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AN OPEN LETTER

To the Rt. Rev. the Bishop of Central N.Y. "On the Society of St. John the Evangelist; and its Ritualism.

BOSTON, Aug. 20th, 1881.

RIGHT REV. AND DEAR BISHOP,-Ere the week closes, I want to thank you for the very pleasant memory I shall alway have of my visit, which God, I trust, will not allow to be profitless to His Church.

The times are favorable for a better understanding between Churchmen. The Ritualists are willing, I think, to acknowledge their share of error and mistake; and the spiritual movement whose heart-beat is felt at your own door needs guidance, if it is to be healthy; and encouragement, if it is not to be lost to the Church.

Some eighteen years ago, Bishop Whittingham, under whose direction I had read for Holy Orders, and whose every word to me was law, gave me his benediction on the founding of a Religious Society, whose general principles we had discussed, and which was to be thoroughly loyal to our Church, and as useful, I hoped, to the Bishops as it would be devoted to them. If, in another Communion, men could be found who specially devoted themselves to uphold the Papacy, which I firmly believed to be an incarnation of worldliness and an organically perpetuated crime against Jesus Christ, like unto the sin of Israel in demanding for the Theocracy a visible head, "Why," I thought, "should not those be found who with equal ardor would consecrate their lives to aid specially the Divinely constituted Order of the Episcopate in its work in our land?"

It was with this spirit and intent I commenced my work. It has been marred by my own shortcomings and mistakes. How it has been misrepresented and opposed, and I have been pained. I need not tell you. After all, are not those who honestly oppose us for Christ's sake, our beloved in Him? And still, after these years, my conviction of the need of such supplementary agency as a body of Mission-priests supplies to the Church is only stronger, and my desire still the same. What such a movement requires is the help and direction of some of our Bishops. I love this Church in which I was new-born to God, and wherein so much grace is bestowed, in which I mean to live, and for which I would gladly die; and you, who have had your own special leadings, seem better than most others to understand the spiritual life-needs of our country, and our heart-ache to meet them.

Let me say here and first of all, that I have no sympathy with Rome or Romanisers. Those born in that Communion, who rightly use the Word and Sacraments, may and do become saints. In all that comes from Christ and belongs to Catho- mulas of doctrine than those of the Church to brethren to greater mutual forbearance, and relicity we are common possessors and can rejoice together. But Rome as a Church has stamped upon her person four marks. They are not the "Notes" of the Church of Christ given us in the Creed. There, the Church is said to be One, Holy, Catholic, and Apostolic. But the first "note" of the Roman Church, considered apart and by herself, as she claims to be, is disunion. The Papal supremacy, which is her distinguishing character, is not, as it is claimed to be, the principle of the Church's unity, for it cannot bind the whole Church, the living and the dead together; and here on earth, so far from being a principle of unity, it has been the one great source of the divisions of Christendom.

Her next "note" is untruth. The Pope claims Lordship over the Church as Peter's successor, and bids us believe, as an article of our Creed, in the one holy Roman Church. It is to be observed, however, that there is no historical article of the true Creed but has for its support the concurrent testimony of eye witnesses, and is also recorded in Holy Scripture. Of St. Peter's being at Rome there is no direct evidence. No one ever saw him there, and there is no record of it in Holy Scripture. Now, it is impossible to suppose God intended the salvation of the world to depend on a fact which He did not take the trouble to have either witnessed to or recorded. Again, Rome's claims are fraudulent. She has been mostly built up on the quagmire-foundation of the forged and lying Decretals; and the lying system of casuistry which Pascal exposed is still the hidden cancer in the heart of her spiritual life.

Again, Worldliness is the next note stamped upon her. While England's Church is struggling against the State, and seeking to throw off her worldliness, the Roman Church long ago went over to the State, and became transformed into a worldly kingdom; and the poor Pope of today is seen, not having faith enough to trust God and the spiritual agencies which Christ established for the world's conversion, but hypocritically acting, for worldly political purposes, the part of a prisoner, and struggling to regain the lost bauble of his earthly sceptre.

Lastly, the Church of Christ ought to be Catholic. Made for all, She ought to be able to reach all. But Rome has not only lost the matter, in a real Œcumenical Council. Our Rule East, and then lost half the nations of Europe, but now has greatly lost, through her new dogmas Rome, our teaching, upon all questions on and modern developments and Mariolatry, her which these Rules lead to different results, To the Right Reverend, the Bishop of Central hold upon the human intellect; and chiefly differs from hers.

reaches women only, and the uneducated classes. In her enfeebled faith she rails against the age

whose wants she cannot meet, seeks after signs, and walks by sight, and runs after visions and winking pictures, and apparitions of the Virgin. God. Disunion, worldliness, lying, and a spurious mitation of sanctity; these are the marks upon her. Demanding uncanonical and uncatholic

terms of communion, she is schismatical everywhere, as well on the Continent of Europe as in England; and, seeking to be wise above what has people.

If a Reformation was needed in the 16th century (and I thoroughly believe in its necessity and the principles of the English Reformation), much more is it needed now; and I heartily to-day. The effort of some within our Communion is to drive us Ritualists out of our Church; but, however my own Mother and brethren might treat me, I would rather go down to the grave unattached, and without any Sacraments, than obtain them by submitting to Rome, and becoming partaker with her in her rebellion, embodied in the papacy, against the Headship of Christ, and sin against the Holy Ghost by denying the reality of the Sacraments I have received.

There has been a small Romanising faction in have sought to throw discredit on the principles of the Reformation, who have sought to bring about a union with Rome by assimilating our Services to hers. This is now, I believe, an unappreciable quantity. The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it the recognition thereof on our part both have come at all, by our own Church being true to the Reformation principles and the Catholic faith, in the sphere of Nature. Christ Glorified is and by God's working a spiritual revolution in the Central Life-Force of that Kingdom; and the Church of Rome.

And now, dear Bishop, about our Society, its object, obligation, doctrine and ritual.

The special object of our little Society of Evangelists is the furtherance of our own spiritual life, and the aiding our brother clergy in their work, by giving Missions and Retreats in their parishes when called on to do so. It would be advisable that the Bishop of the Diocese should be consulted; and we should be guided by the wishes of the priest we come to help, in respect to the mental Manifestation are to be directed not subjects to be treated, and the methods to be pursued.

We have as yet no constitution, only a spiritual rule of life. In the formation of the former we Lord takes up and sanctifies, that by them He desire the advice and assistance of those set over us in the Lord. We are under no obligations to any Superior which do not leave entirely un- words of Holy Scripture in speaking of this disturbed the obligation we owe as clergy to our Bishops; and we have no other standard or for- the line of thought I have suggested may lead which we belong.

It may be more satisfactory to you if I speak ciliation. more particularly here of some matters in detail; viz.: of the Rule of Faith, the Eucharist, and Ritual save those in the Book of Common

The agreement which is noticed in our doctrinal utterances comes simply from the fact that, as loyal sons of this Church we have each followed the Rule that our Spiritual Mother has given us, and been "careful never to teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrine of the Old and New Testament, and aggerated importance given to its fancied symcollected out of that very doctrine by the Catholic | bolical meaning! The excesses of the few Fathers and Ancient Bishops." We believe thus have kept back the many from improving their in the Holy Scriptures, as interpreted by the gen-

Church, and speaking at times through the Pope, reveals new truths, e.g., like the Immaculate falls into the heresy of confounding the guiding operation of the Holy Spirit in the Christian Dispensation, with the Office of Christ, Who is the Word, the Truth, and Wisdom Itself, and so entirely the Revelation of God to man that the Office of the Holy Ghost is, not to reveal new truths, but to bring to remembrance whatsoever had been uttered by Him. While the Romanist believes in the infallibility of the Pope speaking ex cathedra, and so contemptuously declares that an appeal to Church-history against the present utterances of his Church is blasphemy to the Holy Ghost, we hold that the Holy Spirit dwells in the whole Body of the Catholic Church, not in the little fraction at any time on earth; and that we must reverently listen to Its Voice as it comes up behind us from the past, saying: "This Is there not a need of a Society wholly from is the way; walk ye in it;" and is heard to-day, for our practical guidance, in the living and continued utterance of the Creed of undivided Christendom, and which could make Itself further felt, if need required the decision of any of Faith, thus differing radically from that of

A word as to Confession of one's sins to God in | The Federate Council of Illinois. the presence of Christ's minister, and his power of ministerially pronouncing Absolution, and sealing the true penitent's reconciliation with

We do not hold that one falling into mortal sin after Baptism cannot be forgiven of God without first confessing his sins to a priest, and receiving Absolution. Church Theology has always assigned a separate and independent value to the effect of Contrition, and the Absolution been revealed, has fallen into divers heresies, and by the Priest. By the force of true Contrition can give only half the Blessed Sacrament to her alone the soul may be reconciled to God. Such Contrition, perfect in kind, and so reconciling the penitent to God, is not uncommon. It is, however, capable of indefinite increase, and may seek through different means a corresponding progressive cleansing; and so by absolution sympathise with the Old Catholic movement of a further grace may be given, and reconciliation sealed.

Concerning the use of this spiritual privilege we would adopt the wise and charitable words of our English Reformers: "Requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those who think needful or convenient for the quieting of their own consciences particularly to open their sins to the Priest, to be offended with them that the midst of the Catholic movement; men who are satisfied with their humble confession to

Although I have said so much, yet I venture, on the subject of the Holy Eucharist, to make one or two suggestions.

Many misunderstandings might be avoided by remembering that our Lord's Presence and their place in the Kingdom of Grace, and not He manifests Himself to its different members, Saints and Angels, and restful Dead, and struggling wayfarers, according to their capacity and needs. The Blessed Sacrament, translucent to the eye of faith, is also for us the certificated point of contact between the things seen and unseen. Every act of condescending Love on God's part calls for some token of worshipful recognition on our's. But all worshipful acts of recognition of our Lord's Sacra-"to" or "at" or "towards" the Elements considered by themselves, but to the Person of the Eternal Word, through the elements which our may communicate Himself to us.

For myself, I do not wish to go beyond the great mystery, which no one can fathom; but move misunderstandings, if not effect a recon-

Lastly, we have no other Regulations about Prayer. Our practice in regard to Ritual is, to conform to the customs of any parish in which we might be called temporarily to minister; and, in those under our own care not to introduce anything against the wishes of our people, or which our own Bishops should pronounce illegal.

How much evil has been done to the Church, and to piety, by excessive Ritual, and by the ex-Services. Lights on the Table of the Lord, eral consent of Christendom; and hold the Faith and a Vestment put on over the Surplice or Alb, dogmatically presented for our acceptance by to distinguish the only Service Christ Himself inthe ever-living utterance of the Church, in her stituted, are old heir-looms in our Church. Lights are associated with the original Institution Our Rule of Faith thus differs radically from of the Supper, deep in the night, with its primithat of Rome. The Romanist believes that the tive Celebration at the same hour, or verging Holy Ghost has come to take the place of Christ towards morning; with its subsequent long-conthe Teacher; and, now dwelling in the Roman tinued Celebration at early dawn; and with the immemorial practice of the Church Catholic, Eastern and Western; and these as well as the Conception, which to the Apostolic Fathers and Vestments were appointed by the Anglican Reearly ages were unknown. The Romanist thus formers. The Church expressly ordered them to be "retained" at the last revision of the Prayer Book in 1662. This right to use them has been witnessed to by all Liturgical authorities since. They thus belong to our Church, and are part of her heritage. They have, as sometimes has happened to our old furniture, been laid away in our garrets. They fell into disuse. Still they were ours, and the right to use them remained. They bear so unmistakable a witness to the Antiquity of our Church that where the people are instructed and desire them, and the Bishop puts no obstacle in the way, I think the witness they bear to our Catholicity as against Rome, makes their adoption useful.

I have expressed my opinion about these details, not because I think them so important, but, to be frank. Our one great burning desire and aim is the winning of souls to Christ, the deepening of the spiritual life, the rousing the clergy to a

Is there not a need of a Society wholly free from parochial duties, and so able to supplement the work of the ordinary parish priest? Such a Society must, in order to have the moral support of the Bishops (and without this it can do little good), submit its Constitution and Rule of life to their approval. Can you or your Brother Bishops suggest anything further we ought to do? With my highest regards, your faithful servant in Christ, C. C. GRAFTON.

Correspondence of the Living Church.

The third meeting of the Council was held in the Cathedral, Quincy, on Wednesday, Oct. 5th, the Bishop of Quincy presiding. The session was preceded by the Litany and the Holy Communion, the Rev. Dr. Easter reading the former, and the President of the Council being celebrant. The following members answered to their names on call of the Secretary: the Rt. Revs. the Bishop of Illinois, the Bishop of Quincy, and the Bishop of Springfield; delegates from the diocese of Illinois, the Rev. Dr. Courtney, Rev. R. A. Holland, and Messrs. Judd and Stahl; delegates from Quincy, Rev. Dr. Corbyn, Rev. Dr. Leffingwell, Rev. E. A. Rudd, and Messrs. Williamson, Parker, and Emmons; delegates from the Diocese of Springfield, the Rev. Dr. Easter, Rev. E. A. Larrabee, and Mr. H. H. Candee.

The Rt. Rev. Alexander Burgess, S. T. D., was chosen by the Bishops President of the Council for the term of three years, and Mr. H. H. Candee was re-elected by the Council as Secretary. The Rev. Mr. Elmer of the diocese of Mr. Smythe drove over to Bad Axe, and had a Springfield, and the Rev. Mr. Newman of the Service in the Court House at 11 A. M. Here diocese of Quincy, were present as visiting too he confered with the people about the work clergymen.

proceedings with an historical sketch, was continued, and another member was added. In- troyed in the recent fires. It is hoped, howstructions were given that at least 1500 copies be ever that these losses may be replaced, and that issued. The historical sketch is to comprise a the Church may soon be built. record of all matters of interest in connection with the provincial movement, and will be a Missionary drove further to Sand Beach. Spenddocument of interest to all American church-

The Committee on Statutes was continued, meeting of the Council, which was appointed to be held in the Cathredral, Chicago, on the second Tuesday in October, 1882. This committee consists of the Bishops of the Province, the Rev. Dr. Morrison, the Rev. Dr. Leffingwell, the Rev. D. W. Dresser, and Messrs. Cushman, Williamson, and Johnston.

The Conventions of the respective dioceses comprising the Province were requested to insert other of Mr. Barrett's stations. The Bishop's the word "annually" before the word "elect," in the article of the constitution relating to the election of delegates to the Federate Council.

Several resolutions were discussed but no ac-Court. Under article 6 of the Constitution of the General Convention, each diocese has acted independently in constituting such a court composed of the Bishops and assessors of the dioceses within the limits of the State. Entire uniformity has not been secured, so far, but it is Michigan. hoped that substantial agreement has been obtained; so that in Illinois a clergyman may have the right of appeal to a court that is above the suspicion of partisan or local influence. This, ve believe, is the case in no other portion of the American Church.

consisting of the Bishops of the Province, the memory. A pretty Church building is there as Rev. Drs. Courtney and Leffingwell, and Mr. a memorial of his gentle ministry. The parish S. Corning Judd, reported through Dr. Court- has been dormant for many years. About six ney, the following preamble and resolutions months ago, the Bishop visited Clinton, and which were unanimously adopted by the found the relics of the parish disposed to wel-Council:

Whereas, the institution known as St. Mary's School, located in Knoxville, Ill., was established and for nearly ten years was maintained, as a school of the undivided diocese, its patronage and influence extending over the whole State;

Whereas, the trustees and officers of the school, the Bishop of the diocese in which the school is located concurring, have expressed the desire that St. Mary's School be recognized by the Federate Council of Illinois as a general school of the Province for the education of girls; therefore Resolved, that the Federate Council of Illi-

nois does hereby recognize and constitute St. Mary's School, Knoxville, as a general Church school of the Province for the education of girls, and pledges its influence and aid in sustaining it. Resolved, that the effort now begun for building a chapel for this school is heartily endorsed, and is earnestly commended to the brethren of the several Dioceses for their contributions.

Resolved, that the Bishops of the Province of Illinois be authorized by and on behalf of this Council to nominate trustees of St. Mary's School under the new arrangement of its organ-

The Service and sermon in the evening were of especial interest. A surpliced choir rendered the music in a hearty manner, the Revs. E. A. Larrabee and R. A. Holland conducting the Service. The sermon by the Rev. Dr. Courtney, rector of St. James's Church, Chicago, was a fitting close to this session of a Council of the Church. The subject was prayer, its reasonableness, its difficulties, and practical methods of promoting it. The discourse was extemporaneous, after Dr. Courtney's usual manner, and intensely earnest and spiritual. The unaffected and fervid eloquence of the preacher held the attention of the large congregation to the end.

The delegates were kindly entertained by the Churchmen of Quincy, well known for their liberal hospitality, Mrs. H. A. Williamson entertaining the entire delegation at dinner. By invitation of the Rector of St. Mary's School, the Bishops and several of the clergy and laity went on the following day to attend the laying of the corner-stone of the Chapel of that institution.

Our Michigan Letter.

