

# The Living Church.

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

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WHOLE No. 152.

## JAMES A. GARFIELD.

Written for the Living Church.

James Garfield, king of men, his country's pride  
And foremost citizen, has passed away,  
And only and true unto life's closing day,  
Enduring bravely, Christian faith supplied  
Sore needed patience till he calmly died.  
A nation mourns her chosen chief, whose away  
Gave promise of repose and purity,  
And public service faithfully supplied.  
Cared in the stern school that makes noble men,  
Fate's fetters were to him no galling chains.  
In war or peace prepared to act, and when  
Earth's vilest wretch slew him, crime black as Cain's,  
Love's prayers went up to heaven—not all in vain.  
Dead chief, thou livest still; and still "God reigns!"  
T. McC.

## THE SORROWING NATION.

Special Telegrams to the Living Church.

The first intimation which the City of New York received of the sad and sudden death of President Garfield, was the tolling of the bell of St. Paul's Chapel of Trinity Parish, opposite the Post Office. Almost immediately, the great bell of Trinity Church was heard further down Broadway, tolling solemnly. A moment later, the bulletins began hastily appearing at the newspaper offices, which are all centered in this locality; and the passers-by in the streets stood dazed and overwhelmed at the awful news. Fearing, in consequence of the bad news of the day, but hardly expecting a fatal termination of the President's sickness, the authorities of Trinity Parish had directed that the bell-ringers be prepared for any emergency, and had provided for immediate information to reach them. Thus it was that bells began tolling even before the news had been made generally public. All the bells of the city took up the sad refrain, and across the broad channel of the East River, the bells of Brooklyn answered them in stately and solemn anguish all through the midnight hours. Meanwhile, the two cities, which had assumed the comparative stillness of night, broke into sudden life and excitement, and crowds filled the principal streets and public places. "Extras" were being cried in every direction, at 2 and 3 o'clock in the morning.

On Tuesday, the wheels of traffic seemed clogged and unable to move on. Even the newspapers were belated in making their appearance. No business was done of any moment, and the universal sorrow expressed itself in the heavy mourning drapery which began to cover all buildings, public and private.

On Wednesday, St. Matthew's Day, Services were generally held in our churches. It was a sad festival, and in many cases penitential music was substituted for the glad music of the feast, and the churches were draped in black. Without previous announcement, and subsequently to the Festival Service at 9 o'clock A. M., the chimes of St. Ann's, Brooklyn, rang out in requiem at 11, and a large congregation came together. A brief Service of Prayer was held by the Rev. Dr. Schenck, assisted by the Rev. Y. P. Morgan, Dr. Schenck making a short address. At Governor's Island, a special Service was held in the Military Chapel of St. Cornelius the Centurion, the Rev. E. H. C. Goodwin officiating, and using the prayer of the Church of England for the "Royal Family," substituting in the proper place the words, "for the most afflicted family of our late President."

The Corporation of Trinity Parish met and passed resolutions expressing abhorrence at the murderous act which had caused the death of the late President, and hoping that the event might turn the hearts of men to God. Condolence was tendered to the late President's family, and it was resolved to drape the church and chapels of the Parish in mourning for thirty days, and to hold a special service in Trinity Church on the day of the burial.

While this action regarding a religious Service on Monday was being taken, both the Bishop of the Diocese, and the Governor of the State, were independently and simultaneously taking action looking to a like observance—the impulse seems to have been national. The Bishop of New York issued the following pastoral:

To the Clergy of the Diocese of New York:

DEAR BRETHREN:—Moved by the most affecting visitation of Divine Providence in the death of our late President, and having conferred with several of my Right Reverend brethren who are at present in the city on duty appointed by the late General Convention, I beg to propose to you that a funeral service be held in your churches on the day and hour (Monday, the 26th, at 2 P. M.) believed to be appointed as the time for the burial of the deceased President, and I recommend the following Order of Service.

HORATIO POTTER,  
Bishop of New York.

At the same time, a joint pastoral was issued: To the Reverend the Clergy of the Dioceses of Connecticut, Easton, and Florida:

We hereby authorize the use in our several dioceses of the Service hereto appended on the day appointed (being as now announced, Monday, the 26th inst.) for the burial of the late lamented President of the United States, and as near as may be at the hour when his body will be committed to the grave.

J. WILLIAMS,  
Bishop of Connecticut.  
HENRY C. LAY,  
Bishop of Easton.  
JOHN F. YOUNG,  
Bishop of Florida.

New York, September 21, 1881.

The form of Service so set forth in the Diocese of New York, and the other Dioceses named, was as follows:

For the opening sentences, the three sentences of the Burial Office, followed by the anthem, "Lord, let me know my end," from the same source. Place was here allowed for an address, and then the *De Profundis* was to be chanted without the *Gloria*. The entire Litany, without omission of the discretionary part, was to follow, except that instead of the General Thanksgiving and Prayer of St. Chrysostom, there was to be used the prayer for persons under affliction, with the insertion of the words, "the family of the late President of the United States," and these two prayers:

"Almighty God, whose kingdom is everlasting and power infinite, have mercy upon this land and all that dwell therein, and so rule the hearts of Thy servants, the President of the United States, and all others in authority over us, that they, remembering Whose ministers they are, may above all things seek Thy honor and glory; and that we, duly considering Whose authority they bear, may honor and obey them in Thee and for Thee, according to Thy blessed Word and ordinance, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

O, God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that, when we have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with Thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

The Bishop of Long Island likewise issued a pastoral, as follows:

To the Reverend Clergy of the Diocese of Long Island:

DEAR BRETHREN:—The nation mourns the death of the late President of the United States by the hand of an assassin. That such an unnatural crime should have been committed against the Divine Majesty and against the ruler of a free people, is cause for profound humiliation, not less than unfeigned sorrow.

The civil authorities have announced that the funeral solemnities will take place on Monday next. I recommend the congregations of the diocese to assemble on that day, and, if deemed best, at the same hour, in their places of worship, and to unite in Services of an appropriate character. It is well that we should bow down in humble recognition of the Almighty hand, reverse His justice, magnify His mercies, and implore Him to sanctify to us His dealings with us as a people; and at the same time to testify respect for the memory of the wise, benignant, and upright ruler, who has been so mysteriously taken from us. The following order of exercises is hereby appointed for the occasion: 1. A hymn. 2. The Litany entire. 3. Prayer for persons in affliction. 4. Prayers from Visitation Office, "O, God, whose days," etc. 5. The accompanying prayer for the Nation in affliction—these prayers are to be said after the General Thanksgiving. 6. A hymn. 5. The Burial Service, omitting the Committal.

Should it, in some parishes, be deemed advisable to recognize the sad event on Sunday next, then the Morning Services may be changed, as follows: 1. Instead of the *Venite*, the Fifty-first psalm—the *Miserere*. 2. The Psalter—psalms 94, 97, 99. 3. First lesson, Is. LXIV. 4. Second lesson, I. Cor. XV, from 20th verse. 5. The Litany entire, with prayer for the Nation in affliction. Prayer for persons in affliction. Prayer, "O, God, whose days," etc., from Visitation Office, and two last prayers in Burial Office. 6. Epistle, Lamentations, III., 22. 7. Gospel, St. Mark, IV., 35.

Most affectionately your brother in Christ,  
A. N. LITTLEJOHN,  
Bishop of Long Island.

Garden City, September 21, 1881.

The form of prayer set apart for this occasion, is as follows:

Prayer for the nation in affliction. "O, God, Who declarest Thy Almighty power chiefly in showing mercy and pity, hide not Thy face from us in the time of trouble; incline Thine ear to us when we call. Comfort this people whom Thou hast stricken. Give them grace to accept with resignation and faith this visitation of Thy hand. Sustain them in this and in all other trials with a sense of Thy goodness. By this sore chastisement revive, we beseech Thee, in all hearts a spirit of devotion to the public good, and unite the whole nation more closely in the bonds of fellowship and love. Teach us righteousness in the midst of Thy judgments, and in our adversity obedience to the law. So rule the hearts and strengthen the hands of all in authority that they may preserve the goodly heritage which thou gavest unto our fathers. Mercifully forgive the grievous sins which have drawn this visitation upon us. Help us to look to Thee in all our troubles and adversities, and at last to rejoice in the greatness of Thy salvation, through the mediation of our Blessed Lord and Saviour, Jesus Christ. Amen."

On Sunday, the usual Services were held, but allusion to the one absorbing event was very generally made. The church and chapels of Trinity Parish were draped in accordance with the action of the corporation already referred to. The Rev. Dr. Weston, of St. John's Chapel, was confined to his house by illness, and his place was filled by the Rev. Mr. Cook, assisted by the Rev. Philip A. H. Brown.

At the Church of the Heavenly Rest, of which President Arthur is a parishioner, a portiere of heavy black broadcloth was looped up against the gray granite columns of the portico, surmounted by a flag, furled and draped in black. In the interior, a semi-transparent black cloth hung over the violet altar cloth, a white cross, and the word "Jesus," being visible through the mourning cover. Services were held at 11 A. M.

and 4 P. M., the Rector, the Rev. R. S. Howland, D. D., officiating.

At St. Thomas's, Fifth Ave., the Rev. Dr. Morgan preached on "Practical Lessons of the Divine Ordering." At the Anthon Memorial Church, the Rev. Mr. Newton spoke of the political aspect of the President's assassination, referring to General Garfield's character as a public man. The President's death was alluded to in the Morning Service at the Church of the Transfiguration. The Rev. Newton Perkins, minister in charge, preached on "The Nation's Sorrow," at St. George's, Stuyvesant Square. At the Church of the Holy Spirit (the church of Postmaster-General James), the Rev. Edmund Guilbert celebrated the Holy Eucharist at 8 A. M., and officiated and preached at Morning Service at 11.

The Rev. Cornelius B. Smith preached on "The Nation's Sorrow and Consolation," at St. James's, and the Rev. Hugh Miller Thompson, D. D., of New Orleans, officiated morning and afternoon at Christ Church, his old parish; the sad event uppermost in all hearts being commemorated.

In Brooklyn, large congregations assembled. The Rev. Chas. A. Tibbals preached at St. Peter's, in the morning, upon the lessons to be gathered from the death of the President; and in the evening, upon "The Comforts of God." The *Miserere* and *De Profundis* were sung at St. Paul's and the Rev. Warren C. Hubbard preached a Memorial sermon. The Rev. T. S. Pycott took for his morning topic at St. John's "The Nation's Loss." At St. Ann's, special care had been given by the ladies of the parish to the arrangement of the drapery inside the church. The Rector, Rev. Dr. Schenck, preached on the sad event. The Music was the same as that which was used at the late President's obsequies at Washington and at Cleveland. At St. Luke's, the Rev. Geo. R. Van De Water preached in the morning, upon "The Nation's Sorrow;" in the evening, upon "Providences in National Afflictions." The chapel of the parish was used for these Services, the church being yet in the hands of the workmen. At Holy Trinity Chapel, the *Miserere* was sung at 10:30 A. M. and also a special anthem: "Cast thy burden upon the Lord." In almost every church in the City, allusion was made to the late President's death.

Monday was fair, but very hot. Unwonted stillness reigned, broken only by the tolling of the bells, and by the booming of the minute-guns at the Navy Yard and at the fortifications in the Bay.

In New York, Zion Church, which has been closed for alterations, was opened at 10 A. M., for the Memorial Service appointed by the Bishop. At the Church of the Holy Apostles, the time was fixed for a quarter to eleven, being the same hour at which the Services were to commence at Cleveland. Calvary Church, which is still without a Rector, had Services at 2 P. M., as did most of the other churches. The Services were very notable at Trinity, Grace, St. Bartholomew's, The Heavenly Rest, The Transfiguration, Trinity Chapel, St. Thomas, St. Andrew's, The Holy Spirit, Holy Trinity, The Church of the Redeemer, St. Luke's, St. Peter's, St. Paul's Chapel, St. John the Evangelist, St. Mary the Virgin, St. John's and St. Chrysostom's Chapels, St. Timothy's and Christ Church.

In Brooklyn, the churches were everywhere draped, and Memorial Services held; at All Saints and Grace Chapel, in the morning; but, for the most part, the hours of 2 or 3 o'clock were chosen. St. Luke's congregation united for the occasion with that of the Church of the Redeemer. The bells of St. Ann's tolled in requiem; at St. Paul's, South Brooklyn, the procession of surpliced chorists entered the church in silence. The Services began with the Litany Hymn which was followed by special Prayer. The Rector preached and the Services were closed with the Burial Office. The Rector having requested that all gay attire should be laid aside upon this occasion, the aspect of the congregation was, as it should be, very sombre. At Grace Church the Services were very impressive, as also at Holy Trinity, Christ Church, St. Mary's, St. James, St. Barnabas, the Messiah, Good Shepherd, St. George's, the Reformation, St. Mark's, Calvary, St. Matthew's, and Emmanuel. The people, in many instances, sitting with tearful eyes, and all apparently joining with quiet and intense fervor, in prayer for the sorrowing and suffering family of the illustrious dead, and for the Nation in its profound distress.

## Elberon.

The little chapel of St. James, at Elberon, Long Branch, where President Garfield attended Service when here previously for the health of his wife, tolled its bell all Wednesday morning, as the remains at the cottage were being viewed by the public, and finally as the funeral train moved slowly away from Elberon, on its journey to the Capitol. The edifice has been heavily draped in black. The seat which the President occupied is also draped. On Sunday, a large congregation was present, and the Rt. Rev. the Bishop of New Jersey officiated, preaching upon "Our National Loss." Very impressive Services were held on Monday, the day of the burial at Cleveland.

## Chicago.

The great metropolis of the West was not behind New York in testifying its sorrow. On Tuesday the whole city was draped in black, and Mr. Walters, the proprietor of the *London Times*, telegraphed home that he had never seen a sadder sight or one that more eloquently proved a general grief. On Friday, the Bishop of Illinois issued the following pastoral:

CHICAGO, Sept., 23d.—To the Rev. Clergy of the Diocese of Illinois: The death of the President of the United States is a calamity which summons us to public acts of humiliation and expressions of sorrow, not only because our land is bereaved of its Chief Magistrate, but because the incumbent of the office was a man distinguished for wisdom, patriotism, and purity of character. It is recommended, therefore, that so far as practicable, services shall be held on Monday, next, Sept. 26. The clergy are authorized to adopt at their own discretion, such offices of worship and devotion as may be found in the Book of Common Prayer, including especially the minor Litany. Should it be found impracticable for any of the city and suburban parishes and missions to hold such services, the clergy and laity of the same are invited to assemble at the Cathedral at 2 P. M., on Monday, at which time and place there will be appropriate services and an address.

The clergy attending at the Cathedral are requested to bring their surplices.

WILLIAM EDWARD McLAREN,  
Bishop of Illinois.

On Monday afternoon a most imposing procession took place. It was arranged to start at the same time as the funeral procession in Cleveland, and was composed of all the different societies, clubs, guilds, etc., as also the regular troops and the militia. The most conspicuous object was a large and tastefully adorned catafalque, which bore the following inscription:

IN MEMORIAM.  
JAMES ABRAHAM GARFIELD,  
Sage, Statesman, Patriot,  
Born Nov. 19, 1831. Died Sept. 19, 1881.  
Requiescat in Pace.

The car was drawn by six black horses, one of which was among the ten that drew the body of President Lincoln through the city sixteen years ago. The animals were led by colored grooms, who were appropriately dressed. The car was surrounded by a guard of honor made up of representatives of all the bodies in the line—Military, Masons, Odd Fellows, Knights of Pythias, firemen, policemen and the civic societies.

