

The Living Church.

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WHOLE No. 160.

FOREIGN AFFAIRS.

A CURIOUS luncheon party met together in Paris, on Sunday, Oct. 30th. The principal guests were the Prince of Wales, Mr. Gambetta, and Sir Charles Dilke, the English Under-Secretary for Foreign Affairs, and an avowed radical. The feast lasted a long time, for it only ended at four o'clock, after a conversation of two hours and a half.

THE Editor of Crockford's "English Clergy List" announces that he has at last removed the names of Bishop Colenso and his schismatic adherents from that publication. According to English law, Dr. Colenso is still Bishop of Natal, and figures as such in all official directories.

SPEAKING of Mr. Gambetta's ministry, the *London Times* remarks that it is Gambetta himself. His colleagues reflect his wishes and will obey his will. The "Minister of education and public worship" is that Mr. Bert who some time ago, in a public lecture, at which Gambetta presided, avowed his belief that religion was not necessary to a state, and that morality was quite independent of any divine, or supposed divine sanction. Poor France! into what hands has she fallen.

AN important and influential meeting was held in Cambridge on Oct. 29th, to express sympathy with the Old Catholics of Germany and Switzerland. The Bishop of Ely presided, and Bishops Reinkens and Herzog were present, and were enthusiastically welcomed. The Bishop of Winchester, and Mr. Beresford Hope were among the speakers. The Old Catholic movement was warmly eulogised as being an awakening in those countries of a spirit akin to that which animated the master-builders of the English Reformation, a combination of a desire for Scriptural truth, with a careful retention in doctrine and discipline of all that can bear the test of true Apostolic Catholicity.

MR. JOHN WALTER, M. P., proprietor of the *London Times*, speaking in Berkshire on the result of his tour in America, said it was desirable that there should be in all English counties a body of men able to advise their neighbors who are about to go to America. Any Englishman going to America who is a good judge of land, and who is steady and industrious, might be certain of becoming wealthy and prosperous before he was 50 years old. Before the close of the next century, the United States would have a population of 200,000,000. He wished more Englishmen would go there. They would be an additional element of stability in the country, and would be as likely to succeed there as men of any other nationality.

It is stated that nearly all the diplomatic representatives of the French Republic have sent in their resignations, refusing to serve under a cabinet of radical atheists. The permanent staff of the department of Public Worship have also resigned.

THE German Reichstag was opened on the 17th. The Emperor was not able to be present, and Prince Bismarck read the speech from the throne. After alluding to the present peaceful relations of the Empire with other states, the speech stated that the economic policy of the government as to reforms in the system of taxation hitherto pursued, will be strictly adhered to. Stress is laid on the necessity that provision be made by the state for invalid workmen. The Emperor says the budget shows gratifying results of the economic policy. The measures announced are these: For the incorporation of Hamburg in the Zollverein; for quadrennial parliaments; for biennial budgets; the accident insurance bill, the tobacco monopoly, and the liquor tax.

The deputies listened with icy coldness to the Emperor's speech. Not one sentence was applauded. The Liberals are disappointed at the Emperor utterly ignoring the liberal majority. The people are astounded that the government has taken this mode of declaring what is considered war to the knife.

It is said Baron von Schloesser will leave Washington and return to Rome before the end of the year, to reopen negotiations with the Vatican; Bismarck being fully determined to make peace with Rome in order to obtain the conservative and ultramontane majority in the new parliament for the tobacco monopoly and other plans.

ON Nov. 17, a member of the Chamber of Deputies, Roche, of the extreme left, introduced a bill proposing the secularization of property of religious orders, and edifices, seminaries, and consistories, and complete separation of Church and State.

THE Archbishop of Dublin held his annual Visitation on Oct. 31st. His Grace gave some interesting statistics of the work of the Diocese. Two years ago there were 18 churches in which a weekly communion was celebrated. Now, there are 22, and, as marking a growing sense of the fitness of things, it was remarkable that, while in 1869 there were 28 churches without fonts, these had diminished in 1879 to ten, and in their latest returns to three, and these the three churches in which Celebrations were not wont to take place. The number of confirmed during the past year—drawn, with few exceptions,

from the city of Dublin—has amounted to 1,066, an increase of about one hundred on 1879, but still short of what the population dealt with should yield. A great advance had been made in promoting a regular and efficient inspection of their schools—more so last year than in the preceding five.

THE Rev. E. Girdlestone having, as Canon in residence, refused to allow the Rev. R. W. Randall, Vicar of All Saints' Clifton, and an advanced High Churchman, to preach in Gloucester Cathedral the annual sermon of the Dolphin Society, on Colston Day, Archdeacon Norris, Vicar of St. Mary Redcliffe, placed his pulpit at the service of the committee. The offer was accepted, although it has been the custom of the Society to attend service at the Cathedral for many years. The *Gloucester Chronicle*, which says that the Dean had given his consent to the appointment of Mr. Randall as preacher, adds:

We believe it was Canon Girdlestone who on one occasion refused to surrender the pulpit to the Bishop on the ground that he (the Canon) had prepared a sermon.

THE Scottish Establishment is fated to follow its Irish sister. At the present moment its adherents form a minority of the inhabitants of the Kingdom, and at the next session of Parliament a determined effort will be made, which the government will probably not oppose, for its disestablishment.

Bishop Riley Abroad.

The Mexican Commission have a hard road to travel if they follow Bishop Riley and his fortunes. At the last General Convention they informed the Church that "in compliance with their urgent request he will arrive in this country by the middle of November; and it is expected that he will immediately return to his jurisdiction in the Valley of Mexico."

This, to begin with, was not a creditable record for the *protege* of the Mexican Commission. After being urged to come home and attend to business, how long does he stay? Less than a year. *La Verdad* (Mexico) of Sep. 15th announced that the following minute had been adopted by the "Episcopal Council." "In view of the fact that the Bishop of the City of Mexico, Henry C. Riley, D. D., intends shortly to go abroad, during his absence he delegates, and from this day, all his authority in the spiritual and temporal government of the Mexican Branch of the Catholic Church of our Lord Jesus Christ, to the Bishop Elect of Cuernavaca, Prudencio Hernandez."

The same paper in a later number had the following: "At the session Sept. 8, A. D. '81 the Permanent Convention of the General Synod of the Mexican Branch of the Catholic Church of our Lord Jesus Christ approved the delegation [of authority] made by Bishop Henry C. Riley to the Bishop-Elect of the Diocese of Cuernavaca, in accordance with what is stated in the minute published in No. 18 of *La Verdad*."

Those that stand by this Mexican movement may tell Church papers to mind their own business; they may frown and scold when questions are asked; but questions will continue to be asked. Where is Bishop Riley going now? If a Bishop was needed for Mexico, why does he not stay there and do something to justify his Ordination and the expenditure of thousands of dollars yearly by our Missionary Board?

No wonder that the House of Bishops resolved "that no order shall be taken for the consecration of another Bishop in Mexico, until the Bishop already consecrated shall have actually entered upon his work, and until the terms of the covenant touching the preparation of a Liturgy shall have been duly complied with, and until the approbation of a majority of the Bishops of this Church to any such consecration shall have been signified to the Presiding Bishop," etc. We should think not. One such mistake is enough. Bishop Riley's career so far does not furnish much encouragement for further advance on that line.

Sheltering Arms, Brooklyn.

The annual donation visit to the Sheltering Arms Nursery, Brooklyn, took place Thursday afternoon and evening of last week. The institution is well located in what was once a large private residence, and contains at present 41 inmates, little folks from a few months old up to five years of age; children of poor, or dissolute parents. The house was open on the occasion from top to bottom, and inspection showed good discipline, neatness and comfort. In the evening the parlors were brilliantly lighted, and a large company assembled. Bishop Littlejohn, the Rev. Drs. Schenck, Hall, and Cornwell, Messrs. Seth Law (Mayor-elect of Brooklyn) S. D. C. Van Bokkelen, and other prominent Clergymen and laymen of the city were present. There were liberal donations of money, provisions, fuel, bedding and clothing for the institution. Several ladies presided at a flower booth from which sales were made. The evening was pleasantly passed away with music, and the delivery of addresses.

The Rev. J. Sydney Kent has resigned St. Mary's, Cleveland, Ohio, to take charge of an associate Mission work in the Diocese of Northern New Jersey. His address will be Washington, New Jersey, after December 1st.

St. John's School, Manlius, N. Y.

Consecration of the Chapel, and Sermon by Bishop Huntington.

Correspondence of the Living Church.

The new chapel of this Institution was consecrated by the Rt. Rev. Bishop Huntington, on Thursday, the 17th inst. The building was commenced about five months ago, and includes under one roof, besides the chapel, an armory and a lavatory; the whole being connected with the main building by a corridor. The lavatory contains sixty marble basins, with every convenience for bathing. The armory, containing all the equipments and arms of the cadets, is adapted not only for military exercises, but for purposes of social amusement. The walls of the chapel are of colored brick, and the seats are arranged upon the usual plan of stalls in a college chapel. The Daily Services will be held here.

To the liberality of Judge Comstock, St. John's School is indebted for the first step in these improvements; he having paid off a mortgage debt of long standing, which had rested upon the old school-building. Mr. William C. Pierpont, of Pierpont Manor, and several other gentlemen residing in the neighborhood, provided the means for the construction of the new building. The architect is Mr. Archimedes Russell, of Syracuse, and a local paper (the *Daily Journal*) speaks of the structure as being "characterized throughout by great thoroughness and beauty of interior finish."

The same paper speaks of the remarkable prosperity which the School has enjoyed for some time past, under the headmastership of the Rev. W. Craig. "The plan of instruction," it says, "is such as is calculated to improve the physical as well as the mental organization of the pupil; and the construction of the buildings peculiarly aids such efforts by the appointment of every necessary convenience." Bishop Huntington is to be highly congratulated upon the success which has attended his labors on behalf of the Institution.

The Consecration Services, which began at 11 A. M., included, of course, a Celebration of the Holy Communion, in which the Rev. W. Craig assisted the Bishop. In the afternoon, there was a Reception, which was largely attended, not only by those who were immediately interested in the School in an official capacity, but by many also from Syracuse and neighboring places.

The subject of the Bishop's sermon upon this occasion was: "The Christian Training of a Complete Manhood;" his text being taken from Eph. iv: 13. "Till we all come, in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man." The opening words of this eloquent and weighty discourse were as follows:

Just before, St. Paul has been telling us how there came to be a Christian religion in the world at all, a Church, Sunday Schools, Sanctuaries, and Sacraments. They all came down, he says, out of Heaven, not in their separate shapes as we see them, but in Christ. The seeds they sprang from were invisible; we call them principles, or truths, or ideas. No matter about the name; they are real and vital things; and their beginnings were all folded up in the living Person, Jesus, the Son of Man. When His life went out among men to change their hearts, and to make the world a new place, these things went with it, and could never be separated from it, Church worship, Church buildings, the one Creed, the Sacred Ministry. After He had ascended to the Father—so St. Paul goes on to say—He gave gifts unto men, wonderful gifts. He keeps these gracious powers alive and at work. Because He lived once and lives still, these live also. There could have been no Altar, or Bible, or Prayer Book here, this chapel would not have been built, St. John's School would never have been thought of, but for Christ. Hence, we consecrate His houses, and set them apart, hallowing them as He did the Temple. We reverence Altar and Font, Bible and Prayer Book, for Him.

The Right Reverend speaker then proceeded to point out what all this was for. Not for the sake of the things themselves, but in order to Christian Manhood; for "the perfecting of the saints," i. e., for making good men complete in character; "for the work of the ministry," i. e., to train and equip young men to serve society in the best of all ways; "for the edifying of the body," i. e., for the building of another edifice than this outer one, however strong or fair; "till we all come," in one holy faith, and one heavenly knowledge, "unto a perfect man."

Referring to man's tripartite nature—spirit, soul, and body—the preacher spoke of the last-named of the three as that "outer, flexible, sensitive, manifold, marvellous instrument of our real self, easily debased by sensuality and disordered by abuse, lower than the other two, but worthy of honor and care; capable of sharing the sanctity of the spirit, and raised to immortal dignity by being taken and worn by Mary's Child, in the glorious humility and mystery of His Incarnation, for three and thirty years."

"Because those three," he said, "are 'perfect' in Him, He is the perfect Man, and the manifest of men; and we begin to learn from Him how broad and high a thing the rearing of men must be."

The Bishop spoke of the original design of the Institution as being now completed; its leading idea being "that boys can never be rightly trained into men, unless every capacity of man

is comprehended in the training; the highest being kept in the highest place, and every one held fast, unfolded, and strengthened in its order." He lamented the fragmentary, one-sided process, of which we hear so much under the name of "Education." These "popular systems of education, even the best and most boasted of them . . . pass by the spirit, the conscience, the will, and even the judgment, those superior forces which make that grand, commanding thing in the world which we call character; they lay hold of the boy's mind only, and but a part of that, they tell him about facts, phenomena and laws of the outward world; they teach him languages, history, and art. They exercise his attention and memory." With few exceptions, they have "disregarded the vigor, and health, and symmetry of his body, the actual instrument of all that he can do in his life time." And what is the almost inevitable result of such a system?

Did not the instinct of sport and the impulse of restless energies come in to modify this cruel, dwarfing and crippling of the organs of the body, and did not some agencies of religion come in to quicken and expand faith and love, the conscience and the courage of the spirit, we should see more specimens of that abuse of which society shows too many now—humanity unhealthy and disordered; a morbid anatomy in mind and body both; good faculties limited, hindered, and depressed; minds that fine culture has never made sweet or strong; clever students that are selfish, sour, misanthropic and unbelieved; sickly sentimentalists in piety; profane and vulgar orators; marketable managers that trim and truckle, waiting for the highest bidders in trade and politics; merchants, bankers, captains of enterprise, whose manhood yields and breaks when you test its strength by a bribe or a sensual temptation.

Over against all this, said the speaker, we set, here (as the Church, thank God, is setting it elsewhere) a larger plan, a more rational philosophy, and a wiser and happier practice. We say, that only is education which educates not the mind only, but the threefold man. Nothing shall be left out of the training that the Creator has put into the creature to be trained. There shall be a culture for the limbs and organs of the boy's body. . . . There shall be culture for the mind. . . . and there shall certainly be here a Sanctuary. . . . There must be an Altar, to teach them what Scripture is in the Saviour. . . . There must be a Font for the Holy Spirit's washing away of sin, and for the human spirit's regeneration.

It is not possible, by a few extracts, to do any justice to this admirable discourse. Its publication in pamphlet form, and general diffusion throughout the land (and that, outside as well as inside the Church) would be a great boon. The passage in which the Bishop pointed out the way whereby the three successive stories of the new structure symbolized St. Paul's comprehensive law of tri-unity in man, was equally striking and beautiful. Nearest the ground, the provision for cleansing and healthiness of the body; above that, the drill-room of a disciplined will; and, on the same floor, the study-hall—"the palaestra of the mind," and, rising over all these, the oratory of prayer, the Gate of Heaven! "The three speak out their messages for the threefold building of the manly and godly man."