Bishop Harris has just completed a visitation of the fire-desolated region in Huron and Sanilac counties. He was expected at Port Austin at the Morning Service on Sunday Oct. 2, but the steamer was delayed, and did not arrive until 1:30 P. M. The Services are held in a public hall. The Bishop visited and catechized the flourishing Sunday-school, and, on the same afternoon the Rector, the Rev. W. Herbert Smythe, baptized one adult and seven children. A very large congregation was present at the Evening Service, when the Bishop preached, and confirmed fifteen persons. Nine more had come prepared for Confirmation at the Morning Service, but living at a considerable distance, were unable to remain for Service in the evening, and with regret drove back to their country homes. After the Evening Service, the Bishop had a conference with the congregation on the subject of building a church. It is hoped that one will be erected this fall.

On Monday morning, the Bishop and the Rev. of relief and the suspended project of building The committee on printing the minutes of the a church. It will be remembered that the materials collected for this purpose were des-

On Monday afternoon, the Bishop and the ing the night there, he went by rail next morning to Deckerville, most of which lies in ruins. After visiting from house to house, and conferring with instructions to report at the next annual with the people about their needs, and more particularly about a Church building, which it is proposed soon to build in that village, the Bishop drove over to Bridgehampton in Sanilac Co. Here he met the Rev. John Barrett, and, accompanied by the Missionary, inspected the desolated district in that neighborhood. It is hoped that a Church may soon be erected here. On Tuesday afternoon they visited Carsonville, anvisit to these two counties was more pleasant to him and noteworthy to the afflicted people, in that he went as an almoner of generous contributions placed in his hands by some of his tion was taken, on the subject of an Appellate | Chicago friends during his recent visit to his old parish of St. James's. A part of the money thus placed at his control is given distinctively for Church building, and is subject to his order in the hands of Mr. John H. Bissell, Secretary and Treasurer of the Church Association of

The consecration of the new St. John's Church, Howell, is appointed for the 19th inst. The mention of St. John's Church, Clinton. will awaken memories sad and sweet in the minds of some of the older Churchmen of Michigan. It was long part of the missionary The committee appointed by the last Council, parish of the Rev. Wm. N. Lyster of blessed come the revival of Church work. The long closed doors were again thrown open. For some months, the Rev. Josiah Phelps of Tecumseh gave the congregation a Sunday afternoon service, weekly. And now a settled pastor is provided in the Rev. Geo. N. Drewe, who will also take Manchester in the same county (Lenawee) as part of his field.

> An event notable in several points of view is to take place on Sunday Oct. 16. Bishop Harris will then ordain to the Diaconate, at St. Andrew's Church, Ann Arbor, Prof. Moses Coit Tyler, recently of Michigan University, but now of Cornell. Prof. Tyler was formerly a minister of the Congregational denomination, and is a thoughtful and eloquent preacher, as well as an eminent scholar and instructor. He was confirmed in St. Andrew's Church about three years ago. The Ordinary of the Diocese in which his lot his now east, Bishop Huntington, was invited to preach the Ordination Sermon, but was unable to accept. There is a peculiar fitness and some significance in Prof. Tyler's returning to his old home to be ordained by the Bishop of Michigan, and to preach his first sermon as a Clergyman of the Church before an Ann Arbor congregation.

It is announced that the Governor of Michigan has appointed the Rev. Ben Tucker Hutchins, of Monroe, Chaplain of the Michigan Battalion which is to take part in the Yorktown Celebration. Mr. Hutchins was for many years an officer in the regular army, and enjoys a Brevet commission as Brigader General. The Rev. General has therefore a special claim to this high honor, and will probably be the only Chaplain there entitled to wear on his shoulder straps with the cross and the bar.

Invitations have been issued for the Semi-Centennial Anniversary of Trinity Church, Monroe, on Thursday Oct. 13th. Four Bishops are to be present, viz., Bedell, Gillespie, B. H. Paddock and Harris. The Monroe parish is the oldest save two in the State, and its early history is connected with interesting events and honorable names.

GENESIS I. AND SCIENCE.

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side of this account, because we agreed, at least a partial answer.

there is no question between us as to God's evening. making all things, but only whether he did it "in" the six days.

It will surprise you to be told that this word "in" to which you attach so much importance does not occur in the original, as you can easily see by turning to the commandment in our common version, both in Exodus xx:11 and xxxi:17—the only places where the expression "in six days" is used. You will notice that "in" is contains, not only the well known wood-out enitalicised, indicating that it is not in the graving of the building proper, but also of the Hebrew. And so, any objection to the Furniss Cottage and the little May Cottage. views which I have advanced, based upon the presence of that word, falls to the ground.

should say, "for within six days," and person in charge had faith that it would succeed, that we should retain as much as possible This was founded by Mrs. John Carey, Jr. (a of the exact Hebrew idiom and read "six sister of Mrs. John Jacob Astor), by the gift of of days," i. e., I take it, a set, or series \$50,000 in memory of a precious child. Around of six days. Then the translation would this Cottage cluster the most tender and touchbe: "for within a series of six days the Lord made," etc. Such a change answers your objection, but it does not fully satisfy ter intervening between the two. The beautiall the conditions, for much of the crea- ful incidents here referred to, appeared in the tive work was done before the first day, and hence, not within time-spaces limited on both sides by a day. It seems to me, the better plan is to leave the text as written, and not to attempt to supply the preposition needed. Then it would read: "For in some relation to six of days," s. e., a hexad of days "the Lord made,"

This omission seems to be intentional, all the more, because the preposition is not omitted before "day" in the fourth verse of the second chapter of Genesis, where we read: These are the generations of the heavens and of the earth when they made for closets for tools, and shelves for a God made the earth and the heavens.*

place have meant by "day" a period long shall have been completed. enough to include them all. The heavens and the earth were made in that period, and the writer, by using the preposition, says so all the more distinctly.†

have offered, be the true one, there was a meeting held in Calvary Church, by members singular appropriateness in the omission of the preposition from the Commandment, a much-needed home for little children was bethus leaving the matter open for future in- ing discussed, a gentleman present said: "We

Although this is by no means a full discussion of the use of the word "days" in the Commandment, yet it appears to me snfficient to show that my explanation of

Perhaps a homely illustration may help to make the whole matter clearer.

SIX DAYS OF AMERICAN HISTORY. America was discovered. And this was

the first day. The English landed at Jamestown. And

this was the second day. The Puritans landed at Plymouth. And

this was the third day.

was the fourth day. The Emancipation Proclamation was

issued. And this was the fifth day. In 1876 was our Centennial. And this latest days of her beautiful and valuable life. was the sixth day.

Here is a series of epochal days memoimpropriety in my afterwards saying that in some relation to this hexad of days ("six of days"), God, in his providence, built up this nation. And as these days differed in no respect from others, neither did those of Genesis. The former divide

of the world. The national growth and the creative acts were not on these days, but between

history the period preceding Columbus, still it would be true "in some relation that hexad of days."

Professor.—'This seems not unreasona-Myself. - I might object to matters out- ble, however novel, and it must be admitted that it gives literal days, while it for the present, to waive all questions as easily allows ample time for the requireto the rest of the Bible. But the great ments of astronomy and geology. I must importance of the subject induces me to think the matter over. You have preoverlook the irregularity, and to attempt sented these matters in a new light; so new, indeed, that I am at a loss what to If I understand you aright, your objec- say. It is getting late, and it will be best tion turns upon the preposition "in," for to defer any other questions to another

With this he rose to leave, and taking his hat and cane, bade me good night.

The Sheltering Arms of New York. Correspondence of the Living Church.

The Seventeenth Annual Report of the Sheltering Arms appears, like its predecessors, in a cover of delicate tinted paper, with letters of pale green, as also the vignette, which represents the Good Shepherd with a lamb in His Arms. It

This latter has been occupied now about one year under a new system, that of having all our different situations can permit. the work of the household done by the girls without the assistance of any hired help. Some Professor .- How then would you read it? of the Committee in charge of the Cottage, feared Myself.—It has been suggested that we the results, but the venture was made, while the and the results have been most satisfactory. ing associations, extending up to the time when both Mr. and Mrs. Carey were removed by death within a few weeks of each other, our last Eas-LIVING CHURCH soon after the death of Mrs.

The Furniss Cottage, which is not yet complete, is a gift of Miss Sophia R. C. Furniss, in memory of the late Mrs. Sophia Furniss, and is intended for boys. A porch, with appropriate inscription, and the text "Blessed are the pure in heart for they shall see God," will indicate the memorial character of the building, which is to stand at the corner of Broadway and 129th St.

A distinguishing feature of this Cottage will be a grand play-room twenty feet high by twenty feet wide, running the whole length of the building, with a cement floor, brick walls, wooden ceiling, and wired windows, in order that the energetic sports of boyhood may be indulged in without fear of danger. Provision will also be were created, in the day that the Lord library, where the whole household can assemble to listen to a lecture, or for any other purpose. This Cottage has been contracted for at a cost The writer having in the first chapter of \$24,000. The donor has also signified her spoken of six different days, must in this intention of furnishing the building when it

The "Sheltering Arms" receives homeless children for whom no other institution provides, because, around most of the homes of charity, restrictions of one kind and another are thrown, thus cutting off numbers of worthy applicants. If the exposition of the days which I More than seventeen years ago, at the close of of "The Ladies Mission to the Public Institutions in New York City," where the founding of want an institution which shall embrace within

its arms all who are not otherwise provided for." The honor and privilege of suggesting a name fell upon our beloved Dr. Muhlenberg, who, on a certain occasion, being obliged, with other interested ones, to seek protection from the rain the days is not forbidden by its wording. in an 8th Avenue "sheltering car," at once perceived the significance of the circumstance, and exclaimed, "We'll call it the Shelter!" and "The Shelter" developed into the "Sheltering Arms." a name which has since been adopted by like charities in other cities.

This Institution is highly favored, in having the continued personal interest of Miss Richmond, whose father was one of the three clergymen (Richmond, Bates and Chauncey) who founded our New York City Mission Society, and whose mother, after Dr. Richmond's de-Independence was declared. And this cease, founded the "House of Mercy;" giving up for this purpose her elegant home in West 84th St. She also founded St. Barnabas' excellent Home and the "Midnight Mission," etc., to which she gave her strength of mind and body up to the

It is very easy for a man to say, "I believe in the Holy Catholic Church;" but to be Catholic rable to all Americans. There would be no in faith and heart and spirit has been the happy lot of but few. It is the easiest thing in the world to belong to a school, a sect, or a party. It is a hard thing to understand the real liberty of the sons of God, When our Lord came, "God manifest in the flesh," there was no room for him in the inn. No age, or time, or land, or heart, has ever given Him adequate room. Of proposal for union and uniformity-viz.: That our history into periods of whose length the life to come, He said, "In my Father's house you and Bishop Provoost, with as many Procare many mansions." But in the house of His my little epitome gives no intimation, and Church on earth men will not have it so. They ry, meet me with an equal number of Proctors the latter do the same for the early history are forever trying to narrow God's great House; or, if they cannot make it smaller, they will ground-on which ground only, I presume, drive men from beneath its roof and shelter. A you would wish to stand—and I doubt not everymore pleasurable pursuit has been to pull the thing might be settled to mutual satisfaction body, who are expected to meet from time to House to pieces, and with the fragments to build them; and, even if we include in our a lot of little cottages. They may be snug and comfortable as the temporary abode of a class, but how unlike that great House of God meant by your Convention, and beseeching Almighty ally set apart by the Bishop in his chapel with for all races and kindreds and peoples and

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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In a hurried note addressed by Bishop Seabury to his friend Parker, the Rector of Trinity Church, Boston, he says:

"I believe we shall send two clergymen to the Philadelphia Convention to see whether a union can be effected. If it fail, the point, I believe, will have to be altogether given up."

In the June following, the Bishop addressed a letter of eight folio pages to his Episcopal brother of Pennsylvania. Our space forbids the transcription of the whole of this interesting communication, and the ravages of time have sadly mutilated portions of every page; but enough still remains, and shall be given, to acquaint our readers with the style and spirit of this able and well-considered letter:

"New London, June, 29th, 1789. RT. REV. AND DEAR SIR:-Your favor of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candor and with all the Churches in the United States that

That your letter has not been sooner attended to has not been owing to disrespect or negligence. I was unwilling to reply to the great and of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and as we are about to call a Convention of lay delegates from our several congregations, to provide for the support of their Bishop, and to consider the practicability of instituting an Episthe General Convention should come fairly before them. The Annual Convention of our clergy was also to meet in June, and I detersending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church government, or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained with little alteration; and these matters they thought belonged to the Bishop and clergy, and not to them. They, therefore, could send no delegates; though they wished for unity among the Churches, and for uniformity of worship, but could not see pointed at a meeting held at London House, not why these great objects could not better be se- long before, 'to consider whether any, and, if cured on the old ground, than on the new ground

that had been taken with you. The clergy supposed that, on your Constitution, any representation from them would be inadmissible without lay delegates; nor could they submit to offer themselves to make part of any meeting where the authority of their Bishop had been disputed by one bishop, and, probably through his influence, by a number of others who were to compose that meeting. They, till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our churches. But while Bishop Provoost disputes the validity of my consecration I can take no step toward the accomplishment of so great and desirable objects. This point, I take it, is now in such a state, that it must be settled either by your Convention | fifteen or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks on it, hoping that the candor and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on these points. There can, however, be no harm in wishing it shall, therefore, leave it to your own good sense gations in England, and the wishes of your Churches, be so strong that the must not give way to the prospect of securing the peace and unity of the Church."

Passing in review the arguments urged by the Churches at the Southward for the introduction of the lay-element into the government of the Church, and examining quite in detail the various alterations comprised in the "Proposed Book," the Bishop thus concludes:

"I shall close this letter with renewing a former tors from the clergy as shall be thought necessafrom Connecticut. We should then be on equal without the preposterous method of ascertaining doctrines, etc., etc., by a majority of votes.

Hoping that all obstructions may be removed God to direct us all in the great work of estab- prayer. lishing and building up His Church in peace and "But it will not be maintained that, even in

your affectionate brother, and very humble servant, SAMUEL, Bishop of Connecticut.

Convention, and I have to request that I may be informed of their proceedings as soon as convenient, as all our proceedings will be suspended till then, or at least, till November.

The remarks on your Prayer Book [The "Proposed Book" is here referred to] are the principal ones I have heard made. They are here repeated from memory, and I have not your book at hand with which to compare them.

I observe you mention that the authority of lay-delegates in your constitution is misunderstood. We shall be glad to be better informed, and shall not pertinaciously persist in any unfair Bishop, with such religious service as may constructions, when they are fairly pointed out deepen in their minds a sense of the responsibilito us. That the consent of the laity should be ty of the position on which they are entering, given to the laws which affect them equally with and may be the instrument of calling down God's the clergy, I think is right, and I believe will be blessing on their labors. disputed nowhere, and the rights of the laity we have no disposition to invade."

Parker, Rector of Trinity, Boston, had conceived | Christ in many neighborhoods. a plan to bring to an issue the whole controverinteresting subject of union between the Church sy. To him and to his brethren of Massachusetts and New Hampshire, there acting under his guidance, the union of the Churches is immediately due. As the friend of Seabury, the most church, if only accredited agents could be placed prominent of the New-England clergy and the at their disposal to whom they could with satischoice in the minds of many for the second application for the Episcopate in the Scottish line, copal Academy in this State, it was thought should this resort be found necessary, he occubest that the point of sending lay delegates to pied a position, giving to his words and wishes singular prominence. Forgetful of self and caring only for the Church's good, he projected and leading the prayers and praises of the congregacarried through the measure which was the tion in school-rooms and other appropriate mined to take their sentiments on the subject of means of projecting a union between the Church places, where those persons may be gathered toin New England and that in the Middle and gether, who, through whatever unfortunate cir-Southern States.

Lay Co-operative.

The Archbishop of Canterbury has just issued the following letter; " My Reverend Brethren and my Brethren of

the Laity: "A memorial, to which considerable attention has been directed, was presented on May 18th, during the Session of Convocation, to a meeting of Bishops of the Province of Canterbury. The memorialsts were a provisional Committee apany, what further steps can be taken to grapple with the infidelity and indifference to religion which so widely exist.' The subject was subsequently considered with great care at a meeting of the Bishops of both Provinces held at Lambeth, and I was requested by them to issue an answer to the memorial.

"The great pressure of work in London during the Session of Parliment has prevented an earlier fulfillment of this duty; but perhaps no by the clergy for the work of the coming winter.

"The chief point to which the memorialists directing spiritual work, which have been partially introduced into most dioceses during the last

"I remember that when the Bishop of London's Fund was originated, in the year 1864, and careful statistics were compiled as to the spiritual condition of the metropolis, it was suggested that the regular assistance of some 600 additional lay agents, specially appointed as readers, was required in London alone, to give efficiency to the work of the clergy.

"It has long been a question carefully considered whether any steps ought to be taken to institute in the Church of England a distinct office of sub-deacon. Some seem almost to have urged were otherwise. Nothing would tend so much that our Church ought to add to the number of to the unity and uniformity of our Churches, as the three Apostolical Orders of its Ministry. It the three Bishops now in the States, joining in is thought, however, that what is wanted to meet the consecration of a fourth. I could say much the Church's needs may be obtained without so on this subject, but should I do so it might be serious a departure from ancient precedent. Insupposed to proceed from interested views. I deed, on this point, the Bishops of both Provinces, at a meeting held under the presidency of only hoping that you and the Convention will Archbishop Longley, on Ascension Day, 1866, deliberately consider whether the implied obli- have already expressed a decided opinion. They passed a series of important resolutions sanctioning and encouraging the employment of duly appointed lay readers, but maintained the necessity of preserving a marked distinction between such readers and the three Orders of the ordained clergy.

