

The Living Church.

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WHOLE No. 156.

The English Church Congress.

The Limits of Ritual Variation.

Correspondence of the Living Church.

By far the most important and most interesting Discussion which took place at the English Church Congress was that on the above subject. The hall in which the meeting was held was densely crowded, and the sympathies of the vast audience were evidently rather with the enunciation of Catholic than of Evangelical principles. The first paper was read by the Dean of Durham, Dr. Lake. He dwelt at some length on the practice of our early Church, quoting Dean Comber's book on Liturgies, a work which emanated from his own cathedral; then, by reason of its copies, the last refuge of ritualism in England—for in Comber's time at least five copies were habitually used in the weekly celebration at Durham. The Dean's conclusion was that, so far as the first six or seven centuries of Christianity went their spirit would allow of a large variety in the matter of ritual. Turning to the history and principles of the English Church in this respect, he said that two great and scarcely consistent features had been the cause both of her glories and her failures. She had always claimed to be a continuation of the Catholic Church, and to be national in the fullest sense of the word; and perhaps as a consequence of these two features she had been at once the most tolerant and comprehensive in matters of doctrine, and at the same time one of the most strict and (till of late years) the most unelastic of all great Churches in her uniformity. He asked emphatically whether those who claimed or asked for largest liberty of thought on the greatest Christian doctrines were either consistent or even just if they would eject their brethren because they preferred a chalice to a cope, or would use more hymns in the Communion Service? It had always been the ideal of our Church of England to retain within her two great lines of religion and thought, each of which had done great and good service,—the Evangelical and the Catholic. Each had a great history, each had some features in common, and he would not despair even now of their being combined in the future. He believed he should have been glad to plead for the old Evangelical party what he was now pleading for others, and what he claimed for them he asked for others, who were as pure members of that Church as were many of the old Evangelicals. For certainly, very much of high ritual was, at least in one great point, a natural development of that movement which had roused the Church of England during the last fifty years. It had, above all, helped to place the Eucharistic Service in something more like its right position than it had ever held among us. He believed beauty and richness, and very large variety in religious services, to be both good in themselves and required by the cultivation of the times. They had their dangers, of which the Church had experience, and which, perhaps, might make some of us timorous; and if he had the time he would quote a fine passage from St. Jerome, in which, with his usual vehemence, he contrasted the deadness of a service in a church whose walls and ministers glittered with gold and gems, with the warmth of devotion in a chapel little better than a hut. But, allowing all this, who could doubt that, speaking generally the feelings of many thousands of devout worshippers were much helped by variety, by beauty and by richness of service? There was, in fact, ritual and ritual; and much of what was called high ritual was of a character to which no one could reasonably object. He had no wish for a common use of vestments; but in churches where the congregation approved he certainly desired the use of a distinct vestment for the Holy Eucharist. And, looking at the matter legally, he could not regard it as any longer a matter of question; for by the canons of the church, and by a verdict of the highest courts of the land, the principle of a distinct garment had, he would not say, been conceded, but was obligatory. And as Bishops, Deans and Canons alike were breaking the spirit of an existing law, they themselves sanctioned what he was contending for, viz., the necessity of large toleration in matters of ritual. He could not see how any of them could willingly enforce the law which they transgressed themselves.

The Dean's paper was greeted with long continued applause. Archdeacon Bardsley took the opposite view, quoting Dean Burgon, to the effect that the concession of the ritual that was asked for by the High Church party would be the introduction into the Reformed Church of something indistinguishable from the Roman Mass. This evoked a marked display of difference of opinion. A concession of the ritual of Edward the First's book, he said, would be a surrender of differences, but he denied that it was in the power of the Bishops to concede variation of Ritual, and it was no use asking what they had no power to give, or to claim what they had no right to expect. Bishops were bound to render legal obedience, and even if they had power to do what was asked, the people were not likely to acquiesce. He held that there was a stern resolve amongst the people that they should never

have implanted in their midst a system which their forefathers at the Reformation had once and for ever renounced. It was an approach to the consummation which they suspected in Ritualism. He concluded by inviting Ritualists to make a declaration of attachment to the Reformation principles, assuring them that if that were done no pains would be spared to make the path of obedience easy.

Earl Nelson, one of the most prominent and popular members of the High Church Party then rose as the representative of the laity. He said that it is the safest course in the present position of the Church, to take our stand upon the Prayer-book; and where it had been misinterpreted by the Courts of law, to re-enact it, as best carrying out the designs of the Reformers. Nobody could deny that our reformed Church, while rejecting transubstantiation and consubstantiation, and refusing to give any definition of the *modus operandi*, did distinctly accept the doctrine of a Real Spiritual Presence in the Sacrament; and history clearly showed, that, wherever the doctrine of a Real Presence was received, not only in the exaggerated teaching of the Roman Catholic Church, but in the Lutheran, and in the Greek, and in the Primitive Church, a distinctive vestment for the celebrant was maintained. He contended that a ritual, or outward ceremonial, was of importance, not only as connecting us with the practice and belief of the old Catholic past, but as procuring proper reverence around the most important act of Divine worship. Where no ritual exists, he remarked, not only does all reverence cease, but a belief in the supernatural too soon evaporates altogether. On the other hand, ritual begot reverence. Unless we were prepared to maintain that all outward worship was in itself idolatrous, we were bound to accept as so much good whatever tended to encourage due reverence in God's house, and a realization on the part of the worshipper of the holiness of the Most High and of the presence of things most real, though to all but the eye of Faith unseen. The only limit generally to be laid down would be the limit which brotherly love would suggest from the desire not to place a stumbling-block in our brother's way, and so long as due reverence could be secured, he for one should not be careful to inquire as to the number of candlesticks or other ornaments, or as to the shape or color of the particular vestment with which the altar or celebrant should be arrayed. It was safest, however, to follow the plain and grammatical and historical meaning of the Ornaments Rubric. The attempt to ignore this clear rule of the Prayer Book had resulted in a breaking out into unlimited excesses; and the nearer the ornaments of the Church and ministers and the use thereof were conformed to the English usage in the early years of Edward VI. the better, "as marking the continuity of the English Church and avoiding the imputation of adopting at second-hand the ornaments and usages of foreign communions, whether Belgian, French, Italian, or Swiss." The right being allowed, the time and mode and manner of exercising that right might very well be left to the regulation of the ordinary, in accordance with the specific requirements of different parishes and congregations. The non-user of any legal ornaments might fairly be accepted as a valid reason against their sudden restoration. Though at first we had the undoubted evidence of foreigners that there was little outward difference to be seen in the mode of conducting our reformed services (a remark which would apply to the Old Catholic services of the present day), it was true that vestments and ornaments speedily disappeared.

With the loss of a true faith and a proper reverence in the conduct of Divine worship, all idea of worship and of a belief in things spiritual and unseen well-nigh left us altogether. Had we forgotten the ruined churches, the broken altars and ragged altar-cloths, the neglected services, the triennial confirmations, the quarterly Communion? Had we forgotten the almost overwhelming growth of Arianism and Erastianism, resulting in the deadness of all spiritual life? A revived faith, an increasing sense of our real duty to God and man, had delivered us from our past neglect in a wonderful manner; but such a revival could not be made piecemeal. The germ of the restored Church was no less to be found in the dilapidated one, the germ of a choral service and surpliced choir was no less to be found in the old parson and clerk duet than was the germ of the ornaments of the second year of Edward to be found in the dilapidated communion-table and ragged altar-cloths of the old Sarum color. To permit a surpliced choir and chanted services, a restored East-end, and altar-cloths changing with the festival, and at the same time to deny the right to the vestments prescribed by our Prayer-book was an untenable position. The acceptance of the ornaments rubric in its plain grammatical and historical sense as the limit of our ritual observance was the only practical solution of present difficulties. It would be foolish to force the rubric upon all after so long neglect. It would be wrong to maintain it among unwilling congregations. It would, however, be equally foolish and wrong to deny it to those who held a belief clearly taught by our Church, who look with our

reformers to the importance of the continuity of Catholic teaching and practice, who hold very dear all that connects them with the great Communion of Saints from the beginning and now at rest in the Paradise of God. All that is asked is that it be allowed as a just right, subject to Episcopal direction and control.

Lord Nelson was followed by the Dean of Chester (Dr. Howson), and by the Rev. Berdmore Compton, Vicar of All Saints, Margaret St., London. The former advocated a more frequent reference of all questions of difficulty or doubt to the Bishops, the latter deprecated any following of the modern Italian "Use," and severely scathed the ill-informed amateurs who made ritualism ridiculous. He advocated the strict observance of the English "Use" as laid down in the Prayer Book of Edward VI.

Michigan Church News.

Correspondence of the Living Church.

Prof. Moses Coit Tyler was ordained to the diaconate by the Bishop of Michigan at St. Andrew's Church, Ann Arbor, on the morning of the Eighteenth Sunday after Trinity, Oct. 16th. Morning prayer having been said at 8 A. M., the ordination office at the late service was preceded merely by appropriate hymns and special prayers. The sermon was preached by the Rt. Rev. T. B. Lyman, D. D., Bishop of North Carolina. It was appropriately on the subject of the unity of the Church, the special point being in the fact that Prof. Tyler has come to the Church from one of the dissenting denominations. The candidate was presented by his former pastor, the Rev. Dr. Hall, Rector of the parish. The Rev. Dr. Worthington, of Detroit, was also present in the chancel. A very large congregation attended the service.

In the evening Prof. Tyler preached his first sermon as a clergyman of the Church, the subject being the Sin of Pontius Pilate. The Roman governors errors and actions were analyzed, and his sin attributed finally to moral cowardice. Prof. Tyler is a powerful preacher, analytical and philosophical, and the Church may expect from him many thoughtful and suggestive sermons. His discourse was preceded by an expression of deep feeling at the event of the day, and more particularly as this his first appearance in the pulpit of the Church, was a kind of farewell to many dear friends and the associates of many years work at the University.

The new chapel of St. Andrew's Church is nearly finished, and is occupied at present by a remarkable loan—exhibition of paintings, bric-a-brac, and antiquities, for the benefit of the building fund.

Bishop Lyman has been visiting his friend, ex-Senator Baldwin, at Detroit.

At the service in the Trowbridge Memorial Chapel of St. Luke's Hospital, Detroit, on the afternoon of St. Luke's Day, the address was made by Bishop Paddock of Massachusetts, who expressed his great pleasure at seeing such evidences of progress in a work whose foundation twelve years ago he had helped to lay. Most of the Detroit clergy, and a congregation representing most of the city parishes, were present. St. Luke's Day is observed annually by a union service at St. Luke's Chapel, and this year's service was memorable as being the first of these annual services held in the new chapel. The Trowbridge family were well represented, and must have been gratified to see their former Rector, the Bishop of Massachusetts, in the chancel.

Central Pennsylvania.

Correspondence of the Living Church.

Harvest Home Festival.—On St. Luke's Day, the congregation of St. Luke's Church, Scranton, Pa., celebrated their fourth annual Harvest Home. The fact that the festival of the Evangelist comes just at this season of the year, when it is yet possible to obtain fruits, grain, flowers, etc., has made it seem very appropriate to combine the services for the Saint's Day with those of the Harvest-Home, and thus make this feast of St. Luke a day for Parochial re-union. The Church was trimmed most elaborately with the fruits of the field. On the Re-Table was a beautiful Cross of bitter-sweet berries, while the vases were filled with oats and wheat. Above the Altar, under the chancel window, was the sentence, "The Earth is the Lord's and the Fullness thereof;" while the corners of the Sanctuary were decorated with sheaves of grain.

But, without going into further particulars, it is sufficient to say, that the sacred building presented a very beautiful appearance. Morning Prayer was read by Rev. G. H. Kirkland of St. James' Church, Pittston, and Rev. J. P. Cameron, of the Church of the Good Shepherd, Scranton. The sermon was preached by the Rector (Rev. J. Philip B. Pendleton), from Genesis viii.: 22. He also celebrated the Holy Communion, assisted by Rev. Mr. Kirkland. Evening Prayer was said at half-past seven, when the Annual Reports of the Secretary and Treasurer of the Ladies Guild were read, after which occurred the election of the officers of the Guild for the ensuing year, and the appointment of the regular committees. Sixty-five women have been connected with the Guild during the past year, and nine hundred and fifteen dollars have been raised by their efforts.

The Surrender at Yorktown.

Centennial Celebration at St. Mary's School, October 19, 1881.

Correspondence of the Living Church.

Such is the title of a very dainty-looking programme now lying on my table as I write. It is an eloquent, as well as a comely witness to the patriotism of the granddaughters of their grandmothers, and well worthy to be handed down to the generation that shall celebrate the second centennial of the surrender of Cornwallis. The days for patriotic observance during the school year, are usually conspicuous by their absence. Fourth of July comes in vacation; Washington's birthday usually in Lent. Both of these mistakes are—according to the present lights of science—irremediable; although, perhaps, as Washington was a good (Virginia) Churchman, the General Convention might declare the birthday of *Pater Patrie* a moveable feast.

This year, there has been much to quicken, in the minds of even the youngest, a love of country, and an interest in public affairs. The months of weary watching, as it were, by the bedside of the wounded President, followed by the mournful yet magnificent demonstration of a nation's grief; the flag floating at half-mast, or its stars gleaming forth from folds of crape; the black and white drapings on even the humblest home, have testified, to the youngest, of the reality of our national life. And now, the names familiar in the best books of United States History—Rochambeau, De Grasse, Steuben, and above all, of Lafayette, are heard associated with reports of the reception of a nation's guests.

To some one at St. Mary's School occurred the idea that a centennial celebration of the glorious Nineteenth of October would be a pleasant thing in itself, and a valuable means of giving expression to patriotic sentiment.

As the eventful day approached, the St. Cecilia Society was heard practising the National airs, books of reference were in demand, from which to obtain notes for the essays to be written by '82, '83, and '84, upon patriotic themes. Does anybody know where the "Campaign of Yorktown" is? was the frequent and excited demand.

Each class decided which essay of its own number should be read; and these essays were an interesting feature of the entertainment. The essay entitled "The Revolutionary Struggle," closed with a tribute to the French allies of our ancestors; and at once the St. Cecilia Society arose, and sang, in French, the "Marseillaise." The essay, "Then and Now," closing with an allusion to the happy relations now existing between America and the Mother-country—how "from Queen to peasant, England had shared with us in the sorrow of a great national calamity," was then read; and, at its close, the Society sang "God save the Queen," the audience standing, according to the English usage. It was a graceful tribute, and one which we hope Her Majesty may appreciate.

And now the bell rings, and from my ladies' chambers issued a bewildering array—ladies of the olden time, and peruked and be-ruffed figures in short dresses, and cocked hats. As we shall learn anon, these latter personages represented the heroes of the Revolution. The representation was certainly as "conventionalized" as the most exacting "aesthete" could have required.

The procession is formed; and the quaintly-clad party, preceded by the American flag, enter the Study Hall door, singing Hail Columbia, while the drummers of Yorktown, the one in Continental and the other in British (?) uniform, mark the time, and add very decidedly to the liveliness of the march. The stage is gaily decorated with flags—the star-spangled banner is draped above the background that once served for Pinafore; the French tri-color is at the sides. With the background, and the gay streamers, it needed but a little help from the imagination to conceive the scene as meant to represent the deck of a man-of-war, in the harbor of Yorktown.

The stage was occupied by those who were to have a part in the entertainment—the St. Cecilia Society, the essayists, and the readers. As all were *en costume*, the effect was quite brilliant, and not a little amusing. In the front, Washington's Body-guard, and Dr. Witherspoon, of Congressional fame, sang out of the same book; while behind and above was the majestic presence of the Goddess of Liberty. Columbia sang the solo, "Columbia, the gem of the ocean," Lady Washington gave the solo of the "Marseillaise."

The musical and literary part of the entertainment being over, the stage was cleared for the "Fan Drill," the eight who were to take part, needing all the room for their evolutions and their trains. The "Drill" won the enthusiastic admiration of the beholders. The combination of military precision with such movements as "Flutter your fans," was most charming; and then there was the added effect of the pretty Queen Anne costumes in bright and varied colors. The admirable drill is the more to the credit of those taking part in it, as the drilling was practiced without any help outside of their own number.