By and by, my children, said the Right Reverend father, in conclusion, when this triple training is done, you will go as young men to do your work somewhere for humankind. Without doubt it will be a battle.

Hath He marks to lead me to Him
If He be my Guide?
In His hands and feet are nail-prints,
And His side.

And afterwards, whatever your honors or successes may be, when you come to the Great Rest, I hope it will be with you as it was with those returning warriors whose figures are painted in the historic galleries of Venice. The conquerors are not seen in chariots, or the pomp of processions, or with crowns on their heads, but kneeling, the crowns lifted reverently in their hands, looking upward, and giving thanks to God.

The Day Nursery of the Church of the Redeemer, Brooklyn, situated at No. 500 Warren St., has been suspended for a time on account of the ill health of Sister Sarah, the hard-working Superintendent, who has contributed so much to the welfare and prosperity of the institution. In consequence of pulmonary troubles Sister Sarah has been advised by her physicians to leave Brooklyn for a brief period, and as the Deaconesses of the Diocese are actively engaged with other work, and are limited in number, it has been found impossible to spare another Sister at present for this Nursery. The institution, during its short existence of nine months, has demonstrated its usefulness, nearly one thousand little ones, ranging from five weeks to six years of age, having been under its care. In the summer much hospital work was also done for little sufferers. Drs. W. Richardson and W. C. Conroy have rendered valuable medical aid. The Nursery closes with a small balance in the treasury, over all expenses, and it is hoped, will be reopened before long for renewed labors.

On Sunday evening last a special meeting of the Committee on Work for Foreign Missionaries of the New York Branch of the Woman's Auxiliary of the Board of Missions, was held in Grace Church, New York, at which Bishop Whipple delivered an address. On Tuesday afternoon, a meeting of the Committee on Work for Domestic Missionaries was held at Grace Chapel, Bishop Elliott, of Western Texas, delivering an address on "Woman Workers in the Home Mission Field."

New Hampshire Convention.

Correspondence of the Living Church.

A meeting of the Convention of the Diocese, was called by the Standing Committee, to assemble at Concord, on Tuesday, Nov. 8. This action was taken on account of the failure to secure a quorum, at Manchester, in September. Bishop Niles, lately returned from Europe with health much improved, presided. Morning Prayer was said by the Revs. E. P. Little of Lancaster, and W. H. Burbank, of Woodsville; Rev. R. A. Benton of S. Paul's School reading the lessons.

The Convention organized by the election of Hon. H. A. Brown of Concord, Secretary, and Geo. Olcott Esq., of Charlestown, Treasurer. These elections were unanimous. The canonical committees were duly appointed, and the Convention proceeded, as is the wont of such bodies, with the reading of reports and other routine business.

The report of the Diocesan Missionary Board, that most sensitive barometer, indicated the "depression" incident to the protracted absence of the Chief Missionary, although the Board had laboriously and faithfully discharged its functions. Of the clergy, Rev. Messrs. C. S. Hale of Claremont, Wm. H. Burbank of Woodsville, N. H. Burnham of Pittsfield and H. M. Andrews of Littleton are new members of this Convention. The excellent resolutions concerning the assassination of the late President, which the Hon. W. L. Foster introduced at Manchester, in an eloquent speech, conceived in the best taste, were taken up and passed. The Rev. H. A. Coit, D. D., President of the Standing Committee, read a communication from the representative body of the Congregationalists, showing that in common with other ecclesiastical societies, that assembly had appointed a committee for conference, in regard to the matter of agitating and maturing measures, looking toward the reform of our laws, in regard to marriage and divorce. Dr. Coit moved that the Convention take similar action, and a committee consisting of one clergyman and one layman was appointed by resolution, with instructions to act with the committee from other bodies.

The matter of the "Ratification" of the Prayer Book, as amended and sent down from General Convention was referred to the committee on Constitution and Canons. There seemed to be a general haziness of mind in the Convention, as to what the real function and power of the Diocesan Synod, in regard to a matter so referred to them might be, and what the effect of their action, if any. One opinion was, that the action of the Diocesan Convention was concurrent and effective, another that it was merely advisory. The latter opinion prevailed, inasmuch as Art. viii of the Constitution of General Convention gives no functions to the Diocese, and the Convention was informed that the only action possible to it was the instruction of its deputies as to its mind on the subject.

An article of the Convention was so amended as to give the Bishop a veto upon any amendment to that instrument, and requiring a two-thirds vote, to pass such amendment over the veto. An amendment proposed, requiring Lay Delegates from the Parishes to be communicants of the church, was defeated by the non-concurrence of Laity. An interesting report from the Woman's Auxiliary showed that it was beginning to make good headway in effecting an organization, and systematizing the benevolence of the Diocese. The report of the Treasurer of the Episcopal fund was suggestive, not only to this Diocese, but possibly to others, as showing the effect upon such endowments of the marked decrease of the rates of interest, and the necessity of adding to the capital sum. The elections made no change in the personal of the Standing Committee or other Boards, officers or trusts of the Diocese. This meeting was called simply as an adjourned meeting of the Convention, which had already accomplished the Canonical opening Services, and other proceedings, which did not involve action by a quorum of members. For this reason there was no Celebration or sermon at the beginning of the proceedings, and the report of the Bishop lately in charge was not read again. Previous to the adjournment, Bishop Niles in a few earnest and affectionate words, extended a greeting to the Convention and spoke thankfully and hopefully of his health, improved by the rest and change which his year abroad had brought him. On the invitation of the Bishop, the members of the Convention dined together at the Phoenix Hotel. By this act of graceful hospitality, a social hour was secured; otherwise the Convention attended simply and strictly to business.

The Rev. F. C. Cowper, Deacon who has most acceptably supplied Trinity Church, Filton, and its mission at Franklin Falls, during the enforced absence of its Rector, now accepts a call to Island Pond, in the Diocese of Vermont, and New Hampshire loses a faithful efficient and judicious worker.

The Ohio farmer who insisted on payment in gold by the Treasury for his bonds, and was unable to carry the weight of coin, has been robbed of \$30,000 in gold, and a large amount of silver by some burglars who blew open his safe. The rascals took his carriage to carry off the plunder.

Church Work and News.

Reported by Various Correspondents of the Living Church.

Indiana.—The Standing Committee of this Diocese has urged the Bishop to retire from the active duties of his office and go to Colorado or elsewhere until next June for such rest and recreation as his health seems to demand. The Bishop contemplates spending the winter in the South. Trinity Church, Michigan City, is still vacant but the Vestry is actively engaged searching for the right man. The Rev. J. L. Boxer recently resigned St. Paul's, Laporte. He has done most faithful and earnest work under trying and disheartening difficulties; and the more favorable outlook in the Parish to which he goes, Trinity, Houghton, Mich., is a deserved encouragement to a loyal and able Priest. The Rev. Dr. Austin sometime since resigned St. James', Vincennes, on account of ill health. Dr. Austin is one of the oldest clergymen, in point of canonical residence, in this Diocese; and as missionary-at-large, and later as Rector of the Parish he has just resigned, has earned the commendation "well done."

Alabama.—The Annual "Harvest-Home" was celebrated in St. John's Church, Montgomery, on Thursday, Nov. 3d. A very large congregation continued to assemble until every seat was taken. The eyes of the spectator, on entering, was greeted with a scene of beauty which the artist might strive in vain to rival. Every window and column was beautifully decorated with fruits, flowers, and shrubbery, most tastefully arranged; each forming a picture in itself, and suggestive of the generous season, bountiful with products for man's sustenance. The Services were commenced with a Processional Hymn, sung by the surpliced choir as they entered the church, and were conducted by the Rector, Rev. Dr. Stringfellow, assisted by the Rev. Dr. Everhart, Rev. Mr. Taylor, and the Rev. Dr. Harrison, of Demopolis. The sermon was preached by the Rev. Mr. Barnwell, of Selma. The contributions were very liberal. Among them, two bales of cotton, \$25 to be expended in medical prescriptions, and the same amount in shoes for the poor, and a large quantity of flour, meal and groceries. The offertory was devoted to Missions in the Diocese. The "Harvest Home" fully justifies the interest taken by the Rector and congregation of St. John's Church. If the community generally but knew the good that has been accomplished by the observance of this festival it would awaken a more general interest among the charitable.

Maryland.—All Hallows Parish, Anne Arundel Co. (Rev. D. A. Bonnar, Rector), kept its Parish Festival on All Saint's Day, and during the greater part of the Octave. The first Service was Evensong, on the eve of All Saint's Day. The day itself had full Services. Early Celebration at 7 A. M. Full morning prayer and Second Celebration at 11 A. M.; with Sermon by the Rector, on the text: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." Heb. XII: 1. The Rev. B. T. H. Maycock acting as Celebrant, assisted by the Rector. After Service, a Parish gathering for social purposes was held in the school house, and on the Rectory lawn. The ladies had prepared, with the care and completeness for which they are well known, a bountiful lunch, of which all partook. After the good things had been well discussed, the Rector proposed three sentiments, calling upon the Rev. Mr. Maycock, Mr. J. H. Sellman and Dr. Thos. Welsh to respond, which they did in a manner that added much to the enjoyment of the occasion. A final toast taken in silence, to the remembrance of those who had been called away during the year, followed by the Doxology, closed this feature of the day. After strolling about and chatting for awhile, the bell called all to Evensong before separating. The shadows began soon to fall; and, as the sun went down, gradually the lighted Altar came out in beautiful relief, making one think of how the saints "are the light of the world;" and of the greater knowledge and glory that are theirs who from the darkness of this militant Church have passed into the gate of the grave, and look on to the brighter end. The psalter was chanted, and the anthem after the offertory was Gilbert's setting of the *Magnificat*. The music was all purely vocal, led by the Hon. I. S. Iglehart, a most faithful layman, whose voice has led for many a year the praises of the Sanctuary in his Parish church and chapel. The Communion Office was almost wholly choral. The Introit, *Kyrie, Gloria, Sanctus, Benedictus, Hymn, Agnus, Gloria in Excelsis, Nunc Dimittis*, and Recessional, being all nicely rendered, and making it a Eucharist of thanksgiving and joy, indeed. Rev. Mr. Maycock preached on Wednesday; Rev. Mr. Paine, of Mt. Calvary, Baltimore, on Thursday; Rev. Dr. Paret, of Epiphany, Washington, on Friday; Rev. W. S. Southgate, of Annapolis, on Saturday; the Rector closing the Services on Sunday evening. In spite of threatening weather, keeping some away, it was a happy time for All Hallows; the good attendance and hearty Services testifying to the interest that all took in making their first festival a successful one. May it leave a blessing on both priest and people! The Rector is making an effort to relieve the parish of a considerable debt, accumulated during several years, and he has very nearly succeeded. There is another matter which he urgently pressed upon his people; one in which others may well be interested. The Parish Church greatly needs repairs, the east wall being in great danger of falling. This building is over 200 years old, and links the American Church to the very earliest days in the history of this country, and of its first settlement. The people are not able to do all that is needed; and the Rector would be glad to get some assistance to secure the old building against decay or further harm, and to restore

the tower, in which he wishes to replace a bell of most beautiful tone, given to the Parish, long ago, by Queen Anne. Will not some friend of "the ancient landmarks" help him and his earnest people? The absence of the Rev. Mr. Brand and Dr. Nelson, former Rectors, was much regretted, also that of Dr. Rankin, of St. Luke's, and Dr. Hodges, of St. Paul's, Baltimore, both of whom were unavoidably detained from coming.

New York.—Caldwell's Landing, on the west bank of the Hudson, is nearly opposite Peekskill. It is one of the oldest boat-stations along the river. It is now a point from which large quantities of gravel and mountain stone are shipped. About three years ago a Sunday-School was started at Caldwell's Landing by the Rev. E. Gay Jr., President of the House of the Good Shepherd, Tomkins Cove. Since that date the Sunday-School has met every Sunday, and there has also been held a regular weekday Service, with lecture. This year, Charles H. Jones, of Cold Spring Harbor, Long Island, generously presented the Mission with a lot and the materials for building a stone church. The lot is well situated and commands a beautiful view of the Hudson.

On Wednesday, Nov. 9th, the corner-stone of the church was laid. The Service was said by the Rev. E. Gay Jr., assisted by the Rev. Romaine S. Mansfield of Suffern. The address was delivered by the Rev. John Graham of Haverstraw. Besides the articles usually deposited in the corner-stone on such occasions, there was a fac-simile medal commemorative of the Revolutionary Battle at North Point. The act of laying the corner-stone was performed by the Rev. R. S. Mansfield. The name given to this Church is—The House of Prayer. Immediately after the Service, the clergy with all present partook of a bountiful collation prepared by the ladies, and served at the residence of Mr. Charles Kohler, who kindly opened his house for the occasion.

Easton.—The Southern Convocation of the Diocese met in St. Stephen's Church, Fairmount, Coventry Parish, Somerset County, Rev. H. Cruikshank, M. D. Rector, on Tuesday evening Nov. 1, All Saints Day. Services were held in St. Stephen's Church, Tuesday and Wednesday evenings and Wednesday morning, and in St. Paul's, Annapolis, Thursday morning. The Holy Communion was administered both on Wednesday and Thursday mornings. Sermons were preached by the Rev. Dr. Barton of Princess Anne, and the Rev. Mr. Batte of Snow Hill, and addresses delivered by the Bishop, and the Rev. Messrs. Brooks, of Salisbury, Lee, of Berlin, Hilliard, of Pocomoke City, and Dr. Barton. The subject on Tuesday evening was "The Communion of Saints," and on Wednesday evening "Missions."

Northern New Jersey.—The Altar Society of the House of Prayer celebrated its anniversary on the evening of All Saints' Day. The report read showed that the good women had, in the past year, used \$350 in good works. The music was hearty, and the address of the Bishop earnest, pointed, and effective.

The Treasurer's report of the Clergymen's Retiring Fund Society shows that the fund now amounts to over eight thousand dollars.

Diocese of Western New York.

Correspondence of the Living Church.

The fall meetings of the Convocation of the Deaneries of this Diocese have now been held, and the missionary work for the coming year is mapped out. How to prosecute the missionary work of the Diocese so as to enter new territory has become a serious question. There is but little, if any advance from one year to another. About all that the Diocese can do, is to hold the ground already occupied. The sum voted by the Council to be raised for missionary purposes the coming year was 5,000 dollars. This amount was voted last year, yet it was not all raised. An effort was made to have the Diocese undertake to raise 8,000 dollars. It was argued that this Diocese ought to, and could, raise as much as Central New York. But the mover of the resolution overlooked the fact, that this Diocese is assessed 4,000 dollars per annum for the support of the Bishop, while the Episcopate of Central New York is almost fully endowed. When the old Diocese was divided, Central New York raised about 40,000 dollars for Episcopal endowment, and nothing for Hobart College, while this Diocese raised 40,000 dollars for Hobart, and nothing for the Episcopate fund. Hence, the heavy assessments in this Diocese for Episcopal support, which takes so much from what would otherwise be raised for Diocesan missions.