At 2 P. M., the Memorial Services took place in the Cathedral. The Bishop presided, and was surrounded by a large number of his clergy. The church was tastefully decorated for the occasion, and the exercises were taken largely from the order of the Church for the burial of the dead, and were beautifully solemn and impressive. The Rev. Dr. Morrison, Sr., read the lesson, the Rev. Canon Knowles directed the choir, and Bishop McLAREN delivered a fitting address. He spoke as follows:

When the angel of the Apocalypse opened the seventh seal, we are informed that there was silence in Heaven about the space of half an hour. Nothing less than the overwhelming catastrophes that were embosomed in this seal could have hushed to silence the music of the better world. A solemn and awful stillness is the natural attitude of the mind when involved in terror and catastrophe. Silence is the confession of our impotence to express the profounder emotions and deeper thoughts.

To-day, as the nation stops to bury its assassinated Chief, a solemn stillness broods over the land, the wheels of industry, the hum of trade, the din of political strife, are hushed, and men seem to hear and obey the voice of the Ruler of nations saying, "Be still, and know that I am God."

We are here at this hour to engage in appropriate acts of devotion and prayer. Our only refuge in the trials of national as well as individual life, is God, in whom we trust and by whom alone we anticipate the overruling for ultimate good of the fiendish malice of the guilty wretch who slew our President. Further than this we have no duty here. To rise from supplication to contemplate all the dimensions of this calamity to speculate upon its causes—for Guiteau is but the product and expression of dangerous tendencies in our National life—to attempt to forecast its influence upon our future history, would be an impertinence in an hour like this.

We may only look each other in the face and say how dreadful is this event and how deep our sorrow. Deeply do we love our native land. Earnestly do we believe that the principles of self-government upon the basis of an enlarged liberty to the individual, are destined to prove magnificently successful, and to replace the less strong but more centralized methods which excel in other lands. Enthusiastically do we watch the progress of our country in the development of her resources, the extension of her influence, and the propagation of her dominating ideas. Therefore, are we stricken dumb with mingled sorrow and shame in view of this dreadful event.

Peculiarly is the Nation's heart tried by this occurrence in view of the character of our lamented Chief Magistrate. He was a man who stood firm and strong in his royal manhood, possessing those noble qualities that are the product of the best intellectual and moral opportunities. He represented in many respects the highest type of American manhood. There have been bloody deeds like this which have relieved the world of monstrous men, loathsome tyrants, cruel fiends sitting in high places. History tells of regicides who have not been abashed with the curse of an outraged popular sentiment. But this assassination is simply the ferocity of the political wild beast leaping upon and burying its fangs in one who, by every badge of nobility and integrity of character, was entitled to confidence, respect and affection. In Mr. Garfield we can plainly perceive a character, original without eccentricity, gentle without loss of force, dignified without superciliousness, un-

tainted by courtly vices and political corruption; above suspicion as an honest man; possessed of that certain childishness which always characterizes fresh and ingenuous natures; tenacious of his own opinions only as long as he believed them to be right and well-founded; unshaken as a rock when he felt his feet to be planted on a principle; fearless in the discharge of duty; not too proud to acknowledge himself fallible; eager, but unobtrusively so, to count the Divine influence as an essential factor in the affairs of the nation as of the individual; a faithful and devoted husband, a kind and gentle father—in one word, a true Christian gentleman. Mr. Garfield stepped out of his former life into the "fiery light" of the exalted position he adorned, to be recognized as every inch a man, and to receive to an extent almost without precedent in our history the admiration, confidence, and affection of a great and mighty nation. A continent draped in the insignia of sorrow mourns his death as an affliction personal to every right-minded citizen.

The first mourner to-day is the nation whose leader is taken away. [knell, Wife, children, and neighbors may mourn at his. He was lover and friend of his country as well.

It is this sense of national loss which makes it no sacrilege when millions enter within the sanctity of domestic sorrow to mingle their tears with those of the venerable mother, the widow, and the fatherless children. The strain upon the heart is sore indeed, but in the community of grief there is strength and help; nor can we doubt that as the great sob of the nation bursts upon their ears its irrepressible tenderness of sympathy will soothe and sustain them, so the experiences of this gloomy chapter of our history will impart an elevating influence to the national conscience, strengthen all our better aspirations, and enable us to grow calmly equal to all the exigencies of the future."

The exercises closed with a choral, which was rendered by a full choir, and the collects and benediction.

At the Church of the Ascension in the morning a very large congregation assembled at the request of the Rector, Rev. A. Ritchie. The Service consisted of a choral celebration of Holy Communion, and was most impressively rendered by a full choir. Special Services were also held at the other city churches.

## To the Editor of the Living Church:

The article in the LIVING CHURCH of Sept. 3d, may be a fair showing of the demeanor of some congregations; but, happily, not of all. During the summer vacation, one Sunday found me in one of our largest cities, and I sought a church whose name is not unfamiliar to your readers. I found the street in which the church stands, and, not being familiar with the surroundings, enquired of a gentleman passing, if a building which I pointed out were the church, the name of which I gave. His answer was in the affirmative. As I ascended the steps, the same gentleman politely asked me, if I would have a seat, conducting me to his own accustomed pew, if indeed free seats are called by that name. It wanted half an hour of the time for service to begin, and that gave me an opportunity to observe the ways of the large congregation as it assembled. Very quietly the people stole in. In all that throng, for such, to my eyes, it appeared, there was no such thing as bustle, nor any of that aggressive deportment by which so many people attract attention to themselves. All, to the best of my knowledge, spent the waiting time reading the Prayer Book or some other book of devotion. Not one, save myself, was casting glances at others. I felt that I was alone, in being so frivolously occupied. I was particularly struck with the simplicity and devoutness of manner which pervaded the assembly like an atmosphere, as though a hallowed presence filled every soul with reverential awe. There was no turning of head or eyes to make observations upon fellow worshippers. Each might have been alone in the House of God, making his or her own private devotions. Quietly, without sensation or fuss, the service began, and all entered into it heartily. The singing was congregational and plain, but uncommonly good. To a stranger, there was nothing to mark the absence of the noted organist on his vacation, nor the lack of choir, save the vacant stalls. The service was so free from anything in any way conspicuous or singular, that when a friend afterward enquired what it was like, my reply was, "Perfectly plain," and yet, upon reflection, I recalled the fact that it was choral throughout. It was so harmonious in all its parts, that even to my unaccustomed ears, it seemed entirely natural.

The discourse of the preacher was one of a series, upon the petitions of the Lord's Prayer. On that particular day, the subject was, "Deliver us from evil." He dwelt upon the teaching of the Catechism in the words, "Defend us in all dangers both of soul and body." We were dwelling in the midst of temptations which imperilled both soul and body, and for which the faithful heart must be constantly on the watch; but unceasing prayer, and the ever present grace of Almighty God, would be our sure defence, though we be in these dangers. I was very much impressed, and shall feel better fortified in some of the perils of my "Environment" hereafter.

The service closed, and all left the church as quietly as they assembled. I did not hear a word spoken, and there was not a greeting or salutation of any sort exchanged, inside the door, that my intensely observing eyes could see. The whole experience was a spiritual refreshment, and its lessons will dwell long in my thankful remembrance. I wish the writer of the article which has drawn out this communication, could have the same.

DAME CURIEUSE.



## GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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*Professor.*—While it would be difficult, if not, indeed, impossible to make this account accord with the story of Geology, if Moses referred to the long extinct species of the early ages, it does, I must admit, apply, without straining, to present life. If this is really what was intended, the contradiction which I supposed to exist, disappears.

But before I can feel satisfied, I must call your attention to verses 21 and 25. In them I read that after the fiat, God created "every living creature" of the water, and every winged fowl; and so, in regard to land animals, it says that after the fiat "God made everything that creepeth on the earth," or, as it might better be translated, "every thing that moveth on the earth," as the word is rendered in verses 21 and 28 of this chapter, and elsewhere. If, as would seem to be the case, the fiat had reference to species now living, then all must be included, all were created at that time, there can be no exception, since Moses says expressly "every thing that moveth." Yet it is well established that at least some of the present living species preceded the others by many thousand years. There must be something wrong here.

*Myself.*—Permit me to correct you. Your statement of what Moses says, differs apparently very little from his own words, but that little is enough to change his truth into falsehood. If you will look carefully at the account, you will notice that after the fiat directing the waters and the land to bring forth the animals of which he speaks, there is added the broad remark that God made every living creature; but not that he made them after the fiat. In the latter case, Moses would fix the time of their creation to-wit, all of them after the date of the fiat; in the former, he asserts merely that God created all animals, but with no limitation as to the time. Hence there may have been few, or many animals, of an earlier epoch living when the fiat was uttered: God made them, too.

Moreover, there is here a nice distinction in the wording, which if not made in full view of the facts of our world's history, is somehow adapted to them. You will see, if you turn to verses 20 and 24, that there is in them simply a command to the waters and to the land to bring forth certain kinds of animals. The *and all*, or *every* does not occur in either. This happens (?) to accord with the well known fact that many animals of the invertebrates, and perhaps some others, were living when present water and land animals made their appearance. But God's creatorship covers them also. Consequently verses 21 and 25 expressly include not only those named in the fiats, but "everything that moveth." This wording is comprehensible, if the author of this story was all-wise, but incomprehensible on any other hypothesis.

*Professor.*—But if you attach such photographic exactness to these verses, and will not let one move from them the width of a hair, does it not involve Moses in the absurdity of saying that the land and sea brought forth, at that remote period, the animals "living" when he wrote, that is, not the same species merely, but the identical individuals? A *reductio ad absurdum*, eh?

*Myself.*—(I don't think the Professor really thought there was any great force in his remark, but rather sought to quiz me. For a moment I was at a loss just what to say; and then the meaning of certain expressions which had somewhat puzzled me by their apparent redundancy, occurred to my mind.)

Not so fast, Professor; Moses wrote, "the living creature after his kind." These last three words show that he did not intend to speak of the individual cattle or beasts living when he wrote, but cattle, beasts, etc., after their kind, or according to their species, as we now say. This turns out to be one of the minor guardings against future misconception inexplicable on any theory of chance, and, so far as it goes, it strengthens my belief that every word was weighed.

*Professor.*—Then, to sum up, those contradictions which seemed to me so important, have no foundation, because

herbs yielding seed, and fruit-trees with seed inside the fruit, did not precede the elevation of the land, but were contemporaneous with it—at least from the Cretaceous Period—and they did precede "living" species of water and land animals. It must be confessed that this is a most extraordinary document.

(After a few moments silence, he seemed inclined to drop this part of the account, and turned from it rather abruptly.)

What do you say about the third day which follows the account of land elevation and plant completion?

To the Editor of the Living Church:

The end has come. At midnight last night, St. Peter's bell and all the bells in this city tolled the knell of the murdered Chief Magistrate. This morning the altar before which have daily been offered prayers for his recovery, and especially on the recent day of prayer, has been draped in black. At Morning Prayer on Tuesday, a goodly congregation assembled. The Pastor, in a brief address, presented these three points: 1st, That notwithstanding our boasted enlightenment, general education, free institutions, religious freedom, etc., we stand convicted before the face of the civilized world of more frequent assassinations of the Chief Executive than any civilized people on earth. 2d, That notwithstanding previous bitter experience there was not, so far as he knew, on the statute book of any State, and certainly not on the statute book of the Republic, a law making it an especial offense to assault the life of the Executive of the State or Nation. That is but an ingenious excuse that alleges that like the ancient Greeks there was no law against parricide because it was deemed so atrocious a crime that no human being could be guilty of, so no law has been enacted declaring a penalty for an assault with intent to murder, or the murder of an Executive; but it is no extenuation for so grave neglect by legislators in State Legislation or Congress. 3d, That the assassin is but the legitimate outgrowth of that fragmentary religion of which he was a professor and active promoter which struck down ecclesiastical authority in the heat of polemical controversy, and elevated, in its stead, self-will under the misnomer of conscience, and which has passionately asserted itself for the last three hundred years. That the only hope, not merely of the Republic but of social order, rests in the restoration of the divinely instituted authority of the Church in the hands of duly constituted Orders. That at this moment 50,000,000 people, with hearts wrung with anguish, are crying for deliverance from this scourge. G. W. ROME, Ga., Sept. 20th, 1881.

To the Editor of the Living Church:

If you have not, severally or jointly, had a vacation, then I want to make you ache to come here for a week or two. The lake from which this parish and a boys' boarding school are named, is charming; it is several hundred feet above the level of the Hudson, about one and three-quarter miles long by three-quarters wide; and is four miles east from Peekskill. The neighborhood is filled with country residences of New York business men, active and retired, and with private hotels for summer boarders. The church, which stands within the same enclosure as the Mohegan Lake School, was built at a cost of \$7,000 or \$8,000, by the owner of the school property, seconded ably and generously by a "Mary" in the city of New York, and by others. The Rt. Rev. Bishop Seymour, of Springfield, confirmed a class of eight here, on the first Sunday in August; they were presented by the Rev. B. S. Lassiter, who now goes to work in Bishop Seymour's diocese. He succeeded in rekindling the interest in the Services of the Church, and leaves to the writer a firm foundation for upbuilding the spiritual temple of God. There is no reason why this lovely bit of Nature should not be matched by equal loveliness in the children of Nature's God. C. L.

To the Editor of the Living Church:

I have noticed with much pleasure, that your journal has been the means of instructing us upon many little non-essential points, in our worship, thus leading to more uniformity in all our city congregations. I wish to ask you what is the proper thing to do after the Priest or Bishop has concluded the sermon and pronounced the "Benediction?" Should the congregation kneel, sit, or stand? I notice in all our churches the people do as they please, some stand, some do not. Would it not be a good idea for our city pastors to deliver a course of lectures this winter instructing us upon all these little points? PTSMAN.

(If the LIVING CHURCH may offer a suggestion it would be that the congregation remain kneeling while the minister kneels, after the Benediction, and stand when he rises till he has passed to the robing room.)

To the Editor of the Living Church:

It has lately been my privilege to enrol myself among the subscribers of a French Church paper, published by Rev. C. Miel, rector of the Church of St. Sauveur, of Philadelphia, entitled "L'Avenir, ou, Les Signes des Temps au point de Vue Chretien." It is, so far as I know, the only French paper of our Church published, and I cannot but believe that there are enough among our Church people who read French to give it a generous support. It is a monthly, at \$1.00 a year, and I wish that all Church people who read French would send their subscription to the editor, the Rev. C. Miel, No. 28 South 21st street. THOS. J. MELISH.

## Diocesan News.

**Springfield.**—St. Paul's Church, Alton, has been in the hands of the workmen all summer, and the congregation joyfully assembled in a completely renovated building last Sunday morning. A new roof covers the church; the whole interior is beautifully decorated from designs of one of the members, whose own hands contributed largely to the fine effect of the work, and who, in addition, gives one of the three memorial windows now to be in place. The church has been entirely replastered, greatly enlarged, newly carpeted, and the coloring of its walls is especially fine. The church is open for daily prayers, morning and evening. Alton Cathedral Grammar School was opened on Monday last, in a house bought for the purpose, adjoining the church. Many of these schools are nicely established in this Diocese. Alton is also the centre of mission work in this county, and Sunday evening service has been held at Edwardsville, the county seat, all summer, by the Rector, Rev. T. W. Haskins, in addition to Church and Chapel Services here.