"What is now, in my opinion, required, is that throughout every diocese in England the Episcopal Resolutions of 1866 should be vigorously acted on, and that laymen should be set apart to assist the clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical

"I am aware that in several dioceses, notably in London, important steps have long since been taken in this direction. Some 3,000 lay helpers are there at work, incorporated into a regular time, as circumstances allow, for a united participation of the Holy Communion. Of these some 140 are lay readers, who have been form-

unity, truth and charity and purity, I remain London, far less elsewhere, as much has hithertobeen done in this respect as the exigencies of the case require. What I am now desirous of I presume you will lay this letter before the pressing, both on the clergy and laity, is the necessity of extending and deepening such organization.

"To this end I would urge:-

"1. That in every diocese laymen should offer themselves to the parochial clergy for the distinct work of readers.

"2. That the clergy should widely make known their desire to receive the co-operation of such

"3. That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the-

"Such lay readers occupy a definite office, distinct from the position of those many other A letter of similar import was addressed a little lay helpers whom every earnestly-minded clergylater to the Rev. Dr. William Smith, who was man seeks to enlist in his parish—who assist. now again in Philadelphia, and a leading spirit for instance, in the teaching in his Sunday among those who were directing and moulding school, and in making known to him the wants Christian unity it contained; and beg you to the affairs of the Church. It was but natural of his poor parishioners. The work of these believe that nothing on my part shall be wanting that these dignified and well-reasoned commu- readers is also, of course, of a different kind to keep up a friendly intercourse with you, and nications should receive attention. They were from that of the devout women who, whether unaccompanied or followed by others in like strain | der the name of Deaconesses, or united in Sisterfrom the leading Churchmen in New England hoods, or acting as Parochial Mission Women, and New York. Meantime the fertile brain of have of late years done so much true service for

> "Alike in our crowded towns and in straggling country parishes, the clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the parish faction confide a portion of their pastoral work. There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy, by reading and expounding Holy Scriptures, and cumstances, are at present unable or unwilling to share in the worship and instruction of their parish church.

"It is granted that such work has for many years been effectually, though sometimes unmethodically, carried out in many neighborhoods. What is desired now is that these efforts shall be extended, organised, and formally incorporated with our regular Church system, and shall receive everywhere the express authority of the heads of the Church.

"Obviously it will be the duty of the Bishop of each diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems to be nothing to prevent each Bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work, without an undue interference with the claims of their ordinary secular callings.

"Last winter, as in the previous year, a regular system of instruction and voluntary examinatherefore, must consider themselves as excluded time is so suitable for calling attention to the tion for lay helpers was maintained in connection necessity for fresh exertion in our parishes as with St. Paul's Cathedral, and, during the last the autumn, when arrangements are being made few weeks, the authorities of Keble College, Oxford, placed their buildings at the disposal of certain eminent clergymen, who gathered round directed our attention was the desirableness of them for a time a body of such laymen. I have extending, and, in some respects, modifying the testimony of those who have had the benefit those plans for the employment of lay agents in of this instruction that they have felt braced and encouraged for the better discharge of their labors of love, by the kindly interest which has been shown to them, and the useful hints which they have received to guide them in the better discharge of their duties. The authorities of Westminster Abbey are understood to have expressed their willingness to co-operate in a similar good work; and I see no reason why such short courses of training may not be organized in every diocese, in connection with its Cathedral.

"My duty, however, in this appeal is rather to urge generally the importance of the movement which seeks to secure the regular co-operation of the laity in our parish work, than to define any details as to how, in each particular diocese and neighborhood, this work may be matured and perfected. We shall fail in our duty, both as Christians and good citizens, if we do not seek to give fair trial to every promising experiment whereby we may establish in our midst fresh centres of Christian life and teaching, from which an influence may go forth, powerful, by God's blessing, to resist infidelity and wickedness.

"Of course, organization cannot supply the place of Christian faith and energy. Good Christians always set themselves, wherever they are placed, to advance their Master's cause. But desultory efforts are less powerful for good than when combined and regulated, In the name, then, of my Brethren of the Episcopate, I commend this matter to the serious consideration and earnest prayers of all who love the Lord Jesus Christ. A. C. CANTUAR.

Addington Park, Croydon, Sept. 1881."

The Salt Lake Daily Tribune of Sept. 16th, contains a long and interesting account of Bishop Tuttle's school. Our contemporary speaks in the highest terms of the indefatigable Bishop, and of his assistants, and says that the schools are finely organized, and thorough and systematic in their course of instruction.

News has been received of the United States exploring steamer Rodgers. It arrived at Petro-faulovski, Kamschatka, on the 19th of July. The commander writes that all are well, and the recipients of kindly and valuable hospitality from a Russian vessel already arrived there.

^{*} In Gen. ii:4 the word "in" is not italicised, showing, of course, that it is found in the original.

[†]The Septuagint, with its usual readiness to improve upon the Hebrew, inserts the preposition in he Commandment, and omits it here.

Diocesan News.

Springfield.—The consecration of Christ Church, Bunker Hill, took place on Thursday last, 29th Sept., being the Feast of "St. Michæl and All Angels."

There were present, besides the Bishop of the Diocese, and the Rector of the Parish, (Rev. G. H. Higgins,) Rev. Messrs. Larrabee, Haskins, and Dresser. The Service proceeded as usual on such occasions, and was very interesting. The "Instrument of Donation" was read by the Rector, the "Sentence of Consecration" by Rev. Mr. Dresser, acting as the Bishop's Chaplain. The Sermon, by previous appointment, was preached by Rev. Mr. Haskins, and was an exceedingly appropriate one, on the text "My House shall be called a house of prayer for all people." The Bishop was assisted in the Holy Communion by Rev. Messrs. Dresser and Lar-

Immediately after the Consecration Services the clergy and people proceeded from the church to a portion of the grounds some three or four rods distant, and there, with appropriate ceremonies, the first sods were turned for the parsonage soon to be built. Prayers were offered, a very brief address delivered by the Bishop, and the old Doxology sung, "Praise God from Whom all blessings flow."

In the afternoon, an out-door repast was served by the ladies of the parish, and a delightful social re-union held on Mr. Miller's lawn. After dinner, toasts were in order, and brief speeches were made by the Bishop, Rev. Mr. Haskins, Dean Dresser, and the Rector, in response to "The Bishop and the Diocese of Springfield," "The Clergy," and "The Parish of Christ Church. "The Laity" were also toasted, but owing to the great modesty of those of that Order present, there was no response, except in a very few words from two or three ladies.

In the evening, at half past seven, a Confirmation was held in the newly consecrated Church, the sermon, a wise and earnest one, being by Rev. Mr. Larrabee. One of his usual strong and most interesting addresses was delivered by the Bishop to the Confirmed, who were five in Brunswick, meeting at Perth Amboy, on the number, two boys and three girls.

it is hoped a profitable one, long to be remembered by both clergy and people.

The weather was all that could be desired. The music was largely choral; and was exceptionally good, as all who know the Rector might well expect. A number of old time friends and brethren from the neigboring parish of Gillespie ence contributed much to the interest and pleasure of the occasion.

Hill was by Rev. D. W. Dresser in the summer fit to send; and that He will give wisdom and of 1862. Rev. Messrs. T. W. Mitchell, Jno. strength to his successor. Portmess, Adrian Zimmerman, and P. A. John son have successively labored in this field, in connection with the mission at Gillespie. The fruit of their labors is now beginning to appear. So it seemed at least, to the good people of the Diocese, form a missionary jurisdiction. Christ Church, and their friends, on last Thursday. That day witnessed the consummation of ter of the Diocese, moved for a Committee who many and long cherished hopes and desires. Their present Rector has been with them only a addendum to the present work of the Convocafew months, but certainly, it would seem, has tion, viz.: the discussion of questions of the great cause for encouragement. May peace and day, either by essay or by open "controversy." prosperity always attend their united labors for The Convocation, as at present constituted by

new life in this parish. The Holy Communion work done in seven counties of the State of New is celebrated every Sunday and Holy Day as the Prayer Book provides. On the day of the President's funeral a solemn requiem Celebration was offered, preceded by the entire Litany chorally rendered. The altar was draped in black, and a large congregation was present. The Sunday-School has grown in four months from six to sixty, and there is one teacher—the Rector, who opens the Sunday-School with the Invocation, the Lord's Prayer, and a single Collect. Then follows his instruction to the children for not more than half an hour, when the school closes with the recital of the Creed, and the Blessing. The Rector believes that the Sunday School is a School, not a Service nor Children's Church. The pupils are taught to attend morning and evening, and so Sunday School is not made an excuse by the children for absenting themselves from the Church Services.

A course of lectures on "The Catholic Revival of the Present Day" is being delivered every Sunday evening to large congregations. A Guild for girls has been organized called St. Agnes' Guild, for organized work in the parish and diocese. The girls are now preparing a box for the children of St. Paul's Orphanage. A Rector's Aid Society has been begun by the ladies, who decorate the altar, embroider vestments, look up the poor and sick, notify the Rector, bring people to Church, and visit strangers. A Guild for boys is also contemplated. The Cathedral School opened with thirty pupils, and is thus placed at the outset upon a permanent and paying basis. A new gilt cross three and a half to be of stone; and, when finished will be a large feet high has been placed upon the tower of the school, matching the one upon the church. The members of the choir (twenty in number) are raising money for a new pipe-organ, and it is expected to be placed in position before the ex-

been most tastefully decorated with plants, cut flowers, and bright red berries of the mountain ash. The music at St. Paul's is unusually good. All things considered, the Rector of this parish has a most delightful field of work, and may well be congratulated.

Duluth, at the very head of Lake Superior, is a city of some 6,000 inhabitants, and a very important place of business. At this time prosperity seems to reign. It is the busiest city of its size I know of, judging by the driving, hurrying throng to be met with on the streets, the overflowing grain elevators, and the enormous amount of coal transhipped at the docks.

Six miles across the bay is the unpretending city of Superior, in the State of Wisconsin. Unless present indications are deceptive, it will not be very long before Superior becomes an active rival of her sister city. The Northern Pacific Railroad is completing its line, with the view of making this place its terminus on the Lake instead of Duluth. By Dec. 1st the road will be open for traffic. Two other roads are also being built to this point, the Chicago Air line and the Chicago and Omaha. This makes Superior an important point for the Church, which the Bishop of Wisconsin is not slow to take advantage of, as he is about sending a missionary to take charge of the work. By the way, if any of your readers are afflicted with hay fever, let them go to Superior City. Experience has convinced me that it is the very best place in the great chain of lakes to relieve one of that tormenting disease. E. P. W.

New Jersey .- The Convocation of New 20th of September, (the Bishop of the Diocese Altogether, the day was a most pleasant—and in the chair) on motion of the Rev. Wm. H. Neilson, of Trenton, immediately after its organization, adopted the following by a rising vote:

New Brunswick having heard with profound grief of the death of His Excellency, James A. Garfield, President of the United States, express their heartfelt sympathy with his afflicted famiwere present through the day, and by their pres- ly: Praying that God will sustain and comfort dress. them in this their hour of need; that He will bless to the good of a sorrowing nation the chas-The first Church Service ever held in Bunker tisement which, in His Providence, He has seen

The subject of Associate Missions came under consideration; and a Committee was appointed, which should consider the feasibility of such a Mission in the seven counties which by Canon of

The venerable Dr. Stubbs, the Senior Presbyshould take into consideration the subject of an the Master's Kingdom and Glory! A. B. C. | Canon of the Diocese, is a purely missionary St. Paul's, Pekin.—There are many signs of body. It has charge and control over mission-

> One other question occurred, which is a matter of general interest, viz.: Who are members of this Convocation? The Canon of the Convention creating the Convocations in the Diocese gives none "a seat" or membership in the board, except the canonically recognized rectors of parishes in union with the Convention, and missionaries whom the Bishop y appoint. The matter was referred to mmittee. The next matter was referred to oe held at Somerville, meeting of the body w on the 15th of November.

The Rt. Rev. Bishop of the Diocese issued a Pastoral, and appointed a Form of Service for the observance of Monday in commemoration of the late President.

Central New York .- Bishop Huntington, in a pastoral dated Sept. 23d, directed that on Monday all sanctuaries and places of public worship should be opened for solemn Services of humiliation, penitence and supplication, in view of the deplorable death of the late beloved and illustrious President of the United States.

New Mexico.—The Sante Fe Daily New Mexican of Sept. 28th contains an interesting account of the laying of the corner-stone of the Church of the Holy Faith in that city, by Bishop Dunlop, on the previous day. A large congrega-tion was in attendance. After the regular Service, an impressive and eloquent address was delivered by Chief Justice L. Bradford Prince. Among the articles deposited in the stone, we observe, was a copy of THE LIVING CHURCH, date of Sept. 24th, 1881. The foundation of the new edifice has been completed, and the walls are in course of construction. The building is and handsome structure. The accommodation which it will furnish for the Church people of Sante Fe is much needed, as the present chapel is entirely inadequate to their wants.

A Wonderful Remedy.

expected to be placed in position before the expiration of a year; \$1,500 is needed. There is a wonderful unanimity and depth of spirituality in the parish, owing doubtless to the eloquence of the death of its late Rector, the Rev. C. B. Champlin. Requiescat in pace.

Minnesota.—On the way home from Lake Superior, your correspondent spent a delightful day in the city of Duluth, on Wednesday Sept. 28th. The Bishop of Minnesota had appointed that day for the consecration of St. Paul's Church in that city. There were present at the Service, and assisting, besides the Bishop, the Rev. Fletcher J. Hawley, D. D., of Brainerd, the Rev. E. S. Peake, of Detroit (Minn.), the

Rev. E. P. Wright, D. D., of Waukesha, Wis., and the Rector of the parish—the Rev. C. A. Cummings. To say that the occasion was one of deep interest, is only giving the testimony of all who were present.

St. Paul's, Duluth, is a most Church-like edifice, and is complete in all its appointments. It is a gothic structure, with nave, chancel, side aisles, and clerestory. All the windows are filled with stained glass. And, on the occasion of its consecration, it looked very beautiful, having the structure of the parish—the Rev. C. A. Of climate or stopping work, and he says he is as well as ever. Another, who had worked for years as paying-teller in a bank, and was all used up and not expected to live beyond a month or two, took the Treatment, and is a hundred per cent. better and recovering rapidly. Another, who was in the latter stages of consumption, has tried it and is greatly involved. He tells me he would have been dead long ago but for this remedy. I have no axe to grind in you should others might be benefitted, which is all the end I have sought to compass." Any who may desire to investigate the claims made ror time to expected to live beyond a month or two, took the Treatment, and is a hundred per cent. better and recovering rapidly. Another, who was in the latter stages of consumption, has tried it and is greatly involved. He tells me he would have been dead long ago but for this remedy. I have no axe to grind in you should others might be benefitted, which is all the end I have sought to compass." Any who may desire to investigate the claims made ror time as paying-teller in a bank, and was all used up and to expected to live beyond a month or two, took the Treatment, and is a hundred per cent. better and recovering rapidly. Another, who was in the latter as a paying-teller in a bank, and was all used up and to expected to live beyond a month or two, took the Treatment, and is a hundred per cent. better and the expected to live beyond a month of two, took the Treatment, and is a hundred per cent. better

The Chinese adieu is "chin-chin," and so is a good share of the American ado.

Better than putting one dollar out at compound interest, is the sending it to Dr. C. W. Benson, Baltimore, Md., for two boxes of his Celery and Chamomile Pills, which cure nervous disease, quiet the mind, bring on refreshing sleep, and prevent paralysis

Taking things as they come isn't so very difficult. It's parting with them as they go that's hard.

IN THE SECRET.

Railroad Men, Bank Officers and Capitalists Affected Seriously.

A Little Inside Chapter that will be read with Interest by the Public.

Railroads, banks, and capitalists, are the great moving and controlling power of the world now, and there is a road, a rough road, through which all that attain to eminence must pass, and many fall in the fight. Thought, study, mental and brain work is the highway to eminence; and work, thought, worrying, planning, calculating, all feed upon the brain and nervous system; and the results are Nervous Prostration, Heart Disease, Apoplexy, Paralysis, Neuralgia, Nervousness, Sleepless Nights, Sick and Nervous Headache, and a sudden dropping out of the business ranks from overwork and nervousness in some of its forms. This is the natural consequence; but if the nervous system is fed and supported in proportion to the waste and demands made upon it, these fearful results would not be heard of or known.

The remedy is a simple, sensible one. Simply to feed the overworked, irritable nervous system. And that can be done, and is being done successfully every day by the use of Dr. Benson's Celery and Chamomile Pills, a special preparation for Nervous Disease, Sick and Nervous Headache, Nervousness, Sleeplessness, Neuralgia and dyspepsia. These pills are not a The clergy and laity of the Convocation of patent medicine, but made by a regular physician and used by the profession at large. Sold by all druggists. Price, 50c. a box. Dopot, 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any ad-

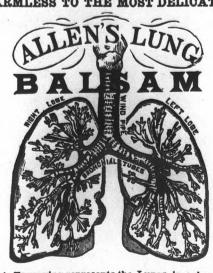
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Is Warranted to Gure
ECZEMA, TETTERS, HUMORS,
INFLAMMATION, MILK CRUST,
ALL ROUGH SCALY ERUPTIONS,
AND SCALP. DISEASES OF HAIR AND SCALP,

SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and sme removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal All first class druggists have it. Price \$1. per package

A GOOD FAMILY REMEDY! STRICTLY PURE,

HARMLESS TO THE MOST DELICATE



This Engraving represents the Lungs in a healthy

A Standard Remedy

IN MANY HOMES. For Coughs, Colds, Croup, Bronchitis and all other affections of the Throat and Lungs, it stands unrivaled and utterly beyond competition.