Of the 5,000 dollars voted by the Council to be raised, the Diocesan Board at its annual meeting, apportioned to each Deanery the amount each shall expend, and also designates the amount it is expected each will raise. The allotment this year is as follows: Buffalo, \$1,900, Batavia, \$1,350, Rochester, \$1,300, Geneva, \$1,100. Whatever deficiencies there may be found to exist at the end of the year, are met from the interest of the permanent fund.

The Rev. H. L. Everest, Rector of St. James' Church, Batavia, and Dean, has been granted an indefinite leave of absence by reason of ill-health. This is another instance of a man young in the ministry, undertaking the work of a large Parish before having laid the foundations of success in a smaller field, and breaking down in consequence of overwork. His Parish is temporarily supplied by the Rev. H. W. Whitney. The Rev. J. P. Foster has resigned St. Mark's Church, Newark, and will probably take charge of the missionary work at Sodas and vicinity. The Rev. G. W. Knapp, having been unanimously called to St. James' Church, Watkins, has resigned St. Paul's Church, Lewiston, and St. John's Church, Youngstown, and entered

upon work in his new field. Mr. Knapp is one of our best Parish workers. Under his ministry of three years, the Church at Lewiston, which is one of the oldest in the Diocese, but which is located in a village that has sadly gone to decay, has been revived and taken on new life. The Church at Youngstown had been consecrated with a debt of 800 dollars upon it, though certified to the Bishop to be free of debt. I suppose the vestry of that Church looked upon that debt pretty much as the late Rector at Le Roy regarded the debt of that Church, viz., that it was no debt at all, inasmuch as the Parish intended to pay it. Under Mr. Knapp's ministry, it has been paid, and the young Parish placed in prosperous condition.

The Rev. F. F. Rice has taken charge of the Parishes at Havana and Catharine, and has been succeeded at Addison by the Rev. J. Wayne, who has come into the Church from the Presbyterians. Trinity Church, Middleport, is now supplied by Mr. F. E. Easterbrooks, a candidate for Holy Orders. He resides in the Parish and acts as Lay-reader while preparing for the ministry. He expects to be ordained in March, when he will become minister-in-charge. The venerable Dr. Shelton has been summering at the old homestead in Bridgeport, Ct. He has recently returned to Buffalo much improved in health. St. Paul's, Buffalo, is at present supplied by Dr. Ingersoll, who is also chaplain of the Church Home. The Rev. E. Lewis, who came into this Diocese from Canada, has resigned St. John's Church, Honeoye Falls, and accepted a unanimous call to Zion Church, Avon. The Rev. H. V. Gardner has removed from Dresden, and taken charge of the work at East Bloomfield. The General Theological Seminary, at its last commencement, conferred the degree of S. T. D. upon the Rev. C. T. Seibt, Rector of St. Luke's Church, Brockport, he having satisfactorily passed the necessary examinations. This is the first instance of the conferring of this degree by that Institution. The Rev. Sidney Wilbur of the Diocese of California, but now temporarily residing in Albion, is engaged in the preparation of a Chronology of the Bible. By those who have examined portions of the work, it is said to be of rare merit, and it will doubtless be heartily welcomed by all students of the Bible.

Church Charity in Brooklyn.

One of the pleasantest occurrences in the Church life of Brooklyn, at this season of the year, is the annual visit made by the friends of the Church Charity Foundation, to the Homes, Orphan House, School, and other departments of that noble institution, for the purpose of looking in upon the benevolent work there conducted, and making donations towards its support. At the reception this year a large number of ladies and gentlemen and children of various parishes, and the young ladies of St. Catherine's Hall, participated. The Bishop and many of the Clergy, among them the Rev. Drs. Cox and Cornwell, and the Rev. Messrs. Van De Water, Falkner, Snowden, Beers, Hovey and Carter, were present. Devotional Services were held in the Chapel, and interesting recitations and other exercises by the children in the school room. The orphans receive daily instruction under the oversight of the Misses Trowbridge, and the performances of the little boys and girls on this occasion, were of the nature of a school exhibition, and were indicative of excellent training.

An object of particular interest to the visitors, was the unfinished St. John's Hospital, and especially the nearly completed Chapel connected with it, which is to be the place of worship for the whole Foundation. It is believed that friends will take personal interest in furnishing the chancel and nave with what are needed to fit them for use. Contributions are particularly solicited for the new organ which is to be placed on the south side of the chancel. All offerings to aid in the purchase of this instrument are received by Sister Emma. The good people of St. Luke's Church, Brooklyn, have given the altar, lately in use by them, with the Bishop's chair and credence table.

The excellent work of this whole Foundation, in care of Sister Julia and other deaconesses of the Diocese, needs only to be understood in order to be appreciated; it is therefore a wise plan to invite this annual inspection. On the voluntary offerings of the friends of Christ is it dependent for support. The supplies of provisions, clothing, fuel and money received at this season, are required in order to give comfortable housing to the large family of dependent inmates whom it shelters in its loving care.

Bishop Seymour and his Clergy.

To the Editor of the Living Church:

Please add my name to those subscribing to the resolutions passed by the clergy of Springfield and Bunker Hill. Though not now of the Diocese, my residence there and the intimacy with which its Bishop honored me, enables me to give the most emphatic assent to his clergy's action.

D. A. BONNAR,
Late Dean of CAIRO.

All Hallows Rectory, A. A. Co., Md.

The Bishop of Derry preached at the opening service of the Scottish Church Conference, held in St. Mary's Cathedral. In the course of his eloquent sermon the Bishop said—"A true Church must have a true dogma. In the constant whirl of opinions the Church must have a fixed pole. A Church without a dogma was in the long run simply an absurdity. Such a Church was a lamp without a light; she was like a party without a policy; she was like a dial that was placed in the dark, and had no sunlight to fall upon her face. The Church must have the dogma of dogmas—the truth about Jesus Christ. He who was Himself the living theology of His Church."

The impression gains ground in New York that it will be impossible to carry out the present plan of the East River bridge with due regard to public safety. The sum of \$12,000,000 has already been taken from taxpayers and sunk in the structure.

The State of the Departed.

DEAR LIVING CHURCH:—I have been and am yet in great sorrow from having to lay a dear little boy in the grave. I know not how it might be with others in affliction, but for myself it would give me much comfort if some one would give in the columns of the LIVING CHURCH, an article relative to the state of the blessed dead. In the office for the burial of the dead they are said to be "in joy and felicity." Until after the death of my child, I accepted this idea of those who die in the Lord, without the least question or doubt to the contrary. But since my bereavement I have read so much written by those who have no clear ideas about an intermediate state, and who write as though the blessed dead are now in the highest heaven, that I have become very much perplexed. I still believe that those who have died in the Lord are "in joy and felicity," but I confess that my faith in this truth now needs strengthening. I would like to see it set forth clearly from Holy Scripture, not as a mere hope or wish, that they who die in the Lord do really and truly enter into "joy and felicity" immediately after death and before the resurrection of their bodies and their entrance into Heaven. Holy Scripture sets forth a state of "rest" and "tranquillity" and "repose," of earnest "expectation" and "life." But little, I fear, have we on which to base our faith in the immediate "joy and felicity" of the departed. Paradise, I grant, denotes in the Persian, a garden of delight or of pleasure, perchance such exciting pleasure as the chase affords. But methinks it denoted a place of tranquil pleasure as well. And is not this its probable meaning in Holy Scripture, rather than denoting active enjoyment and felicity? Indeed, my faith in the "joy and felicity" of those who "sleep in Him" now before the resurrection, is very weak. There may be tranquil joy, rest and hope in the abode of the blessed dead; but Holy Scripture seems not to represent their spirits as very active in Paradise. To the extent that the notion of the inaction and unconsciousness of the spirits in Paradise take hold of my mind, to that extent does sorrow weigh me down in my affliction. Is the spirit of my boy that was so active here, inactive, *asleep* as it were, in Paradise; or has his spirit, active and conscious enjoyment?

ONE BEREAVED.

To the above very earnest and touching communication the LIVING CHURCH can reply here but briefly, leaving the subject to be treated by some one who has learning and leisure to give it the attention that it deserves.

It has always been held and taught by the Church, and is clearly set forth in Holy Scripture, that those who depart hence in the Lord do not enter at once upon their perfect consummation and bliss, but abide in the joy and felicity of Paradise until the Resurrection. While this Catholic truth has been entirely lost by many who have separated from the historic Body, it has been perverted by others. The doctrine of Purgatory as generally received by Romanists is "a fond thing, vainly invented," a perversion of the true doctrine of the Intermediate State. The heresy of the "Sleep of the Soul" on the other hand, is equally at variance with Catholic truth. It is against the latter that our correspondent seems to need help. The doctrine of the sleep or unconsciousness of the soul between death and the resurrection is repulsive to human instinct, and this is a strong presumption against it. Consciousness, activity of some sort, is involved in the conception of spirit. *Cogito, ergo sum* (I think, therefore I am), is the first axiom of psychology.

The sleep of the soul is as repugnant to philosophy as to instinct. It is also contrary to the teaching of Holy Scripture. Our Lord's words to the penitent thief were a solemn mockery, if his soul was to be unconscious in Paradise. What comfort would it be to him to be with Christ in such a state? Of what significance was our Lord's abiding in Paradise, if He was there unconscious, amid sleeping souls? Why should St. Paul think it far better to depart and be with the Lord, if his soul were to be in a state of inaction? Indeed, so constantly does Scripture refer to the departed as in a state of conscious blessedness, that the great mass of those who have discarded the teaching of the historic Church have lost the truth of the Intermediate State; they think and speak of the departed as already in Heaven. Such a belief has certainly more warrant from Scripture than the error to which we have referred.

But granted a state of consciousness in Paradise, our correspondent is still troubled as to the activity of the soul. For herself (is it a mother who writes?) she would not, probably, raise the question. "Joy and felicity," "rest and expectation," would be all that she would ask. But for her child it is not the blessedness that she craves. To one who has borne the burdens of life and the toil of years, the prospect of rest is sweet. But what is it to the child, with all his exuberant activity? Yet the child must rest more hours than the mother, in this life; and it should be a comforting thought that the little sufferer enjoys the rest and peace of Paradise, and dwells apart from sin and pain. The joy and felicity that the Church and the Word assure us of, are as real for children as for those who are worn in the conflicts of life. Rest is as sweet to babes as to men. He who was born at Bethlehem, and for Whom the little children of Judea suffered martyrdom, will not have them comfortless in Paradise. Nay, rather, we may believe, He will take them in His arms and bless them. He will suffer them to come very near to Him, He will be more to them than father and mother. He will insure their joy and felicity in ways that we know not, in a degree that is impossible in this world.

Rachel must weep for her children, but there is blessed and abundant comfort. They cannot come to her but she may go to them. The doctrine of the Sleep of the Soul did not disturb David in his affliction. Shall it be allowed to obscure the clearer promises of the Gospel, and to deaden the hopes of the Christian mother as she stands by the open grave of her darling boy?

The Rev. J. G. Gregory, of Brighton, who asserted he had known Ritualist clergymen officiate in Roman Catholic churches abroad, has been pressed for names, which, of course are not forthcoming.—*Church Review*.

Father Grafton's Letter.

To the Editor of the Living Church:

Whatever views we may entertain of Ritualism in general, or of those called "Ritualists" in particular, the tone of this letter is so temperate, graceful, and conciliatory, that it commends itself to the prayerful consideration of the Church. If a better understanding is possible, while heresy and infidelity are trying to destroy the foundations of religious Belief, we must all feel that such an understanding among Churchmen is a consummation devoutly to be wished. In this letter it is frankly acknowledged that mistakes have been made; and to those mistakes, doubtless, must be attributed, very largely, the impression so extensively existing that—as one has expressed it—Ritualism is "Romanism rocked in a Protestant cradle."

The public denial of that charge, by one who has long and honorably occupied a prominent place among Ritualists, together with his avowal that he has "no sympathy with Rome or Romanizers," ought to go far toward removing distrust as to the loyalty of brethren, of whom not one only, but many doubtless, can say concerning the Anglo-American Branch of the Church of God, "I love this Church in which I was newborn, wherein so much grace is bestowed, in which I mean to live, and for which I would gladly die." And especially, since those who have the happiness of knowing some of those brethren intimately, are always most ready to testify to their self-sacrifice beyond most in the Ministry; "in labors more abundant," and in readiness for every good work.

No ultra-Protestant could more emphatically condemn the errors of the Roman Church than does this letter. So far as those errors are concerned, against which, Martin Luther and the English Reformers protested, although the word is not a happy one, it is *Protestant* throughout.

In view of the objects of the Society of St. John the Evangelist, viz: the promotion of spiritual life among its members, and the rendering of assistance to their brethren by Missions and Retreats, all who feel the need of more vigorous life, more loving devotion, more burning zeal, ought to rejoice in such an organization. Nor can it reasonably be doubted that the proposed means are in harmony with the object; for Missions are of Divine origin, and Retreats, which are often needed by the tired and weary workers, have been eminently blessed.

In regard to the subsequent details of this letter—the Rule of Faith, Eucharist and Confession—there is nothing advanced, to which Cramer, Ridley, Latimer, and other divines of the Reformation period whose memories all Protestants are accustomed to honor, would have objected, as having any dangerous connection with the errors of Rome. They objected to Transubstantiation; but, believing in the Real Presence, notwithstanding in a spiritual, mysterious, incomprehensible and yet *substantial* sense, they guarded the celebration of the Holy Supper by every circumstance of ceremonial, which seemed likely to train the intellect to just conceptions of its importance, and sensibly impress its dignity on every heart. Shall we condemn them for that? Shall Christians of the various denominations around us condemn them in an age of looseness and irreverence, for cultivating a spirit of lofty veneration very high above the spirit of this world, for the grandest supernatural Realities known to man? That the veneration shown on Sacramental occasions, among the Presbyterians especially, fifty years ago, has sadly declined, no one who witnessed at that period the scenes of a Sacramental Sunday in Scotland, or in the North of Ireland, and has noticed the changed and less impressive forms of recent date, can fail, if he be a lover of Order, Beauty, and Piety, to deeply deplore. The same is extensively true among ourselves, only we must go longer back; and, judging by this letter, the aim of those called "Ritualists," with much diversity of ceremonial, is to restore what has been lost. There is no worship, we are told, of the "Elements, considered by themselves, but of the Person of the Eternal Word through the elements, which our Lord takes up, and sanctifies, that by them He may communicate Himself to us." What is there in this but what the most ultra-Protestant believer in a Real Spiritual Presence hopes to receive, when, by faith, he beholds "The Lamb of God," as he approaches this Blessed Sacrament, for life and peace?

