

The Living Church.

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WHOLE No. 153.

THE MICHAELMAS DAISY.

Written for the Living Church.

Vising with the golden-rod,
In the covert hiding;
Like a star upon the sod,
In our path abiding;
Hast thou fallen from the sky,
Herald of good will?
Did some angel, passing by,
Drop thee by the rill?
Thine is, sure, "a quiet eye,"
Peering from the wood,
Filling all my heart with joy,
And inspiring good;
Saint Michael and All Angels,
The festival so dear,
Ever finds you blooming,
Sweet daisy, far and near!
O'er the grave of loved ones,
In the way-side hedge,
Near the ocean's monotonous,
Or by mountain ledge,
Thou hast found a home-place,
Flower of Michaelmas,
Giving looks of peace and grace
To weary souls who pass.
Fragile ministrant of God!
In thy frailty lies thy power;
From thy pulpit of the sod
Thou art preaching every hour.
May we learn the lesson meet—
Careless though our mood may seem—
That our Angels guide our feet,
And are nearer than we dream!

Michaelmas, 1881.

O. W. R.

FOREIGN AFFAIRS.

FATHER SHEEHY, who has been imprisoned in Ireland under the Coercion Act, has at last been released. The reverend gentleman is still as bitter as ever against the "Saxon."

THE Moslem world is greatly excited over French conduct in Africa, and a "Holy War" seems not improbable. The spirit of Mahomed still lives in his sectaries.

THE recent convention with England is not popular in the Transvaal. The special "Volksraad," which was called to ratify, seems likely to condemn, in which case England would probably re-occupy the country.

THE *Times*, commenting on the forthcoming centennial celebration of the surrender at Yorktown, says: "We have quite as much reason as the Americans to share their centenary thanksgiving, since that event only forced the Government to acknowledge what everybody knew, that the war they were waging was hopeless."

PROTECTION is looking up in England, under the name of Fair Trade, and is likely to become the Tory battle-cry. A "National League for the Unification and Consolidation of the Empire" has been formed; its programme appears to be representation for the Colonies in Parliament, and the establishment of a Zollverein throughout the whole British Empire.

THE Bishopric of Barbadoes is vacant, through the resignation of Dr. Mitchenson, who has been appointed to the valuable rectory of Sibstone, Leicestershire, and is to act as assistant to the Bishop of Peterborough. The selection of his successor has been entrusted to the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester, and they have offered the See to the Rev. D. F. Sandford, incumbent of St. John's, Edinburgh. It is reported that Mr. Sandford has declined the appointment.

THE farmers of Ireland are at this moment studying the authorized summary of the Land Act. With their accustomed keenness they are investigating their new rights, measuring them against the old rights, and owing to themselves a considerable amount of satisfaction. In the hearts of the great body of them there is the consciousness that they have got in this great boon all that Parliament intends to give them. They know perfectly well that England has not the least intention either to break up the Empire or to embark on a career of social revolution; and with this knowledge, whatever the agitators may say, they are likely to be content.

THE present state of the Episcopal question in Germany is as follows: The dioceses of Kulm, Ermland, and Hildesheim are at present occupied by their own Bishops. Of the four seats vacated by decease, Paderborn and Osnabruck are episcopal administrations. Treves has just received its new bishop in the person of Dr. Korum, and at Fulda the Vatican will probably soon make an appointment, which will also prove acceptable to the German Government. However, five other bishops, who had been deposed by the judgment of the Ecclesiastical Court of Justice, are still living banished in foreign parts. They are Count Ledochowski, Bishop of Posen-Gnesen; Bishop Melchers, of Cologne; Forster, of Breslau; Blum, of Limburg; and Brinkmann, of Munster.

BEFORE leaving England the Bishop of Tennessee visited the Rev. Mr. Green, of Miles Platting, now a prisoner in Lancaster Castle. The Bishop was informed that the justices decided to give Mr. Green access to the larger courtyard and more liberty, but they found by consultation they had no jurisdiction in the matter. The only entrance to Mr. Green's quarters is through the Hangman's gate. Mr. Green, who was locked in a large cell, had his little daughter with him,

and she was playing with a picture book. The reverend gentleman, though cheerful, looked somewhat careworn. The furniture, says the Bishop, is of a dreary and dismal description, and the room is part of that in which the Quakers were formally confined. The prisoner's dignified bearing was notable. The interview lasted an hour, after which all knelt down and the Bishop offered up several prayers and gave the benediction.

THE Roman Bishops of Ireland have issued a pastoral letter in favor of the Land Law, which there is no doubt will have a great effect. Already agitation is diminishing, or rather has changed its character. The development of Irish manufactures is the new idea, and this is encouraged by all parties. An influential Committee has been formed, and arrangements are in progress for a great national exhibition. One day last week a sum of \$5,000 was received by the Committee from two persons—one of whom was the Lord Lieutenant, of Ireland, the other Mr. Parnell—a curious and unexpected union.

MANY gloomy predictions have been happily falsified by the peaceful transfer of the Turkish province of Thessaly to the Hellenic Kingdom. Armies had been massed on either side of the old frontier, as if the Porte meant to resist by force the execution of the convention it had signed, or as if a violent opposition to it by the population were to be feared. Nothing forbidding has been fulfilled. The Ottoman garrison of the district has so far loyally yielded up its strongholds. The Mussulman inhabitants have, since the original surprise of the cession burst upon them, manifested so little antagonism as to render the show of preparation to compel their acquiescence somewhat superfluous. With its rich and burdensome cargo thrown overboard, whether the ship of the Ottoman State will right itself none can safely prophesy. It may be asserted with confidence that if its heads are resolute to regain for it a place among living human powers, their surrender of Thessaly and Bulgaria and Eastern Roumelia will have been an aid to their success instead of a hindrance.

KING Kalakaua has reached this country on his way home. His majesty is delighted with the attentions showered upon him by his brother-royalties in the old world. Among the last to bid him good-bye in England was the Right Rev. Dr. Staley, for nearly ten years (1861-70) Bishop of the Sandwich Islands. During that period the present King, then occupying the position of the highest chief in the kingdom, was intimately associated with the Bishop in the work of planting a branch of the Church of England in the Islands. It may be said he was its most distinguished lay-member, next after the Kings Kamehameha IV. and V., grudging neither his personal labor nor his means, then comparatively limited, in his own devotion to that object. Though from his position now no longer able to take an active part in the affairs of the Church, in which he was confirmed by Bishop Staley and married by him to his amiable Queen Kapiolani, according to its ritual, he has nevertheless just subscribed 2,000 dollars to the fund for the cathedral. King Kalakaua is well versed in the distinctive principles of the Anglican Church and its history and literature, and he has done more than anyone in the Islands to explain them through the native press. But all forms of Christianity are valued by him, each in its degree, for the blessings they impart to his, alas! diminishing native subjects.

THE absolute failure of the Bonapartists at the recent French elections, is to be attributed rather to the known implety of Prince Napoleon than to a change of opinion on the part of the friends of the imperial dynasty. The greater number of the adherents of this lost cause are attached to the Church, and the infidel opinions of Prince Napoleon are only too certain, although he has endeavored lately to cover them up from public view. Under the Empire, in spite of the supplications of Princess Clotilde, he refused to have his children baptized, and the two Princes, Victor and Léon, were baptized secretly by their mother, who is a daughter of the late King of Italy, but a very devout Catholic. On Good Fridays, the Prince used to give sumptuous dinners at the Palais Royal, to which he would insultingly invite the Archbishop of Paris and other eminent Prelates. Respectable France turns in horror from such a man, for, in spite of all the frantic efforts of free thought, she remains at heart faithful to her religion. And it is fitting so. To the mighty influence of the Cross are due her greatest and most lasting glories, to the Cross she owes, in common with all Europe, her arts, her science, her civilization; in its name was her Empire founded; under its fostering guidance was she enabled, during a thousand years to claim a proud preeminence amid the nations of the world. She cannot forget the faith of Clovis, of Charlemagne, of St. Louis, of Vincent de Paul, and although at present the outlook is dark, a light will come for her. High up in the heavens is the Cross, shining forth with mystic glow as it once shone forth to Constantine, and like him one may read underneath: THROUGH THIS THE VICTORY!

Church Work Among Deaf Mutes.

Correspondence of the Living Church.

Arrangements have been made for a Conference to be held in St. Ann's Church, New York, for Deaf Mutes, on the 6th of October next, which will, if desirable, be continued through the following Monday, Oct. 10th.

It is understood that papers of importance connected with the work will be read, which shall introduce discussion, and that there will be public services and private devotional exercises. On the first evening, the 6th inst., there is to be a reception in the Sunday School room, by the Manhattan Literary Association, and on Friday morning, the celebration of the Holy Communion. The remainder of the time will be occupied by public Services, missionary addresses, and sessions of the Conference. The hope is entertained that this is but the beginning of like Conferences, which shall be held annually.

The Rev. Henry Winter Syle, of No. 2,206 Wallace St., Philadelphia, is expected in town, and the Rev. A. W. Mann, of Cleveland, Ohio, himself a deaf mute, with his wife. He has an appointment here for Sunday, the 2d of October. They will spend more or less time at the Home for Deaf Mutes, No. 220 E. 13th St., Second and Third Avenues.

Few know what a noble charity this Home is. Miss Middleton, who has been the faithful and untiring Matron, from its very foundation, gives, not only her time, and heart, and labor, without compensation, but adds to all this material aid out of her own little income, in her efforts to make this a success and a blessing to a most afflicted class. With her own hands, and almost unaided, she keeps the house neat and bright with little adornments, through her native skill; she provides, in the best manner, and at small expense, wholesome, health-giving, and, to the inmates, most acceptable food. She nurses, with a tenderness which only a mother can surpass, by night and by day, the old and crippled, the diseased and helpless, and thus makes a truly Christian Home for those who are without any other earthly friend, except the good Dr. Galaudet, who pleads, and almost in vain, for funds to carry on this Christ-like charity.

When news of the death of President Garfield was received, the inmates, some of whom are men in advanced life, wanted in every way to manifest their sorrow. So the indulgent and sympathetic Matron displayed mourning emblems all through the House. One bent and feeble man, past seventy years of age, who spends much of his time, when not reading the Bible, in painting pictures of our National heroes, prepared a number of likenesses of the deceased President, and they were conspicuously draped, and exhibited in the windows and elsewhere. Others, with the daily papers in hand, were going about, pointing with expressions of deep sorrow, to the dark lines which told of a Nation in affliction.

Would that they who, by a generous contribution, can lift a great weight from the hearts of those who are struggling to keep up and enlarge this desirable Home, might be moved to give according to their ability, assured that they themselves will certainly receive a four-fold blessing.

After the Holidays.

From our Baltimore Correspondent.

BALTIMORE, Sept. 27th, 1881.

Owing to the scarcity of Church news, several weeks have elapsed since you have received a letter from our "Baltimore correspondent." For some time past, the Bishop has been taking needful rest from his arduous labors, and most of the city rectors have been doing likewise; though I am glad to be able to say that none of their churches have been closed during their absence.

An item has recently appeared in one of our secular papers, to the effect that Bishop Pinkney has had an attack of vertigo, and that his physician has forbidden him from resuming his labors for some time to come. The Rev. Drs. Fair and Hodges have returned from their trip to Europe, refreshed in body and mind, and ready for their fall and winter work. A "welcome home reception" was given to the former at the Sunday School building of the Church of the Ascension, of which he is Rector. The chapel, for the time being, was turned into a parlor, and was handsomely decorated for the occasion. An address of welcome was delivered by one of the members of the congregation, and a pleasant evening was spent in social intercourse, enlivened by recitations, and vocal and instrumental music. Rev. Dr. Rankin, of St. Luke's Church, has also returned home, after a long absence in Europe, on account of his health. In the sermon which he preached in St. Luke's, on Sunday last, he said: "In returning, after so long an absence, to this familiar and beloved spot, I wish, first of all, to render my humble and hearty thanks to Almighty God, our Heavenly Father, for His loving care and protection in preserving me from perils by land, and perils by water, and in permitting me to resume my duties, with a measure of health and strength in the midst of the congregation which I love so well." He then passed on to speak of the subject which at this time is filling the hearts and minds of all our people.

Feeling allusions to the great bereavement of the American people, were also made by the Rector, of St. Peter's, St. Paul's, and Grace Churches, and the Churches of the Ascension, of the Messiah, and others.

Our city, in common with every city, town, and village in our vast territory, is now wearing the heavy garments of mourning. All hearts are filled with gloom and despondency, on account of the great loss our country has sustained, in the removal from earthly scenes, of the soul of our late chief magistrate. Yesterday, in obedience to the proclamation of President Arthur, was observed as a day of fasting and humiliation. The public buildings and places of business were closed, and the churches of all denominations opened for Services and sermons appropriate to the occasion. In the Episcopal Churches the Services were elaborate and impressive. At St. Luke's Church, the full Burial Office of the Church was chanted. The interior of the building was tastefully draped in black, and in front of the chancel a bier was placed covered by a pall. The Church of St. Mary the Virgin was literally crowded with people, Lincoln Post of the Grand Army of the Republic forming a part of the congregation. The Service was choral throughout, and was well rendered. At Mt. Calvary Church the Services were of the same solemn and imposing character. A special feature in the Services of the Church of the Ascension was the singing of a portion of the service by the "Hague English Opera Troupe."

Bishop Seymour and His Clergy.

We are requested to publish the following resolution:

We, the undersigned, clergy of the Diocese of Springfield, gathered by chance at this place to attend the consecration of a church, having seen in the New York *Guardian* the libellous attack upon the Bishop of Springfield, are spontaneously, and with entire unanimity, moved to call the author of them to account for his statements, requiring him either to take the necessary steps to present the Bishop for trial on definite charges and specifications, or else to withdraw, with proper and sufficient apology, his slanders and insinuations. We believe the charges to be utterly false, from the fact that the author misrepresents the position and statements of the Bishop; quotes him as saying what he never said, and entirely conceals from view that which overturns his whole charge: namely, that when elected and confirmed to the Diocese of Springfield, Dr. Seymour declined the office.

To the personal knowledge and experience of the undersigned, clergy of widely different ritual views and practice, the Bishop of Springfield is a true and Catholic-minded Bishop in every sense of the word; true to the Faith once delivered; true to his clergy; true to the best interests of all the flock of Christ, clergy and laity; never interfering with the ritual practices of the clergy as long as they do not transgress lawful limits on either hand; and as far as we know, he has never given any direction or requirement in regard to ritual practice or uniformity, to any clergyman of this Diocese.

The one burden of his mind as he spends weary days and nights travelling incessantly throughout this great Diocese, seems to us to be the care of the churches already established, and to plant others among the seething multitudes, in order to win back some of these erring sheep to the fold of Christ.

We, his clergy, who go in and out with him, have the best opportunity of knowing his opinions and his practice, and we do know him to be true and loyal, a courageous servant of the Lord, a willing chief-worker in this portion of the vineyard. God will take care of him, and of us who endeavor to follow him; but it is with sad hearts that we find one who should be a brother and a helper, so untruthfully, uncharitably, and, we fear, maliciously, injuring and impeding the work of Christ and the Church, by these false charges against a devoted servant of Christ, the Bishop of Springfield. It is on this account alone that we speak, and believe that we not only have the right, but that it is our duty to demand what we do of their author, and trust that he will make the necessary amends. Further, we have such undoubting confidence that all the clergy of the Diocese will uphold us in this action, that we do not hesitate to ask them, as we now do, to signify their approval by sending their names for publication to Rev. D. W. Dresser, Carlinville, Illinois.

D. W. Dresser, Rector, Carlinville; Ed. A. Larrabee, Rector, Springfield; Thos. W. Haskins, Rector, Alton; Geo. H. Higgins, Rector, Bunker Hill.

BUNKER HILL, Ill., Feast of St. Michael and All Angels, 1881.

Grace Church, West Farms, New York City, which was near being sold under foreclosure of mortgage, has been saved through the energy of its present Rector, the Rev. Washington Rodman, present and former parishoners contributing to the result. The Rev. W. Rodman, who recently entered upon the charge, was the first Rector of the parish, and returns after years of labor elsewhere.

Diocese of Michigan.

Correspondence of the Living Church.

In compliance with the proclamations of the President of the United States, and of the Governor of the State of Michigan, Special Services were held very generally in our Churches throughout the State, on the day of the late President's funeral. Business was altogether suspended in Detroit, and the churches were well filled. Beyond a draped flag in the porch or vestibule there was generally no display of black, a better taste preferring the use of flowers at a time when the lesson of our Lord's rising seemed specially precious. The tall elegant cross of flowers that surmounted the font at St. John's was worthy of particular notice. By arrangement between the clergy of Detroit, the Services were held at a common time, eleven o'clock, and consisted of a combination of the Burial Office and the Litany. The music was generally appropriate and full, some of the churches singing even the ancient anthem "Man that is born of a woman hath but a short time to live." The *De Profundis* was sung before the Benediction. Very striking was the effect of the glorious Easter hymn, "Jesus lives; no longer, now, Shall thy terrors, death, appal us"—following immediately upon the reading of the Burial Lesson, so full of Easter triumph. Addresses were not general. At St. John's, Evening Prayer was also said at 5 o'clock, a considerable congregation being present. The music was Gregorian. The Ash Wednesday petitions and the *Miserere* were used at the conclusion of the prayers.