In CONSUMPTIVE CASES

It approaches so near a specific that "Ninety-five' per cent are permanently cured when the directions are strictly complied with. There is no chemical or other ingredients to harm the young or old.

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The Living Church.

October 15, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter. Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents a word: Obituaries, Appeals, Acknowledgements, Marriages etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D. CHICAGO. 162 Washington Street. NEW YORK. No. 40 Bible House

The Clergy are respectfully requested to address which may have occured since the publication of this year's Diocesan Journ-

Father Grafton's Open Letter.

We publish to-day an open letter addressed by the Rev. Fr. Grafton, of the Society of St. John the Evangelist, to the Right Reverend the Bishop of Central New York. The most casual reader will perceive it to be a document of great significance. It affords the LIVING CHURCH sincere pleasure to give it to the reading public, and to call attention to the important bearing it has upon the question of a the different branches of the High Church

alienations which of late years have dishave sought to identify all who have got defined powers would feel the impulse of him whom we mourn to-day has bowed the tracted the great body of those who so beyond apostolic succession with the action. What will the Council do after heart of this great people as one man with symlong responded in entire unanimity to the handful of fancy ritualists, while at the it is finally constituted? has been asked in pathy and sorrow; so that the sun, as he has great revival of the Church, which pegan same time it has deprecated the illegitimate a tone of doubt as to practical results. In in the early part of the present century, ceremonial practices of these Hotspurs. point of fact the Council glided out of its earth has ever seen. From the Atlantic to the have been due to misapprehensions rather than to essential differences.

that on either hand there has been a bor- talk. Misapprehensions disappear. The and willing to grasp it. The impending der territory occupied by impracticables supposed irrepressible antagonism flits away re-organization of the corporation of St. and extremists. Of the old-fashioned like mist before the morning sun. The Mary's School by which it, with its \$100,- hills and prairies their hundreds to their little High Church School there were some who result is a letter by the former which the ooo worth of property, is to become orsomehow made themselves believe that it latter thinks might be spread before the ganically connected with the Church, enwas the chief end of the Church to witness to the doctrine of the apostolic succession and to consign sectarians to the "uncovenanted mercies of God." When this was done, all was done. The Oxford movement had accomplished its best. It is not necessary for us to pronounce upon the extreme narrowness and shallowness of this view. It was petty, partisan, bigoted, absurd, to the last degree. Not a gleam of true Catholic light played through its obscurity. A frigid, unspiritual, prejudiced sort of cleric was its product, and he remains with us to this day. On the other hand we have had that mysterious dispensation of fancy ritualism which has made the world laugh and wise men weep. Unbalanced priests, reaching from moribund Calvinism or evangelical Erastianism, went to the full length of aping the pure the wax, or honest the embroidery, or precise the chancel tactics, there was the air of unreality about it. They seemed to imitate something in all but its spirit. And these, alas! continue with us even to this present.

Between these extreme wings, the great body of Churchmen who spell Church with a capital "C," believe in the Sacramental system as identical with the Gospel of the Grace of God, and hold all the older traditions of the distinctly Anglo-Catholic Reformation, have quietly gone forward along the lines of practical effort and definite teaching, and accomplished that regeneration of the Church whose fruits are so plentiful in our land to-day. They have refused on the one hand to join the insensate cry of the old, hard, jejune brethren who could see in any adform our sober and restrained Anglican -self-forgetful love.

methods into the florid intricacy and tinsel splendor of Latin ceremonialism. So far as doctrine is concerned, they repu- of Illinois met last week at Quincy. The diate Tridentine definitions, but they are three Bishops and most of the clerical and life of our late Chief Magistrate. Never before not willing to bow to any tribunal less lay delegates from the other dioceses were in the history of men, has it been the lot of a august than a true ecumenical council, present. It is reported to have been an and hence they are found clinging stead- interesting and harmonious session. The fastly to those ancient views in doctrine preceding meetings of the Council have which were the glory of the Church in the been preliminary and preparative. This has a man been so earnestly prayed for by so better days of unbroken unity. Of course, allowance must be made for the difference cil found itself, by concurrent action and own land besought God for him; but, across the of individual doctors among them—but we believe that the school to which we refer has been characterized by substantial unity upon all subjects about which differ. Take the subject of confession, Court, which was not approved. and take two representative men—the late uno disce omnes.

misapprehension. It has not hesitated to may prove untrue to itself and its missions. It has long been our conviction that the denounce the gross injustice of those who Naturally enough a body endowed with

This remark leaves us margin to add Bishop Huntington, and they have a frank work ready to its hand and its hand ready Church. We like such "Ritualists" as abled the Board to offer it to the Province this—such Bishops as this. When all Rit- rather than to any individual Diocese, ualists exhibit the courage of Fr. Grafton and the Council of the Province accepted in announcing his fidelity to the Church, the gift and formally provided for the and all Bishops have the fairness to ap- nomination of persons from the three diopreciate loyalty, then we shall find the ceses to go upon the new Board. And unhappy divisions which exist in the ranks as if to indicate the practical character of of the great historical school which con- the action, the Bishops, with many of the trols the Church in this land, neutralized clergy and laity, proceeded immediately and discontinued.

Reflexive Happiness.

There is a very common sort of happiness which is selfish in its character; but has the reader ever noticed how much enjoyed fellowship in the undivided diocaused by the happiness of others? Any strangerhood among those who have come judging from the notice in his paper, he must one can be happy, selfishly; but it is a high in since. It is a pleasant thought, too, one can be happy, selfishly; but it is a high art to secure reflexive happiness, for it rethat all the dioceses will join in caring art to secure reflexive happiness, for it refor the aged and infirm clergy. Illinois

Church Sampton Be. We observe with place.

With the hope that I may be able to give you more cheering news next mail. With kindest regards, very truly yours, W. A. DEAS. quires one to practice unselfishness in the highest degree. We seldom meet with it was never well-done; because, however in the abodes of men. Parents often exemplify it in some degree, but after all there is a taint of self even upon the fair beauty of parental affection.

When one meets with a genuine case it seems like a revelation-so rare and refreshing is the spectacle. In this selfloving, self-seeking world, with all its thousand varieties of meanness, to see a man move among his kind doing good, speaking gently, distributing gifts, reaching out strong hands of help, and doing it spontaneously without expectation of reward or praise, and to see that man made happy by the happiness which he causes others to experience, is a sight worth going far to see.

Alas! for the rarity Of Christian Charity Under the sun.

vance beyond their position only a ten- of happiness? There is no nature so cold general law, one end of which is held by dency to popery and all that; while with but that grace and culture will endow it the strong hands of the General Convenequal distinctness they have declined to with warmth. What higher ambition tion. That is as Illinois would have it to be led or represented by those who with could inspire us than to lessen the sum of be. She believes in the unity of the endless inanities of ritual have actually human sorrow by deliberate effort admade the world believe that the Catholic dressed to individual cases? We know of the Province is stronger to conserve it revival was only the bursting forth of a an employer, a man of large capital, who dispensation of millinery and posturing. continues to pay their salaries to work-Of this great central mass of faithful men who have been taken sick or are per-Churchmen, many have been dubbed manently disabled. Whether the lapse is "Ritualists," and some of them have been for a week or a lifetime, the pay goes on. willing to accept the name so far as it This man is co-operating in the most efmight designate their distinct acceptance fective manner with the grace, and copy- whole nation has been on its knees in prayer, of the Prayer Book as interpreted by the ing the example of Him Who though He but God has not heard or answered: now I Anglo-Catholic rather than the Puritan spirit; but they have not been addicted to that we, through His poverty, might be spirit; but they have not been addicted to that we, through His poverty, might be services, highly colored and extravagant, made rich. All may not have great means, Christian prayer is or is thought to be. Chrismerely for the sake of ritual. They are but all have great opportunities, and if tian prayer is not a demand that God will do this men who believe in the inner realities, they embrace them in proportion to their or that. It is, indeed, request, entreaty, supli-They have principles, and value ritual only means, they may expect to share His hap- cation. It is never a demand. While telling as it may help forward the truth, nor do piness. Opportunities are numberless. they value any ritual that would trans- Nothing is wanting but the heart of love Lord and Master, Who in His hour of anguish,

The Illinois Federate Council.

The Federate Council of the Province was the first meeting in which the Counauthority of the three dioceses, clothed with the powers which were approved by General Convention, that is to say, all the powers submitted to the General Conven-Catholic minds may have the right to tion except that relating to an Appellate

The significance of the situation is evi--, usually counted among the dent. The dioceses of Illinois are related more advanced, and the present Bishop of to each other by a tie nearer than that of , believed to be of the more con- the General Convention and that a tie servative wing, and their views will be which the General Convention has itself ing a special Service, to be used in all the found to agree to a surprising extent. Ab distinctly authorized and approved. Call churches of the diocese, on occasion of the inthe relation by whatever name you choose, The LIVING CHURCH has been so deeply it is in effect the provincial relation—fait convinced that the alienations to which accompli, too, by ordinance of canon law we refer were baseless, that under its pres- rigidly construed; placed beyond the terized by his usual ready eloquence. Referring restoration of the entente cordiale among ent management it has not ceased to bear reach of controversy; a part of history; to the subduing and harmonizing influence of witness against the folly of division and with no peril for the future except as it

to Knoxville, where they laid the cornerstone of the new chapel.

Other practical benefits are already recognized in the maintainance of old associations among those who in past years is, moreover, in its very infancy. There a kindly reference to ourselves. were men in the Council at Quincy who took part in the election of Bishop Chase, and they are men who are wise and vigorconfederation of the dioceses now existing and hereafter to be erected will contribute largely to that growth.

It will also be distinctly perceived by fair-minded observers that the inauguration of the provincial relation has not in any sense loosened the relation of Illinois to the Church at large, or diminished her allegiance to the General Convention. The bond that binds her is three-foldthree Bishops with three Dioceses-and these three are braided into one strong Why can we not all cultivate this kind cable, conformably to the provisions of Church. She thinks the triple cord of than the single thread of diocesan inde-

> As, in a certain city, a great multitude turned sadly and solemnly from the bulletin that announced the death of James A. Garfield, there was one who, in such an hour, could say, "The have had any such poor knowledge of what "prayed saying, 'O my Father! if it be possible, | Church Times.

let this cup pass from Me; nevertheless, not as I will but as Thou wilt." In this spirit Christian hearts have been praying through all these long summer days, that God would spare the precious sick sufferer to have such a wealth of loving sympathy. Never before, has a sick bed been watched with such solicitude by so many millions. Never before, in the history of the world, sea, in royal minster and in thousands of public shrines, and by thousands of private hearthstones, have sympathetic hearts joined their prayers to the great volume of supplication that has gone up to God, that if it should be His will, He would spare the life of our great President. And God has heard and answered, but not as we hoped it might have been. Now, all is over and done. It is our part to bow submissively to the will of God.

In accordance with a Pastoral issued by Bishop Seymour, Diocese of Springfield, recommendterment of our late lamented President, a large congregation assembled in St. Paul's Church, Springfield. In the course of the Service, the Bishop delivered an extempore address, characdeath, upon a community, he said: "I have known, ere now, members of a household, who had been long estranged, re-united around the coffin of a deceased relative. And the death of run his course within these few hours, has looked down upon one of the grandest funerals this The time has come for charity and a constructive stage into that of complete Pacific, from the Canadian border to distant better understanding. Fr. Grafton meets equipment for activity, with practical Mexico, in all latitudes and longitudes of our country, the great cities have sent their tens of thousands to their stately churches, the villages and hamlets their thousands to their more modest edifices, the rural districts away among the chapels and schools houses, and in many a private home whose inmates could not go forth, their thoughts and hearts have joined the great concourse and all have gathered and are standing now with uncovered heads around the open grave, which is soon to receive all that is mortal of James A. Garfield. Our people are all one to-day, as perhaps they have never been before; they are softened, sobered, full of sympathy and sorrows; they are together now in thought, and will, and heart." The address embodied a beautiful tribute to the memory of the departed Chief, an eloquent lesson on the Resurrection of the body, and a touching reference to the unspeakable loss of the late President's family.

Among the parochial sheets which have found their way to our table, we notice the following: The St. James Parish Messenger, published interests of St. James' Parish, in that city. The more beautiful is the happiness which is cese of Illinois, and in the prevention of Rev. J. M. Hendree Pittenger is Rector; and, keep things stirring. The St. Lukes' Parish for the aged and infirm clergy. Illinois Church, Scranton, Pa. We observe with pleasis a magnificent State. There are nations ure that, in this Parish, there is a weekly Celewhich do not number as many souls. It bration of the Holy Communion. We note also

The Parish Register (Danville, Ill.,) for October has come out in its usual neat form, and with a large amount (considering its size) of useful and interesting matter. This number fearful scourge-yellow fever-the hearts of our ous as counsellors to this day. How great brings to a close, we observe, the third year of must be the growth in the next quarter of the incumbency of the present Rector, the Rev. must be the growth in the next quarter of the incumbency of the present Rector, the Rev. flowed in upon us in the most abundant measacentury! We do not doubt that the F. W. Taylor. The LIVING CHURCH heartily ure in that hour of need. congratulates him upon his success in the past, and bids him God-speed for the coming years.

> The Rocky Mountain News, published at Denver, Col., contains a full report of an address delivered in St. John's Cathedral, in that city, by the Rev. H. M. Hart, Dean, on Sunday, September the 25th, upon the character of the late President whom he compared to Abner, whose sad death, and the mourning of the people for him, is recorded in II. Sam. 3. We have only room to say that the address was worthy both of the speaker and of the occasion.

> We are pleased to learn that the fall term of the Diocesan Girls' School at Kemper Hall, Wis., now under the charge of the Sisters of St. Mary, has opened with very gratifying prospects.

The Services at Zion Church, Little Neck, Long Island, on September 25th, in honor of the memory of our departed President, were Rev. Horatio Potter, D. D., Bishop of the Diorendered by the Rev. Dr. Beare, in accordance with appointment of Bishop Littlejohn. A large congregation assembled in the little church, which was beautifully draped. The sweet music | refugees in New Rochelle about 1602. A tablet of the choir and gentle words of the pastor, added a beauty to the pervading solemnity, which made the occasion doubly impressive and long to be remembered.—L. I. Flushing Times.

has received as a testimonial from his parish-Strood, as a mark of their gratitude and esteem on his resigning the sole charge of the Parish of Frindsbury, Kent." Apart from the singular conjunction of a Geneva gown with an American organ in a testimonial, there is a delicacy in cation. It is never a demand. While telling out the very thought and desire of the heart, it is always in something of the spirit of our Divine Lord and Master, Who in His hour of anguish.

Lord and Master, Who in His hour of anguish.

Charge Times

Charge Times

A Good Showing.

The following interesting report on Publications was presented to the Board of Managers of the Domestic and Foreign Missionary Society of the Church, Sept. 1st, and will shortly appear in the Spirit of Missions:

The Secretaries respectfully report that the present number of subscribers to the Spirit of Missions is 5.797, and the number of subscribers to The Young Christian Soldier and The Carrier Dove is 54,082, of which 26,536 are to the Weekly, and 27,546 to the Monthly edition. many. Not only have the fifty millions of our own land besought God for him; but, across the contract entered into by the Board, which took effect about the 1st of January, the following results have been reached: The Spirit of Missions has paid all the expenses of the standard size edition, has covered \$2,058.90, paid Messrs. M. H. Mallory & Co., for their interest in claims against subscribers for unpaid subscriptions, and has contributed to the Domestic and Foreign Committees toward their extra pages, Annual Reports, and Miscellaneous Publications \$1,000, and has a balance on hand this day of \$469.79. The Young Christian Soldier and The Carrier Dove has paid all its expenses, covered all the arrearages under the former contract for the four months to January 1st, last, amounting to some \$400, covered \$3,541 paid Messrs. M. H. Mallory & Co., for their interest in claims against subscribers for unpaid subscriptions, has contributed to the Domestic and Foreign Committees towards their Annual Reports and Miscellaneous Publications \$1,000, and has on hand, to-day a balance of \$96.40. The Stated Publications, therefore, it will be observed, instead of being a tax upon the Missionary contributions, as in previous years, have not only paid their own way, but have reduced the "central expences" of the Board to the amount of \$2,000. The collections from the subscribers have aggregated just about the amount due for the year, so increased. With great pleasure, the foregoing is submitted by A. T. Twing, Joshua Kimber, Secretaries.

New York, Sept. 1st. 1881.

Foreign Mission Rooms, New York, Oct. 3d, 1881.