Nor can those even, however widely separated from Ritualists, who engage in revival meetings, find much fault consistently with what is said about Confession. For those under conviction at such meetings are exhorted constantly not only to "open their griefs" to ministers, but to Laymen also. "By the force of true contrition alone," says this Letter, "the soul may be reconciled to God"—"it is capable, however, of infinite increase through different means;" and surely a penitent, burdened by sin, by freely opening his griefs to his Pastor, and hearing the words of Absolution pronounced, not as absolutely essential to reconciliation, but as a divinely appointed help, may get increase of comfort, strength, and joy, on his way to the Home beyond.

ROBERT PAUL.

The *Scotsman* says that, some years ago, a large church was built at the west-end of Glasgow, a mother church from which it had sprung being left behind in a squalid neighborhood, presumably for the use of the non West-enders. When the new church was almost ready for occupation, a waggish artisan wrote upon its walls the following inscription: "This church was built—not for the poor and needy, but only for the rich and Dr. Eadie."

Rev. O. B. Frothingham, the leader of the Free-thinkers of the United States, who found himself gravitating toward materialism, has concluded to stop denying the truth of Christianity, but is not yet prepared to make a full recantation of his heterodox views.

The Limits of Ritual.

This question is not one of transient or local interest. It is attracting attention within and without the Church, and the discussion will lead, we may confidently hope, to a better understanding among Churchmen, and to the removal of some stumbling-blocks in the way of Church progress.

The concessions spontaneously offered by the Ritualists, are given additional significance by the submission of the Rev. S. F. Green. This gentleman, who during a long term of imprisonment in bonds, rather than violate his conscience, now quietly informs his diocesan that he will render canonical obedience if set at liberty, and Bishop Fraser has asked Mr. Gladstone to release him.

The "Eirenicon" certainly opens the way to a conference and a compromise, if it does not furnish a modus vivendi; but, whatever its fate may be, no one can doubt that the Ritualists have gained much.

A correspondent of the London Guardian says: I claim to express the feelings of many Churchmen of differing complexions, when I very warmly thank my friend the Dean of Durham for his letter in your current number on the Eucharistic dress of our Bishops and of the members of cathedral Chapters.

The Church is not the creature of the state. She does not derive her rights of self-government from the state. It is not in her power to divest herself of this right; and, for any national Church to allow herself to be divested of it, is to put in question her Catholic character.

It is most gratifying to me that the Bishop of Tennessee has visited Mr. Green, and shown that sympathy which his own Bishop has withheld. No doubt there are many of our clergy and people who would be glad to show their esteem for him by contributing to his comfort, were some concert arrangements made for that purpose.

Occasional earthquakes are still reported in the Turkish Island of Scio; and the town of Scio, which is sinking, has been abandoned by its citizens.

The town of Woodstock, N. B., has been nearly totally destroyed by fire. In the Spanish Senate an interpellation was presented in regard to the claim of the United States Government for exclusive control of the Panama Canal.

Snow fell in Chicago for the second time this fall, on Sunday. The barge Cherokee, on arrival at New York from London, reported having experienced two severe shocks of earthquake on Sunday last.

Now that winter is approaching, many householders will find it necessary to take into consideration the various styles of furnaces, with a view of providing their dwellings with an effective source of warmth during the cold season.

The furnace before the public now presents greater advantages than the Rotunda Furnace, manufactured and sold by Alex. M. Lesley, 383 Sixth Ave. N. Y. This furnace is a model of simplicity in construction, having very few joints, which are not bolted together, but are sand joints, allowing room for expansion and contraction, and having a larger heating surface than ordinary, consisting of corrugated radiators which cannot by any possibility become red hot, and do not burn or vitiate the air.

A patient in Michigan, who reports a cure of thirteen and three-quarter pounds in two weeks, says: "I cough about once where I did ten times before, and do not raise one-quarter the mucus from my lungs."

The expression of my friends are, "Wonderful!" "Amazing!" "Almost miraculous!" Our Treatise on Compound Oxygen, containing large reports of cures and full information, sent free. Drs. Starkey & Felen, 1109 and 1111 Girard Street, Philadelphia, Pa.

The Irish Ecclesiastical Gazette gives a mournful outlook of the condition of Ireland. It says: It is lamentable to think that if at the beginning of the disturbances in Ireland the Government showed the resolution they have been compelled to show at the eleventh hour, we should have been saved the misery and loss experienced all over Ireland during the past twelve months.

Well, neighbor Sammons, how much shall we put you down for to get a chandelier for our church? "Nothing. What do we want a chandelier for? We haven't got anybody in the parish who could play on it after we get it."

A Cincinnati paper says that the politest young man going is a resident of that city. He took off his hat to talk to a lady through the telephone.

Are you aware that a simple cough often terminates in Consumption? Why not be wise in time, and use ALLEN'S LUNG BALM, which will stop the disease and prevent the fatal consequences.

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The Imprisoned Priest.

Is our Church doing her whole duty in the matter of the imprisonment of the Rev. Mr. Green, the faithful priest, who, for more than six months has been suffering for obeying the directions of the Prayer Book, instead of the civil government? Our Diocesan Councils have met and separated; the Bishops have delivered their usual addresses; but not a word has been uttered of indignant protest against this act of persecution, so utterly at variance with the spirit of this nineteenth century; or of sympathy with this prisoner in bonds for the sake of "Christ and His Church."

Perhaps this may have been from reluctance to meddle with matters in which we have no immediate concern. But is this in accordance with our Lord's teaching, that our neighbor is every one within the reach of our pity and aid? or with the Apostles' words, that, "if one member suffer, all the members should suffer with it"? We are very nearly connected with the English people—our Church with the English Church. Especially of late years, have these ties been drawn close. Witness the late demonstration of sympathy on the part of the Queen and people of England in our National affliction. And, no doubt, any expression of opinion upon such a matter as that we are considering, would have weight on the other side of the Atlantic.

But it is possible that this studied silence of ours with respect to Mr. Green's imprisonment, may have arisen from a misconception of the relation between the Church and State in England. "Mr. Green has broken the law," it is said, perhaps, "and must suffer the penalty." It might as truly have been said of the martyrs under the persecutions of the Roman Emperors. It might as truly be said, were our American government and civil courts to attempt to regulate the internal affairs of our Church. It will as truly be said, when a Parliament, composed largely of persons not members of the Church, shall proceed to change her doctrines and her discipline. Mr. Green is suffering for obeying the plain laws of the Church as expressed in the rubrics of the Prayer Book; and he denies the jurisdiction of the Court established by Parliament without the concurrence of the Church.

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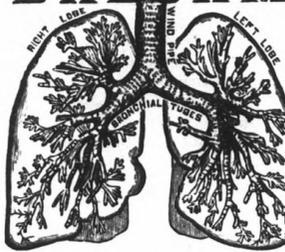
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It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST TONIC dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

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

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Earphones

Important to Grocers, Packers, Hooksters, and the General Public.

THE KING FORTUNE-MAKER OZONE

A New Process for Preserving all Perishable Articles, Animal and Vegetable, from Fermentation and Putrefaction, Retaining their Odor and Flavor.

This Preservative is not a liquid, pickle, or any of the old and exploded processes, but is simply and purely OZONE, as produced and applied by an entirely new process. Ozone is the antiseptic principle of the atmosphere, and possesses the power to preserve animal and vegetable structures from decay.

There is nothing on the face of the earth liable to decay or spoil which Ozone, the new Preservative, will not preserve for all time in a perfectly fresh and palatable condition.

The value of Ozone as a natural preserver has been known to our able chemists for years, but, until now, no means of producing it in a practical, inexpensive and simple manner had been discovered. Microscopic observations prove that decay is due to septic matter or minute germs, that develop and feed upon animal and vegetable structures. Ozone, applied by the present method, seizes and destroys these germs at once, and thus preserves. At our offices in Cincinnati can be seen almost every article that can be thought of, preserved by this process, and every visitor is welcome to come in, taste, smell, take away with him, and test in every way the merits of Ozone as a preservative. We will also preserve, free of charge, any article that is brought or sent prepaid to us, and return it to the sender, for him to keep and test.

FRESH MEATS, such as beef, mutton, veal, pork, poultry, game, fish, &c., preserved by this method, can be shipped to Europe, subjected to atmospheric changes and returned to this country in a state of perfect preservation.

EGGS can be treated at a cost of less than one dollar a thousand dozen, and be kept in an ordinary room six months or more, thoroughly preserved, and will sell as strictly "choice." The advantage in preserving eggs is readily seen: there are seasons when they can be bought for 8 or 10 cents a dozen, and by holding them, can be sold for an advance of from one hundred to three hundred per cent.—One man, with this method, can preserve 5,000 dozen a day.

A Fortune Awaits Any Man who Secures Control of OZONE in any Township or County.

A. C. Bowen, Marion, Ohio, has cleared \$2,000 in two months. \$2 for a test package was his first investment.

Wood Brothers, Lebanon, Warren County, Ohio, made \$6,000 on eggs purchased in August and sold November last. \$2 for a test package was their first investment.

F. K. Raymond, Morristown, Belmont Co., Ohio, is clearing \$2,000 a month in handling and selling Ozone. \$2 for a test package was his first investment.

D. F. Webber, Charlotte, Eaton Co., Mich., has cleared \$1,000 a month since August. \$1 for a test package was his first investment.

J. B. Gaylard, 80 La Salle St., Chicago, is preserving eggs, fruit, etc., for the commission men of Chicago, charging 15c per dozen for eggs, and other articles in proportion. He is preserving 5,000 dozen per day, and on his business is making \$3,000 a month clear. \$2 for a test package was his first investment.

HOW TO SECURE A FORTUNE WITH OZONE.

A test package of Ozone, containing a sufficient quantity to preserve one thousand dozen eggs, or other articles in proportion, will be sent to any applicant on receipt of \$2. This package will enable the applicant to pursue any line of tests and experiments he desires, and thus satisfy himself as to the extraordinary merits of Ozone as a Preservative. After having thus satisfied himself and had time to look in detail over and determine what he wishes to do in the future—whether to sell the article to others or to confine it to his own use, or any other line of policy which is best suited to him and to his township or county—desires to enter into an arrangement with him that will make a fortune for him and give us good profits. We will give exclusive township or county privileges to the first responsible applicant who orders a test package and desires to control the business in his locality. The man who secures control of Ozone for any special territory, will enjoy a monopoly which will surely enrich him.

Don't let a day pass until you have ordered a Test Package, and we will secure an exclusive privilege we assure you that delay may deprive you of it, for the applications come in to us by scores every mail—many by telegraph. "First come first served" is our rule. If you do not care to send money in advance for the test package we will send it C. O. D., but this will put you to the expense of charges for return of money. Our correspondence is very large; we have

Give your full address in every letter, and send your letters to PRENTISS PRESERVING CO. (Limited) S. E. Cor. Ninth & Race Sts., Cincinnati, O.

John Stevenson & Co., Importing Tailors, Established 1864

206 Dearborn Street, Honore Block.

10 Per Cent. Discount to Clergymen.

A. H. Abbott & Co., 147 State St., Painting and Drawing Material.

ASTHMA Quickly and Permanently CURED

Dr. Stinson's Asthma Remedy is recognized as a positive Alternative and Cure for Asthma and Dyspepsia, and all their attendant evils. It does not merely afford temporary relief, but is a permanent cure, and all their attendant evils. It does not merely afford temporary relief, but is a permanent cure, and all their attendant evils. It does not merely afford temporary relief, but is a permanent cure, and all their attendant evils.

RIDGE'S FOOD FOR INFANTS AND INVALIDS

PILES! PILES! PILES! A Sure Cure Found at Last! No One Need Suffer!

A sure cure for Blind, Bleeding, Itching, and Ulcerated Piles has been discovered by Dr. William (an old Indian remedy) called Dr. William's Indian Ointment. A single box has cured the worst chronic cases of 25 or 30 years' standing. No one need suffer five or ten minutes applying this wonderful soothing medicine. It is instant and painless relief, and is prepared only for piles, and for nothing else.

Read what the Hon. J. M. Coffinberry, of Cleveland, says about Dr. William's Indian Pile Ointment: I have used sores of Pile Cures, and it affords me pleasure to say that I have never found anything which gave such immediate and permanent relief as Dr. William's Indian Ointment.

For sale by all druggists, or mailed on receipt of price, \$1.00. VANSCHACK, STEVENSON & CO., Chicago.

FRUITS may be permitted to ripen in their native climate, and can be transported to any part of the world. The juice expressed from fruits can be held for an indefinite period without fermentation—hence the great value of this process for producing a temperance beverage. Cider can be held perfectly sweet for any length of time.

VEGETABLES can be kept for an indefinite period in their natural condition, retaining their odor and flavor, treated in their original packages, at a small expense. All grains, flour, meal, etc., are held in their normal condition.

BUTTER, after being treated by this process, will not become rancid. Dead man bodies, treated before decomposition sets in, can be held in a natural condition for weeks, without puncturing the skin or mutilating the body in any way. Hence the great value of Ozone to undertakers.

There is no change in the slightest particular in the appearance of any article thus preserved, and no trace of any foreign or unnatural odor or taste. The process is so simple that a child can operate it as well and as successfully as a man. There is no expensive apparatus or machinery required.

A room filled with different articles, such as eggs, meat, fish, etc., can be treated at one time, without additional trouble or expense.

In fact, there is nothing that Ozone will not preserve. Think of every thing you can that is liable to sour, decay, or spoil, and then remember that we guarantee that Ozone will preserve it in exactly the condition you want it for any length of time. If you will remember this, it will save asking questions as to whether Ozone will preserve this or that article.

It will preserve any thing and every thing you can think of.

There is not a township in the United States in which a live man can not make any amount of money, from \$1,000 to \$10,000 a year, that he pleases. We desire to get a live man interested in each county in the United States, in whose hands we can place this Preservative, and though him secure the business which every county ought to produce.

The Cincinnati Feed Co., 408 West Seventh Street, is making \$6,000 a month in handling brewers' malt-potatoes and shipping it as feed to all parts of the country. Malt unprocessed sores in 24 hours. Preserved by Ozone it keeps perfectly sweet for months.

These are instances which we have asked the privilege of publishing. There are scores of others. We desire to get a live man interested in each county in the United States, in whose hands we can place this Preservative, and though him secure the business which every county ought to produce.

Now, to prove the absolute truth of every thing we have said in this paper, we propose to place in your hands the means of proving for yourself that we have not claimed half enough. To any person who doubts any of these statements, and who is interested sufficiently to make the trip, we will pay all traveling and hotel expenses for a visit to this city, if we fail to prove any statement that we have made.

