The president is simply the expression of others' minds. The autocrat rules over the others, and by his own sweet will. Parochial organizations will allow a competent head to lead, to plan, and to suggest; but failure impends, when the members suspect that they are gathered together, merely to carry out another's behests. Our American Church people are generally loyal and respectful to the clergy; but many a fairly planned parish Associations has died of "Too much Rector."
2. A second danger is—The superciliousness and insolence of those who fancy themselves the only people in the parish. This spirit is common, not merely to the rich, not merely to those high in social station, but to all classes who have once come to feel themselves comfortably within the parochial circle. Every fair-sized congregation has a third, that stands in blissful ignorance of the other two thirds. In the parochial societies, this third arrogates everything to itself, and the rest are ignored. Naturally, the exclusive third is left to carry on the work as best it may, which is generally in a lame and inefficient manner.
3. A third element of ill-success, is—Lack of definiteness in stating the object of the organization. Everybody should clearly understand what the members are combined to accomplish; what they may and what they may not do; what will have to go undone, if they do not do it. The method of doing the work contemplated, ought also to be clearly limited and defined. It is easy to gather a number of people together; but not so easy to keep them together, or to keep them from doing harm. In the wide range of Christian duty, there is surely enough to leave no excuse to the clergyman who will organize a body for Christian work, and thus leave Satan to "find some mischief still for idle hands to do."
4. It is dangerous to allow a single meeting to occur, without some preparation on the part of the presiding officer. A single dull or disagreeable meeting may ruin everything. An hour or so, spent by the rector in thoughtful preparation, will generally make a successful meeting. That clergyman must be far "below par," who cannot, by the timely exercise of a little personal influence, make every parochial organization effective for good.

5. "Too many cooks spoil the broth." It is a foolish householder, who, having many cooks, will give them only broth to cook, or put them all into one kitchen. Any observer of parochial phenomena can see, that the number of persons who may work pleasantly and harmoniously together in one group, is small. Our Ladies' Societies are mostly of a size, whether the parish be little or great. It requires extraordinary qualities in an official head, to keep as many as twenty persons interested and busy. Let there be division of labor, and a judicious creation of smaller groups for work. Then everybody will have something to do; and shy or sensitive individuals will not fret that they are completely lost and beneath notice in the crowd. Parochial Societies keep all whom they keep busy, and no more.

6. Bad faith is fatal to enthusiasm, and even to bare confidence. Many a promising society has been ruined, because some officer, perhaps the rector himself, did not keep his expressed or implied promise. Unfaithfulness to pledges on the part of the common members is depressing enough; but if the officers are unfaithful, then success becomes impossible.

Doubtless the intelligent reader has pondered all of these things; but we have thought best to mention them explicitly before undertaking to unfold our conception of the Guild-idea.

The Guild is the congregation organized for Christian work. Its membership should be limited only by the membership of the parish and the willingness to work under the Guild-organization. There should be no provision for electing or black-balling individuals. A voluntary enlistment for the work ought to be sufficient; and no man ought to forbid, where God has invited. The Guild ought therefore to comprehend old and young, male and female, poor and rich.

The object ought to be clearly promulgated as religious. Every departure from it should be shown to be disorganizing, unworthy, and dangerous. But as individual Christians, so long as they be not notorious evil-livers, or unforbearing, are left free at their own peril to err from the narrow path, and are neither coerced within, nor excommunicated from the Church, on every petty mis-step; so, considerable freedom may be allowed to the guild and its parts, provided its religious objects be ever clearly kept before the minds of all. Let the rector be pastor, brother, servant, "in meekness instructing those that oppose themselves;" and thus let him wield the rod of spiritual power.

The Guild, like a well-organized army, or corps of workmen, ought to have divisions and subdivisions to cover the entire field of combat and labor. In our American Church we have three titles in common use for the head of the entire Guild, viz.: President, Superior, and Master. The rector is generally the *ex officio* head of the Guild. The smaller divisions are usually called wards, the head of each ward being entitled warden. In some cases, they are called merely permanent committees, and are named by the work entrusted to them. But a well chosen name is frequently productive of both permanence and enthusiasm; and the term "committee" is hardly a guarantee of these. Let suggestive and bright-sounding names be chosen for the wards! They may be named—after the saints; or after the great doctrines, and the events of our Lord's life, like Trinity, Incarnation, Epiphany, Advent, Transfiguration, Resurrection, Ascension; or after Christian graces, like Charity, Hospitality, Diligence. Let each ward enjoy a reasonable degree of self-government and self-organization. Let assignments to service in these wards be made by the Rector, but never without the person's willing consent. Some of the wards will naturally prosper above others, according to the diligence, wisdom, and skill of officers and members; and there will be healthy emulation between the wards. The aggregate of work by all these wards will be much larger, for the division of labor, and the greater number of officers. Some of the wards may consist entirely of ladies, and others of men. Each ought to keep a record of its own transactions, by means of a secretary or recorder. The Rector will, of course, have the privilege of calling any board together, on occasion; and they will always welcome his direction and aid. As it is important to keep account of gifts in money, so it will be both practicable and useful to keep, for each individual, and for the entire body, a record of the hours given to God.

Under such an organization, the latent religious and missionary spirit in any parish would find easy and appropriate expression. The old parish Associations might find place as wards (with scarcely any change except in name), under the one grand Guild-Organization. There are few parishes that could not find godly and competent persons to officer the Guild and its various wards; and, with a little activity and tact on the part of the rector, friction and jealousies in the parochial agencies might soon be made all but an invisible quantity.

Court was not held in Carnesville, Franklin County, Ga., recently, because of the unprecedented prevalence of typhoid fever. Both hotels were closed, the proprietor of one of them being dead, and the other down with the fever, as were also the families of the hotel-keepers. Four of the citizens of the place, living close to the court-house, were so low that it was feared that the noise and bustle incident to holding court would prove fatal to them. The last issue of the *Carnesville Register* came out as half-sheet on account of the sickness of the editor and printers.

The erection of a monument to perpetuate the labors of Thomas Clarkson, as an advocate of slave emancipation, was inaugurated on Monday at Wisbeach, when the first stone of a handsome memorial was laid. The memorial will be a statue, with an inscription and bas-reliefs. It was designed by the late Sir Gilbert Scott, and will cost £2,000, of which £600 are still required.

The public debt was decreased during October by the amount of \$7,103,754. There are, outstanding, \$346,681,016 in legal-tender notes, and \$7,181,861 in fractional currency.

Knox-Little in New York.

Correspondence of the Living Church.

NEW YORK, Oct. 29, 1880.

The announcement that an unusually eloquent preacher would preach in Trinity Church on Sunday morning, attracted an extraordinary congregation, to listen to the Rev. Knox-Little, the English Missioner. As early as ten o'clock, the pews, not reserved for the regular worshippers, were filled. Renowned Bishops and Presbyters and eminent laymen, Deputies to the General Convention, were scattered amongst the vast audience.

After the usual organ-voluntary, distant strains that seemed almost celestial announced that the clergy and choir were on their way to the chancel; and, as they entered, the effect was very impressive. The large audience were in reverential mood, which deepened as the Service progressed; the Prayers were devoutly offered; the Lessons read with subdued impressiveness, and the praises were most inspiring. The whole service compared favorably with the choral service in the English Cathedrals. The people heartily joined in the responsive parts of the worship; and sang, with great fervor, the hymn before the sermon.

The preacher read (for his text) St. John VIII. 7: "So when they continued asking Him, He lifted up Himself, and said unto them, 'He that is without sin among you let him first cast a stone at her.'" The introduction showed, that the Lesson for the Day, taken out of the Holy Gospels, set forth what Christ taught respecting forgiveness, and recorded His own striking example of what He commanded. The sermon vividly depicted the facts of the text and context. The hypocrisy, and impudence, and heartlessness of the Pharisees, whose lack of sympathy with the sorrowing made them an abomination to Christ; the Saviour's sympathy for the sin-stricken, and His graciousness in forgiving the woman whom they hoped He would command to be stoned to death; and the importance of the manifestation of sympathy for the perishing, by all whose duty it is to use means to save them. The sermon was pictorial, argumentative, pathetic, and stirring. Young and old, including little choir boys, listened with breathless attention. Having heard that the Reverend Missioner is one of the most extraordinary of living preachers, I briefly allude to a few of the elements of his style of preaching, that may entitle him to the description.

His voice is not oratorically extraordinary; for many of our Clergy have voices that are superior to his. His sermons are not rhetorically extraordinary; for thousands are preached by our clergy equal in respect to both logic and rhetoric. His subjects are not extraordinary, when he preaches to the regenerate to grow in grace, perform their duties, and become meet for heaven; for thousands do likewise.

But he is extraordinary, in preaching without notes, and attracting attention equal to Canon Liddon, who always uses them. While he has no manuscript, he does not, after the manner of some, hopelessly wander from his text and introduce topics in no way connected with even the context or with the announced subject of discourse. Canon Liddon impresses thousands, with his sermon before him; and Knox-Little does likewise, without a page to turn over, of a preacher accustomed to take a text, and then to escape therefrom as fast as possible, a critic said—If his text had the yellow fever, his sermon, by reason of its remoteness, could not catch it! Knox-Little is extraordinary in respect to earnestness; and has taken no lessons in the art of talking of eternal realities, as though they were of but little consequence to speaker or hearers! This ironical verse cannot apply to Missioner Knox:

"The hearers, perplexed
"Twixt the two to determine;
"Watch and pray," says the text;
"Go to sleep," says the sermon!"

Earnestness beams from every feature; and, at times, by reason of its intensity, his whole frame seems to tremble; and his zeal for man's welfare is eating him up!

He is extraordinary, also, in respect to perseverance; for, while his style of oratory is frowned upon by those who desire but one kind of preaching for all kinds of people; and about the same subdued tone for all kinds of subjects; and who hold, that—while enthusiasm respecting politics and commerce is very commendable, it should be suppressed in matters religious; yet, he persists in throwing his whole soul into his warnings and appeals. Though some Rectors would not have him in their pulpits, and some Bishops would fear to have him in their dioceses, because he exposes; himself to the charge of what some call "Sensationalism;" yet, for earnest perseverance in fulfilling his mission, the great John Knox, of Scotland, could not have excelled Knox-Little, the missioner of the Church of England.