Mrs. Washington's Reception was the brilliant close of the delightful entertainment, that part of it at least, that was in the Study Hall. "Washington's Body Guard" announced the guests, Dorothy Q. and Paul Revere; Benjamin West and Betty Shewell; Thomas Jefferson and Mrs. Jefferson; John Adams and Mrs. Adams; John Hancock and Mrs. Hancock; the Baron Steuben and the Baroness; Major André and Honora Sneyd; Col. Schuyler and Miss Stuyvesant; Patrick Henry and Mrs. Henry; Major Molly Pitcher and Katrina Van Tassel; Captain John Smith and Pocahontas; the English and American drummers of Yorktown; Robert Morris and Mrs. Morris; Dr. Witherspoon and Mrs. Kenney; Gen. Putnam and Mrs. Putnam; the Marquis and the Marchioness de Lafayette; Katrina and Gretchen Van Tromp; Lord and Lady Chatham; Lord and Lady Cornwallis; Miss Anne Randolph, Miss Mary Cary, and Miss Betty Lee; the Count and Countess de Rochambeau; Louis the Sixteenth, Marie Antoinette, and the Dauphin. When foreign guests were announced, either French or English, Mrs. Washington descended from her dais to receive them with especial honor and courtesy. When all the guests had assembled, the Star-spangled Banner was sung again, by request, and the audience joined in the chorus.

Lady Washington then gave her hand to the French king, and to the music of Hail Columbia, the party marched to the dining-room, from which the tables had been removed, in preparation for a merry-making. Two long double lines formed for the Virginia Reel; and as pretty a sight as one could wish to see was now to be witnessed.

But I have not space or time to describe all the pleasant pictures that were hung up that night in memory's halls. Delightful they will be to recall; and I can fancy some lovely old lady, sixty years hence, bringing out her yellowed programme, and telling her grandchildren of how she and her schoolmates celebrated the centennial of the SURRENDER AT YORKTOWN. Y. Y. K.

A Bishop Elected for Pittsburgh.

Correspondence of the Living Church.

The special Convention of the Diocese of Pittsburgh was held in Trinity Church, Pittsburgh, October 19th. Bishop Stevens preached the Sermon. The Convention organized for business with the election of Rev. Dr. Hitchcock, as President, and Rev. R. J. Coster, Secretary. After preliminary business was disposed of, the Convention proceeded to the election of a Bishop. Several names were put in nomination for the office, prominent among which was that of the president of the Convention, Rev. Dr. Hitchcock, Rector of Trinity Church, Pittsburgh, but to the great disappointment of his friends, he at once withdrew his name. He twice peremptorily declined to be a candidate. The vote cast for him was given despite his own unwillingness and refusals, and did not at all represent that which he otherwise would have received. The Rev. Dr. Cortlandt Whitehead, of Bethlehem, Pa., was elected Bishop. A Committee, consisting of Rev. Dr. Hitchcock, Rev. Mr. Mackay, Messrs. Hay and Searight, was appointed to wait upon the Bishop elect, and to inform him of his election. It is hoped that his acceptance will be received at an early day, and that this long-bereaved diocese may soon again be blessed with a chief pastor who will prove a worthy successor of its late beloved and lamented bishop.

The Convention throughout was very harmonious and the very best feeling prevailed. Dr. Whitehead was born in New York City and is about forty years old. He graduated first from Phillips' Academy, Andover, Mass., in 1859; from Yale College in 1863, and in 1867, from the Philadelphia Divinity School. For three years after his Ordination to the Diaconate, by Bishop Odenheimer, he was a missionary at Black Hawk and Georgetown, under Bishop Randall, by whom he was ordained to the Priesthood in 1868. Since 1870 he has been Rector of the Church of the Nativity, South Bethlehem, Penn. Union College gave him the degree of "D. D.," in 1880. He was a Deputy to the General Convention in the years 1877 and 1880, and has been Assistant Secretary of the Diocese of Central Pennsylvania, since its organization.

The Rev. John J. Robertson, D. D., Rector Emeritus of Trinity Church, Saugerties, N. Y., and pioneer of the Greek Mission, entered into rest on Thursday, October 6th, in the 85th year of his age, having been for some time in feeble condition.

The Rev. F. J. Wood, M. A., Vicar of St. Michael's, Headingly, England, received a communication from the Prime Minister, offering him the Deanery of Carlisle. Mr. Wood took week to consider the proposal, and then replied that he had been accustomed to hard parish work all his public life, and preferred to continue in such work. Mr. Gladstone, in acknowledging this letter, commended Mr. Wood upon his self-denying and devoted spirit. The value of the Deanery of Carlisle is \$7,200, per annum, upwards of \$6,000 a year more than the living of Headingly.

GENESIS I. AND SCIENCE.

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

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(As to the Seventh day, and the singular fact that no mention is made of evening and morning in connection with it, I will only say that it is as curious as the others, but as it lies outside of our appointed limits, I will refer the reader to my book, *The Mosaic Account of Creation. The Miracle of To-day*, page 104 and 105, where it is discussed and where is given what appears to me the true explanation.)

OUR FOURTH EVENING.

When we met again we did not take up the verses next in order but spent a half hour

ON THE VERDICT "GOOD."

Professor.—I do not understand about this verdict, as you call it, "good." I should like to have you explain more fully. Sometimes it follows the acts, and sometimes it is omitted. What does this mean?

Myself.—This verdict follows, or at least is found in, each stage of progress except the second, but it is omitted after several of the separate acts. To understand this we must get rid of the notion that good here has reference to moral quality. In the nature of the case that sense was inapplicable, nor was it the *kalon* of the Septuagint, *i. e.*, beautiful. The Hebrew *tohu* was in common use to indicate good in all the senses in which we now employ this word, but very largely, to indicate fitness. It occurs 545 times in the Bible. Out of the first 105, 80 cannot refer to moral quality, *e. g.*, "good trees," "good land," "two good kids," "seven good ears of corn," etc., etc. These have little reference to beauty, it is fitness for use. The presence or absence, therefore, seems to depend upon whether the thing spoken of was completed and therefore fitted for its present use, or whether it had other stages of progress yet to go through.

It is to very recent "modern science" that we are indebted for the knowledge which enables us now to understand the reason—or at least a reason—why with such seeming capriciousness some things are pronounced "good" while others are passed by in silence.

To show this we will run over the narrative. The creation of heaven and earth is not pronounced good. Why? Because it was not good. It then was in a gas-like condition, almost infinitely attenuated and diffused. It needed to be gathered into sun and planets, and wrought through infinite ages, into manifold forms and combinations, before it was good for anything so far as men, or even animals and plants are concerned.

The impartation of motion also failed to receive this meed of approval. As yet, force—that of which motion is the visible sign—was not harnessed to any use. Out of the inert mess of matter, it was not merely to form the Solar System, but also to make the sun a fountain from which should come light and heat, actinic power and, perhaps, other and more occult forces. Nothing of all this had been done when the story passed on to the next great stage when light began to be. Hence the first impartation of motion was but a beginning, and therefore unentitled to the verdict of completion.

Light, on the contrary, not only began to be, but it attained its full measure of color, heat and actinic power, everything it now possesses, before the next great event mentioned—the division between light and darkness. Being then completed, light was entitled to and received the verdict "good." Since day and night began it has undergone no change. At that remote period it was good for every present purpose.

The division between light and darkness, the beginning of those alternations which measure a diurnal revelation, and which God called Day and Night also failed to be called good. Why? Because the days and nights being then equal the year round—as I shall hereafter endeavor to show—were not finished. They needed to be made to vary through the year, as now, producing seasons, with all the charming variety of climate, and giving increased area of inhabitability. Until this was done the arrangement of day and night was not good—not completed. Another and better arrangement was proposed, and until this was done, the meed of approval could not be bestowed.

The firmament was not called "good,"

for although complete as to dividing the waters, and permitting the transmission of light, it was, as I have shown, foul with poisonous gases.

Nor was this meed of approval bestowed on man, an omission which on any theory other than that "good," in this story, denotes completeness, is incomprehensible, but which is in perfect harmony with the fact that man has a higher destiny before him than to be fruitful and multiply and replenish the earth, and subdue and have dominion over all animal life—a destiny toward which his creation was but the first step. The verdict here would have been out of place, for in no case after that has been spoken, has there been further progress.

Light once pronounced good, has since undergone no change.

The arrangement of land and seas has been essentially unchanged since it was called "good." Nor has the vegetable world produced any higher forms since that epoch. Day and night have undergone no change since the great act which introduced the present arrangement for signs, and for seasons, for days and years, and was pronounced "good."

The waters have produced nothing higher in the scale of existence since "living" species made their appearance and were called "good."

The brute creation, too, reached its completion when it was seen to be "good."

When man appeared, the creation as a material creation, was completed. As an instrument to be used for its proper purposes, it was handed over to the father of our race. Formless matter had become reduced to form and solidity. Force, from a simple centward impulse, had developed heat, light, chemical affinity and electricity; and these had been so tamed down that they were ready for the service of man. The gaseous nebula had become solid earth; the black scoriae of its first surface had become soil full of potentialities; the foul mixture of gases that once surrounded the earth, had stored its poison beneath the rocks in beds of coal, and there remained only the life-giving atmosphere; the monotonous sameness of the pre-glacial world, had been succeeded by the present variety induced by changing seasons; the universal ocean had given place to the present arrangement of land and water, with continents and seas, mountains and valleys, lakes and rivers; the almost structureless sea-weed, once the only vegetation, had been followed by an ever increasing breadth of development, and complication of structure, until plant life culminated in the highest and most useful orders, the Angriperms and Palms. Brute forms, starting in the microscopic protozoa, had reached their highest point in living vertebrates.

Light, land and sea, plants, climate, water, animals and land animals, each was deemed worthy of a special verdict of "good," and, then, the whole was crowned by the creation of man, but to him separately, as to the others, no such word was spoken. So far as the earth and its purpose were concerned, all was completed. It was an instrument perfect for its use, and as a whole it received the divine approval in higher terms than before; parts separately had been good, but now conjoined into one harmonious whole those which did not at first receive the meed of "good," being also finished and fitted to their place, and man, its crowning glory, added, "God saw everything" the *tout-ensemble*, "that he had made and behold it was very good." God, henceforth, ceased to create and make for our planet. It was ready for its mission. But man was not pronounced "good." On that sixth day which witnessed the highest reach of all else of God's creation, Man only began to be. His culmination lay—and still lies—in the far future.

Professor.—This is a most curious chapter. It seems to me well worth study.

Nothing more was said that evening that I care to record. We were interrupted by visitors, and did not take up any new matter.

The following comes from Newport: Bishop Clark, of Rhode Island, has recently finished a sea-side villa, built out of the munificent proceeds of his contributions to Bonner's *Ledger*. He was at a loss for a name which should gracefully acknowledge the soil from which his new roof-tree had sprung. After much ingenious twisification therein, and the bursting of many puns, he laid bare the true nature of the ground. The witty prelate's summer address when off duty is "Bon Ledge."—*Harper's Magazine*.

Mormonism.

From the Presbyterian Review, April, 1881.

(Concluded.)

IV. THE RESOURCES OF MORMONISM.

Where does this system, which is so anti-American and so utterly hostile to the enlightened and progressive spirit of the age, get its enormous strength? Its strength comes mainly from three sources, namely: its organization, its missionary policy, and its financial system.

There is probably no system on earth which has a more cunning, compact, and complete organization for its purpose than the Mormon Church. There is space to give only the merest outline of its organization. Supreme over all is the President with his two Councilors. Then come the Twelve Apostles, who, in connection with the President and his councilors, form a High Council, from whose decision there is no appeal. Then come the Seventies (who are travelling missionaries), High-priests, Elders, Bishops, Teachers, and Deacons.

The whole Territory is divided into twenty stakes (Is. liv. 4) or districts, each of which is presided over by a High-priest. These districts are again subdivided into about two hundred and thirty wards, each of which has a presiding bishop. The Teachers and Deacons are his subordinates, whose duty it is to visit every family in the ward, so as to be informed in regard to their religious belief. In this way, through all these various gradations, the leaders are able to put their finger on every man, woman and child in the whole Church.

One of the most cunning things about the organization is the number of office-holders. The following figures are taken from their own reports to the annual conference in April, 1879: Total number of Mormons in Utah, 109,218. All over eight years are considered members of the Church, and, according to this report, there were 75,556 officers and members. Of this number 23,038, or nearly two out of every six, were office-holders, distributed as follows: 11 apostles, 2 councilors, 50 patriarchs, 4,260 seventies, 3,241 high-priests, 9,615 elders, 1,347 priests, 1,515 teachers, and 2,997 deacons. If any one of these 23,000 office-holders is disposed to criticize, or become dissatisfied with, the system, the office he holds with the prospect of promotion acts as a bribe to silence and acquiescence.

The extent of Mormon missionary operations is far greater than is generally supposed. They keep about 300 missionaries scattered through the world constantly. And it is safe to say that, at the present time, there is not a country on the globe where a Mormon missionary cannot be found. Nor do they go in vain, since for several years past, they bring to Utah between two and three thousand converts annually. Most of these converts come from England, Scotland, and the Scandinavian countries. And the secret of their success in these Christian communities is found in the fact that they preach mainly the Bible and the Gospel of Christ, claiming that that is Mormonism. When their deluded victims arrive in Utah, with their little means exhausted, they discover that the Bible is pushed aside to make room for the "Book of Mormon," and Christ is put in the background to make room for Joseph Smith in the foreground. These missionaries also take advantage of the American Homestead and Pre-emption laws, and fasten their toils more securely about their victims by pretending that the Mormon Church will provide them with land for homes. The successful operations of these missionaries are altogether with the ignorant and dissatisfied classes of England and Europe, since none but the very ignorant can be duped by these wolves in sheep's clothing. And after arriving in Utah, these people and their children are kept in the most abject ignorance, since the main object of the Mormon school system is to prevent people from learning to think and acquire information.

But the main strength of Mormonism is derived from its financial system, which is based on the tithing plan. The people are required to give the tenth of everything to the priesthood, from the tenth egg to the tenth hay-stack. According to their own report the net proceeds of the tithing for the year ending April 6th, 1880, were in round numbers \$458,000. And the income of the priesthood from all sources for the same period amounted to the enormous sum of \$1,097,000. The priesthood make no report of the uses to which this vast sum is put, except in the most general way.

V. RELATIONS TO THE GOVERNMENT.

There is room left to say but a few words on this most important point. But it is very difficult for a patriotic citizen to live in Utah and maintain that respect for the Government of his country which every citizen ought to feel, when he sees how, for more than thirty years, the Government has allowed its laws to be trampled underfoot, and the blood of law-abiding citizens shed with impunity, by this anti-American oligarchy, which sets at defiance the most sacred laws of the land. Few people realize how utterly anti-American and hostile to the institutions of the land Mormonism is. It not only believes in a union of Church and State, but in such a union as completely merges the State in the Church. Consequently, when the Territorial Legislature met in Salt Lake City last winter, Americans living in Utah had the following edifying spectacle to look at: Out of 39 members of this Territorial Legislature (26 in the Lower and 13 in the Upper House), 34 were polygamists and members of the Mormon priesthood. And these law-breakers drew their salaries out of the United States Treasury.

For seventeen years there has been a specific law against polygamy on the National Statute-book. But only two men in all that time have been convicted out of hundreds upon hundreds of criminals, for the simple reason that no Mormon witness could be found who would tell the

truth. In one of the cases referred to, one of the witnesses happened to be an American; and in the other, testimony was obtained by a brilliant piece of strategy on the part of the United States Marshal.

About all the Congressional legislature that is needed in order to Americanize Utah is included in the following three points: 1. An amended jury law which will prevent polygamists from sitting on a jury before which a polygamist is to be tried. 2. Making polygamy a continuous offence instead of requiring prosecution to take place within three years, as now. 3. Making cohabitation the proof of marriage, instead of being required, as now, to prove the ceremony which takes place behind the solid walls of the Endowment House, where the only witnesses are those who will not tell the truth.

For years and years the Americans in Utah have been trying to secure from Congress some such simple legislation as this, but to no purpose. Meanwhile Mormonism has gone on increasing in strength, until it virtually controls four of the future great States of the Union. If facts have not been set forth in this article, which deserves the serious attention of every patriotic American, and especially of every man who deserves the name of statesman, then where are such facts to be found?

The English Church Congress.

The following is the paper, mentioned in our last number, which was read before the Congress by the Rev. Dr. Nevin on the following subject:

THE RELATION OF THE CHURCH OF ENGLAND TO CHURCHES IN COMMUNION WITH HER.