To the Editor of the Living Church: By the last mail the Secretary was informed that Bishop Schereschewsky on or about the 13th of August, had a "touch of the sun"-that evening he was reported to be in spasms with a high

fever. He was then at Wuchang. This morning the following letter is received from Dr. W. A. Deas, our Missionary physician JOHN KIMBER, Sec'y. at Wuchang. JOHN'S COLLEGE, Shanghai,

Aug. 31st, 1881. DEAR MR. KIMBER.-You have doubtless heard through other members of the Mission of Bishop Schereschewsky's serious illness. For several days before leaving Wuchang, his strength failed perceptibly from day to day. We then decided upon a change and removed him to this place. At my request and with Mrs. Schereschewsky's consent, Drs. Jameson and Pichon, of Shanghai, met in consultation on the We all agreed that the lesion is at the base of the brain, and that the case is as grave as it well could be. Still I am not without hope. His present condition is as follows: He articulates with much effort, and although quite conscious of what he wishes to say, his pronunciation is so indistinct that he is understood with difficulty. He cannot raise himself in bed, nor turn from side to side. He can move his lower limbs slightly, but has more strength in his arms and hands. He has had no paralysis, but a progressive failure in strength. His mind is clear, and quarterly at Zanesville, O., and representing the but for the difficulty in articulation, he could communicate his ideas quite freely.

For two days past his strength has somewhat improved, and his appetite and digestion continue good. Believing that I have given you the main points in the Bishop's case, I will close

The following interesting letter has been received by the Mayor of Port Huron, Mich.: VICKSBURG, Miss., Sept., 19th, 1881. Hon. E. C. Carleton, Chairman Relief Committee.

My DEAR SIR:—In that memorable year, 1878, when this city, in common with a great portion of our Southern land, was suffering under that Northern brethren were touched with a feeling of sympathy, and their generous contributions

After that time of trial was passed. I found in my hands a small surplus of funds, which had been entrusted to me for the benefit of the sufferers, which was safely deposited in the bank, for use under calamities of the same kind, which might come upon us in the future.

Thank God, hitherto, we have not needed it. Last night I read in the columns of the LIVING Church, your earnest appeal for the sufferers by the fearful fires which have been desolating vast districts of the country contiguous to your city. My heart was touched, and I beg to return to our suffering brethren of the Northwest the small amount here inclosed (\$50) to be appropriated to the relief of the suffering and desolated, as your committee may deem best.

Yours most respectfully, HENRY SANSOM, Rector Christ Church, Vicksburg Miss.

INTERESTING CHURCH CONSECRATION .-Trinity Church, in the village of New Rochelle. Westchester County (the Rev. Chas. F. Canedy, Rector), was consecrated recently by the Right cese, in the presence of a large congregation. The history of the Church extends as far back as the time of the settlement of the Huguenot in the vestibule of the building bears the following interesting record: "A portion of the Huguenots who fled from La Rochelle, in France, came to this place in 1685, and named it New Rochelle. We quote the following from the Rock: "The Rev. Henry G. Smith, A. M., Curate-in-Charge of All Saints', Frindsbury, who is leaving the parish for the curacy of St. Paul's, Greenwich, received their charter of incorporation from George III. The third church edifice was finished in 1824. The corner-stone of this church was laid Aug. 13th, 1862, and was opened for

Bishop of the Diocese, the Bishops of Easton and New Jersey were present, and between thirty and forty other clergymen. There was also a large attendance of prominent and influential laymen.

Diocesan Convention of N. Y.

[This account was by error omitted from our last number.]

The 98th Convention of the Diocese of New York met at St. John's Chapel, New York City, Sept. 28th. The opening Service was conducted by the Bishop, assisted by the Rev. Drs. E. A. Hoffman, and O. Applegate, the Rev. Messrs. W. H. Cooke, J. F. Crary, William D. Walker, and Alexander Mackay-Smith. The Rev. Lea Luquer of St. Mathew's, Bedford, N. Y., was preacher, and the Bishop acted as Celebrant at the Holy Communion.

The Convention was organized for business. The treasurship of the diocese having been made vacant since last Convention, the Standing Committee had appointed Mr. James Pott, Actiug Treasurer. One of the first steps taken by the Convention was the final election of Mr. Pott, to the treasurship, the vote being taken by acclamation. The Rev. Dr. Eigenbrodt of the General Theological Seminary, who has served so many years as Secretary was renominated for N. J., returned from Europe in the "Scythia," General Theological Seminary, who has served the position, a motion to dispense with ballot, not, however, prevailing.

A number of regular Committees were announced, and a special committee consisting of the Rev. Clarence Buel of St. Luke's, New York Prof. Drisler of Columbia College, and Mr. S. P. Nash, to consider action appropriate upon the death of President Garfield.

On the second day, Thursday, the 29th the Convention met at St. Augustine's Chapel. abandoning St. John's, the time honored place of its former sessions. The Bishop of Florida was present, and was invited to a place of honor. Bishop Potter delivered his annual address, in which he called attention to the nearness of the approach of the centenntal of the organization of the diocese, detailed the action taken by the late General Convention on various subjects relating directly or indirectly to the diocese of lating directly or indirectly to the diocese of New York, referred to the national calamity in Rectorship of St. John's Church, St. Cloud, the death of the President, and recounted the deaths among the clergy of the diocese during the past year, and the deaths of Bishops Atkinson and Kerfoot.

At the conclusion of the address, the Rev. Dr. Dix, Rector of Trinity, presented a motion, which was agreed to, that so much of the Bishop's address as related to the action of the General Convention on the ratification of the Book of Common prayer, be referred to a special committee of seven, to report next year.

The subject of the plan set forth by the General Convention for the increase of the general fund for widows and orphans of deceased clergymen. was also referred to a special committee.

The Rev. Mr. Buel reported the following resolutions relating to the death of President Garfield, which were passed the members standing:

The Convention of the Protestant Episcopal Church in the Diocese of New York, assembled in St. Augustine's Chapel of Trinity Church, direct the following minutes to be recorded with reference to the death of His Excellency, James A. Garfield, late President of the United States:

1. We share most deeply in the great sorrow which has extended throughout all portions of the land, and that has found an unprecedented field's death, by special request. response from every foreign country with which our own is in friendly intercourse.

2. While, during the long struggle that has intervened since the President was prostrated by an assassin, our prayers have been offered in common with those of our fellow-citizens gentage. erally, and with those of so many others throughout the world, that a fatal result might be averted, we yet bow with submission to an issue which God in His wisdom has not vouchsafed order to enter upon a course of special study and unequaled to direct in accordance with our earnest entrea-

3. We record our profound appreciation of the high Christian character and moral virtue which so greatly distinguished our late Chief Magistrate, and which shone forth not less clearly during the long period of his great suffering, than during his previous career as scholar, soldier and President of the Republic. 4. We extend to the sorely stricken wife and

sorrowing children of the late President, our very earnest sympathy, and we commend them to Almighty God and to the power of His grace, as the only source of true comfort in this hour of their great affliction.

5. We hereby express to the Bishop of the Diocese our thanks for having prepared and directed to be used on the day of the President's funeral, a most solemn and suitable special Service, and our gratification that such Service was really observed by the various parishes throughout the diocese. 6. The Secretary of the Convention is hereby

directed to transmit to the honored widow and mother of the late President, a copy of the min-utes hereby adopteé, signed by he the Bishop and presiding officer, and certified by himself, as Secretary of the Convention.

The Rev. Prof. Eigenbrodt, D. D., was elected Secretary by ballot, as was also the following Standing Committee of the Diocese: the Rev. Drs. Dix, Eigenbrodt, Morgan and Tuttle, Messrs. S. P. Nash, Henry Drisler, Geo. M. Miller and Hon. Hamilton Fish.

Besides the feeling elicited by the President's death, the most noteworthy thing in the session was the recurrence of the old and familiar dispute on the question of giving the Diocese of Albany a portion of the Episcopate endowment fund of the Diocese of New York. This discussion was begun by the presentation of a formal petition from the Diocese of Albany at the second day's session, and was continued on the third and fourth day with much animation. It was decided not to grant Albany any portion of this fund; its alienation thus, being considered as illegal and impossible. A motion was, however, carried, requesting the parish clergy to secure contribution from their parishes in so far as expedient, toward the Albany endowment fund now accumulating.

A Children's Service will be held at St. James' Church, Chicago, on Sunday next, the 16th inst., at 3:30 on which occasion, the Rev. Dr. Courtney will deliver an address to the children present. All are cordially invited to attend. On the evening of the same day, the Annual Meeting of the friends of St. Luke's Hospital will be held there. It is earnestly hoped that there will be a large attendance.

Personal Mention.

The Bishops of Minnesota and North Caroina are temporarily in New York.

The Bishop of Connecticut lectures at Kenyon College, in November on the Bedell foundation. The Rt. Rev. Anthony Wilson Thorold, D. D., Lord Bishop of Rochester, has arrived in New York from England.

The Bishop of Louisiana has been spending several weeks on old familiar ground in Ken-

The Bishop of Central New York will conduct Retreat of the Clergy at Manlius, N. Y., in

The Rev. Charles D. Barbour, has resigned his work at Gallipolis and McArthur, O. The Rev. J. D. Huron's present address is 213

East 16th St., New York. The Rev. Thomas Duck's address is General Theological Seminary, W. 20th St., New York.

The Rev. Stephen H. Granberry, of Syracuse, N. Y., has returned from Europe. The Rev. W. D. Maxon has became assistant minister of St. George's, Schenectady, N. Y.

The Rev. Henry B. Ensworth, of St. Andrew's Church, should be addressed at 701 W. Monroe St., Chicago. The Rev. G. A. Weeks, of Paris, Ky., has

returned from Europe and resumed work. The Rev. William Huckel has resigned the Rectorship of St. Ann's Morrisiana, New York

The Rev. George H. Kinsolving, of St. John's, Cincinnati, conducts a mission at St. Andrew's Church, Louisville, Ky., this week.

The Rev. William Wilberforce Newton, Rector of St. Paul's, Boston, has been elected to the charge of St. Stephen's, Pittsfield, Mass. The Ref. R. R. Claiborne has declined an el-

ection to the Rectorship of Trinity Church, Owensboro, Ky. The Rev. J. N. Lee, has recently assumed

charge of St. James' School for girls, Bolivar,

Preparations are making in his diocese, to

give a public welcome to the assistant Bishop of Kentucky, and Mrs. Dudley on their return from Europe next month. The Rev. E. H. Kittell of Newport, R. I., has

accepted the Rectorship of St. Ann's, Morrisiana, New York City. The Rev. Merritt H. Williams, leaves Eastport. Me., to accept the charge of St. John's,

Dresden, in the same diocese. His temporary address is Richmond, Me.

The Rev. F. Windsor Braithwaite, Rector of St. Andrew's, Stanford, Conn., arrived in New York, from his foreign tour, Oct. 5th in the The Rev. J. S. Beers has resigned the Rector-

ship of Christ Church, Towanda, Diocese of Central Pennsylvannia, in order to accept an appointment of missionary of the Diocesan Missionary Board of Massachusetts.

The Rev. F. S. Luther, formerty Head Master of Racine Grammar school, and more recently Professor of Mathematics in Racine College, has accepted the position of Head Master of the Grammar school of Kenyon College.

The Rev. Charles Henry Babcock, Rector of

The Rev. William A. Holbrook, has resigned the position of assistant Minister of St. Ann's, Brooklyn Heights, N. Y., and is to be succeded by the Rev. Y. Peyton Morgan, who was form-erly pastor of a Reformed Episcopal congregation

The Rev. J. O. S. Huntington has resigned order to enter upon a course of special study and labor at a clergy house in New York, in preparation for future Evangelistic work in the Church.

Mr. R. Graham, General Agent of the Church Temperance Society, who arrived from England the last week of September, was given a com-plimentary breakfast by way of welcome to this country, at Sieglartner's, Lafayette Place, New York, last Tuesday.

The Rev. George H. Kinsolving has resigned the Rectorship of St. John's, Cincinnati, in order to accept that of the Church of the Epiphany, Philadelphia, where he succeeds the Rev. Dr. Richard Newton. Mr. Kinsolving recently declined a call to Christ Church, New Orleans.

A wedding of more than ordinary interest occurred at St. Thomas' Church, New York, Wednesday of last week, when the assistant minister, the Rev. Alexander Mackay Smith, successor of the Rev. Dr. Frederick Courtney, now of Chicago, led to the altar Miss Virginia Ward, step-daughter of General Elijah Ward. The Rector, the Rev. Dr. W. F. Morgan officiated, assisted by the grooms brother, the Rev. Cornelius B. Smith, D. D., of St. James' Church.
The organist, Mr. William Henry Warren (the

composer) performed a march of Gounod's at the entrance of the bridal party, and Mendelssohn's well-known wedding march as it retired from the Church. Messages of congratulation were received from General Grant, President Arthur, Mr. and Mrs. Hamilton Fish, General and Mrs. W. T. Sherman, General and Mrs. W. S. Hancock, Hon. Samuel J. Tilden, ex-Secretary and Mrs. Bristow. A very distinguished company was present at the wedding reception.

On the 18th Sunday after Trinty, October 16th the new Church at Mendon, Diocese of Quincy, will be consecrated. The church has been completed under the energetic labors of the Rev. Dr. Lloyd, residing in Carthage. There will be a Choral Service in the afternoon and Confirmation at Evening Prayer. The Bishop of the Diocese is expected to officiate.

We have to thank several subscribers for their kindness in forwarding copies of the LIVING CHURCH in answer to a request in our last number. We have now received all required.

A Loving Appeal.

To our brethren in trust of many talents.

Dear fellow members in Christ: For forty years we have worshipped in a building, which, though often repaired, is now hardly fit for use. A more eligible site has been given us, and we are anxious to gladden the eyes of our beloved Bishop with the sight of a new but uncostly place of worship, where he shall make his 33d visitation next year. We are few in numbers, and poor in purse, but strong in faith, and willing to work, no less than beg, in behalf of our cause. Help us, if you can, brethren; and you will not be without your reward. Our Bishop (now in his 8th year) knows of our work, and sends us his approval and blessing.

Mrs. LACKLAND,
Mrs. W. H. JOHNSTON.

Remittances to be made to the Rt. Rev. Bishop Greene, Sewanee, Tenn.
Hernado, Miss., Oct. 5, 1881.

MARBLE.—Entered into rest, at Newton, Conn., after a long and painful illness, the Rev. Newton E. Marble, D. D., in the 73rd year of his age. Brown.—Entered into the rest of the Lord, at Howell, Mich., Sept. 20th, 1881, Minnie May Brown, only daughter of W. P. and A. P. Brown, aged 20 years and 6 days. "Even so He giveth His beloved sleep."

Official.

JERSEYVILLE, ILL., Oct. 5th, 1881.
There will be a meeting of the Chapter of the "Deanery of Alton" held in St. Paul's Church, Alton, on the 19th, 20th, and 21st of Oct. 1881. The first Service will be held on Wednesday morning. The clergy are reqested to bring surplices, etc. The Bishop will be present a part of the time.

By order of the Dean.

By order of the Dean, G. W. G. VAN WINKLE, Sec'y. G. W. G. VAN WINKLE, Sec'y.

The annual meeting of St. Luke's Hospital, Chicago, will be held next Sunday evening, at St. James' Church. The Bishop of Illinois will preside, and several speakers will address the meeting. The President, Dr. Locke, Rector of Grace Church, desires to secure a complete set of the Hospital Reports, and any one forwarding it will confer a great favor.

favor.

Next Sunday, Oct. 16th, the Rt. Rev. W.E. McLaren, Bishop of Illinois, assisted by the Rev. Mr. Fleetwood, Rector of St. Mark's Church, will hold afternoon Services at St. Bartholomew's Mission, Masonic Hall, cor. Wentworth Ave. and Fort Wayne track, commencing at 3 o'clock. Prompt attendance is solicited.

WM. EDMONDS, Supt.

Miscellaneous.

Think of it, young men. Think how much im provement can be made during the Winter at H. B Bryant's Chicago Business College.

Bryant's Chicago Business College.

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.

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.

Situation Wanted .- A useful companion, general assistant, housekeeper, or any position of trust by a young lady. Unexceptionable recommenda-tions. Address A. B. C., Box 71, Brockville, Ontario

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.04. The second year begins Oct. 15th. 18tl. Editor: The Rev. C. Miel, Rector of St. Sauveur, 28 So. 21st St., Philadel-

phia, Pa.

The Guild of all Souls. President, Rev. Arthur Tooth. Secretary, Mr. Walter Plimpton. Objects: Intercessory Prayer. "For the Dying." For the Repose of the Souls of Deceased Members, and all the Faithful departed, 2. To provide Furniture for Burials, according to the use of the Catholic Church, so as as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body," For further information apply to Rev. J. Stewart-Smith, Westminster, Md. Rev. E. R. Ward, Milwaukee, Wis., Correspondents for U. S.

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An elegant piece of brouze is now on exhibition at An elegant piece of bronze is now on exhibition at Ovingtion's, the last of three, which they received on Monday. It is a representation of La Grande Mademoiselle, daughter of Gaston, of Orleans, and leader of the Fronde. It is modeled by Roncoulet, and is the first piece made from the mould.

Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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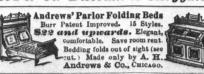
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Specimen Page of the new Almanac-To face Calendar for February.

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2nd Month.				FEBRUAR				tY, 1882.							28 Days.						
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FEB. 2.—PURIFICATION. This is called as commonly, the Presentation of our Lord in the Temple, and it refers to the time when the Blessed Virgin came to make an Offering, as all Jewish women were obliged by law to do after the birth of a child. She then presented her Divine Son to the Lord in His Temple, and Simeon and Anna came in by the direction of the Holy Spirit. It was then that Simeon pronounced the Nunc Dimittis. This day is also called Candlemas, in England, because candles, to be used in the Office of the day, were specially blessed.