**Vermont.**—The recent services and sermons of the Rev. Dr. Walsh, of New Jersey, and the Rev. W. C. Winslow, of Boston, have done much to encourage the small mission church in the town and parish of Jericho, and village of Underhill. Their efforts, as visiting clergy, have been generously supplemented by a few Church people, sojourning at Dixon's hotel, and have also quickened the energies of the handful of parishioners located there. The fervid eloquence of Dr. Walsh, and the earnest scholarly teaching of Dr. Winslow, illustrated by his charming style, have left a deep impression upon all who heard them. They have proved how great is the good that can be done by Christian visitors at a summer resort. May a liberal response soon be made to their timely and urgent appeal in behalf of this small yet important mission. The Church at this delightful resort, located at the foot of Mount Mansfield, needs but a little help from the faithful to increase its services and make them attractive to all who come within its influence.

**Utah.**—About twenty-five years ago, when the present Bishop of Utah was preparing for College, he was residing at the village of Scarsdale, N. Y. In one of the families of his acquaintance was a bright little boy, just emerging from babyhood, whom he often trotted on his knee. Yesterday, at the Church of the Good Shepherd, Ogden, the Bishop had the joyful privilege of conferring the Sacred Order of Priesthood upon that boy, now the Rev. Pierre McDonald Bleecher. On the same occasion Mr. Chas. G. Davis was ordained to the Diaconate. Mr. Bleecher was presented by the Rev. Sam. Unsworth, Rector of the parish, and Mr. Davis by the Rev. G. D. B. Miller, of Salt Lake City. The church was filled with a congregation more than usually interested. All were personal friends of the candidates and uttered loving prayers and wishes for their future usefulness. The Bishop's sermon was a clear statement, and a fearless and masterly vindication of the divine character and authority of the Apostolic Ministry. The address to the candidates, besides its earnest words of practical guidance, by reason of warm personal relations, was more than ordinarily touching and sympathetic; and this, together with a gracious and appreciative allusion to the memory of their greatly lamented rector, the Rev. J. L. Gilgoly, the noble missionary just fallen in the very vigor of his work, awakened afresh the tears that had scarcely ceased to flow.

Mr. Bleecher came to this field immediately from the Theological Seminary, to assist in the Church work in Ogden and the mission stations round about, and by his fidelity and practical earnestness has well earned for himself the honor of entrance into the Priesthood. Mr. Davis has for eight years accomplished most valuable and successful work in teaching in Logan and Ogden. As head of the School of the Good Shepherd, he has raised it to the first rank of schools in this region and established its permanent prosperity. The school opens this fall more flourishing than ever. He will continue in immediate supervision, and now having an efficient assistant in Miss Cleveland, a graduate of St. Mary's, Knoxville, will be able to give much more help in the mission work, for which he is admirably fitted, having won the respect and confidence of the community in a remarkable degree.

The parish of the Good Shepherd is gaining strength and vitality daily. The Rev. S. Unsworth, one of the Bishop's Utah boys, has taken up the work of Mr. Gilgoly most efficiently, not allowing a thread to be broken, or an enterprise begun in Ogden or the neighboring mission stations to fall through. His genial manners, his adaptation to the peculiar society here, and his accurate and finished scholarship make him a most valuable helper to our overworked Bishop, and if Utah could furnish twenty more such men immediately for this work, it would be a blessed thing.

**Ohio.**—On the twelfth Sunday after Trinity, a handsome pair of brass vases, ten inches in height, were placed on the altar of St. Mary's Church, Cleveland, as a thank offering. They were the workmanship of R. Geissler, 127 Clinton Place, New York City, whose prices and promptness are alike worthy of praise.

Designs are in hand for the frescoing of this church, which will be done this fall, after the Harvest Home and Parish Thanksgiving Service, which takes place September 29th, the Feast of St. Michael and all Angels.

On Wednesday, September 14th, Holy Cross Day in the English Church Calendar, the Guild of the Holy Cross observed what will be, in future, its anniversary day. The Services were held at Grace Church (Rev. Geo. W. Hinkle, Pastor), and consisted of the Holy Communion and an address. Five clergymen and about twenty-five people were present, among them two in-

valid members of the Guild, both non-residents of Cleveland. The presence of these members, whose homes are hundreds of miles apart, quickened the interest of the associate members in the Service, and made it more of a reality than it might otherwise have seemed. The Chaplain, Rev. J. A. Bolles, D. D., conducted the Service and made the address, explanatory of the Guild—its history—objects—success thus far, etc. All present communicated, and the offertory was taken for the Guild. From the Chaplain's remarks, it would appear that the work of the Guild is awakening a very wide interest. Letters are received from invalids and others almost daily, approving of the association and asking admission as members or associates. The main idea of the Guild is Intercession. One of the sorest trials of sickness to the earnest soul is the feeling that all the accustomed avenues of activity and usefulness are closed, and the almost utter impossibility of realizing that "they also serve who only stand and wait." This Guild gathers these sick ones together by that most tender tie of being each one under the Cross; it places a Manual of Intercession in their hands, and, by means of letter writing and other ways of inter-communication, gives every member something to do in the work of Intercession. For is that not one of the mightiest agencies of the Church at the present day? Other activities are also open to those able to work—embracing painting, sewing, etc.

The Service was very home-like and effective, and it was a most fitting way of thanking God for the good already done by this infant Guild. The promise of Christ is: "Lo! I am with you always, even unto the end of the World!" The Guild of the Holy Cross seeks to realize that Presence in the Sacrament of the Altar, and in His sick, suffering members.

**Michigan.**—St. Mark's Mission, Detroit, is no longer in charge of the Rev. Dr. Stocking, who ceased to hold services in Bolio's Hall as early as last Lent. The Vestry of Grace Church declares that parish unable to exercise any fostering care over the mission, which falls, therefore, directly under the Bishop's care. The Sunday School is maintained at Bolio's Hall, the Missionary Committee appropriating something to pay the rent, and Mr. Henry Heames serving as superintendent. The location on the corner of Baker and Eighteenth streets is excellent, and the field is rapidly and favorably developing. The nominal parish of St. Mark's has no connection with this Mission.

A similar appropriation has been made by the Missionary Committee for the maintenance of the Mission Sunday School on the corner of Vinewood and Michigan avenues, which is now to be in charge of the energetic wife of the Rev. G. E. Peters, whose residence is close by on Hubbard Boulevard.

The contracts have been let for an addition to St. Mary's Chapel, Detroit. It is intended to accommodate the infant class on Sundays, and to serve as a reading room on weekday evenings. The chapel itself is now to be furnished with comfortable pews, common benches having heretofore been used. This mission has prospered during the last year under the care of the Rev. W. J. Roberts, whose engagement at St. Mary's has been renewed.

The Rev. John W. Trimble, recently of Yankton, Dakota, is on his way to assume charge of the missions at Mackinaw and St. Ignace.

The new church at Sault St. Mary is approaching completion. The stained glass windows are a gift from the Bishop. The congregation is under the pastoral care of the veteran missionary, the Rev. Edward Seymour.

Incidents like this are refreshing. The Rev. Robert Wood is Rector of St. John's Church, Negaunee, in the Upper Peninsula, where he resides, and is in charge also of Grace Mission, Ishpenning, a few miles distant, where he officiates once every Sunday. The people at Ishpenning have been paying Mr. Wood ten dollars at every weekly visit; but at the last episcopal visitation they said to the Bishop, of their own accord, "We don't think we are paying Mr. Wood enough; we will pay him fifteen dollars after this." At both points they are planning to build rectories. Such a spirit reflects honor on both priest and people.

**Wisconsin.**—The consecration of the beautiful Church building at Geneva Lake, Wis., is fixed for the 5th day of October. It was hoped that the Bishop of Nebraska, who preached at the opening of the first Church building, would preach the consecration sermon; but the appointment of the Annual Convocation in Nebraska, for the first week in October, will prevent his leaving home at that time. When completed the new church in Geneva will be in some respects the most beautiful church in the Diocese, and the services connected with its consecration will be of unusual interest.

**Fond du Lac.**—The Cathedral School reopened on the 5th inst., as a boarding and day school, under the rectorship of Rev. E. C. Alcorn, assisted by Mrs. Alcorn as Principal of the Girls' Department. The Rev. Mr. Alcorn is a graduate of Trinity College, Hartford, and of the General Theological Seminary, and is highly commended to the Bishop for scholarly attainments and ability as an instructor. Mrs. Alcorn is an earnest Church woman, and a teacher of many years' experience with testimonials of high character.

Bishop Brown desires the pastors of young Churchesmen attending the State University at Madison, to send their names to Rev. Marcus Lane, Rector of Grace Church, who has kindly offered to do all in his power to protect and promote their spiritual welfare.

The Rev. J. A. McGlone has resigned the rectorship of St. Mark's Church, Waupaca. It is not quite determined whether Rev. Mr. McGlone will accept the rectorship of St. Mark's, Milwaukee, which has been tendered to him, or take other work in this diocese.

The Vestry of Christ Church, Green Bay, have been notified by the Rev. Frank O. Osborne, rector of Trinity Church, Atchison, Kansas, of his acceptance of their call to the rectorship. Rev. Mr. Osborne has left a fine record in Kansas. His devotion, ability and enthusiasm lead the members of Christ Church to hope much from his labors among them. He will be warmly welcomed by his friends in the Diocese of Fond du Lac.

On the 14th inst., there was a most interesting Service in St. Peter's Church, Ripon, when the new chancel and its ornaments were consecrated. The Rev. J. H. Knowles, of the Cathedral, Chicago, preached, and the Bishop officiated at the consecration. The service was full choral by the boy choir, from Sheboygan, under direction of the Rev. R. W. Blow, the Bishop singing the Litany. There were present of the clergy the Rev. Canons Hurrod, Knowles, and Stanley; Revs. Wm. Dafter, C. T. Susan, Wm. Gardam, Wm. E. Wright, Fayette Durlin, and R. W. Blow.

**New Jersey.**—On Friday, Sept. 16th, the Bishop of the Diocese laid the corner-stone of a parish building that is being built by Trinity Church, Trenton, for Sunday School and parish purposes. The new building is located in the rear of the church rectory, and beside the west end of the church, and is so placed that when contemplated improvements are made to the church, the two may be joined. The building is to be of brown stone and will be not only a convenience but an ornament. A large concourse of people was present, and after the corner-stone was laid all repaired to the church where addresses were made by Revs. N. Pettit, Dr. Bakewell and the Bishop. Besides the above there were present Revs. W. H. Neilson, Jr., and C. M. Perkins. The congratulations of the Bishop to the Rector (Rev. H. M. Barbour), were singularly appropriate, and touched several points in his ministry. The parish has, since Mr. Barbour became Rector, not only purchased a house for a rectory next door to the church, but it has also provided all the money necessary to complete the parish building. It also has a growing fund for the improvement and enlargement of the church. That these all have depended upon the energy, zeal and wisdom of the Rector, seconded by his people, need not be said. Long may they retain their pleasant relations, and work for the upbuilding of the Kingdom of the Master. Of the Church in Trenton we cannot say as much as we should like. A city as large as Trenton and as active, has but three parishes and one chapel; and yet the Church was on the ground very early. St. Michael's Church is one of the oldest parishes in the Diocese; yet there has not been much development. The city has grown from a small village to a city of 40,000 or 50,000 inhabitants, and yet the Church stands almost still. Since the Bishop of New Jersey has been living in Trenton, there has been talk of growth, but not much more. What the Bishop would do, must always depend upon what he can do, and this is an instance in which even a Bishop's hands are not free. If the Cathedral system should ever be adopted in cities, much opposition will come from established parishes with their undoubted rights. The Church now may be extended, but not as she would if there were a greater appreciation of her value.

**Illinois.**—We are happy to announce that St. Bartholomew's Mission, situated on State street, corner of 61st, Englewood, is likely to become a great success. Both Sunday School and Services are largely attended, and last Sunday, September 25th, the mission was supplied with a fine new organ and a quartette of professional singers. A plentiful number of chairs are provided, and other improvements made for the comfort of the congregation. This mission is an offshoot of St. Mark's Church. Eleven o'clock A. M. will in future be the hour of Service. Sunday School 9:30 A. M.

This mission is under the personal direction of the Bishops, who with the Rev. Mr. Fleetwood, of St. Mark's, will be present on the afternoon of the 16th of October next.

**Albany.**—The postponed meeting of the Convocation of the Susquehanna was held in Christ Church, Gilbertsville, on Tuesday evening, Sept. 6th. A thoughtful and practical sermon, on the sin of Ananias and Sapphira, by the Rev. J. B. Hubbs, of Oneonta, was preached. Wednesday evening, at Zion Church, Morris, the Holy Communion was celebrated by the Rector, the Rev. E. Coan, assisted by the Rev. E. A. Hartman; the preacher being the Rev. R. Granger, of Richfield Springs.

The business meeting was held in the afternoon. There being no Archdeacon, the Rev. D. Washburn presided. An interesting letter from the late Archdeacon, the Rev. Hobart Cooke, whose absence was especially felt, was read. The Rev. E. Coan was elected Archdeacon until the next meeting in June, at Richfield Springs. Mr. G. Pomeroy Reese, of Cooperstown, was re-elected Secretary and Treasurer. The Rev. Reeve Hobbie, of Cherry Valley, was chosen preacher for the next meeting, with the Rev. J. W. Mollwaine, of Otego, as alternate.

At the evening Service an able paper, on the duty of the Church to her children, was read by Mr. Reese. It is an encouraging sign to see our best laymen ready and willing to take up the work of the Church. The Rev. D. Washburn, of Central Pennsylvania, followed Mr. Reese, with an address of a missionary character. The reading of resolutions of thanks to the Rector of Gilbertsville and Morris, and their congregations, for their hospitality, closed the meeting.

**Dakota.**—Bishop Clarkson has just completed a month's visitation of Southern Dakota, including all the towns south of Watonton. A new church has been completed at Mitchell, and also at Carson; a very fine one is in process of erection at Yankton. There are preparations for commencing to build at Watertown and Huron. Fifty-seven persons here have been confirmed. The Convocation met at Elk Point, on the 20th and 21st of September. The following Standing Committee was appointed by the Bishop, for the Territory: Rev. D. Hoyt, Rev. John Morris, J. L. Pennington, and E. E. Hudson. The question, "Is Dakota a Diocese?" was referred to a committee to consider the matter and report at the next Annual Council.



Mormonism.

From the Presbyterian Review, April, 1881.

On the 6th of last April there was an immense gathering of many thousands in Salt Lake City, from all parts of Utah, to celebrate the fiftieth anniversary of the organization of that strange politico-religious system, known as Mormonism.

Beginning with only six members, it has gone on increasing in numbers, power, and resources, until it has secured positive control of this most attractive and important Territory, which is larger than all New England, with the addition of New Jersey and Maryland, and possesses wealth of mineral resources superior to that of any equal area in America.

It is the object of this article to give, as far as can be done within the prescribed limits, that information concerning Mormonism which has been acquired by a three years' sojourn at the Mormon Capital, and by careful study and observation of Mormon literature and practices.

I. Where did Mormonism come from? To say that it was first organized in Fayette, Seneca County, N. Y., April 6th, 1830, with six members, is only a partial answer to the question.

A good illustration of the impudent way in which Smith and his co-conspirators were accustomed to manufacture statements about these

strange plates, is found in the fact, that, among the ignorant, they gave Prof. Charles Anthon, of Columbia College, as authority for their statement that the inscriptions on the plates were in the "reformed Egyptian language."

Now the practical question is: Where did the "Book of Mormon" come from? Notwithstanding the air of mystery which the Mormon priesthood strive to throw around the subject, the question can be easily answered, and in a very few sentences. It can be established beyond all question, that the substance of the "Book of Mormon" was written by the Rev. Solomon Spalding, a graduate of Dartmouth College, in the class of 1785.