This relation is a peculiar one as over against her relation to the Churches in Scotland, Ireland, or the British Colonies. In the case of all these Churches there is a complication of the relationship by the political connection of the countries in which they exist with England, and to a certain extent in some by the manner in which, and the condition under which, the Episcopate was transmitted to them by the Church of England. In the case of America alone there is no political relationship, and the Episcopate, which was derived first from the Church in Scotland, was given afterwards from England, not as to a colony or to a dependent daughter Church, but as to an independent sister Church. These facts reduce the relation of the Church of England to the Church in America to a *minimum*; or rather, to state the case more exactly and truly, the relationship is shorn of everything that might be called accidental, and stands securely in those things which are fundamental to the Church—in the common faith and unbroken orders of the one holy Catholic and Apostolic Church which Christ founded for the saving of the Jews only, but of all nations of the earth. To the "Church of England" constituted by the civil law of England—that is, to the Church as an establishment—the Church in America stands in no relation whatever, any more than she does to the body that has been established by human law in Scotland; but to the Church in England the Church in America stands in a very deep and loving and inseparable relation—the close and real relation of members of the one undying body of Christ. This relationship is purely and simply that of a common Christianity—a common Catholicity of faith and practice. It is nothing on the one hand more than this; it is nothing on the other hand less close or less real than this; and the relationship, too, is in all points a mutual one. The Church in America owes it to the Church of England in no way to impair, by addition or omission, the integrity of the faith and order delivered to her; but the Church of England owes as much the same duty to the Church in America. The limits of this mutual obligation, however, are very broad, and leave within the power of each National Church a very large liberty of action which may be qualified by expediency, but not faulted as a matter of right. The constitution of the one Catholic Church, which both bodies must keep inviolate, is found only in the one great Nicene Creed, which alone has been delivered to us by the authority of the undivided Church, and in the Apostolic order, and in the Sacraments that have come down to us unbroken from the beginning. Guarding this deposit faithfully, we must remember always, that, in the words of the Thirty-fourth Article, "every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying." And we must remember further that, in considering such changes, each National Church owes her supreme duty to the field, of which she has, in God's Province, been put in charge. Every nation has its peculiar weaknesses, dangers, needs, and every National Church must conscientiously seek to counteract and provide for these with what wisdom the Spirit of God hath given her. The Church in America has not been eager, or willing even, to make much use of this liberty. But as the life in that gigantic Republic begins now only to develop into something approaching a permanent national individuality, which is diverging more and more from that of the mother country under the influence of climate, institutions, and large admixture of foreign blood, she will be forced to meet the responsibility of her peculiar position by changes much greater than any one yet has foreseen. And the time is not very far distant when these must begin to be wrought. Already there has come to exist a general consciousness of a great need for the enrichment of the American ritual, and an increased flexibility in its use, which as yet is only dimly feeling after the best means to accomplish this, but I think I may safely say meets with no serious opposition from the men of any school of thought in the Church who may be considered as the live men of the day—those, I mean, who

are wrestling earnestly with the questions, or in any way shaping the thought of their age. To show how peculiar is the responsibility under which the Church in America lies, and how real the need for not only some modification of her methods of work, but for the toleration of a liberty in matters of ritual larger than would be possible or necessary in England, I think I need but remind you of the millions of people of German or other foreign blood who have poured and are still pouring into the United States, and whose souls should become the care of the Church as much as those of her children of English descent. But these people not only are all strange to our English religious forms and traditions, but bring with them others of their own, as dear and as necessary to them by hereditary instinct and by education as ours are to us. The Church in America, if she be true to her mission, must think of and provide for the needs of these people. Another practical point comes up in connection with the Episcopate in England and in America and its mutual relationship. With the deepening and enlarging of Church views, with the kindling of missionary spirit, the old provincial idea, which limited the mission and the responsibility of the Church of England to the realm of England and Englishmen in the colonies; has been giving way to much more Christly conceptions of both mission and duty; and there has come with this a lurking danger—the danger of substituting "Anglicanism" for Christianity, as the message which the Church bears from Christ to the heathen and foreign world. The old provincial idea is seeking to spread itself over the world—has expanded to the idea of a great Church organization, not Catholic but Anglican—which shall cover and dominate at least all the English-speaking peoples, and express their idea of Church unity, through a hierarchy culminating in the See of Canterbury, in somewhat the same way as Romanism has served the Latin race. The idea is grand in one way, in as far as it substitutes the conception of the race for the very narrow one of the nation; but it is not Catholic, nor can it claim any foundation in the teaching of our Lord or of his Apostles. Nay worse, it is destructive of Catholicity, and in so far of Christianity itself. "Anglicanism" dominating the world—claiming to represent the Christian religion to the world—would be less pestiferous to the cause of Christ than Romanism only because from its less perfect organization, it could never come to wield the power that Romanism has done. The see of Augustine, venerable and august as it is, would be a poor makeshift for the so-called see of Peter as a visible centre of unity—that unity which we know full well we can never find in any father in God on earth. The hierarchical organization of the Church is one of the things "ordained only by man's authority." The Primacy of the see of Rome arose not by divine prescription, but by the development of political circumstances—the see of Canterbury has reached its present high dignity only from like causes; and in the very nature of things, by the imperative constraint of circumstances quite beyond the working or control of any man or set of men, it will come, at no very distant future, that the Primacy of the mighty Patriarchate of the American Church will be lodged in the American continent. The Church in America is a branch of the Catholic Church, not of "Anglicanism." It will sound, I fear, as if I did wish, indeed, to reduce the relation of the Church in America to a *minimum*. But I am only pushing it back to those things which are deepest and truest—the relation of a common faith and order, and of mutual helplessness and love for Christ's sake—of love, which is the fulfilling of the law. And, on the side of the Church in America, this obligation, too, will always be heightened by the recollection of the great debt that is due for the Liturgy and modes of work that we have inherited with you from our common fathers, and for, as the Preface to the American Prayer Book put it, "a long continuance of nursing care and protection" on the part of the Church of England. To make plainer the reality of the relation between the two Churches, I may use the illustration of the actual relation between the two nations. Politically, these are absolutely independent of one another—are governed by radically different forms of government, each of which is responsible for the well-being and ordering of the people over which it is set, and each of which we may recognize as in its place "ordained of God." And, within the sphere of their respective administrations, each is sovereign, and acts without any reference to each other. But is there no relation, then, between England and America? Yes, and a very real one; deeper than any that can be worked by State treaties. Both stand under the common law of nations. Both stand in the bonds of that unchangeable relationship that springs from man's common Father—man's common brotherhood. And great and high duties to one another hang on this. And, beyond this relation to a common humanity, there is that arising from the common race, the common language, the common history and law and science and religion. The two nations have a thousand bonds of common interest, and a mission for the world which can be fully carried out only by their standing always together. There is an analogy here to the relation between the several Churches. In all matters pertaining to her own field the Church in America maintains the same right to provide for her own internal administration—her own rights and ceremonies and discipline, that the Church of England should use within her jurisdiction. She recognizes a supremacy in the see of Canterbury just as little as she does in the see of Rome, and this in things spiritual as well as in things temporal. In all things her autonomy is of the fullest. But she acknowledges also the reality and power of the bond created by the one Head of the Church, whether in England or America, by the one

Faith, the one baptism, through which we come to the one God and Father of us all. She owes to the Church of England gratitude and love and honor, and a due regard for her opinions, where-in she can make her voice heard as a Church, and the duty also of working together with her as far as may be in all things which will make for the world's enlightening and saving. And in the primal see of England she recognizes, too, a primacy of honor such as Canterbury itself would yield to Rome, were the Roman See purified and restored to the unity of Catholic Christendom, or such as must be yielded to Constantinople, or Antioch or Alexandria or Jerusalem. Of such again, recurring to the illustration drawn from the civil relation of the two countries, the American nation readily yields in things political to your temporal head—the gracious Sovereign Lady, whose noble words of sympathy to the wife and mother of President Garfield have spoken to the heart of every American. She has worked efficiently with the patient suffering of the dead President to blot out every last trace of bitterness that lingered in America after her great civil war, and to join our nation in a unity of feeling which will be lasting as it is deep. For such a result, the dead man, who freely had risked his life in the cause of our national unity, would himself count its laying down now a glad offering graciously accepted of heaven. Of him who has gone and of your Queen—who may God long save to you—let us say, "Blessed are the peacemakers."

The Diocese of Maine, Again.

To the Editor of the Living Church:

Will you allow me space in your columns to answer a letter from Maine, which appeared in your issue of Sept. 24th? The writer of the letter states that the Episcopal Fund was begun under Bishop Neely. This is a mistake. The foundation of the fund was the sum of five hundred dollars given by Bishop Burgess, which had increased to about two thousand before his death. That it did not amount to more was owing in part to losses to the fund through unfortunate investments, and in part to the fact that the Bishop did not urge large collections for that purpose. The parishes were few and poor, and money was so much needed for missions, that he contented himself with small collections each year for what he considered a less necessary object. It was his theory that except in the case of large dioceses which demand all the time of their Bishop, it was always better that he should take charge of a parish. He believed that a Bishop who continued to do pastoral work would better retain his sympathy with the labors and trials of his presbyters, and he thought that so many years would pass before the Bishop of Maine would need all his time for his diocese that even a slow growth of the fund would be sufficient.

Following his own convictions of what was right, and what would in the end be best for his diocese, he gave all the time that could be spared from it to his work as a pastor, never taking a vacation or a journey for mere pleasure, but finding his rest in change of work from diocese to parish, from parish to diocese, setting to his clergy an unusual example of faithfulness and industry. Yet, perhaps he made a mistake; perhaps it was this laboring, unselfish life which "hindered the growth of the Church."

Let us see what are the evidences that he did in any way "hinder the growth of the Church." When he entered on his duties as the first Bishop of Maine, he found that of the six rectors who were needed to elect him, two had already resigned, they having retained their parishes only for the sake of giving their votes. His co-laborers in the whole diocese were four rectors, one chaplain in the navy only nominally connected with the diocese, and two deacons, one laboring faithfully as a missionary on the Penobscot, and one a professor in Bowdoin college, who, though always ready to co-operate with the Bishop, was necessarily hampered by his college duties. When, after eighteen years of labor, the Bishop at last lay down to rest, the number of clergymen had increased to nineteen.

The friends of the present Bishop, in their natural desire to magnify his work, have too often spoken and written as if he found a forlorn, neglected diocese. Their exact words cannot be quoted, but always the refrain has been "only nineteen clergymen."

Now, after more than fourteen years of hard and energetic work by Bishop Neely, aided by large sums given from outside, Mr. Graham's letter tells us that the nineteen have increased to twenty! Twenty resident clergymen, for there are more on the list, but they are not resident, not workers in Maine. Does this record look as if the growth of the Church was hindered by Bishop Burgess? But Mr. Graham says that Bishop Burgess's liberality was the hindrance. He urges that Maine is a poor diocese, and ought to have more help from abroad, and then finds fault that Bishop Burgess gave too much. Is there no inconsistency here? Surely his money, given within the diocese, could do as much good as the same amount begged in New York or Boston.

But money is not what Maine needs so much as men to do the work. To the last year of his life, it was Bishop Burgess's constant wish to appoint a missionary who would traverse the whole state, holding services wherever it was possible; but no clergyman could be found willing to lead such a wandering life.

In writing this, I have no wish to detract from the merits of the present Bishop, nor to gauge his labors by the amount of his success. My only wish has been to do justice to his predecessor. Both Bishops have learned, by sad experience, that Maine is a hard field, where but small results can be expected from years of toil.

Face all things. Even adversity is polite to a man's face.

Diocesan Church News.

Correspondence of the Living Church.

Connecticut.—The Litchfield County Archdeaconry met in Watertown, on Tuesday and Wednesday, Oct. 4th and 5th.

On Tuesday afternoon a business meeting was held at the Rectory, at which the Rev. Mr. Stoddard, Rector of the Parish, read an Essay on Inspiration. Rev. Mr. Cooley, of Roxbury, gave an exegesis on St. John xix., ii. Another clergyman presented a sermon plan. Rev. Mr. Stanley reported the mission in Riverton to be doing well.

In the evening at the church, after Evening Prayer, addresses were made by several clergymen. On Wednesday morning, the Holy Communion was celebrated by the Archdeacon, Rev. Mr. Seymour, the sermon being preached by Rev. Mr. Stanley. Eleven clergymen and one lay delegate were present at this meeting of the Archdeaconry.

The Clerical Association of Fairfield county met on Thursday, October 13th, in St. Paul's Parish, Fairfield, the Rev. J. K. Lombard, Rector. There was service in the church at 10:30 A. M., in which the Rev. J. W. Hyde and the Rev. G. S. Pine took part. The sermon was preached by the Rev. Dr. Tatlock, of Stamford. It set forth very clearly the nature and use of prayer.

The clergy were treated to a generous dinner at the residence of Judge Glover.

The Rev. W. H. Bulkely was the essayist of the day. His subject was "The age for Confirmation." It led to much interesting discussion on the part of the clergy present, and it was the general opinion that the age should be early, and that children should not be deprived of the grace bestowed in the Sacramental rite.

The next meeting of the association was appointed to be in Trinity Parish, Bridgeport, the first week in Advent. The following parts were assigned: Sermon, the Rev. Dr. Powers; essay, the Rev. G. S. Pine; Exegesis, the Rev. J. K. Lombard; with the following alternates: the Rev. Dr. Spencer, the Rev. G. R. Warner, and the Rev. C. G. Adams.

The Association adjourned, feeling strongly bound to St. Paul's and to their large-hearted host.

The Quarterly Convocation of the clergy of New Haven county was held in Birmingham, Oct. 11th and 12th. At the first session, on Tuesday, after the transaction of business, an essay upon "Propriety in Church architecture" was read by the Rev. E. W. Babcock, and was then discussed. At the evening service, after prayers, addresses were made by the Rev. Messrs. Sanford, Andrews, and Denslow. The first address was upon "The Missionary Spirit." The second was upon "The obligations of the Church to missions." The third was upon "The Church's need of missionary activity."

At the Wednesday morning service, the Holy Communion was administered by the Dean, the Rev. Edwin Harwood, D. D., of Trinity Church, New Haven, assisted by the Rev. Prof. Russell, of St. Margaret's School, Waterbury, and the Rev. Orlando Witherspoon, of St. James's Church, Birmingham. The Convocation sermon was preached by the Rev. Lorenzo T. Bennett, D. D., rector emeritus of Christ Church, Guilford, from the words, "Beginning at Jerusalem." Meetings for business and discussion were held before and after the service. The text, Romans xiv., 5, 6, was discussed by all present. "One man esteemeth one day above another, another esteemeth every day alike." The first paper was presented by the Rev. Herbert M. Denslow, of Grace Church, New Haven, and a valuable discussion of the bearing of the text upon the observance of Sunday followed. The discussions, broken only for lunch provided by the ladies of St. James', lasted until the departure of the late trains.

It was decided to adopt a new order of services for the future meetings of the Convocation. The first service will be the celebration of the Holy Communion on Tuesday morning, followed by the Convocation sermon. The afternoon will be devoted entirely to the literary work of the Convocation, discussions, etc. The missionary meetings will be as usual on Tuesday evening. Wednesday morning will be devoted to the missionary work of the Church in Connecticut, and particularly in New Haven county, and to the completion of the work of Convocation.

By this change, it is intended to open the sessions by Christian worship of the highest order, to make more of missionary work, to give additional time for discussions, exegesis, literary work, etc.

The appointments for the next meeting are: Essayist, Rev. William Lusk, Jr., of St. John's Church, North Haven; preacher, Rev. Edwin S. Lines, of St. Paul's, New Haven; Missionary speakers, Rev. E. E. Beardsley, D. D., LL. D., of St. Thomas's, New Haven, the Rev. Professor Francis T. Russell, of St. Margaret's School, Waterbury, and the Rev. J. D. S. Pardee, of St. Mark's, Mystic Bridge. First paper on exegesis, Rev. William E. Vibbert, D. D., of St. James's Church, Fair Haven; and the sermon plan by the Rev. J. E. Wildman, of St. Paul's Church, Wallingford. The text for discussion at the next meeting in January, which will probably be held in New Haven, is, "Deliver us from evil." The Rev. Dr. Harwood was re-elected Dean, and the Rev. Mr. Randall, Secretary and Treasurer.

California.—The memorial services at St. Luke's, San Francisco, on Sept. 26th, were very impressive and appropriate. A rare and exquisite taste had evidently presided over the draping and other arrangements preparing the interior of the sacred edifice for the services. The entire reredos was draped with heavy folds of black that drooped to the floor, producing an indescribably sombre effect in contrast with the pure white draping of the altar, and the choice flowers which filled the altar vases. The altar cross

was wreathed with smilax; while a broken column, composed of the rarest flowers, rested upon the upper chancel step. On pulpit, lectern, and prayer desk were appropriate hangings, and the large pillars on either side the chancel were entirely covered with black. The building was filled to its utmost capacity, additional sittings being placed in the aisles. The Services consisted of the full Litany, with special prayers and hymns suitable to the occasion. Next came the sermon by the Rector, the Rev. Samuel G. Lines, from the text, "God is our refuge and strength, a very present help in time of trouble." The discourse was eloquent and effective, both in matter and delivery. The clear and beautifully modulated voice of the preacher, deepened by the genuine emotion which could not be concealed, penetrated with resistless power to the deepest fountains of feeling, as was attested by the solemn hush that pervaded the large congregation and the moistened eyes of the many. The sermon made such a profound impression that the Vestry requested its publication.