Because men, who, like him, arouse the careless, and disturb Zion's slumbers, are called "Sensationalists;" and oratory suitable for a sermon on the text: "There remaineth a rest for the people of God," is not suitable for sermons to the Christless and perishing;—the Lord Bishop of Derry said: "If any of our preachers can speak to sinful women, of the love of Christ, till tears trickle between their jeweled fingers; and make the powers of the world to come—present, causing them to realize that it is a fearful thing to be in the hands of the living God, at enmity, but a blessed thing to be at peace with Him through Jesus Christ;—let us not try to put a hand of ice upon their lips of holy fire!"

Knox-Little is also extraordinary, in respect to power of pathos. His heart seems to yearn for the salvation of the lost. In his tones, intense earnestness and intense sympathy seem to commingle. He beseeches laborers for Christ not to rebel by harshness, but to win by love. He urges Christian young men to imitate the Saviour in sympathy for the sorrowing; and to treat even triflers with kind consideration. He tries to win with kindness, and not by frowns and terrors. His oratory is that induced by deep conviction that his message is divine; and that the responsibility of his hearers will not end when they have told how they like or dislike it. Speaking from a warm heart, he makes cold hearts feel, allures the intellect, and thrills the heart, and moves the will.

Church Calendar.

NOVEMBER, 1880.

- 1. All Saints' Day,
5. Friday. Fast.
7. Twenty-fourth Sunday after Trinity.
12. Friday. Fast.
14. Twenty-fifth Sunday after Trinity.*
19. Friday. Fast.
21. Twenty-sixth Sunday after Trinity.†
26. Friday. Fast.
28. First Sunday in Advent.
30. St. Andrew's Day.

*If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting—Rubric.
†The Collect, Epistle and Gospel for the 28th Sunday after Trinity, are always to be used on the Sunday next before Advent.

Continuing in instant prayer. ROMANS, xii. 12.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practise in life whatever you pray for, and God will give it you more abundantly. DR. PUSEY.

O Thou, in Whom my love doth find Its rest and perfect end; O Jesu, Saviour of mankind! And thy eternal Friend.
O King of glory, King of might! From Whom all graces come, O beauty, honor infinite, Of our eternal home.
O Fount of mercy, Light of heaven! Our darkness cast away; And grant us all, through Thee forgiven, To see the perfect day. S. BERNARD.

An Outside View.

THE NEW YORK TIMES ON THE GENERAL CONVENTION.

It may be doubted whether any previous Convention of the representatives of the Episcopal family has done more to adjust the working forces of this religious body to the times in which we live, than the one which concluded its session last evening. The conditions have existed in the Episcopal Church for a distinct movement forward; but, until the Triennial Convention met, and men had compared notes with one another, it was not possible to conjecture what might be done. It was clear, however, to a close observer of the contesting forces in the heart of this Communion, that great possibilities might be realized by comparatively little legislation, and that the time was ripe for identifying not the polity, but the organization, of the Church more fully with what are known distinctively as American ideas. This is precisely the work to which the Convention has addressed itself, without equivocation, without parleying over trifles, without undue speech-making, without show or fuss. For once, in what is now almost a centennial of corporate existence—may, for the second time (for the year 1835 was the first point of start), the Episcopal leaders have certainly come up to public expectation, if they have not exceeded it. Only the natural religious conservatism which rules in any branch of the historical Church has held them back. If we may trust report, conservatism has been least where it might be supposed to be greatest—in the House of Bishops. They are said, as a body, to be fully alive to the situation; and the work initiated by them in the Convention abundantly attests the fact.

The Convention at the first blush has done but little; that little, however, is significant; it is permissive; it makes for freedom and adaptation; it has been done in response to an evident necessity, without crisis or scare. The Boston Convention of 1877 marked the awakening from a Rip Van Winkle sleep; the New-York Convention has been astir from beginning to end, and has emphasized what will generally be regarded as a new departure in the Episcopal Church. Its object has seemed to be, to do the right thing, to act in the interests of the common good of the whole body. This spirit has given an unwonted elevation to its proceedings. In some respects, it has touched the highest point yet reached in American Christianity. It has put itself on the record as an intelligent, progressive, positive body, in harmony with what is broadest, best, most abiding in American thought and life. The opportunity existed to take this position. In taking it, the Episcopal Church stands to-day essentially where the late Dr. Muhlenberg, in his celebrated Memorial Movement of a quarter of a century ago, showed that it ought to stand.

The actual work of the Convention sustains this recognition of its general drift. Its most significant feature has been the place given to missionary enterprise. This body of 400 members has now for several days, and those the best in this session, resolved itself into a committee of the whole, Bishops, clergy and laity meeting on the same floor, to discuss questions relating to Church extension, and to hear what was to be said by the Missionary Bishops. This rescue of missionary work from the corner into which it used to be driven, the broad and generous indorsement of the principle laid down in 1835, that the extension of itself is the essential life of a Christian Church, must be widely felt, as the leaders return to their different homes and vitalize the whole organization with their quickened zeal. Questions of party disappear in such an atmosphere, and the words of St.

Pacian, "Christian is my name, Catholic is my surname," stand for the spirit of the whole body. Without attempting to sum up the proceedings, there are several important features of the Convention, which—in the same line of movement as the development of its missionary work, are still more significant in their immediate bearings. One of these is the appointment of a Committee of Bishops, priests, and laymen, for enriching and adapting the liturgical services of the Prayer-book to the times in which we live. This is an entering wedge, which opens great opportunities and raises great hopes. The step which leads directly to such revision or change, is, the permission now granted, to use shortened services, and to give greater variety and adaptation to the different occasions of worship. The election of three Missionary Bishops to Jurisdictions in the West, is another forward step. The resolution to create a national centennial building-fund is not a bad or impossible scheme. All this, if not specially notable legislation, leads chiefly in one direction. It shows that the Episcopal Church is awake to its duties and opportunities as a Christian organization. The prevailing opinion seems to be, to consume its own smoke, and find out the best possible way of doing its legitimate work. The Convention has been notable, in this respect, for its clear common sense and practical energy. It has had plenty of push, and has attended strictly to the business in hand. The impatience of speech-making has been such, that all attempts in that direction beyond strict necessity were abandoned. The moral effect of such a Convention, seen in its deeds and admirably pointed out in the pastoral letter, will be felt much beyond the limits of the Episcopal family. The ecclesiastical probity and restraint, the application of the best available wisdom to reach practical results, the utter absence of denominational buncombe, the evident honesty of intention and act, the purpose to identify the working Church system with the best interests of the American people, which have been notable features, will have much to do with the future position and organic life of the Episcopal Church, and such admirable common sense in ecclesiastical matters is quite likely to be contagious and bear fruit elsewhere.

And still, Dulcigno is not surrendered; and all the world looks on in admiration at the skill the Turks are displaying in that wonderful art, "How not to do it." Surely, no nation has brought to such perfection, the putting off an evil day. Behind Dulcigno, stands the surrender of Epirus and Thessaly to the Greeks; and the Greek King is getting very restless, and says that unless something be done, he will do something himself. The hitch probably is that the concert between the Powers is not very hearty. Mr. Gladstone is tardily beginning to discern the fact. The French Ambassador has opened his eyes to the real situation, as far as France is concerned; and it is idle to hope that a proposal to move the scene of the Naval Demonstration from Dulcigno to the Bosphorus, or even to Besika Bay, will be concurred in by that Power. Men now fear that England and Russia will have to go on together, and to "demonstrate" against Turkey, without the other members of the European Concert. But, once let England and Russia move against Turkey, and Austria will not remain quiet, though she be not willing to move with them. In a word, it only requires another step or two forward, for the Eastern Question to be re-opened, and for the East (and probably in time all Europe) to become the theatre of war.

The American Church Review will begin the new year as a quarterly, under new auspices, having been purchased by the Rev. H. M. Baum, whose scholarly culture and sound learning in the Church are known to a wide circle. The scope of the Review is to be enlarged and its policy made more comprehensive, if we may judge from the Prospectus.

It is proposed to discuss the great Religious, Civil, Literary, Scientific and Philosophical questions of the times, with the best attainable talent of America and Europe. The following are the European contributors for the first numbers; the Rev. Cunningham Geikie, D.D., Prof. Sayce (Oxford), Lieut. Conder and Mr. Walter Besant, of England; The Princess Dona d'Istria and Prof. Gabba, of Italy, and Père Hyacinthe Loysen of Paris. The Book Department will form an important feature of the Review. New books, including French and German, in every department of literature, will be reviewed, as far as possible, by specialists. In addition to the book reviews, there will be a list of all the American, English, French and German new books of the preceding quarter, with the title, name of author and publisher, number of pages and price of each publication. The subscription price will be \$3 a year in advance, but up to the first of January all cash subscriptions for 1881, sent to the Editor, will be received at \$2 a year. All communications should be addressed to the Rev. H. M. BAUM, 6 Cooper Union, New York.

A letter has been received at Copenhagen from a young Danish sailor who is with Stanley in Africa. He writes that yellow fever had so weakened the expedition, that several of the members were for turning back, whereupon Mr. Stanley called them together and said: "None of you shall I allow to turn back before the expedition is over. My motto is, 'Forward,' and even if a thousand devils with revolvers or daggers opposed us, or illness, pestilence, and misery, threatened us with destruction, not even then should I allow a single person to turn his nose homeward."

The Sunday School.

Teachers' Helps.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Lesson: Proverbs, xxiii:29-32.