The evidence, also, that the "Book of Mormon" is simply a modified form of Spalding's romance, is likewise irresistible. After the publication of this pretended revelation, Mr. John Spalding (a brother of Solomon Spalding); his wife, Martha Spalding; Mr. Henry Lake, the business partner of Solomon Spalding from 1810 to 1812; Mr. John N. Miller, who was in Spalding's employ; Mr. Aaron Wright, one of Spalding's neighbors; and Mr. Oliver Smith, with whom Spalding boarded a part of the time while living at Conneaut, Ohio, all testify that, prior to 1812, they heard the substance of the "Book of Mormon" read by Mr. Spalding.

A writer in the London Queen declares that the highest classes in England do not represent good usages in the matter of pronunciation. He says they, of all classes, pay the least attention to the subject.

Current Events.

Are not earthquakes becoming far more frequent than they used to be? Perhaps it means nothing more than an internal disturbance; at any rate, San Francisco was terribly shaken on the 16th inst.—A deputation of Jews has gone to St. Petersburg to urge a declaration of liberty for all creeds.—This from the Chicago Times: Cardington, O., Sept. 15.—Mr. Robert Maxwell, aged 93, to Miss Lizzie Hazelton, aged 55. Thus is vindicated the truth of the ancient lines that "there never yet was goose so gray but some day, soon or late, an honest gander came that way, and choose her for his mate."

When lambs get through being lambs they become sheep. This takes the sentiment out of them. Mice fatten slow in a church. They can't live on religion any more than ministers can.

Improved Appetite and Digestion. One of the first effects of Compound Oxygen is an increase of appetite and an improvement in digestion. A patient writes: "I was unable to digest my food on account of chronic inflammation of the stomach and torpidity of the liver."

A certain order was taking a walk one evening with his wife, when she, who was romantic, and an admirer of nature, said: "Oh! Augustus, just notice the moon." "Can't think of it, my dear, for less than thirty cents a line."

Electricity.—Electricity is wonderful in its effects. It is well developed in Dr. Scott's Electric Hair Brush. By its use, you can relieve a headache of many years standing; by its use you can produce a fine growth of hair.

from each of the slots as it falls, and by one movement sticks them all through two corrugated ridges in the paper, from which they are to be picked by taper fingers in boudoirs, and all sorts of human circumstances. Thus you have its genesis: "Tall and slender, straight and thin, Pretty little useful pin."

THE following paragraph, headed "A Curious Custom," is "going the rounds of the papers." "The Chinese Government recently issued a decree commanding its subjects to abstain from shaving the head for a period of a hundred days—an order which is usually given when the Celestial Court goes into mourning.

Mr. John Bright, when asked how he managed to speak always in such clear, pure, racy and vigorous English, replied, "by almost learning by heart the purest English writers." I once had a conversation with Mr. Bright on the same subject, and the answer he gave me was that he had not for many years gone to bed a single night without reading some good English poem.

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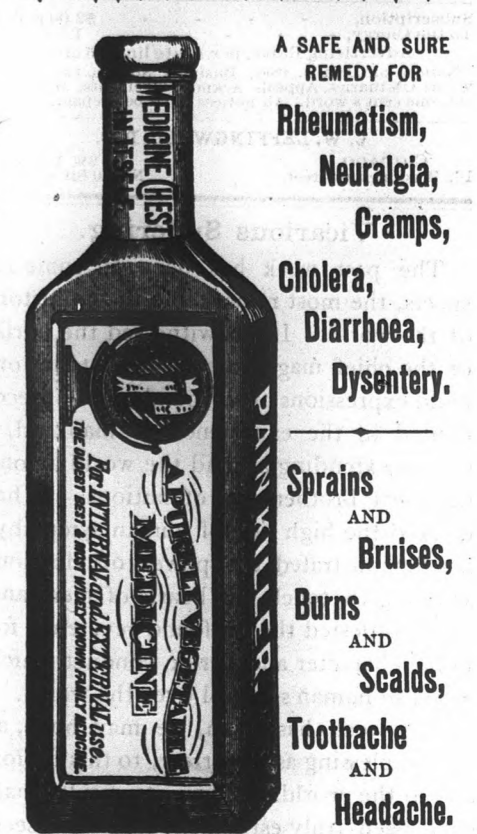
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PAIN-KILLER is the well-tried and trusted friend of all who want a sure and safe medicine which can be freely used internally or externally, without fear of harm and with certainty of relief.

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THIRTY-FIRST YEAR.

Manhattan Life Insurance Company OF NEW YORK.

Table with financial data for Manhattan Life Insurance Company, including assets, income, and claims paid.

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## The Living Church.

October 1, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.  
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Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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### Vicarious Suffering.

The past week has been, in some respects, the most remarkable in the history of the world. It has witnessed the burial of the chief magistrate of a great nation, amid expressions of sorrow almost unprecedented in the experience of mankind, a sorrow extending around the world among the great brotherhood of nations. It has marked the high tide of human sympathy, has demonstrated the power of vicarious suffering to touch the hearts of men, and has manifested the profound reverence for noble character and heroic conduct which exists in human souls all over the world.

The week has been, we may hope, as full of blessing as of sorrow, to this nation and to the world. When its results shall have been truly estimated, it will be seen that there is cause to glory in tribulation, and that God has answered the prayers of His people in a way that they know not, giving more than they desired or deserved.

The direct answer to the prayers of the Christian world—the human answer, had human power and wisdom controlled it—would have been the sparing of the life that was so dear and precious. The indirect answer, the answer of Him who knows our needs and sees beyond the present bereavement, has been the unifying of the nation, the strengthening of the bonds of brotherhood all over the world, and the awakening in human hearts of the noble impulses and unselfish sentiments which are the basis of Christian civilization, the pledge of safety to the State, and the earnest of immortality to the individual soul.

Truly it may be said that James A. Garfield has wrought a more blessed work for this people and for the world, by his suffering and death, than he could have wrought by a full term of wise administration of his high office.

To say that this view in some sense condones "the deep damnation of his taking off," reveals an entire misapprehension of our meaning. It was not the dreadful circumstance of the crime, nor its awful results in the lingering suffering and final death of the illustrious victim, that brought a blessing to the world. It was the Spirit of God moving the hearts of men, awakening their sympathies, obliterating animosities, breaking down the barriers of party and section and nation, and rousing to action the nobler sentiments of mankind. Such results would never have been reached by the ministry of any life, nor by the death of any man, except through the over-ruling Providence and all-prevailing influence of the Spirit of God.

In the career and death of the late President, the reverence of the world for Christian character has been revived and strengthened. Garfield was loved and respected, not because he was a great man, but because he was a good man. He loved and revered mother, wife, and home—three words dear to the hearts of all men, most dear to all who speak the English language. His life, public and private, was based on Christian principles, and was consistent with those principles. With admiration for his courage, talents, perseverance, and well won success, the world was profoundly impressed with his fidelity to conscience and his loyalty to the law of God. He embodied, more fully than any other central figure of the age, the world's ideal of manhood and Christian character. God be praised, that in calling him to this martyrdom He has manifested the supremacy of noble qualities, and has shown that they still take hold on the central depths of human sympathy!

But even this does not fully explain the extraordinary spectacle of a world in mourning for the death of one man. The universal grief that has found expression in tears, and symbol, and speech, and press, during the past week, all over the world, is not entirely due to personal affection, or to admiration of personal quali-

ties. A year ago the assassination of Garfield could not have been attended by such expressions of sorrow. The shock would not have shaken the world, and draped every door-way in mourning. An estimate of personal character does not account for the events of the past week.

What does account for them?

Garfield was the representative of a Divine Institution. He stood for the State and was ordained by God the ruler of a Nation. The blow that was aimed at him was aimed at humanity. His sufferings and death were not those of a private individual; they were vicarious. He was not slain from motives of personal revenge; he was slain because he was President; he suffered in no personal quarrel and for no personal fault. If it had been thus, the world would have felt the shock, but the world would have had no occasion to follow his remains in tears to the grave. But the world now mourns with a sense of individual bereavement because the illustrious dead was related to every man. He suffered for his countrymen first of all, but in reality for the citizens of all countries. He represented the sanctions of law and government upon which all earthly homes and hopes are founded. He was related to all the children of men who recognize their relations to the State. All are afflicted in his death and all have suffered.

In this death the reality and influence of vicarious suffering are manifest. The sympathy and sorrow of the world are a sufficient answer to all cavils of speculative philosophy. One man has suffered for the people before our eyes, and we bow our heads in grateful recognition that he has borne our burden. Shall we refuse our reverent homage to Him who bore our sins upon the Cross?

### The Holy Ministry.

There are two marked tendencies of opinion among men on the subject of the Christian Ministry. It is believed that one places as exaggerated an estimate upon its position in the economy of the Church as the other tends to depreciate and so finally to destroy it. Here, as everywhere, one extreme view seems to necessitate its opposite. The pendulum oscillates from one extremity to the other of its arc.

It is not surprising that in process of time an over-estimate should have been put upon the sacred office. During the brief period in which the Head of the Church, the great High Priest, the chief Bishop and Shepherd of our souls, was physically present upon the earth, the glory of the sun quenched the light of the stars. In His august and royal presence, those whom He selected as His commissioned agents sank prostrate before their Divine Principal. The only recorded exception was that of S. James and S. John, who, burning with a shameful thirst for self-advancement, besought the Lord for lofty positions in His Kingdom, and received the withering rebuke which they merited; while they aroused the indignation of the other ten who enjoyed clearer conceptions of their relations to the Master. The history of the Church, however, shows that after the departure of Christ to the Right Hand of God, the leaven of self manifested itself again, and this spirit of proud assumption culminated in the sixth century in the subjugation of the greater part of Christendom to the supremacy of the Bishop of Rome. It is not difficult to perceive the rationale of this tendency.

1. The physical withdrawal of the Lord terminated the visible administration of the Kingdom by its Divine Head, and necessitated the increased prominence of those officers and their successors who were appointed to be His Ambassadors. This could easily be perverted and abused.
2. Human nature, even when clothed with a spiritual office, is human nature still. Personal ambition would not be wholly restrained, nor would selfishness be extirpated by the grace received through the laying on of hands.
3. The people naturally inclined to look up to their spiritual guides and teachers; and, taught to regard them as representatives of the Son of God, would easily glide into the error of attaching a character to their office which had not been attached to it by Him who created it.

The Roman Catholic Church represents the extreme development of this hierarchical tendency, which has attained its consummate efflorescence in the enactment of the infallibility of the Bishop of Rome,

into a dogma which must be believed at the peril of the soul.

The reaction of the 16th century resulted variously. In England, the supremacy of a single Bishop came to an end, but the original law of succession and the prerogatives of the sacred office as bestowed by the Lord Himself were retained. Elsewhere, results were more revolutionary. The pendulum began to swing toward the other extreme, and in our day has reached it. The office as such is now largely repudiated. If teaching and ministrations are accepted, it is by many accepted solely on grounds personal to the man and disconnected with the office. The divinely ordered distinction which constitutes certain men a class, an order, having peculiar functions, is lost to view; and the dignity that should connect with a supernatural ambassadorship meets with little consideration from the leveling and lawless spirit of the age. It is one of the problems not yet solved, whether this extreme will not tell with even greater destructive force upon the religion of Christ than did the undue hierarchical assumptions of the other extreme.

In the meantime, it is the mission of our own branch of the Catholic Church to protest with equal energy against all existing forms of error, and to cleave with steadfast fidelity to the truth of Holy Scripture. In the language of that Apostle, who, while he confessed himself the chief of sinners, grandly asserted the dignity of the office with which he was invested, the Church bids us to think of her clergy "as Ministers of Christ, and Stewards of the mysteries of God."

This teaches that the ministry bear a peculiar relation to the Great Head of the Church. They are men who having received an inward call—God speaking in the depths of their souls; and an outward call—God speaking through the constituted authorities of His Church, have been taken out of the ranks of secular life and constituted a peculiar Order or Class, invested with a particular office and commanded to perform certain specified duties; and this office endows them with a certain representative character. They are in a special sense the agents of the Lord and Saviour Jesus Christ. If this office were of human device and assumption, it would be sacrilege to assert such a relation to the Adorable One. But, as everyone is aware, He Himself constituted it, commissioned its first incumbents by word of mouth, and provided a system of perpetuation by which this ministry should be continued to the end of time. S. Paul, addressing the presbyters of the Church at Ephesus, brings out these facts thus: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." (Acts xx:24,28.) In another place the same Apostle brings out the fact of agency and representation thus: "We are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v:20.) We need very much to look this fact full in the face. It belongs to the very essence of Christianity, that the Infinite God comes to us through a human nature—that of the Man Christ Jesus. It is equally a constituent element of that religion that this Divine Human One transmitted certain of His functions to other men, saying, "As the Father hath sent me, so send I you." But while we recognize this solemn and far-reaching fact, that every recipient of Holy Orders stands officially the representative and ambassador of Christ, we must bear in mind that he is only minister, or, as the Greek word is, "under-sailor"—the Lord Jesus Christ being the captain or helmsman of His Ship, which is the Church, while the clergy are the "under-sailors" or subordinates.

It would be fatal to Christianity to regard them in any other light than as subordinates to Christ. But it would be equally dangerous to regard them as any less than that. As they are under Him, they are over those to whom He sends them and whom He places in their charge. The extremes of error must be avoided. The Scylla of Papalism is not one whit more serious and threatening than the Charybdis of extreme Protestantism.

The true Churchman will recognize the reasonableness and security of the Church's position, which assures to authority its rights, forbidding despotism, and to the people their privileges, forbidding rebellion.

ONE of the developments of the past week cannot but be regarded by the public with regret, namely, the discussion of the surgical treatment of the late President. If the interest and welfare of the public demand open criticism, it would surely be in the interest of good taste to keep it out of the papers until the funeral was over. And then, what is to be gained by such an agitation? Is public opinion to decide upon a charge of malpractice? After the daily lessons in surgery which ignorant reporters have given the public for nearly three months, it may be taken for granted, perhaps, that we are a nation of surgeons and know more about wounds than Drs. Agnew and Hamilton. If a surgeon is called to treat a case, he may expect his patient and all the neighbors to know more about it than the surgeon himself. These eminent surgeons and their colleagues were mistaken in their estimate of the course of the bullet, but they used every precaution known to them and exerted themselves to the utmost to save the precious life. If they had done differently they had good reason to fear a speedy and fatal termination. The only conclusion that seems to be justified by the result, is that even in physical science, men see through a glass darkly.

There are to be several changes in the faculty of Columbia College, at the opening of the new year on the first Monday in October. Professor Charles Nairne who has been Professor of English Literature and Philosophy since 1857, has resigned and been elected by the trustees a Professor Emeritus, with a retiring pension. No successor has yet been chosen. Professor John K. Reese, a graduate of the College, and until recently Professor of Mathematics and Astronomy in Washington University, St. Louis, Mo., has been appointed Professor of Astronomy. A Professorship of Architecture was recently established, and has been offered to Professor William R. Ware, of the Massachusetts Institute of Technology, Boston. Professor H. H. Boylson, of Cornell University, has been appointed Instructor in German, and will assist Professor C. S. Smith in establishing a school of modern languages.

On Thursday, Oct. 6th, the corner stone of the chapel for St. Mary's School is to be laid, at Knoxville, Illinois. The Bishops of the Province and many of the clergy, returning from the Federate Council, to be held in Quincy on the 5th, it is hoped will be present. All patrons and friends of the School are invited. An opportunity will be given for an offering of gold and silver to be laid on the corner stone.