The following Sunday, Oct. 2d, was the third anniversary of Mr. Lines's rectorship of St. Luke's. The period that has elapsed since the present relations were established between the congregation and its pastor has witnessed the steady strengthening of the ties that unite them, and an unprecedented growth of the church in numbers and prosperity. It was no wonder, therefore, that on this occasion the admiration and affection felt for Mr. Lines by his entire congregation found expression in the many gifts presented to him, and the lavish floral decorations which made the church bright and beautiful. The Services were, as is usual at St. Luke's, deeply devotional, hearty and joyful. The sermon, which was extemporaneous, was frank, sincere, and earnest, and listened to with deep interest and delight. The rector thanked his people for their love and loyalty, but more especially for their hearty co-operation with him in christian work. He congratulated them on their prosperity, unity, and growth, and exhorted them to make it their constant aim to grow spiritually as well as numerically and financially; to guard against self-righteousness, complacency, and spiritual pride; to maintain in the church the spirit of humility, earnestness, and brotherly kindness; to make their influence felt by their Christ-like lives. Nothing could be in stronger or more striking contrast than these two Sundays at St. Luke's. Each was perfect in its kind, and in the Services of each the rector showed his varied resources, and proved himself equal to any occasion.

Texas.—Laying a Corner-stone.—This impressive ceremonial was performed at Brenham, on the afternoon of Friday, Sept. 9th, by the Bishop, for the new St. Peter's, on the same lot with, and very near to, the site of the old building. A brief history of the Parish was read by the Rector, the Rev. L. P. Rucker, and addresses were made by the Bishop, and the Rev. W. G. W. Smith. The Revs. T. B. Lee, S. M. Bird, and G. W. Dumbell were also present. Sermons were preached, during the visit, by Mr. Dumbell, and Mr. Lee.

The building is to be of brick, and will cost about \$5,000. The design, which is by Mr. J. Larmour, of Austin, State Architect, is very beautiful, and the church will be an ornament to the Diocese, when brought to completion. The Rector and his people are to be congratulated.

On the following Sunday, St. Mary's Church, Belleville, was consecrated. Rev. Mr. Dumbell preached. This is an unpretentious building, but more comely and churchly than is usually seen. The Parish forms a part of Rev. Mr. Rucker's field, and St. Mary's bears witness to his faithful labors. The Rev. Mr. Smith, and Rev. H. C. Howard, Rector of St. John's, Columbus, were also present, and both of them preached. The Church has led the way here in the erection of the first church building in the town. It is a small community of Americans and Germans, but the Seat of Justice of a populous and wealthy county. There are few more lovely spots in Texas.

Northern New Jersey.—The Rt. Rev. Thomas A. Starkey, D. D., Bishop of Northern New Jersey, published a Pastoral to the clergy and laity of the Diocese, referring to the national sorrow. In it he said that, at a time when the entire country is thrown into mourning by the hand of an assassin, it is fitting that the people of the land should bow in supplication and penitence before God. He therefore desired to recommend that, on Monday, in all the churches of his Diocese, where special Services are to be held, these special prayers be used, which he duly set forth: The first for the family of the late President; the second, asking that the people put their trust in the Lord, and the third, interceding for mercy.

Ohio.—The Secretary of the Woman's Auxiliary for Ohio, recently visited St. Paul's Parish, Canton, and established a branch. After a most interesting address by this earnest missionary, the following officers were elected: President, Mrs. F. B. Avery, the Rector's wife; Vice President, Mrs. D. R. Davis; Secretary and Treasurer, Mrs. John Snyder. More than \$3,000 has been raised during the past year, by the Auxiliary in this Diocese. The Canton Branch has engaged to clothe six Indian children at Mount Hope School, Dakota. We are glad to see this missionary spirit, among other signs, indicating the progress and prosperity of St. Paul's Parish, Canton.

Bishop Bedell visited Grace Church, Toledo, O., on the 15th inst. He preached an excellent sermon, after which he addressed and confirmed a class composed entirely of heads of families. Notwithstanding it was Saturday evening and the weather very inclement, there was a large congregation. This Parish under its present management is coming to the front—all are encouraged.

Wisconsin.—In the Wisconsin Calendar for October, the Bishop of Fond du Lac calls for the addition of nine clergymen to his clergy staff. He says that the parishes and mission stations asking for them will pledge, in advance of the coming of the laborers, at least one-half of the stipends required; but that the Bishop and Board of Missions can promise salaries only as the diocese provides the means to pay them. "Has no one," the bishop asks, "been so blessed in this year of unexampled prosperity as to be able, and wishful, and glad, to increase two-fold or many fold, his gifts to the missionary treasury? Mark the need. Three thousand dollars added to our missionary funds, can be used at once, to the greatest possible advantage." Speaking also of the Fund for Aged and Infirm Clergy, he says that there is necessity for its increase to the sum of five hundred dollars per annum, and that four hundred dollars, also, ought to be set aside for candidates for Holy Orders, from the Bishop's Fund for Piety and Charity. The fact is," the Bishop says in conclusion, "a day of rare opportunities has come to the diocese; and the Bishop pleads and begs for help, for individual gifts, for special offerings, for organized benefactions and for bequest. The work of the diocese is the common work of all its clergy and faithful men and women. Who will help?"

Springfield.—The congregation of Trinity Church, Carrollton, have removed the old windows from their church, and put in new stained-glass ones, furnished by McCully & Miles. These have greatly added to the beauty of the already pretty church building. There has also been a very handsome memorial window put in for Meade W. Whithers, which is one of the finest things of the kind in this country. The church is now undergoing thorough repairs, and is to be repainted before the winter sets in.

The Church of the Holy Cross, Jerseyville, is at last finished, and is a very neat and churchly building, with a deep recess chancel, and an altar placed as an altar should be, forming the prominent object in the church.

The ladies in this new mission have raised by their own effort about \$800 toward this noble work. They have, besides this, furnished almost the entire building.

A debt of \$500 to \$1,000 will be left, which the parish expects to pay off within two years.

Considering the numbers, and the means at our command, the work has been a grand success, because God has looked down and blessed us.

New Jersey.—Trinity Church, Crawford, was consecrated on Sunday, Oct. 16th, by Bishop Scarborough, assisted by the Rev. E. M. Reilly, under whose ministry the parish received its first impetus, and the Rev. W. C. Roberts, the present rector.

St. John's Church, Clifton, Staten Island, lately sent a contribution of \$150.30 to the fund for Mrs. Garfield.

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IN THE SECRET.

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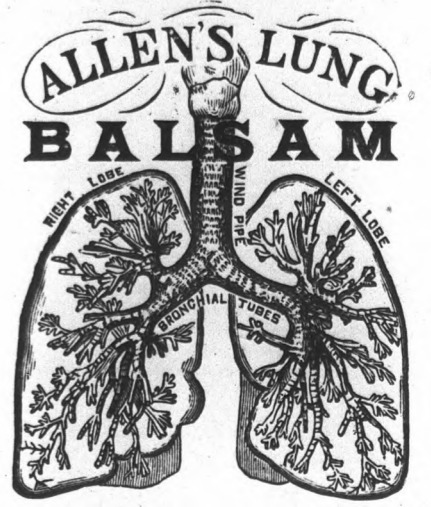
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The Living Church.

October 29, A. D. 1881.

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

The Clergy are respectfully requested to send notice to this office, for publication in the Living Church Almanac, of all changes of address which may have occurred since the issue of this year's Diocesan Journals.

Truth Immutable.

The cry of progression in religion is becoming fashionable, but it is none the less fallacious and hurtful. We do not deny that in a certain sense there is progress. There has been a development of the great Thought of redemption, in which prophecy may pass into history, and shadow merge into substance. There is, moreover, progress by propagation and expansion. But these views are very different from those designed to be expressed by that cant phrase of modern scepticism—"progress." We do not interpret it to mean that the oak, having grown hoary and venerable among trees, must, therefore, be pronounced to have served his purpose in the forest, be shorn of his luxuriant foliage, his great symmetrical limbs be amputated, his massive trunk girdled, and, finally, his roots, grasping the earth like the fingers of a Titan, be grabbed by the hoe of progress, in order to make room for some presumptuous sapling, which for ought we know may be an ephemeral locust, or a poisonous Upas. We believe in the oak as God made him. A development which substitutes for the known the unknown, for the tried the untried, for the successful the experimental, is a development we cannot contemplate with favor. We look back and discover a progress in the oak's history, but it was the progress which transformed the acorn into the vigorous young tree that year by year increased in beauty, strength and productiveness, affording shade and shelter for the successive generations of man. This is the kind of progress of which "thus saith the Lord, Stand ye in the ways, and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls."

As against novelties in religion we take our stand in the "old paths." We hold the ground, which we believe to be impregnable, that the teachings of the Catholic Faith are unchangeable.

In the sphere of Christian doctrine, there has been no progress; progress, that is, in the sense of substituting the new for the old. The Church holds to-day, identically the doctrines which were held by those who were taught by the Blessed Master Himself. Amid all the social and political fluctuations of the ages, the truth has stood firm and unchanged. The rage of the heathen, the fury of kings, the wit, cunning and sophistry of genius, even the edge of the sword have opposed it, but as nothing has been so attacked, nothing has so triumphed.

When it is asserted by the innovators of the day that religion is necessarily progressive and that the system of one age must give place to that of another, we inquire what advance has the world made in moral law? The moral law of Christianity is fixed and unchangeable, nor has the world been able to improve upon the Decalogue which was the code of morals for man away back in the infancy of the race. That code is one of the wonders of history, and in this noon-day of civilization is recognized as being to-day just as completely adapted for the regulation of human conduct, as it was for the wandering race who encamped beneath Sinai.

We have good evidence that man's attainments in morality were as great thousands of years ago as at the present time. One of the sons of Adam and Eve shines amid the very shadows of the fall with a resplendent piety. Enoch, but a short remove from Abel, was a man of such eminent virtue that we are told he "walked with God." Who ever illustrated more beautifully than Job the trials and triumphs of a virtuous mind involved in the mysteries of God's providential government? Upon what page can you find a brighter example of moral heroism than that which records the history of Abra-

ham? Where can you behold a more lovely image of filial pride and unwavering faith, of self-control in youth, and patience in adversity, of discretion and fidelity in all stations of life, serenely walking with God through all, and at death trusting soul and body alike into his hands, than is exhibited in the history of Joseph? Whither will you turn to find a purer embodiment of all the feminine virtues and graces than was exhibited in the gentle Ruth? And thus we might survey the history of the race and discover that the time of superior moral attainment was co-incident with the presence of the venerable code which was delivered to Moses. Nor would it be difficult to show that precisely when the "old paths" in morals are most venerated, the choicest virtues and excellencies of human character are exhibited. Business men know that a system of commercial credit, unaccompanied by severe penal sanctions, is practicable only where the moral sentiments of men are shaped by the old-fashioned Commandments. Credit is based on confidence, and men confide in each other only when they are worthy. Subtract the factor of Christian morality from society, and you destroy credit, and so remand civilization back in the direction of barbarism.

This false idea of "progress" in religion is not a new one. It frequently rises to the surface in history. It was in this form that scepticism presented itself about the middle of the thirteenth century. Attacking the corruptions of the Church (and so far forth doing good service), it declared also that Christianity was imperfect and was to be replaced by a superior revelation developing from natural sources; the very language employed by modern scepticism. Religion was fossilized and obsolete. It must give place to something better adapted to the advancing civilization of the age. This idea was so skillfully presented and plausibly argued that consternation filled the minds of many good men. The very foundations of religion seemed to be in danger. But God was upon his throne, and the false fled before the presence of the true.

Truth crushed to earth shall rise again,
The eternal years of God are hers,
But Error, wounded, writhes in pain,
And dies amid her worshippers.

History is constantly repeating itself. The same cry of progress has been heard again and again, and Christianity has again and again triumphed over the novelties of error.

We record with much pleasure, in this week's issue, the fact of Dr. Cortlandt Whitehead's election to the vacant see of Pittsburgh. We think that the diocese has made a good choice in the priest whom it has selected as successor to the late revered Bishop Kerfoot. During the Convention held in the diocese of Quincy, which resulted in the choice of the Rev. Dr. Burgess, Dr. Whitehead's name was prominent, along with those of Dr. Cyrus Knight, of Lancaster, Penn., and Dr. Clinton Locke, of Chicago.

A contemporary, alluding to the recent famous convert from the ranks of the Roman Church—Count Henry de Campello, paints the ex-Canon in most glowing colors, saying, among other things, that "truly his resolution must have been most energetic, since it made him rebel openly against his past life, superior to the prejudices of religion, of caste, of family; and made him too, abandon the canopy of St. Peter's the first canopy of the world, which brought him an income of very many thousand sponds; and then, after dilating upon the effect which the event is likely to have upon the fortunes of the Papacy, going so far even, as to speak of it as being "a mortal blow to the Vatican," our contemporary, with all the innocence in the world, and evidently not recognizing in the slightest degree, all that lies hidden in the statement, closes with the casual remark, that "the marriage of M. de Campello with a Russian lady of immense wealth is announced." Do what you will, people will draw conclusions.

While we agree with Dean Swift that the Pope has a perfect right to pluck the weeds out of his garden, we cannot but feel thankful that this time, he has not flung them over our wall.

The Irish Land League has received its death-blow from the Roman Archbishop of Cashel, Dr. Croke. This Prelate has hitherto been one of its greatest supporters, and has on every occasion personally endorsed Mr. Parnell. It is even reported that he has drawn upon himself the decided disapproval of the Pope. The League's latest manifesto is, however, too much for the Archbishop, and he has issued a pastoral in which he says that he has "read the manifesto with the utmost pain, indeed with absolute dismay;" against its appeal to the people to pay no rent he enters his "solemn protest;" although a

"steadfast and uncompromising supporter of the public policy of the league, * * * the absolute repudiation of rent would meet with no sympathy from me." In conclusion he states his belief that "the new policy can lead to nothing but disintegration and defeat." Those are weighty words, considering who utters them; and they will doubtless have a great effect upon the Irish people, by whom the Archbishop is regarded with an affectionate veneration.

Speaking of the Yorktown celebration, the London Times says: "Englishmen were unprepared to find an occasion upon which a British disaster was nominally celebrated, serving to rivet the bonds of union between the two countries. President Arthur's graceful words, and the grateful regard wherewith he spoke of the Queen, will make a deep impression on the hearts of Englishmen."

The Standard, referring to the compliment paid the British flag at Yorktown, says: "Though no such testimony of good-will would have been requisite after the address of President Arthur on assuming office, yet it will not be less appreciated. It is enhanced by the graceful terms in which the order decreeing the compliment is worded."

The French Free-thinkers have invented a rite to supersede baptism. They call it *Initiation*, and the first public administration took place at St. Denis on Sunday, Sept. 25th. M. Rochefort officiated. The proceedings commenced with a dinner in a small restaurant, packed with fifty guests, who listened open-mouthed to the conversation with which the high-priest seasoned the repast. Referring to his travels as having strengthened his patriotism, he said:

"I have seen that we are unquestionably the most independent nation on earth. We alone are real Liberals, and know how to get rid of despots. Look at England, that so-called classic land of liberty. Working men cannot throw off the shackles of religion, and they are all persuaded that lords are made of a different clay from themselves. And you should just see that House of Lords. All its Members get drunk as fiddlers and go staggering about the lobbies. In America, too, you are not allowed to have no religion."

M. Rochefort next described how M. Gambetta meant, with *scrutin de liste*, to get himself returned for 50 or 60 departments, and to send a band of men the same night with torches in front of the Elysee to shout "Vive Gambetta" under M. Grévy's windows, till the latter resigned and left the Presidency open to him. The foiling of this scheme was the only service the Senate had ever rendered, and now both Senate and Presidency ought to disappear. On the arrival of the desert, the badges of the St. Denis Society of Free-thinkers were handed to M. Rochefort, who then rose and said:

"Citoyennes, Citoyens:—We are about to proceed, not to the baptism, but to the initiation of three little children, to whom free thought opens its ranks. We must free ourselves from superstitions before thinking of destroying tyrants. Our fathers would not have demolished the Bastille if they had not previously overturned Christ."

A young woman with a baby in her arms, and a boy and girl of four or five, then timidly advanced and seated themselves before M. Rochefort, who tied a broad red ribbon round the neck of each child. The baby, apparently pleased with the colour, stretched her arms towards the high-priest and loudly laughed, at which the spectators applauded. A few toasts followed, and then this new and lowest incarnation of Mumbo Jumbo declared the ceremony complete. How long, O Lord! how long?