It will be noticed that the warnings in this chapter, against the sin of drunkenness, are founded upon consequences purely physical and social. The force of the warning, and the truth of the physical penalties, are calculated to deter from sin, but only on the lowest moral platform of physical comfort and convenience. We notice the same argument used by the writer of the book of Proverbs, and by the majority of the advocates of modern total abstinence; we notice, too, the same result; that it fails to correct the evil—for a sufficient reason. It is admitted that Intemperance is a sin; it is generally admitted that men do not sin, from the choice of sin as such, but rather from the choice of supposed immediate good, without reference to consequences. It follows, that all arguments founded upon future inconvenience or penalty fail to deter, unless the consequences be made apparent, and be of such a nature as to outweigh the supposed immediate good. Hence, the weakness of the warning against the sin of Intemperance, founded upon mere physical inconvenience and penalty. The result is in the future; the sensuous gratification is immediate. And again, men will not admit the possibility of such consequences in their own case.

There is a necessity for some higher ground on which to base an argument against Intemperance, in order that it may be effectual. We arrive at that higher standpoint, by due consideration of our lesson. Drunkenness is followed by certain consequences, adverse to the social and personal comfort of its victim. These point to the violation of the laws by which social and personal comfort is maintained and assured. Sin is a violation of law. Drunkenness is a sin against the laws which govern man as an intellectual creature. Experience teaches us that men are not governed by the fear of consequences arising from the violation of physical laws, unless that consequence be known to be certain, immediate, and painful. Hence, the futility of arguments based upon future physical penalties.

How then are men to be deterred from drunkenness and all kindred sins of intemperance and lust? We say, by faithful instruction as to the necessity of temperance as the law of life; because men are essentially spiritual creatures. The latter point must be insisted upon. Generally, we find man's present position as a sensuous creature so presented, that his condition as a spiritual creature is referred wholly to the future. This is wrong. In his present condition, man is not wholly sensuous. He may be best described negatively; as being not wholly sensuous, not wholly spiritual, yet his ultimate condition is wholly spiritual. Hence, we may truly say of him, that he is essentially a spiritual creature, subject to the laws of a spiritual kingdom ruling and controlling the sensuous within himself, by the superior power of his spiritual nature.

This spiritual nature in man is the result of the Incarnation; it is the life of God in man. The law of his spiritual nature is "the mind of God." Every infraction of that law is sin; and the result is—a direct injury to man's spiritual nature. Whenever the sensuous nature is allowed to control or overpower the spiritual nature in man, it is, in a sense, the loss of the life of God in him. We thus see the reason for the constant exhortation to personal holiness and purity, which abound in the Scriptures; and also why it is said that no drunkard nor impure or lustful person shall enter into the kingdom of heaven.

"To keep the body in temperance, soberness, and chastity," is the duty of the child of God, not for any secondary reason, such as the physical penalty or consequence; but, because, body and soul, man is a spiritual being. The body, being in a special sense the temple or abiding place of the Holy Spirit, partaking of the life of God, all enticement of the lusts of the flesh are sins, when they are yielded to or allowed by the spiritual man, because they are the enemies of the life of the spirit. Intemperance is a sin against God, the author of our spiritual life; it is a rejection of the sanctifying influences of the Holy Spirit; the beginning of the death of the soul.

Miss Jessica Landseer, a younger sister of the famous Sir Edwin, died at Folkestone, England last month. Miss Landseer was a painter and an engraver, as well as the etcher of some of her brother's works.

The first stone of the Temple Bar Memorial has been laid in London. It will be thirty-seven feet high and in the niches will be life-size marble figures of the Queen and Prince of Wales.

Casper Weltzel, Officer No. 10, Lancaster, Pa., having been a great sufferer for years with Kidney disease, requests us to say that after using Day's Kidney Pad twenty-five days, he feels better than he has before in fifteen years.

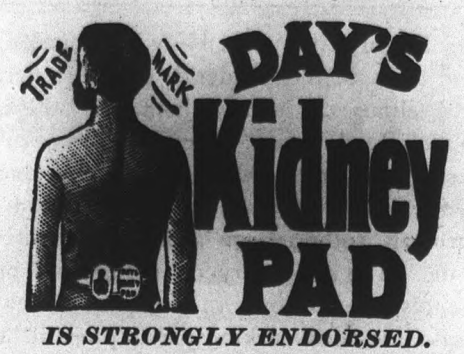
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Rev. E. F. L. GAUSS, Galea, Ill., writes: "For over ten years I had been a great sufferer from pains in the small of my back and region of the kidneys, which was most excruciating and at times most insupportable. Doctoring brought no relief, and I was finally advised to go abroad and seek the climate of my youth. In Germany and Switzerland, eminent physicians, after close examinations, declared my suffering to arise from disease of the kidneys, of long standing, and could do me no good. I was, however, benefited by the climate, and consequently returned. No sooner had I been back and resumed my pastoral work, when the old trouble grew again so intense as to make life a burden. A few months ago I came in possession of one of Day's Kidney Pads, put it on, and the effects were truly wonderful. The pains at once grew less, and are now, after wearing the second Pad, entirely gone, and there can be no doubt that I am entirely cured, as I write this some weeks after its use, and am strong and look again the very picture of health. I write this perfectly voluntarily, and it is dictated only by truth and gratitude. Indeed, I consider the Day Kidney Pad Co. God's agents and great benefactors of mankind. May all the suffering be helped as I have been, is my earnest wish." CHAS. DAVIS, 124 Myrtle Street, Boston: "I have now used Day's Kidney Pad thirty days, and it has done me more good than any remedy I ever tried."

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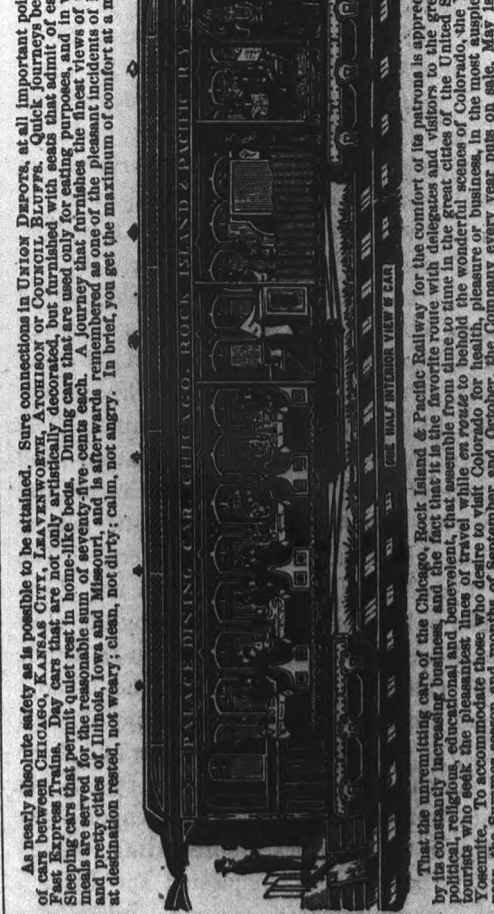
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The Living Church.

November 11, 1880.

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Notice to Subscribers.

Until the end of the year, all new subscribers sending \$2.00 directly to this office, and not through any agency, will be entered on our books as beginning on Jan. 1, 1881.

A Few Words about Shortened Services.

If any one doubts that the Church is a conservative body, let him consider that the action of the General Convention of 1880, on the subject of Shortened Services, is the outcome of resolutions, speeches, editorials, commissions, canons, and infinite grumblings, from 1853 (the year of the Muhlenburg Memorial), down to this present. For twenty-seven years, the Church has illustrated the possibility of imperceptible progress. She is no river: she is a glacier. But perhaps it is better so; glaciers do move, and never get dry!

But lest any should imagine that the final result has yet been reached, as many do, it becomes our duty to announce the necessity of waiting for three years more, making a round thirty, or nearly one-third of a century.

In 1874, the General Convention proposed to the Dioceses an amendment to Article 8 of the Constitution, authorizing the Convention to set forth by canon a shortened form of morning and evening prayer, to be compiled wholly from the Prayer Book. After thinking the matter over very calmly for three years, the Dioceses declined to sanction the amendment.

The action of the recent Convention, being an alteration of the Prayer Book, must therefore be governed by article 8, as it stood in 1874 and stands to-day. It must go to the Convention of every Diocese, and be adopted at the subsequent General Convention.

The Ratification of the Book of Common Prayer cannot be amended, therefore, until October, 1883.

What are we to do in the mean time, to secure the shortened services we have needed for half a century, and demanded for a third of a century?

A question, this, which it does not become the LIVING CHURCH to answer. We may, however, state a fact or two.

1. It is a fact, that in 1856, the House of Bishops, having the Muhlenburg Memorial in mind, did solemnly express it as their opinion, that Morning Prayer, the Litany, and the Holy Communion, being separate Offices, might be used separately; and that on special occasions, or at extraordinary services, not otherwise provided for, ministers might, at their discretion, use such part of the Prayer Book, and such Lesson or Lessons from Holy Scripture, as shall, in their judgment, tend most to edification. This "Opinion" of the Bishops met the wishes of hundreds of the clergy all over the country. They cared little about article 8. What they wanted was freedom to do the work of God; and it satisfied their consciences to know that the Bishops were of the same mind. The result was—wide-spread relaxation and grateful relief. But, when the Convention of 1859 met, there was a great stir among the constitutional expounders. The "Opinion" of the Bishops was not Law. The only legitimate relief was by the slow and uncertain process laid down in article 8. Complaint was made that the Bishops had "disturbed the uniformity of worship;" and that old way which had been from the beginning (i. e. from 1789!) was no longer respected. Whereupon, the House of Deputies, representing "many disturbed minds," requested, the Bishops to reconsider their opinions, and to give the Deputies a chance to express their's. Which the Bishops declined to do.