REFERENCES:

We desire to call your attention to a class of references which no enterprise or firm based on any thing but the soundest business success and highest commercial merit could secure.

We refer, by permission, as to our integrity and to the value of the Prentiss Preservative, to the following gentlemen: Edward C. Boyce, Member of Board of Public Works; E. O. Estelby, City Comptroller; Amor Smith, Jr., Collector Internal Revenue; Walsin & Worthington, Attorneys; Martin H. Harrell and B. F. Hopkins, County Commissioners; W. S. Cappeller, County Auditor; all of Cincinnati. These gentlemen are each familiar with the merits of our Preservative, and know from actual observation that we have without question.

The Most Valuable Article in the World. The \$2 you invest in a test package will surely lead you to secure a township or county, and then your way is absolutely clear to make from \$2,000 to \$10,000 a year.

Give your full address in every letter, and send your letters to PRENTISS PRESERVING CO. (Limited) S. E. Cor. Ninth & Race Sts., Cincinnati, O.

TAKE THE GREAT BURLINGTON ROUTE.

No other line runs Three Through Passenger Trains Daily between Chicago, Des Moines, Council Bluffs, Omaha, Lincoln, St. Joseph, Atchison, Topeka and Kansas City. Direct connections for all points in Kansas, Nebraska, Colorado, Wyoming, Montana, Nevada, New Mexico, Arizona, Idaho, Oregon and California.

The Shortest, Speediest and Most Comfortable Route via Hannibal to Fort Scott, Denison, Dallas, Houston, Austin, San Antonio, Galveston and all points in Texas.

The unequalled inducements offered by this Line to Travelers and Tourists, are as follows: The celebrated Pullman 16-wheel Palace Sleeping Cars, run only on this Line. C. B. & Q. Palace Drawing-Room Cars, with Horton's Reclining Chairs. No extra charge for Seats in Reclining Chairs. The famous C. B. & Q. Palace Dining Cars. Gorgeous Smoking Parlors fitted with Elegant High-Backed Rattan Revolving Chairs for the exclusive use of first-class passengers.

Steel Track and Superior Equipment, combined with their Great Through Car Arrangement, makes this, above all others, the favorite Route to the South, South-West, and the Far West. Try it, and you will find traveling a luxury instead of a discomfort.

Through Tickets via this Celebrated Line for sale at all offices in the United States and Canada. All information about Rates of Fare, Sleeping Car Accommodations, Time Tables, &c., will be cheerfully given by applicants to

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The Living Church.

Nov. 26, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, \$2.00 a Year
To the Clergy, 1.50
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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

"This is None of I."

The official organ of the Reformed Episcopal Church asks, "Is there any need for its being? Because if there is not, its formation and continuance are sins against God and His Church. For Church-making is a game that no man or body of men has a right to play at."

We quite agree with the R. E. organ that "Church-making is a game that no man or body of men has a right to play at." Yes, we would go further, even. We would say that sect-making is a "game (to use the elegant language of the solemn Recorder) that no man or body of men has a right to play at." Therefore, in our opinion this latest-born sect has no *raison d'être*. If this be so, even the Recorder admits that "the formation and continuance of the Reformed Episcopal Church are sins against God and His Church." This has been our opinion from the first. It is the opinion, too, of the great body of sensible men who have ever given the matter the least attention. It is a hopeful sign that the official organ should ask whether the R. E. Church has "need for its being." It thinks it has, and proceeds to give some reasons for so thinking; but its reasons are so utterly unreasonable that we have a good hope that they will not long satisfy even the easily-satisfied official organ. Its reasons, but that it is discussing a solemn question, would seem supremely funny. Its first excuse for the existence of the R. E. Church is that it is not itself but *somebody else*.

The Recorder says that "If a mistake has been made in its name, it is in calling it the Reformed Episcopal Church, whereas, in point of fact, it is the Old Protestant Episcopal Church."

This is amusing, but it is not original. You can hardly go into any of our courts without finding some one trying to escape the consequences of his doings by attempting to make out that he is not himself but somebody else. This is the plea that the official organ puts in for the R. E. Church. As the "R. E. Church," that paper can give no reason for its existence. The most that it can say for it is that it is not the "R. E. Church" at all, but, "in point of fact, it is the old Protestant Episcopal Church." Has it so soon come to pass that the would-be reformers are ashamed of the very name of their "Church?" For a long time they have been vilifying "the old Church," and now they turn around and excuse the existence of their new sect on the ground that it is not the "R. E. Church" at all, but "in point of fact the old Protestant Episcopal Church." Dear Recorder, it may be a comfort to you to try to think so, but you really do not, for you immediately assert that your new Church denies that which you know perfectly well the Old Church has held for eighteen hundred years.

Well, the next reason given by the organ for the existence of the R. E. Church is almost equally funny. It is that it has "entire freedom in prayer in the social meeting and in the services of the Church." Was it necessary to found a new Church just for that? Men have always had "entire freedom in prayer in the social meeting." And as for "freedom in prayer in the services of the Church," was it necessary to found a Church just for that? Was it not to be had among the Free Methodists and all the other Methodists, and, in fact, in every denomination in the land? And yet, "freedom in prayer" is, according to the Recorder, the very chief reason for the existence of the R. E. Church. "Right here (it says with italics) beats the heart of its essential characteristic."

But is not this just as much the characteristic of any one of four or five dozen "churches," more or less, which were already founded and in full operation long before the "R. E. Church" was ever dreamed of? We advise the organ to stick to and make the most of its one other "reason why." We doubt if it can help the R. E. Church in any way so well as to try and

persuade the world that it is not the "R. E. Church" at all.

We have all heard of a little woman who was once in equal doubt as to her identity. An evil man came her way, and "He cut her petticoats up to her knees, [freeze,] Which made the little woman to shiver and When the little woman began to awake She began to shiver and she began to shake, She began to shiver and she began to cry Lawk-a-mercy on me! this is none of I. If it be I, as I suppose it be, I've a little dog at home and he knows me; If I be I, he will wag his tail, If I be not I, he will bark and rail. [dark,] And when the little woman went home in the Her little dog he did begin to bark, He began to bark and she began to cry Lawk-a-mercy on me! this is none of I."

A Word from the Publisher.

The publisher of the LIVING CHURCH ventures to offer a brief explanation concerning the plan pursued by this paper in its business relation to subscribers. The rule for payment in advance, both for new subscriptions and for renewals, has been observed from the first, not because the publisher is unwilling to give credit when it is desired, but because the credit plan is often the occasion of much annoyance to subscribers and of loss to the paper. While the law sustains a publisher in collecting arrears of subscription until a discontinuance is ordered, it is exasperating to those who by oversight have become liable; and it makes enemies when it is applied. The best assurance that a publisher can have that his paper is wanted by those to whom it is sent, is the fact that the subscription is paid. By special request, the paper will be continued for a time after renewal is due.

While it is the intention to discontinue soon after the expiration of time paid for, it sometime happens that a name is continued by oversight; hence, subscribers who wish to discontinue should notify this office, in order to avoid all uncertainty and mistake. The number on the mailing tag shows the time to which the subscription is paid. By forwarding renewals before that date, subscribers will confer a great favor and save much labor and some expense to the publisher. The cost of collecting renewals and sending receipts is several hundred dollars a year. The paper is furnished at the low price of \$2.00, and strict economy is required to enable it to meet its large outlay.

The publisher takes this occasion to thank his esteemed patrons, not only for continuance of subscriptions, but also for many words of encouragement and commendation. He hopes to make the paper more and more worthy of the confidence with which it is favored, and to secure the active interest of all its readers in extending its circulation. No premiums or club rates are offered. The LIVING CHURCH does not make frantic appeals for subscribers, nor is it given away for the sake of a large circulation. It goes before the Church on its merits, and is willing to abide by the result. Its aim is not to make money, but it must have money with which to carry forward and enlarge its work. The regular subscription price is the lowest rate that can be maintained without loss.

The LIVING CHURCH is indebted to the excellent parish papers published at Danville and Decatur, Diocese of Springfield, for appreciative notices of this paper and of the Almanac and Calendar that we are preparing. It has already been announced that Messrs. E. and J. B. Young & Co., New York, have undertaken the publication of the Almanac. The parish list is now nearly completed. Clerical changes may yet be made in the general list, if promptly forwarded.

The following astonishing instance of unpardonable pardoning is reported in the daily papers. The grand jury at Louisville recently returned ninety-six indictments against Edward Stewart and Simmons & Dickinson for operating a lottery in that city. When the cases came up for trial, yesterday, pardons from Gov. Blackburn for each case, separately, were shown, and the indictments were quashed.

On the twenty-third Sunday after Trinity, Bishop McLaren visited St. Barnabas' Mission, just beyond the western limits of Chicago, and confirmed nine persons presented by the Rev. T. N. Morrison, D. D., Missionary in charge. A room in the public school building is occupied by the congregation for the purpose of Public Worship.

The late Charles H. Northam, of Hartford, after directing the distribution of \$600,000 among his heirs, bequeathed \$125,000 to Trinity College, \$50,000 to the city hospital, and \$30,000 to erect a chapel at Cedar Hill cemetery. We are glad to hear of this gift to Trinity College, and to note the indication that the institution is not without honor in its own country.

At the Cathedral, Chicago, the Rev. Canon Knowles proposes to deliver upon the Sunday Evenings during the approaching Advent Season, lectures upon the Four Last Things.

Church Conferences in England.

October was a month of unusual activity in Church circles in England, and reports of the proceedings are very readable. We note, besides the great Church Congress at Newcastle, the Diocesan Conferences of Oxford, St. Albans, Bath and Wells, Gloucester and Bristol, Peterborough, and Manchester. There was a large attendance at the Congress, the number of "full members" being 3,500. One of the notable features of the occasion was the series of meetings to which working men and women were invited. Prelates and nobles were among the speakers at the Congress, and great enthusiasm was manifested. Besides the practical work of the Church in pastoral and missionary fields, the "burning questions" of the day were discussed in a spirit of conciliation. A synopsis of the most important discussions has already been given in the LIVING CHURCH.

In the Diocesan Conferences these questions did not occupy so prominent a place. Manchester was, naturally, an exception, and the subject of Mr. Green's imprisonment was earnestly discussed. The Bishop thought that the constitution of the courts, and the disputed points of ceremonial were not vital nor even essential to the setting forth of Christian truth. He said he would ask the conference very seriously to lay to heart this great national question: Whether they wished to see the National Church disestablished, which of course would be followed by more or less thorough or by more or less partial disendowment, or whether they were prepared patiently and believingly to wait for times when these Church questions should be taken up more judiciously and dispassionately by the public mind, and even when in the House of Commons there should not be a body of men who, in their desire to liberate, as they kindly wished to do, the Church from state patronage and control, seemed prepared to obstruct every act of legislation which would tend to make the Church stronger or more effective for her proper duties.

The discussion on the Limits of Toleration in Ritual was very able and interesting. One speaker said there was one deep wail of appeal to the Bishops and their rulers that the present strain upon the clergy should be relieved—that some *modus vivendi* should be discovered. It was not of the clergy of the advanced School merely that he spoke, but of the thousands and thousands of pious and moderate men who were beyond measure distressed at the most intolerable scandal that rested upon the Diocese of Manchester. Another speaker hoped they would not commit the mistake committed in the days of Wesley, of turning out of the Church or coercing those with whom they did not agree. He hoped they would find some *modus vivendi*, affording, on the one hand, a reasonable toleration, and on the other, protecting congregations from the whims and caprices of individual clergymen. Canon Hornby remarked that people had tried to put down by law what was complained of, and with what success? The more the law had tried to do that, the more it had been unsuccessful. The law could not put it down; it had gone on increasing, and the only thing they could do was to tolerate. They could not get uniformity, and why not try for unity?

The weight of argument seemed to be in favor of wide toleration; that ritualism was a power in the Church of England, and that it was better to direct and use it than to try to stamp it out by law. The Bishop, after explaining that he had communicated with Mr. Gladstone on the subject of Mr. Green's release, said: "I should not have the slightest objection to the recognition of the vestments of the second year of King Edward VI. being the vestments of the Church of England when those vestments are legally sanctioned by some authority competent to declare the law. They are to my mind matters of complete indifference; but it is not a matter of indifference to me, and it ought not to be a matter of indifference to any Churchman, lay or clerical, whether the Church of England is or is not to have a definite law, which all shall appeal to, or shall be landed in anarchy and chaos, which seems to me to be the tendency of things at this present moment."

Of the other Diocesan Conferences, the most noteworthy feature was the discussion of a Central Council of Diocesan Conferences. The Bishop of Peterborough made a forcible speech on the urgent necessity of such a body, through which the Crown and Parliament may know what the Church as a whole really thinks and wants. This seems to be the key of the situation and is an attempt in the right direction. The movement was advocated at Peterborough, Manchester, and St. Albans, and representatives were chosen. At Wells and at Gloucester, though it met with favor, action was postponed.

The subject of Sunday closing of public-houses was dealt with at Peterborough, and the more general subject of Sunday observance at Gloucester. The Bishop of Peterborough declared that he had been "screamed at by eloquent and hysterical canons" as a friend of intemperance, and gave a new turn to an old discussion, by ingeniously suggesting that the *onus probandi* really lay with those who would give to the publican an exceptional privilege, and that reasons ought to be given for Sunday Opening rather than for Sunday Closing. After the experience of Scotland, Ireland, and Wales, it is obvious that this proposal for England has passed into a practical phase; and it is significant of the age, for good and for evil, that the plea for individual liberty, absolutely unrestrained by law, has lost much of its old power.

At Peterborough, the subject of Recreation—closely connected, as the Bishop remarked, with that of Sunday closing of public-houses—was dealt with. At Gloucester, the new Education Code was discussed, both from a pessimistic and optimistic points of view. In the diocese of Bath and Wells "Church Defence" was taken up,

and not without the disturbing considerations of the grievances, real or supposed, of Establishment. The St. Albans Conference had a discussion of national "Thrift," and the best ways of promoting it; and also considered the more dangerous proposal of a "Church newspaper," which was in some way to be superior to all now existing.

From this partial survey of the topics and discussions of the late Diocesan meetings in England, American Churchmen may be provoked into good works. Progress and enterprise, large-minded toleration and wide-reaching interest in all affairs of Church and State, seems to characterize the Mother Church.