The work of relief for our brethren of the desolated Huron and Sanilac Counties has been effectively going on. Dr. Pitkin returned from his tour of observation, with carefully prepared lists of Church families needing relief, including statements as to the requirements of the adults, and the age of the children; and, on his return, a distribution of the work was made amongst the district churches. Our own household of faith has in this manner been well provided for. The principal need, now, is money. The clergy will be almost entirely dependent for support upon persons living remote from their fields. Bishop Harris visits Huron County at the close of Sept.

A legal transaction of a gratifying nature has just been consummated at Mackinaw. A number of years ago, money was raised there for the purchase of a lot and the building of a church, but a difficulty arose between the Rector and his vestry, and a new religious society was organized under the name of the Protestant Christian Society. To the Trustees of this society the vestry conveyed the church lot and such funds as had been raised for the building. But time has passed away and the Divine Spirit has allayed some of the bitterness engendered by the dispute; and, recently, Bishop Harris called the Trustees of the Society together, and with the assistance of Col. Stockbridge, a Kalamazoo Churchman having business interests at Mackinaw, persuaded these gentlemen without difficulty to re-convey the property and funds to the vestry, the vacancies in this body being filled. This transaction is creditable to all concerned. The new Rector, the Rev. Jno. W. Trimble, will have an opportunity such as no missionary of the Church has had there for many years. The Church lot is admirably located; and it is expected that the new church will be finished by the spring.

The Rev. Samuel J. French, Rector of Trinity Church, Houghton, continues in bad health, and has resigned his parish. The engagement of his brother, the Rev. William B. French, who has been officiating at Houghton in the Rector's absence, expires on the first of November. Zion Church, Pontiac, is vacant, the Rev. Theophilus J. Brookes having resigned the Rectorship, which he has held for the last two years and a half.

The Bishop of Michigan laid the cornerstone of the new Grace Church, Lapeer, on Wednesday, Sept. 28. There were present besides the minister in charge, the Rev. T. N. Luson, the Rev. Messrs. Seabreeze of Flint, Toood of Caro, and Beckwith of Port Huron. The church has an excellent site, and is to be of brick. The cost will be about \$2500.

The annual meeting of the New Haven County Convocation is to be held in St. James Church, Birmingham, (Rev. O. Witherspoon, Rector) on Tuesday and Wednesday Oct. 11 and 12th. The sessions are to be at 4 p. m. on Tuesday, for business and discussions; at 7:30 p. m. for missionary meeting; at 10 a. m. on Wednesday, for Holy Communion and Convocation Sermon. Rev. Mr. Babcock is the essayist, and Rev. Dr. Olmstead the preacher. The text for Exegesis is Rom. 14, 5-6. Rev. Mr. Randall presents the Sermon plan. Rev. Messrs Russell, Pardee, Eddy, Fitzgerald, Sanford, and Andrews, are to be the missionary speakers.

"The venerable Dakota Missionary, Dean Hoyt," says the *Omaha Guardian* "is engaged now in building another church at Watertown, and preparing for still another at Huron. He has been engaged at this business for nearly fifty years, and has probably been the means of erecting more churches than any clergyman in America."

GENESIS I. AND SCIENCE.

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

[Copyright, 1881.]

THE DAYS.

Myself.—Perhaps I may as well explain now what seems to me the meaning of the days—not the third only, but all.

Let me first say that I find here a series of statements in reference to certain important events, but nothing said (whatever may be implied) as to how much or how little time they occupied. I note, too, that the account is divided into six groups of statements by certain peculiar phrases which, for convenience, may be styled the *day clauses*; "The evening and the morning were the first day;" or "The evening and the morning were the second day," etc. I notice, also, that these clauses are placed abruptly in the narrative, stopping, as it were, the flow of the story. So evident is this interruptive character, that some have asserted that these clauses did not originally belong in the account, but that they are interpolations of later date.* You will observe the remarkable fact that *all* the creative acts are placed between these clauses—save the earliest, and they precede the first day. So far as I can discover, Moses in no case says—whatever he may mean—that a single creative, or formative, act took place on any of the days.

This much I can see in my English Bible, but wishing to get as close to Moses' own words as possible, I turn to the Hebrew, and there I find the same thing, except when I read these "day clauses." Then I perceive an important difference. Instead of "The evening and the morning were the third day," or the "second day," or any other, I find evening and morning each with its separate verb. This is followed in the Septuagint—This identical formula is repeated six times, except that in the first, Moses wrote "one day." As the Hebrews often use "one" where we would say "first," probably that is the meaning here. Rendered as literally as possible, these clauses read "And 'twas evening, and 'twas morning, the third day;" or perhaps it may be, "And there was an evening, and there was a morning, the third day." This phraseology is very peculiar and occurs, so far as I can find, nowhere else. The nearest approach to it is in Daniel vii, 14, where "evening—morning" seems to be put for a day. That, however, is very different from the phrase used here, where a separate verb accompanies each noun, thus: 'twas evening and 'twas morning. Whether this is intelligible to us depends upon our acquaintance with the phenomena, or facts, to which it refers. The important question is, do these words represent, or refer to, some fact, circumstance or condition at the close of each of these great stages of creation, and separating it from the next? Until lately, it was impossible to answer this question, but now, thanks to the labors of geologists and others, we have facts enough for our purpose. It is one of the broad and important generalizations of modern science "that the grander subdivisions in geological history are universal ideas for the globe." (Dana's *Man. Geol.*, page 138.)

In this we have the fact to which, it seems to me, these peculiar expressions correspond. When one of those subdivisions, reaching in its sweep around the globe, was completed, and the historian wished to state that fact in phenomenal language, he might not say, it was completed in both hemispheres, for hemisphere is not a phenomenal word; but he might fitly say, it was completed where it was night and where it was day; or, with equal propriety, from sunset to sunrise, and from sunrise to sunset; or where there was evening and where there was morning. The phrase which Moses uses, may, therefore, be considered as a phenomenal description, a verbal picture of the then fact. And certainly the day on which so important a stage of progress and improvement was pronounced completed, *i. e.*, "good" for its purpose, was worth special mention in this epitome of the world's early history.

In brief, then, whether it was the development of the land and of land plants, or whatever it was, each finished stage was no local affair, but reached around the

world; and the day on which it could be said, "it was so done," or "it was good," was one in this series of epochal days. The creative work, if this be correct, was done in the interval between the days, just exactly as it is placed in the story itself.

Professor.—Is this quite fair? Is it to be supposed that Moses knew all these matters? Besides, is it exactly ingenious that he should write an account which all the world understood to mean that creation was all performed in six consecutive days, when in fact he meant six days separated by vast intervals?

Myself.—I do not think Moses knew all these matters. I have no idea that he did. I look upon him as an amanuensis to whom the Divine Author in some way dictated the account. There can be no question that He knew "all these matters" better than the wisest men ever can know them, and in His case no anachronism is possible. At any rate the statements are on record. If my theory, as to how Moses obtained them, be unsatisfactory, I call upon our Agnostic friends—who know everything—to devise a better one.

As for the world's having so long misunderstood this story, it does not seem to me at all strange, for they have misunderstood, for a much longer time, many of what now seem very plain passages in the Book of Nature—a work by the same Author—and to-day are infinitely far from comprehending all its contents. How many things that we now feel confident we understand, will hereafter prove to have been misunderstood, none will venture to say.

Professor.—But certainly the fourth commandment says explicitly that heaven and earth, the sea, and all that in them is, were made in six days. How does that agree with your theory that these days are, as it were, only division lines between the vast time-spaces in which the work was done? If the commandment is right when it says that God made the creation "in" six days, I do not see how the work could have been done between them.

*The same old difficulty. It forms a large part of the stock in trade of every objector whether he be an agnostic scientist, or a believer in the divine origin of this story, but who with Mr. Rouson deems it a Hymn of Creation, or with the author of *The Creative Week*, who tells us that "we have no right to expect more of Nature to be treated of than was naturally known to man."

†It is fact worthy of careful consideration in this connection, that very little progress was made in rightly interpreting the teachings of the Book of Nature, until men forced themselves—no easy task—to drop their theories, and *a priori* notions, and humbly to study out just what it is that Book says, and then they were in a position to discern its teachings. So long as they confounded their notions of what ought to be, with what really was, they wandered helplessly in a labyrinth of error.

Convocation of Dakota.

Correspondence of the Living Church.

The 12th Annual Convocation of Dakota assembled at St. Andrew's Church, Elk Point, on Tuesday evening, Sept. 20. The following clergy were present: Rt. Rev. R. H. Clarkson, Bishop in charge, Rev. Dr. Hoyt, and Rev. Messrs. Himes, McBride, Morris, Robinson, and Sanford. On Wednesday morning, in place of an Address, the Bishop read extracts from his report to the Board of Missions. He had visited the most important points on the line of the Northern Pacific Railway, as well as in South-eastern Dakota. The immense tide of immigration demands more laborers in the field. Churches have been built this year at Grand Forks, Mitchell, and Canton. Besides these, steps are being taken to erect churches at Huron and Watertown.

Fourteen clergy are canonically connected with the Diocese, though four of these at present are not performing active work in this Diocese. Fifty-six were confirmed during the Bishop's visitations. Two Deacons have been advanced to the Priesthood, and one person has been ordained Deacon. Two Clergymen have been received into this Diocese. At the afternoon session various reports were received. Concerning the new Diocese, organized one year ago, the following resolutions were adopted: "That the Bishop in charge be requested to call a special council of said Diocese during the year 1882, at such time and place as he may deem best."

"That the Bishop appoint a committee of three clergy and three laymen, who, together with the Chancellor of the Diocese, shall report to said Council as to the advisability of continuing the organization of said Diocese."

A resolution of sympathy, touching President Garfield's death, was also adopted.

After Evening Service, during which the Bishop confirmed two persons, the Convocation adjourned *sine die*.

Dr. Johnson's house in Gough-square, London, is not entirely tenanted. Its lower part has been rented by a firm of printers, who have declared their intention to do their utmost "to multiply the good old Doctor sought to scatter." No one, however, has taken the ancient garrets, including the very room where "The Rambler" and "The Idler" were begun, and in which the Dictionary was finished. These printers have publicly declared their willingness to show the garrets to any admirers of the great lexicographer who may call upon them.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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CHAPTER XX.

We pass to the consideration of certain documents which give in brief the story of this happy union. They are letters hitherto unpublished, and form a most valuable contribution to the documentary history of this epoch in our annals.

We have already published the noble letter of Seabury to Bishop Provoost, on the latter's return from England after receiving consecration. A similar letter was addressed by the Bishop of Connecticut to Bishop White. To this, the following reply was returned. It is not, we believe, contained among the Bishop White correspondence. At least, we have it only as copied in full, in a letter from Bishop Seabury to Mr. Parker, of Boston, from whose papers we now transcribe it. It is as follows:

"PHILADELPHIA, May 21, 1787.

"Bishop White to Bishop Seabury:

"There is nothing I have more at heart, than to see ye members of our communion throughout ye United States connected in one system of ecclesiastical government; and if my meeting of you in concurrence with Bishop Provoost can do anything towards ye accomplishment of this great object, my very numerous engagements shall not hinder me from taking a journey for ye purpose. But I must submit it to your consideration, whether it will not be best previously to understand one another as to ye views of ye churches in which we respectively reside.

"We have been informed (but perhaps it is a mistake), that ye Bishop and clergy of Connecticut think our proposed ecclesiastical constitution essentially wrong in ye leading parts of it. As ye general principles on which it is founded were maturely considered and compared with ye maxims which prevail in ye ecclesiastical system of England; as they have received ye approbation of all ye Conventions southward of you, and of one to the northward; as they were not objected to by ye Archbishops and Bishops of ye English Church; and as they are generally thought, among us, essential to ye giving of effect to future ecclesiastical measures; I do not expect to find ye churches in many of ye States willing to associate on any plan materially different from this. If our brethren in Connecticut should be of opinion that ye giving of any share of ye legislative power of ye Church to others than those of ye Episcopal order is inconsistent with Episcopal government; and that ye requiring of ye consent of ye laity to ecclesiastical laws is an invasion of clerical rights; in this case, I see no prospect of doing good in any other way than by contributing all in my power to promote a spirit of love and peace between us; although I shall continue to cultivate ye hope of our being brought, at some future day, to a happy agreement.

"As to ye Liturgy, if it should be thought advisable by ye general body of our Church to adhere to ye English Book of Common Prayer (ye political parts excepted), I shall be one of ye first, after ye appearance of such a disposition, to comply with it most punctually. Further than this, if it should seem ye most probable way of maintaining an agreement among ourselves, I shall use my best endeavors to effect it. At ye same time, I must candidly express my opinion, that ye review of ye Liturgy would tend very much to ye satisfaction of most of ye members of our communion, and to its future success and prosperity. The worst evil which I apprehend from a refusal to review is this, that it will give great advantage to those who wish to carry ye alteration into essential points of doctrine. Reviewed it will unquestionably be in some places; and ye only way to prevent its being done by men of ye above description is, ye taking it up as a general business. I have been informed that you, sir, and our brethren in Connecticut, think a review expedient, although you wish not to be in haste in ye matter. Our brethren in Massachusetts have already done it. The Churches in ye States southward of you have sufficiently declared their sentiments; for even those which have delayed permitting ye use of ye new Book, did it merely on ye principles of ye want of ye Episcopal order among them. If, sir, we should be of a different opinion in any matter, I hope we shall be so candid as mutually to think it consistent with ye best intentions, and a sincere desire to promote ye interests of our holy religion. This justice you have already received from

"Etc., etc. (Signed) WILLIAM WHITE."

"The above, my dear sir, is the whole of a letter from Bishop White, that relates to the subject. It is an answer to one from me to him, in which I proposed a personal interview with him and Bishop Provoost, previously to any decided steps being taken respecting the Liturgy and government of the Church, and mentioned the Liturgy as the most likely bond of union. I send it to you without comment, and shall be glad of your opinion respecting it.

"Your affectionate, humble servant,

"S., Bishop of Connecticut."

The result of enclosing this letter to Mr. Parker, was one written by him to Bishop White in which he urged, with his characteristic energy, the practicability of union. To this the Bishop of Pennsylvania replied, under date of August 6th, 1787. This letter, now in possession of the writer of these sketches, covers eleven closely written quarto pages, and is a most interesting exposition of the plan and workings of the newly-organized American ecclesiastical system. From that part of it relating to the matter in question, we quote the following. It is first published in this series:

"I will be very explicit with you on ye questions you put in regard to an union with Bishop Seabury, and ye consecration of Dr. Griffith.

On ye one hand, considering it was presumed a third was to go over to England—that ye institutions of ye Church of that country require three to join in ye consecration, and that ye political situation of ye English Prelates prevents their official knowledge of Dr. Seabury as a Bishop—I am apprehensive it may seem a breach of faith toward them, if not an intended deception in us, were we to consecrate without ye usual number, and those all under ye English successions; although it would not be inconsistent with this idea, that another gentleman, under a different succession, should be joined with us. On ye other hand, I am most sincerely desirous of seeing our Church throughout these States united in one ecclesiastical legislature; and I think that any difficulties which have hitherto seemed in ye way, might be removed by mutual forbearance. If there are any further difficulties than those I allude to—of difference of opinion—they do not exist with me; and I shall be always ready to do what lies in my power to bring all to an agreement."

Dating from this kind communication, there followed numerous letters, all tending to the removal of prejudices, and the restoration of the kindly feeling between the rival churches of New England and the Middle and Southern States.

One foe to union could not be appeased. The irreconcilable Provoost, without the following of his own Convention, against the pleadings of the warm-hearted White, sought single-handed to beat back the irresistible tendencies of Churchmen, North, South, and East, toward comprehension and charity. Little by little, this factious opposition on the part of the first Bishop of New York, which it was hopeless to expect to remove, was rendered inoperative, and the year of grace, 1789, found the longing for union well-nigh universal.

A New Œcumenical Council.