The Rev. Dr. Courtney, of Chicago, gave an "Instruction" before the ladies of the Society of the Royal Law, and others interested in Church work, on last Tuesday afternoon, in Grace Chapel, New York, taking for his topic "The Royal Law." The Instruction was preceded and followed by a hymn and a few collects. These simple, pointed and practical talks to working Churchwomen are doing a world of good. The Bishop of Minnesota will give the next one, on October 31st, and other noted workers are to follow during the winter. The motive power at the back of this Society of many energies, is Mrs. Twing, the noble wife of the Domestic Secretary, the venerable Dr. Twing.

*Scribner's Monthly Illustrated Magazine* (*The Century*) for October, closes the twenty-second volume, and the old name makes its last appearance. Improvements are promised, though it is not easy to discover where these are to find a place. For eleven years "Scribner" has represented the highest excellence of magazine literature, typographical art and wood engraving. If the enterprise of the publishers can find out anything new and better we may count on getting it. They promise also for *St. Nicholas*, which begins its ninth volume with the November number, greater attractions than ever. Mrs. Mary Mapes Dodge contributes an interesting story of Colorado life, entitled "Trapper Joe," to the October number of *St. Nicholas*, which closes the eighth volume of that magazine. The same number contains a dainty poem by Celia Thaxter, some capital verses by Mrs. Annie Fields, wife of the late James T. Fields; an account of the pet cat of the famous romancer, James Fenimore Cooper (written by his daughter, and illustrated with silhouettes by Hopkins); another of the wonderful stories of Norse mythology, with other attractions for the boys and girls.

The Trustees of Nashotah House held a session at the Clergy House, Milwaukee, on Thursday, Sept. 22d. They elected, to fill vacancies in the Board, two of the alumni—the Rev. Charles W. Leffingwell, D. D., of Quincy, and Rev. Wm. Dafter, of Fond du Lac. They also elected, as Professor of Ecclesiastical History, the Rev. Theodore M. Riley, of Minnesota. Nashotah deserves the care and faith of the Church.

THE LIVING CHURCH has in preparation an Almanac and Calendar for 1882, of a new and interesting character. It will contain a vast amount of information both on ecclesiastical and secular subjects, and will be found useful alike to clergy and laity. Clergymen will confer a favor by giving notice, of all changes of address, to this office.

*Harper's New Monthly Magazine*, though the oldest of our monthlies, is well named. It is always "new," for it keeps up to the times in every department of literary, typographical, and artistic excellence. There is a full page frontispiece in the October number that is extremely pretty. The Berkshire Road is a charming description of a charming country, handsomely illustrated, as are several other sketches. The air of vacation lingers in "Adirondac Days," and the sketches of the cotton fields remind us of the harvest. "Journalistic London" is a rare treat, and the "Telegraph of To-day" makes plain one of the most wonderful inventions of the age. There is a great variety of reading besides the articles named.

### Western New York.

Correspondence of the Living Church.

The Forty-Fourth Annual Council of the Diocese of Western New York commenced its session in Christ Church, Hornellsville, on the 20th inst. Morning Prayer was said at 7 o'clock A. M. At 10 o'clock the Litany was said followed by Holy Communion, and the ordination of Mr. H. S. Huntington, lately a Presbyterial minister, to the Diaconate. The sermon was preached by the Rev. H. W. Nelson, Rector of Trinity Church, Geneva, from Psalm 48, 12-13. The main points of the discourse were the great improvements in architecture and ritual that have been made during the past fifty years, and the probability that an advance in this direction will continue to be made. Some very appropriate remarks were made by the Bishop on the death of the late President.

The religious Services ended, the Council organized for business. The Rev. T. M. Bishop, D. D., was re-elected Secretary, and the Rev. C. W. Hayes assistant. After the recess, the usual Standing Committees were appointed, and the regular business entered upon.

At the evening session, the Bishop delivered his Annual Address. He first spoke at some length concerning the Revised Version of the New Testament. After urging upon the clergy a diligent study of the revision, in comparison with the old version, he concluded as follows: "Let this be my recorded testimony: the new work, thus far, helps me to a better estimate of the old, and increases my respect for it. I use it as a commentary, and value it very highly as such. Whether it is worthy to supersede the old version, is a question wholly separate from any comparative views of its merits. Allowing all that can be said for it, still there is a question of loss and gain. Shall we gain anything to overbalance the forfeiture? I fear the common English Bible, as the universal inheritance of our race, is a thing of the past. We have already an 'American Revision' and an 'English' Revision, as the fruit of what was to have been a joint work and a concurrent result. It is a serious conflict of notes, and an uncertain sound to begin with. But, I think, the great question precedent is such as nothing but great learning and very slow and patient investigation can decide. Have they based their work on a more genuine text? We must also inquire as to the felicities of rendering: have we a purer English, a nobler style, a more rhythmical and readable Lectionary for the public service? Again, we must ask, has the contract been faithfully fulfilled; have they given us only such changes as are necessary, that is, absolutely essential to the better understanding of God's Holy Word? And have they been guided by the great lights of Catholic interpretations, the Creeds and Liturgies and the doctors of the Church, in all matters otherwise dubious and uncertain? These are some of the inquiries that must be pursued with sure and careful investigation. I am sorry to see impatient efforts to force public opinion in any direction; very sorry to observe the resolution of some to 'write up' the new work by one-sided exhibitions of its undoubted merits. I have not yet seen a single judicial view of the case, though such may have been presented to the public in forms that have escaped my notice. Most writers on this subject talk as advocates; we have, as yet, few 'Bench opinions.' It is easy to find materials for praise or for blame. It is not easy to uplift an impartial balance, and to put into the scales everything that ought to be weighed against the ponderous fact, that we have an old English Bible more perfect than the Septuagint, which the blessed Apostles and Christ himself condescended to use, unamended, rather than to shake the popular confidence in so great and good a version."

The subject of theological study was next considered in connection with the General Theological Seminary. As to the latter, the Bishop advocated the selling of the present valuable property, and building in a new location; earnestly urged an increase of the endowment of the Institution; and commended the School to the confidence and patronage of the Diocese.

The subject of clerical support was also treated at some length; and his clear and ringing words on this subject ought to be read by every layman in the Church. The Address concluded with feeling allusions to the losses the Church has sustained by the deaths of some of her most valuable members during the past year, and with references to matters pertaining more especially to the Diocese.

The discussion of the Missionary work of the Diocese followed the delivery of the Address. The reports from the several Deaneries showed the work to be in a highly satisfactory condition. By an amendment of the Canon, the Lockport Deanery was dissolved, the County of Niagara being annexed to the Buffalo Deanery, and the County of Orleans to that of Rochester. Had the views of a full Convocation of the Lockport Deanery been asked before this proposition was made, it is probable that the amendment would have been defeated.

The second day's session was devoted entirely to Diocesan business. A resolution to give special missionary aid to Trinity Church, Rochester, was referred to the Diocesan Board of Missions, with power. A resolution to appoint a committee to procure such amendment to the charter of De Veaux College, as will place the election of the Trustees of that Institution in the hands of the Council, was, after an animated discussion, passed unanimously. Hon. E. Darwin Smith, Hon. J. A. Vanderlip, and J. N. Macomb Jr. are that committee. It was resolved, as the sense of the Council, that the minimum salary of a clergyman should be 1,000 dollars and a house. The vexed question of assessment for the support of the Episcopate was freely debated; and the Trustees of the Episcopate fund were recommended to revise the assessments and



endeavor to secure their prompt payment. The members of the Standing Committee, and the other officers of the Council, as well as the officers of the several Deaneeries, were re-elected. Appropriate Resolutions in reference to the death of the late President were unanimously passed by a rising vote, and copies ordered sent to the members of the family.

After the adjournment of the second day's session, a reception was given to the Bishop and the clerical and lay deputies, by the members of Christ Church, in one of the public halls of the village. This was truly an enjoyable affair, music of a very high order was dispensed by a well trained orchestra; the refreshments served were exactly adapted to the wants of the inner man; and of social good cheer there was no lack. The Bishop having by recently returned from his European vacation, addresses of welcome were made him by Harlon Hakes Esq., and the Rev. Dr. Van Bokkelen, to which the Bishop responded in his usual happy manner. Feelings of sadness, everywhere visible, of the nation's great affliction, were the only drawback to the full enjoyment of the festal occasion.

The third day's session was devoted to the consideration of the proposed new Canons; and, after the usual complimentary resolutions, the Council adjourned sine die.

St. Mary's Chapel.

From the Palladium. The corner-stone of the long-desired Chapel of St. Mary's School, is to be laid on Thursday, the 6th of October. The three Bishops of the Province of Illinois are expected, and it is hoped that many other friends of the school will be present. Especially, we shall hope to see old pupils. The Hall is so full (even to the giving up of rooms not intended to be used by pupils) that it will not be possible to entertain guests at St. Mary's. But if those who wish to come will notify, by postal, Mrs. Leffingwell, it is probable that entertainment can be provided for them in town. The exercises will be held at 3 o'clock, P. M. This will give time for those who wish to leave by the evening trains, east or west.

An interesting feature is to be introduced. After the stone is laid, those who wish may step forward and lay their offerings upon the stone. Silver is proposed, but gold pieces will not be amiss, and it is not likely that bank notes and drafts would be despised. The custom of placing offerings on the corner-stone is an old English usage, and one which, we think, may well be followed. We shall look to see the corner-stone speedily covered with a goodly pile of the precious metals, to be used in carrying forward the good work. Enough has already been contributed to warrant the going forward with the work, but not enough for its completion. We trust the work may not have to stop for lack of funds. St. Mary's School has, surely, in its former and present patrons, and in its old pupils, friends able and willing to provide means for the completion of the holy place so long needed, and so ardently desired. St. Mary's is now the largest boarding school for girls in the Church, with a valuable property, for the cost of which Church people have not given a tenth; and a legacy provides for the final extension and completion of the noble building. This school has been built up, and conducted for thirteen years, without a chapel. Shall it remain longer without this blessed shelter for souls?

Starvation in Africa.

FOREIGN MISSION ROOMS, BIBLE HOUSE, NEW YORK, SEPT., 22nd, 1881. To the Editor of the Living Church:

Referring, by your kind permission, to Bishop Penick's letter with respect to the famine in the neighborhood of Cape Mount, recently published by you, I would say that the Bishop writes me further, under date of August 12th, as follows:

"The wars throughout the country compel us to look almost entirely to America for the food of the 82 children from the heathen gathered in the schools at Cape Mount. Starvation is confronting the country around us. We can rely upon nothing from it, and what is worse, there is no surety for the future. The raiding parties which come sweeping through the country from a short distance interiorward, live upon what they can plunder during the rainy season, and then, having destroyed all farms, towns, etc., within their reach, go back home for the dry season, to get ready for the next year's raid. This may go on indefinitely unless they are defeated, either by their enemies in battle or an empty country. All of these things, however, afford the missionary grand opportunities of showing what Christianity is. The true and noble bearing of Christ's soldiers in the day of battle is the great and convincing argument needed by a sinning world, whether heathen or civilized. And so, with St. Paul of old, we rejoice in tribulations that the power of Christ may rest upon us. By God's grace and the help of many Christian prayers, we may show forth the glory of the cross in this dire extremity, so that Jesus may win many hearts thereby."

Several hundred dollars have already been received for the famine fund. The officers of the Foreign Committee propose to administer this, and all additional sums that may come, in the speediest manner possible. If nothing better can be done, they will buy all the rice that they can with the money in hand, to ship by the sailing vessel which is expected to leave this port about the middle of next month. I need not say how glad we shall be if our friends enable us to render the Bishop material aid in this extremity. JOSHUA KIMBER, Sec'y.

Personal Mention.

The Rev. Mr. McGlone has been called to St. Mark's, Milwaukee. He will accept. The Rev. C. M. Pullen has been called to the rectory of Christ Church, Janesville, Wis. The Rev. George C. Street, M. A., returned to Chicago, last week, after a lengthy visit to the East. The Rev. A. L. Royce, Chaplain U. S. Navy, may be addressed at 462 Marshall street, Milwaukee. The Rev. Dr. Frederick Courtney, of Chicago, officiated at All Saints Chapel, Newport, R. I., Sunday, Sep. 18th.

The Rev. Joseph DeForest is officiating at St. John's Church, Milwaukee, in the absence of the rector, Rev. Dr. Keen, now in Europe.

The address of the Rev. George Williamson Smith, D. D., the new Rector of the Church of the Redeemer, is 544 Pacific St., Brooklyn, N. Y.

The Rev. Charles W. Rankin, D. D., Rector of St. Luke's, Baltimore, returned last week from a prolonged visit to Europe on account of his health.

The Rev. Campbell Fair, D. D., Rector of the Church of the Ascension, Baltimore, returned from his annual visit to his old home in Ireland, September 18th.

The Rev. E. H. Kettell, Rector of Zion Church, Newport, R. I., has tendered his resignation, to take effect Oct. 1st. It is understood that he has accepted a parish in New Jersey.

The Rev. J. J. Morton, having resigned the charge of St. James' Parish, Albion, Diocese of Western Michigan, and removed to Howell, in the Diocese of Michigan, desires to be addressed accordingly.

The Rev. P. G. Robert, Rector of the Church of the Holy Communion, St. Louis, Mo., returned from Europe, in the steamship "Republic," of the White Star Line, Sept. 16th.

The Rev. J. H. Hobart DeMille has resigned St. Matthew's Church, Moravia, C. N. Y., and accepted an appointment to the Mission at Canisteo, Steuben Co., W. N. Y. Address accordingly.

The Rev. Newland Maynard, D. D., Rector of St. Paul's, eastern district of Brooklyn, arrived from Havre, in the steamship "St. Laurent," Sept. 22d, after an extended tour through Europe and the East.

The Rev. B. F. Brown, of St. James' Church, Mansfield, Pa., and formerly of Baltimore, has accepted the charge of St. John's Church, Olympia, Washington Territory, under Bishop Paddock.

The Rev. Leighton Coleman is doing a good work in the Isle of Wight, having five services on a Sunday and two every day during the week. The health of his family will not permit him to return to this country at present, much as he desires to do so.

The Rev. F. P. Davenport, S. T. B., Rector of the Church of the Redeemer, Cairo, is suffering from an attack of malarial fever with typhoid symptoms, in Tullahoma, Tenn., where he went but a short time ago to spend a month among his former parishioners.

The Rev. Thomas Martyn Wood, Missionary of the Venerable S. P. G., and Rector of St. Thomas' Church, St. John's, Newfoundland, died on August 10th, deeply regretted by his Bishop and all who knew him. The Reverend gentleman was in his 74th year, and the 50th of his ministry in the colony.

Married.

BLECKER-LEES.—At the Church of the Good Shepherd, Ogden, Utah, Sept. 13th, by the Rector, the Rev. Samuel Unsworth, assisted by the Rev. Chas. G. Davis, the Rev. Pierre M. D. Blecker, to Miss Abbie A. Lees, daughter of Samuel J. Lees Esq., all of Ogden.

BURGESS-BARTOW.—In Mendham, New Jersey, on the 13th Sept. by the Rev. Evelyn Bartow, the Rev. Frederick Burgess, Rector of Grace Church, Amherst, Mass., and Caroline Gamble, daughter of the late Edgar T. Bartow Esq. of Brooklyn, N. Y.

Obituary.

JOHNSON.—At his homestead in Courtland, Ill., Sunday, Sept. 18th, 1881, in the eighty-eighth year of his age, Isaac Johnson, who for twenty-five years faithfully served St. Peter's Parish, Sycamore, as Senior Warden, rested from his labors. His hope was full of immortality, and his works do follow him.