2. It is a fact, that—in 1874, the House of Deputies (the House of Bishops concurring) did pass a resolution expressing practically the same "Opinion" that the Bishops had announced eighteen years before, in regard to the separation of Morn-

ing Prayer, Litany and Holy Communion, and their use independently of each other, and either of them without the others. Wide-spread, again, were the consequences of an "Opinion." Everywhere, the clergy availed themselves of what was to them an authorization sufficiently legitimate. The missionary on the prairies of Illinois, the missionary in the slums of New York, the hard-working parish-priest in a hundred cities, with frequent Celebrations and Daily Prayers, did not stop to think of the eighth article of the Constitution. Indeed, they had never been to a General Convention, nor had they heard the intellectual colubriads thunder wisdom on constitutional amendments. A Resolution resolved all their difficulties; and that was enough for them. The results have been a scandal to those who think that the great object of the Catholic Church is to conserve a Constitution passed October 2nd, 1789. The clergy have taken very great liberty, beyond doubt. Things have been done in the way of shortening and adapting Services, by men of all schools of thought, which, in the former days, would have waked the terrors of the Protestant Episcopal Sinai. We must not be misunderstood. We are not justifying all that has been done. We state the case as it stands.

3. It is a fact, that in 1862 the General Convention instructed the Committee on Hymnody to prepare "a body of Additional Hymns," and to revise the psalms and hymns then in use. This action was the prophecy of a better day, in respect to the hymnology of the Church. The result was—the quasi legitimization of such collections as were in use in other parts of the Church. At least, the clergy so interpreted the action of the Convention; which action was a response to their persistent and emphatic demand for better things. There was an immediate enlargement in the material of praise. Scores of glorious hymns, that had come into existence since the old "Psalms and Hymns" had been enforced, now resounded throughout the Church. In 1865, in compliance with the request of the House of Deputies, the Bishops set forth sixty-five "Additional Hymns;" and a commission of Bishops was authorized to set forth others, from time to time, to be used till the next Convention.

The next Convention allowed these additions to be bound up with the Prayer Book; and the Bishops were permitted to license "Hymns for Church and Home," and "Hymns Ancient and Modern," excepting some which were deemed objectionable. These collections, thus partially legitimized by a Joint Resolution (which is the only basis of authority on which our present hymnal rests), came into general use in our large cities, and are still in use in many churches. The present hymnal is not final, and can never become so. The clergy will not be tied down to so incomplete a collection; and the constitutional expounders will scarcely be willing to have that which rests only on the authority of a Joint Resolution, bound up with the Prayer Book, which can get an amended ratification, only according to the terms of article 8.

The facts of history which we have recited, would seem to indicate the probability that the clergy will very generally regard the constitutionally incomplete action of 1880, as a sufficient charter for their enjoyment of the larger liberties contemplated by the amended ratification. With profound respect for law, and with great suspicion of the *anomia* of our times, it must still be the conviction of many, that much of our legislation is, after all—only the record of accomplished facts; and that the General Convention is the organ through which, the Church voices what she has already determined upon. Certainly, such seems to be the teaching of our history.

By the terms of the Ratification, as now remitted to the Dioceses for their knowledge, there is a decided enlargement of our liberties.

1. Morning Prayer, Litany, and Holy Communion may be used, on any day, as separate and independent Services; provided that no one of these Services shall be disused habitually. It is (we remark *passim*) some gain, that the Church puts her ban upon habitual disuse of the Holy Communion. It is, at least, as important as the other Offices. No provision is made for that gross irregularity, the service

known as "the Commandments," or "Ante-Communion."

2. On Sundays, Christmas, Epiphany, Ash-Wednesday, Good-Friday, and Ascension Day, Morning and Evening Prayer must be said in full as at present. Here again nothing is said about the "Ante-Communion."

3. On all other days, however, it shall suffice to say a Sentence, say or omit the Confession and Absolution, say the Lord's Prayer, use so much of the Psalter, and of the appointed Lessons, as shall be for edification, and end, after the Collect for "grace," or that for "aid against perils," with II. Cor. xiii. xiv. It is a question, whether it is proposed to omit one lesson altogether, if it shall be for edification. The language is vague—"so much of the appointed lessons as shall be," etc. A general intent of the new law, is—to abbreviate Services, the language will probably be interpreted in that sense.

On any day, when Morning and Evening Prayer have been said, or are to be said (except the days mentioned under "2."), a clergyman may preach or lecture, after saying the Lord's Prayer, and one or more Collects taken from the Prayer Book. After the sermon or lecture, he may use any Prayers from the Prayer Book.

Passing Comment.

The Living Church proposes to double its subscription list during this third year, upon which it has now entered. The time for work has come. Let every Pastor do his duty and the result is assured. Send for packages of specimen copies. No charge.

The Baptist Standard says that "Episcopalians appear to take particular pains to be uncourteous, when speaking of other denominations." The same paper has a sneer at prelatical churches that use a liturgy, and predicts that if the Presbyterians should adopt one, their "Spirituality" would depart. The pharisaical assumption of piety and spirituality by the sects does not commend them to those that use the liturgy of the fathers.—The Southern Churchman says of Virginia's failure to get an assistant Bishop: "We may regret it, but after a while it will appear, we think, a wise determination. Sooner or later Virginia must divide, and if the people of the Southside should say the time has come, who would say them nay? We are sure the Bishop of the Diocese will not."—The Methodist Chaplain at Fort Omaha, Rev. G. A. England, is soon to receive orders in the Church.—Our Board of Missions, during the past year, has expended on the Indians nearly fifty-thousand dollars, or nearly as much as all the denominations combined. Even this is too little, yet out of all proportion to the amount expended upon the four millions of colored people that are as sheep without a shepherd.

The General Convention correspondent of the Episcopal Register shows which way the wind blows by this little straw: "The Mexican business, one might almost say the Mexican muddle, has been taken in hand by the Upper House, and put in a fair way of adjustment; though, possibly, comparatively few know how much the readjustment was really needed." The LIVING CHURCH remarks that "the way of adjustment" is not yet visible through its editorial microscope.—Bishop Stevens issues a thanksgiving pastoral to the rectors and parishes of his Diocese, and urges liberal gifts to the Hospital. In the Illinois Dioceses the offerings are to be for Aged and Infirm Clergy. Whatever the object, let our alms that day be presented with our prayers.—The Christian at Work, looking at the subject from an outside point of view, says: "It looks as though an Appellate Court would be an established thing before many Church Conventions have assembled."—Dr. Thomas, who has been requested by the Methodist Conference to withdraw, preaches at Hooley's Theatre, on Sunday mornings.—The Rev. W. J. Knox-Little will conduct a Retreat for the Clergy in the Parish Church at Garrison, N. Y., to begin Monday evening, November 15th, and to end Friday morning, November 19th.—Advent Sunday has been appointed by Bishop McLaren, as Hospital Sunday. Let St. Luke's, Chicago, be remembered throughout the North-West. It is a grand Church Charity, and is increasing in usefulness every year.—Sister Gertrude Verena, of the Order of St. John the Baptist, New York, had a most

providential escape from a violent death on Sunday morning last, on her way home from a Mission School among the German population. She was fired at, when she had about reached her destination, by a man, who, upon being arrested, proved to be mad. He said that the Sister had bewitched him. The unfortunate wretch fired, in all, six times, most of the shots taking effect. All the wounds, except that in the head, were only flesh wounds, and not of a serious character.

We are happy to announce that Messrs. Jansen, McClurg & Co., the leading booksellers of Chicago, have opened a department of Church Literature, under the direction of Mr. L. C. Mitchell, late of the Church Book Store, which has been closed. With the immense resources of this firm, and Mr. Mitchell's long experience and sound judgement, the West may confidently expect advantages in this line equal to any in the land.

Church News from Maryland.

Correspondence of the Living Church.

BALTIMORE, Nov. 2, 1880.

In sending you, recently, some items of Church news, I neglected to mention that a new and beautiful chalice was used for the first time in the Church of St. Michael and All Angels, at its anniversary Celebration of the Holy Communion, on St. Michael's Day. On the preceding anniversary, the members of the congregation were asked by the Rector—the Rev. William Kirkus—to offer, upon God's Holy Altar, articles of old silver, jewelry, etc., to be devoted to this sacred object. A liberal response was made to the Rector's appeal, and the result is a chalice, which is remarkable for beauty of design, richness of materials, and artistic workmanship. It is of solid silver, lined with gold, and is about ten inches in height. The base and stem are octagonal, richly chased in gold, and ornamented with precious stones. Around the edge of the base, are set, an amethyst, a ruby, an emerald, and a sapphire, each of large size; and in the stem, under the bowl, sparkle in brilliant colors, the opaz, the ruby, the amethyst, the emerald, and the carbuncle.

Yesterday, the Festival of All-Saints was observed by many of our Churches. In St. Luke's, Mount Calvary, and St. Paul's Churches, and St. George's Chapel, the first Vespers of All Saints Day were sung or said on the preceding Sunday evening, and appropriate sermons preached by their respective Rectors. In All Saints' Church, which is a Chapel of Ascension Church, joint services were held, which consisted of Morning Prayer, Sermon by the Rev. W. M. Dame, of Memorial Church, and Holy Communion at 11 o'clock, and Evening Prayer, Addresses, and the reading of parochial Reports, at 8 o'clock.

The new Reredos, which has recently been erected in Mount Calvary Church, as a Memorial to the late Rev. Joseph Richey, former Rector of the parish, is attracting the attention of all lovers of the beautiful. It was designed by the late Rector himself, and its details have all been carried out in the most workman-like manner. It is of the Gothic style of architecture, with a high pitched gable, terminating in an elaborately-carved finial. The materials of which it is constructed consist of light blue, maiden's blush, and dun colored marbles, and Caen stone, which are richly carved in ornamental designs. Its height from the floor to the highest point of the finial, is eighteen feet, five inches. In the apex of the gable is the figure of a Lamb resting on the sealed book of the Revelation. On the right and left of the Reredos proper, are elaborately carved columns, on each of which is to be placed a marble figure of a kneeling angel. On each side of the altar are circular panels, in which are to be carved the symbols of the four Evangelists, as seen by the Apostle in his vision in the Isle of Patmos. The work between the panels is of light blue and red Knoxville marble, and Caen stone. But it is impossible to convey a correct idea of this beautiful work of art, by any description which may be given. It must be seen, in order to be fully understood and appreciated. Above the Reredos, and high up in the chancel gable, is a triangular window of stained glass. It represents the Crucifixion, and was given by a member of the congregation, as a memorial of a dear child who has entered into the rest of Paradise.