In the higher clerical circles of Russia, and indeed universally throughout Eastern Christendom, a profound sensation has been awakened by the late ostentatious and demonstrative pilgrimage of a number of Latin Slavonic pilgrims to Rome. The pilgrimage was organized and managed by an Austrian subject, the able Bishop Strossmayer, who was in no good odour at the Vatican during the pontificate of Pius IX., on account of his independence at the Vatican Council, but who enjoys the favor of Leo XIII. Monsignor Strossmayer is as much a statesman as he is a Churchman. His ideal future for the Slavonic peoples, excluding Russia, appears to consist in their unification under the Austrian sceptre, which would make Austria a great Slavonic power. This state of things, however, was a mighty stumbling-block in the way of its realization—the traditional and justifiable opposition of the Slav to the Roman Catholic Church, of which Austria is regarded as the secular protector, if not the direct secular agent. Such a stumbling-block can, of course, only be removed by a wholesale conversion of Slavonic Christians to the Vaticanist allegiance. The Slavonic pilgrimage to "the threshold of the Apostles" is universally regarded by the ancient Eastern Churches, rightly, or wrongly, to have been an outcome of the tacit agreement, between Austria and the Vatican to act as allies in a common political and ecclesiastical aggression upon the East. A counter-demonstration on the part of the Greek and Slavonic Orthodox Church was naturally to be expected. We learn that this demonstration is to assume a remarkable form and expression, the influence of which throughout Eastern Christendom, in Europe, Asia, and North-Eastern Africa, is likely to be enormous and unparalleled. Nothing less is under consideration than the convocation of an Œcumenical Council, which in its splendor, in the number of diocesan Bishops present at it, and in the greater freedom of its discussions, will rival that Council of the Vatican which twelve years ago declared the Roman Patriarch to be infallible. In order that it may be held upon free Christian soil, Moscow, instead of Constantinople, is to be selected as its seat, and the consecration of the magnificent new Cathedral of the Redeemer in the old Russian capital take place on this occasion. The Patriarchs of Constantinople, Jerusalem, Alexandria, and Antioch have already given their adhesion; and as a matter of form, the Roman Pontiff, as the fifth of the ancient Patriarchs, will be duly invited, though of course, he will not attend. Fraternal invitations will also be addressed to the Metropolitan, to all Roman Catholic Bishops; to the old Catholic Bishops; and not improbably to the Anglican Prelates of England and the United States. The matters to be considered belong to the internal discipline and intercommunion of the Churches rather than to their political relations, and carry much influence, at least amongst the Slavs, Greeks, Armenians, Copts, and other Eastern Christians in the province of social reform. Although the great gathering will necessarily be international in its form, its decisions will be in favor of the maintenance of the nationality of the particular Churches, as a demonstration against the denationalizing character of the Roman missions in the East. Thus, Canons will probably be passed declaring the sanctity of each national tongue, according to the ideal exhibited by the Miracle of Tongues on the Day of Pentecost, the birthday of the Christian Church, and the introduction or maintenance of the national speech. Church Services will be declared to be a primitive, apostolical tradition. A further blow at the Vatican is planned by the passing of a canon condemning the compulsory celibacy of the priesthood, as unorthodox, anti-Catholic, anti-apostolical, and a departure from the most venerable traditions of universal Christendom. The Roman Catholic clergy—in the East, at all events—will be fraternally informed that the Council has liberated them from their uncanon-

ical vow of celibacy, and that they are free to marry. The permission will, doubtless, be regarded as naively Oriental by the Jesuit leaders in Europe, but it will not be without a powerful effect upon the Latin priesthood of native birth amongst the Slavs. In the Greek and Slav Churches a much-needed reform will be introduced. At present, if the wife of an "Orthodox" parish priest dies, the presbyter is obliged to resign his benefice, and retire into a monastery, so that he loses all direct influence over the education of his children. A new Canon will be proposed, and is certain of being passed, legalizing a second marriage on the part of clerical widowers, which will operate in two ways. First, it will bind the parochial clergy more intimately with the people, and with ordinary political and social life; and secondly, it will decrease the number of monks by a natural process, and without any revolutionary interference with the monasteries. If this remarkable project should actually be fulfilled, it will, doubtless, be denounced by the Jesuit Press throughout Europe as a Russian project to counteract the influence of the Vatican and of Austria in the East. That Russia may gain by it is quite possible; but it is hard to see what other secular Power in the East is sufficiently strong to make head against the systematic Papal encroachments. Its president, the Patriarch of Constantinople, will be a subject of the Sultan.—*English Churchman.*

To the Editor of the Living Church:

"He takes with him about \$2,000 in scientific outfit, in large part supplied by the Board of Missions. Here was a Service of Benediction by the Church, upon one, appointed by herself, and fitted out with instruments at her expense, to be a Professor of Science in a heathen land. That showed that the Church was not only not afraid of science, but was anxious to avail herself of it as a true handmaid of religion."

This extract is made to illustrate what I wish to say, and because it lies nearest at hand. It is to be feared that Religion does not fear Science as much as she mistrusts her own strength, and is led to believe that she cannot triumph without Science as her handmaid. This fear is excited by the numerous and increasing instances of the Church pushing her educational work at the expense of her purely religious schemes. To illustrate this, let me give another instance: A friend living in a growing railroad town, in one of the finest States of the West, writes: "Our Church work here is, I suppose, ended; there is not the faintest observable sign of any ever having existed." On the same day the papers bring me the news that a sum of \$10,000 has been spent by the Bishop of the Diocese in making an addition to his school for girls, which has already cost over one hundred thousand dollars. This Diocese, perhaps the largest in the Church, is poorly supplied with clergy, frequent changes occurring for want of support. It would thus seem that precedence is given to the claims of education, before those of the preaching of the Gospel and the administration of the Sacraments.

No one in this enlightened age will think of saying a word against education as such, but it may fairly be asked: Is it the duty of the Church to educate, at the expense of her legitimate work of preaching the Gospel by her appointed ministry? The cry for men and means is evidence that the Church has no surplus of force; and now, the question arises: Which of the two is her legitimate work? and has she a right to do one badly, in order that she may undertake another?

How was early Christianity propagated? Did the Apostles found scientific colleges? Or was it by earnest, direct preaching, and the administration of the Sacraments? As long as the fields are unsupplied with laborers—as long as growing towns are destitute of pastors—it does seem an abuse of a sacred trust to spend such sums on schools where science and art are taught from morning till night, with perhaps a little lesson in morals and religion sandwiched between.

It is done to compete with others, you will say. Why compete? Is it true that in order to receive the truth of the Gospel, the intellect must be sharpened? In primitive times, "not many wise were called." If the Church educates merely for the sake of educating, she is doing a work never committed to her; and if she does it that she may have an opportunity to Christianize, she is employing very expensive machinery to do the work. One half the money, given for the support of clergy, would bring richer harvests.

This, of course, does not touch the question of the education of the clergy; although it may fairly be asked whether it is wise policy and economy to set up in every Diocese a Divinity School, with all its expensive machinery, when a few days' journey would send candidates for Holy Orders from one end of the country to the other, with the probability that the work would be far better accomplished in schools already established.

The question becomes a different one in heathen countries, but even here there seems a misapprehension as to the real methods by which the world is to be converted. A missionary recently called to a foreign field was required to be a practical farmer, to teach the natives the art! With such a policy, do not the natives gain a distorted notion of Christianity? In heathen lands they may well think that the work of these missionaries consists in teaching them how to double their crops, and in our enlightened country the notion might be instilled that the chief work of the Church is to sharpen the wits, and to give the youth a finished education.

We cannot have too much enlightenment on literary and scientific subjects; but, inasmuch as the Church preaches the Gospel so inadequately, and the country languishes for want of pastors, is it a question as to what her duty is in the matter?

A TUTOR.
[The writer of this letter seems to place in unnecessary antagonism two methods, by each of which the Church is required to fulfil her mission, which is, to go into all the world, and "disciple all nations." The young have to be taught by one method, their elders by another. The education of the young by means of Christian schools, is at least as important as the education of the people by means of preaching.—EDITOR.]

*Dr. Schrader (1863) and Mr. R. Martineau (1868) have shown that the narrative in its original form, did not divide creation into days. Rev. T. K. Cheyne in *Ency. Britannica*, article *Cosmogony*.

Mormonism.

From the Presbyterian Review, April, 1881. Continued.

II. THE PECULIAR DOCTRINES OF THE MORMONS.

It would require far more space than can now be occupied to set forth in detail all the strange and disgusting doctrines of this peculiar people.

In the first place, Mormon theology is based on rank polytheism. The Mormon people are not only taught to believe in a plurality of gods, but to entertain ideas of the Divine Being which are connected with the grossest corporealism.

"It will be recollected that the last chapter recognizes a family of Gods, or, in other words, a species of beings who have physical tabernacles of flesh and bones in the form of man, but so constructed as to be capable of eternal life."

"A General Assembly, Quorum, or Grand Council of the Gods, with their President at their head, constitute the designing and creating power. . . . Wisdom inspires the Gods to multiply their species, and to lay the foundation for all the forms of life, to increase in numbers, and for each to enjoy himself in the sphere to which he is adapted."

On page 94, the author declares that God "has an organized individual tabernacle, embodied in material form, and composed of material substance in the likeness of man, and possessing every organ, limb, and physical part that man possesses."

Brigham Young, who, for more than thirty years, was the "prophet, seer, and revelator" of the Mormon Church, taught that Adam was the maker of the world, and the God of the human race.

As all the world knows, Polygamy is one of the favorite and peculiar doctrines of the Mormon Church. It is based upon an alleged revelation from the Lord to Joseph Smith in July, 1843, although it explicitly contradicts the former revelation which Smith claims he received from the Lord, and which was published in 1830 as the "Book of Mormon."

No marriage is recognized as valid which is not performed in their Endowment House—the building where all the polygamous marriages and the horrid and blasphemous rites of initiation into the Mormon Church are performed, which, by the way, is the object for which the great Temple is being erected in Salt Lake City.

On the subject of Baptism the Mormons hold peculiar views. They teach that it is able to wash away sins, and, when performed in behalf of the dead who have died outside the Mormon Church, has efficiency to secure their salvation.

The above are a few of the prominent and peculiar doctrines which are preached to the Mormon people; polytheism; the eternity of matter; the belief that God possesses a body, parts, and passions like a man; polygamy on earth and in heaven, including the belief that Christ was a polygamist; baptism which washes away sins and brings salvation to the dead; the absolute control of the Melchisedec and Atonic priesthood over all things, both temporal and spiritual; no salvation for any one who does not believe in the "Book of Mormon" and Joseph Smith; and then, to crown all, the doctrine of blood atonement.

From these doctrines it will be clearly seen that Mormonism is a grand jumble and conglomeration of five or six different "isms," its chief power being derived from the skillful way in which a little truth is blended with mountains of error.

special reference to spiritual affairs, while the Atonic branch refers rather to secular matters, although in the former the functions of both departments are combined in some of the higher offices. But the world-wide fame of the Philadelphia lawyer would be sadly diminished if he should undertake to explain the various affiliations and ramifications between the Melchisedec and Atonic priesthoods.

But where did the Mormons get these two branches of the priesthood? They say from Joseph Smith. And where did he get them. According to Mormon authority, John the Baptist had the kindness to visit him in the woods of New York in 1829, and there ordained him to the Atonic priesthood. Peter, James, and John also had a private interview with him about the same time and ordained him to the Melchisedec priesthood. Under the latter are included apostles, seventies, patriarchs, high-priests, and elders. Under the Atonic priesthood are bishops, priests, teachers, and deacons.

And now to cap the climax of all these blasphemous and horrid doctrines, is one which is the most horrid of all, namely: the doctrine of Blood Atonement. According to this terrible doctrine, there are some sins which cannot be forgiven or atoned for except by cutting the throat of the man who committed them, and pouring out his blood as an atonement.

There are sins that men commit for which they cannot receive forgiveness in this world or the world to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt on the ground, that the smoke thereof might ascend to heaven as an offering for their sins, and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain with them in the spirit world.

On another occasion he said: I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up and conquers death, hell, and the grave.

Now, it is not intended to leave the impression that all the Mormon people believe in and practice such a barbarous doctrine; for vast numbers of the Mormons are far better than their creed. But truth requires the impression to be left that such a doctrine has been publicly preached again and again by the leading authorities of the Church, and been repeatedly put into practice by the sanction of these authorities.

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From these doctrines it will be clearly seen that Mormonism is a grand jumble and conglomeration of five or six different "isms," its chief power being derived from the skillful way in which a little truth is blended with mountains of error.

God; from Judaism its theory of the priesthood, and special revelation; from Mohammedanism its plural wife notions and its sensual ideas of heaven; from Jesuitism its cunning and arbitrary form of government, in which the end is continually made to justify the means; from Protestantism its talk about faith in Christ and the guidance of the Holy Spirit; and its general policy from the Devil, as any intelligent man will have to confess after a careful study of its cunning, devilish ways and means.

(To be continued.)

Diocesan News.

Wisconsin.—The Annual Harvest Home Festival was kept in Christ Church Parish, Delavan, on the 18th ult., and the offertory, \$15.07, was given to St. John's, Home, Milwaukee.

The day of the funeral of the late President Garfield was duly observed in this Parish. The Church was appropriately draped, and the Service was attended by the Knights Templar and other Masonic bodies, and by the Thomas Post of the G. A. R., besides the customary worshippers.

Indiana.—The Convocation of Indianapolis (the Rev. E. A. Bradley, Dean) met on Tuesday Evening, Sept. 20th, at Grace Church, Muncie, of which the Rev. F. Duncan Jaudon is Rector. Evening Prayer was said, and addresses were made on Sunday School work. The Holy Eucharist was celebrated on Wednesday morning, and the Rev. Mr. Richmond, of S. Anna's School, Indianapolis, preached on "The Duties of Congregations to their Rectors."

The Southern Convocation of the Diocese of Indiana met in St. Matthew's Church, Warrington, of which the Rev. A. Reeves is Rector, on Tuesday and Wednesday, September 20th and 21st, and was opened on Tuesday evening with a missionary address by the Dean, the Rev. E. Bradley, Rector of Christ Church, Madison. The address showed that much care had been given to the subject matter, which was the present needs of the Mission work of the Church, together with a comparison of the present, with the past, and the consequent duties of clergy and laymen deduced therefrom.

On Wednesday morning, after Morning Prayer, the Rev. Walter Scott, Rector of St. Paul's, New Albany, delivered an able discourse from I. Sam. xv:24, treating of the mutual relations of pastor and people.

The sermon was followed by the Holy Communion, and at 2:30 P. M., the Liturgy was said, followed by a business meeting, in which much interest was manifested by the laity, both male and female, as well as by the clergy.

At 7:30 P. M., after Evening Prayer, several addresses were made by the clergy in attendance, and the Convocation was closed. Our Church people have enjoyed these Services very much, and we pray that the interest manifested may continue, and that much good may result therefrom.

Western Michigan.—The clergy of the Diocese have adopted the following resolution in reference to the death of the lamented Dr. Williams. "The clergy, assembled for the last offices of the Church for one known to all of them, and very near to some of them in the bonds of long friendship, desire to put on record the estimate they have formed of the work and character of the Rev. Geo. P. Williams, LL. D. The Grace of God united, with some of nature's best gifts, in our brother whose course is here ended. In intellect, he was keen, careful, contemplative; in character, pure, guileless, sympathetic; and in the higher life, devoted to the truth, as the Word of God that no human interest might set aside, whether in its profession or practice, waiting on every means of grace, and welcoming every opportunity of doing good.

By means of CHILD'S CATARRH SPECIFIC, thousands have been permanently cured of CATARRH YOURSELF. In some of its many forms. The statement of the method of cure sent free. Hundreds of Testimonials. Rev. T. P. CHILDS, Troy, Ohio.

shall see his face no more, assuring us that he has entered into the joy of the redeemed."

On Sunday Evening, the 25th ult., St. Paul's Church, Jackson, Mich., was thronged to its utmost capacity, chairs and benches having been brought into requisition.

The occasion was a touching Memorial Service in memory of President Garfield, rendered by the Rector, the Rev. Dr. Johnson, and thirty-two surpliced chorists, accompanied by the organ and an orchestra of brass and stringed instruments. The church was most tastefully decorated with United States flags and mourning drapery. There were also several beautiful floral offerings, among them a large monogram, "J. A. G.," in red, white and blue flowers; a cushion with border of pink fuchsias, the centre of green, with the word, "Rest" in white daisies. There was also a cross of scarlet geraniums. The procession of choristers, each with a mourning badge, marched up the main aisle, bearing the United States flag draped in crape, to the music of a Funeral March composed in memory of President Lincoln.

The Choral Service has been a great success in this parish, not only in the manner of its rendition, but in largely increasing the evening attendance which has been on two occasions beyond the seating capacity of the church, many having been obliged to go away for want of room.

Minnesota.—St. Paul's Church, Duluth, erected in 1869, was consecrated to the worship of Almighty God, on Sept. 28th, 1881. The Church is one of the most complete and Churchly buildings in the Diocese. At the time of the consecration it was beautifully decorated. The Service was an unusually impressive and earnest one. The Bishop was assisted in the Service by the Rev. Dr. Hawley, of Brainard, the Rev. E. S. Peake, of Detroit, the Rev. Dr. Wright, of Waukesha, Wis., and the Rector, Rev. C. A. Cummings.

Long Island.—St. Barnabas' Church, Brooklyn (Rev. Henry E. Hovey, Rector), has been made the recipient of two beautiful memorial gifts. In July, Mr. and Mrs. W. H. Minshull caused to be erected in the vestry-room, a massive black walnut case, for the Sunday School banners, altar cloths, pulpit frontals, etc. Along its top is inscribed Ad gloriam Dei, et in memoriam, Alexis Hazel Minshull, at. 5, ob. June 3, 1881.

The beginning of the fall brought another valuable and beautiful gift. Mr. Edward B. Tompkins, in memory of a dear child, presented to the parish a font, well worthy of its place and its donor. It is of Caen stone, weighing about 500 pounds. An octagonal base supports a plain shaft with fluted capital. This bears a very massive fluted bowl with a broad band running around it, and showing alternate ecclesiastical and floriated designs. On one of the facets of the base appear the words, "In Memoriam. E. B. T., June 8, 1881." Around the thick rim at the top of the bowl is engraved the sentence, "Suffer the little ones to come unto Me, and forbid them not"—referring to the scene depicted on the chancel window of the church, of the Saviour taking little children in His arms and blessing them. The font has been placed at the right-hand side of the west door of the church, its true and ancient place. A platform built there to receive it, has been surrounded by the old chancel rail of the former church of the parish on Evergreen Avenue. St. Barnabas' Church, always beautiful, has been made more so by these offerings in memory of the departed.