The annual meeting of the boy choirs of Trinity Parish, New York, was held Thursday evening of last week, in St. John's Chapel, a large congregation being present, and many standing. The boy choirs of Trinity Church, Trinity Chapel, St. John's Chapel, and St. Chrysostom's Chapel, were united, while St. Paul's Chapel contributed three men's voices. The chorus thus formed, numbered in all about one hundred and fifty voices. Mr. A. H. Messier, of Trinity Church, acted as Organist, and Mr. Geo. F. Le Jeune, of St. John's Chapel, as Choir Master. A short evening Service was rendered, beginning with a processional carol composed by Mr. Le Jeune. The Rev. Dr. Mulchahey delivered an address. Then followed a number of anthems and motets partly selected from the old English Cathedral music, and sung with great skill, and remarkable volume, beginning with an anthem, "Lord for Thy Tender Mercy's Sake," by Richard Farrant, 1585, and ending with a "Nevite," by Geo. F. Le Jeune. These choir festivals of Trinity are regarded with increasing interest by lovers of Church music in New York.

The Bishop of Liverpool, in his Primary Charge, gives a deplorable account of the ecclesiastical condition of his Diocese. The type of Churchmanship of which Bishop Ryle approves has certainly been dominant there, yet it has failed to keep pace with nonconformity. He speaks of the Catholic Revival, of course, as a Romanizing tendency. He advocates unsparring enforcement of the law, ignoring the fact that the law itself is the main point at issue, and that there is a wide-spread dissatisfaction, among English Churchmen, with the present outrages sanctioned by law. Upon one point of the Charge all Churchmen will be agreed. We refer to its warning against the dogmatic religion—the invertebrate "jelly-fish" kind of Churchmanship and Christianity—which some are so fond of urging upon us, as a solvent of all religious controversies, and a means of harmonizing Christian teaching with modern thought and practice.

The late Thomas Messenger, of Brooklyn, left the following bequests to charitable objects: To St. Ann's Church, Brooklyn, \$5,000; to aid in the erection of church buildings, \$5,000; to the Fund for Aged and Infirm Clergymen, Diocese of Long Island, \$1,000; to the Church Charity Foundation, Brooklyn, \$2,000; to the Brooklyn City Tract Society, \$500; to the Board of Missions, for use in the Dioceses of Kansas and Minnesota, \$500; to the School and Home for Destitute Children, \$5,000; and toward the erection of a church at Great Neck, L. I., \$7,500.

The Scotch Guardian complains that the meetings of their Diocesan Synod are, as a rule, very dull. It advocates an early Celebration, music at the later Celebrations, the participation of the laity, and an effort on the part of those in authority to make the meetings interesting to those who take part in them. Happily, in most of our Conventions these elements are not wanting, and it is not often that they are open to the charge of being dull.

The Central Baptist quotes from the Baptist Weekly the editorial from the LIVING CHURCH, entitled "Encourage your Pastor." That was a pretty good editorial, if we may judge from the number of papers that have claimed it. Seven cities claimed to have been the birthplace of Homer. It is an honor which we appreciate, that several papers claim to have given birth to a certain editorial of the LIVING CHURCH.

St. Peter's Church, New York, has a Young Men's Christian Association, of twenty-two years' standing, which ministers to the sick and poor of the parish, and does a great amount of good. The receipts for the past year amounted to \$335.94, and the disbursements to \$283.10, leaving \$52.84 in the treasury. The Rev. Dr. Twing, Secretary for Domestic Missions, preached before the Association, Sunday evening, Nov. 6th.

A correspondent writes from Missouri: "I lately resigned my ministry in the Methodist Body and am now preparing for Ordination as a Deacon. The convictions of years have brought me to this, the best step of my life. My wife and two children have come with me, and we are content and happy. The Bishop provides for us until my Ordination next April, at St. Paul's College."

The Monthly Chronicle, the parish paper of Christ Church, Binghamton, N. Y., will hereafter be published by the Young Men's Guild. The Rector, the Rev. R. N. Parker, D. D., has made a unique and interesting little paper, and its publication ought to be sustained without labor or loss to him.

In the fifth line of "Another Open Letter" published in our issue of Nov. 19th, the printer made a mistake. It should have read—"To give weight to sentiments taught, and practices performed," instead of "sentiments, talk, and practices."

Bishop Seymour's article on Confirmation reprinted in our last issue, has been published as a four-page tract in large type, and may be had of the Rev. F. W. Taylor, Danville, Illinois, at 50c per 100.

All Saints Day at Galena.

Correspondence of the Living Church.

The glorious Festival of All Saints was a day of rare spiritual refreshment in Grace Church Parish. It was a perfect Indian summer's day, and the soft mellow sunlight seemed to shed a glory over and through our pretty little gothic church, so richly decorated by the loving hands of the members of the Guild of St. Agnes. On the re-table was the sentence—"The Communion of Saints" in red velvet letters on a white ground. The Altar-Cross, resting on a triple bank of dahlias, had a beautiful effect. The *antependia* and other vestures, including those of the altar, were all of white, and the Font was surrounded by a wreath of natural flowers. The walls were decorated with banners of rich material and beautiful designs, furnished by Mr. Edmund F. Kittoe, now of Chicago. These banners were given to Dr. Kittoe by his sister, the widow of the late Rev. John Freeman, Rector of the parishes of Ashwicken-cum-Legiat, Norfolk, England, and brother of the lamented Archdeacon Freeman.

Sometime before the hour for Service, the sacred building was filled by a congregation whose reverent demeanor showed that they appreciated the true meaning of the Communion of Saints. For the second time this year we had the privilege and pleasure of our Bishop's welcome presence. He came this time, to consecrate a beautiful Communion-service, the gift—or rather offering—of the parishioners of Grace Church. It had long been the wish of some of the devout women of the parish, that more fitting sacred vessels should be provided. This has now been accomplished through the active interest of the Rector and an invalid lady, as follows: A collection of silver-ware and gold ornaments and jewels which aforesaid had been used by—or had adorned the persons of—relatives now in Paradise, were collected and fashioned into a Chalice and Paten, both of solid silver. The former is lined with virgin gold, and below the rim is a band of gold on which is inscribed the text: "This is My Blood of the New Testament." On the stem and foot are thirty-six precious stones: Ruby, Garnet, Topaz, Turquoise, and Carbuncles. The monograms "I. H. S." "I. H. C.," "X. P.," in embossed gold, surround the base. The Paten is also gilt, and beautifully engraved. The edge is surrounded by the inscription: "Lord, Evermore give Us This Bread." In the centre is a disc of pure gold, with an inscription in black enamel: "In Memory of Our Blessed Dead." "Grace Church, Galena, Ill., All Saints' Day, Anno Domini 1881." Around this, several sacred monograms are finely engraved, encircled with a design of wheat and grapes. On the back of the paten is a solid gold Cross resting on wheat. A solid silver spoon with perforated bowl, and a cross on the handle,—the gift of the Rev. C. H. Downing, the late Rector—completes the set. This service was made by Mr. W. F. Cooper, of New York, and Mr. J. Birken, of Newark, N. J., and reflects great credit upon their taste and skill, and upon the honesty of their workmanship.

There was also presented, as a Thank-offering, an Alms-bason of black walnut; the rim surrounded by carved, Old English letters in white holly: "Give Alms of Thy Goods." Also, a smaller one of gothic design in English oak; around which are the words, "God Loveth a Cheerful Giver." These vessels, having been properly presented by the Rector, were consecrated to their sacred use by the Bishop, in the most impressive manner; after which, they were used in the administration of the Holy Eucharist to fifty devout Communicants, all of whom (and many not present) had embodied in them some memento of loved ones now at rest. How deeply the reality of the Communion of the members of the Church Triumphant with the Church Militant was felt, none but participants of the Holy Feast can realize.

The Evening Service was well attended. The Bishop preached and confirmed five persons; making in all, ten, during the present year. There has been a wonderful change and improvement in this parish under the zealous and untiring efforts of the Rector, the Rev. W. W. Steel, since he took charge on the First Sunday in Advent of last year. Since that time, the Hymnal has been adopted and fully appreciated; the old choir has greatly improved; and our amiable organist has more than filled our expectations by the excellence of her playing. May she long be spared for the continued performance of her labor of love! The members of the congregation have become more reverent and Churchly in their deportment in the House of Prayer; and the attendance on all the Services has largely increased. The introduction of the Early Celebration on every Lord's Day, has had a good effect, and is fairly attended, though not so generally as this great central act of worship, so dearly prized by all true Churchmen, ought to be.

The improvements in the appointment of the church are quite marked, and it has assumed a more Churchly appearance than it used to wear. The Altar has been raised, and a handsome reredos, Cross, and a re-table have been added, with coverings and *antependia* appropriate to the different seasons of the Christian Year. The heavy chancel-rail has been altered, so as to leave the view of the Altar unobstructed; the platform has been extended so as to make the approach from the vestry level; a prayer-desk and a Fald-stool have also been added. The women of the "Parish Aid," with the girls of the "St. Agnes Guild," are earnestly laboring in perfect unity and harmony, for the cause of Christ and His Church.

The Bishop's visit was rendered—if possible—all the more acceptable, by the fact that he was accompanied by Mrs. McLaren, who won all hearts by her charm of manner.

Church Work in Texas.

Correspondence of the Living Church. The corner stone of Calvary Church, Bastrop, was laid by the Bishop last August. Since then, the workmen have proceeded with the foundation and brick work, which is now almost complete, and grandly does the tower rise to view. The work is almost Puritanic in its extreme plainness, but it is substantial and Churchly. In all my experiences in church-building (and they have been many and varied), never have I heard of a body of laymen working like the Vestry of this Parish. As a rule, men in the South take but little interest in the Church, and leave everything to the women; but the Senior Warden watches the growth of the building, day by day. Another lent his wagons and teams, and with his own hands assisted in quarrying and hauling the stone; in that way, virtually contributing to the work some three hundred dollars, over and above his subscription in money. Another, a noble man who lives near the church, watches the progress of the undertaking with the utmost vigilance, and several times has made the workmen tear down imperfect work. All our people have contributed of their means, and some far beyond, and the majority of the merchants of the place have helped us. I do not like appealing abroad, for I firmly believe that people value more highly the work they do themselves. Were it not for untoward circumstances, the church would have been covered in and glazed by our people; our purpose being, to use the building in its unfinished state, and to add gradually to its adornment. The circumstances to which I refer are: First, the almost entire failure of the crops in the Colorado Valley, in which the town and county are situated. In the next place, several of our merchants have failed in business; and thirdly, both labor and building material have risen very much in price, since we first began. These things, I fear, will bring our work to a standstill. I think I can see my way clear to roof the building, but as for glass, I know not where to turn. The glass will cost us two hundred dollars. We not only want to use our building (for we have far outgrown our present small chapel), but we want to preserve from the weather all that is built.

Will not some of your readers help us? It is in truth a case of necessity. Our happiness will be great if we can use the new building for the first time on Easter Day. No part of these United States calls more loudly for assistance in church-building than this State of Texas; immigrants pouring in, railroads building in every section. But new comers have no money; only precious souls to be saved. I trust that now, after over twenty years work at very small salaries, I shall not appeal in vain. It is not in order to gratify my own vanity that I ask, but so that my people may have a House of Worship in which to serve the Lord their God. Send contributions to Rev. Edwin Wickens, Rector of Calvary Church, Bastrop, Texas, and Diocesan Missionary at large.

On Sunday, Oct. 23d, at Trinity Church, Marshall, the Bishop admitted Mr. Frank Atkins to the Holy Order of Deacons. The Bishop visited St. Philip's Church, Palestine, some weeks since, and confirmed five persons. Much interest was felt, and a strong effort is being made to secure a Rector at St. Luke's, Belton. An effort is being made to add a tower to this church, also to carry out some much needed repairs. The people of St. Bartholomew's Church, Hempstead, have recently purchased a new organ. There is reason to hope that steps will be soon taken to repair the old church which is fast decaying.

Bishop Harris visited the stations on the Mackinaw Division of the Michigan Central Railroad, during the week preceding the twenty-second Sunday after Trinity. There are five of these stations, namely: Pinconning, Standish, and Sterling, in Bay County; West Branch in Ogemaw County; and Roscommon in Roscommon County. They are active lumbering towns, the largest numbering about six hundred inhabitants. At the first named, a lot and rough lumber have been given for a church by a generous citizen, Mr. Plummer. The people have raised \$200, and the church will soon be built. The railroad has now been extended as far as Mackinaw; and the Rev. M. C. Stanley, the active missionary in charge, has just been invited to extend his field of operations accordingly. He now takes charge of the important congregations at Mackinaw and St. Ignace. The clergyman, mentioned in a recent number of the LIVING CHURCH, as having been appointed to the charge of these two points, after considerable delay, failed to assume the pastorate which he had accepted, and was relieved by the Bishop. Mr. Stanley's missionary field is now about one hundred and fifty miles in length, and extends from Saginaw Bay to the Straits of Mackinaw.

A conference with the clergy of the fire-desolated region was recently held by the Bishop at the Episcopal residence; and a plan was arranged for the distribution of \$2,500 in cash, to the sufferers of our own Communion. The Bishop has been specially entrusted with these funds, mainly by personal friends. His agent has gone from Detroit, and, attended in each case by the clergyman in person, is distributing the money as appropriated at the Conference. The clergy present were the Rev. Messrs. Smythe, of Port Austin, Barrett, of Bridgehampton, and Todd, of Caro. Through the Rev. Dr. Rulison, of Cleveland, the Bishop of Michigan has had the pleasure of receiving for the fire-sufferers a cheque for one hundred dollars from Mrs. Garfield, widow of the late President. It was sent with the request that it should be distributed by Christian hands to those in need; by Miss Smiley, if she were still at work in that region under the Bishop, or by the Bishop himself. Miss Smiley having re-

turned East, the money was sent to Mrs. T. C. Pitkin, President of the Woman's Auxiliary of Michigan, for the relief of the sick at Minden, whom the ladies of the Auxiliary have especially undertaken to relieve. The gift, and the final appropriation of it, were in like manner gracefully made.

The Rt. Rev. Bishop Williams will open the new rectory of St. Mark's Parish, New Canaan, Conn., December 3d. A hard struggle had to be made for this necessary part of a country parish. Now it is completed and with only a small debt on it. The St. Mark's people are delighted to think they have such a beautiful and comfortable rectory. That they have one is due to the Women's Rectory Fund Association, seconded by the strong efforts of the Young Men's Guild.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Pa.

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Calendar.

NOVEMBER, A. D. 1881.

- 1. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
27. First Sunday in Advent.
30. St. Andrew.

It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

There can be doubt, but it is of the very utmost importance how we keep holy the House of prayer. This lies at the very heart of all religion; it is the fountain-head and spring from which flows the stream of life.

Wherefore, sinner, haste to these Fountains of salvation: Life thou mayest draw therefrom, And illumination: Cure thou mayest find from sin, Strength to meet temptation: Refuge may'st thou gain against Satan's condemnation.

LATIN HYMN.

The Venerable Bede.

A. D. 673-735.

Written for the Living Church.