RATHBUN.—On Tuesday eve., Sept. 13th, 1881, at Christ Church Rectory, Walton, N. Y., Mary Agnes, infant daughter of the Rev. Scott B. and Julia C. Rathbun, aged 6 months 23 days.

Official.

PROVINCE OF ILLINOIS. CAIRO, Ills., Sept. 17, 1881. A meeting of the Federate Council of the Province of Illinois will, D. V., be held in the Cathedral at Quincy, Ills., at 10 o'clock, A. M., Wednesday, Oct. 5, A. D. 1881. H. H. CANDLER, Secretary.

BISHOP MCLAREN'S APPOINTMENTS. Sept. 22—Trustee Meeting of Nasothah House. 23—St. Mary's, Bliven's Mills. 24—Holy Communion at Bliven's Mills. 25—Christ, Harvard; opening of new Church. 27—St. Ann's, Morrison. 28—Grace, Sterling. 29—St. Luke's, Dixon. 30—St. Peter's, Grand Detour; Holy Com. 3—St. Peter's, Sycamore. Oct. 2—Cathedral. 5—Federate Council, Quincy. 6—St. Mary's, Knoxville; Corner Stone of New Chapel. 9—Calvary, Batavia. 9—St. Mark's, Geneva. 16—Cathedral. 16—Mission at Englewood, 3 P. M. 19—St. Paul's, Kankakee; Southern Deanery. 23—Cathedral. 23—St. Paul's, Riverside, 4 P. M. 24—Cathedral. 30—St. Thomas', Chicago, 8 P. M. Nov. 1—Grace, Galena. 2—Missions near Galena. 4—St. Paul's, Savanna. 6—St. Thomas, Amboy. 6—St. Paul's, Lee Center. 7—Mission at El Paso. 8—Christ, Streator. 9—St. Andrew's, Farm Ridge. 13—St. Paul's, Manhattan. 13—Grace, New Lenox, 7 1/2 P. M. 20—St. Barnabas, Central Park, Chicago. 20—Trinity, Wheaton, 3:30 P. M. 27—St. James', Dundee. 27—St. John's, Algonquin, 3 P. M.

Acknowledgments. The Rev. H. Langlois gratefully acknowledges the following contributions to the missionary work under his charge: For New Lenox, Ill., friends of the Bishop, \$100. Friends of the missionary, \$25. Rev. Dr. Shelton and family, \$20. Rev. Dr. Cox, \$5. For Hudson Church, B. A. Plum, \$100. For Rectory, "A," Chicago, \$100. "Give and it shall be given unto you."

Miscellaneous. A lady about to commence housekeeping at the North Side of Chicago, would be pleased to communicate with a single lady who would live with her, and who would have every comfort. Terms reasonable. Unexceptionable references given and required. Address, H. LIVING CHURCH office.

FOR SALE.—A perpetual or term interest in a Florida Orange Grove, part in bearing. A liberal arrangement will be made. Also for sale, land which will be planted for non-residents and cared for, in lots to suit. Grove, care of LIVING CHURCH.

FOR SALE.—A small farm near St. Mary's School, Knoxville, Ill., of 28 acres, under high cultivation. Would be an elegant country residence for a family desiring to educate daughters. House, barn, orchard, water, everything desirable. Price \$4,500. Address M., LIVING CHURCH office.

The Parishes of Raleigh, North Carolina, solicit funds for Hospital work in their city. The present object of this work is, to raise money to purchase a suitable home in which the needy sick may be cared for. All funds will please be forwarded to Rev. Mr. Rich, President, St. John's Guild, Raleigh, North Carolina.

Don't waste your evenings, young men. Valuable knowledge can be obtained at H. B. Bryant's Chicago Business College.

The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door. All departments of dentistry receive prompt attention. It will be to the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

THE ANNUAL MEETING of the Clergymen's Mutual Insurance League will be held in the Sunday-school Room of St. John's Chapel, Varick Street, New York, on Thursday, Sept. 30th, at 4 P. M. By order, Wm. G. FARINGTON, Sec'y.

A member of the Invalid Guild of the Holy Cross will be glad to take orders for Church work; Surplices, Embroidery, etc. Orders to be sent to Mrs. Chas. Ranney, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross.

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HARCOURT PLACE. Private Boarding and Day School FOR BOYS.

FOUNDED BY REV. ALFRED BLAKE, D. D., A. D. 1851. GAMBIER, OHIO. The next session begins on Wednesday, Sept. 7th, 1881. For full information, address the Principal, JOHN D. H. MCKINLEY, A. M.

EPISCOPAL HIGH SCHOOL, Near Alexandria, Virginia.

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Edgeworth Boarding and Day School For Young Ladies and Little Children.

Mrs. H. P. LEFEBVRE, Principal, 59 Franklin St., Baltimore, Md. The 19th School year will begin on Thursday, Sept. 22nd, 1881.

GANNETT INSTITUTE FOR YOUNG LADIES Boston, Mass.

The 28th year will begin Wednesday, Sept. 28, 1881. For catalogues and circulars, apply to Rev. Geo. GANNETT, A. M., Principal, 69 Chester Square, Boston, Mass.

MADAME CLEMENT'S FRENCH PROTESTANT SCHOOL. Established 1857.

Fall term commences Sept. 15, 1881. For particulars address MADAME EUGENE PAULIN, Germantown, Philadelphia, Pa.

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For circulars address HENRY HITCHCOCK, St. Louis.

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Apply to E. TOURJEE, Music Hall, Boston, Mass.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafdy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. Paul's College, Palmyra, Missouri.

The Thirty-fourth year of this Diocesan Institution will open on the first Wednesday in September—Best facilities offered in each department—the Collegiate and the Preparatory. Terms low. The Rev. J. A. WAINWRIGHT, A. M., M. D., Pres't. The Rev. JOHN EVANS, A. B., Associate Principal.

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ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

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BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D. The eleventh school year will commence on Wednesday, September 14th, 1881. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa.

The next session of this School will open on Monday, Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

ST. MARY'S HALL, Burlington, N. J.

The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-fifth year begins Wednesday, Sept. 14th, 1881. Charges, \$50 per annum. Music and painting the only extras. For other information address the Rector.

ST. ANNA'S SCHOOL, Indianapolis, Ind.

A Church School for Girls. The fourth year will begin Sept. 6th. For terms, etc., apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

GARNETT'S UNIVERSITY SCHOOL, Ellicott City, Md.

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St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 14th, Address the Rev. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I.

The Divinity School THE Prot. Episcopal Church in Philadelphia.

Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address to the classes in Spencer Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same place at 11 A. M. of that day. For further information respecting admission or rooms, address the Rev. M. MEIER-SMITH, D. D., Secretary of the Faculty, at the school, north-west corner Thirtieth and Walnut Streets, West Philadelphia.

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Rt. Rev. H. B. Whipple, Rector. Mrs. E. A. Jice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate. The health of the school has been a marvel. The sixteenth year will begin September 15th, 1881. For Registers with full details address Bishop Whipple or Rev. Geo. B. Whipple.

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CATHEDRAL GRAMMAR SCHOOL, Pekin, Illinois.

Diocese of Springfield. A BOARDING SCHOOL FOR BOYS. The Rev. Geo. W. West, M. A., Rector. For Circulars &c., address as above.

ST. MARY'S SCHOOL, Knoxville, Illinois.

A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

ST. AGATHA'S SCHOOL, Springfield, Ill.

Under the supervision of the Rt. Rev. the Bishop of Springfield. The Rev. E. A. Larabee, Chaplain, Miss D. Murdoch and Miss S. Dushinberre, Principals. This school for young ladies and children will open (D. V.) on Monday, September 5th, 1881. For circulars address Miss D. Murdoch.

THE METROPOLITAN BUSINESS COLLEGE, No. 77 & 79 Madison St.

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## Calendar.

OCTOBER, A. D. 1881.

2. Sixteenth Sunday after Trinity.  
9. Seventeenth Sunday after Trinity.  
16. Eighteenth Sunday after Trinity.  
18. St. Luke.  
23. Nineteenth Sunday after Trinity.  
28. SS. Simon and Jude.  
30. Twentieth Sunday after Trinity.

When the Lord saw her, He had compassion on her, and said unto her, Weep not. . . . And He said, Young man, I say unto thee, Arise, and he that was dead sat up.  
S. LUKE, vii. 13-15.

The widowed mother rejoiced at the raising again of that young man; of men raised again in spirit day by day, does the Church, our mother, rejoice. He indeed was dead in body, they in soul. But in respect of Christ, he was but asleep to whom it was said, Arise, and he arose forthwith. Christ wakens from the bier more easily than another can waken from the bed.  
S. AUGUSTINE.

A widow o'er her only son,  
Feeling more bitterly alone  
For friends that press officious round.

Yet is the voice of comfort heard,  
For Christ hath touched the bier,  
The bearers wait with wondering eye,  
The swelling bosom dares not sigh,  
But all is still, 'twixt hope and fear.

Unchanged that Voice, and though not yet  
The dead sit up and speak,  
Answering its call; we gladder rest  
Our darlings on earth's quiet breast,  
And our hearts feel they must not break.  
JOHN KEBLE.

## Some of the Things which have Been Dropped in Baptism.

Written for the Living Church.

The very earliest description of the manner of baptizing that we now have, is that by Justin Martyr, about the middle of the second century, say A. D. 140. He says that those who believed the Gospel, and promised to try and live accordingly, were taught to pray, and also were obliged to fast. Then they were taken to a place where there is water and "regenerated." "For they there make their ablation in water, in the name of God the Father, Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Ghost." This would do very well to describe a modern adult baptism, but there were various ceremonies and words used in ancient baptism which have altogether passed away from our ritual. They were not of the essence of the sacrament. Indeed the essence consists simply in the pouring of water, in the name of the Trinity. The practice of our Church shows that she does not consider the presence of a priest of the essence nor the making of vows. Oil used to be poured crosswise on the water at the consecration of it. The candidates used to stand in the vestibule of the baptistry and turning to the west, stretched out their hand and pushed it from them, saying: "I renounce thee, Satan," and then turning to the East, and lifting up their hands declared their allegiance to Christ. The candidates were led to the font in absolute nakedness, and decency was preserved by the men and women being baptized at separate times. The font was generally a large pool. They dipped their heads thrice in the water while standing in it, and this triple immersion was considered of the greatest importance. The apostolical canons say that a Bishop or Presbyter who violates this shall be deposed; but gradually single immersion became quite as much used. As baptism, certainly up to the 4th Century, was always administered after dark, there were of necessity lights, and these naturally were made the symbols of wise virgins going out to meet their Lord. White garments were always worn, and the newly-baptized used them through the week to the next Lord's Day, and the general custom was to put them away for burial clothes. For poor people, each parish furnished them gratuitously. The head was anointed with oil, and a piece of white linen was tied around the forehead, so that the oil might not be rubbed off, and worn for a week. The Armenians have still a trace of this, in a white and red thread, put on a newly baptized child. After baptism each candidate tasted milk and honey, symbolizing the nourishment of the soul by the milk and honey of God's word and the profession of faith. Of course there were other local usages, like washing the feet of the newly baptized, in Gaul, and weaving garlands of flowers, in Alexandria, and the kiss given by the priest, in Africa, but the old rites which have been mentioned were quite general. Not a trace remains in our Ritual of the most of them, but their omission does not trouble us. Our modern ceremonial is dignified and beautiful, and meets all our wants.  
C. L.

## Guizot's Creed.

Guizot, in his will, drawn in September, 1873, said: "I have examined, I have doubted, I have believed that the human mind had power enough to solve the problems presented by man and by the universe, and that the human will had force enough to regulate human life according to the dictates of law and morality. After a long life spent in thought and action, I became, and am still, convinced that neither the universe is competent to regulate its own movements nor man to govern his own destiny by means only of the permanent laws by which they are ordered. It is my profound conviction that God; who created this universe and man, governs, preserves and modifies them, either by the action of general laws, which we call natural, or by special acts, which we call supernatural, and which, as well as the general laws, are the emanations of His free and perfect wisdom and His infinite power. We are permitted to discern them in their effects, and forbidden to understand them in their essence and design. I have therefore

returned to the faith of my childhood, I am still firmly attached to the use of my reason, and to the free will which are my gifts from God, and my birthright and my title of honor upon earth; yet I have learned to feel myself a child in the hands of God, and sincerely resigned to my large share of ignorance and weakness. I believe in God and worship Him without attempting to understand Him. I see His presence and His action not only in the unchangeable law of the universe and in the secret life of the soul, but in the history of human society, and especially in the Old and New Testament—those records of revelation and of the divine action of our Lord Jesus Christ for the salvation of the human race. I bow before the mysteries of the Bible and Gospel, and I refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have a firm faith that God allows me to call myself a Christian; and I am convinced that when I shall, as will soon be my lot, enter into the full light of day, I shall see how purely human is the origin, and how vain are most of the discussions in this world concerning the things which are divine."

## An Ancient Parish.

Written for the Living Church.

Trinity Church, New Rochelle (near New York City), was consecrated last Thursday by Bishop Potter. The Parish is one of the oldest in the United States, and the Church edifice, which is its fourth, was built in 1862 at a cost of \$45,000. A debt long hung over this building, until, during the present year, and under the energetic efforts of the Rev. Charles F. Canedy, it was finally removed, making the act of consecration possible. Handsomely engraved cards of invitation were sent out some days in advance, and an unusually large number of clergy assembled to take part in the ceremonial, including the Bishops of New York, Easton and New Jersey. The Rev. Dr. Gwinne, of Trinity College, Dublin, who is on a visit to this country, was also present, by special invitation.

The Vestry-room of the church proving too small a robing-room for so large a body of clergy, the house of Mr. C. S. Odell, near by, was used for that purpose, and from it at about 11 o'clock, the procession of the clergy proceeded to the church in the following order: The Clergy of Westchester County, other Diocesan and City Clergy, Doctors of Divinity, the officiating Clergy, the Rector of the Parish, the three Bishops. Arriving at the west door, the column of clergy parted, the Bishops passing up through the centre and into the chancel, followed by the others. The Church was crowded to its utmost capacity. Among those present were the members of the Vestry, Messrs. Robert C. Fisher, Richard Lathers, Clarkson N. Potter, George W. Davids, Jeremiah Sturges, William C. Moore, Delancey Kane, and Cyrus Lawton, and many distinguished laymen: Hon. Hamilton Fish, Mr. Frederick S. Winston, Mr. James Pott, Mr. Woodbury G. Langdon, Judge Shea, Mr. John J. Cisco, Mr. Erastus Brooks, Gen. Morell, Mr. Geo. W. Quintard, Mr. R. M. Upjohn, Mr. D. B. St. John, Mr. Edward F. Delancey, Mr. Joseph M. Harper, and others.

The musical part of the services was under the direction of Prof. Lejune, of St. John's Chapel, Trinity Parish, New York. Mr. Fisher, Senior Warden, presented to the Bishop a document showing the church to be free from encumbrance. The sentence of consecration was read by the Rev. Dr. Gallandet. The Bishop of New Jersey was the preacher, and the impressive Services were terminated with the celebration of the Holy Eucharist, the Bishop of New York acting as celebrant.

After the Services, all were invited to Huguenot Park, the seat of Richard Lathers, Esq., where luncheon was served.