"It Works Like a Charm."

A patient in Indianapolis, who was a great sufferer from Rheumatism, sent for Compound Oxygen, and a week after receiving it, wrote: "It works like a charm! For six weeks I had suffered agony, and nothing relieved me until your medicine came. It is one week to-day since I commenced the inhalations, and the improvement is wonderful, and I thank God and you." Treatise on "Compound Oxygen" sent free. Drs. Starke & Paen, Philadelphia, Pa.

Mr. B.—did you say, or did you not say, what I said you said? because C—said you said you never did say what I said you said. Now, if you did say that you did not say what I said you said, then what did you say?

Is your scalp full of dry husky scales and little pimples? Dr. Benson's Skin Cure will cleanse your scalp and remove all scales and tenderness within 6 days, try it, for it is the best head dressing ever used. Sold by all druggists at \$1. per package.

"How do you pronounce s-t-t-n-e-y?" a teacher asked the young gentleman nearest the foot of the class. The smart boy stood up and said it depended a great deal whether the word applied to a man or a bee.

"Our experience with Allen's Lung Balm for Colds and Coughs has been of the most satisfactory character," writes the Editor of a leading paper. He is one of the thousands who has tried this "Balm," and been convinced of its virtue and merits. Go and do likewise, if a Cough or Cold afflicts you.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menzies' Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains a blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

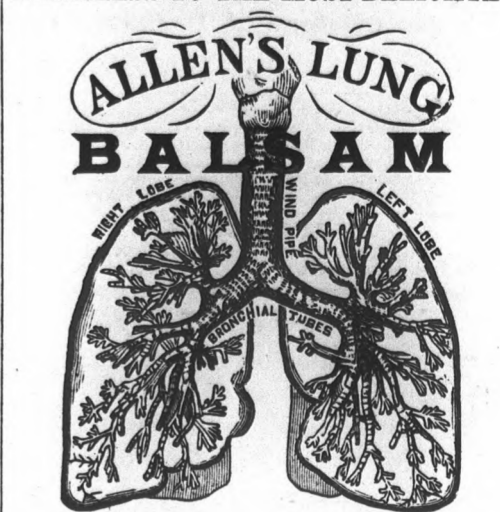
Moss should be removed from the limbs of trees before it is put in mattresses. No matter how soft pieces of wood may be, they lack the downy feeling peculiar to a fine feather.

A Conspiracy Frustrated. Unprincipled manufacturers have from time to time loaded our drug stores with vile, cheaply-prepared cosmetics, which they sell for a high price, and which for a time cover up the imperfections of the skin, only to break out in a worse state. The increasing sale of "Champlin's Liquid Pearl" is frustrating this.

RIDGE'S FOOD FOR INFANTS AND INVALIDS. The trade supplied by Gale & Block, Chicago.

INVESTIGATE CATARRH YOURSELF. By means of CHILD'S CATARRH SPECIFIC, thousands have been permanently cured of CATARRH YOURSELF. In some of its many forms. The statement of the method of cure sent free. Hundreds of Testimonials. Rev. T. P. CHILDS, Troy, Ohio.

A GOOD FAMILY REMEDY! STRICTLY PURE, HARMLESS TO THE MOST DELICATE.



[This Engraving represents the Lungs in a healthy state.]

A Standard Remedy

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

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

CROUP! MOTHERS, READ.

Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

AS AN EXPECTORANT IT HAS NO EQUAL! IT CONTAINS NO OPIUM IN ANY FORM!

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FOR SALE BY ALL DRUGGISTS.

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The Living Church.

October 8, A. D. 1881.

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Clergy and Laity.

The distinction between the clergy and the laity is as old as Christianity, indeed older, for it existed in the Jewish church. The Jews were a "kingdom of priests," and yet there was a distinct order of priests. Just so St. Peter speaks of the whole Church "a spiritual house, a holy priesthood to offer spiritual sacrifices acceptable to God by Jesus Christ," and yet our Lord founded the ministry, and St. Paul distinctly claims (Romans xv:16—see the Greek) that his ministry was that of a priest.* Hooker announces the distinction between clergy and laity very strongly when he says "there is an error which beguileth many who much entangle both themselves and others by not distinguishing services, offices and orders ecclesiastical; the first of which three, and in part the second, may be executed by the Laity, whereas none have, nor can have, the third but the Clergy."

Moreover this difference of rank involves a difference of function in such sense as that without the Clergy the Laity cannot have the apostolic government, the gracious sacraments, or the ministry of reconciliation. We do not think it would be according to truth to say that the Clergy are the Church, but it is evident that the Church cannot exist without the Clergy.

Our purpose in indicating these divinely instituted distinctions, is to prepare the way for the remark that the true and only basis of effective co-operation by clergy and laity is the recognition of the difference which the Lord hath put between them. For invasions from either quarter are encroachments upon His orderly arrangements in the Church, and must necessarily provoke antagonism. A priest is entitled, by the ordinance of God to precedence in all that which pertains to his office, answerable to no human tribunal other than his Bishop, for his fidelity to the truth, his administration of the Sacraments, and his godly life. A layman is entitled, by equal right, to the enjoyment of his spiritual privileges, and to all that manifold right of co-operation in the details of Church work and government which may have been committed to him. A mutual respect for each other's prerogatives will draw them into loving unity of purpose and achievement. Nothing is more illustrative of our religion than the spectacle of a priest and his parish, walking towards Paradise in harmony and peace, working out their own salvation and working for the salvation of those for whose soul's health they are responsible to God.

What is to ensure us the prevalence of successful co-operation between the Clergy and the laity? what is the true basis of harmonious effort in advancing the interests of the Church of God?

But this is in effect an inquiry into the mission and end of the Church. Is it sent forth to cultivate a worldly and secular tone among men? Is it commissioned to illustrate lukewarmness of devotion, carelessness of life, and indifference to the truth? If such be the design of the kingdom of heaven, then a self-seeking Clergy and a worldly-minded Laity are the appropriate agents for accomplishing it. There is a place for the parson who never troubles the people about politics or religion, and the layman who makes a god of his dollars and his appetites.

Of course, the true mission of the Church is to bring men into close relations with God through Jesus Christ its Head, to make them pure, honest, prayerful, high-minded, generous, intelligent, self-denying; and to the extent that the grace of God is permitted unopposed to accomplish these results in the Church, to that extent

*Nirringa feels the weight of this text, admitting that the Apostle here refers to the prophecy of Isaiah, (xvi. 21), and that the passage certainly marks the existence of a Priesthood in the Christian Church; but he gets over the difficulty by supposing it to refer not to the ministry but to the exercise of priestly powers by the people at large. It is evident however that St. Paul is here speaking not of the people but of himself as an Apostle: "the grace that is given unto me of God, that I should be," &c.—Carter.

will there be harmonious and effective co-operation among the Clergy and Laity. A depressed state of the spiritual life is the fountain of inharmony and friction, and when at any particular epoch in the history of the Church there may seem to be needed some adjustment of relations between them, the thing really needed among the Clergy, or the Laity, or both, is a revival of genuine personal devotion to our dear Lord and Saviour. The love of Christ is the real and only solvent of most of our practical difficulties, and those who wish to contribute influentially to the enlarged growth of the Church can do so most effectively by cultivating the seed of divine grace in the soil of a good and honest heart.

Toleration and its Limits.

The Gospel of our Lord is, in many respects, most radical and intolerant. The axe is laid at the root of the tree of sin and no fellowship is tolerated with the unfruitful works of darkness. Yet, in some ways, it is most tolerant and wisely inclusive, in remarkable contrast with the Jewish religion in which it was cradled, and with the Gentile world against the traditions of which it had to make its way.

The teachings of its Divine Author are no more significant of this than His institutions. He founded the Church on the broad basis of toleration and catholicity, and its constitution, offices, and membership all bear witness to the principle of inclusiveness. The Apostles were not men of our type. They differed in temperament, and sometimes disputed about questions of policy. If only one narrow type of Jew had been chosen for leadership, the Church had been simply a sect. Instead of the liberty of the sons of God, we should have had the chains of party intolerance.

One type of man is naturally attracted to one phase of thought. Any one who has attended a "spiritual seance" must have been struck with the similarity of the faces of the believers. They looked like brothers. A gathering of "saints" in the Mormon tabernacle presents the same spectacle. There are only two types of countenance, the knave type and the fool type, the deceiver and the deceived. There is a dull, fearful uniformity. The broad and generous spirit of the Gospel welcomed all and had a meaning for all. It had a place not only for the slave who brought the water and wood, but also for the Senator who attended Nero to the Senate Chamber, and for the General who led the imperial armies to victory.

The Church was founded on a broad and liberal basis. It had its definite Creed, Sacraments, and Ministry, but its doctrines were not narrowed down to personal opinions. There was no theory of justification and atonement insisted on as a condition of membership. The Creed was a statement of facts necessary to be believed. All Christians were to be baptized, but the Christian world was not convulsed with controversy as to the exact changes wrought in Baptism. All Christians knelt to receive the Body and Blood of Christ, but they were not separated from each other by the yawning gulf of definition as to the exact interpretation of this mystery. The officers of the Church were revered and obeyed, but they were elected by the people. Bishops were chosen by popular vote, and this was confirmed by the Bishops of the Province. With all its safeguards of truth and order, the primitive Church included the principles of toleration and comprehensiveness, that appealed to all sorts and conditions of men.

Intolerance and narrowness began with the Papacy, and under its tuition Christians learned the meaning and use of "anathema." The reformers could not altogether get rid of this spirit. They would tolerate only such and such opinions. They drew up "confessions" and attempted to define everything that a man must think as well as believe. They made opinions *de fide*, and on the Continent carried out the spirit of intolerance which they had learned of the Papacy.

In England, the reformers, for the most part, avoided this. They caught the spirit of the primitive Church and wrought for Catholicity. They restored the noble Service of the early days in the mother tongue; and presented the Church, its Liturgy and Offices, as the heritage of the people. The narrow-minded thought it

too liberal, and they left the Church of their fathers to form little societies more select and exclusive. Want of toleration was in reality at the root of every separation from the Church of England—a desire to build a boat out of one or two planks of the old ship. Look at the Church of England now, and bless God for that grand bulwark of religious liberty and splendid toleration! She has held within her, loyal to the heart's core, men who differed from each other in matters of opinion more than any two sects differ—Dean Stanley on the one hand, who was scarcely a Trinitarian by strict construction, who was indifferent to Episcopacy and the Sacramental system; and Knox-Little, on the other, a man thoroughly imbued with the spirit of the advanced Catholic movement. Both have enjoyed the confidence of English bishops, both have been trusted in positions of high office by their venerable spiritual mother, both have received and ministered at her altars.

We thank God, too, that our branch of the Church has not only followed in the footsteps of her English Mother, but has gone further. She is freed from State control, and so far has enlarged her liberty; She has not imposed upon her members or clergy the scholastic definitions of the Thirty-nine Articles; She has included in the legislative administration of her affairs the advice and concurrence of the laity; She may have gone too far in the direction of liberty, but surely She cannot be charged with narrowness and intolerance.

As in doctrine so in ritual, the Church is tolerant. In dioceses and parishes a wide diversity of practice is allowed. In some, the Services are rendered in the barest and simplest manner, in others with stately ceremony, yet all agree in the essentials of the Faith, and all use the same Book of Common Prayer. The disposition of some to narrow this liberty has not, so far, met with much encouragement from the General Convention nor from the public sentiment of the Church. All recognize each other's rights and are tolerant of each other's views and practices. The ritual that is best adapted to express the devotions of one congregation may not be the best for another. The Church was meant for all conditions of men and seeks to adapt herself to all.

Toleration is better than narrowness even though it may be abused. No one would relinquish liberty, though there is danger that it may some time run to license. But everyone should guard liberty with jealous watchfulness that it becomes not a cloak of maliciousness. There may be some who would abuse this grand spirit of toleration in the Church to gain place, and sanction for personal eccentricities, unscriptural doctrine, or ritual that is foreign to the spirit and use of the Anglican Communion. To such the public spirit, conscience, and common sense of the Church will be opposed. They may not be resisted with the bitterness of sectarian opposition, but they will nevertheless be held in check, and their works will be tried as by fire. There is no man or company of men that can "unprotestantize" the Church, in the right sense of that word, or take from it a single article of the Faith once delivered to the Saints.

The greatest danger that attends toleration is, perhaps, the tendency to indifference to the truth. Unbalanced minds are apt to associate these two, which are really as much apart as the antipodes. In this, extremes meet; for the most intolerant and the most indifferent are alike in confounding principles and opinions. The former, failing to make any distinction, insists upon all; the latter, seeing no distinction, is ready to give up all. Against both, the spirit of true toleration is opposed. A broad charity must not be perverted to a betrayal of truth and indifference to error. The grand statements of the Christian Creed, the practical precepts of God's Law, and the historic institutions of the Gospel, as this Church has received the same, must remain intact amid all diversities of opinion on minor points, and differences of expression in ritual observance. Thus only is it possible to reconcile the toleration and Catholicity of the Church, with the unchangeable Faith and the unalterable Law of God.

We notice in the Pottstown, (Pa.) Ledger, of Sept. 29th, a report of an eloquent and forcible Memorial Sermon, preached on the occasion of the death of the late President, by the Rector of Christ Church, in that city, the Rev. D. F. Warren, D. D.

It has often been the part of the good and great to touch that which is the best in the good and that which is basest in the base. Strangely, mysteriously, has the life of the great and good become associated with the empty and the base in the persons of our martyred President and the miserable assassin by whom he was laid low. For all time the name of our beloved late President will be associated with that of the catiff by whom he was stricken to the earth. What a contrast! what a lesson! Garfield, the noble! Guiteau, the ignoble! Garfield, the famous! Guiteau, the infamous! The life of the one, what an example, what an incentive! The life of the other, what a lesson, what a warning! The one faithful and the other faithless in every relation in life. To the young men of this land what a lesson in the one life and what a warning in the other! Needful lesson! Needful warning! The young men of America have in their hands God's best gift—a future, and that largely to make it what they will. They can, at least, be true to themselves and to their God. Alas! that any should not when they could. To hundreds of young men throughout the land, it may seem a small matter to deviate from the narrow path of the just. To hundreds it seems a small matter that they should out-reach or out-wit those around them. A small thing it seems to many that they should contract a debt here and a debt there with no thought of payment. So it may be this Guiteau began his downward way to infamy. To lie, to cheat, to sponge, and, finally, be persuaded that the world owed him a living that he never earned; this came to be for him the one purpose of existence. Few of the young men of our land, let us hope, will sink to such a level. Still there is little hope for that young man who has come to think that he can safely cheat his fellow-men. Dishonesty will spread through his whole being. His habit will become character, and character will mould his destiny, for time and eternity. It is the fate of few, indeed, to sin so wantonly as has the assassin Guiteau. But let a man tamper ever so little with the God-given sense of justice and personal rectitude, and he may become heir of an infamous immortality. It was the fate of Pontius Pilate. By doing what he knew was an unrighteous deed, it is his weird immortality to have mention throughout the ages, this round world over, wherever the Creed of Christendom be said.

Autumn weather and autumn work are upon us again, and all kinds of enterprise are putting forth new vigor. The LIVING CHURCH does not propose to be behind the times, or unworthy of its name. It will enter upon its fourth year with the first issue in November, prepared and equipped for a large increase of business. Since the campaign of last winter, its offices and composition-rooms have been greatly enlarged and improved, and its corps of editors and correspondents has been very much increased. While the growth of its subscription list has been almost unprecedented in the history of the religious press of this country, the LIVING CHURCH believes that far more remains to be done, and that by a continuance of its present liberal policy, which is unsparing of labor and outlay, it will be able to reach a very large circulation within a period of five years from its foundation. The brethren of the clergy and laity are invited to co-operate with us to this end. To any pastor or person recommended by a pastor, who will undertake to canvass a parish, liberal commission will be allowed. Terms may be learned by addressing the publisher.

An instruction of deep interest and rare worth was given by the Rev. Dr. Courtney, of Chicago, on Tuesday, the 27th inst at 3 P. M., in the chapel of Grace Mission, E. 14th st., New York, to the Society of the Royal Law; who, despite the unusual heat, assembled in large numbers. The subject was "The Royal Law," and the text was from the Epistle of St. James, Chap. 2:9. "If ye fulfil the royal law according to the Scriptures, 'Thou shalt love thy neighbor as thyself,' ye do well."

It was prepared with great care and ability, and is worthy of a full report, which will probably appear.

In the hearts of those who were privileged to listen to Dr. Courtney's beautiful illustrations of the meaning of his text, there was a feeling of deep gratitude for such an opportunity, and an earnest resolve to set themselves to work without delay in trying to carry out in their daily lives, a true fulfillment of this Royal Law.

The Rev. Dr. Carter, in charge of the mission, and the Rev. Mr. Mottet of the Holy Communion, took part in the brief opening Service, and Dr. Twing and others of the clergy were present in the body of the Church.