In Bede, upon whom custom has bestowed the title of the first stage of canonization—"The Venerable," is reflected the brightest side of monasticism. Born in an age when home-life lacked the culture and refinement of the present day, and when all that was truly good and worthy of emulation, when all that afforded an incentive to intellectual pursuits, when all that insured a retreat safe from the invasion of the ruthless barbarian, were to be found within the walls of the cloister; what was more eminently fitting than that his parents, solicitous for the welfare of their naturally studious and religious son, should have given him into the protection of his mother Church?

As an author, he ranks very high, his being the most distinguished English name in literature, previous to the Norman conquest. He was the greatest Anglo-Saxon scholar of the world. His principal work is the celebrated Ecclesiastical History, which has been of the greatest value to England as the chief record of the earliest portion of even her civil life.

The LAMB'S own footsteps follow still. By tyrant there no more distressed, Fear not, O little flock and blest! And every tear is wiped away By your dear Father's hands, for aye; Death bath no power to hurt you more, Your own is Life's eternal shore; Who sow their seed, and sowing weep, In everlasting joy shall reap, What time they shine in heavenly day, And every tear is wiped away.

Bede frequently introduces verses from Scripture with very fine effect, as in the first line quoted: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke XII: 32. And in the second stanza, "The Lord God will wipe away tears from off all faces."

Qui seminat in lacrymis Longo metent in gaudio,

from the 126th Psalm: "They that sow in tears shall reap in (longo) joy." His hymn entitled "De Ascensione Domini," also abounds in Biblical allusions. It has been translated by Dr. Schaff and Mrs. Charles. The following stanzas will suffice to show its grand simplicity:

A hymn of glory let us sing; New hymns throughout the world shall ring; By a new way none ever trod, Christ mounteth to the throne of God. May our affections thither tend, And thither constantly ascend, Where, seated on the Father's throne, THESE reigning in the heavens we own!

Another beautiful hymn is upon "The Cross;" it is a versification of the words spoken by St. Andrew as he beheld the cross on which he was to die. "Hail, precious Cross! that hast been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels; I come to thee exulting; receive me with joy into thy arms. I have ardently loved thee; long have I desired and sought thee; now thou art found by me; present me to my Master; that He who redeemed me on thee may receive me by thee."

Trophy of glory, hail! Sacred sign of victory; On thee did Christ avail A ruined world to save.

Shine forth, O glorious Cross, With holy light most fair; Which Christ Himself declared Worthy His limbs to bear.

The longest hymn (or more properly speaking, poem) by Bede, is "The Six Ages;" it consists of a comparison between the days of creation and the ages of the world. The seventh age, he believes, will be one of rest and peace, and the eighth one of great glory, when the dead shall arise, and the redeemed shall be made like unto the angels of God.

The venerable Bede was still in his prime when called to lay down his life work; "his eye was not dimmed, nor his mental force abated," but with his characteristic submission to the Divine will, he bore the weeks of suffering previous to his death with cheerful patience. A faithful worker to the end, he translated the Gospel of St. John, and "Extracts from Isidore of Seville," during his illness, dictating to his pupils, who eagerly wrote down the words of their Master, fearing lest each one was to be the last. At times he would exclaim, "Make haste to learn, for I do not know how long I shall remain with you, or whether my Creator will not soon take me to himself." His nights, for sleep came but rarely, were spent in prayer and thanksgiving; and each day he chanted the sweet Psalms of David, and sang with his pupils the antiphons which the Church had so long used. The evening of his death he completed the translations, and by his own request was placed before the sanctuary, where he was wont to kneel in prayer. Then, surrounded by his weeping pupils, he sang, "Glory to Thee, O God, Father, Son, and Holy Ghost," and, with these words on his lips, without a struggle or a sigh, his pure soul passed from earth, and was at rest with Christ.

Such was the tranquillity of a dying Christian, eleven centuries ago. Truly, "The memory of the just is blessed. Yes, the recollection of the peacefulness of thy death, thou glorious conqueror in Christ, shall ever remain a blessing amongst us, declaring to us that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us." The voice of this saintly man still speaks to us, though centuries have elapsed. It tells us to live as he lived, by following in the footsteps of our Lord; to die as he died, joyously and triumphantly, that to us may come the same heavenly welcome he received: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

C. F. LITTLE.

The German papers tell this story in connection with Baron Rothschild's death: A meets B, weeping and sobbing aloud. Says A, "Why do you weep?" "Because," says B, as if his heart were breaking, "because he is dead—the powerful, the rich baron." "But," replied A, "why do you cry so much? he was no relation of yours!" "That's just what I am crying about," howled B, more affected than ever.

"Moas' of you have libed long 'nuff to know dat the mo' you seek to do fur some pussons de mo' they hate ye. De wust inemy I eber had was a man to whom I had lent my ax, my hoe, my shovel, my saw, my washtubs, clothes-lines, wood, flour, tea, an' money. He came one day to borrow my bates, and kase I couldn't lend 'em he opened a gulf between us which has neber since bin bridged."

Autumn Thoughts at Evensong.

The shadows of closing twilight Were gathering slow and chill, And the quiet streets grew darksome, And the city's sounds grew still;

The mass of the dim cathedral Lay vaguely in shade below, But the sunset's tender roselight Set the grey spire aglow—

Bringing a sweet suggestion, That amid dark shades of care, Light falls on the soul uplifted In an atmosphere of prayer.

Then I entered the silent portal; Though the lamps proclaimed it night, Still through the great East window Came a pale, distracting light;

The fair white carved Altar Was glimmering pale and faint With its One great central figure, And its many a lesser saint;

But as the daylight faded, The lamps waxed wondrous bright, And the Form on the gleaming rearedos Smote sharply upon the sight;

So, while the world is with us, We see not our Master clear, Till in the light of His Temple We learn He was always near.

Then the exquisite tones of the anthem Thrilled into my very soul; And the words of the Psalm they embodied Dealt comfort and heart control;

And the tender prayers which followed With their sweet familiar lore, Brought their ever-abiding comfort, From the depths of their sacred store.

So I passed out into the darkness, And the night was wild and chill, But I had received my blessing And the sense of a strengthened will.

Scottish Guardian.

"Within the Veil."

Written for the Living Church.

"Within the veil," Oh! who shall say What bliss amid that throng to-day? On earth, God's holy time of rest; In Paradise among the blest, A season of such joyous praise As mortal lips can never raise! We sing as captive songsters sing; Their notes are like the birds' that wing Their rapturous way through fields of light, Or in the forest, green, and bright. Please God, the loving Lord, Who deigns To listen to our feeble strains, We shall not always breathe, as now, In utterances weak and low; But, by His everlasting Grace, We too shall soar to that glad place Where the immortal tongue is free To voice the heart's rich melody!

F. B. S.

Sunday Morning.

The Indian Orphan Girl.

To the Editor of the Living Church:

As your columns contained recently so interesting an account of the Indian girl Elizabeth (whom we were then about to send to live and labor among her people), perhaps the following extract from a letter relative to her reception by her new friends may not be uninteresting. I give it in the exact words of the writer, that earnest worker among his people, the Rev. J. J. Enmegabowh. Stripped of its Indian clothing, the letter would lose half its charm. It may also interest your readers to know that we have just received a letter from the Secretary of the Interior, saying that, accepting our offer, two little Indian boys will be sent to us to educate and bring up in our Boy's Orphanage; and our colored Sunday-school has undertaken their support. Would that some kind friends might be raised up, to relieve the Sisters of the anxiety of how each month's rent is to be met; so that they might devote all their energies to the daily task of caring for the fatherless, teaching, visiting, and begging in the markets all the food used in the Orphanage, except what from time to time is brought by the colored people. C. P.

WHITE EARTH RESERVATION, Oct. 18th, 1881.

Rev. Calbraith Perry:

DEAR BROTHER:—Please allow me to have a little talk with you in the way of writing. Your short and good letter reached us safely. You talk like a pale-faced man; I talk like a red-faced man—much difference. I am glad to inform you, Elizabeth, I know, is quite happy in her new position; her adopted parents treated her very kindly. I know, too, Chief Minogeshig and his wife are quite comfort to have Elizabeth about them. She is learning fast our language, and I think before spring or summer will be able to talk like any one of us. Her adopted mother will teach her how to handle pots, chickens, potatoes, pumpkins, etc. We were very thankful to you and the Sisters bringing Elizabeth to White Earth. To take such a great undertaking, my people see at once the great interest the pale-faces feel for us. Why, it is a heavy interest; big interest and a big love for those pale-face Sisters to have undertaken such a big journey for a poor orphan girl. To us it is like bushels of love for poor worthless red race. Brothers and sisters, we thank you. The most excellent Prayer Book you sent me was a great present to me. I only wish that we could have one of your excellent vocal singers to teach our young men for choir, when our new church is completed. I would like to have a good singer. My people, as a general case, all like good music. God bless you all is our prayer. Sincerely your brother, J. J. ENMEGABOWH.

It is said that many a higher title than within the reach of the Baroness Burdett-Countess than the one she at present enjoys. At one time the gossip set about an absurd story that she was going to be married to the Iron Duke of Wellington. The late Sir Robert Inglis, wondering much at such a rumor, bluntly asked the Duke if he had really offered to marry her. "I said," growled his Grace—and his Grace growled awfully in his last decade—"that she deserved to be a duchess; I did not say I would make her one." "The Duke should have said 'could,' not 'would,'" remarked the Baroness dryly, when the queer story was repeated to her.—Boston Transcript.

The Irishman had a correct appreciation of the fitness of things who, being asked by the judge when he applied for a license to sell whisky if he were of a good moral character, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky!"

BOOK REVIEWS.

MEMOIR OF JOHN V. VAN INGEN. Largely from his own writings. For sale by Scranton, Wetmore & Co., Rochester, N. Y. E. P. Dutton & Co., New York.

A memoir of the late Rev. J. V. Van Ingen, D. D., has recently appeared. It is the record of a long, busy, and successful life, and is well worthy of perusal. Born in 1807, at the age of 17 he entered Union College, graduated in 1826, and immediately became a candidate for Holy Orders; and a student of the General Theological Seminary. He at once became prominent in the active work of the Church; and, when only 22 years of age, was superintendent of the Elementary Schools of the Episcopal Church in New York City; a student in the General Theological Seminary; gave daily lessons to a private pupil; was Assistant Secretary of the New York Convention; Secretary and Member of the Executive Committee of the Episcopal Sunday School Union; and actively engaged on the "Protestant Episcopal Press." In 1830, he was ordained Deacon.

There could be but one result of such excessive labor. In 1834, he "broke down" in body and mind; and, although a year spent in Europe contributed to his recovery, he never during his long life entirely rallied from its effects. Returning from Europe, he took charge of Zion Church, Greene, N. Y., in 1835; was ordained Priest in 1836, and resigned in 1844. His nine years of labor at Greene were eminently successful, and the Parish there, built up by his labors, has always remained strong and vigorous.

At the earnest solicitation of Bishop De Lancey, Dr. Van Ingen removed to Rochester, N. Y., and took charge of St. Paul's Church, then in a most deplorable condition. With his accustomed energy, he entered upon the resuscitation of its shattered fortunes. In three years, the Parish was freed from its embarrassment, and placed upon a sound footing. A new ordeal awaited him, however. In 1847, the Church, just freed from all incumbrance, was consumed by fire. Happily, it was well insured; the work of rebuilding was immediately commenced and completed; and, when he resigned in 1854, the debt incurred in rebuilding was only five hundred dollars.

In 1854, Dr. Van Ingen went to Minnesota. This was, doubtless, the great mistake of his life. He had become prominent in Western New York; he had the confidence of his Bishop and of the Diocese; he had been Deputy to the General Convention for nine consecutive terms; and he had the love and confidence of his Parish. This position he never fully regained. Yet his labors were never intermitted until he was overtaken by death. Returning to Western New York in 1861, he became chaplain of the 8th N. Y. Cavalry; entered upon Parish work in the Diocese, in 1865; and, after twelve years more of faithful service, though most of the time in impaired health, he fell asleep at Clyde, N. Y., on Dec. 1, 1877.

BOOKS AND READING, or, what books shall I read, and how shall I read them? By Noah Porter, D. D., LL. D., President of Yale College. With an Appendix containing a Select Catalogue of Books. New York: Charles Scribner's Sons, 1881. Cloth, pp. 434. Price, \$2.00.

We are not surprised that a new edition of President Porter's sensible and valuable manual on the art of reading has been called for. In our own time, a good and reliable guide through the wilderness of books, is sure to be appreciated. We know nothing so really complete and satisfactory as this work. The appendix, prepared by Mr. Hubbard, of the Boston Public Library, and giving a list of the most desirable books in the different departments of science and literature is an important feature of the new edition.

SCHWATKA'S SEARCH. Sledging in the Arctic in quest of the Franklin Records. By William H. Gilder, Second in Command. With Maps and Illustrations. New York: Charles Scribner's Sons, 1881. Cloth, pp. 316. Price, \$3.

The story of Lieutenant Schwatka's successful search for the remains of Sir John Franklin's party under the direction of the American Geographical Society, is already familiar to the public in many of its details. Col. Gilder's narrative is itself not entirely new, having appeared in detached letters in the New York Herald. The present volume will therefore be the more readily welcomed as one of the most interesting that has yet appeared in the popular field of Arctic exploration. The mystery concerning the fate of Franklin, which Sir Leopold McClintock had partly penetrated by surmise, Schwatka finally and definitely solved by the discovery of the actual remains of the party. He brought home with him, it will be remembered, the body of Lieut. Irving for burial in England. Aside from the tragedy, the closing scenes of which are presented to us in these pages, there is also much of value to science regarding the strange Inuit life and language of the North, and in the (in some respects) remarkable experiences of the expedition.

THE CAMBRIDGE BIBLE FOR SCHOOLS. General Editor, J. J. S. Perowne, D. D., Dean of Peterborough. St. John, with notes and introduction. By the Rev. A. Plummer, M. A., Master of University College, Durham. Jeremiah and Lamentations, with notes and introduction. By the Rev. A. W. Streane, M. A., Fellow of Corpus Christi College, Cambridge. Ecclesiastes, with notes and introduction by E. H. Plumtre, D. D., Professor in Kings' College, London, etc. Cambridge: At the University Press. New York: Macmillan & Co. 1881. Three volumes, cloth, pp. 388, 404, 271. Price, \$1.25.

These new volumes in the series now being issued by the Syndics of the University Press, Cambridge, are, in our judgment, fully up with any of their predecessors in the point of combining the advantages of solid scholarship, popularity of style, and convenience of arrangement. The text is that of Scrivener's Cambridge Paragraph Bible. The introductions are full and

clear, and the notes short, suggestive, and to the point, giving in small space and attractive form, the results of the ripest and most recent critical learning. The idea of a commentary for school use (eminently for Sunday School use), was a happy one, and these handy volumes are the best thing possible for the purpose. Of the present volumes, Professor Plumtre has made a very interesting study of the much debated book of Ecclesiastes. A novel and valuable feature is the introducing of a somewhat extended parallelism between Koberleth and the thoughts of Shakespeare, Tennyson, Omar Khayyam, and certain of the classic poets. Mr. Plummer lays himself open to criticism of both the opposing schools, but will gain much approval also, by his modified Eucharistic interpretation of the sixth chapter of St. John.