Amid all these improvements and adornments of the material temple, the spiritual work of the parish is in no degree neglected. The indefatigable Rector—the Rev. R. H. Paine—and his assistants, are constantly at work in the diligent performance of pastoral duty; and the large congregations which are seen at every service, prove that their labors are not in vain.

The Church of St. Mary the Virgin (for colored people), which is a Chapel of Mount Calvary Church, and under the charge of the Rev. Messrs. Perry and Smythe, is also in a prosperous condition. It has a surplised choir, with full choral services, a flourishing parish school, and a Sisterhood, the members of which are all colored. Several months since, the church was enlarged to double its former capacity; and, although the decorations of the interior are not yet completed, it presents an imposing appearance. The walls are now being frescoed by the Pastor in charge, assisted by several members of his congregation.

The earnest and hard working Rector of St. Paul's Church—the Rev. Dr. Hodges—is about to increase his labors by adding a Sunday-night Service, to the three Services already held in his church. The church is situated in the central part of the city, within a short distance of the

principal hotels, and is literally surrounded by boarding houses. These services (at which all the seats are to be free), will supply a want which has been long felt, and will afford, to many strangers sojourning in the city, and to many young men who do not enjoy the comforts and privileges of home, an opportunity of spending their Sunday evenings in a manner profitable to soul and body.

The Rev. Joseph Reynolds, Jr., has accepted the invitation which he received some weeks ago, to become assistant to the Rector of the Church of the Holy Trinity, Brooklyn, N. Y.; and, after the middle of this month, the united parishes of Emmanuel Church, Bel Air, and Christ Church, Rock Spring, Harford County, will be vacant.

The Rev. Augustus Jackson, has—on account of continued ill health—resigned the Rectorship of St. Paul's Church, Washington, D. C.

J. H.

Deanery Meeting, Illinois.

A meeting of the North Eastern Deanery of the diocese of Illinois, was held in Grace Church Chapel, Chicago, on Monday, the 8th inst., commencing with a Celebration of the Holy Communion, at 10 A. M.; after which the meeting organized, the Dean—Rev. Dr. Locke—in the Chair, and the Rev. F. C. Coolbaugh being Secretary.

The members of the Deanery present were, besides the Dean, the Rev. Messrs. Benedict, Courtney, Coolbaugh, A. A. Fiske, Fleetwood, Holland, Judd, Jewell, Knowles, Luson, Lytton, Morrison, Sen., Morrison, Jr., Wm. E. Phillips, Pardee, Perry, Ritchie, Smith, Stevens, Street, and Thompson; 22 in all.

The Dean read a Paper, prepared by the Rev. Wm. A. Fiske, LL. D., the subject of which was—"The Authority of the Past in the Present."

The views expressed by the Essayist gave occasion for a very animated debate, in which most of the clergy present took more or less part.

The Bishop, having briefly addressed the meeting, upon the subject under discussion, brought forward the subject of Mission-work in the Diocese, and introduced Mr. Creswell H. Potts, of Austin, a lay-reader, and very earnest worker in the Mission at that point. Mr. Potts, by request of the Dean, addressed the meeting, presenting the claims of the Mission. Aid was pledged, and a strong feeling of sympathy was manifested by all present. A request was made, that the LIVING CHURCH newspaper, of which a representative was present, would make known, through its columns, the views of the Deanery on this matter.

At the request of the meeting, the Bishop read a résumé of the Missionary work at various points; developing a vast field for occupation, a very large amount of work well in hand, and an urgent need of funds to carry it on.

The Rev. J. E. Thompson, Priest in charge of St. Thomas' Mission, (colored), Chicago, made a very full and satisfactory Report of the progress and results of his work. Most of the pledges which had been made toward the support of the Mission, had been met. A call was then made by the Secretary for the renewal of pledges, which was satisfactorily responded to, upon the spot.

The next meeting of the Deanery was appointed at Lawndale, for the second Tuesday in February; the sermon to be preached by the Rev. Dr. Jewell, and the Rev. T. N. Morrison, Sen., to read a Paper, the subject of which he announced, "The Place of the Laity in the Church."

The meeting broke up at 2 o'clock, when most of the members adjourned to the residence of the Dean, where a sumptuous repast awaited them. At 8 o'clock P. M., there was a choral evensong in Grace Church, at which the Cathedral Choir rendered their services with their usual success. The sermon was preached by the Rev. Robert A. Holland, Rector of Trinity Church. As we hope shortly to give our readers some extracts from it, which will afford them an opportunity of judging for themselves, we will say no more at present, than that it was of an exceptionally able character, and won from all quarters but one expression of interest and approbation.

Church Work and Growth.

From our Correspondents.

NORTHERN N. JERSEY.—A large congregation assembled in the House of Prayer, Newark, the occasion being the anniversary of the St. Luke's Guild. Evening Prayer was said by the Rev. G. C. Betts, Rector of Trinity Church, St. Louis; and the Rev. A. G. Mortimer, Rector of St. Mary's, Castleton, and Chaplain of the House of Mercy. The Annual Report of the Guild was read by the Rev. A. L. Wood; and the Rev. Knox-Little preached. "Speaking extemporaneously" says the Standard, "and with great fluency, he held the rapid attention of the congregation for nearly an hour by his fervid eloquence. His manner is pleasing, and his speech highly effective from its earnestness and motion."

SPRINGFIELD.—A new Mission has recently been set on foot at McLeansboro, Hamilton Co., which is developing in a very encouraging manner. The commencement was made in April last, with seven communicants; and there is already a brick church under way, in which the faithful hope to hold their Christmas Services. May success crown their efforts!

The Bishop of the diocese has just organized St. Stephen's Church, Tuscola, the county seat of Douglas County. This new Mission begins with more elements of strength and promise, than any of the other eight which have been started in connection with the Champaign Associate Mission. Bishop Whitehouse held services there in former years; and the seed sown has not yet died out. The old Prayer-Books, a knowledge of how to use them, good responses, and an exceptionally good choir, added greatly to the feeling of encouragement which waited on these newly revived services. The ladies, also, of St. Stephen's have organized themselves for work. May a grand success be vouchsafed to their work!

The Chapter of the Alton Deanery, in the Diocese of Springfield, met at Christ Church, Bunker-Hill, on the 19th, 20th and 21st of Oct. The first Services was held on the evening of Tuesday, the 19th; and the sermon was preached

by the Rev. Dean Dresser. On Wednesday morning, at 10:30, the Litany was said, and the Holy Eucharist was celebrated. The sermon was preached by Rev. G. W. G. Van Winkle. It was a peculiarly happy occasion for the faithful here, a many months have elapsed since they were last privileged to kneel at their parish altar.

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Deaths.
CLEMENS.—Entered into rest, on Tuesday, Nov. 2, 1880, FANNIE, the beloved daughter of the Rev. J. J. Clemens, Rector of Christ Church, Houston, Texas.
"The less of earth, the more of heaven."

Notices.
Please send a gift to Nashotah to aid in preparing Candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wisconsin.
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Home and School.

The Great Adorning.

Written for the Living Church.

'Tis the Feast of the Autumn; how gay Is the aspect of hedge and of wood! All the trees are in brilliant array; Every shrub is in holiday mood.

My Woodbine has donned a rich hue; The Maple wears scarlet and gold; Wherever I turn, something new In Nature's bright garb, I behold.

God has touched, with his finger, the earth; None but the Great Artist has skill To give such fine pictures their birth, By the simple essay of His Will.

And—best of all glory and light! There's ever this heavenly grace; The canvas that feels our Lord's might, Reveals His Immaculate Face!

F. BURGE SMITH.

Tribute Money.

Written for the Living Church.

"Image here, and superscription— Tell me, whose are they?" "Caesar's!" Then the waiting scoffers List what He shall say. "Render, therefore, unto Caesar, All that is his own; And to God, what appertaineth Unto God alone."

Thought and action little vary; Now, the same as then, 'Gainst the Blessed Son of Mary, Murmur evil men. Yet, have we the true man-pleaser, Servile to a nod; But we render pounds to Caesar, Only peace to God.

PAULINA.

The Old Glebe.

Written for the Living Church.

It is in my memory, among the sacred places that children count it great reward to visit.

If you were to go with me to the time when first I stepped over the threshold of the quaint brown house, you would see nothing worthy of much enthusiasm. Reining up his horse, my grandfather bade me alight from the chaise and remain at the Glebe, while he should go further and cross "the Ferry" to Newport. On his return, he would call for me.

Some rude steps up an embankment, a short walk through a path bordered on each side with gooseberry bushes, and with a few old-fashioned flowers and shrubs, and I reached the entrance to a plain yet substantial building, that seemed to have borne the storms of many years.

The tenants, at this period, were an old man and his wife, who were apparently very poor, but who were rich in that rare quality, free and whole-souled hospitality.

The mistress of the mansion was at the wash-tub; her husband somewhere about the farm; and a forlorn looking dog kept lazy watch on the premises.

The old wife put aside her work, and went with me to gather blackberries, to the sad disfigurement of her bare ankles, that were scratched by the briars and thorns. She and the husband were as deaf as adder; but despite some drawbacks, the day was to me a happy one, with its many novelties. My hostess did her best for the entertainment of her little guest, feeding me with custard-pie, made of quail's eggs; and permitting me to roam at will over the house. The rooms were almost barren of furniture, and the only adornment of which I have any recollection, was a bright "Fly Catcher," made of red and black flannel, and suspended from the middle of the ceiling in the parlor.

But, from the windows, one could see the broad Atlantic; and, in the distance, Rhode Island, with the Newport houses glistening in the sun. Near by, a beautiful salt lake spread out its smooth waters, and the very solitude of the country was a pleasure. The meadows were green and blossoming; cattle were grazing here and there; great fields of corn were refreshing to look upon; and all sorts of homely vegetables were growing thickly. It was a strange experience to me to stand amid the deep quiet of nature, with only these two deaf old people to speak to. However, the house was full of mystery. I had peopled it, from dreams that had their foundation on what had been related to me by my mother, who had lived there as a bride. But for the *couleur de rose*, that is cast over such an epoch in life, what a dull spot for a bright young woman!