St. Luke's Brooklyn.

Special Telegram to The Living Church.

On the 19th Sunday after Trinity, this Church was re-opened, after extensive alterations. The sacred edifice was filled from an early hour of the morning. The Service was performed by the Rector, (The Rev. George E. Van De Water), and his Assistant, The Rev. W. Kenyon. The professional hymn was sung by a surplined choir of thirty men and boys; and the new organ, one of the finest in the city, was heard for the first time. The Rector preached from 1. Kings, viii: 43. In the evening, he preached on the Symbolism of the Church. This congregation subscribed the handsome sum of \$43,500 in two years, over and above all parochial expenses. The church is free.

Special Telegram to The Living Church.

Special International Services were held in the Church of St. John the Evangelist, New York City, last Sunday. Hymns of a national character were sung, and Prayers were offered for the Queen and Royal Family. The Rev. Dr. De Costa preached upon the subject of the Yorktown Centennial. The English congregation of St. George the Martyr worshipped with the congregation of St. John's Church.

The Bishop, clergy, and laity of the counties of Essex, Morris, Warren, and Sussex, Diocese of Northern New Jersey, are bent upon founding an Associate Mission. A house has been purchased in Washington, Warren county, and the money is nearly pledged for the first year's work. The opportunities of work in the region are many; and Bishop Starkey is looking for a priest of the proper qualifications to take charge of this important field. We hope soon to be able to record the opening of this new work.

The Sisters of St. Mary, through the Mother Superior, have given a chaste and handsome Altar to the Church of St. Mary, Lake Mohegan. The Altar is adorned in crimson, blue and gold; the panels in front, seven in number, bearing the sacred monogram I. H. S. in church text; and the super-altar the words "Ecce Agnus Dei," in silver letters on a blue ground surrounded with a floral device. The thanks of the Rector and people will be put into due form at the next Vestry meeting.

The *Irish Ecclesiastical Gazette* for Oct. 1st, contains a very graphic and interesting account of an evening recently spent by the writer at a meeting of the "Salvation Army," held in Exeter, England. It is a plain, unvarnished, and, we think, perfectly unprejudiced account of the proceedings, much of which, but for its being enacted in the sacred name of religion, would be simply ludicrous; as it is, the impression produced upon the reverent mind is very painful. Upon the whole, we are by no means surprised at the conclusion reached by the writer in the *Gazette*:

We are compelled to say that the enthusiasm created by the "Salvation Army" does not seem to us to be an enthusiasm based on a right or safe foundation; it is only a hollow means of reaching the masses, which makes up by noise for its want of depth. The "Salvation Army," giving it credit for the best objects, fails in the great problem still before the Churches, how best to meet the masses and bring them to the means of grace and to the saving knowledge of Jesus Christ.

Southern Deanery of Illinois.

Correspondence of the Living Church.

The Chapter meetings of the Southern Deanery continue to increase in interest with each successive one. The autumn meeting was held in St. Paul's Church, Kankakee, on Tuesday and Wednesday, Oct. 18th and 19th. There were present the Revs. D. S. Phillips (Dean and Rector of the Parish); J. H. White, Rector of Christ Church, Joliet; F. M. Gregg, Rector of Christ Church, Ottawa; J. R. Holst, Rector of Christ Church, Streator; J. A. Woodward, of Farm Ridge; C. R. Hodge, Missionary for the Deanery; and H. G. Perry, Rector of All Saint's, Chicago (honorary member). The Rev. C. H. Bixby, Rector of St. Paul's, Hyde Park, was a welcome visitor; the Bishop of Illinois was present throughout the entire session, and his stirring zeal contributed largely to the success of the meeting. On Tuesday, after Morning Prayer, the Holy Eucharist was offered and sermon preached by the Rev. Mr. Gregg.

In the afternoon, a Chapter Meeting was held, and reports of Mission and Parochial work were made. A paper was also read by the Rev. Mr. White, on "Christian Exclusiveness," and afterwards discussed. At night, short addresses were made on previously assigned themes: "The Voice in Worship," by Rev. Mr. Gregg; "Training of Children," by Rev. J. R. Holst; "Temporal advantages of the Church's Services," by Rev. J. A. Woodward, and "Singleness of Aim," most ably treated by the Bishop. A collection was made on this occasion for Diocesan Missions. On Wednesday, the Early Communion was followed at a later hour by Morning Prayer, with Litanies; the Chapter meeting again in the afternoon.

The Services on this, as on the previous evening, were informal, consisting of stirring speeches from the Bishop and visiting clergy, on subjects of general interest. The public Services were well-attended by the laity. The Chapter adjourned, after fixing on Joliet as the place for the winter meeting; date to be fixed hereafter.

In the arranged "Series of Services" were Rev. Mr. Holst's paper on the "Revised New Testament," and, notably, Bishop McLaren's lectures on "Dogma and Doubt," so acceptably delivered some months since in the General Theological Seminary, New York.

With the next issue of the LIVING CHURCH, it will enter upon the fourth year of its existence. We thank our friends for the help that they have rendered, and the forbearance that they have manifested in the past; and we feel sufficiently encouraged to seek a continuance of their confidence.

On Sunday, Oct. 2d, the Rev. Dr. Thomas Gallaudet preached his 29th anniversary sermon at St. Ann's, New York City. He stated the number of families now belonging to the parish to be 150; the number of individuals being 1000. Of these, 30 families and about 300 individuals are deaf-mutes. Besides the regular parishioners, there was a considerable number of persons, deaf-mutes, who, living in remote portions of the city, nevertheless regarded St. Ann's as their mother church, and attended Service when possible. There were 48 baptized during the past year, including 4 deaf-mutes; and 32 confirmed, including 7 deaf-mutes. Thirty-two had been received to communion during the year, making the present number of communicants 561. The church is open daily, with five Services on Sunday, and two on other days. Some of these Services are especially for deaf-mutes; and all are so arranged that deaf-mutes can take intelligent part. The Sunday School has numbered 200 pupils, under 30 teachers. The many charitable organizations of the parish are doing well; notably the Church Mission to Deaf-Mutes, which, starting in this church, has extended its operations over a large portion of the United States, reaching these unfortunates in all the chief cities, and ministering to them in holy things. The regular receipts of the parish during the past year footed up \$7,998.15; the offerings, \$3,795, and the collections on Christmas, Easter and Thanksgiving Days, over \$1,000 more. The parish expenditure, a large proportion of which was for deaf-mutes, amounted to \$7,709.18; for objects outside the parish, \$1,119.50; with a total for all objects of \$11,145.02. Dr. Gallaudet referred to the work of his two assistants, and to the harmonious condition of the congregation during his nearly thirty years of labor among them.

There can be no disguising the fact (writes the Paris correspondent of the *Standard*), that the Communist party are once more raising their heads, and that, too, in a most audacious way. Two meetings have just been held in Paris, in the course of which the miscreants who carried out the sanguinary insurrection of 1871, gloried in their crime before large and approving audiences.

Welcome to Mr. R. Graham.

The Executive Committee of the Church Temperance Society gave a breakfast in New York, welcoming Mr. R. Graham, its new General Agent, on Tuesday of last week. A very noteworthy company assembled, about one hundred in all. Among those present were the Lord Bishop of Rochester, the Missionary Bishop of Northern Texas, the Rev. Drs. Morgan Dix, John Cotton Smith, A. B. Beach, R. H. McKim, Noah Schenck, G. J. Geer, R. C. Matlack, of Philadelphia, B. F. DeCosta, and Messrs. R. Fulton Cutting, and E. P. Dutton. The Rev. Dr. McKim, who presided, announced that Bishop Potter, who had expected to preside, was unavoidably absent. After the breakfast had been disposed of, Dr. McKim made a brief introductory address, stating the two-fold aim of the Society, as an organization in which total abstainers and those who used alcohol moderately, could work together for the promotion of temperance. Thirty-five bishops had become supporters of the movement. "The greatest work we have accomplished," he said, "is in engaging the services of Mr. Graham for one year. I am sure that Englishmen are always welcome among us, but every Englishman is thrice welcome to our shores and to our hearts since the recent universal expression of sympathy with America in her bereavement. I think every American would say to-day with the English: 'God save the Queen!'" This allusion to Her Majesty was followed by an enthusiastic round of applause.

Mr. Graham was then introduced to the company, and made an address, in the course of which he said: "Both England and America have one common enemy, intemperance. I believe it is the special duty of the Church to fight this great evil. No society ever had more success than has had the Church of England Temperance Society. The work we propose to do will be done on clerical lines; and nothing will be done in any diocese without the concurrence of its authorities. As soon as I set foot in New York, I knew that I was at home, among friends. Not an unkind word was said to me there by any of those so earnestly advocating total abstinence; and at that time this question was in the heat of its discussion, and I must say that a good deal of intemperate talk had been elicited by the Rev. Dr. Crosby's very commendable views on the temperance question."

The Lord Bishop of Rochester (the Rt. Rev. Dr. Thorold) was introduced, and said: "I thank you for the graceful way in which you have just now accepted the name of the Queen. Though she acted from her own womanly impulse, without her Ministers, she acted as the mouth-piece of the British nation. 'One touch of nature makes the whole world kin!' This is the fifth time I have visited America, and I have always stumbled on an anniversary." This remark occasioned much laughter. "On the last occasion, I was at Boston; it was the anniversary of Bunker Hill. I listened to one of your great orators, Mr. Wendell Phillips. He seemed to have Bunker Hill on the brain. (Renewed merriment.) I then had something in my mind. As I could not say it then, I say it now. When your country is as old as mine, it will have more anniversaries, and will be able to take less notice of them. I could have suggested that, before the battle of Bunker Hill, there was a battle called the battle of 'Agincourt,' and, after it, there was another called 'Waterloo.' To-day, the anniversary is that of the Yorktown surrender. My grandfather was for many years a member of the House of Commons. He refused a peerage, saying that he would rather be an old Baronet than a new Peer. I have the pleasure of saying that he was one of the seven men in the House, who voted against the American war. (Hearty applause.) I do not claim to be a sensible man myself, but I do claim to be the grandson of a sensible man. The other day, I stood in the most affecting spot I have ever seen in your country—Independence Hall, in Philadelphia. It seemed to be the cradle of a great nation. Though I can never wish I were anything but an Englishman, I can understand from my dearest soul the feeling which inspires you to the love of your glorious liberty. We are met here to-day in order to do something for the moral liberty of the nation. I see two watches before me, one American, and the other English." Turning to the chairman, the Bishop went on: "I hope you will not be offended if I observe that my watch is five hours ahead of your watch. In the matter of time, at least, we are ahead of America; and we are ahead of America in having started our society before you did yours. Abstainers and non-abstainers should work together on a perfectly equal basis. I am an abstainer. I desire neither pity nor praise. The first thing to do, is to secure the millions. In Rochester, the Society has four missionaries, who visit the police-courts and the jails. You must get at the clergy; trust Graham for that. You must get at the mothers. It seems to me, that the persons who rule the United States to-day are the children: (Much merriment.) I never saw the children so loved, so much at the front, and so triumphantly victorious, as they are in America. Therefore, it is necessary to get at the mothers." Bishop Garrett, of Northern Texas, presented a series of resolutions, expressive of the duty of the Church to combat intemperance, which were unanimously adopted. Mr. E. Fulton Cutting offered resolutions, appealing to the Church to give financial support to the Society's effort. The Rev. E. J. Walker narrated his experience in the work of promoting temperance among sailors. The exercises were terminated with the benediction by Bishop Thorold.

The N. E. Deanery of Illinois, will meet (D. V.) at Grace Church Chapel, Chicago, on Monday, Oct. 31st, at 10 A. M. There will be a Celebration of the Holy Communion.
By order of the Dean. E. RITCHIE, Sec'y.

Diocese of Quincy.

A series of Services, as recommended by the Diocesan Convention, will be held, our Lord favoring, in the Redeemer's Church, Princeton, Wednesday and Thursday, November 2nd and 3rd, and a succeeding day, if so determined.

On Wednesday evening, a sermon will be delivered, followed by one or more addresses. On Thursday evening the Holy Communion will be celebrated. The address will be on "The spiritual and moral power to be exercised by the Church and the Communicant in the town and in society."

On Thursday afternoon a talk or discussion upon prayers, written or extemporaneous, and their Scriptural authority, their fitness for fullest and truest worship, their adaptation to the wants of men. On Thursday evening, addresses upon the Church; Catholic, Comprehensive and Apostolic.

Elegy and laity of this and the neighboring dioceses, who may be able to attend, will be cordially welcomed. Their presence will aid the design of the Service.

A meeting of the Board of Missions of the Diocese will be held on Thursday, November 3rd, at 11:30 A. M.

Bishop Seymour and his Clergy.

CARLINVILLE, Ill., Oct. 17, 1881.

To the Editor of the Living Church:

To the names of the clergy of the Diocese of Springfield already sent you, the following—since received—should be added, in approval of the resolution or minutes adopted at Bunker Hill, and recently published by you in the LIVING CHURCH, under the title of "Bishop Seymour and his Clergy," viz.: Rev. Joseph G. Wright, Minister in charge, Altamont; Rev. Wm. Morrill, Rector, Albion; Rev. J. N. W. Irvine, Rector, Mc Leansboro; G. W. G. Van Winkle, Rector, Jerseyville, and Rev. B. Hutchins, Rector emeritus, Albion. This makes nearly all the clergy actually resident, and doing work in this diocese; and some others probably will yet come in. Would like to have the names of all these published by you, together with the others already sent, in order to vindicate our Bishop, as far as possible, from unjust aspersion.

D. W. DRESSER.

St. Luke's Guild, House of Prayer, Newark, N. J.

The Twelfth Anniversary was held on the evening of St. Luke's day. At the opening of the Service, the large surplised choir, with the Bishop and clergy, moved in procession from the sacristy, to the choir, singing the hymn, "The son of God goes forth to war." After Evening Prayer, the report read showed that St. Luke's Home for Children had been started (but not fully sustained) under the inspiration of the Guild; that they had engaged in many charities, and dispensed over \$650. The Guild numbers fifty members. After the reading of the report, the Bishop made a very practical address, which it would be a benefit for other guilds to hear and act upon. A re-union followed, the clergy (of whom, besides Bishop Starkey, the Rev. Messrs. Goodwin, Boggs, Wood, Stansbury, Pickles, and Russell were present), and the members of the Guild participated.

St. Luke's Home, under the charge of the Sisters of St. John Baptist, is aided by the Guild, the congregation, and the Church generally. It houses and feeds about 35 children, and is doing its noble work, with marked success.

Francis Joseph and Humbert are going to have a meeting now, and furnish matter for more rumors of national alliances and treaties.

Subscribers who can spare copies of our issue of Oct. 15th, No. 154, would confer a favor by forwarding them to this office.

Married.

MILLSPAUGH—HAMBLETON.—On Thursday, Oct. 20th, in the Cathedral at Omaha, by the Bishop of the Diocese, the Rev. Fredk. A. Millsbaugh, Dean of the Cathedral, to Mary Hambleton, daughter of the Bishop of Nebraska.

Acknowledgements

The undersigned acknowledges with thanks the following contributions for the Chapel of St. Mary's School, in addition to those already reported: J. B. Burrows, \$10.00; Miss S. Chase, 5.00; Offering on Corner Stone, 193.45; Miss Julia Barber, 5.00; Rev. E. W. Taylor, 25.00; Mr. R. F. Newcomb, Quincy, 500.00; Bishop Seymour, Springfield, 100.00; Mrs. G. G. Guyer, Henry, 100.00; Cash previously acknowledged, 298.10

Total received, \$1,207.55

Hereafter only cash will be acknowledged. Subscribers will confer a favor by forwarding amounts subscribed as early as convenient.

C. W. LEFFINGWELL.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of the following offerings, during the months of August and September: For Daily Bread.—St. Ann's, Lowell, Mass., \$9.07; A mite from a poor Churchman, \$1; S. S. St. Paul's, Norwalk, Ct., \$4.28; Rev. J. N. Chestnut, \$5; George C. Shattuck, M. D., \$25; Clinton Locke Plant, St. Louis, \$5; Grace, Buffalo, N. Y., \$25.51; Mrs. Alice Sabino Magee, \$120; Rev. Geo. C. Carter, Rev. Dr. Adams, \$20; in memory of James Lloyd Buek, D. D., and 5th day of September, 1847, \$1; Penny Savings, from J. A. E. Concord, N. H., \$6.75; S. S. St. Paul's, Norwalk, Ct., \$3.29.

Salaries.—Educational fund of Diocese of Missouri, per Bishop Robertson, \$25.

To pay the debt.—St. Luke's, East Greenwich, R. I., \$12.