The Bishop of Nebraska has been engaged for some time past in a prolonged visitation of the Territory of Dakota, and does not expect to return to Omaha much before the time of meeting of the October Convocation. That occasion over, he intends to spend the rest of October and all November in visiting various points in his diocese proper.

The children of St. Stephen's Sunday School, in West 45th street, New York, with their teachers and friends, a goodly number, had a delightful excursion on Saturday, the 7th inst., to Pleasant Valley, on the Hudson River, where all alike passed a happy day in the picnic grounds of this most charming retreat.

We have received the October number of the Parish Record published by St. Paul's, Washington, D. C. This is a very neat and interesting little publication, and will doubtless be of great value in promoting the work of the Parish.

With the September number, the Minnesota Missionary brings to a close the fourth year of its publication. THE LIVING CHURCH bids it a hearty "God speed" on its future course.

Board of Foreign Missions.

Correspondence of the Living Church.

With the co-operation of the Bishop of the Diocese, the Standing Committee of the General Board intend to hold a Missionary Conference in Trinity Church next week. The local arrangements have been made by a Committee appointed by the Bishop, consisting of the Rev. Drs. Harwood and Beardsley, and the Rev. Mr. Lines. The meetings will begin on Wednesday evening, the 12th inst., with Evening Prayer, and a sermon by the Rt. Rev. Dr. Garrett, Missionary Bishop of Northern Texas. On Thursday morning at half-past nine o'clock, the Holy Communion will be celebrated, and an address made by Bishop Williams. From 11 A. M. to 1:30 P. M. will be held a meeting for informal discussion of the several topics under the general subject, "Domestic Missions," to be opened by the Rev. Dr. Twing, Secretary, who will be followed by the Rev. Dr. Giesy. On Friday from 9:30 A. M. to 1 P. M. there will be a similar meeting in the interest of the Foreign Department; the Rev. Mr. Kimber, Secretary, opening the discussion of the topic, "Missions to the Heathen," followed by the Rev. Dr. Tatlock, and the Rev. Abbott Brown, (as a delegate from the Mexican Branch of the Church.) At the morning meetings, after the speakers named, the subjects will be thrown open for further discussion by the clergymen and laymen present. On Thursday and Friday evenings, General Missionary Meetings will be held at which addresses will be delivered by the Rev. Eliphalet N. Potter, D. D., LL. D., (it is hoped.) The Rev. Drs. Malcolm and Whitehead (probably), the Rev. James Haughton, the Rev. Albert C. Bunn, M. D., and Mr. R. Fulton Cutting.

The Vestry of the Church of the Epiphany, New York, has purchased the Church and clergy house heretofore occupied by the "Ritualistic" congregation of St. Alban's, West Forty-Seventh St., between Lexington and Fourth Avenues. Opening Services were held last Sunday, at 11 o'clock in the morning, and 8 in the evening. When this edifice was erected it was just off the wealthy portion of the city—upper Madison and Fifth Avenues—and in convenient communication with it. The great cutting for the Hudson River Railway was subsequently made, and at this point practically divides the city into two entirely separate parts. St. Alban's parish found itself on the wrong side of the cut, and has suffered rapid decay in consequence—Services having been now altogether suspended for some time. Many ineffectual attempts were made to sell the property in order to obtain funds for building in a better locality, the last effort being made at public auction last spring. It is probable that a new site will now be sought. The congregation of the Epiphany has however obtained at a very low price, a property of considerable value, and well located for missionary work.

During the last session of the General Convention, the Church of the Transfiguration in New York City had an early Celebration of the Holy Communion every day; and that, with but a slight break, has been continued up to the present time, and will continue; and now, the same privilege of a daily early Celebration is to be given in the lower part of the City by Trinity Church; while, higher up on the West side it can also be found at St. Mary's; and to meet the views and convenience of others, the church of the Holy Communion on W. 20th st., has a daily Celebration at noon.

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

The Christian Worker (Utica) for September, contains a full report of an eloquent Address delivered on the 6th, by the Rev. Dr. Van Dusen, Rector of Grace Church, in occasion of the 11th Anniversary of the "Woman's Christian Association." His subject, based upon the latter portion of St. Matthew xxv., was "Christian Charity."

St. Catherine's Hall, Brooklyn, re-opened Sept. 21st, the Bishop of Long Island being present and delivering an address. A new head, Miss Van Rensselaer, takes charge of the school this year. The enlarged accommodations will be, to all appearance, fully required, the number of applicants for admission being larger than ever before.

On Thursday last the corner-stone of the new Chapel of St. Mary's School, Knoxville, was laid with appropriate solemnity. All the Bishops of the Province were present, together with a numerous gathering of clergy and laity. An account of this interesting event will be given next week.

We gladly welcome to our table the October number of the Palladium published at St. Mary's School, Knoxville. As usual it is full of bright and sparkling matter, and reflects great credit on the accomplished editor, and on the contributors.

We should be much obliged to any subscribers who would send us copies of THE LIVING CHURCH of July 16, No. 141, of Sept. 17, No. 150 and of Sept. 24, No. 151.

The Federate Council of the Province of Illinois held its second session at Quincy on Wednesday last. A full report will appear in our next.

It is proposed to place a memorial tablet in St. James Chapel Elberon, Long Branch, commemorating the late President.

A Clerical Conference.

Correspondence of the Living Church. The "Conference of the Upper Connecticut Valley" is not, as one might suppose from the name, a ruling body of the Methodists, but an association of Church clergymen, for mutual improvement. Its members are on both sides of the river, and so the two Dioceses are represented in it. It is less than a Convocation, and more than a club. It has no official existence or function, but it is purely voluntary. Its meetings are occasional, with no stated times of assembly. The eleventh meeting was held in S. Luke's, Woodsville, N. H., on Wednesday and Thursday, Sept. 21st and 22nd. Present of the clergy of the Conn. Valley, Rev. Messrs. E. N. Goddard of Windsor Vt., Secretary, H. F. Hill, of Montpelier, Vt., F. W. Bartlett, of Northfield, Vt., E. A. Renouf of Drewsville, N. H., (residing at Keene), E. P. Little of Lancaster, N. H., and W. H. Burbank of Woodsville, N. H.; by invitation, Rev. Messrs. Geo. Thorneloe, of Staunstead, P. Q., James Hepburn, of Magog, P. Q., and Daniel C. Roberts, of Concord, N. H. The visitation of the Bishop in charge, the Rt. Rev. H. A. Neeley, D. D., of Maine, happily coincided with the meeting, and on Wednesday evening he delivered an earnest, practical discourse from Acts ix. 6. Evening prayer was said by Rev. Messrs. Goddard and Thorneloe, Mr. Hepburn reading the lesson. After Service, the Conference assembled at the residence of the minister in charge of St. Luke's, Rev. Mr. Burbank, the Bishop in the chair. Mr. Goddard gave, without notes or memorandum, a very full analysis of Mulford's "Republic of God," which afforded material for conversation during the remainder of the evening.

In the morning at half past eight the Conference re-assembled, and an able and original paper was read by Mr. Hill on the "Resurrection of the body." An interesting discussion followed.

The Rev. Mr. Hepburn, of the Province of Quebec, related his experience of five years of missionary life, on the coast of Labrador. The heroism of that service was so modestly veiled in the recital, that it was made to seem the most common-place thing in the world to do; and the full effect of it did not come out, until the hearer had reflected upon the unique history. At half past ten, the meeting adjourned for Holy Communion. It is probable that the choice of the hour for the celebration, instead of an earlier time, was made upon the precedent of the Conventions and Convocations, which are the official bodies, and set the example. Query, why might not an unofficial voluntary association improve upon that precedent, and establish a more Catholic one of their own? The Bishop was celebrant, assisted by Rev. Messrs. Little, Epistoler, and Renouf, Gospeller. Mr. Renouf also administered the chalice. The same clergyman preached an instructive sermon. After the sermon a paper, forcible and suggestive, was read by Mr. Thorneloe, on "How to deal with the unbelief or non-belief found in our fold." The title should have included, "mis-belief" as that was touched upon in the paper. Altogether it was a very helpful and profitable meeting.

A commodious and tasteful church has been completed at the Woodsville Mission, seating two hundred and fifty. It is finished in pine and black ash. The neat and effective church furniture was given by Mrs. J. A. Eames of Concord, in memory of her husband, the late Rev. James H. Eames, D. D. A tablet of wood, with an inscription in illuminated gilt letters, records the memorial. This tablet is an excellent example of the possibilities of fine work, with artistic treatment for such a purpose. The chancel window is soon to be furnished with glass by a gentlemen of Trinity Chapel, N. Y., whose family has already given largely to this Mission.

Missouri Diocesan Convention.

Correspondence of the Living Church. The Convention met in the Church of the Holy Communion, St. Louis, on Tuesday, 27th ult, and had a busy session of four days. At the opening Service, besides the Bishop, there were sixteen clergymen in the chancel, vested. The sermon was preached by the Rev. E. Talbot, Rector of St. James Church, Macon. There were present fifty-two clergymen from the Diocese, besides a number of visitors. The business session filled the days, and matter of more general interest occupied the evenings. The ladies of the parish provided an ample lunch each day.

From the Bishop's address it appeared that there were 60 clergymen canonically connected with the Diocese, and during the year there had been 337 Confirmations. The Bishop gave a Reception on the evening of the first day, at the Episcopal Residence. The report of the Orphan's Home showed that the receipts for the year had been \$4,329.25, the expenditures \$5,670.95, leaving \$303.68 on hand. The fund for aged and infirm clergymen amounted to \$6,569.22, and that for theological education was \$2,926. A very complete constitution and code of Canons which was reported by a committee which had the matter in hand for the year, was adopted. The second evening of the Convention was given to Diocesan Missions, the third to Sunday-School work. The time for the meeting of Convention was changed to May. The Bishop's salary was raised to \$4,200.

The report of St. Luke's Hospital showed that during the year \$11,373.68 had been received, of which \$5,701.60 was from patients. The expenditures had been \$9,159.69, leaving \$2,273 on hand. Besides this, about \$15,000 had been spent on the new Hospital building now in process of construction, on which about as much more will be spent, besides some \$5,000 more for furnishing. This will give a handsome structure, 100 by 57 feet, covering only part of the land. It will be ready for occupancy about the beginning of next year without debt. Additions to the buildings will be made as funds are forthcoming, and according to plans already prepared. The Standing Committee are the Revs. Drs. Schuyler and Fulton, and Mr. Robert, and Messrs. Bent, Luke, and Wilson. The Ecclesiastical Court are the Revs. Drs. Runcie and Foster, and F. B. Scheetz. The session was long, and very busy, and its temper uniformly good.

Personal Mention.

The Bishop of Florida was present at the Convention of the Diocese of New York, last week. The Bishop of Georgia preached last Sunday at Calvary Church, New York. The Rev. Wm. Richmond has now returned home, and is to be addressed, Orange, N. J. The Rev. Josiah M. Bartlett has resigned the Rectorship of St. John's, Fisher's Island, N. Y. The Rev. George Buck has accepted the Rectorship of St. Andrew's Church, Northfield, Conn.

The Rev. Horace Gates, B. D., has now removed to Watertown, Wis., and desires to be addressed accordingly.

The Venerable Archdeacon Kirkby sets sail from Liverpool, Oct. 5th, in the steamship "Bolivia," of the Anchor line.

The Rev. J. S. Egbert, of Bainbridge, N. Y., has been elected to the Rectorship of Trinity Church, Vineland, N. J., and will accept.

The Rev. W. H. Mines has accepted the charge of the Mission of Superior, Wis., and is to be addressed accordingly.

The Rev. A. S. Wood, of Newark, N. J., returned home from Europe in the "Egypt," of the National Line, last week.

The Rev. J. P. Appleton, Rector of St. John's, Boonton, N. J., arrived from abroad, Sept. 26th, in the steamship "City of Richmond."

The Rev. E. B. Boggs, D. D., former editor of the American Church Review, has returned home from a summer visit to the continent.

The Rev. Hugh Miller Thompson, D. D., of New Orleans, La., has been temporarily visiting his old parishioners in New York City.

The Rev. J. S. B. Hodges, D. D., Rector of St. Paul's, Baltimore, arrived home from Liverpool in the "Catalonia," Tuesday, Sept. 27th.

The Rev. Willys Hall, D. D., Rector of St. Andrews, Ann Arbor, Mich., returned from Europe, Sept. 27th.

The Rev. T. S. Pycott, of St. John's, Brooklyn, N. Y., remained at his post all summer, with the exception of certain week days.

The Rev. John B. Linn has accepted work under Bishop Garrett, at Corsicana, Jurisdiction of Northern Texas.

The Archdeacon of Norfolk, England, and the Rev. H. R. Nevill, have been visiting the English Colony at Le Mars, Iowa.

The Rev. P. C. Wolcott, B. D., has accepted the Rectorship of St. Andrew's Chariton, Iowa, and entered upon his duties.

The Rev. John W. Kaye, Priest Assistant at St. Andrew's Pro-Cathedral, Wilmington, Del., has resigned, to take effect October 1st.

The Rev. Summerfield E. Snively, M. D., has returned from a summer tour in Europe, and has resumed duty as assistant to the Rector of Grace, Brooklyn Heights, N. Y.

The Rev. Dr. Thomas Gallaudet preached the 29th Anniversary Sermon of the Church Mission to Deaf Mutes, last Sunday, at St. Ann's Church for Deaf Mutes, New York.

Rev. C. W. Knapp, Rector of St. Paul's Church, Lewiston, N. Y., has received a unanimous call to the Rectorship of St. James's Church, Watkins, N. Y.

The Rev. J. H. Watson, of the Church of the Good Shepherd, Hartford, Conn., has published a sermon entitled "The Secret of the Lord," in memorial of Mrs. Elizabeth M. Jarvis.

The Rev. Dr. Cleland K. Nelson, Vice-President of St. John's College, Annapolis, Md., has become Principal of Brookeville Academy, Montgomery Co., Md.

The Bishop of Tennessee returned from England, Sept. 26th, the day of the President's burial. He did not learn of Gen. Garfield's death until the vessel came to for taking on a pilot, off Sandy Hook.

The Rev. Henry Forrester is doing well at his new point of missionary work, Albuquerque, New Mexico. An influential Mexican and his wife lately renounced Romanism, and are now members of his congregation.

The Rev. John W. Kaye, Assistant to Bishop Lee, at St. Andrew's Church, having resigned, to take effect this week, the Rev. Chas. E. Murray, of the Church of the Covenant, Philadelphia, has accepted the position.

The Rev. Thomas F. Gailor, Rector of the Church of the Messiah, at Pulaski, Tenn., is doing a good work in the Parish, which has largely increased in numbers, while the contributions have probably more than doubled.

The Rev. Charles C. Tiffany, of Zion Church, New York, has returned from Europe, and the church, which has been undergoing extensive alterations and improvements, was re-opened for Divine Service last Sunday.

Professor Edwin K. Buttes, of St. John's College, Shanghai, the Rev. Frederick R. Graves, Miss Emma Stevens and Miss Elizabeth K. Boyd, the newly-appointed Missionaries for China, sailed from San Francisco, in the steamship "City of Pekin," Sept. 6th.

The Rev. S. D. Hinman has just returned from his hard summer work as Government census taker of the Indians, among the Mountains of Montana. Owing to the severe winter, and unprecedented blockades of snow and ice long continued, this duty has been protracted far beyond what was anticipated.

The many friends among the readers of the LIVING CHURCH, of the Rev. W. H. Knowlton, late Rector of St. Andrew's Church, Chicago, will, we are sure, be heartily glad to hear that he has pleased God to restore our esteemed brother to entire health, since his removal to Painesville, Ohio, inasmuch that he feels himself equal to more and better work than he has yet done.

The Rev. W. J. Cleveland, of the Rosebud Indian Agency, has gone eastward to meet his wife and children on their way home from New York, where his little daughter has been in hospital under the care of the sisters of St. Mary, for a severe spinal injury received in Niobrara. Friends will be gratified to learn that she returns much improved, if not entirely cured.

President Arthur is a Churchman, a parishioner of the Church of the Heavenly Rest, New York. On the day of the burial services of President Garfield, he attended memorial Service at St. John's, Washington, of which the Rev. William A. Leonard is the Rector. Presidents Madison, Monroe, and Jackson attended this church, which is directly opposite the White House, and separated from it only by Lafayette Square.

The Minnesota Missionary for September records the death at the age of 84 years of Mr. Crosse, a venerable son of the Church, who came West from Vermont more than thirty years ago, and for the past eight years was a resident of Faribault, during a portion of which period, he held the office of a Warden of the Cathedral. He was a humble, earnest, faithful Christian, and a model Churchman. During two long years of sickness, he patiently awaited the final summons, and then passed to his reward. May he rest in peace!

Official.