I can fancy her and my father driving back and forth through the lonely "Driftways," with the many gates to open—on route to the old "Narragansett church," which had been removed to Wickford, after the division of Kingston into "North" and "South."

The Rector alternated between that and the "Tower Hill" church; and, as the old Glebe was then the prescribed residence for the clergyman, it seemed the proper home for my father and mother.

I never wearied of the narrations that were handed down from my maternal grandmother through my mother. Stories of Ante-Revolutionary days, in the Narragansett Country, when the British customs and dress obtained among the rich and aristocratic landed proprietors; tales of the dear old Narragansett Church, that now stands forsaken in my native village. The picture of Rev. Dr. Mc-

Sporran, in black gown, white bands, and the flowing curly powdered wig upon his head, recalls to me many a vivid history. What wondrous times were those, when "the quality" came from all quarters, riding upon spirited horses, the ladies seated on pillions, and holding firmly by scarfs tied around the waists of the gentlemen! How odd, to have little foot stoves with live coals, in the pews! What a croaking the big bass-viol must have made; and how singular not to know the organ's tones! How glorious to have the servants crowding to the church to recite the Catechism! Then the peculiar garb—small clothes, silk stockings, knee and shoe buckles, queues, brocades, cushioned head-dresses, go to make up the fanciful and brilliant scenes that have such power over a child's mind.

Long ago, the old Glebe was sold, as being ineligible for the residence of the Rector of St. Paul's. Still, the house stands in the place where it stood in my childhoods days. It seems to beckon me, and I hope to go again, and stand under its roof. Then I will say something more about it.

F. B. S.

Stories on the Catechism.

By A. C. Jones.

HONOR BRIGHT.

Concluded.

It was Sunday: the last Sunday for many weeks that Wilfrid would be with his mother. He sat at her feet in the soft evening light, and she talked to him of his school life, and of the temptations that must come into it.

"My boy, you know how these last few Sundays I have been telling you how blessed a thing it is to be a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. We were all made His, in our Baptism; but because of all God's goodness in doing so much for us, we, in our turn, made Him a threefold vow; do you know what it is?"

"First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

"Yes, that is quite right; but this evening, Wilfrid, we have only time to think about the first promise. What is to renounce?"

"To give up," answered Wilfrid.

"To give up, or forsake, to put away from us. And in Holy Baptism our god-fathers and god-mothers promised in our names that we would renounce the works of the devil. Do you know what these works are, my child?"

"Sins, mother, are they not?"

"Yes, all sin comes from the devil; he tries to put all hindrances in our way, tries when we think good thoughts to put evil thoughts into our hearts; tries when we would do good deeds to make us do evil deeds; sometimes he makes things that are right seem wrong; he causes what is right to appear so disagreeable that we turn away from it like cowards, just because we fear a little pain and a little inconvenience. And then he makes the wrong way seem so pleasant, so easy, that unless we are ever on our guard we fall into sin; we do not keep our baptismal vow, we do not give up the devil and all his works as we promise to do, when we were made Christ's soldiers and servants for ever."

"Mother," he said, "I'll try to be good, but it will seem so hard to know what is right, and what is wrong; it will all be so strange, away from you."

"Wilfrid, dearest, in our Baptism God gives us His Holy Spirit to teach us (in the words of the Collect for Whitsun Day, which you know so well) to have a right judgment in all things. Ask Him to keep the Holy Dove ever near you; ask Him to let your guardian angel be ever at your side to shield you from the attacks of the devil. And there is one other way which, I think, will help you when you are puzzled, if temptation should come to you, if you are ever asked to do anything which you would be afraid of telling me, however pleasant that thing may appear, turn from it and renounce it at once; it is something of which your conscience is afraid, it is a work of the devil. You know when I ask you to make a promise, what you always say at the end of your promise, Wilfrid?"

"Yes; Honor Bright," answered Wilfrid.

"Very well. I want you to understand that the sin which you would be ashamed of telling me, you ought to be all the more ashamed of God knowing; and you know He must know it, you may hide it from me, you cannot hide it from Him. And one thing more about those two little words, honor bright; they mean when you say them to me that you intend to keep your promise, that you are bound in honor to keep it; you would not break it for worlds. My boy, you have made a promise to God, a promise you are much more bound to keep than any promise made to me. Will you try and remember this, will you keep your honor bright in His Sight, untarnished by sin, without one dark spot upon it?"

"I will try," said Wilfrid, humbly.

"And there is nothing now that you would be ashamed to tell me, my boy?"

Wilfrid hesitated; the thought of the five shillings lent to Gerald was on his

mind, it was the only secret he had ever kept from his mother. "No," he said at last; "there is something I cannot tell you, because I promised not, but I am not ashamed of it, indeed I am not, mother darling."

She drew him to her side, and kissed him lovingly, and she was happier than she had been, for she could trust him amidst the dangers and perils of his new life.

He was off the next morning by ten o'clock, accompanied by old John; and the last words he said to his mother were, "I'll think all about Honor Bright, mother dear."

* * * * *

It was a wild March night, the wind howled piteously through the leafless trees, and the boys of Thornton school lay in their beds, most of them fast asleep. Wilfrid Egerton must have been dreaming of his mother; for as one of the big boys stood by his side, and threw the light of a dark lantern full upon his fair young face, he saw a smile upon it, which he often thought of afterwards, and heard some faintly muttered words which sounded like, "Home at Easter."

"What is it," he said, starting up, "is anything the matter?"

"No, you young duffer," answered William Norris, "only put on your clothes quickly, and come with me."

Through the long dark passages Wilfrid followed his companion, until at last he stood in a little room where some of the elder boys did their lessons.

Four or five of these sat round a table now, and on the table the bewildered lad saw a pack of cards, and some sixpences and pennies. It was Gerald's voice that spoke.

"I say, Egerton, you were always a brave little fellow, and good-natured too, will you help us now?" "We want you to go and do an errand for us," he continued impatiently; "we have been working very hard, and we are awfully hungry and thirsty; you will not be afraid of going into the village and getting us two pounds of ham and three bottles of beer?"

"No, I am not afraid, but why can't one of you go?"

"Because the doors are locked, and a fellow can only get through the trap. We can push you through, because you are so small."

"It's against rules, isn't it?"

Gerald winked at his companions.

"For little chaps like you to go out and get ham and beer for yourselves would be against all rule certainly, but the doctor allows us to have refreshments when we want them; so you'll go, won't you?"

He might have yielded perhaps, in a moment of good-nature; he might have been deceived by Gerald's untruthful words; but the latter saw the signs of relenting and over hit his mark. "That's a brave lad, and you'll swear, honor bright, that you'll never tell living creature about it?"

Wilfrid threw his head back proudly. "No," he said, "I will not go: if you are ashamed of any one knowing it, it must be wrong." There was that in his face, child though he was, which showed that he was not to be moved.

They all joined in now: they called him a coward and still he stood his ground; and one of them said afterwards that he had seen him join his hands, as though he were saying his prayers. Then Gerald proposed that they should put him through the trap-door for a lark, to see whether he was afraid of being alone in the dark.

"No, I am not afraid," he said, "only I will not do what is wrong."

Two of them lifted him in their arms, and he lay quite still and quiet there; the trap-door was opened, he was so small that they pushed him through easily enough, and the next minute he stood upon the ground outside the school-house; the wind blowing cold and chill upon his head.

"Five minutes there to show you are not a coward, and then we'll have you in again," said Hilton; "no noise mind, or else it will be worse for you."

Another second, and there was a light in the passage, and Wilfrid heard the deep, low voice of the second master. There were a few words spoken, a scuffle, and a banging of doors, and, lastly, the bolt of the trap-door was securely fastened.

"Let me in, oh please, let me in," said poor Wilfrid; but no sound but the moaning of the wind reached the master's ears.

The four boys were locked up in their dormitories, to await their sentence from the head-master in the morning.

"I promised mother not to do anything I could not tell her. I know it would not have been right; it would not have been keeping my honor bright; God would have been angry with me." And Wilfrid laid his head down upon a stone step, and cried himself to sleep.

In the morning the little boys in Wilfrid's dormitory, looked out of the windows and shouted for joy; the ground was covered with snow, oh, wouldn't they have fun! "Hallo, Egerton, wake up, wake up," said one or two of them; and they found that Wilfrid was not in his bed, and all the time they were dressing they commented upon the strange fact.

He was not at breakfast either; and there appeared to be some unusual excitement in the house. At last, somehow or another, it got wind that Egerton had

been found by the gardener asleep in the snow, and it was feared that he would never wake again.

The four boys whom the master had found at the back-door the night before were questioned as to what they knew of the matter; but not one of them would answer, and every one was too troubled to inquire into things very much.

At noon Mrs. Egerton arrived. By that time Wilfrid had opened his blue eyes, and lay upon his little white bed in the infirmary, wondering how it was that his mother came there.

The head-master loved the bright little fellow dearly. "Wilfrid," he said, "do not be afraid of me, tell me why you were out at that hour of the night."

Wilfrid looked up into the kind, grey eyes: "Please, please, don't ask me; indeed, I must not tell, but I did not do wrong. Mother, dear mother, I thought about honor bright, and I couldn't do it—that's all—and when Easter comes I shall go home, and you will not be ashamed of me."

They saw he was delirious, and dared not question further. And, in the days that followed, bit by bit the truth came out, and the four offenders were expelled. It was in vain that Mrs. Egerton pleaded for them. "They would ruin the souls of others if they stayed," he said. "I am very sorry for them, but I must think of the many, and sacrifice the few; they would have spoilt him if they dared," he added; pointing to the bed upon which Wilfrid lay; "but he was strong in a strength not his own, and so he triumphed."

The young heir did not die then; they nursed him back to life for a little while. His mother took him to his old home once more. But she knew it would not be for very long—she saw it in the doctor's face, although he dared not tell her the truth.