The opposite Table gives the Lessons of both the old and the new Lectionaries, the latter in italics
The Collect for Ash Wednesday is to be used daily in Lent.

FEB. 3.—S. BLASIUS was Bishop of Seba te, now Szivas, and suffered martyrdom A. D., 316, under Licinus. In England he is called "Bishop Blaze," and his picture, in full Episcopal robes, may often be seen as the sign of an inn.

FEB. 5.—S. AGATHA was a Sicilian lady, who was martyred in Catania A. D. 251. When she went to her horrible death ther breasts were torn out with hot pincers) she prayed, "Oh, Jesus Christ, Lord of all, I am Thy sheep. Make me worthy to overcome the evil one."

FEB. 5.—SEPTUAGESIMA, Sexagesima, and Quinquagesima Sundays, are named from three Latin words, meaning seventy, sixty, and fifty, referring to the number of days from each of those Sundays until Easter. It is, however, only in round numbers that this is true. Septuagesima is really 63 days distant from Easter, and Quinquagesima 49, but no other derivation of the names can be now found. These Sundays are the forerunners of Lent. The Lenten colors are used in them, and the Services have a decidedly penitential tone.

FEB. 14.—S. VALENTINE was a priest of Rome, who was beheaded in that city about A. D. 270. There was a heathen festival on this date, when people chose friends for the year; and this will probably account for the way in which the day is now popularly observed.

FEB. 22.—ASH WEDNESDAY is the first day of Lent, and it takes its name from the ashes which were made by burning the Palms blessed on the Palm Sunday of the year before, and sprinkling them on the heads of the congregation, by the minister, while he said, "Remember, man, that thou art dust, and unto dust thou shalt return." The English Prayer Book contains an Office for this day, called the Commination or "Threatenings" Service, when the threats of God against sinners are read. It was dropped at the American Revision, and we do not lament for it. This day begins the Fast of Lent, which has been observed in various ways from the earliest Christian times. S. Irenæus, writing to Bishop Victor, about the close of the second century, says: "The difference of opinion is not about the day only, but the manner of fasting; some think they are to fast one day, some two, some three; some measure their day as forty hours. S. Gregory the Great, in the beginning of the 7th century, fixed our present mode of observance. The Eastern Church, however, begins its Lent on the Monday after Quinquagesima, and their Fast is much stricter than the Western. This Holy Season ought to be very greatly prized by all Christians. In every parish there are many more Services than usual, and all who can should take advantage of them. Now is the time for good works, especially those which we are able to do by self-denials. We ought now to give up all public amusements, such as balls, plays, concerts, and to devote ourselves more to home life, serious reading, work for the Church, or for some charitable purpose. No rule is laid down by our Church about fasting from food, but we ought to make as strict a rule for ourselves as we can bear, compatibly with health and usefulness; certainly we can alter the quality if not the quantity of our food. Above all is Lent a time for prayer, for self-examination, for confession of sin.

FEB. 24.—S. MATTHIAS was the person chosen to be an Apostle in the room of the traitor Judas. His is not one of the most ancient festivals. The tradition about S. Matthias is, that after a long service among the Jews, he was martyred in Cappadocia, A. D. 64.

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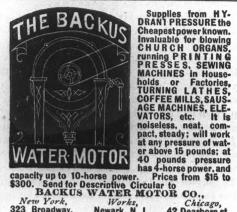
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Calendar.

OCTOBER, A. D. 1881.

- 2. Sixteenth Sunday after Trinity. Seventeenth Sunday after Trinity. 16. Eighteenth Sunday after Trinity.
- 23. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. 30. Twentieth Sunday after Trinity.

The second commandment is like unto the first, Thou shalt love thy neighbor as thyself. S. MATTHEW xxii. 39.

No one ever did a designed injury to another but at the same time he did a much greater to BISHOP BUTLER.

Through the night of doubt and sorrow Onward goes the pilgrim band, Singing songs of expectation, Marching to the Promised Land.

Clear before us through the darkness Gleams and burns the guiding Light; Brother clasps the hand of brother, Stepping fearless through the night.

Onward therefore, pilgrim brothers! Onward with the Cross our aid! Bear its shame, and fight its battle, Till we rest beneath its shade!

Soon shall come the great awakening, Soon the rending of the tomb: Then the scattering of all shadows, And the end of toil and gloom. REV. S. BARING-GOULD.

Letters from the Wilderness.

Written for the Living Church. MY DEAR GOD-CHILD:-The summer is past, your sojourn in the "wilderness" is ended, and you have returned to your town life and daily duties, with an experience that will prove, I trust, of much benefit to you in the midst of your Church privileges.

You have found out for your own self (and there is great significance in those common by the laying on of hands, to religious truth in words), what a very wilderness the most lovely general, and the guidance of the Holy Spirit, it place may be that has no Church within its boundaries; and I know that you will prize Her Services the more, from your long deprivation A young Mormon "elder" who cannot put tothereof.

I sometimes wonder at the growth of the

Church, during the last quarter of a century; but, as I look at a map of this metropolitan State of New England, and compare its townships with those enumerated in the Diocesan Journal, where the Church is established, or where Services are occasionally held, I can but wonder that so large a number are yet without the least knowledge of the Catholic Liturgy and Sacraments. You know that I have to drive six miles to my parish church, and there is no other Church to the South and East within a radius of nine miles! This is a sad showing for a portion of country that has been settled over two hundred years, and that lies within twenty miles of the metropolis. There certainly has been a lack of missionary spirit and Churchmen's money, or these "waste places" would have begun, ere now, to put on beauty's dress and to echo the voice of the priest. At whose door must we lay these charges? Do bishops, in their See-houses, do priests, in their comfortable city rectories, ever see a hand-writing on the wall, and obedient thereto, go abroad and look up and down the land? In an exigency, I have seen the commander of an army corps do a pioneer's duty; and what his quick wit and veteran experience so well began was executed by the company of pioneers with a will and expedition that seemed a marvel as I recal it, in my peaceful study, after long years.

"Like a mighty army Moves the Church of God."

And very often the progress may be accelerated by the timely movement of a leader thereof. Methinks I hear you say there is a deal of pioneer duty to to in this part of the country, and I certainly agree with you. Old and sturdy weeds are the hardest to uproot; so the steady growth of heresy and schism, in its many forms, has bound and hardened the soil of New England, till it seems invulnerable to the gentle influences of the Church. On every hand the Catholic is met by ignorance and prejudice—two scarcely allowing reason to hold sway for a mo-

Some old and hardened sectarians can never young should have the influence of the gracious years. seed; and the sooner the Church is planted (yes! planted and fostered and guarded) in every town | ters employed in the southern part of the Terriand hamlet, the better for the good of souls and tory got the privilege of boarding in a Mormon so he requests me to say to you what he would for its own recruitment. If Churchmen really family. As soon as the priesthood found it out. for its own recruitment. If Churchmen really family. As soon as the priesthood found it out, and truly believe in the "Holy Catholic Church" this family was required to close its doors against why should not every soul be "to the fore" in the minister, although greatly in need of the Her advancement and behalf? Bold, aggressive money which he was ready to pay for board. movements are everywhere necessary, and such often win the field against great odds. Defensive tactics have been practiced too long already; for a mission-school from an old lady connected and the time for a change has come.

From what you have told me, I am convinced that you are fully persuaded that there are not a found out what she had done they brought such few heathen nearer home than the Foreign Missionary Society dreams of. I have often met very intelligent ones, whose knowledge of Church building, although, in her poverty, she greatly History was bounded by their petty sect—as cal- needed the rent. And yet the writer has heard low and uncertain of existence, as the chicken President Taylor stand up in the great Taberwhich totters under its fragment of shell. In nacle and declare that they are in favor of the truth, the sects are all wayward chickens, who largest liberty for their own people and for all have left the brooding care of their mother, but mankind, and are glad to welcome people of all to whom they must and will return-sometime. I admit that the "sometime" seems a long way tend to give the American lamb perfect liberty off, and the road thither is often filled with very to live with the Mormon lion. But when the grave obstacles; but the Good Shepherd leads Mormon theory is put into practice, "with the His own over and through all. He goes before, lion invariably means inside the lion.' and we have but to follow; and if every Churchman would do his bounden duty to the Church, a very great change would be evident in its growth and progress.

Church needs many accessions like yourself to rouse and spur on the many lax and drowsy ones, who repose within Her pale as if there were nothing for them to do.

Mistaken souls! What can they be dreaming of? In life and doctrine some of them are as for him on the subject of polygamy that finally, colorless as the sects; and, if hard pressed, could give no reason for their belief in many of the rites and usages of the Catholic Church. In fact, some of them shrink and tremble at the word "Catholic," and invariably look over their shoulder to see if they are safe when the tongue lisps it in the Credo. It is all very ludicrous and yet very sad, to see such people, and to know that they call themselves Churchmen, or, to use their own language, Episcopalians. You have that Taylor had no less than four wives himself asked me why the Church had one name on the when he made the denial. title page of the Book of Common Prayer, and another in the Creed. I do not wonder at your just what might be expected. There is no social query; I will answer it in my next letter. Mean- abomination growing out of that unclean system while, in the words of St. Paul to Timothy, I which is not found in Utah, and which is not bid you."hold fast the form of sound words," | countenanced by the priesthood. It is considand to "keep that which is committed to thy ered perfectly proper for a man to have two or trust, avoiding profane and vain babblings, and three sisters for his wives at the same time, or a some, professing, have erred concerning the And the writer has knowledge of one case where Faith."

Mormonism.

From the Presbyterian Review, April, 1881. Continued.

III. THE FRUITS OF MORMONISM.

One might as well expect to gather grapes of thorns or figs of thistles as to suppose that the corrupt tree of Mormonism would bring forth good fruit. Holding, as they do, that they have an exclusive right to the priesthood, to revelations and prophecies, to the healing of the sick would be hard to find more self-conceit and selfrighteousness than among the Mormon people. gether three sentences in a grammatical way will assume to have a knowledge of the Bible and of religious truth generally, which Dr. Hodge, after sixty years of careful study, would not have thought of laying claim to.

The writer is ready to confess that he never had a clear conception of the character of the Pharisees during our Saviour's time until he came in contact with the utterances and spirit of

the Mormon priesthood. Another fruit of Mormonism is an exclusive, intolerant, and vindictive spirit toward all outside the Mormon Church. This is especially manifested on the part of the priesthood, who try to impress the people with the idea that all outsiders are "Gentiles" and "Babylonians," the enemies of the Lord, whom it is perfectly legitimate to plunder, and rob, and murder, if necessary, to promote the supposed welfare of the Church. This accounts for the Mountain Meadow massacre, the murder of the Aiken party of six persons, the Potter and Parish murders, and the countless other assassinations which stain the history of the Mormon Church. As an illustration of this vindictive spirit, one of the twelve apostles, on a public occasion, after referring to the fact that Christ taught us to pray for our enemies, said: "I do pray for our enemies. I pray that God will damn them and send them down to hell." And, within the past two years, one of the twelve appostles stood up in a public meeting and said, in a savage way: "If I had my way, I would say to every Gentile in the Territory, Get right out of here or take the consequences." The Mormon priesthood have the spirit to drive every American from the Territory within a week. But fortunately they have not the power, although this spirit is manifested in every town where the priesthood have almost exclusive control. In Brigham City they subjected the Presbyterian minister there to every form of persecution except personal violence. They declined for several months to sell him any supplies at any of the stores, groceries, or butchers' shops, so that he was required to go six miles to giants, disputing every inch of the way, and purchase his supplies. They injured his property in various ways, and finally tried to drive him away by stoning his house at night. His only offence was that of being an American citibe moved to tread in Churchly ways; but the zen. All this took place within the past three

Within the past six months one of the minis-

Within a month another minister, in the northern part of the Territory, hired a building with the Mormon Church, and paid her a month's rent in advance. As soon as the priesthood had a pressure to bear upon her that she went to the minister and urged him to give her back the denominations to Utah! The Priesthood pre-

The Jesuit theory that "the end justifies the means," was never more thoroughly put in practice than by the Mormon priesthood. They hold that lying and perjury, for example, are not course. Recruits and proselytes are apt to be the hour, and heard officials high in the Mormon is factory.

very sanguine and jealous at the outset; and if | Church swear they "don't know" in regard to these excellent qualities "hold out" it is well. I things which it was their special business to be doubt not you will wear well; for, though your familiar with. And as an example of the way in nature is impulsive, it is well balanced, and the which the priesthood are ready to lie their way out of a difficulty for the good of the Church, take the following fact: In 1850, John Taylor, the present head of the Church, was in France, and became engaged in a public discussion with some Protestant ministers. They made it so hot to relieve himself and the Church he represented from the odium, he denied that polygamy was one of the doctrines of the Mormon Church, and had his denial translated into French and publicly circulated, although Taylor himself says he knows that Joseph Smith received his alleged revelation on polygamy in 1843, seven years before Taylor's denial was made. Furthermore, those who ought to know have told the writer

So far as polygamy is concerned, the fruit is oppositions of science, falsely so called, which mother and daughter. Such cases are numerous. a man had for his three wives mother, daughter, and grandaughter. The whole tendency of polygamy is to brutalize all who have any thing to do with it. One of the saddest, but one of the most frequent, results is the pushing aside, into cold neglect, of legal wives, who have grown old and gray, to make room for those that are younger. After three and a half years of careful observation, the writer feels amply justified in saying that so far as the Mormon men are concerned, with very rare exceptions, the same principle underlies polygamy which underlies the keeping of mistresses elsewhere. No pen can describe the demoralizing effect of polygamy upon the young, nor adequately set forth the lack of morality on the part of the vast majority of young men and women who are brought up in connection with it. In fact, they don't seem to know what the term morality means. It must be remembered, however, that only a minority of the Mormon people are in polygamy. So far as the rest are concerned, the writer rejoices to believe that among them, in spite of the terrible errors and evil tendencies of Mormonism, there are great numbers of upright and worthy men and women who are still influenced by the wholesome teachings of their Christian ancestors.

One of the worst fruits of Mormonism is the way in which the most sacred things are desecrated in the name of religion, so that "the way of truth is evil spoken of." Take two or three examples: A Mormon apostle or bishop will stand up to preach to the people, declaring that he will speak as the Holy Ghost shall give him utterance. He will then begin an incoherent, secular harangue about the best methods of irrigation, the need of inaugurating manufacturing enterprises (this is a pet topic with President Taylor), the necessity of planting shade trees, or the best methods of improving the breed of cattle and sheep.

The Mormons devote a great deal of attention to dances and balls, and it is a customary thing to open these performances with prayer.

But the worst example is that in connection with the Mountain Meadows massacre. John D. Lee, the Mormon bishop who was executed in the spring of 1877 for participation in that awful horror, tells us, in his published confession, that the Mormon leaders who engaged in that massacre spent most of the preceeding night in a their murderous enterprise. For a long time they were in doubt as to whether they had the sanction of the Lord or not. But toward morning they all felt that the Holy Spirit was with them, and in the name of the Lord they went out and slaughtered, in cold blood, 119 men, women, and children, because they were "Gentiles," and therefore the Lord's enemies.

(To be continued.)

Harpers' Young People continues to deserve all the praise we bestowed upon it some time ago. We copy from it the following letter, which shows a prevalence of kindly Christian spirit, that we hope all our young people will ever be glad to imitate.

QUINCY, Illinois.—My little son Alfred is, arough his affliction, not able to write himself. ter you were kind enough to put in your valuable paper for him, we thought it probable some few sympathizing children would send him something to read, and so help to pass away the to him weary time. He little thought of the almost universal interest it would awake among your readers. He has received, I suppose, one hundred and fifty letters, and books, magazines, and newspapers, enough to last him some time. Letters have come to him from almost every State in the Union, and one from a very kind lady in Helena, Montana. I have answered several by mail, but a great many kind friends have sent papers without name, and we wish in his place to thank all who have so kindly, answered his letter, and we hope some day to do to others as they have done to our little boy.

S. JUDD, for ALFRED.

There appears to be a growing anxiety on the part of the Rectors in a number of Sunday Schools in some of our larger cities, to have the children of the Church become more familiar with her liturgy and with the Prayer Book. Several have expressed themselves very warmly on the subject, and as much in harmony as if there had been an interchange of ideas, and concert of action agreed upon. Efforts are being made so to arrange the sessions of the school, as to give opportunity for all the members to be present and take their part in the regular Church Service, following the school exercises, either at You have well begun, my dear God-child, and it now remains for you to continue in the same course. Recruits and proselytes are apt to be

The Case of Holy Trinity, Detroit.