A. C. COLE, President of Nashotah Mission, Nashotah Mission, Waukesha Co., Wis., Oct. 8, '81.

Miscellaneous.

Wanted.—A male Teacher, a member of the Church, clergyman preferred, to teach in a Mission School in Kentucky. Salary \$800. Address Rev. J. G. Miningerode, 941 Third Ave., Louisville, Ky.

A young married Priest desires an engagement, either parochial, missionary, or where he can assist in a Church School. Address J. H., care Living Ch.

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

See advertisement in another column, of the Penman's Guide; the most complete thing yet invented for perfecting the handwriting. It is worthy of attention.

This is an age of Revolution. The Revolution Publishing House of David C. Cook takes the lead in furnishing Sunday Schools and Temperance Societies with all their necessary papers, books, cards, etc., at such remarkably low prices that they astonish the purchaser. How can they afford to do it? Only by issuing them in such immense quantities. Their advertisement appears in this issue.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 28 So. 21st St., Philadelphia, Pa.

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Calendar.

OCTOBER, A. D. 1881.

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

When the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? S. MATTHEW, xxii, 11, 12.

They that converse with the best company, such persons are obliged to more decency in apparel. We live in the light, in the company of angels, of God, and Jesus Christ, and therefore should not admit anything that is low and mean, unbecoming the rank we keep, and the presence of those we frequent. When the king passes through the country, they who see him seldom, will labor to have all things in the best order they can for the time, but they that live at court, and are daily in the king's presence, are constantly court-like in their habit and carriage, and all about them. O, followers of the Lamb, let Him be your garment, let your robes be always white.

ARCHBISHOP LEIGHTON.

He cometh, as the Bridegroom comes,
Unto the feast Himself hath spread;
His Flesh and Blood the heavenly food
Wherewith the wedding guests are fed.

He cometh, gentle as the dew,
And sweet as drops of honey clear;
And good as God's own manna-shower,
To longing souls that meet him here.

MRS. C. F. ALEXANDER.

Adam of St. Victor.

Written for the Living Church.

"It is a magnificent thing," says Dr. Neale, "to pass along the far-stretching vista of Hymns—from the sublime self-containedness of St. Ambrose, to the more fervid inspiration of St. Gregory, the exquisite typology of Venantius Fortunatus, the lovely painting of St. Peter Damiani, the crystal-like simplicity of St. Notker, the scriptural calm of Godescalus, the subjective loveliness of St. Bernard, till all culminate in the full blaze of glory which surrounds Adam of St. Victor, the greatest of all."

He was born in Britannia, whether Great Britain or Bretagne can not be ascertained, during the twelfth century. He was educated in Paris, and entering the Abbey of St. Victor, he remained there till his death, which took place in 1192, A. D.

Many of the most eminent scholars consider him the greatest of Medieval poets, on account of his depth of thought, the force and elegance of his versification, and the number and variety of his compositions.

Archbishop Trench says: "He is, as far as my judgment goes, the foremost among the sacred Latin poets of the Medieval ages." In the words of another noted critic, "He is the greatest of Latin poets not only of Medieval but of all ages." Rambach calls him, "the Schiller of the Middle Ages;" but Dr. March, speaking of the estimation in which he is now held, says: "It needs a good deal of peculiar familiarity with poetical plastic ingenuities, to rise to these heights of enthusiasm about him."

It was, indeed, a wonderful genius that could enable him to write more than one hundred hymns, all showing such careful study of, and acquaintance with the scriptures, and embodying such deep thought and such subtle Biblical allusions. He was a profound theologian, and well versed in the curious mythical interpretations of Scriptural characters and events, which were so current in his time. Some of his poems are so encumbered with metaphor and allegory as very much to obscure his meaning.

One of his noted poems is the "Jucundare, plebs fidelis." It is in part a comparison between the visions of the Living Creatures as seen by Ezekiel and St. John. The vision is described by Ezekiel in the first chapter of his Prophecy: "Also out of the midst thereof came the likeness of four living creatures. And this was the appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle."

"St. John's description is this: 'And in the midst of the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.'

He opens the poem by calling upon the faithful joyously to gather prophetic lore from these visions, and then describes the vision in these words:

Round the throne, midst angel natures,
Stand four holy Living Creatures,
Whose diversity of features
Maketh good the Seer's plan:

This an eagle's visage knoweth;
That a lion's image showeth;
Scripture on the rest bestoweth
The twain forms of ox and man.

It was a favorite theory of the Medieval writers and painters, that these creatures were symbolical of the four Evangelists, though they differed in their adaptation of the symbols.

In the porch of the Church connected with the Baptistery at Aquileja, there were two relief tablets (which have been preserved) of St. Luke and St. John. The former has the head of an ox, the latter of an eagle, while both have large wings on either side.

Adam of St. Victor, agreeing with the same distribution as St. Ambrose, St. Jerome, and St. Gregory, gives to St. Matthew the form of a man, as he in his Gospel records the genealogy of our Savior, and views Him in His human

aspect. To St. Mark he assigns the form of the lion, in these words:

Mark the wilds as lion shareth,
And the desert hearing quaketh,
Preparation while he maketh,
That the heart with God be right.

To St. Luke is given the symbol of an ox, for he displays more of the prosaic ritual than the others.

To St. John is assigned the form of an eagle, for in his Gospel, leaving the historical facts of our Lord's life to be narrated by others, and soaring into a higher plane, he lets us share with him his more intimate knowledge of the Divine character of Christ.

The seventh stanza refers to the vision of the wheels seen by Ezekiel:

These the creature forms ethereal
Round the Majesty imperial
Seen by prophets; but material
Difference 'twixt the visions springs:

Wheels are rolling—wings are flying—
Scripture lore thus signifying;
Step with step, as wheels, complying,
Contemplation by the wings.

To give a true interpretation of this would be difficult. Dr. March says: "As applied to the Evangelists, the movement of the wheels is the earthly life of Christ; of the wings, the heavenly; and they go on together (*æqualis*)."

His next Biblical reference is to the river in the garden of Eden, which parted into four heads; making it symbolical of Christ, the record of whose life was divided into four Gospels. The streams which flowed from the common source are the four Evangelists. In Medieval symbolism, St. Matthew was represented by the River Gihon, St. Mark by the Tigris, St. Luke by the Euphrates, and St. John by the Pison. In Italian art they are sometimes portrayed as four rivulets flowing from a hill, on the summit of which stands a cross. In the cupola of St. Mark's in Venice, the Evangelists appear as four aged men, each carrying an urn from which flows a stream of living water.

Christ the fountain, they the river,
He the source, and they the giver,
Of the streams that they deliver,
To supply his people's need.

He closes this powerful and mystical hymn with this thought, that by applying these healing waters to our souls, our spiritual thirst may be allayed; and by following the holy doctrine of the Evangelists, we may be finally brought into the joys of heavenly life.

Very different from this hymn is his sequence upon St. Laurentius; who, as is well known, was commanded by Valerian to deliver up the treasures of the Church; this he promised to do, and having sold the church plate and given the money to the needy, he appeared before the Emperor with a crowd of poor people, which he declared were the "jewels" of the Church. For this he was broiled on a gridiron, and so suffered a glorious martyrdom.

The hymn consists of twenty lines, setting forth the efficacy of suffering, in the purifying of the soul. Mrs. Charles's rendering of it in English is very beautiful:

As the harp-strings only render
All their treasures of sweet sound,
All their music glad and tender,
Firmly struck and tightly bound;
So the hearts of Christians owe
Each its deepest, sweetest strain,
To the pressure firm of woe,
And the tension tight of pain.

Spices crushed their pungence yield;
Trodden scents their sweets respire;
Would you have its strength revealed?
Cast the incense in the fire.
Thus the crushed and broken frame
Of doth sweetest graces yield;
From the martyr's keenest flame,
Heavenly incense is distilled.

This Hymn of Consolation is perhaps one of the sweetest that Adam of St. Victor has written, and it has been a source of great comfort to Christians in times of distress and darkness.

C. F. LITTLE.

[To be continued.]

The Mixed Chalice.

To the Editor of the Living Church:

As a small, but not unimportant contribution to the controversy on the above subject, will you allow me to quote a passage from Dean Stanley's last work, "Christian Institutions." On any historical point, the late Dean's opinion is of undoubted weight: "The wine in the original institution was (as we know from the Paschal Supper) arranged in two, three, or sometimes four cups, or rather bowls. In this bowl was the wine of Palestine mixed with water. The water is not expressly mentioned either in the account of the original institution or in the earliest accounts of the primitive Communion; but it was beyond question there, in accordance with the universal practice of the ancient world. To drink wine without water, was like drinking pure brandy now. The name for a drinking goblet was *krasi*, which means a 'mixing' vessel. To this day, wine in modern Greek is called *krasi*, 'the mixed.'"

To the Editor of the Living Church:

Surely you will not consider it an impertinence in me if I cannot refrain from sending you a word of warm thanks for this last number of the LIVING CHURCH. It is capital in every sense. The proceedings and address, and the "official statement," at Knoxville; the proceedings at Quincy; Fr. Grafton's letter, and above all, your editorial upon it, make this number one of surpassing interest. Pardon my enthusiasm, but I think it ought to be indulged. It is lawful; there is cause. Grafton has spoken the mind of every loyal Ritualist, and you have spoken the mind of all true Churchmen, which term includes the Ritualists. F. W. T.

"Longfellow wears his frock coat buttoned to the chin." The question now is who sewed that button on the poet's focal extremity?—*Louisville Courier Journal*.

"GOD IS LOVE."

THE QUEEN'S WREATH.

It cross'd the seas, it reach'd the shore,
And gave the message, which it bore,
Of sympathy with widow's grief;
It pray'd a prayer in whispers brief,
To send the widow's soul relief.

What did it see, this Royal wreath,
In witness of the march of Death?
What did it see? a nation bow'd
With stricken hearts; a serried crowd
Of citizens in reverence bent

In one sincere unheard lament,
It traversed through a broad domain
Of patriotism mix'd with pain.
It saw long myriads join'd to tell
A tale of woe, to hear a knell

Of the departed statesman, smitten
By the assassin's treason, written
A foe to catholic humanity,
A foe to holy Christianity.

What did it see? a train of sorrow
Bespeaking orisons the morrow.
Some knelt; the mass that stood uncover'd
All seem'd as if the spirit hover'd
Over their heads, imparting grace
Of wisdom nothing could efface.

A scene to melt the hardest heart,
And give the Atheist a smart.
That scene with all its sequel sad
On the world's page has never had
Its equal, and its written story
Will crown the nation's woe in glory.

What did it do, that Royal wreath?
It bound a people's heart beneath
Its influence; in united thought
It seal'd the love their loss had wrought.
Ages will pass and flowers will fade,
May time ne'er cast a withering shade

On the bright love this wreath has made;
May God in mercy from above
Increase this holy, heavenly love.

—English Churchman

Indian Priests.

The Rev. J. Jacobs, of the Diocese of Huron and Province of Ontario, a native missionary at the Sarnia Indian Reservation, arrived in New York a few days since, on his way to England, in the educational interests of the Canadian Indians, he being their general Secretary.

He belongs to the Ojibwa tribe, and his Indian name is Keshegowenene. Our own Emme-gahbowh of Minnesota belongs to this tribe also, and he glories in saying that the hand of the Ojibwa was never reddened with the blood of the white man. These Indians, as far as we have seen, are splendid specimens of their race, physically, morally and intellectually. They make good scholars, good Christians and good missionaries.

One of this tribe, in the same Diocese and Province to which Mr. Jacobs belongs, is the Rev. H. P. Chase of Muncytown, whose visit to New York, many years ago, is full of interesting but unwritten incidents. In the Rooms of the Church Book Society, then at 762 Broadway, he met our Greek missionaries, Dr. and Mrs. Hill, who were selecting books which had been donated by a personal friend. Dr. Hill was looking towards the door as the Indian entered, and was so struck with his fine appearance, that he impulsively, but with his usual courteous manner, went up and accosted him, introducing himself. It led to a pleasant acquaintance between them and other friends of missions in that city, and before they left the stores Mr. Chase was made the recipient of quite a handsome collection of books from Mr. and Mrs. Hill, who shared with him, in accordance with the wish of the donor, their more than bountiful supply. Mr. Chase showed himself to be not only an agreeable man, a fine scholar familiar with Greek and Latin, but he proved to have been for many years a very successful missionary, first among the Six Nations, and then across the line in Canada. On one occasion a congregation of Methodists, nearly or quite all of them, were admitted by him as members of the Episcopal Church.

He is a cousin of Emme-gahbowh's, and Archdeacon Kirby, who knows him well, spoke of him recently in most laudatory terms.

A gentleman passing through Long Acre the other day peeped into a little shop, and started suddenly at the sight of several dead bodies. They had been dead for over two thousand years—they were mummies. Where did they come from? From Thebes. Are more coming? Yes, plenty. There appears to be a regular business going on in mummies between Thebes and Long Acre. The mummies are brought over enveloped in their rich bituminous covering, and—*horresco referens*—ground up, bones, cases, coverings, bitumen and all! What for? Why for paint. There seems to be no burnt sienna like ground mummy. The artists are willing to pay high for this mummy paint. Our Academy walls may be limed with the dust of the Ptolemies!

The emperor of Japan has for the first time fully tasted the sweets of earthly grandeur; he has been asked for his autograph. The venerable minister of the household was much perturbed when a letter arrived from England addressed directly to his majesty. A thought of infernal machines prompted him to open it, but respect forbade; so an interpreter was summoned and the missive opened in the emperor's presence. Inside was a blank card with an ornamental border and a request that the imperial name be placed thereon. The Japanese are said to have a remarkable veneration for the first of anything, and as this letter was the first ever addressed by a foreigner, not only to the present emperor of Japan, but to any emperor of Japan since the age of the gods, it is supposed that its writer will receive the august autograph he craves.

There is a theatre in Berlin which gives performances at half-past six o'clock in the morning during pleasant summer days. The price of admission is low, and 2,000 to 3,000 persons are often present at these representations.

Pleasure is like treacle. Too much of it spoils the taste for everything.

Necessity is the mother of invention; but patent right is the father.

BOOK REVIEWS.

A CATECHISM of Christian Instruction, for Young Children, prepared by a priest. Philadelphia: James McCauley, 1309 Chestnut St. 1881.

This is a very plain and simple instruction for children, in the form of questions and answers, based upon the Catechism. For the most part it is admirable and well expressed. The most "advanced" views of the Ministry and Sacraments are indicated. A few points which are matters of opinion rather than of faith, might have been better left, it would seem, to the reading and reflection of mature years. Nor does it appear desirable that the child should be taught of some mysteries, that "no one can understand" them. It is equally true of physical and spiritual mysteries that no one can understand them. We do not know upon what authority it is taught that some of the Saints are in Heaven.

THE ILLUSTRATED BOOK of American Poets. Edited by Almira L. Hayward. Boston: Jas. R. Osgood & Co.

This Birthday Book, with a quotation and a blank for every day in the year, is compiled from the entire field of American poetry, and includes many of the most striking passages. Selected portraits, admirably executed, accompany the quotations. The typography and binding are attractive.

SUNDAY, 1881. Pictures and Pages for Young and Old, with upwards of Five Hundred Illustrations by Eminent Artists. New York. E. P. Dutton & Co. Chicago: Colegrove Book Co., 40 Madison St. Price \$1.25

This popular manual has met with great favor in England where the sale has been enormous. Through the Messrs. Dutton & Co., it is sure to be made known and widely circulated in this country as it deserves to be. The engravings are beautiful and the book is altogether attractive. It will not only please children; it will instruct and benefit them. It is a good holiday gift.

FRIENDS AND FOES of JESUS CHRIST, and other SERMONS. By the Hon. and Rev. Francis E. C. Byng, M. A., Chaplain in Ordinary to the Queen &c. New York: E. & J. B. Young & Co. Price \$1.50

This is a very attractive collection of sermons, simple in style and earnest in spirit. The sketches of persons holding intercourse with our blessed Lord are full of interest and practical reflection. All is quietly and calmly told, but is very effective. The book seems well adapted for the use of the lay reader.

THE FATE of MADAME LA TOUR. A Tale of Great Salt Lake. By Mrs. A. G. Paddock. New York, Ford, Howard & Hulbert. Chicago: Jansen, McClurg & Co. Price \$1.00

This is a story of painful interest, but one that ought to be widely read. The author is vouchsafed as trustworthy by the Governor of Utah (as the publishers announce), and her graphic descriptions are drawn from life. They are true to life, as those who know Mormonism can testify. How long shall this abomination pollute the earth? It has a hold and is extending its rule over three Territories. Over one it has held absolute tyranny, writing its history in blood.