- BISHOP MCLAREN'S APPOINTMENTS. Oct. 2-Cathedral. 5-Federate Council, Quincy. 6-St. Mary's, Knoxville; Corner Stone of New Chapel. 9-Calvary, Batavia. 9-St. Mark's, Geneva. 10-Cathedral. 10-Mission at Englewood, 3 P. M. 10-St. Paul's, Kankakee; Southern Deanery. 23-Cathedral. 23-St. Paul's, Riverside, 4 P. M. 30-Cathedral. 30-St. Thomas', Chicago, 8 P. M. Nov. 1-Graec, Galena. 2-Missions near Galena. 4-St. Paul's, Savannah. 6-St. Thomas, Amboy. 6-St. Paul's, Lee Center. 7-Mission at El Paso. 8-Christ, Streator. 9-St. Andrew's, Farm Ridge. 13-St. Paul's, Manhattan. 13-Graec, New Lenox, 7 1/2 P. M. 20-St. Barnabas, Central Park, Chicago. 20-Trinity, Wheaton, 3:30 P. M. 27-St. James', Dundee. 27-St. John's, Algonquin, 8 P. M.

DIocese of Texas—BISHOP'S FALL AND WINTER VISITATIONS.

- Oct. 9-Palestine, Sunday. 11-Crockett, Tuesday. 12-Pennington, Wednesday night. 16-Tyler, Sunday. 19-Longview, Tuesday, St. Luke's Day. 20-Jefferson, Thursday. 22-Marshall, Sunday. Nov. 6-San Augustine, Sunday. 6-Nacogdoches, Tuesday. 10-Henderson, Thursday night. 11-Overton, Friday. 13-Hearne, Sunday. 20-Belton, Sunday. 23-Marlin, Wednesday. 27-Waco, Advent Sunday. 29-Reagan, Tuesday night. 30-Groesbeck, St. Andrew's Day. Dec. 1-Mexia, Friday. 4-Culvert, Sunday. 11-Navasota, Sunday. 13-Anderson, Tuesday. 14-Montgomery, Wednesday. 18-Bryan, Sunday. 21-Caldwell, Wednesday, St. Thomas' Day.

The Offertory will be applied to Diocesan Missions. The Clergy and Lay Readers are requested, where practicable, to take up a collection on Advent Tuesday, in the theological department of the University of the South.

Acknowledgements

I wish to acknowledge the amounts received by me for Mrs. James, up to Oct. 1st: Church of the Advent, Nashville, \$1; Rev. Wm. P. Cobber, \$21; Rev. H. E. Castello, \$5; Mr. Chas. F. Sedgwick, \$1; Cash, Islip, N. Y., \$1; Rev. R. H. Cobb, \$5; Mrs. Dooly, Salina, Kansas, \$5; Member Holy Com., St. Louis, \$1; St. Luke's, Cleveland, Tenn., \$1; Two Ladies, St. Louis, \$1; W. C. GRAY, Nashville, Tenn., Oct. 1st, 1881.

Miscellaneous.

A lady about to commence housekeeping at the North side of Chicago, would receive a lady boarder who would have every comfort. Terms reasonable. Unexceptionable references given and required. Address, H., LIVING CHURCH office.

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

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

The Photographs of President Garfield and family, advertised in another column, are fine pictures, and not of the cheap kind to be had at the street. In order to mention you saw advertisement in the LIVING CHURCH.

Minute.

At a meeting of the Vestry of Grace Church, Brooklyn Heights, held after close of morning Service on Sunday September 25th, 1881: The Rector announced the death of Mr. Alexander V. Blake, a member of this Vestry who departed this life on Sunday, June 26th, 1881. On motion, a committee consisting of the Rector, Messrs. Pierrepont and Howell were appointed to prepare an official relation. The Committee reported the following: It having pleased Almighty God to take out of this world the soul of his servant, Alexander V. Blake, the Rector, Wardens, and Vestry of this parish avail themselves of the earliest possible moment to put on record their estimate of his worth and their sense of sorrow at his loss. He was one of the earliest members of this parish and for many years had been Vestryman; and both in his personal and official relation to the parish, he was ever faithful to his duty and generous in his devotion to the Church. As an officer of the Diocese he discharged the duty of Treasurer with patience and accuracy; and as a member of the General Seminary, or a member of the General Board of Missions, he was always at the post of duty. An affectionate husband and father, and of the cheerful and kind who knew him, his departure was mourned, not only by his immediate relations, but by his entire circle of acquaintance, and especially by the members of this parish. In the suddenness of his departure they are consoled by the thought that his death was but the immediate and painless transit from the struggle and toil of this life to "the rest that remaineth for the people of God."

On motion the Clerk of the Vestry was directed to send a copy of the above minute to the family of our deceased brother; and also to have it published in the "Churchman," and the "Living Church."

WILLIAM A. SNIVELY, D. D., Rector, HENRY E. PIERREPONT, Secretary, PETER C. CORNELL, Committee.

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Table with columns for date, day of week, festival/feast, morning lessons, and evening lessons. Includes entries for Purification, Blasius, Septuagesima, and various Lenten days.

This Calendar comprises the Lessons from the old and new Lectionaries, the latter in italics. The page to face this one, containing the tables of the Sun and Moon, and the Hagiology of the month, will appear next week.

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The Living Church is recommended to business men, in all parts of the country, as a good Advertising Medium for those who seek the best Trade.

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 thou art bidden of any man to a wedding, sit not down in the highest room; . . . but go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher.—S. Luke, xiv 8-10.

Here is a rule which extends to whatever we do. It is plain that the spirit of this command leads us, as a condition of being exalted hereafter, to cultivate here all kinds of little humiliations; instead of loving display, putting ourselves forward, seeking to be noticed, being loud or eager in speech, and bent on having our own way, to be content, nay, to rejoice in being made little of, to perform what to the flesh are servile offices, to be patient under calumny; not to argue, not to judge, unless a plain duty comes in; and all this because our Lord has said that such conduct is the very way to be exalted in His presence.—Cardinal Newman.

He to the lowly soul
Doth still Himself impart.
And for His dwelling and His throne
Chooseth the pure in heart.
—John Keble.

Constantine and Nicæa.

Written for the Living Church.

The story of the life and reign of Constantine will ever prove attractive to every Churchman, and when that story is told in graceful and eloquent language, and after deep and painstaking research, as in the book before us, its attractiveness can only be enhanced. Mr. Cutts is well-known as an historical author, and although we may not always be inclined to adopt his theories, we are always forced to admit his sincerity and his impartiality.

The reign of Constantine is one of the most interesting and important periods in the history of the Church. In it finished that epoch of primitive Christianity which has ever been regarded by the Church as its Golden Age, and in it was assembled that august Council which was at once the exponent of all that the Church had taught before, and the warrant for all that she has taught since.

We should like to give something worthy to be called a sketch of this memorable period; we should like to describe the condition of the empire, to tell of the Diocletian persecution, in which so many the golden crown of martyrdom, to say something of the Province of Britain and of the birth of the noble Emperor, to give more than a passing mention to that Council of Arles, in which sat those three British bishops whose presence is a proof both of the apostolic origin of our Mother Church, and of the groundlessness of the Roman pretensions. We should like to describe the Christian legislation of Constantine and the Arian controversy. But any one of these subjects would alone furnish matter for many columns. Those who are interested in them, we must refer to Mr. Cutts' admirable work, which can be obtained for a very small price.

Mr. Cutts' account of the Council of Nicæa is most graphic. He makes us see, as in a panorama, the interesting city, and the groups of bishops of whom so many already filled the destined hall. All the eminent opponents in the Church of Christ were there, foremost in dignity, was the aged Bishop of Alexandria, and with him a young Deacon of 25 years whose name is now in all the Bibles, and whose name was Athanasius. There too was a man of striking appearance, ascetic, impressive, whose eloquence, whose sweetness, whose powers of persuasion might have gained for him a loftier nobler title than that of founder of the Arian heresy. Men of all nations were there, of every color, of every language, divided in tastes and in habits, united in the service of the Christian name and in the sanctity of the Christian Priesthood. There were present 318 Bishops, and 2000 priests, and the spectacle must have been a grand one when Constantine, clad in all the paraphernalia of his dignity, advanced through the great Basilica to pronounce the formal opening of the deliberations. He advanced slowly up the centre of the hall with his eyes cast down, with a slight blush upon his cheek, with his customary majesty tempered by a Christian humility.

Then came the great debate. Arius was abashed neither by the majesty of the Prince, nor the disapprobation of the Fathers, but, throwing aside all reserve, proceeded to proclaim the inferiority of the Son, and the non-existence of the Trinity. His language was eloquent, graceful, passionate, but what could he do against the Holy Ghost? He was proclaimed a heretic, and that noble Profession of Faith was adopted, which we all daily recite, and which will ever be in the Church, a perpetual monument of her stability and of her divinity.

The Council of Jerusalem may be called the first of the Councils of the Church. There the doctrine of exclusiveness was declared false, and the door opened to all men. The Council of the Church's Holy Founder is proclaimed, and the sacred, common, and free, for all nations, opening and to conquer with new and setting, of His life and His life. It may be called the great source of modern Christianity. Into it was gathered all the diverse acquired knowledge of the Apostolic ages out of it has flowed the strength and skill which have conquered the world, and caused the nations to acclaim the name of Christ.

Spiritual Barns.

Written for the Living Church.

There is a parable of our Lord's that has an application not often noticed. It is that of the man whose ground has brought forth so plentifully, that his barns are not large enough to stow away all his fruits. This is the conclusion he comes to: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my own goods."

There does not seem to be anything wrong in his conclusion. Such a man in these money-making days would be looked up to and respected as an honest, first-class business man, and would be even pointed to as an example for the young men to follow. But our Saviour prefaced the parable with the warning, "Take heed, and beware of covetousness."

The parable has an application for the Church to heed, as it has for man individually. We may think ourselves heathen and wish to keep all our means and forces at home, sending nothing to unenlightened souls in foreign lands, letting them still grope on in darkness, that we ourselves may be more comfortable and more elevated. "We must take care of ourselves first," is the cry. "We cannot spare a penny for missionary work." There will always be the temptation to have our own barns heaping full first, before we can think of the empty barns of others. We look upon our spiritual barns in much the same way that we look upon the barns of wood and stone. These spiritual barns of ours must be well stocked before we can look out for the spiritual barns of others. We must build up our own church first, we must have a powerful preacher, we must be able to give him a comfortable house, and salary, we must have a fine choir, and must improve the church before we can do anything for the missionary cause. So they think.

Now no Church is so poor but it will be better off by doing something for others. We shall always find, no matter how well church affairs may be running, that there are a great many things that we need and would like to do right at home; and if we allow ourselves to dwell on these, we shall never be doing anything for others, and we ourselves shall be dead, though apparently we may be alive and pulling down old buildings in order to put up larger ones.

It is the duty of everyone to think of somebody besides himself, no matter how poor he may be; and it is the duty of the Church in every place, no matter how hard it may have to struggle there, to think of places where there is no Church, and to do something, be that something never so little, to help put the Church there. Our Saviour's warning "Beware of Covetousness" should urge every one to think of the Missionary work of the Church and to do something to help it. Think of those laborers miles and miles away from home and from friends, among ungenial and even loathsome people, and in a sickly climate, preaching the gospel of the Kingdom; and if you cannot go and perform the duty yourself, do at least a little toward sending some one else. If you value rightly what you have, you will do this, nothing fearing as to your own to-morrow, but thinking of the to-day of others as well as of your own to-day, laying up for yourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

THE TRUE WIFE.—A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to women. The wisest thing a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If his first wife had lived, there would have been no need of picking up orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man who you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.—Christian at Work.

ESTHETICS IN THE CANDY TRADE.—The papers of the day contain many vituperations at the expense of the "aesthetes," and much ridicule of their reasonable ways. In the following, a reporter, who is on the track of a proposed strike among the girls behind the counters of the candy shops, finds much dissatisfaction existing in the establishment of "Bombong and Fernberg."

The young lady attendant, whose pensive face and possibly languid air betokened a person of ripe culture, said: "It is very trying, sir, to a person of my delicate organization to be continually shocked by the proximity of surroundings so unharmonious and unappetizing. No one with any approach to refined taste can fail of being shocked by this incongruous mingling of discordant elements. When my eye falls upon this counter, and sees the blues and greens in vulgar juxtaposition, or the reds and oranges of the adventures and reds, you cannot conceive of the shock that is given me. Oh, sir, it is quite too, too utterly too! It will be utterly impossible to remain, I assure you, sir, unless I am permitted to rearrange these wares according to the preferences of artistic taste. I must insist upon the beautification of all these grotesque offerings. There must be nothing but undyed tones; fugitive shades of color, rather than color itself, and there must be no admittance of out-

line. Instead of these rigid geometrical patterns, I must have each stick of candy moulded into undulating curves, and dreamy wave-lines, beautified and adorned with mystic arabesques and the simpler types of nature's floral treasures. You must excuse me, Mr. Reporter, from dwelling on the subject longer. The thought of it is quite utterly hateful."

The reporter, in the goodness of his heart, did not compel her to "dwell."

In another store, the ground of dissatisfaction was the inhumanity of the proprietor in disregarding the laws of color. He was accused of assigning an auburn-haired "aesthe" to duty among the bright-red candies, when all the world knows that auburn-haired beauties should avoid scarlet and crimson. Another, whose complexion called for rich colors, pined and drooped behind a counter laden with delicately tinted sweets. There was a wide-spread conviction among this oppressed class that something must be done to relieve their lacerated sensibilities; if not by their employers, by themselves.

"The poor girls command the sympathy of the public, and they will get it. The proprietors of candy stores are great, hateful things—there."

In one of our sleeping-cars in America there was an old bachelor who was annoyed by the continued crying of a child and the ineffectual attempts of the father to quiet it. Pulling aside the curtain and putting out his head, he said: "Where is the mother of that child? Why doesn't she stop that nuisance?" The father said very quietly: "The mother is in the baggage car in her coffin; I am travelling home with the baby. This is the second night I have been with the child, and the little creature is wearying for its mother. I am sorry if its plaintive cries disturb anyone in this car." "Wait a minute," said the old bachelor. The old man got up and dressed himself, and compelled the father to lie down and sleep while he took the baby himself. The old bachelor stilling the cry of that baby all night, was a hero. And the man who, for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as though he stood upon the battlefield.

WHITWASHED BABIES.—A missionary stationed at one of the South Sea Islands determined to give his residence a coat of whitewash. To obtain this in the absence of lime, coral was reduced to powder by burning. The natives watched the process of burning with interest, believing that the coral was being cooked for them to eat. Next morning, they beheld the missionary's cottage glittering in the rising sun white as snow. They danced, they sang, they screamed with joy. The whole island was in commotion. Whitewash became the rage. Happy was the coquette who could enhance her charms by a daub of the white brush. Contentions arose. One party urged their superior rank; another obtained possession of the brush, and valiantly held it against all comers; a third tried to upset the tub to obtain some of the precious cosmetic. To quiet the hubbub, more whitewash was made, and in a week not a hut, a domestic utensil, a war club, or a garment, but was as white as snow, not an inhabitant but had a skin painted with grotesque figures, not a pig that was not whitened, and even mothers might be seen in every direction capering joyously, and yelling with delight at the superior beauty of their whitewashed babies.—Chambers' Journal.

"Saltokoff Skupshirofsky," said the Czar to the captain of the guard, "have the guards been doubled at the palace gate?" "They have, my liege," responded S. S., "and the man with the telescope sweeps the horizon, so that not even a solitary horseman can approach thy imperial dwelling." "And the lightning-rod man?" "He sleeps beneath the Neva, so please your Majesty." "The man for subscriptions to the Life of Sergeant Bates?" "He speedeth to Siberia on a special train." "And the fodder and tree protector men?" "Ask of the vipers in the palace dungeons." "The man who continues at this late date to say, 'What never?'" "Thy imperial headman wears his watch chain." "Tis well. Telegraph to Europe that another conspiracy has been baffled, keep the gum-drop and corn-ball boys, who spread sedition on the railroad trains, under thy vigilant eye, and may St. Isaac of Kownow bless thee." And the Czar, putting on his cast iron night-shirt, retired to his princely couch.—Boston Transcript.

WHY AND WHEREFORE.—An undergraduate at Cambridge, who found among the questions on his examination paper this, "Why will not a pin stand on its point?" elaborately explained the point thus: "1. A pin will not stand on its head, much less is it possible that it should stand on its point. 2. A point according to Euclid, is that which has no parts and magnitude. A pin cannot stand on that which has no parts and no magnitude, and therefore a pin cannot stand on its point. 3. It will if you stick it in."—Berkleyan

It was a Boston girl who asked, "Why is it that two souls, mated in the impenetrable mystery of their nativity, float by each other on the open currents of existence without being instinctively drawn together, blended and beautified in the assimilated alembic of eternal love? That is an easy one. It is because butter is forty-five cents a pound and a good seal-skin saccoc is as high as \$500. The necessities of life must perforce fall in price before two souls will readily blend in the assimilated alembic and so forth."—Northtown Herald.

A French engineer, after a series of experiments with a loaf of bread, baked by a Yesser College, now announces that the project of furnishing man's bread is entirely practicable.—London Standard.

The University of the South.

Correspondence of the Living Church.