From our Detroit Correspondent. The congregation of Holy Trinity, Detroit, feels aggrieved at the postponement of their case by the Standing Committee. A full investigation of this case in its various phases would be a good exercise in Canon Law, and some leading editorials have been written, bearing severely on the authorities of this Diocese, by editors who did not first take the precaution of referring to the Digest. The first Canonical phase of the case was as follows: The Rev. W. R. Tillinghast (carrying with him a portion of his old congregation of St. Peter's) organized the Mission, stensibly with the Bishop's consent. The consent of the Standing Committee under Title III. Canon 5, § ii. (2), he never did and never would ask. Per contra, every issue of his parish paper (circulated gratuitously through the land) contained protests against any exercise of authority by this body as a creation and creature of the laity, and "un-Catholic." But Bishop Mc-Coskry was present at the opening Service of the new Mission (in appearance, at least, thus himself opening the Mission), and afterwards visited it, confirming a class. In the interim between the Bishop's deposition and the new Bishop's consecration, Bishop Gillespie also, finding the name of Holy Trinity Mission on the Journal, visited the Chapel and confirmed a class. Now, when Bishop Harris declined to visit Holy Trinity, on the ground that it was not a Canonically organized Mission or Parish of the Diocese, Holy Trinity had a prima facie case against him. But the Bishop was lawyer enough to know that a prima facie case was not res adjudicata. Prima facie testimony holds only until sufficient contrary evidence is adduced to overcome it. Such contrary evidence was readily found. It is clear that the Canon mentioned above restricts the Bishop from organizing, on his own motion, new congregations where other congregations are already in possession of the field. The Standing Committee has a Canonical limitation upon him, and is the Canonical representative of the monopoly already in possession. Now, even if it be proved that Bishop McCoskry did formally open the new mission and recognize it as a new congregation in the City of Detroit, his own act is not sufficient to make the organization valid: the advice and consent of the Standing Committee must be proved or presumed. To prove it, nobody ever attempted; and any presumption of it would be outweighed by the first repudiation of the Bishop's act by the Standing Committee. Now, at the Conventions of 1878 and 1879, the official list of clergy entitled to seats, presented by the Standing Committee through its president, excluded the name of the pastor of Holy Trinity. The only conceivable ground for such exclusion was that he was not in charge of any validly organized congregation. Any additional presumption to be drawn from the printing of the name of this Mission on the Journal was as clearly outweighed by the later exclusion of the name. When, therefore, Bishop Harris entered upon his Episcopate, the prima facie standing of the congregation had already, in some measure, been lost. The Bishop so decided when an Episcopal visitation was applied for, and being Ordinary in his own Diocese, his decision rendered the case res adjudicata.

After a considerable period of dissatisfaction and protest, with great good sense the congregation at length submitted, though it never conceded the justness of the Bishop's judgment; organization as a mission, organized a Parish under the laws of the State of Michigan. Still unwilling to ask any favors of the Standing Committee, they presented their case to the Bishop prayer-meeting asking the Lord to guide them in in a new form. The Canon of the Digest mentioned above, reads as follows:

Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or establishment of new Churches or congregations within the limits of other Parishes, shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee thereof.

Now, such a Canon, it was claimed, had been adopted in Canon VI., of the Diocese of Mich-

SECTION I. To entitle a church to admission hereafter into union with the Protestant Episcopal Church in this Diocese, it is required that there be submitted to the Convention of the same, at the stated meeting:

1st. The Articles of Agreement. 2d. Evidence of the organization under said Articles to the satisfaction of the Convention. 3d. A certificate from the Bishop, or, in case of a vacancy in the Episcopate, from a majority of the Standing Committee, that notice was given to him or them at least one month before the Convention, and of his or their approval of

the incorporation of such church.

But the Bishop still insisted, and, your correspondent thinks, rightly, that the advice and consent of the Standing Committee must be given before he could approve of their incorporation as a Church. The congregation feel aggrieved at this decision. But while it requires some legal discrimination, it needs no special acumen, to apprehend the Bishop's ground. The subject-matter of the two Canons is not identimer is therefore special; the latter is general. The manifest purpose of any legislative act must Burlington Hawkeye. also be had in view. The purpose of the Canon in the Digest is evidently to protect the prescriptive rights of Parishes already established, and to prevent arbitrary interference with them by the Bishop alone, as well as to provide some impartial method of breaking parochial monopolies. The Diocesan Canon has no such purpose in view. Assuming the original incorporation to be lawful and regular, it directs the church thus in-corporated to the formalities necessary to be ob-served in presenting itself for representation in the morning, you should read this Psalm; or, if any friends of yours are going to take a journey, give them or read them this Psalm. lawful and regular, it directs the church thus inthe Diocesan legislature. The heading is "Of the admission of a church into union with the times elevates a little one

Protestant Episcopal Church in this Diocese.' It treats primarily, not of restrictions upon incorporation, but of credentials, and evidences of lawful incorporation. The Bishop held, therefore, that the Diocesan Canon did not displace that of the Digest; and, in so doing, he simply acted on the line of precedent already established, the Standing Committee, having repeatedly been called upon to give its advice and consent to the formation of new congregations in the Parish of Detroit, since the adoption of this Diocesan Canon. It would be strange if this body, including for a score of years some of the ablest Canonists in the Church, with a Justice of the Supreme Court as its Secretary, should now need instruction in Canon Law.

The spirited young congregation at length submitted, and, on May 13th, made the required application to the Bishop and Standing Committee. It was laid before the latter at its next meeting six days thereafter, only three weeks being then lacking of the time appointed for the assembling of Convention. Any one familiar with the history of this congregation will pardon the Standing Committee for not giving its advice and consent on the spot. The Secretary (the Supreme Justice above alluded to) was directed to correspond with the applicants, and to obtain certain information which the Committee regarded as having a proper bearing on their duty in this matter, and to secure certain assurances as to the attitude the congregation now intended to assume towards the Diocesan authorities, its former attitude not being regarded as satisfactory. When, at their meeting on June 7th, the day before the assembling of Convention, the replies of the applicants were read, it was resolved unanimously further to postpone the consideration of the question. This postponement, of course, prevented the admission of Holy Trinity at the Annual Convention which assembled on the next day. It was very disappointing, doubtless, but it would seem that no fair-minded person would hold it as justifying the language used by the parochial paper a few days later. For nearly five years the Standing Committee had been waiting for some recognition of their Canonical authority by this congregation. And now, the latter deemed it an intolerable burden to be required to wait three weeks for an accession of privileges and power which this body alone could grant. It is a serious thing to admit any body of men to parochial privileges in a great city. The prescriptive rights of a number of Parishes were involved. The privilege once granted, could never, probably, be recalled. It would be strange, indeed, if sober-minded and experienced men did not take abundant time for the weighing of a question so important.

Your correspondent ventures to express the opinion that the Bishop and Standing Committee of Michigan may be trusted with the lawful, conscientious, and judicious performance of this and every other Canonical function. There are things more open to criticism than their conduct in this interesting case.

Advice to a Young Man.

My son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you ever notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men, my son, who turn with horror and utand, waiving the question of the legality of their ter disbelief from the Bible, and joyfully embrace the teachings of Buddha. It is quite the thing just now, son, for a civilized enlightened man, brought up in a Christlan country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses. Another will tell you that he brought letters from Phoenicia and introduced them in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is), or a felo de se, he can't be positive which. Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought, and careful. honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation. Before you criticise, condemn, and finally revise the work of creation, my son, be pretty confident that you know something about it as it is; and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit down upon it, and flatten it entirely out, until you have cal. The Canon in the Digest plainly treats of made or secured another one for the rest of us to new congregations in general, and presumes that live in while you demolish the old one. If ever their incorporation is otherwise legal. The for- you should develop into an "advanced" atheist. my son, just do that much for the rest of us .-

> Do you know that one of the Psalms is called 'The Traveller's Psalm?" When you are going to take a long journey, when you go by the railroad or sea, I advise you to think of the Traveller's Psalm—the one hundredth and twenty-first. It it beautiful, all about taking a journey. If any visitor were leaving your house, and you have family prayers before they went away in the

Passion always lowers a great man, but some-

The Household.

Servants are more likely to be praised into good conduct than scolded out of bad.

Pincushion covers in cheese-cloth, embroidered and trimmed with lace, wash well and keep their looks.

When visiting we ought to conform to the family ways. It is ill-bred to give trouble or cause annoyance.

A good way to use up bits of cold roast beef is to chop them fine, and add about a third of the quantity of cracker or bread crumbs, stir in enough milk or water to moisten it, season well with pepper and salt, then roll in balls or flat cakes, dip in egg and fry in butter.

CELERY.—Celery boiled in milk and eaten with the milk served as a beverage is said to be a cure for rheumatism, gout, and a specific in case of smallpox. Nervous people find comfort in celery. We wish more were known of its medicinal qualities.

ALL THE YEAR ROUND PUDDING .- Line a pie-dish with paste, spread on three ounces of any kind of jam (raspberry is the best), then beat well in a basin the following: Three ounces of bread crumbs, the same of sugar and butter, the rind and juice of half a large lemon; add this to the pastry and jam, and bake half an hour.

If in order to get expensive carpets and upholstery, one must go without pictures, ornaments and books, by all means sacrifice the former, and get first the things that will give the most pleasure, and be the most helpful in the richer family life. The family can be comforta-ble and happy with ingrain carpets or even no carpets at all, and chintz covered furniture. Books, music and pictures are things which make home-life beantiful; without them it is unsatisfactory.-J. M. L.

It is a question with a good many what to do with fancy work, scraps of worsted, cardboard, etc. A convenient receptacle for all such articles may be easily manufactured with but little expense. Take a wooden box, say one foot high, one wide and about fifteen inches long. Put on a lid with hinges, and fasten rollers on the bottom, so that it may be easily moved. Make a cushion for the top and cover with pretty chintz or cretonne, draping the same material around the box. This serves as a pretty ottoman. It also makes a good shoe box for a bedroom.

NICE LUNCH DISH .- The remains of cold baked or boiled chicken cut into dice: the bones and skin put into a sauce pan with a minced onion and water enough to cover; boil an hour or longer. Strain, skim off the fat and return to the pan. Thicken with a teaspoonful of flour rubbed smooth in a half cup of cream, season with pepper, salt and minced parsley. After it thickens put in the chicken and take from the the three Hebrew words? fire. Butter a deep dish, strew thickly with fine bread crumbs, pour in the chicken, cover with fine bread crumbs, and break fresh eggs carefully over the top. Put a bit of butter on each, pepper and salt, and bake in a quick oven until the whites set.

To Sweeten the Breath.--From six to ten drops of the concentrated solution of chloride of soda in a wineglass of pure water, taken im-mediately after the ablutions of the morning are completed, will sweeten the breath by disinfecting the stomach, which, far from being injured, will be benefited by the medicine. If necessary, this may be repeated in the middle of the day. In some cases the odor from carious teeth is combined with that of the stomach. If the mouth is well rinsed with a teaspoonful of the solution of the chloride in a tumbler of water, the bad odor of the teeth will be removed .-Exchange.

It is very easy to over-load our houses with autumn leaves, pressed ferns, cat-o'-nine-tails, and all sorts of remembrances of summer. While we encourage gathering these spoils of the woods and the fields, we protest against trying to gather all there is of everything.

If your walls are stained and ugly you may train over them a vine arranged from sprays of delicate ferns brightened by numerous pressed morning-glory blossoms. They should be pasted flat to the wall, and will look very lovely far on into the spring if they are put on tastefully. The wild turnip, which, much to the annoyance of the farmers, is so abundant on some of our roadsides, is very delicate and beautiful when his fury was such that, if it had been possible, pressed, and adds very much to the grace of a vase of ferns.

A bunch of rushes looks well standing in a jar in the corner of the room, but they must be gathered before they ripen or the seeds will be-

A very plainly finished, low-ceilinged room should not have costly and expensive furniture and carpets and curtains such as would only be fit a spacious mansion. Furniture that is disproportionate in size to a room always makes an unpleasant impression. This is the especial fault of our modern bedroom furniture. There should not be a great disparity of quality in the furniture and adornments of a room. Fine upholstered furniture, lace curtains and a rag carpet do not go well together. This is nothing to the discredit of a rag carpet, for some of the most delightful and harmoniously furnished and restful rooms we have ever seen have been furnished with a rag carpet, but the pleasant im-pression produced was because everything, curtains, chairs, book case, table cover, chintz-covered lounge and rocking chair all corresponded and harmonized with the room and each other. In such a room yellow muslin or chintz curtains are beautiful and appropriate, while in other rooms where they do not harmonize they

are simply an eye-sore and vexation to the spirit. FRUIT CANS .- An old can lined with white paper is preferable to a new one (without lining) for the preservation of fruit. We use foolscap, as thick paper is preferable to thin. Would pre-fer paper without being ruled, but to get it, here, at least, is impossible. The cans should be thoroughly lined bottom first, and round the sides should lap a half finger's length or more. If not filled to within a half inch of the top, and set on a level so as not to touch the lid, the lid need not be lined. We filled twenty-five cans, real old ones, lined in this way, last season, and lost but one; they were filled with tomatoes, that most difficult of vegetables to can in a perfect state, and when opened these were as fresh and good as when pulled from the vine. All fruits excepting peaches, apples and tomatoes we can in glass. New cans ought to be lined also, as when so treated they last much longer and preserve fruits in a more perfect condition.

Do not fear that you will compromise your dignity if you tell your boy or your girl that father and mother love them. Don't forget to say "if you please" and "thank you" to them. Take pains to notice their little efforts to surprise, please or serve you, even though they sometimes make mistakes, and do anything but serve you. If you reprove do it kindly but canbut be quite as ready to commend. Cultivate a kindly interest in all with whom you come in contact. It strengthens and enlarges your own heart, extends your influence and gives you the great privilege of being the messenger of good to the needy.

SHAN'T AND WON'T.

Shan't and Won't were two little brothers, Angry and sullen and gruff; Try and Will are dear little sisters, One can scarce love them enough.

Shan't and Won't look down on their noses. Their faces are dismal to see; Try and Will are brighter than roses

In June, and as blithe as the bee. Shan't and Won't are backward and stupid, Little, indeed, do they know; Try and Will learn something new daily, And seldom are heedless or slow.

Shan't and Won't love nothing, no, nothing, So much as to have their own way; Try and Will give up to their elders, And try to please others at play.

Shan't and Won't have terrible trouble. Their story is too sad to tell; Try and Will are now at the school, Learning to read and to spell.

-Selected.

BIBLE STUDIES.—XXXVI. Written for the Living Church.

Three different words in the Hebrew Scriptures, Yaar, Nopeth and Debesh, denoting three different substances, which in our authorized translation are expressed by one common term. I shall keep in mind the idea that is conveyed by our English translation. The land of Canaan abounded with it. Though a good gift from God, it was not permitted to be presented upon the altar, because it mingled largely with the heathen offerings. It was, however, given to the priests, among the first fruits. From trees, from rocks, from holes in the ground, and from house tops it was procured. The woods near the Gambia, in Africa, are so full of it that the negroes have no trouble in enriching themselves with it. In a certain form it used to be distributed by the ancients among the soldiers, when they returned in triumph from the wars. It is said to have been one of the first articles of human nourishment, and also to have been an ingredient in the food of the gods. Aristotle, Pliny and others thought that it fell from heaven. In the Bible it is associated with a very strong man, a powerful animal, an enticing woman, and a great feast.

What is it? To what Scriptural associations do I refer? What are the different meanings of F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 31.-Jehoiakim, original name Eliakim. II. Chron. 36:4. Throwing the roll written by Jeremiah into the fire. Jer. 36:23. Subject to the kings of Egypt and Babylon. II. Chron. 36.3, 4, 6. Despised the counsel of Jeremiah, Elnathan, Delaiah and Gemariah. Jer. 36:35. His dead body was cast to the heat by day and by night to the frost. Jer. 36:30. He was buried with the burial of an ass. Jer. 22:19.— S. H., Louisville, Ky.

Story of Sapritius and St. Nicephorus.

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

"Though I give my body to be burned, and have not charity, it profiteth me nothing." Do they seem strange words? Does it seem hard to believe that a man may have that wonderful courage, whereby he is willing to lay down his life which all-our doings are nothing worth? I will tell you a story on this very subject.

But we must go back nearly fifteen hundred years, and must visit that great and rich city, Antioch.

The Roman Emperor, Valerian, was persecuting the Church. For three years and a half, the very elect must have yielded. And more especially in Antioch, the Capital of the East, the princes of this world took counsel against the Lord and against His Anointed.

See! the broad street that leads from the temple of Diana to the Daphne Gate is all but empty. I can only mark two men on the shady side of the way, for the summer's sun is pouring down his beams with intolerable fierceness. And these two walk slowly forward, speaking low and cautiously, as if they feared to be overheard, and yet hurriedly, as if it were some interesting thing of which they talked.

"It is most true," said one of them, whose name was Licinius, "that Sapritius is among the confessors. I was in the court this morning when the governor ordered him to sacrifice."

"And he refused?" asked the other. "Most steadfastly, O Nicephorus. He had ever but one answer: 'We worship not images made by the hands of man; we worship only Him Who made all things, and His Only-Begot-

ton-Son."

"And he suffered the torture bravely?" "He did," answered Licinius. "I have seen many suffer. I was by when our Bishop, the Martyr Babylas, breathed out his blessed soul. So I was when Margaret went from her tortures to an incorruptible crown. But never saw I more undaunted courage, than in this true Priest of God, whom, even now they will lead to execu-

"Woe is me! Woe is me!" cried Nicephorus. Once he and I were friends beyond common friendship; we took sweet counsel together, and together walked in the House of God. But then enmity rose between us, and we would not,

if we could help it, be seen in the same street." "But surely that is past now," said Licinius. He that is the Martyr of Jesus Christ, can never be hated by a Christian."

"Hated!" exclaimed Nicephorus. "Long, long ago have I prayed for forgiveness; I sought it earnestly, as friend from friend-I sought it humbly, as layman from priest. Twice I sent common friends to beseech him to pardon me; still he refused; then I went myself to his house, and begged him to be merciful for the sake of Christ."

"And still he persisted in refusing?" asked Licinius.

"Woe is me! yes."

"In that, then, he was sorely unlike his Master," said the other.