New Rochelle was settled in 1685, nearly two centuries ago, by several families of Huguenots, who named it after La Rochelle in France. They worshipped in a wooden building, which they erected in 1692. About this time, the Rev. Daniel Boudet came to the village, and became minister of the church. He was a French refugee, but had been ordained to the priesthood by the Bishop of London, and under his influence the congregation at New Rochelle conformed to the Anglican Church. This was in 1709, in the reign of Queen Anne. In August of 1710 a license was obtained to build a new church. It was a square structure, of stone, and was finished in November of the same year, standing a little to the east of the present edifice. Queen Anne confirmed the new church by a royal patent, and presented a large silver chalice and paten, which are still in use. The Rev. Mr. Boudet was succeeded by the Rev. Pierre Stoupe, who in turn was succeeded by the Rev. Michael Houdin. Under the latter, the first charter of the church was granted by George III., A. D. 1763—the source from which the present corporation derives its powers. Mr. Houdin was succeeded by the Rev. Theodosius Barton. In 1824, in the Rectorship of the Rev. Pintard Bayard, a new church edifice was erected, which was superseded in 1862, by that just consecrated as already mentioned.

The church is well located on Huguenot Ave., (the old King's Road) and surrounded with ample grounds. It is of stone, with nave and apsidal chancel. Just where the apse begins, is built the tower, which curves gracefully into a spire of rare beauty—one of Upjohn's masterpieces. From the solid base to the surmounting cross, there is not a fault in its lines, and the eye rests satisfied with the perfection of its combined strength and grace. In the chancel there are three memorial windows, commemorating the first three Rectors of the Parish. The west window, at the end of the nave, is very beautiful, in the wheel shape, set with rosettes and trefoils. To the southwest of the edifice, is God's acre.

## OPEN IMMEDIATELY.

The certainest, surest thing I know,  
Whatever, what else, may yet befall  
Of blessing or bane, of weal or woe,  
Is the truth that is fittest for all,  
That the Master will knock at my door some night  
And there, in the silence hushed and dim,  
Will wait for my coming with lamp alight,  
To open immediately to Him.

I wonder if I, at His tap shall spring  
In eagerness up, and cross the floor  
With rapturous step, and freely fling,  
In the murk of the midnight, wide the door?  
Or will there be work to be put away?  
Or the taper, that burns too low, to trim?  
Or something that craves too much delay  
To open immediately to Him!

Or shall I with whitened fear grow dumb,  
The moment I hear the sudden knock,  
And started to think He hath surely come,  
Shall falter and fail to find the lock,  
And keep Him so waiting, as I stand  
Irresolute, while my senses swim,  
Instead of the bound with outstretched hand,  
To open immediately to Him!

If this is the only thing foretold  
Of all my future—then, I pray,  
That quietly watchful, I may hold  
The key of a golden faith each day  
Fast shut in my grasp, that when I hear  
His step, be it dawn or midnight dim,  
Straightway may I rise without a fear,  
And open immediately to Him!  
MARGARET J. PRESTON.

## An Outline of English Church History.

BY REV. E. G. HUNTER.

Written for the Living Church.

The statement is frequently made that the English Church is a creation of the sixteenth century; that she had no existence previous to the stormy times of the Reformation; that she is, therefore, but a denomination among others which were organized at various times and called by various names; and that she is called the "English Church," because of her being the established Church of the English nation. This is the theory that is publicly taught by Romanists on the one side, and by the many sectarian bodies upon the other. Thus it has become the popular impression; but it is not true.

The English Church declares that she is a True and Living Branch of the One Holy Catholic and Apostolic Church; that she is the English branch of the Church of Christ; established not by civil power in the sixteenth century, but by apostolic men in the first century of the Christian era. She regards it as essential that there be organic connection—visible as well as invisible, material as well as spiritual—with the Church of the apostles' days. Her interpretation of the word "church," is quite different from that of sectarian bodies. Nor does she use the term "episcopal," in the same sense, as used by modern organizations, but as implying a ministerial order—the apostolic order, and not a mere office of oversight. And apostolic, or episcopal Ordination, she considers to be necessary to the validity of Ministerial acts. Thus, as to the position that she holds in the Christian world, doth she speak in no uncertain sound. She follows not modern ways, but walks in the "old paths." She hath no sympathy with heresy and schism; but, fully realizing the nature of her commission, would seek to unite the Christian world under the One Divine Head, in the fellowship of the One Catholic and Apostolic Church; holding the one faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church; receiving the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation . . . partaking of the same divinely ordained Sacraments, through the Ministry of the same Apostolic Orders, and worshipping one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them who believe, to guide them into all truth.

The English Church and the American Church (Protestant Episcopal) regard the Church of Christ as one, not many; visible, not invisible; having a body as well as a soul; established first in Jerusalem, and from thence spread to all parts of the world. And as it is established in any city or nation, it is called "The Church of," or "The Church in," such place; as, "The Church of Jerusalem," or, "of Antioch," or, "of Rome," or, "of Britain," etc. But she is One Church, having "One Lord, One Faith, One Baptism;" partaking of One Bread, and One Cup, in the Holy Communion; having the same divinely commissioned Ministry of Bishop, Priest, and Deacon. The Bishop, not only as an overseer (hence, as to Orders, but a Presbyter), but a successor in the Apostolic Office. Saith Christ, "As My Father sent Me, so send I you." First, the Father, as the source of all power and authority; then Christ, then the Apostles; then others, succeeding in the same Divine Office, even until our own day. Presbyters and Deacons were appointed by the Apostles, to aid in the work of the Ministry; and as then, so in every age of the Church. Saith an ancient writer, "No Church without a Bishop." Saith the preface to the Ordinal, in the Anglican and American Book of Common Prayer: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' times, there have been three Orders of Ministers in Christ's Church—Bishops, Priests and Deacons." In the first century, the name "Bishop" was applied to the second as well as to the first Order of the Ministry; and the successors of the Apostles were called "apostles," "angels," "select-men," and, finally, "Bishops." And all true branches of the Church of Christ have ever held to the necessity of this Three-fold Ministerial Order. Indeed, Tertullian—when replying to certain heretics—points to the "Apostolic Ministry," as a prominent mark of the Church. "If any," saith he, "dare to mingle themselves with the Apostolic age, so that they may appear to have come down from the Apostles, we are able to say, let them show the origin

of their Churches; let them show the order of their bishops, running down from the beginning by succession, so that the first bishops may have some of the apostolic men who continued with the Apostles, for their author or predecessor; For in this manner the Apostolic Churches trace their origin; as the Church of Smyrna, having Polycarp, relates that he was placed there by St. John. In like manner, all the rest of them show that they have grafts of the Apostolic seed, who were appointed to the Episcopate by the Apostles. Let heretics do anything like this." Aye, and may we now say: Let this be the test of many of to-day, who call themselves "Churches." If they cannot show such an organic connection with the first foundation, they cannot claim to be other than human societies.

Now, the Church of England does show such connection. She does claim such Apostolic foundation. Her origin was not Western, but Eastern; dating, not from Rome, but from the land of Judea. Authorities agree as to the establishment of Christianity in Britain, in the Apostolic days, but differ as to who was the first missionary. Historic and traditional testimony strongly support Joseph of Arimathea; while others claim that St. Paul first preached the Gospel and established the Church there. One thing is certain; whether it was St. Joseph or St. Paul, it was not from Rome. The presumption is that the Church was established in Britain at about the same time as in Rome. Indeed, the first Bishop of Rome was probably a Briton born. In A. D. 314, British bishops attended the Council of Arles. Again at Sardica in A. D. 347, and in A. D. 429, a British Council was held at Verulam, to check the Pelagian heresy. But, about the middle of the fifth century, the Angles and Saxons overran the country, and forced the Church into Wales, Ireland and Scotland. From this time until A. D. 596, but little was done in the way of converting the Saxons. But in this year, Augustine came as a missionary from Rome; and, with his coming, we have the entering of the wedge—as it were—of Roman claims and influence, which gradually strengthened, until, in A. D. 1213 King John surrendered his crown to the Roman Bishop, and the Church was forced to yield to the yoke. For about 700 years, did she fight nobly for her rights; in resistance of the false claims of Rome to supremacy.

The Reformation in England was all that the term implies—a re-formation, not a revolution. It was a casting off of the Roman chain with which he Church was bound, together with some errors in doctrine, and an assertion of her independence as the Catholic Church in England. Hence then, instead of the English Church dating from the middle of the sixteenth century, she, at that period, but assumed her true character. Whereas, on the other hand, the Roman Church in England is a creation of A. D. 1567, for at this time, under command of the Bishop of Rome, those who recognized his authority left the Church of England, and set up rival Altars. Thus have we the beginning of the modern sectarian theory, which has done much towards strengthening the cause of Infidelity in the world.

The Church in this country was planted by the Church of England. Her first ministers were from England; and, during the colonial period, the Bishop of London had supervision over "the English Church in the Colonies," as it was then named. After the Revolution, and when this country became separated from England, the Church effected a re-organization. This was not only necessary, but was also in accordance with the Polity of the Church of Christ. A Constitution and laws were adopted, a Service book was arranged, and three of her clergy (Drs. White, Provoost and Madison) were chosen to go to England to receive consecration at the hands of the English Bishops. A short time previous to this, Dr. Seabury, of Connecticut, had been consecrated in Scotland. Upon the return of the Bishops, the organization was completed. This consecration was necessary, that, thereby, the American Church might have organic connection with the Body of Christ; might be a living branch of the Tree of Life, bound together by the Apostolic chain reaching to Christ, who saith "Receive ye the Holy Ghost; as My Father sent Me, so send I you."

Thus the "Protestant Episcopal" Church of this country, is the American Branch of the One Holy Catholic and Apostolic Church.

ELEVATORS IN MILAN CATHEDRAL.—After illuminating Vesuvius with the electric light (one of our correspondents at Rome writes to us), a company is now forming for establishing lifts to ascend to the roof of the Milan Cathedral. The company undertake, in addition, to illuminate the roof *a giorno* at all seasons, and to place a large clock with four faces at the foot of the Madonna on the summit; the clock will be lighted at night. Armchairs, telescopes, and probably light refreshments, are to be provided on the terraces of the roof for the benefit of those who have come up in the lifts, which are to work night and day; and perhaps when all this is done the company will add a band of music, and give masked balls during Carnival on the roof. The lifts are to be ready for the time of the National Exhibition, if permission for them is obtained; but that formality has yet to be gone through, and it is probable that the Chapter will not take the same view of their cathedral as the promoters of the company in question.—*St. James's Gazette.*

The inscription, of which the following is a translation, may be seen in a church at Lubeck: "You call me Master, and you ask me nothing. You call me the Light, and you do not see me. You call me the Way, and you do not follow me. You call me the Life, and you do not wish for me. You call me the Wise, and you do not imitate me. You call me the Good, and you do not love me. You call me the Rich, and ask for nothing. You call me the Eternal, and you do not seek me. You call me the Merciful, and you do not trust in me. You call me the Almighty, and you do not honor me. You call me the Just, and you do not fear me. If I condemn you, accuse only yourselves."

## The Church among the Germans.

The Rev. John Hoehnly has addressed an open letter to the Bishop of Ohio on the subject above indicated, and published it in the Diocesan paper of Iowa. We append an interesting extract:

You say, "I have come to the conclusion that the habits of the German mind are opposed to our peculiar Liturgical forms. We can introduce them to our Church if we give them liberty to worship in their own way. They have no objection to Episcopacy, although they do object to the Episcopal robes. Their national music approves chorals but disapproves chanting with its sharp cut rapid movements; as to responses, they do not know them." Then you say, "Now, if you can solve the difficulty, and show us a method by which the German Protestants can be made to bear a closer relationship than that of associated Churches, I shall feel grateful."

Now, although the Church has already done but little in this movement, it is desirable to bring our German citizens within the Church, for they and their descendants constitute about one-sixth of the American population. If we get the parents we shall very likely have the children identify themselves with the Church. For their children, in religious matters, follow in the footsteps of their parents better than the children of American parents.

You say, "They have no objection to Episcopacy." God be thanked for their good judgment. They also hold to another essential element of unity, one which you have not mentioned, namely, the Apostles Creed. And in its interpretation they substantially agree with us. This is true of the Lutheran and German Reformed bodies. Melancthon is the reputed author of the Augsburg Confession, and the framers of our Articles of Faith acknowledged themselves indebted to it. And more might be said if necessary of the sympathy between them and our Reformers.

"Their national music approves chorals," but not "chanting and responses." The former would rank them with High Churchmen; their defect in the latter would consign them to a low order of Churchmen. Now, by taking the average we may not inaptly rank them with Broad Churchmen.

Now, it seems to me this virtually solves the question. It is true we have no Canons nor Rubrics for so doing, only Charity, or as we say in the West, the Rubric of "Common sense." We fellowship with the Church of Sweden and with the Old Catholics, and yet their Liturgical forms are not in all respects like ours. It seems to me the cause would warrant the omission of these features in our services, if by so doing we could more readily win them to our Church. For their children, preferring the English language and American ways in many other respects, would gradually prefer the English speaking service. Indeed, I think there is a breadth and Catholicity in our Church that is not yet fully understood. (See Acts of the Apostles, 15th chapter.)

Again, we have much that is in common with them and which is deeply imbedded in their national mind. They adhere strictly to infant baptism, and interpret it as our standards of faith do. Their Christian year is like ours. Their Sundays bear the same names as ours do; they have the same appointed feasts and fasts, and in them are wrapped up the same truths to serve as remembrances of the person and offices of our blessed Saviour. And in order that faith be effective to the salvation of the soul, they hold as we do that we must follow Christ in all virtue and godliness of living.

Then, again, they attach much importance to a thorough instruction of their children. They have elaborate catechisms by which they must be prepared for confirmation. In these ways and usages there is a great similarity between them and us, which if rightly explained to them would go far to awaken in them a feeling akin to Church kinship. It opens a door, and would make a transfer from them to us easy. Add to this the fact that Calvin favored Episcopacy as held in the primitive Church. Martin Luther and Melancthon favored the restoration of the three orders of the Ministry. Mosheim, the learned historian of the Lutheran Church, maintains that a three fold ministry dates back to the first century. These facts should give us a great advantage over other Churches in approaching the Germans. As it is, other Christian bodies have been vastly more active and successful in labors among them. They have established schools to prepare young men to minister to them in the German language. And here I would remark that in the few German services that I have held in the west, the Germans were pleased to respond both in the Creed and in the Psalter. But they also object "to the Episcopal Robes," "Very well," St. Paul says, "I have made myself a servant unto all that I might gain the more." He shows how he conformed to Jewish ceremonies, not essential in the Christian Church, that he might win the unconverted Jew. Now, the Germans prefer the black steeple—the gown. And as the Apostle accommodated himself to the Jews in what was a non-essential, may not we, on charitable grounds, conform to what is a strong predilection with them, and one of many hundred years standing?

And now see what we have lost by having been over strenuous as to things not essential. About forty years ago the Rev. Dr. Nast, of Cincinnati, the learned and respected father of German Methodism west of the Allegheny Mountains, whilst he was a professor at Kenyon College, desired after his conversion to Christianity, to prepare himself for the ministry of our Church, but Bishop McIlvaine gave him no encouragement, because we had at that time no congregations or missions among the Germans. And so the Bishop recommended him to go to Cincinnati and apply to the Methodists. But they also at that time had instituted no missions for ministering to the Germans. It was new to them also. And after much entreaty on his part to be employed by them, the Conference at the end of two years' experiment resolved to abandon the mission because the results for good were meagre, but by his entreaty he was permitted to continue.