He sat at the window of his little room on the Monday in Holy Week, his thin hands holding a book of Bible pictures, which had always been a favorite of his.

"Mother, dear," he said, "might I see Gerald, I have something to say to him?"

Mrs. Egerton shuddered. "My darling, do you wish it very much?"

"Yes, please."

So that afternoon Gerald came, looking heartily ashamed of himself.

"I hope you are better?" he said.

"No, I'm not better, but I'm quite happy, Gerald, that's what I wanted to say to you; and I want to ask you if you'll take care of my rabbits—and I don't want to preach, but oh, Gerald, dear Gerald, don't do anything you would be ashamed of telling your father and mother, because if they are sorry God is all the more sorry; we promised Him we would be good, because of all He has given us, and because of all that Jesus did for us."

And all poor Gerald could answer was, "Forgive me, Wilfrid, and pray for me."

"Yes, always, Gerald, I'm going home."

He was home by Easter Day. The April sun shone upon his little bed, and there he lay amid the flowers which loving hands had brought to the young heir. And his mother could kneel there and be thankful; for she knew that through God's mercy he had gone to the dear land of rest, safe in the arms of the Good Shepherd for ever and for ever.

Gerald Hilton lives in his father's house, and is his articulated clerk. Many a temptation comes to him, many a fall; but Mrs. Egerton never felt so hopeful as, when one spring day, two years after Wilfrid's death, the lad at his own request was confirmed; and on the evening of the Confirmation day he said to her, with a look upon his face, which she had never seen there before: "Will you ask that to-day and all its blessings may help me to keep the vow I have so often broken; that (and he smiled a grave, sad smile) I may keep my honor bright, not only with man, but with God."

Mothers, don't tell your little children (as we have heard mothers do) that they won't mind, that you never saw such bad children, or that it is useless to speak to them. This is the certain way to make them disobedient and reckless, as any one can see. Once let a little child understand that you do not expect it to obey you, and you may look for insubordination of course. A little loving faith in the child's good impulses will be far more effectual than an announcement that you expect it to do wrong. The very stubbornness and disobedience of a child is oftentimes caused by nervousness and excitement, as much as and more than by wickedness, and should be treated accordingly.—Selected.

A dying saint once quaintly said: "I have no fear of going home. God's finger is on the latch, and I am ready for Him to open the door. It is but the entrance to my Father's house." And said another: "Why should I shrink from dying? It is the funeral of all my sorrows and evils and sins, and the perfection of all my joys forever."

A Galveston school-teacher had a great deal of trouble making a boy understand his lesson. Finally, however, he succeeded, and, drawing a long breath, remarked to the boy: "If it was n't for me, you would be the biggest donkey on Galveston Island."

"Grand Mother's Bonnet."

Written for the Living Church.

It was scarcely to be wondered at, that the thing did make a sensation in the Sunday School, and that some of the girls, and even the boys, laughed, and said "Grand Mother's Bonnet."

It was a marvellous hat for such a wee bit of a head. A large crown, a broad brim, and the sides caught down with blue velvet trimming; so that the front stuck up in the air, and the back was drawn close upon the tiny shoulders. But the face that peeped out—ah you should have seen that! Round, and fair, and delicate, with soft brown hair falling upon the forehead, and the gentlest blue eyes in the world. And the behavior of the little creature—that was charming! So well bred! We cannot always help our looks; but everybody can have good manners.

It was far from gentle breeding, to make fun of the little girl for her outward appearance. Most children would have been provoked by it, to an evil return. But the blue eyes simply looked at the rude Sunday scholars; and the child got closer to her teacher, and quietly said her bible lesson. She did not seem to be really conscious that there was anything singular in her apparel. She had been so trained at home, that whatever her parents put upon her, she accepted with a trustful loving spirit; and one heard no fretting over ribbons and dresses.

I was curious to know whether, after the restraint of the school session was over, the little girl would show any anger toward those who ridiculed her; but she walked out of the room with quite a dignified air, and up the middle alley of the church to her pew, where she reverently knelt and said her prayers. The big bonnet quite hid the small head, so that I only saw the hat as if resting upon the pew; but I felt that our dear Lord was looking down in love upon this gentle child, who so sweetly bore the thoughtless mocking speech of her companions.

We all hate ridicule, old people as well as young. It is a mean weapon, especially to use against a little creature who has no power to turn it's shafts aside. But a well-bred person, young or old, can best resist it by such a calm cool demeanor as this dear child exhibited.

I shall never think of her, without the deepest respect; and shall even hold in tender regard "Grandmother's Bonnet," since it has sheltered such a gentle head.

F. B. S.

A Word for the Little Ones.

I hate to see children forced to do things that are disagreeable to them, merely for the purpose of making them obey. Where any good end is to be answered, it is different. Little ones often object to do what is good for them; and, when firmness is necessary, people should of course be firm. But if a little, powerless creature has a strong fancy or a great repugnance, a parent or guardian abuses his power in ignoring it. Why should your little boy be made to eat the fat of his meat, if he loathes it; or anything, no matter what, that is repulsive to him? It may be necessary to refuse some things at table, but seldom, if ever, to force anything upon them. Why make a child, either boy or girl, miserable, by forcing it to wear articles of clothing of which its taste does not approve, or at which other children laugh? I think little girls suffer more from this, than from any one thing. Almost all of us have some such memory. I knew a lady, whose childish life was made very wretched for a year, by an obsolete old bag in which she was forced to carry her books to school; and another, whose mother forced her to wear some old lace, which, though costly, was laughed at by the ignorant children who made her "world," and declared that she actually wished herself dead, until that lace was banished from her wardrobe. If you can afford it, it is wiser to give your boy the particular top or kite he wants, and your girl the very doll she covets, or the blue ribbon she admires. And, at any rate, you need not uselessly force them to anything from which they shrink, or which makes them unhappy.—O'Donahoe's Magazine.

A new University is to start into existence in Manchester in October next, and is to be called Victoria University. Its nucleus will be the famous institution of Owens College, which has hitherto gone to London for their degrees. It is desired to make it a centre of modern science and research.

So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offering is not the worse, but infinitely better for it.—Horne.

A little while before Ole Bull died, he asked his wife to play Mozart's Requiem on the large organ in the music hall of his chateau on the island of Lysoen. While she was playing, he passed away peacefully, and without a pain.

"I never knew a man to escape failures either in mind or body who worked seven days in a week."—Sir Robert Peel.

Origin of Scandal.

Said Mrs. A. To Mrs. J. In quite a confidential way. "It seems to me That Mrs. B. Takes too much—something—in her tea."

Manslaughter or Murder?

I can not recall the year, and my notes of the case were burned in the great fire of 1871. I think about 1846, my friend Bronson Murray, who then lived at Deer Park, La Salle County, sent for me to come to Ottawa and defend his hired-man, who, killing a neighbor in a quarrel, had been indicted for murder.

stated. I knew that he was lying, I felt it, and I arose and asked him, sternly, "Where is the paper? Tell me instantly."

"In my pocket," said he. "Produce it," said I. I knew that he had no such paper. He turned pale, the sweat rolled down his face.

"Perhaps you will allow the judge or the jury to see it, if you don't wish me to see it?" "Nobody shall see it," said he. "May it please the Court, this has gone far enough," said I. "The witness has no such paper; and never had, and now I ask the Court to make an order that he produce the paper, or be committed to jail until he does produce it."

Current Events.

—Agrarian outrages are reported in various parts of Ireland.

—Watermelons were sold last week in Deadwood, with the snow six inches on the ground.

—A terrific storm raged over the British Islands, on the 27th ult., doing a great deal of damage.

—Thus far this year, 4,135 miles of railroad have been constructed in the United States, against 3,507 reported in 1879.

—In Dodge county, Georgia, a Mrs. Wright has made twenty yards of silk, having herself raised the trees, attended to the worms, and woven the silk into cloth.

—The largest shipment of apples from this country by one steamer was by the Iowa, which left Boston on Sunday with 10,673 barrels of apples as part of her cargo.

—King Theobald, of Burma, has a little daughter, to whom has been given the mellifluous name of A-too-ma-shee Soo-hpayah—the incomparable Soo-hpayah.

—A case is puzzling the doctors at Buffalo. Some time ago a man fell into a well and forced into his abdomen a large piece of wood, which came out near his shoulder. Nevertheless he is rapidly recovering.

—The fund for the relief of the Batoum refugees at Ismid, Turkey, is exhausted. The secretary of the British embassy reports, that all the children are dead, the women are dying, and the men are certain to succumb.

—The death of the governor of Whydahso, Africa, will be commemorated by a massacre of natives; and his successor will behead two hundred captured chiefs. British representatives on the west coast declined a card of invitation.

—The will of the late Cyrus Gale, of Northboro, Mass., gives \$1,000 to the Northboro library, one hundred shares of railroad stock to the needy poor (not paupers), and \$3,000 to the High School, on condition that the town give it an income of a like amount each year.

—The oldest house in the United States is supposed to be at Pembroke, Mass. In 1622, Mr. Peleg Barker's ancestors built a fort of stone and mortar, as a defense against the Indians, and it has been used as a dining-room for years. The main building is only ten years younger.

—Many quaint old colonial documents are now lying in the archives of the county courts in Virginia, in a decaying condition; though the ravages of war left them untouched. Some of the lovers of antiquities should gather them together for the benefit of history.

—A society of Mormon girls, having for its object the securing of monogamic husbands, has been discovered and broken up, at Salt Lake. The members took a vow to marry no man who would not pledge himself to be content with one wife. Five grand-daughters of Brigham Young had joined it.

—The *Molva* of St. Petersburg thinks that there is very little ground for the hopes of reform which are now freely expressed in Russian society. The only channels, it says, by which the wishes of the Russian people can be laid before the government, are the provincial assemblies and the press; and both of these are as much fettered as before.

—It has been estimated that the obelisk can be carried toward its site in Central Park, New York, at the rate of five hundred feet a day; but as it was landed at the foot of West Ninety-sixth street on the 16th of September last, it has already consumed more than the time required by that estimate, to transport it over the 11,800 feet between the North river and the site of the obelisk, by the route it must take, and yet it has been borne not more than three hundred feet.