"Say not so," replied Nicephorus. "Perchance I did not ask earnestly enough; perchance in my manner I offended him. One who hath been a Confessor and will be Martyr, he cannot but be like his Lord. But this I will yet do. I will go to him to the place of execution, and will kneel to him there; surely, so near to heaven he must forgive."

"Then," said Licinius, "you must do it now; for, as I think, yonder procession, going out at the Gate of Daphne, is carrying him to execution."

It was even so. A band of ten or twelve soldiers was moving forward from the city. Men, boys, and the lowest of women followed through the fierce glare of that noon, mocking and taunting. In the midst came Sapritius, pale, and plainly exhausted with recent torture, yet holding himself upright, and walking steadily on. There was courage in his eye and mouth; you would rather say an expression of daring than of peace. He bore the insults of the people with a smile; but there was too much contempt in it for the smile of a priest, too much bitterness for that of a Martyr.

"Long life to Valerian!" shouted Cestius, the barber. "This rabble will not long pullute the earth."

"Have you your obolus for Charon?" roared Malelas, the gladiator.

"Charon will have nothing to say to him," said Domitius, the street-sweeper.

"Stand back, my masters!" said the centurion. or we shall break some of your heads. How can we get forward while you press on us so?"

"You fellow Sapritius-you that worship the ass's head"—the common reproach against Christians-"you stealer of the meats on the tomb, have you nothing to say to us?" asked one of the

"Much," said Sapritius; but it would not benefit you to hear. We are commanded by our law not to cast our pearls before swine."

"Swine!" cried three or four voices. "Swine! they are too good, anyhow, to herd with such as you."

"Silence!" shouted the centurion; "Back! back!"

The crowd held back a little; when bursting through it, Nicephorus was at the side of the Priest.

"Martyr of Christ, pardon me!" he cried. "I offended through infirmity, I repent with all my heart. For Christ's sake, forgive me."

Sapritius answered not. His cold blue eye was fixed on the ground, and he passed steadily

"Forgive me, Martyr of Christ," said Nicephorus, after a pause. "You are going to enter on your reward; you are going to an exceeding and eternal weight of glory; have compassion on me.' Still no speech, no look of forgiveness.

"For the sake of our ancient love," pleaded Nicephorus, "for the sake of Him Who died, the Just for the unjust, of Him Who said, "Father, forgive them, for they know not what they do!'

"By Hercules!" cried the centurion, "this felfor God, and yet not possess that love, without low is the madder of the two. Why! what, in Pluto's name, fool, can it matter whether a malefactor forgives you or not?"

"Will you not, then, forgive me, holy Martyr?" asked Nicephorus sadly, as they came out on a little green, in the midst of which a block was fixed. The red stains on its wood, and the discolored grass around it, showed too well what had been its use.

Still Sapritius spoke not. But, as the band halted, and the executioner, coming behind him, fastened his elbows with a cord, he looked restlessly around, fixed his eyes for a moment on the block, shuddered, gazed on the crowd, and hung back.

"Come, Sir," said the executioner.

Sapritius stepped forward. "O yet forgive me," said Nicephorus, with edoubled earnestness.

"Kneel down here," said the centurion.

"Why?" asked the Priest, in a trembling voice "Why?" repeated the officer. "Because you have disobeyed the laws, and refused to sacri-

"But I have changed my mind," said Sapritius. 'I will sacrifice."

"A yell of derision burst from the crowd. Nicephorus sprang forward. "No, for God's sake, no! Hold out but a few moments and all will be safe! The palm is all but in your hands you did not mean it, you could not have meant it; say so, for Christ's sake, say so!"

"I will sacrifice—I will sacrifice—take me back to the altar," said the Apostate.

"Io, io!" shouted the crowd; "Jove be praised! They deny the Crucified!" "I deny Him not," said Nicephorus, looking

around him calmly. "O even yet, brother, repent! He will forgive the hasty word!" "Are you a Christian?" asked the Centurion.

"I am." "Lay hands on him. As for you," turning to Sapritius, "hold you to that you even now said?

Will you sacrifice?" "I will, I will, indeed," faltered the wretched

"Take him to the governor, then, and ask what we shall do with the other Nazarene, Julius and Fabius, said the centurion. "Men, to the rightabout-face—there is shade under those palms—

"O Sapritius!" said his friend, sending one sorrowful look upon him. But the Apostate saw it not. He slunk off, keeping his eyes on the ground, between his friends.

Half an hour Nicephorus spent in prayer, half an hour had the mob for their revilings, and then the messenger came back.

"Hath he sacrificed?" asked the centurion. "Most readily," said Julius; "and you are to strike off this man's head instantly."

So Nicephorus received the crown, which the Lord hath promised to them who love Him, and that shew their love to Him by their love to them who are His. So Sapritius, for his unforgiving spirit, lost the grace of martyrdom, and from a Confessor, became an Apostate.

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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 Thirty-ninth and Walnut Streets, West Philadelphia.

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The forty-fifth year begins Wednesday, Sept. 14th, 1881. Charges, \$350 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, &c., apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indi-

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HOUSAN D

The Chapel of St. Mary's School, Knoxville, Ill.

Laying of the Corner-Stone.

Written for the Living Church.

One of the happiest days in the history of St. Mary's School was that which witnessed the laying of the corner-stone of the long-desired chapel. "Do you think we are to have a clear day to-morrow?" was asked many times on the the top of the house waved the American flag, lift the stone into place, floated another starry life, are the everlasting arms. The refectory, the gymnasium, the school, the rooms for recre-

Galena, and Mr. Seymour, of Chicago.

The following was the order of exercises:

Processional, Hymn 138. Bishop. Our help is in the Name of the Lord. Response. Who hath made Heaven and earth. CHAPTER. Is. 44: 11, 12, 13, 14, etc. R. Thanks be to God.
THE CREED.

B. The Lord be with you. R. And with thy spirit.
"OUR FATHER," etc., Collects.
Bishop Seymour's Address. Laying of the stone, by Bishop Burgess. B. Praise ye the Lord.

R. The Lord's name be praised. MAGNIFICAT. Offerings placed upon the stone. Hymn written for the school. BENEDICTION. Recessional, Hymn 506.

Bishop McLaren read the versicles, the lesson, and the opening collects.

The Bishop of Springfield, the Rt. Rev. Dr. Seymour, delivered the address, of which the add, that he was not informed that he was expected to discharge this duty until he was on

were absolutely extemporaneous. Rt. Rev. Brethren and Brethren of the Clergy and Laity: it is a great joy to be here on this bright and beautiful autumnal day to lay the corner-stone of St. Mary's Chapel for St. Mary's School, Knoxville. This is the corner-stone of corner-stones, it underlies all others, and all others must rest upon it, if the structures which they support are to last, and accomplish the purposes for which they are erected. Christianity is summed up in the *Incarnation* of our Lord and Savior Jesus Christ, in God the Son clothing Himself with our nature, and dwelling among us, and bringing God near to us, so that he has ears to hear us, lips to speak to us, hands to embrace us, and protect us, and a heart to love us. He becomes the corner-stone of life in all its of the Church. Leave Him out, and however air the promise at the outset, and however well for a time the sequel seems to justify that promise, the end must be inevitable ruin, and the ruin is the more terrible, because the disaster is often so unexpected and so complete. Side by side stood the fair edifices, which our Lord sketched, both were equally—as far as appearances went— St. Mary's School to strive to be near their Lord. Let Him be before you in all you do, let substantial, equally imposing and beautiful, yet when the rain descended and the winds blew, nothing be so separated from Him that you canthe one fell and the other stood; when the clouds broke, and the sun shone out, a mass of shapeyou build upon this corner-stone lives that will less materials of wood and stone marked the place where the one noble structure but recently had commanded the admiration of men, while the other remained as before unshaken and untouched by the violence of the storm. Wherein lay the difference? Our Lord tells us, the one was built upon the sand, the other upon the rock. He Himself, in His Divine nature, is the ROCK, and in His human nature becomes the CORNER-STONE, which brings beneath us that Rock in all our varied relationships as members of the family, of society, of the nation, and as creatures dependent upon the Creator. Leave the Incarnate Lord out of the problem of life, and it cannot be successfully worked out, be the mathematician who he may, failure will be, failure must be, the result. A Christless home will be broken ere long, its fragments may be exquisitely lovely, but they have no bond of union. which will ever bring them together again. Their Communion was of the earth earthy, and the graves which hold them will hold them in its embrace of corruption forever. A Christless school may impart the best instruction, useful and ornamental, in every department of human knowledge, but, after all, it has only provided for the first and shortest stage of its pupil's journey, grant him or her the longest life you please, they have luggage in hand in the languages, science, elegant accomplishments, which will serve them for three score years and ten, or perhaps four score years, but then, when they stand old and alone, poor and in misery, on the shore of the great ocean of eternity, what have they to supply their needs as they go down into the depths to be seen no more? A Priestless state may rise and flourish and reach a maximum of glory, such as the world rarely sees, but in the end it per-ishes, because it loses its own soul, and the essence of life dies out with virtue, and truth, and principle. Rome, to outward eye, was never grander than when Nero dwelt in the Palace of the Cæsars, and St. Peter hung on his cross hard by with his head downwards, but at that very hour Rome was really dead to all that makes a nation noble and great, and in her baseness, and grossness, and servility, was getting herself ready to be the victim of the barbarian in a fu-ture not far removed. We say rightly and justly then that we are here to lay the corner-stone of corner-stones, since it is the corner-stone of the Chapel of St. Mary's School. It symbolizes Christ in His two-fold nature as the Cornerstone of humanity, the Corner-stone of life. Body, intellect, and soul, are only complete in Him. With Him, we can work out the true economy of the individual, flesh, and mind, and

spirit, each in its proper place, each sustaining

its true relation to its fellows, each kept under, the body subject to the intellect and soul, the intellect above the body, but in subordination to the soul, and the soul enlightened, purified, and christ, fit to sit in the seat of the charioteer, and guide and rule the body and the intellect, but only because it is itself under the control of the blessed Spirit of God. This sketches the true economy of man, and when this condition is secured, he goes through life as a course of preparation for a glorious and happy eternity, he is being educated for association when he gradu-5th. And a clear day the to-morrow was—as lovely an October day as one could wish. From the spirits of just men made perfect. This stone then, tells us that in St. Mary's School, Christ is the top of the house waved the American hag, to be under all, that beneath her in her care for in token that this was one of the high-days of her children, in their food and raiment, in their the school, and from the derrick which was to studies, in their affections, and deepest issues of ation and social converse, all have their place, At 3 o'clock the procession formed in the east and their appropriate office and character, but all hall, and marched to the site of the chapel, the rest for their real usefulness and success, in the choristers singing the Trinity Hymn. In the choristers since the choristers singing the trinity Hymn. In the c procession were the Bishops, the other clergy, hitherto Christian nurture has been left out of lay visitors and the members of the school. The class banners fluttering in the breeze added to the picturesqueness of the scene, as the company grouped about the platform. Upon the platform were the three Bishops of the Province of great element of education, without which all Illinois, the Rector and the Chaplain of the else imparted would be in the end of little worth. School, Rev. Dr. Courtney, of St. James, and Mary's girls, many of them women now, bear Rev. R. A. Holland, of Trinity, Chicago, Rev. Mr. witness all over this great state, and in many Benson, of Peoria, Rev. Mr. Moore, of Robins' states, to the faithfulness with which the Rector Nest, Rev. Mr. Shrimpton, of Galesburg, Rev. and his associates have cared for the spiritual Mr. Newman, of Cambridge, Rev. Mr. Allen, of instruction of their pupils. This day marks a stage of progress in the career of St. Mary's Princeton; and of the laity, Mr. Candee, of School. No one knows better than the speaker Cairo, Mr. Phillips, of Galesburg, Mr. Stahl, of the trials, the difficulties, the disappointments, which must needs accompany the founding and successfully establishing a great school, since his experience for years lay in this precise path of duty, hence, he can venture to say that he uses no unreal words when he congratulates, as he does, the Rector, and all who have been and are associated with him, and he may specify one whose many years of excellent service bring her nearest to the Rector in labors for St. Mary's, he congratulates them, he says, upon the bright present, which sums up a long past of love and duty and work, and upon a brighter future which seems to be dawning upon them. It is a happy coincidence that we come here, my Rt. Rev. brethren and myself and others, from the Provincial Council of Illinois. Yesterday, we held our first regular annual session, and by formal resolution, unanimously passed, we recognized and constituted St. Mary's School, Knoxville, an institution, or if you please, a daughter of the Province. She is our eldest child, and we are justly proud of her, and we mean to do, I am sure I speak the mind of my Rt. Rev. brethren, we mean to do all we can for her, and we feel sure that she in turn will help us, that her pupils will be the heart and soul of Church life where they dwell, and will if their lot be cast in following is a sketch. It is but fair to him to places where our Church has no local habitation or name, be very loyal to her, and help to plant her and build her up. The structure which will his way to Knoxville from the Provincial Council at Quincy, hence, the remarks which he made the evil which is in the world and in themselves, and from him who fixes upon that evil to ensnare them, and make them his captives and slaves. It will be, in the *Presence*, which when it is consecrated, will come here and abide here, a *Palace*, where the great King, through our Intercessor and Advocate, will welcome His children, and hold out to them his golden sceptre as did Ahasuerus to Esther, and grant them their petitions. It will be a fountain of life, where He, who gives the early and the latter rain, and Who fills our barns with plenty, will in His sacraments and means of grace fill the hungry with good things. It will be a divine school, where the pupils will learn so to frame and fashion their lives that they will be like the life of the Master. St. Mary's Chapel, the name reminds us that woman is nearest in fact and in thought to the Incarnation; of the substance of the Blessed issues, of the home, of the school, of the state, Virgin, Our Lord took His human nature; He had an earthly mother. She was with him in his years of dependence, in his infancy and childhood. Woman was nearest to him at the last, she stood beneath the cross, her eyes prevented the night watches that she might be ear-

> After the Address, the Rector of St. Mary's announced the contents of the box that was to be put in the stone. The LIVING CHURCH, (Oct. 8), the Palladium (Oct.), Register of St. Mary's School (1881-2), Knox County Republican (Oct. 5), a Prayer Book, Decennial Record of St. Mary's School, Official Statement of the laying of the stone, written in Latin and signed the hymn written when the corner-stone of the tower was laid in '72, and sung again at the laying of the corner-stone of the chapel. The following is the official statement:

liest at the tomb with her ointments and sweet

not bring it to Him in your prayers and then will

endure, and that will make part of that temple

which will fill the New Jerusalem with glory.

What an incentive this for the pupils of

Ad majorem Dei gloriam

et in honorem Beatæ Mariæ Virginis, Reverendissimus et Illustris-imus Dominus, Dominus Alexander Burgess, S. T. D., Episcopus Quinciensis, Praesesque Provinciæ Illinoisiensis,

coram RR. et Ill. Dominis, Domino Gulielmo Edouardo McLaren, S. T. D. Episcopo Illinoisiensi, et Domino Georgio Seymour, S. T. D., Episcopo Springfieldensi,

numeris clero populoque hanc petram posuit.

III. Non. Octob. MDCCCLXXXI. Præside Statuum Fed: Chester A. Arthur. Gubernatore Stat. Illinois: Shelby Cullom. Rectore Ædis S'tae Mariae: Carolo W. Leffing-

ALEXANDER QUINCIENSIS. GULIELMUS E. ILLINOISIENSIS. GEORGIUS SPRINGFIELDENSIS.

The inscription on the stone is: D. O. M. Sub Titulo Beatæ Mariæ Virginis, A. D., 1881. The placing of the stone was watched with in-

tense interest, as slowly the box disappeared from view. Bishop Burgess, as the presiding officer of the Province, then performed the official act in the name of the Holy Trinity. The Mag-

silver pieces. The sum thus contributed amounted to \$213.45. The tiniest of the contributors was "Baby Hortense," the small daughter of the Rector, and herself no taller than the stone upon which she laid her offering. The stone was quite covered with silver. Then was sung the

HYMN.

WRITTEN BY MISS HITCHCOCK.

In Thy Name, blest Three in One, Be this work in faith begun; While we thankfully adore, We Thy mighty aid implore; Resting all our hopes alone Upon Thee, the Living Stone.

Be the Rock of our defence, Banish every evil hence; May foundations sure be made On the stone in Zion laid; Deign our humble work to own. Tried and precious Corner Stone!

Seeking treasures for the mind, Here may all true Wisdom find, And the Pearl of Price untold, Better far than finest gold. Teachers, scholars, build alone Upon Christ, the Corner Stone.

Thou, the Heavenly Architect, Fashion them, as "stones elect," For the temple of Thy grace, For the Spirit's dwelling place; Them, at last, rejoicing bring To the palace of the King.

Be this work continued, done; And those holy strains of praise Which the Church delights to raise, Still ascend unto Thy throne, When we bring the topmost stone!

of the beautiful hymn, "Lead us, Heavenly Father, lead us," the procession returned to the

We cannot better close this account of a day to be forever blessed in the annals of St. Mary's School, than by quoting from the appropriate lesson read at Even Song:

"And they sang together by course in praising and giving thanks to the Lord, because He is Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundations of the House were laid."

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nificat which followed seemed especially appropriate.

The stone was laid, and now visitors and members of the school came forward to cover it with

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Assets, \$6,250,000. Surplus, \$960,000.

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STATE AND CITY

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In Thy name, blest Three in One,

The Benediction followed; and to the strains

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