Many years ago while I was yet a student at Kenyon, I was informed that the German Methodists through his labors had no less than five or six flourishing, self-supporting congregations in Cincinnati. And by means of the German Methodist paper, of which he is the editor, German Methodism has been widely propagated, and many flourishing congregations are found in the large cities of the West. And the reports to their Conferences of what has been achieved by them among the Germans is truly amazing, and shows what love for God's glory and for the good of souls will accomplish, when that love is stronger than mere blind adhesion to Canons and Rubrics.

A story is told of a Reverend bachelor who was asked by a lady, "Why don't you marry? Can't you get a wife?" "Oh, yes! Madam," he replied, "a clergyman can marry any lady he pleases!" "I can't agree with you, she replied," not a little indignant, "you could hardly expect him to marry a lady that he did not please," was the good natured retort.



The Household.

Many housekeepers complain that breakfast is the most difficult meal to cater for. They tire of the stereotyped breakfast, and are willing to receive suggestions, from time to time, from any one who may have any ideas on the subject. We give below a few suggestions which may be serviceable: Cold meats or fowls can be hashed fine, seasoned to taste, put into the stew-pan with a little water and a small piece of butter, heated through, and served hot on toast.—Cold meat can be cut into thin slices, warmed, and served with hot gravy. When the supply of cold meat is scant, warm what there is, and if beef is used, it can be eked out with canned or fresh tomatoes, stewed, well seasoned, and poured over toast.—If, in making hashes, potatoes are wanting, bread crumbs soaked in a little water and well seasoned make a good substitute.—Salt fish is best soaked over night; change the water once or twice if possible. Mackerel thus prepared, then boiled or broiled, is good eaten with boiled or baked potatoes.—Cod can be picked with the fingers into shreds; it should be scaled thoroughly; boiling hardens it. Just before taking it from the fire, add milk and season with butter and pepper. One or two eggs broken in will improve it; it can be poured over toast and eaten with warmed-over potatoes. Bits of salt pork and ham can be cut into small pieces and fried a light brown, adding cold boiled potatoes, also cut into fine pieces. Before taking from the fire, stir in one or two eggs.—Pancakes are more wholesome made with yeast than with soda.—Oatmeal mush can be cut into slices and fried, or beaten with egg, a pinch of salt and a little milk, into a batter and fried. So can most of the crushed cereals.—Milk in almost any form is wholesome in the morning, and should form a large part of the drink of children.

For the benefit of ladies who have woollen dresses to be washed, I will give directions for all colors excepting black. Bran, common wheat bran, is the best material I have ever used. Two quarts are sufficient for a large dress. It should be put in a thin bag and have boiling water poured over it. When it is cool enough to bear the hand, squeeze the starch into the water and reserve part of it for rinsing. Wash the carefully ripped dress thoroughly and rinse it, but do not wring it. Light colors will be improved by adding a little indigo in the rinse water. Hang up the goods to drain, and iron while yet damp on the most faded side of the goods. Do not put any soap on the cloth. If there are grease spots remove them before wetting the goods. Most kinds of grease can be removed by applying common starch several times.—The House-keeper.

Any woman who has spent hours this summer hunting the tape-needle, and using it to put rubber cord in the narrow hem of a boy's blouse, will rejoice to know that tape will answer the purpose, and really is more desirable than thin cord. Have it just long enough to tie well, and then there will be no trouble about its showing below the blouse. For calico and linen waists it is a great improvement on the cord, as there is no need of ever taking it out. Stitch it to the middle of the hem at the back, and it cannot draw out; and, by the way, there is nothing more serviceable for the small boy than a dark blue flannel blouse made with sailor collar of the same. Time, trouble and temper are all preserved by this one simple garment, which is so easily kept clean and which does not readily "show dirt."

Every woman who has been obliged to spend half a day several times during the winter cleaning the mica in her coal stove, usually by taking them out and washing in soapuds, will rejoice to know that there is a much easier way to clean them, and that there is no need to take them out or to let the fire burn very low in order to do it successfully. Take a little vinegar and water and wash the mica carefully with a soft cloth; the acid removes all stains, and if a little pains is taken to thoroughly clean the corners and to wipe them dry, the mica will look as good as new. If the stove is very hot tie the cloth to a stick, and so escape the danger of burning your hand.

Tight-fitting clothes are a great evil, but a far greater one is their unequal distribution upon the person. One part over, and another not half clad, is a very common condition, especially among women and children, and it is the great resource of fashion to produce new effects by piling on the textures, now here and now there, and leaving other parts exposed. If the declared purpose were to induce disease, no surer way could be found to do it.

If you wish something in the bread line warm for breakfast, and your oven is not a quick heater, a johnny-cake made the day before can be steamed and eaten with coffee; white bread that is not perfectly fresh can also be made eatable by steaming; do not steam it any longer than is necessary as it will then be soggy, and wet, and altogether uninviting. This may not be called high living, but may conduce to high thinking.

A wall-paper should never be obtrusive. It is intended for decoration, as so many would seem to think, but for the background of decoration; the mirrors, pictures, brackets, cups—these are the decorations; and the wall-paper is of finest effect when of no effect at all, and the objects of plastic art stand out from it in strong relief, as from their own canvas.

The fine, soft coal ashes which are found in the pipe in the spring, and which sift under the pan, are excellent to scour tin with. Take a piece of old flannel, dip lightly into soft soap and then in the ashes and rub; it will brighten up your tin-ware surprisingly; rub well with a clean flannel after polishing with the soap and ashes.

To look well while about housework is worth while. A neat calico dress, short enough to clear the floor, smoothly brushed hair, a clean collar, and a plentiful supply of aprons, are all within the reach of any woman, and I maintain that she will do her work better, and feel more like doing it if so prepared for it.

Somebody may not know that if she makes more pie-crust than she cares to use it will keep for a day or two. Sprinkle a little flour over it and keep it in a cool place; it will be flaky and crisp without being rich; or you may make tarts of it, to be filled with jelly, jam or lemon custard.

According to the laws of hygiene, the floor of a bedroom should be without a carpet. Rugs, after the Oriental custom, are preferable, as they can be readily moved to be shaken, thereby securing cleanliness as well as health.

MEAD.—One part honey, three parts boiling water, flavor with spices, add a little ground malt, a piece of toast, and a small cup of yeast. Allow the whole to ferment.

There is nothing prettier to garnish the platter with than the leaves of the water-cress, a few of which may be laid on slices of broiled meat with good effect.

In grating nutmegs begin at the flower end; if the operation is commenced at the other end there will be a hole all the way through.

EVENING.

"He giveth His beloved sleep." My Father, hear my prayer, Before I go to rest; It is Thy little child Who cometh to be blest. Forgive me all my sin, That I may sleep this night In safety and in peace Until the morning light. Lord, help me every day To love Thee more and more; To strive to do Thy will, To worship and adore. Then, look upon me, Lord, Ere I lie down to rest; It is Thy little child, Who cometh to be blest.

The Peasant Champion. A. D. 381.

BY REV. J. M. NEALE, D. D.

The Bishops of the Holy Church throughout all the world came together at Constantinople. They met to declare the faith on certain matters concerning which evil men had taught false doctrine. They knew that He Who has promised that the gates of hell shall never prevail against His Church, would be with her now, pouring down the grace and the wisdom of the Holy Ghost upon her, so that the decision of the Council should be the very truth of God.

And indeed, a more noble army of Saints hardly ever assembled in one place. Under their two great leaders, S. Gregory, Bishop of Nazianzum, and S. Meletius, Bishop of Antioch, they gathered together an assembly of confessors of Christ's name, and witnesses to His truth.

Many Pagans also were there to hear what should pass, for though the Roman Emperors had now been Christians for more than fifty years, yet heathenism still prevailed very widely, and in the dark places of the earth there were gods many and lords many.

One of these Pagans—his name was Athenæus—called himself the greatest philosopher of the day. He professed to know, and he delighted to expound to others, all those difficult questions which puzzled the wisest of the heathen: whether the soul would live for ever—what was the Chief Good—how it came to pass that evil entered the world. And he boasted that, by his arguments, he could so prove the Christian religion to be utterly false, as that its very believers must give it up.

Knowing, then, that the most learned Bishops of the Church were gathered together in one city, Athenæus thought to get himself no small honor by arguing with them and confuting them. So, putting on the philosopher's hair-cloak, which he always wore, he came forth on a fine autumn morning into the great square of Constantinople.

Very beautiful were the many churches of the first Christian city: that of the Eternal Wisdom, afterwards to be rebuilt with so much more magnificence; that of the Resurrection; that of St. John the Baptist; and a hundred others of less note. The sun shone brightly on these vast piles of marble; some white as driven snow; some of a rosy hue, starred with silver flowers; some veined in white and crimson; some red, with pellets of gold.

Stately also was the palace of the Emperor, with its great gates of brass; and the limes and chestnuts, that shadowed the gardens of the Augustus, filled the air with freshness. And between the long piles of building, wherever there might be an accidental opening for the eye, the blue waves of the Hellespont rolled and glittered in light.

The Council was not yet opened, and the Bishops were walking or standing in groups of three or four, and talking of the state of the Church, or of the need of their flocks. Holy Prelates from Egypt met, for the first time, others from India; Greek and Syrian, Arabian and Thracian, came together. All their lives long their battle had been one—for God against Satan; their aim had been one—the glory of their dear Lord Jesus Christ; their strength had been one—the gift of the Holy Ghost. And now, for a few short days, they might take sweet counsel together, and walk in the house of God as friends; then they must return to their far distant homes—must bear the burden and heat of the day a little longer—must never hope to see each other again till they should meet in Paradise.

To the great square came also the citizens of Constantinople, and the nobles of the Court; the peasants gathered in from the surrounding country; all were anxious to own that God was "very greatly to be feared in the Council of the Saints."

Fourth came Athenæus, in the pride of his heart, and advanced to the great column, where a group of the principal Bishops were collected.

"Hear me," said he, "Christians: I come to challenge you to dispute. Give me a man, and let us reason together. If he can make good that the Crucified One is God, I will ask for Baptism; if he fails, let him burn incense in the Temple of Jupiter. Let the time be now, and the place here; I am sure of my cause, and you profess to be certain of yours."

Then arose a confused murmur amongst the people. Some of the heathens cried, "Athenæus hath said well!" Some asked, "Who will dispute with him?" Some exclaimed, "Let us gather round and hear!" And the philosopher folded his arms, and stood proudly waiting for his enemies.

The Bishops looked at each other. None answered; for they knew the wisdom of Athenæus, and they feared to injure the cause of God, if they should be put to the worst by the philosopher. At last many eyes were turned to S. Meletius of Antioch, and more to S. Gregory of Nazianzum; and several of the Bishops said,

in a low voice, "Your holiness must answer for us—your blessedness must speak."

But it pleased God, in that very moment, to show that the race is not always to the swift, nor the battle to the strong.

There was an old vine-dresser, named Dionysius, who had come from a village near Constantinople, to see the Bishops; and he now stood boldly forth, and said, in his homely language: "Hark ye, philosopher! I myself will dispute with you."

"No, no!" cried several voices. One of the Bishops! one of the Bishops! Meletius! Gregory! Cyriacus!

"Your blessedness must speak," said Cyriacus to S. Gregory; "the faith is in peril."

But Gregory, full of the Holy Ghost, answered: "Out of the mouths of babes and sucklings, in knowledge of the faith, if not in years, God can perfect praise. Let the husbandman dispute with him."

And the multitude, always fickle, shouted, "Dionysius! Dionysius! Dionysius disputes with Athenæus!"

"No!" said the philosopher. I dispute not with peasants."

"Then own," said S. Gregory, "that a peasant overthrows you."

"It is false," replied Athenæus. "Nevertheless, that I may not give you a handle to blaspheme our gods, I will condescend even to this countryman. Stand forth, Dionysius."

The crowd gathered round the philosopher and the Christian peasant, while several of the Bishops whispered to each other: "It ought not to be—Gregory is wrong—the poor old man cannot argue—our faith will be despised."

But Severus, an aged Bishop of Syria, made answer: "Have ye never read the Scriptures concerning David and Goliath? 'The battle is the Lord's, and He will give them into our hand.'"

"Now, philosopher," said Dionysius, "let us understand each other. I will begin, you shall reply; but if you cannot answer, you shall own yourself vanquished. Is it so?"

"Undoubtedly I will," said Athenæus with a sneer.

"It is well," replied the vine-dresser. "I will therefore begin. Philosopher, there is but one God, Who hath made all things in heaven and earth; and one Lord Jesus Christ, His only Son our Lord; and one Holy Ghost, Who comforteth us. This you deny. Why do you deny it? Answer me. But first, in the name of our Lord Jesus Christ, I command thee to be dumb. Now answer."

Athenæus stood forward to speak, but his tongue clave to the roof of his mouth. Again and again he tried to answer, and again and again he failed.

"A miracle! a miracle!" shouted the bystanders; "Dionysius! Dionysius!"

And even the heathen cried out, "The Christian hath triumphed!"

Athenæus slunk off in confusion; and S. Gregory, turning to the other Bishops, said, "Did not I tell you, my brethren, that God hath chosen the foolish of this world to confound the wise; yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence?"

Bible Studies.—XXXIV.

Written for the Living Church.

A singular receptacle for very sacred and precious things. The Latin word for the vessel is of five syllables. Our English name is compounded of two nouns. Some of these receptacles have been found in Greek and Roman burial places, and have borne the impression of one eye or of two eyes. The allusion in the Bible, is to an ancient custom of these two nations. It is associated with the earnest prayer of a good man, who was in very deep sorrow because of his enemies, and who felt his only help to be in the Lord. What was the receptacle? For what supposed to be anciently used? What good man alluded to it in his prayer? What are the precious things that our Heavenly Father will love to hold in such sacred keeping? F. B. S.

No. 31 is correctly answered—"Bread", which term among the Hebrews, "generally denoted all kinds of baked articles of food, including pastry. It was also used in the limited sense of cakes made from wheat and barley. The students have quite thoroughly explored the subject, and have rightly interpreted my visions, and responded to the various questions belonging to that number. I thank them for their interest, and attention. F. B. S.

ANSWERS TO BIBLE STUDY.

No. 32.—Baskets, Jer. 24:2. As. Dud. Amos 8:1. Rebub. Ex. 2:5. Teba, ark being the same as basket. Jer. 6:9. Salsilloth. The tree is the willow. The gracious miracles, the 4,000 fed with seven loaves and two fishes, seven baskets left; and 5,000 fed with five loaves and twelve baskets of fragments left. St. Mark 8: 6, 7, 8, 19 and 20. The baker's dream. Gen. 40:16, 17.—S. F., Louisville, Ky.

No. 32.—The Papyrus answers to your vision; the stalks were used in the construction of arks. Ex. 2:3-5; also larger vessels. Isa. 18:2. The inner bark furnished a writing material and the pith was sometimes used as food. Our Bible rendering is bullrushes and rushes.—C. H. HOUSTON, No. 2, Villa Place, Rochester, N. Y.

ONE day a little shepherd boy was seated near the road-side on the way from Vespignano to Florence, drawing upon a polished stone, his only pencil another polished stone which he held in his tiny hands. A richly dressed stranger, who had descended from a conveyance that was following, chanced to pass, and, looking over the boy's shoulder, saw that he had sketched with wonderful truth and correctness a sheep and its twin limbs. Surprised and pleased, he examined the face of the young artist. Certainly it was not its beauty that attracted him; the child looked up, but with such a marvelous, vivid light in his dark eyes that the stranger exclaimed: "My child, you must come with me; I will be your master and your father. It is some good angel that has led me here." The stranger was Cimabue, the most celebrated painter of that day; and his pupil and protegee became the famous painter, sculptor, and architect, Giotto, the friend and admirer of Dante and Petrarch.—Ez.

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