—Several citizens of Niagara are sending circulars to cities in the state of New York asking boards of aldermen to protest against the proposed international park at Niagara Falls. It is suspected they are hucksters.

—Yale college is to have a heliometer for its new observatory, to be the most powerful and complete instrument of its kind ever made, and costing about \$10,000. Linnia, Yale's oldest literary society, has voted by 11 to 10 to disband.

—Of the last lot of Mormons embarking from Liverpool and Glasgow for Utah, 1,500 have been Welsh miners. It is a striking fact that the Welsh have never yet got a recruit in Ireland, and have hardly yet got one who was a member of the Anglican or Roman churches.

—No rain of any great amount has fallen throughout the Delaware river valley, for nearly three months, in consequence of which the Lehigh, Delaware, Neversink, and Lackawanna rivers are unusually low. The Delaware river at Port Jervis, N. Y., can be crossed without wetting the feet, while a few miles west of Port Jervis, there is scarcely any water in the stream. Thousands of dead bass and other fish lie upon the river shores. Not only are the rivers nearly dried up, but there is no water of any amount in the small country ponds and lakes.

—This is a very neatly printed monthly paper, of eight pages, having a two-fold object in view, viz: the setting forth of the "Episcopal" Church as being what it terms "the Church of the Future;" and also, the consolidation and extension of the work of St. Saviour's Church, Philadelphia. It is too soon, as yet, to form our judgment of this new enterprise; but we will venture to express a hope, that, in its rejection of what is essentially Roman, it will not fear to advocate whatever is Catholic. In such a case, we shall be ready to give to it and its Manager (whom we have had the pleasure of knowing in former years), our hearty "God-Speed."

Our Little Ones. Vol. 1. No. 1. November, 1880. The Russell Publishing Co., 149 A Tremont St. Boston. Monthly. Terms (in advance). One Year—\$1.50. Eight months \$1.00. Sixteen Months—\$2.00. Two Copies, one year \$2.80. Three Copies \$4.00. Four Copies, one year, \$5.00. Five Copies \$6.00.

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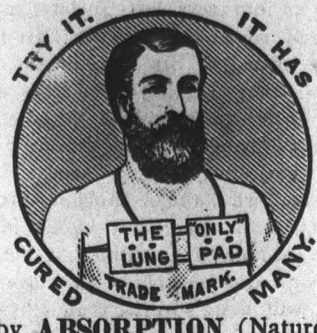
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The Situation, and the Outlook.

From our English Correspondent. LONDON, ENGLAND, Oct. 13th, 1880. I take it for granted, that American Churchmen follow the progress of the Church "at home," with as much interest as we regard the fortunes of our brethren on your side of the Atlantic. I think, therefore, that you will be glad to hear a little about the Church at the late Congress-town, namely, Leicester. This place I have seen described in the local prints, as "the Metropolis of Dissent;" and, at the present moment, it has thirty-five Meeting-houses of various sorts, to seventeen churches. This looks very bad; but, in 1851, a sort of Census of Religious Worship was taken, upon which an officer in the Registrar General's department—one Horace Mann—founded a report of such a character, as seemed quite to change the views of Parliament. So rapidly did the Church, in spite of her boasted revival, seem to be crumbling away before the rising tide of Nonconformity, that a course of anti-Church Legislation commenced, which has lasted ever since; and, of which, the Burials Act has been but a specimen. Mr. Mann's romancings have been pretty well exploded; but his statements of actual facts may be accepted, with some reserve, especially when they are not favorable to his co-religionists. Well then, in 1851, the Report, as to Leicester, stood thus: Churches, 9; all other places of worship, 26. The population has, since, almost doubled itself; and thus it will be seen that the Church has kept pace with the times. Indeed, having regard to the great increase of zeal, and the development of lay-help, it may be confidently affirmed, that she is doing more for the town, now, than she did thirty years ago. But how about Dissent? To have kept up the ratio to population, there ought to have been five and twenty new chapels; whereas, in point of fact, there are but nine. Or, to put it in another way, in 1851 the churches were scarcely more than one third as numerous as the chapels; now, there are nearly half as many. In 1851, the Church had but 8,825 sittings, to 16,172, possessed by her opponents; now, if the same ratios are to be preserved, the numbers would be about 16,500 and 21,750, respectively. The attendance, on Census-Sunday morning, is said to have been 6,884 at some of the churches, and 10,046 at all the Meeting-houses. Thus, there seems good reason to believe that the attendance at church has even outstripped that at the chapel. Lastly, the number of clergymen in 1851 was probably about eighteen; and, of dissenting ministers, twenty-six. Whereas, it would seem that the number in both cases is exactly the same; namely, thirty-five. I confess that these figures have not a little surprised me; for the Church-work at Leicester pursues its course so quietly, that I do not know that my attention was ever directed to it, before. As there is thus no reason to suppose that it is at all an exceptional case, it is fair to conclude that the rest of the country would yield very much the same results. On the whole, therefore, it is not surprising that the Congregational Union (which is meeting, this week) should have adopted the following Resolution: "That this Union * * * * so far from cherishing hostility to the Episcopal Church itself, fully recognizes the noble work that it has done and is doing, heartily rejoices in the great increase of spiritual activity in that Church during the last half-century, and—conscious that the nation needs the services of all Churches, and that the energies of all combined are unequal to the pressure of the great work that has to be done—would deeply regret any weakening of the spiritual force of Episcopalianism, the effects of which would be felt by all religious communities."

At the late meeting of the Wesleyan Conference, it was openly avowed by several of the most respectable ministers, that the reason why Methodism was not prospering as it did some years ago, was—that the revived activity of the Church met it at every turn, and did the work, itself. Surely, no Communion before could ever quote such golden opinions from the mouth of its adversaries. But the point to which I desire to draw attention is—that this rehabilitation of the National Communion is admitted to date from the Tractarian movement. Before 1830, after the great and blessed lights of the Evangelical School had done—or were doing—their best for the Church of England, she continued to fall in reputation and strength, till her sons were obliged to give up every shred of political privilege that they possessed. Since the moment the Catholic revival set in, however, everything has been changing; and, in spite of the clamors of mobs, the unfriendliness of prelates, and the frowns of the great, it has gone on extending its influence, until it has, at last, compelled—not Balaam surely, but—Balak himself, to bless it. Perhaps, its greatest triumph has been the letter addressed by Mr. James Bateman—a member of the Council of the Church Association—to the Chairman; in which he fairly tears his hair, and shrieks in horror and despair, at the utter ruin of the Society's hopes and plans. Yet, our prospects are not all golden. On the contrary, our future never seemed more full of anxiety. You see, our prelates are not like yours. An American Bishop, if not always the best man, always commands the confidence of a majority, both of his clergy and his laity; whereas, ours are chosen by somebody else; and, though they usually turn out infinitely better than one could have expected, they have no representative character. What is worse, they not infrequently take it into their heads, that it is their business, and duty, and mission, to rule, as the Viceroy rules India, instead of entreating their clergy as brethren. This is especially the case with our present Archbishop of Canterbury, who, at his late Visitation, absolutely scoffed at the idea that he ought to use his parliamentary powers, as the representative of the clergy. What is worse, our

Bishops go into very lofty society; and, on the strength of conversing with the Earl of this, or the Duke of that, or Sir John, or the Hon. Mr. Tomkins, fancy that they know more of the tendencies of the times, and of the wants of the age, than clergymen who labor in our great cities, or in our pleasant country villages. Hence, nobody can tell what the Archbishop may not be driving at, next. At present, his ambition seems to be, to get himself constituted, if but informally, "Papa alterius orbis;"—a move which, I suppose, will more surprise than delight American Churchmen. Moreover, he is known to dislike the Quicunque vult; and we do not know, whether, after disestablishing our churchyards, he may not undertake a crusade against that venerable Symbol—the Athanasian Creed. There are very few of us, who do not earnestly long for a Triennial Convention, like your's; and I dare say you will think—"No wonder!"

A New Corner-Stone.

Correspondence of the Living Church. The Corner-stone of St. John's, Burlington, Wis., was laid on Saturday, Oct. 30th, by the Bishop of the Diocese, St. John's Mission, Burlington, is the youngest of the Missions served by the clergy of the Chapter of the Collegiate church of Racine College. For two and a half years the Services have been held in the Baptist House of worship; it is now hoped that the coming summer will witness the completion of the new church.

The morning train conveyed the Right Rev. the Bishop of the Diocese, the Rev. Stevens Parker, Warden of Racine College, many of the College clergy, and the College choir, to the station at Burlington, where they were met by members of the Building Committee, and most hospitably entertained.

At one o'clock, the clergy and choir, having robed at the house of a friend of the Mission, went in procession to the usual place of worship, singing "Onward, Christian Soldiers." There were present, and officiating, the Bishop of the Diocese, the Rev. Drs. Parker, Falk and Elmendorf, of Racine College, the Rev. Messrs. Kerfoot of Geneva Lake, Pullen of Elkhorn, Holmes of Delavan, and Hall of Racine College, the Missionary in charge. The entire Service was choral. Evening Prayer being ended, a very able sermon was delivered by the Rev. Dr. Elmendorf, putting very forcibly before the people the position and claims of the Church.

Marching to the stirring tones of "Jerusalem the Golden," the procession moved to the site of the new church.

After the usual impressive ceremonies, a feeling address was made by the Bishop, in which, all were moved by his affectionate words of congratulation and encouragement. Great interest was shown by the people of Burlington; and it is hoped that much good seed was sown for a future harvest. St. John's Church is to be built of broken stone. Both the lot and the stone have been given by two generous laymen of Burlington. RACINE.

Rev. Joseph Reynolds, rector of Emmanuel and Rock Spring parishes, Harford county, Md., has resigned, to take effect the middle of November. He has been elected assistant at St. Mark's Church, Brooklyn, N. Y., of which Rev. Dr. Hall is rector.

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