THE FOREIGNER IN CHINA. By L. W. Wheeler, D. D., with an Introduction by Prof. W. C. Sawyer. Ph. D. Chicago, S. C. Griggs & Co., 1881. Price \$1.25.

This well-known publishing house of Chicago, from which the valuable works of Prof. Matthews emanated, have laid the public under additional obligations by the issue of this interesting work on the mysterious country and race now attracting so much attention in every country of the civilized world. Dr. Wheeler was a Methodist missionary in China from 1865 to 1873, and obtained an intimate knowledge of the people and the language. He gives us here the mature fruit of his study and observation, embracing considerable matter of historic value never before given to the public. His work shows evidences of candor and firmness which find room for sympathy with the degraded millions that people the Celestial Empire. It is a thoughtful and interesting book, historical and descriptive, and gives, on the whole, a hopeful view of the future of the progress of oriental civilization. Its suggestions about missionary work and Chinese immigration deserve the consideration of all Christian Statesmen.

THE CHURCH SEASONS. Historically and Poetically Illustrated. By Alexander H. Grant, M. A. Author of "Half Hours with our Sacred Poets." Thomas Whittaker, New York. Cloth, pp. 387. Price, \$1.50.

Any one who wants to choose a sensible, interesting and useful book for a holiday gift this year, will do well to settle down upon this, "The Church's Seasons," by Mr. Grant. It is a body of literature connected with every season, fast, festival, and holy-day in the Church's observance, and is enriched with eight engravings after celebrated painters. The clergy will find its value in freshening up their remembrances, and furnishing them with many a pleasing and instructive point—thus embellishing the interest of the little "talk" which they will give their holy-day congregations, by glancing at the contents of the appropriate chapters before they start to service. It contains a vast fund of information. Every section is bestudded with gems of sacred verse appropriate to its subject, whether of saint or season. He who has this book has a treasury of holiday thought, history, and illustration.

A SHORT HISTORY of the BIBLE. By Bronson C. Keeler. Chicago: Century Publishing Co. Price, 75 cents.

The aim of this book is to show that the book called the Bible is not entitled to any confidence or belief. It was evidently not expected to circulate much outside of Chicago, as there are references by numbers to the books of the Chicago public library. The author seems to be a man who has read a great deal, and learned very little. He has stumbled upon one truth, however, which he parades as a great discovery to the damage of the Christian faith, viz.: that it was

belief that decided what books should make up the Canon, and not the Canon that decided what should be the belief. This is good sense as well as good history. The Faith was delivered, not in a book, but to the Church, and the Church taught the faith before a line of the New Testament was written. To the test of this Faith the early writings were brought, and those writings only were accepted as inspired which stood this test. It is all nonsense about Irenæus, Clement, and Tertullian being the authority for the Canon. The same witness, the witness of the Church, which assures us of the Faith once delivered, also assures us of the inspiration and trustworthiness of the canon of Holy Scripture. Without such witness (pillar and ground) neither the Creed nor the Bible would be entitled to any authority or influence among men.

INITIA GRÆCA. Part I. Comprehending Grammar, Delectus, Exercises, and Vocabularies. By Wm. Smith, D. C. L., LL. D. Twelfth Edition. New York: Harper Bros. Chicago: Jansen, McClurg & Co. Price, 60 cents.

This is on the plan of Dr. Smith's Principia Latina, and first German book; admirable in arrangement, typography and style. Indeed nothing could be more useful for beginners in language than the books of this series. They are very popular, as they deserve to be. The tables in this Initia Græca are especially clear and attractive. Teachers unacquainted with this series should examine it.

DEVOTIONS PREPARATORY TO CONFIRMATION, ETC. Third Edition. Compiled by a clergyman of the Diocese of New Jersey.

This admirable manual is meeting with favor and sale as it deserves. If the publisher and price were known, doubtless more orders would be forwarded. There is nothing on the imprint to show where the book may be had.

SPIRITUAL SONGS for the Sunday School. Selected and arranged by Rev. Charles S. Robinson, D. D. The Century Co., New York. Price, 20 cents.

This is a new edition, without tunes, of the popular Song-book published about a year ago, of which there has been a great sale. It is handsomely printed, and bound in red muslin, with red edges. This collection contains many of the noblest hymns of the language, and is remarkably free from the transient and trashy literature from which many compilations for the young are made. There is a lack of classification which the following of the Christian year would give. It is to be hoped that all who profess and call themselves Christians will, ere long, conform to this ancient and most edifying order of the Church.

Hayti.

The following letter from Bishop Holly has been forwarded to us by the Foreign Committee of the Board of Missions.

PORT-AU-PRINCE, Sept. 21, 1881.

A destructive fire occurred at Jeremie on the morning of the 29th of August ultimo, by which three-fourths of the houses in that city were reduced to ashes. Several of the families belonging to our Mission in that city lost all they possessed in this world. The Rev. Mr. Jones is among those who suffered loss, although the house occupied by him was not destroyed. As a matter of precaution, while the devouring element was raging, he took refuge with his family in the cemetery, where he arrived just as the arsenal exploded and scattered its destructive missiles all around him; but happily without injury to himself and family. Nevertheless those whose effects the fire spared lost the same by robbery—a crime which, I am sorry to say is much too frequent here on such occasions. It is in this way that Mr. Jones and many others lost their effects. He was obliged to give up his house which was demanded by the proprietor whose residence had been destroyed. So the Rev. Mr. J. and family have been obliged to take refuge in the country in a small hut placed at his disposal by Senator Hyppolite. I heartily recommend this zealous Missionary and family to the charitable consideration of the friends of the Haitian Mission in the States. I hope some generous hearts will hasten to respond without delay to the most indispensable wants of himself, wife and four young children. I particularly present their case to the favorable consideration of the Woman's Auxiliary to the Board of Missions, for it is a case that appeals to the tender sympathy of women. I am happy to say that the Church and parsonage occupied by the Rev. Mr. Pons have been spared, as well as the house in the upper part of that city placed at Mr. Jones disposal for Mission Service some months since, by Senator Hyppolite. Those Mission Services shall go on there, although Senator Hyppolite has been obliged to take refuge therein, as the residence occupied by him perished in the flames. Fires and civil wars have been great obstacles to our work in Haiti, and have been very sore trials to us. But in the manner that we have been spared and brought through them all we have great cause to rejoice; for we cannot but acknowledge that our Heavenly Father "in the midst of judgment has always remembered mercy." And while all our trust for continued care and protection is in Him, yet we cannot but ask our friends in the States to hold up our hands outstretched in supplication to the Throne of Grace, by their fervent intercessions in our behalf, and by their charitable contributions to our temporal necessities. Your brother in Christ.

(Signed) JAMES THEODORE HOLLY.

Some clergymen of the Episcopal Church, strong in the consciousness of elocutionary powers, and with a mistaken idea of being duly impressive, are given to reading the Ten Commandments to their people in stern, deep, menacing tones, like small thunders of Sinai, "Thou shalt do no m-r-r-r-der-r-r" offers them an especial opportunity to come out with blood-curdling effect. A late criticism upon one of them would take their breath away. "He reads the Commandments," said an amused clerical brother, "as if he himself had recently enacted them, and was determined to have them enforced!"—*Harper's Magazine*.

The Household.

TEA CAKE.—Two cups sugar, one cup milk, one egg, heaping teaspoon of butter, small teaspoon of soda, nutmeg, flour to make about like soft ginger bread.

The true way to feel at ease in any garb is to wear it often. If the pleasing garb of good manners is only worn on rare occasions, it will never fit well and seem comfortable.

CORNS.—To any one afflicted with these troublesome companions, we can recommend, from personal experience, the Papier Fayard et Blaine. Soak the foot in hot water, scrape the corn, and, having heated the paper, apply it.

You can leave few better heritages to your children than that of polite, agreeable manners. Not the outward show without the corresponding inward kindness, but the genuine article, born and living in the soul, and acted out in every day life.

Let the sun have free access to the inside of the house at some time during the day, and keep shutters, blinds and windows open except when it is necessary to exclude it. Never mind faded carpets; they are not so bad as faded cheeks, and these cannot be avoided except by fresh air and ample daylight.

Fire-places.—Your sleeping and living rooms should have open fire-places; it affords the surest and best of ventilation, and has been adopted by all the European hospitals. Steam heat in living rooms is not wholesome, but serves well in entries and halls. Furnace heat is also seriously objected to in sanitary hospitals.

Dishes should always be rinsed in clear hot water, after having been washed in soapsuds. Nothing is more unpleasant at the table than to notice a certain stickiness that the soap is likely to leave. It is necessary also from a sanitary point of view; the caustic alkali is corrosive and unwholesome, and the grease is often impure.

All waste pipes are supposed to be provided with traps—yet many are not. If ever compelled to sleep in a room having running water and no trap to the waste pipe, carefully stop the overflow holes, and let some water stand in the basin. This is better than no protection from the gas from the waste pipe. In any case let in as much fresh air as possible and dissipate the foul odors.

We should not disparage any hospitable wish to welcome strangers to a plentiful table; and he is a churlish man who does not remember gratefully the good cheer which has been graciously given by the presence of friendly faces. But the finest hospitality is within the heart itself, and without this, the daintiest luxury, the most sumptuous feast, the most delicate fare, and water, is a feast. We need to appreciate more than we do, the charm and power of kindly affections, generous ideas, and genial manners in making the fireside attractive.—Rev. Samuel Osgood.

There are two rules for making Indian puddings. The first is for a baked pudding. Boil two cups of meal in nearly a quart of water till it is almost like hasty pudding, then add one table spoonful of butter, two teaspoons of sugar, three eggs, spice to your taste, and add raisins if you please; bake three-quarters of an hour at least in a slow oven. For a boiled pudding, take one cup and a half of soft milk, two eggs well beaten, one small teaspoonful of saleratus dissolved in a little hot water, then stir in meal till you have a batter a little thicker than for griddle cakes; currants or cherries are nice if you care to add fruit; put in a bag and boil an hour. For sauce use sweetened cream flavored with nutmeg.—E. W. B.

If you wish to make chocolate creams that are more delicious than those any confectioner will ever offer you, try this recipe: Take two cups of granulated or pulverized sugar, half a cup of cream—milk will do, but it needs cream to perfect them; boil just five minutes from the time it begins to boil, not from the time you put it on the stove. After taking from the stove stir till it is stiff; flavor it with vanilla; then drop on a buttered plate and let it remain there till it is cold. In the meantime have a cake of chocolate broken in little pieces in a bowl; have some water boiling in the tea kettle; set the bowl over it; the chocolate will soon melt; then take a fork and roll the drops in the melted chocolate and put back on the plate to harden. Observe the directions carefully, and you cannot fail to be pleased with the result.—E. W. B.

A bit of bright color here and there, a flower or two in the window, books and periodicals lying where they can be easily reached, and light enough in the room to read by, a few really good pictures on the wall, an open piano, if there is any one in the house who knows how to use it, comfortable chairs and lounges, and a fire-place tastefully adorned, with a lookout upon the hills and fields and forests, wherever this is possible,—such a room makes one feel that there is a household who get something out of life, something more than eating and drinking, and delving and sleeping; there is a fragrance in the atmosphere, and a man's spirits rise as he enters the door. For the sake of the young people, and perhaps for the old ones too, it is also well to have some contrivances for wholesome recreation and amusement, for there are hours when none of us feel like working or reading or resting, and then a good game of some sort comes in to fill up the vacuum. Make your home so attractive, that the boys and girls will not be inclined to stroll off into other quarters for excitement and diversion.

It is better in ordinary households not to invite more than ten or a dozen at a time to a dinner party, as beyond that number it is difficult for the entertainers to keep the necessary watch for the wants of the entertained. It is more convenient and far more sociable to ask a few guests on different occasions, and so do justice to each, than to ask them all together, and so render the party stiff and unmanageable. It is not necessary to a pleasant dinner that the courses should be elaborate or numerous. If the company is well-selected, the viands, be they many or few, thoroughly well prepared, the service quiet and unobtrusive, a dinner party must be a success. Bright conversation is the best of all sauces, and a good supply of that is worth a hundred delicacies. Where cards of invitation are sent, full dress is expected for both sexes; but when a less formal summons has been given, while the gentlemen are required to appear in solemn swallow-tails (if they have them), the ladies may wear demi-toilette. The attire of the host and hostess is, of course, always as plain as the occasion admits, lest, by chance, they should outdress some unprepared guest. An invitation to dinner, after being accepted, should never be neglected, except for gravest reasons, since it gives serious inconvenience and annoyance to the hostess. If we must decline a friendly summons to dinner, it should be done upon receipt of the note or verbal invitation, thereby giving time for some one else to be asked instead. The half hour of grace which was once allowed the diner-out, is no longer his, and he who comes late to dinner deserves to be socially ostracised.

JOHNNIE.

From My Sunday Friend.

He sitteth at the open door, (The day is warm and mild), As he hath often sat before, A patient, ailing child.

Bright curls are clustering round his head, And shade his pallid cheeks, Whence all the rosy bloom hath fled, Which perfect health bespeaks.

His soft eyes shyly upward glance— Reflecting heaven's own blue— Neath long dark lashes which enhance Their deep and dreamy hue.

In them there seems a mute appeal, A half unconscious prayer, To Him Whose hand alone can heal, All Johnnie's grief and care.

A linen kerchief binds his brow, His arm rests in a sling; Alas! but little respite now, Hath he from suffering.

Oh! if to us, who dimly see, God's ways oft dark appear, We know He doth not willingly Afflict His children here.

The people passing to and fro, Note Johnnie in his place, And many a kindly glance bestow Upon the sweet pale face.

Soft-hearted mothers gaze and sigh, And feel their eyes grow dim; While little children wonder why Life is so hard for him.

He looketh on the busy throng For ever hastening by, From Matins until Evensong Chimes from the Minster ring.

He seeth happy boys that play At many a merry game; Strong, healthy, rosy-faced, are they— Oh! would he were the same.

A few more months of winter's cold, Of summer's sultry heat, Passed slowly over young and old Who dwell within that street;

Then, from life's ceaseless hopes and fears, To one had rest been given— Rest from all sorrow, pain, and tears— For Johnnie was in heaven.

M. TAYLOR.

BIBLE STUDIES.—NO. 38.

Written for the Living Church.

An invention that is said to belong to the Babylonians. In the Holy Scriptures it is associated with two of the Kings of Judah—The one a very wicked man; the other righteous. The name of the good King means "Strength of the Lord." The name of the wicked one signifies "Possession." The Egyptians, Chaldeans, and Hebrews were acquainted with the instrument that I have in mind. The Greeks derived it from their Eastern neighbors. It was introduced into Rome during the first Punic war. Valerius Messana carried one from the city of Catania and placed it in the Roman Forum, but it failed of its true purpose. In modern times the earlier invention has lost much of its value, science has so greatly improved upon it. I go back in thought to a beautiful city that is full of sacred memories, Melchisedec, Solomon, David. Our blessed Lord Jesus once trod its streets. In this city was this instrument made the sign of a miracle in behalf of the righteous King. What was the invention? What the names of the Kings? To what city do I refer? To what miracle?

ANSWERS TO BIBLE STUDIES.

No. 35.—I. Lantern. II. Our Lord's betrayal. III. (a) It proves a curse when it lures to destruction, or waste of energy. (b) It proves a blessing when used as suggested in Ps. cxix. v. 105, in Pr. Bk. version.—I. C.—MOHEGAN LAKE SCHOOL, PEESKILL, N. Y.

No. 36.—The article is "Honey." Scriptural associations. Judges 14th chapter. The three Hebrew words are all translated honey—"De-besh" means to make soft by kneading. "Yaar," to boil over, applied to the overflowing of honey, "Napheth" a dropping of the honey comb.—T. H. LOUISVILLE, KY.

The Legend of S. Wenceslaus.

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

The holy Christmas-tide was drawing nigh. The Church was already far advanced in Advent; and was now bidding her children to look forward to the coming King. Winter had set in over Germany with unusual severity; hedges, fields, and ways, were blotted out in the deep snow, the creaking of the rude wagons was silent; the laborer was idle; the plough was in the shed; the spade and mattock in the tool-house. King Wenceslaus of Bohemia sat in his palace. He had been watching, from the narrow window of the turret-chamber where he was, the sunset, as its glory hung for a moment on the western clouds, and then died away over the Erzgebirge and the blue hills of Rabenstein. Calm and cold was its brightness; the colors that but now were of ruby and jasper, faded into purple, and were lost in grey; a freezing haze came over the face of the earth; the short winter day was swallowed up of night. But the crescent moon brightened towards the south-west; and the leafless trees in the castle gardens, and the quaint turrets and spires of the castle itself, threw clear dark shadows on the unspotted snow.