This letter comes to you from one of earth's pleasant places. Sewanee, at all times charming in its social and natural features, in its holiday garb is unapproachable. What brought me here chiefly was a desire for its tonic properties; that I should meet with old and dear friends, make new ones, and intensely enjoy the companionship of the students, I well knew. The prosperity of this Institution has ever been near my heart, because I have known that the highest education was to be secured to the American Catholic Church, through its agency. It has been one of the unsolved questions, why the work of the Church has not prospered more in the secleridden States of the South; and yet none could fault the leaders of the host, nor the helpers, clerical and lay; for a noble array of names might be written down of Bishops true and self-sacrificing, leading those "who willingly gave themselves." The desire and the effort to plant the Church, and make it known to the people who knew it not, was ever uppermost in the minds of men like Elliott, Cobbs, Otey, and Polk. Previous to the war, we all know that the solution had seemingly been reached; after that sad event men came forth (and notably the Bishop of Tennessee), to carry on this good work. As a people, we were "scattered and peeled," but we knew beyond all other things, that the true Kingdom must be set up, and the result has been such as to inspire us with both joy and hope. Numbers of the young men of the South have been induced to try the University. Thus many have been won to the Church, and to-day, some of her brightest graduates are either in the Ministry, or are looking forward to it; but besides these, a large body of faithful men have gone forth in other vocations of life, who are attached to the doctrines and practices of the American Catholic Church. It is a noticeable fact that three of this number are members of the present Board of Trustees.

The gathering of the Alumni is always gratifying, as showing the fidelity of that body to the interests of the University. The University has ever aimed to make good its claims, of being what it professed to be—not a mere grammar school or college, but a great school of thought and work, where men's minds and hearts might be developed, in the truest and most Christian sense of the word.

I arrived at the University place on the 29th of July, and, being invited by the Vice-Chancellor to attend a meeting of the famous "E. Q. B." (Ecce Quam Bonum), heard Prof. Shafter read his great Essay on the "Science of Universal Peace." The discussion which followed the reading of the paper was interesting, the Rev. Dr. Easter, of Jacksonville, Ill., contributing a portion, which was both wise and witty. On the 30th, in Forensic Hall, I listened to the efforts of the "Sigma Pi" Literary Society (which is the grammar school), as they contended for the medals. Nathurst, of Tennessee, won the "Hodson" Medal, and Du Bose, of South Carolina, that of the "President." Bishop Pierce, as chief of the judges, presented them to the successful contestants. As a fact worthy of notice in this connection, Gilbeaux, of Louisiana, who one year ago entered the University, ignorant of the English language, read an Essay on the "Truth of Homer," couched in most excellent English, and profound in thought. The Commencement exercises properly began on this day, but the venerable Chancellor, Bishop Green, was disabled by sickness from being present to deliver his address. However, at 11 A. M. there was the Celebration—the Bishop of Arkansas being celebrant. On the 31st, I listened to the excellent Commencement Sermon of the Rev. A. S. Drysdale, of Alabama, on the "Christ in History," and at night to the Missionary Address of Bishop Pierce, before the "Bishop Boone Missionary Society." Of it, a student said to me, "that's the finest thing I ever heard," and others of the dons and visitors subsequently backed the student's assertion. The Society has asked its publication, and it will add much to Church thought on the subject of Missions. The offertory which followed its delivery was a surprise to everyone. On the 1st of August there was the usual contest in Declamation, pronounced on every side to be the best that had ever taken place here. Six competitors entered, Gueruy, of South Carolina, winning the "Lyman Medal." On the 2d, the Address before the Literary Societies was delivered by Mr. Davis-Sessums, M. A., of Texas; it was both finished and thoughtful. This was followed by a contest for a Leather Medal, which contest was a surprise to every one, but which those who were present will not soon forget. The contrast of a large audience, giving most respectful attention to a speaker for over an hour, as he dwelt on the most profound themes, and then enjoying to the full, about half of that time in heartiest laughter, was unique, but not out of place. The Hon. C. R. Miles, of S. C., presided, and I think it was owing to his "magic power," that so seemingly incongruous a dilemma should have been overcome. I have said that Bishop Whitehouse was the greatest presiding officer out of the many whom it had been my privilege to know; but, for many years, my judgment has been in doubt, and now I say that his peer is found. A more graceful and forceful speaker than the Hon. gentleman whom I have mentioned does not exist to-day. This is not said because of this contest; although, in aptness of management it could not be excelled and but rarely approached. The Honor, on this occasion, was carried off by "Stickney," of North Carolina, though "Grubb," of Kentucky, was the favorite with the audience. At the Special Service on Wednesday, the Oration was delivered by the Rev. J. I. Tucker, of Mississippi. It was witty and wise, profound and philosophical, and took everyone by storm. At night, the two Literary Societies had their annual contest, the honors being equally divided between them.

Thursday, however, was the great day, when, in most impressive order, led by "white-robed choristers," there entered the Chapel of St. Augustine, the procession of Dignitaries in their robes. The solemn Service said, Orations were delivered in many tongues; after which, degrees were conferred in the several schools, only two receiving that of M. A., three that of B. A., and some few that of B. S. Neither the Greek nor Latin Medals were contested for, and the Vice-Chancellor's, which was offered for a prize in the Catechism, was taken by a young man who was unfortunately absent, but who had stood his examination; for the test on this is as critical as that on every other subject.

All being over, a Recessional was sung, and the great body of officials and others retraced their steps in the order in which they entered. After all this followed the "hop," the meeting of the Alumni, and the annual banquet, not forgetting their gracious deed of erecting and unveiling a monument to the memory of Prof. Dabney, now at rest.

Out of the two hundred students present during the last term, only twelve were foreign to the Southern Dioceses represented; and, as out of this number, Kentucky only sent as many as Illinois, viz.: three, I grieve for Kentucky. England has three, and Canada but one. Connecticut and Massachusetts have one each. Think of Connecticut and Massachusetts being united with us, together with Canada and England!

My thought is this, and chiefly this: What part has the University of the South to play in the battle for God's own Catholic Church in her own immediate domain? In the gathering together of forces at hand and those which are possible, none stand in sight equal to this one, which through much toil and tribulation has been built up. Has the South been delinquent in her duty to that Institution? No. It has secured gifts from the Church of England and from other sources; but it has honestly done its best to sustain its own sons in the University, and that great institution as a whole. She needs help from every quarter. Not as a mendicant, however, does she ask for aid; but as a son, who not by prodigality but through misfortune, is forced to appeal to the great heart of Humanity. We say, then, to our brethren, "Come over, and help us." Come to our assistance, to tide over difficulties, which in our present strait we cannot meet. We stretch forth our hands to brethren more highly favored, in the confident hope that they will cheerfully respond to our appeal, and aid us in our efforts to build up the waste places, and to save that which appeared to be hopelessly lost. KENTUCKY.

The Irish Land Commissioners have issued a statement of the benefits conferred by the Land Act upon the Irish tenant farmers. These benefits are first thus briefly described:

Fair Rent.—Every existing tenant from year to year in Ireland of an ordinary agricultural or pastoral holding is entitled to have a fair rent fixed for his holding either by the county court judge or by the Land Commission, or it may be settled by agreement with the landlord, or by arbitration.

Security of Tenure.—Whenever a fair rent is fixed, either by the court or commission, or by agreement, or by arbitration, the rent cannot be raised or altered for fifteen years, nor can the tenant be disturbed during that period. In the last year of the fifteen years the tenant can again get the rent settled and a new term of fifteen years granted, and so on. It is not, therefore, merely a term of fifteen years which the tenant gets, but practically a term renewable every fifteen years. It amounts to this, that the tenant paying a fair rent, and treating the land in a proper tenantable way, and not subdividing or subletting his farm, will be safe from eviction or arbitrary increase of rent, and his rent cannot be increased by reason of his own improvements.

Sale of Tenancies.—Every tenant may sell his tenancy to one person at the best price he can get, but the landlord is to have first the right of buying, at a price either agreed on between the parties, or to be fixed by the Court.

Acquisition of the Holding Out-and-Out by the Tenant.—There are provisions in the Act authorizing the Land Commission to advance money to tenants to enable them to purchase their holdings and become absolute owners of them.

Fixed Leases.—There are also provisions enabling tenants for life and other limited owners to give leases in perpetuity to tenants.

The privileges conferred are then described in detail, under the headings, "Fair rent and security of tenure," "Arrears of rent," "Pending ejectments," "Leaseholders," "Unfair leases," "Judicial leases," "Fixed tenancies," "Laborers," "Acquisition of land—peasant proprietors," "Emigration." Upon all these points the clauses of the Bill are explained in language easily understood. The summary concludes:

The above are some of the great advantages conferred on Irish tenant-farmers by the Land Act (Ireland), 1881, which provides for all security in their holdings, the fixing of fair rents, and the right of free sale; and affords the opportunity to occupiers to become the owners in fee of their holdings. It is not intended by the foregoing statement to set forth or include all the provisions of the Act, but only to afford a general view of its more important provisions.

Time is money, and many people pay their debts with it.

Wit, without sense, is a razor without a handle. Half the discomfort of life is the result of getting tired of ourselves.

Benevolence is the cream on the milk of human kindness.

People of good sense are those whose opinions agree with ours. Style is everything for a sinner, and a little of it will not hurt a saint.

The Household.

Gray clouds send down sheets of cold rain-drops, and dead leaves rustle on the ground, but snugly ensconced in a cosy library, its walls book-lined, vines rambling about, the breath of flowers in the air, a bit of needle-work, that we may not feel idle, and a pleasant fire, and are we not fortified to endure wintry storms?

Don't let husband, father or brother have the library all to himself, dear sisters, but reserve a nook for ourselves in that sanctum. Let us share our ink-stand, easy-chair and foot-stool thus; enter with interest into the literary pursuits of the brotherhood, and show ourselves appreciative listeners to their occasional readings or discourses.

Then, too, it is good occasionally to make listeners of them, when we choose to read aloud; for reading aloud is one of the most delightful and impressive pastimes possible in the family circle. To read well aloud is one of the richest if not rarest accomplishments a woman can have, and surely there are enough of us silver-tongued and keen of wit who can win laurels in this way. To complete the true gentleman's a true-toned literary taste is most essential. We can well afford to take the time to indulge occasionally in good reading; it prevents a woman from degenerating into the mere housekeeper or gossip, and gives riches and breadth of thought to her mind.—*Hearth and Home.*

NEURALGIA AS A WARNING.—The great prevalence of neuralgia, or what commonly goes by that name, should be regarded as a warning indication of a low condition of health, which must necessarily render those who are afflicted with this painful malady especially susceptible to the invasion of diseases of an aggressive type. This is the season at which it is particularly desirable to be strong and well furnished with the sort of strength that affords a natural protection against disease. There will presently be need of all the internal heat which the organism can command; and a good store of fat for use as fuel is not to be despised. It is no less essential that the vital forces should be vigorous, and the nerve power, especially, in full development. Neuralgia indicates a low or depressed state of vitality, and nothing so rapidly exhausts the system as pain that prevents sleep and agonizes both body and mind. It is, therefore, of the first moment, that attacks of this affection, incidental to and indicative of a poor and weak state, should be promptly placed under treatment, and controlled as rapidly as may be. It is worth while to note this fact, because, while the spirit of manliness incites the "strong-minded" to patient endurance of suffering, it is not wise to suffer the distress caused by this malady, as many are now suffering it, without seeking relief, forgetful of the condition it bespeaks, and the constitutional danger of which it is a warning sign.—*Lancet.*

There is not enough of the spirit of kindness and appreciation in our homes. Common politeness requires that we say "thank you" to even slight favors received from those outside our home, while great favors and even painful sacrifices are too often taken as a matter of course in the family. Kindness and politeness are strong ties to bind the hearts of parents and children together, to keep the old young, and to hold the young to the home. In many homes it is, go and come, do this and do that, give and take, with none of the sweet little courtesies which help to make a home agreeable and attractive to all who come within its limits.

ORANGE JELLY.—Take the juice of three oranges and the grated rind of one, the juice and grated peel of one lemon, one package of gelatin. Soak the gelatin for an hour in a little warm water. Squeeze the juice of the fruit in a bowl, put with it the grated peel, and a good pinch of cinnamon; pour over all a pint of boiling water, cover closely, and let it stand on the tank-cover at the back of the stove; then strain it and add one cup and a half of sugar, let it all come to a boil, stir in the gelatin, and when entirely dissolved, take the sauceman from the fire, strain through a double flannel bag into moulds. When cold it is ready to be eaten.

Few housekeepers have time to black their stoves every day, or even every week. After a stove has once been thoroughly blacked it can be kept looking perfectly well for a long time by rubbing it with old paper every morning. If I occasionally find a spot of gray or fruit juice that the paper will not take off, I rub it with a wet cloth, but do not put on water enough to take off the blacking. I find that rubbing with paper is a much nicer way of keeping my teakettle, coffee-pot and tea-pot bright and clean, than the old way of washing them in suds. The inside of coffee and tea pots should be rinsed in clear water, and never in the dish water.

LEMON JUICE IN DIPHTHERIA.—Dr. J. R. Page, of Baltimore, in the *New York Medical Record*, May 7, 1881, invites the attention of the profession to the topical use of fresh lemon juice as a most efficient means for the removal of membrane from the throat, tonsils, etc., in diphtheria. In his hands (and he has heard several of his professional brethren say the same) it has proved by far the best agent he has yet tried for the purpose. He applies the juice of the lemon, by means of a camel's hair probang, to the affected parts, every two or three hours, and in eighteen cases in which he has used it the effect has been all he could wish.

Attractive frames for photographs are made by taking small wooden panels, eight inches long and five wide, and cutting a place in the photograph at the lower right hand corner, leaving a margin of an inch and a half or two inches. The rest of the frame is subject to decoration. These panels are often gilded and painted with any flower which a poetical instinct might identify with the occupant.—*The Art Amateur.*

One cause of early fading is useless fretting or over-anxiety. Women, as a rule, dwell too much on imaginary things; they will bear a great misfortune or face a real danger with far more courage than most men, when it really comes; and yet they magnify trouble, anticipate its coming, and weary themselves over trifles.

Perhaps nothing detracts more from a person's own comfort in this world than being over-sensitive. The touchy person is always fancying that people intend to slight her, and quite often she thinks herself wounded and hurt, when nothing is hurt but her vanity.

Do not talk of breaking your children's wills. You cannot do it—you do not want to do it. But you want to teach them by precept and example, how to control their passions. Be plain with them, but by all means be gentle.

To stone raisins easily, pour boiling water over them and drain it off. This loosens them and they come out clean and with ease.

A piece of muslin put next to every layer of leather in a sole will prevent the shoe from squeaking.

To peel any kind of fruit easily, pour boiling water over it; this loosens the skin.

Put a bowl of quicklime in a damp closet, and it will absorb the moisture.

THE CHILDREN.

When the lessons and tasks are all ended, And the school for the day is dismissed, And the little ones gather around me, To bid me good night and be kissed: Oh, the little white arms that encircle My neck in a tender embrace! Oh, the smiles that are halos of heaven, Shedding sunshine of love on my face!

And when they are gone, I sit dreaming Of my childhood too lovely to last, Of love that my heart will remember, When it wakes to the pulse of the past; Ere the world and its wickedness made me A partner of sorrow and sin, When the glory of God was about me, And the glory of gladness within.

Oh, my heart grows weak as a woman's, And the fountains of feeling will flow, When I think of the paths steep and stony, Where the feet of the dear ones must go; Of the mountains of sin hanging o'er them; Of the tempest of Fate blowing wild; Oh! there's nothing on earth half so holy As the innocent heart of a child!

They are idols of hearts and of households; They are angels of God in disguise; His sunlight still sleeps in their tresses, His glory still gleams in their eyes; Oh! those truant from home and from heaven, They have made me more manly and mild! And I know how Jesus would liken The Kingdom of God to a child.

I ask not life for the dear ones, All radiant, as others have done, But that life may have just enough shadow To temper the glare of the sun; I would pray God to guard them from evil, But my prayer would bound back to myself; Oh! a seraph may pray for a sinner, But a sinner must pray for himself.

The twig is so easily bended, I have banished the rule and the rod; I have taught them the goodness of knowledge, They have taught me the goodness of God. My heart is a dungeon of darkness, Where I shut them from breaking a rule; My frown is sufficient correction; My love is the law of the school.

I shall leave the old house in the autumn, To traverse its threshold no more: Oh! how I shall grieve for the dear ones, That meet me each morn at the door! I shall miss the "good-nights" and the kisses, And the gush of their innocent glee, The group on the green, and the flowers That are brought every morning to me.

I shall miss them at morn and at evening, Their songs in the school and the street; I shall miss the low hum of their voices, And the tramp of their delicate feet. When the lessons and tasks are all ended, And death says, "The school is dismissed!" May the little ones gather around me, To bid me good-night and be kissed.

—*Charles Dickens.*

Binding and Loosing—A Story of St. Gregory, the Wonder-worker.

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

About sixteen hundred years ago, the sun was setting brightly over the hill country of Syria. The husbandman was loosing his oxen from the plough, or driving them homeward; the vine-dresser put his pruning-knife in his belt, and came weary from the vineyard; the shepherd "called his own sheep by their name," and penned them safely in the fold. The shadows of the trees stretched longer and longer, and the west grew brighter and brighter; it was the time of rest; the time that reminds us how this world shall not last forever; how the troubles and the labors of the life that now is shall one day have an end in that Sabbath which remaineth for the people of God.