Still the King gazed forth on the scene, for he had learnt to draw lessons of wisdom from all these daily changes that we so little regard; he knew that God speaks to us by this beautiful world; he was able, in a very true sense, thus to make the nights and days, the summer and winter, to bless the Lord, to praise Him and magnify Him for ever. And so, in that sunset, he saw an emblem of our resurrection; he felt that the night would come, the night in which no man could work; but he knew also that the morning would follow, that morning which shall have no evening.

The ground sloped down from the castle towards the forest. Here and there on the side of the hill, a few bushes, grey with moss, broke

the unvaried sheet of white. And, as the King turned his eyes in that direction, a poor man—and the moonshine was bright enough to show his misery and his rags—came up to these bushes, and seemed to pull somewhat from them.

"Without there!" cried King Wenceslaus. "Who is in waiting?" and one of the servants of the palace entered, and answered to the call. "This way, good Otto," said the King. "You see that poor man on the hill-side. Step down to him, and learn who he is, and where he dwells, and what he is doing; and bring me word again."

Otto went on his errand, and the King watched him down the hill. Meantime the frost grew more and more intense; the east wind breathed from the bleak mountains of Galicia; the snow became more crisp, and the air more clear. Ten minutes sufficed to bring back the messenger.

"Well, and who is it?" inquired King Wenceslaus. "My liege," said Otto, "it is Rudolph the swineherd, he that lives down by the Brunweiss. Fire he has none, nor food neither; and he was gathering a few sticks where he might find them, lest, as he says, all his family perish with cold. It is a most better night, Sire."

"This should have been better looked to," said the King; "and a grievous fault is it that it has not been. But it shall be amended now. Go to the every, Otto, and fetch some provisions, of the best; and then come forth, and meet me at the wood-stack by S. Mary's Chapel."

"Is your Majesty going forth?" asked Otto. "To the Brunweiss," said the King; "and you shall go with me; wherefore be speedy."

"I pray you, Sire, do not go yourself. Let some of the men-at-arms go forth. It is a freezing wind; and a league it is at least to the place."

"Nevertheless," said Wenceslaus, "I go. Go with me, if you will: if not, stay; I can carry the food myself."

"God forbid, Sire, that I should let you go alone. But I pray you to be persuaded."

"Not in this," said Wenceslaus. "Meet me, then, where I said; and not a word to anyone besides." The noblemen of the court were in the hall, where a mighty fire went roaring up the chimney, and the shadows played and danced on the steep sides of the dark roof. Gaily they laughed, and lightly they talked, and they bade fresh logs be thrown into the chimney-place; and one said to another, that so bitter a winter had never been known in Bohemia.

But in the midst of that freezing night the King of Bohemia went forth. He had put on nothing to shelter himself from the nipping air; for he desired to feel with the poor, that he might feel for them. On his shoulder he bore a heap of logs for the swineherd's fire; and stepped briskly on, while Otto followed with the provisions. He, too, had imitated his master, and went in his common garments; and over the crisp snow, across fields, by lanes where the hedge-trees were heavy with their white load, past the frozen pool, through the little copse, where the wind made sweet melody in summer with the leaves, and rivers of gold streamed in upon the ground, but now silent and ghastly—over the stile where the rime clustered thick, by the road with its ruts of mire, and so out upon the poor, where the snow lay yet more unbroken, the wind seemed to nip the very heart.

And the King went on first; still the servant followed. The Saint thought it but little to go forth into the frost and the darkness, remembering Him Who came into the cold night of this world of ours; he disdained not, a king, to go to the beggar, for the King of kings had visited slaves; he grudged not to carry the logs on his shoulder, for the Lord of all things had carried the Cross for his sake. But the servant, though he held out with a good heart, at each step lost courage and zeal. Then very shame came to his aid; he would not do less than his master; he could not return to the court, while the King held on his way alone. But when they came forth on the white bleak moor, his courage failed.

"My liege," he said, "I cannot go on. The wind freezes my very blood. Pray you, let us return."

"Seems it so much?" asked the King. "Was not His journey from Heaven a wearier and a colder way than this?"

Otto answered not. "Follow me on still," said S. Wenceslaus. "Only tread in my footsteps, and you will proceed more easily."

The servant knew that his master spoke not at random. He carefully looked for the footsteps of the King; he set his own feet in the print of his Lord's feet.

And so great was the virtue of this Saint of the Most High, such was the fire of love that was kindled in him, that, as he trod in those steps, Otto gained life and heat. He felt not the wind; he heeded not the frost; the foot-prints glowed as with a holy fire, and zealously he followed the King on his errand of mercy.

A Physician's Report.

Many physicians are using Compound Oxygen in their practice, and with remarkable success. One of them writes: "My patient has now been under treatment about four weeks. His condition at the time of beginning the Treatment was very unfavorable indeed; he was very feeble, severe cough, expectorating pus in considerable quantity; he suffered with night-sweats; all of his friends considered his case as hopeless. Every symptom has improved; his cough is very much better; his strength and general appearance has improved a hundred per cent. In fact he has the appearance of a new man." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Pelen, 1109 and 1111 Girard St., Philadelphia, Pa.

It is the clean tablecloth that catches the early grease-spot. John McGinness says: Dr. Benson, I will pray for you as long as I live, because you took pity on me when I was sick and in the hospital, and sent me two boxes of your Colery and Cham-mite Pills, and they cured me of Sciatica, Neuralgia and Nervous weakness.

Resolutions never arise spontaneously. They always have to be drawn up.

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A Back Seat will have to be taken by all vile French cosmetics after the use of "Champlin's Liquid Pearl," for it is the best and purest preparation for the complexion that has appeared for years and the most effective and harmless in principle.

The Difference between a cat and a comma is that one has the claws at the end of paws, while the other has the pause at the end of clause. Dis eased Lungs are greatly on the increase in this country. It is estimated that 100,000 die yearly with Consumption. Many fall victims through their own imprudence. A better remedy than Allen's Lung Balsam for afflicting a perfect cure, cannot be found. Physicians are recommending it.

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CHAMPLAIN HALL, Highgate, Vermont. A Boarding and Day School at Highgate, Vt. most highly commended by the Bishop of Vermont. Location all that can be desired. The Fall term of the fifth year will begin on Monday, the 29th day of Aug. For further information, address the Rev. Dr. SWETT, Rector.

FEMALE SEMINARY, Cleveland, Ohio. Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

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MADMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th. Careful training and thorough instruction in every department. Boys, Class Oct. 3d.

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HOLDERNESS SCHOOL FOR BOYS, Plymouth, New Hampshire. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees, has the honor to announce that Boys fitted for college, U. S. Naval and Military Academies, or business. Special attention given to the natural science. Terms, \$250 per annum. No extras. For circulars and all information address the rector, the Rev. FREDERICK M. GRAY.

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

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

MRS. SYLVANUS REED'S Boarding and Day School, A Church School for Young Ladies and Children. Nos. 6 and 8 East Fifty-third Street, NEW YORK. (Central Park. Bet. 5th and Madison Aves.) French and German practically taught. Careful training in Primary and Preparatory Departments. The Collegiate Course of Study meets all demands for the higher education of women. Arrangements for health and comfort on a generous scale. Students may enter the Department of Psychology, Logic, and Critical Literature, or attend lectures as a special course. During the past year Mrs. Reed has extended her house by building large dining and class rooms. The 18th year will begin October 3rd, 1881.

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

ST. MARY'S HALL, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-fifth year begins Wednesday, Sept. 14th, 1881. Charges, \$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. 15th. Catalogues sent, apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

ST. GEORGE'S HALL FOR BOYS, Reisterstown, Maryland. Prepares for College or Business. Advantages unsurpassed. Reopens Sept. 15th. Catalogues sent, Prof. J. C. KINEAR, A. M., Principal.

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NASHOTAH HOUSE, Waukesha Co., Wis. Candidates for Priests Orders prepared for ordination. Annual term for 1881 ann. \$825 opens on Sept. 29th. For terms apply to CHAS. D. D., President, Nashotah Mission, Waukesha, Co., Wis.

School of St. John, The Evangelist, Boston, Mass. Visitor, Rev. C. C. Grafton, S. S. J. E. Prepares pupils for the Harvard and other College Examinations. For terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baker, Jr., a private pupil of Peabody, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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

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Mrs. M. G. Riggs Will reopen her school for Young Ladies and Misses at her residence, Rutherford, N. J., Sept. 14th. Boarding pupils limited to six. Girls fitted for college. Circulars on application.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MUNRO, A. M., President.

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EPISCOPAL HIGH SCHOOL, Near Alexandria, Virginia. L. M. BLACKFORD, M. A., Principal. Established 1839. Fits for college or business. The next session opens Sept. 28, 1881. Catalogue sent on application to the Principal at Alexandria, Va.

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

Urgent Need of Missionaries.

In their Annual Report, just issued, the Foreign Committee say: The Committee have been rejoiced to recommend to the Board the approval of so many appointments during the past fiscal year; this rejoicing being modified only by the necessary re-arrangements from the field during the same period, so that there is an absolute demand for three or four additional ordained Missionaries in China.

Further on they say: The Shanghai Station is severely crippled by the withdrawal during the past year, of two clerical missionaries, the Rev. Dr. Nelson and the Rev. Mr. Bates, with their families. The Rev. Mr. Thomson must also, before long, leave his important work for a time, to seek in this country the rest and renewal of strength he so much needs.

And in their "Conclusions," they remark: The want of reinforcements is more urgent at Shanghai just now than elsewhere.

We are terribly disappointed that there seems to be no speedy prospect of any clerical reinforcements for Shanghai. Of course, I appreciate the efforts that have been made to secure men, but I am at my wits ends to know what to do.

All this is now made more imperative, and the call for assistance much louder, by the sudden and very serious illness of the Missionary Bishop of Shanghai, thus removing him also, from active participation in the work, certainly for some time to come.

Turning now to the African Mission, a letter just received from Bishop Penick states that the Rev. Mr. Fair and the Rev. Mr. Grubb, and their wives, are about returning to this country for proper medical attention; Mr. Fair suffering from a long-standing affection of the throat, Mrs. Fair from a difficulty of the eyes which has troubled her for about two years, and Mrs. Grubb from some splenic affection which threatens to become chronic.

The Committee for Foreign Missions have never been willing to issue to this person or that a specific call to the work in heathen lands. In the first place, this is found by the various Missionary Societies, after long experience, to be unadvisable, but there is a higher reason, since it is manifestly the part of each individual, called by the Holy Spirit to any office or ministry in the Church of God, be he clergyman or layman, to decide for himself the question of duty with respect to his personal going under the great Missionary Charter of the Church to teach and preach Jesus Christ to those who know not His Gospel.

The Committee would say, then, that they would be exceedingly pleased to consider at their next meeting (which will be early in November) applications for appointment to China from one married clergyman of from thirty to forty years of age, and from two single clergymen under thirty years of age. It is necessary that one, at least, of these (it is altogether preferable that it should be the married man) shall have had experience as an educator, and be competent to teach in the higher branches in connection with the work of St. John's College, where Professors Boone and Yen virtually stand alone in the academic department.

The Committee would be equally glad to receive an application for appointment to Africa from a clergyman who has those qualifications which Bishop Penick describes. Preliminary correspondence will be welcomed by the Secretary, who will furnish all needed information. By order and in behalf of the Committee for Foreign Missions.

JOSHUA KIMBER, Secretary. Foreign Mission Rooms, 23 and 25 Bible House, New York, October 11th, 1881.

House of Mercy, New York. Correspondence of the Living Church.

On Tuesday, Oct. 11th, at 3 P. M., the Anniversary Service of the House of Mercy was held in the Chapel of St. Mary Magdalene, at the House of Mercy, foot of 86th St., New York. The chapel and corridors and alcoves were crowded with visitors, many being unable to obtain admission to the Service. The Service was sung by the chaplain, the Rev. Alfred G. Mortimer, and was fully choral. The first lesson was read by the Rev. Wm. Morgan, the second by the Rev. W. H. Lowder, brother of the late Vicar of St. Peter's London Docks; both of these gentlemen are Englishmen visiting this country. The address, which was both forcible and touching, was delivered by the Rev. Dr. Dix, Rector of Trinity Parish; and the benediction, given by Bishop Potter, concluded a most hearty Service. The music was rendered by the choir of St. Mary's, Castleton, Staten Island.

In the address, Dr. Dix drew attention to some of the most beautiful forms of life found where least expected, among the sands of the desert, and on the edge of the ice-bound glaciers of the Alps; and using this as a parable, went on to point to the beautiful forms of spiritual life thriving in the House of Mercy, in spite of the sands and ice of cold indifference or prejudice against the work, which, alas, existed in New York. Most eloquently and plainly he pointed out the responsibility and privilege of every one to contribute to this work of mercy, and asked for plenty of prayers, and a small annual subscription to help the work along.

Before and after the Service, the visitors were shown over the House, by the Sisters of St. Mary, and tea and coffee were served in the spacious refectory. Altogether, a very happy and interesting afternoon was passed, and it is to be hoped that many more may this year be gathered into the little band of helpers for the House of Mercy.

To the Editor of the Living Church: Our Church work at this mission is making real progress. Our services are well-attended, and there is a growing degree of zeal and earnestness. I am interesting myself in behalf of the LIVING CHURCH, and hope to obtain several subscribers. It is the best Church paper of its kind, and I wish to extend its circulation as an aid to Parish work. We were so unfortunate, during the summer, as to have one-half of the stained-glass windows of our little chapel destroyed by hail. They have been shipped for repairs, and will soon be ready to return. The expense will be nearly one hundred dollars, of which we have raised, by diligent effort, about forty-seven dollars. Perhaps some good Churchman will help us out, and enable us to complete the same, as it is by no means an easy task to get money for the church according to her needs.

J. G. MILLER, Rector. Bismarck, Dakota, Oct. 16, 1881. THE New Irish Land Court met for the first time on the 20th Oct. Lord Justice O'Hagan said the court had decided on extremely simple rules of procedure, free from all technicalities. The fee for entering court would be only a shilling, so nobody could have the excuse of not having the advantage of the land act. There would be a similar fee on giving notice of appeal. One hundred and ten tenants had already applied to have their rents fixed, but no decision could be given before the expiration of ten days. For the present, the commissioners would do their best to make the act a success. The judge's statement was received with applause.

The Golden Eagle Clothing Store—Mr. Henry L. Hatch, Manager. The enormous faith of Chicago business men in the future of their city absolutely staggers the stranger. He may have traveled far and wide, but he has never seen nor heard anything like this. This pride in its past, and unbounded confidence in its future, constitute a powerful factor in the wonderful growth of the city, for fearing nothing and expecting everything, men are urged to almost superhuman exertions here. There are level-headed merchants and manufacturers at this point, that believe that Chicago is destined to be the largest, grandest and finest city of ancient or modern times. Working for this consummation with might and main, is the secret of the success of so many enterprises in all departments of trade and commerce. The Golden Eagle Clothing Store, on the corner of Madison and Clark, or rather at 136 and 138 Madison streets, and 14 and 16 Clark streets, may be fairly said to be as what may be accomplished in the clothing trade in a few years. The specialty of this establishment is the retailing of clothing and furnishing goods at wholesale prices. This is one of a chain of houses in Chicago, Philadelphia, Cincinnati, Milwaukee, and St. Louis, and being the largest manufacturers of clothing in the United States, and trying to give the consumer the best goods for the least money, they have completely revolutionized the clothing business. In the person of Mr. Henry L. Hatch the proprietors have an able and experienced manager.

The following letters from the old Cashier of the Chicopee Bank of Springfield, Mass., from which he has retired on account of rheumatism, will be of special interest, as another evidence of the value of the Electro Magnetic Pad, manufactured by the Electro Magnetic Co., of 215 Clark street, Chicago: Springfield, Mass., Oct. 11th, 1881.

Friend Cushman: Since the receipt from you of the Electro Magnetic Pad, some sixty days ago, I have worn it constantly, and according to directions. I think I am receiving great benefit from its use, and fearful that its virtues may soon be exhausted, I venture to request that you send me another. I am more free from pain and Rheumatism than for many years, and cannot but believe that a permanent and effectual cure from its use speedily awaits me. Truly yours, T. WARREN JR., Denver, Colorado, June 24th, 1881.

J. C. Cushman, Esq., 215 Clark St., Chicago: Dear Sir: This is to certify that I have been using one of your Electro Magnetic Pads for the past three months, and have been greatly benefited thereby. My disease was Dyspepsia, with which I had been troubled for six years, and have received such benefit that I thankfully recommend them to all troubled with the same complaint. R. SPORIS, Mayor of Denver.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar.—No other preparation makes such light, flaky hot bread, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ill resulting from heavy indigestible food. Sold only in cans, by all Grocers. ROYAL BAKING POWDER CO., NEW YORK.

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