And it was, I dare say, with some such thought as this that a venerable-looking old man journeying onward through that quiet spring evening, comforted himself. It was Gregory, Bishop of Neocesarea; so famous throughout the Church for the miracles that God wrought by his hand, that he has from that time to this been known by the name of St. Gregory, the Wonder-worker. He had manfully borne the heat and burden of the day; he had witnessed a good confession before the judgment-seat of heathen persecutors; he had been in perils and labors from youth to old age; and now his time for rest had nearly come, and he rejoiced that he might so soon hope to go home to his Lord.

So he passed on; sometimes looking at the sun, now close on the horizon; and sometimes, as he came to the top of some little hill, casting his eyes straight before him if, perchance, he might see a place of lodging for the night. At length he passed through a grove of palm-trees; the sun was shining on their tall heads, but twilight was thick around their feet. And the whispering of the wind in their branches seemed as if they were singing their evening hymn of praise to God.

But these palm-trees stood on an accursed place. Gregory passed through them, and on his right hand rose a great Temple of Apollo, resting, as it were, against the hill at the side of which it was built. Very stately it was and beautiful, with its portico of dazzling white marble; its porphyry steps of entrance; its curious mouldings and exquisite carvings. The doors stood open, for it was a famous oracle. And here the evil spirits delighted to give such answers as they were able, or rather as God in His wise Providence allowed them to give, to the heathens that came to inquire at the temple.

"Here," said St. Gregory, "I will pass the night. Those clouds that are gathering in the west foretell a storm. Every place is holy to a Christian; and neither the priests, nor the devils whom they serve, can hurt me if my Master be with me." So saying, he made the sign of the Cross, and entered the temple.

Inside, it was nearly dark. Yet the Bishop could see the silver image of Apollo, that seemed in the very act of drawing the bow, he noticed how gloriously the sculptor had done his work; and perhaps he wondered whether the time would come when the arts of men, then serving only to adorn the temple of idols, would minister to the worship of God, and the beauty of His dwelling-places.

He drank of the waters of a spring that rose in the temple, and ate a morsel of bread that he had brought with him, and was refreshed. Then he knelt on the marble pavement, and besought Him, Who has dominion over evil spirits and all the powers of darkness, to preserve him that night; he prayed for his own city of Neocesarea and all the faithful therein; he asked with earnest faith that the day might soon come, when the kingdoms of this world should become the Kingdoms of our Lord and of His Christ; and he ended with that hymn of the early Christians, which many a one has uttered on earth, who now joins in the new song before the Throne and before the Lamb. Here it is:

Very Light, that shin'st above,
Full of grace and full of love—
By the eternal Father's Throne,
Jesus Christ, the only Son:
In the West the day hath died;
And we come to eventide:
But our songs, as light grows dim,
Father, Son, and Spirit hymn.
Worthy art Thou, now and ever,
Of the praise that ceaseth never,
In a world of sin and strife,
Son of God, and Lord of Life!

The good Bishop finished his prayers; and then spreading a rough hair-cloak that he carried with him on the floor, he lay down in peace with these words: "Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord, Thou God of Truth"—on his lips and in his heart.

I have read of a holy missionary in India, who, when on his death-bed, was vexed and distressed—was pressed even almost beyond his strength, by the assaults of Satan and his angels. They poured blasphemous thoughts into his mind; they tried to terrify him with hideous sights; they did all they could; and for a time the man of God was much troubled. At last, with a smile he said to his friends: "It Satan gives me now but one minute's agony for every temple of his that, under God, I have cast down, is there anything wonderful in his revenge?"

And so, doubtless, the powers of darkness longed to work some harm on Gregory, the Saint of the Most High. He had destroyed multitudes of heathen temples; and the spirits that had possessed them would gladly have injured his body, whose soul they could not hurt. But God's care was over His servant; angels filled that foul temple, and St. Gregory slept quietly till sunrise.

He was unharmed by the malice of his ghostly enemies; and now he was to give a yet more wonderful proof how "among the gods there is none like unto Thee, O Lord: there is not one that can do as Thou doest."

In the morning he arose and went his way; and shortly after, the Priest of Apollo began the temple, and the business of the day began. Incense was burnt, and oxen were slain; garlands of flowers were twined for the altar; sweet music resounded in praise of the idol; and the power of the true God seemed as if it slept.

At length a countryman, named Metrodorus, came to the portico.

"May it please your worship," said he to the Priest, "I have come to consult the oracle."

"The oracle is ever open," replied Dositheus, the Priest; "but the god answers not unless his ministers are required."

"A stater of silver have I brought," answered the poor man; "will that be sufficient?"

"A stater sufficient!" cried Dositheus; "it is an insult to the god to offer it. For less than three staters the oracle is not consulted."

"What am I to do?" said the other. "I have lost my four oxen that labored daily with me, and hope of finding them I have none, save in the oracle."

"Doubtless the oracle will tell you where they are," answered the Priest; "but not without the three staters."

"But I have them not," replied the countryman; "this is my last piece of money."

"Have you nothing else? A sheep would content the god."

"It is a hard thing," said Metrodorus; "but my oxen I must find, and the sheep I will give. You know my dwelling; let me ask now, and I can bring the sheep up hereafter."

"Follow me, then," said the Priest. And he led the way into a passage that ran around the temple in the thickness of the walls. Metrodorus followed; it was dark, damp, and cold, and (he hardly knew why) a horror fell on his spirit as if he were in some unholy presence. At length there was the glimmer of a lamp, and they stood by a kind of grated window, opening into a deep dismal cavern under the mountain. Within the window was the place of the Priestess who gave the answers; her face was beautiful, but pale as marble; her hair was braided back from her forehead, but fell wildly over her shoulders; and she sat on the tripod, or three-legged stool, waiting for the inspiration, as it was called, of the god. The rock was green and slimy with damp; there were trails of slugs and other unclean animals on the walls; and far, far below, as in a deep abyss, the dropping of water was heard.

The Priestess asked the question of Metrodorus, as the custom was, in verse:

Where are Metrodorus' kine?
Hear and answer, Power Divine!

There was dead silence for a few moments. Metrodorus could not help shuddering, so awful was the gloom above, and so gurgling the waters below.

At length the Priestess said, in a low hollow voice, "He speaks not."

"He would be invoked," replied the Priest, and he chanted thus:

From the mansions, calm and bright,
Of serene Olympus' height;
Or if Creta please thee more,
Or thine own loved Delian shore,
Or where Phrygian billows toss
Round the rocks of Tenedos;
God that hold'st the silver bow,
Hear and answer us below!

"He speaks not yet," said the same hollow voice.

"This is strange," remarked the Priest in a whisper. "The god is most willing to answer; I must try yet again."

He went into the temple, and presently returned with a censor, and thus sang:

Phœbus Apollo, thou whose dart
Pierced Crissa's serpent to the heart,
Who from the chariot of the day
Dost every realm of earth survey;
Giver of wisdom and of might,
Whose breath is youth, whose smile is light.—

Even as he spoke a sharp shudder ran through the frame of the prophesies, her head was thrown back, the pupil of her eyes dilated, and she answered:

Strangers have passed my marble door,
And I am silent evermore.

"What may this mean," cried the Priest, in an agony of rage and grief. "What strangers have been here! or why should the hospitable god refuse them shelter?"

"One was here last night," said Metrodorus, "a Christian Bishop; his name is Gregory. Many wonderful things hath he wrought by witchcraft. - I know he was here, for I saw him leave the temple when I drove out my flocks to pasture this morning."

"Which way went he?" inquired Dositheus eagerly.

"Toward Erhra," replied the peasant. "He cannot be far off."

"I will pursue him instantly," said the Priest. "He shall reverse his charm, or die."

Half an hour saw Dositheus mounted on a vigorous horse, armed, and in pursuit of the Bishop. And an hour more brought him up with the man of God, who was making his morning meal under an oak.

"Villain!" cried Dositheus; "blasphemer of the gods! worshipper of the Crucified! Nazarene! sorcerer! restore me the oracle!"

"What is it, my son?" inquired St. Gregory.

"You slept in the temple last night, and this morning the oracle hath ceased. It is your witchcraft. Reverse the charm, or prepare to die."

"Your threats terrify me not, my son," said the Bishop. "But behold what gods you serve, when one poor aged man can put them to silence!"

"It matters not talking," replied Dositheus, drawing his sword. "Not only will all hope of gains to us cease, but the great name of Apollo of Erhra will be a laughing stock in Asia. Reverse the charm, I say, or—"

"Spare your threats," said St. Gregory. "That you may know His power, Whose unworthy servant I am—mark me." He took a small piece of parchment from his cloak, wrote something on it with a reed-pen, folded it, and said, "Lay that, my son, on the altar, and the oracle will speak."

The Priest took it. "We know," said he, "that you Nazarenes are, of all men, most execrable, but yet we may trust your word. On the word of a Christian, will it be so?"

"On the word of a Christian and a Bishop, it will," replied St. Gregory.

Scarcely wishing him good-day, Dositheus galloped off, not daring to open the parchment, which contained, he thought, some dreadful spell.

And what was it, you long to ask, that St. Gregory had written? What could the servant of God have to say to the Prince of the powers of darkness?

There were but four words, and they were these:

GREGORY TO SATAN: ENTER!

Dositheus laid the parchment on the altar, and went toward the oracle. As he was on his way, Metrodorus met him.

"It hath spoken! it hath spoken!" he cried. "My oxen are at Erhra!"

Satan entered, it is true, but the Priest's heart was touched. "The servants of the God of Christians can bind and loose our gods. What, then, must their master be?"

Such were his thoughts, morning and night, for a month. Then he asked for Baptism; and when St. Gregory was gone to the reward of his labors, the former priest of idols governed the Church of Neocesarea.

A farmer was one day mowing in his field when he trod on a rattle snake, which instantly flew at his legs. However, he had high boots on, for the very purpose of guarding himself against serpents, and the snake only bit at them. He cut it in two, and thought no more about it. In the evening he went home, took his boots off, and went to bed. Before long he was very ill, in great pain, and in a few hours he died. Not very long afterward, his son went out to work and wore his father's boots. He came home in the evening, pulled the boots off, and was shortly seized with the same sickness as his father, and died next day. There was a great deal of talk about the two strange deaths, and people foolishly said the father and son had been bewitched. The furniture of the farm was sold, and with it the farmer's boots. They were bought by a neighbor, who, after wearing them, became ill like the farmer and his son. Happily, a wise doctor, who knew that nothing ever happens by chance, came to see him. He at once gave the man medicine for a snake bite, and he recovered. Meanwhile, the doctor had looked carefully at the boots, and found the poison-fangs of the rattlesnake sticking in them. The men had been scratched by them and poisoned. Always, when you see anything strange, ask how and why?—*Ec.*

Some Sunday school children were taken for a picnic to the sea-side. One of the teachers asked her scholars how they liked the sea.

"Very much, miss," replied a child; "but where are the tinnamies?"

"The tinnamies, my child! What do you mean?"

"Why, you know," the child replied again, "the tinnamies that go with the sea. You know the commandment says, 'the sea and all the tinnamies.'"

This was the way the child had been repeating "the sea and all that in them is."

BIBLE STUDIES.—XXXV.

Written for the Living Church.

A word that occurs only once in Holy Scriptures, and that in the New Testament.

The article which it represents was in much more common use among the Orientals than it is with us. In many of the Eastern towns there is a law obliging the people to be accompanied by it after a certain time. It has been connected with a great many weddings. In its place in the Bible, it is associated with a most dastardly deed, in a beautiful and consecrated spot. Often since that time has it served villainous purposes. It has also proved a blessing to mankind, and has preserved him from many dangers. The first persons to speak of it, were Theopompas, a Greek comic poet, and Empedocles of Agrigentum.

The ruins of Herculaneum and Pompeii have furnished specimens of the article. The Chinese make it in large numbers and of vast size and value, sometimes like halls or chambers, where they eat and lodge, and have balls and act plays.

What is the article? What dastardly deed is referred to? In what way does it prove both a curse and a blessing? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 33.—The "little bird" Zipporah. She married Moses. The bitterness between them was because she reluctantly yielded to the circumcision of their son. Ex. 4:26. Her family were Jethro (a priest of Midian) who was her father, and she was one of seven daughters.—ANNIE L. MORROW.

No. 32.—Was it pomegranate, whose foliage is bright, dark green, whose fruit and flowers are scarlet; very conspicuous? The bark, leaves and flowers were used medicinally. Its wood was used for pillars in Solomon's temple. In carving and embroidery it was a favorite ornament to be imitated and frequent mention is made of it as ornamenting robes of priests. Ex. 28:33; Ex. 39:24. One of the desirable objects of Promised Land. Deut. 8:8.—ANNIE L. MORROW.

The Humming-bird.

The smallest humming-birds are about the size of bumble-bees; they derive their name from the sound they produce by the rapid motion of their wings. The plumage is composed of the most brilliant colors. The wings are very strong, so that they can fly both long and swiftly; the breast-bone is large, and the feathers as close as fishes' scales. The legs and feet are small and feeble, for they only settle on a twig to dress their plumage and to arrange the moss and down of their nests.

Although blossoms of every kind attract the humming-bird, yet tubular flowers are its greatest favorites, because of the insects which crowd the recesses of the blossom to feed upon its sweets. Arriving at a thicket of them, the little creature suspends its body on the wing so steadily that its pinions become almost invisible. Its only note is a single chirp not louder than that of a cricket or grasshopper.

The nest of the humming-bird is composed of an outer layer of moss glued on with the saliva of the bird, thus making it firm and keeping out the damp. Within this are matted layers of the wings of certain flying seeds; and, lastly, it is lined with down from the stalks of ferns, etc. When viewed from below, the nest appears to be a mere mossy knot upon the branch of the tree. The eggs are two in number, and are of equal thickness at both ends.—*Visitor.*

CELERY AND CHAMOMILE PILLS

Are Prepared Expressly to Cure Sick Headache, Nervous Headache, Neuralgia, Nervousness, Sleeplessness, and Dyspepsia, and Will Cure any Case.

The *Episcopal Methodist* a well known religious paper, of Baltimore, said recently: "Dr. C. W. Benson, a practical physician, at No. 106 North Eutaw Street, of this city (who has paid much attention to nervous diseases), has discovered that Extract of Celery and Chamomile, combined in a certain proportion, invariably cures headache, either bilious, dyspeptic, nervous or sick headache, neuralgia, sleeplessness and paralysis. This is a triumph in medical chemistry. The doctor is largely known and highly respected in Baltimore."

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Is Warranted to Cure

ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in ONE package, containing of both internal and external treatment. All first class druggists have it. Price \$1. per package.

Advertisers who wish to secure the attention of the best class of Purchasers, will find it to their advantage to secure space in *The Living Church.*

A contemporary says: "According to the Catholic Telegram, had the Roman Catholic Church retained all her children, there should now be in the country from 20,000,000 to 25,000,000 members of that Church, whereas there are less than 7,000,000. It attributes the great loss to the influence of the public schools." Upon which we would remark, that the benefit of this amazing falling away must be very doubtful, unless it can be shown that those who have so lapsed from the Faith of their father have embraced a purer form of Christianity, and are not living utterly "without God in the world." Nothing can be more certain, than that the influence of the public schools in the matter of religion is at the best negative.

The Rotunda Furnace.
It is very simple in its construction, has less joints than any other furnace made, and these are sand joints. By no possibility can gas escape into the air chamber. The Castings are durable and are corrugated. It has an immense radiating surface. The shaking and dumping grate is perfect in operation. There are no confusing dampers for servants. Hard or soft coal can be used. It is self-cleaning. It can be placed in a low cellar: the prices are moderate—a large evaporator and air-moistener is used, rendering the air soft and mild. The Rotunda Furnace has been adopted by the Rt. Rev. B. shop Neely of Maine, Rev. A. V. Clarkson of Croton, N. Y., for a church and school, E. H. Cushman, Esq., M. B. Bronner, Esq., of Baer & Co., Real estate, New York. ALEX. M. LESLEY, Manufacturer, No. 380 Sixth Avenue, New York.

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

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

One of the handsomest dinner sets ever brought to this city is now on exhibition at Livingston's, and painted at their own establishment in Limoges. The set includes 256 pieces, each of which has a distinct design in the painting, which is hand-painted. This set should be seen to be appreciated. It cannot be duplicated.

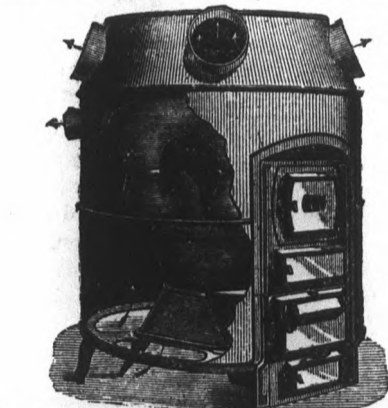
Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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Have had constant and severe use during the past 22 years, and are in good condition to-day. Have more power, greater durability, and are fitted with more modern improvements for saving fuel and labor than any furnace made. Producing large volume of pure warm air perfectly free from gases. Popular and universally successful. Send for Circulars.

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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. MEIER-SMITH, D. D., Secretary of the Faculty, at the school, north-west corner Thirtieth and Walnut Streets, West Philadelphia.

St. Mary'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 sixteenth year will begin September 15th, 1881. For Registers with full details address Bishop Whipple or Rev. Geo. B. Whipple.

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