RIP VAN WINKLE'S TRAVELS IN FOREIGN LANDS. By Rupert Van Wert. New York: Thomas Y. Crowell & Co. Chicago: F. H. Revell, 148 and 150, Madison St. Price, \$1.75. This is a charming book of travels, primarily intended for the young, but containing very much information valuable to all. It is handsomely and profusely illustrated, and it is just the book which a boy or a girl would be very glad to receive as a Christmas gift. Rip Van Winkle wanders all through Europe, and gives very graphic descriptions of all he saw there.

THE HOMILETIC MONTHLY for Nov., 1881. J. K. Funk & Co., 10 and 12, Dey St.; \$2.50 a year. Single numbers, 25 cts.

This is the best, and indeed only good Homiletic Monthly published in this country. In this number there is a sermon on "The Revision," by the Rev. Dr. Henry C. Potter, of Grace Church, New York, and a sermon with reference to the Holy Communion, by the Rev. J. E. Johnson, Rector of the Church of the Evangelist, Philadelphia.

The Homiletic Monthly is ably conducted. We think that very few of our clergy would regret it should they become subscribers to it. It may be read with interest and profit.

HOLLY AND MISTLETOE. By Mary Abbott Rand. New York: Thomas Y. Crowell & Co., No. 13 Astor Place. For sale by F. H. Revell, 148 and 150 Madison St., Chicago. Price, \$1.50.

This is one of those attractive Books for Children, which begin to make their appearance now, reminding us that Christmas is at our doors. The cover is in exact keeping with its name, and artistic, of course. The twenty-eight stories, or rather sketches, are charmingly told; the type is excellent, and wood-cuts abound.

TITCOMB'S LETTERS to Young People, Single, and Married. GOLD FOIL Hammered from Popular Proverbs. BITTER-SWEET, A Poem. By J. G. Holland. New York: Charles Scribner's Sons, 1881. Three volumes, cloth, pp. 223, 333, 202.

These volumes form the first instalment of a new uniform edition of Dr. Holland's works. During the few closing months of his life, the author carefully revised his writings, and both on this account, and because of the neat and convenient shape in which the publishers have given this edition to the public, it will be peculiarly appreciated by the thousands of his admirers.

Messrs. S. C. Griggs & Co., Chicago, announce that they will begin, early in the year 1882, the publication of a series of German Philosophical Classics for English Readers and Students, under the general editorial supervision of Geo. S. Morris, Ph. D., Professor of Logic, Ethics, and the History of Philosophy in the University of Michigan, and Lecturer on Philosophy at the John Hopkins University, Baltimore, with the co-operation of eminent scholars.

We beg to acknowledge with thanks, the receipt of an article written by the Bishop of Iowa, and reprinted for private circulation from the American Church Review of last July; the subject being the Ober-Ammergau Play of 1875 and 1880.

To the Editor of the Living Church:

In your issue of the 12th inst., appears a communication over the signature of "R.," which professes to state the qualifications of vestrymen and voters in most of our Dioceses. He classes Pittsburgh among those in which persons may be chosen, or may vote for vestrymen, who have never been baptized.

This statement is certainly incorrect, as regards this diocese. I do not think there is a parish in union with the Convention, in which such a provision obtains, and am sure that no parish proposing it could be admitted. We have in this diocese no fixed form of Charter. The Convention sets forth a form, which it recommends for adoption by any parish desiring to be incorporated and admitted into union with the Convention. And this form, in substance, is almost always adopted. By its provisions both vestrymen and voters must be members of the Church.

While no lessening of this minimum qualification has been allowed, or would for a moment be thought of, yet it may be greatly and very significantly advanced. I have the satisfaction of belonging to a parish in which not only all the vestrymen, but all the Electors must be Communicants of the Church. HILL BURGWIN. Pittsburgh, Nov. 13th, 1881.

THE value of Medical Missions as an agency for effectually opening the door in China has been illustrated by the recent addition of a medical missionary to the C. M. S. Fuh-chow Mission. Dr. Van Someren Taylor has travelled from town to town and from village to village in the Fuh-Kien Province in one district seeing 1,600 patients in three weeks—and even in places where the Gospel message of itself has failed to attract hearers, his medicines have been successful in bringing together an attentive audience.—Irish Ecclesiastical Gazette.

BERWICK-ON-TWEED is the first English constituency which has returned a Roman Catholic to the House of Commons since the Reform Act of 1832. The successful candidate, Mr. Jerningham, is a grand nephew of Mrs. Fitzherbert, the wife of George Fourth.

The Household.

There is nothing original in the assertion that every young woman should aim to do some one thing well; and to be, so far as the accidents of this world are concerned, independent, and able to take care of herself if the necessity should ever be felt.

With that wild wheel we go not up nor down; Smile, and we smile, the lords of many lands; Frown, and we smile, the lords of our own hands.

A Philadelphia firm lately manufactured a few Ingrain rugs with dropped pattern and border woven in one piece. These were originally intended for crumb cloths; but the demand for a really inexpensive rug, light enough to handle easily, and the modest character of the design, have led to a wider use of them than was anticipated.

The only motive in toilet which seems to have obtained much as yet among young girls, is the very vague impulse to look stylish; a desire which must answer for more vulgar dressing than one would wish to see.

There are times, as every young housekeeper can testify, when, as the tea hour draws near, it occurs to her that there is not bread enough in the jar for supper and breakfast also.

Children almost invariably follow as their parents lead. Their good breeding, their politeness, courtesy, respect, and affection, are largely patterned after the example of their parents.

As for "toughening" children by sending them half-dressed in the damp or biting air, none but ignorant and stupid people do such things; our churchyards are already full of little graves.

Company does generally increase the labor of a maid-of-all-work, be the guest never so considerate and helpful. Some little gift is in many cases a very pleasant expression of a guest's consideration for the servant; it may be given in the form of money, or of some suitable and simple gift.

A strong solution of soda is a relief to a burned finger. If you do not keep a saturated solution, that is, all the soda that the water will dissolve, ready, sprinkle some soda on the burn, and put a moist cloth over it.

BIBLE STUDIES.—NO. 42

A residence which most men would prefer to be rid of, and yet which from one blessed association is made bright and glorious to the Christian's thought. The Ancient Hebrews did not seem to have much dread of theirs. Some of these abodes were very magnificent, I think of several without the walls of Jerusalem.

Thanksgiving.

Written for the Living Church.

The children were hurrying home as fast as their small feet would carry them. To-morrow would be Thanksgiving Day; and, before Richard's mind, fitted a vision of indescribable good things. A long, long day without one lesson to learn; Uncle Frank and Aunt Alice and all the cousins from Boston coming; of course, a turkey for dinner, and nuts and raisins after—such a big, heaping dish; and, crowning glory of all to his seven-year-old dignity, he was to put on long pants!

"I wonder if our turkey is as big as that, Alice," he said; as they stopped before a window where a dozen Thanksgiving-dinners were waiting to be cooked, and one twenty-four pounder reposed in silent majesty. "I think it is just jolly to have turkey, anyway. It's always like a good time, and people coming, and fun, and stories. Do you know, Alice, I was thinking, perhaps, some boys don't have Thanksgiving. I mean it's just like every other day; no one comes in, and—well, perhaps, they're poor, or haven't a mother and uncles, and all like that, you know."

"It's my opinion you're right, Richard. Perhaps they don't know about giving thanks, and perhaps they don't know what to give thanks for. But, Oh! look in that other window, Richard! They have everything in this store, like that Yankee Notion shop, that Papa told me of, when he was a boy, and went visiting down at his uncle's farm. Don't you remember? pins and needles, and cloth, and pies and cake, and—"

"Oh, yes, I can see here, Alice. It's just the same. There's dishes on one side, and potatoes and apples and beans on the floor; and boots and flour barrels, and ribbons and toys; but, oh, my! see what he's doing to this window! Those flowers! Don't he want to be fine for Thanksgiving! I should like to go inside and get him to let us look all around, for you see, this is a very odd place."

But I'll tell you what's queerer still, Dick," and she lowered her voice to a whisper, "that little girl over there. I shouldn't want to be her, she looks too sad. And she's kind o' talking to herself. I want to hear what she's saying—do you think that's any harm? It's my opinion, Richard, we ought to ask her what she wants; and the children stepped back into the shadow, where Madge stood too absorbed to notice them.

She was only a few steps off, but such a contrast to the warmly-dressed, rosy-checked children who were watching her; all the difference between comfort and tender care, and trouble and want. It showed in the little face too old and eager for her years, as she stood with her hands tightly clasped, and her eyes fixed upon that wonderful window.

Old Mr. Bindloss meant to make his store attractive, if a man could; for, besides all the tempting array for hungry people on one side, he had filled this window, tier above tier, with every beautiful flower he could find room for, out of his small hothouse. But he could not know quite all the longing delight they brought to one poor child, who was saying half aloud: "I want that rose so. I do want just that. I wish I could buy it—just that one for Tom."

Alice and Richard heard, and then Alice touched her arm, and said: "I think that's a splendid place to buy things, too. Will you tell me where you live, and what's your name?" Madge was so startled that she could not speak at first, but the kind little face re-assured her, as she answered: "I'm Madge Dent, if you please, and me and Tom live in Court Square, No. 5. The folks let us have a room, and it's the Cent Society as pays our rent, I guess." She was used to being asked her name. She sometimes wondered why it was asked by people whom she never saw again.

"That's a nice name," Alice said. "Good-night, Madge. Oh, we must hurry home, Richard." And away they ran, to make up for lost time. "Keep saying it over and over, Dick. I have a plan in my head. We must not forget where she lives."

Now, it was Madge's turn to look astonished. "Well, I declare, if that don't make the third that's asked me my name this day, and she

wasn't much bigger than me. What did she want to know for? I wish I did know what to get. Praps he'd like the money best; and I'd better go home, too. Madge was very tired with her long walk, and the crowded streets; people jostling her on every side while she strained her eyes to look into the gay shop windows, and wondered what that silver dime would buy for Tom's Thanksgiving. That tired her most of all; it was so hard to decide, which would be best, which would go the very farthest. She would almost get her mind made up to walk in and say, "Please, sir, how much do you ask for that?" when suddenly she would feel sure that ten cents could not buy it, and that at the next window she would see something better. Perhaps the price would be marked, or perhaps—and so she wandered on.

When she had strolled out every day last week, while Tom took his nap, and she knew he would not miss her, to keep that crossing clean in front of Mr. Bragaw's bakery, she felt she was earning a fortune, and wished that Bragaw's boy would keep on a little sick, so that she could do it all the winter through. Then she knew she would get rich, and that meant comfort for Tom. Some of her castles had tumbled down, and the silver dime grew so small, she was ready to cry with disappointment. There's not a thing to wear that I could get," she thought, "and it's no use to buy yarn and knit him a comforter or mittens, for he can't go out this cold weather. Oranges—well, yes, I know they'd be nice, but I couldn't get more than two, and they'd be gone so quick. Grapes—those are out of the question. But what's the use?"

There Madge was, half way home. This was Chestnut Street, one of the busiest in the great Centennial City. Block after block of fine stores stretched away in the distance, and just where she stopped, was a splendid old house, right in their midst, which had stood there for years and years, while these sprang up above and below. Madge always stopped here. It was unlike any house she had ever seen; for just on one side of the massive, carved door, instead of the heavily curtained window, hiding some beautiful room, there was a real conservatory close to the street. Was it like fairy-land—those tall shrubs full of scarlet clusters, that perfect magnolia bloom, those climbing roses, exquisite vines, and tender wax-like flowers? Madge thought so, and Tom always wanted to hear about it. She tore herself away at last. "Now, Tom, you mustn't say a word; I am awful late, but there were four new rose buds, and I knew you would want me to count, and it took time. There, Tom, I've got something for your Thanksgiving, that Mrs. Bragaw gave me—a whole dozen of those splendid rusks, just as crusty and sugary as they can be. Extra for to-morrow!" and she displayed the tempting top of her sheet of buns. "And, see what else is for you, Tom!" and she stepped back where he could not see her face, and dropped the bright dime into his hand. "I've shined it lots; and I rubbed it on my shawl the last thing!"

"Why, Madge, wherever did you get all that money? I thought Mrs. Collins said she allowed us all there was for this month. My! but it's pretty." "I guess it is, and what's more, I earned it, Mr. Tom, a-sweeping the crossing, and I'm to have it a week more. What do you

say to that, Mr. Tom?" "O Madge! ain't you smart? I wish I was well, then I'd show you. And you're such a good Madge, too!" and Tom stole his arm around her neck, and gave her a hug that made up for every ache she had had, those stormy days. "But, Peggy, you mustn't give it all to me." "Yes, I did it for you, and I tried to buy you something, and at last, I thought I'd just bring it, and we'd consult together."

It was a long consultation, but they made up their minds. I wonder if it were the same way you or I would have done, little Church-children, who have so many spare pennies through the week, and yet often forget to bring any on each Lord's day.

Tom and Madge were orphans; and good Mrs. Collins, who lived down stairs and was poor herself, gave them all the care she could. She supported herself by washing; and, when their father was alive, and worked at his trade, he had often given her a lift which she did not now forget. She husbanded the very little sum he had left for his children, and made it go so far that though they were often hungry and scantily clad, they had not known been suffering. But there were no dimes given out except for loaves of bread.

Tom had been to St. Mark's Sunday School before he was taken sick, and Madge went often; and on the Sunday previous, she had heard that the Offering on Thanksgiving Day was to be for the children of the Sheltering Arms. She had wished she could see the poor little things merry together, and now Tom decided that they must "help it along." "You know, Madge, we are pretty comfortable, with all our buns; and when you give this to me, it's half yours and half mine, and it's not giving of 'that which has cost us nothing,' as Mr. Wright said. Leave it where I can see it. It's a beautiful piece; I guess we won't change our minds in the morning." The children of the poor are so often generous and tender-hearted; perhaps, because they are nearer to the suffering.

If Madge had known that Alice lived in that splendid, great house, she would have thought her one of the fairies; and may-be, would have found courage to ask for a rose, to take home to Tom. But that very night Alice found out just where Court Square was. Things come about just as we want them sometimes. The cook's aunt lived two doors from Mrs. Collins, and she had a sick boy, and his sister was living in her house, and that must be No. 5. There could be no other in that narrow tumble-down street, with its fine name, where everybody knew everybody else.

"A whole turkey, my dear! for two children! Why what could they do with it?" "Oh, yes, yes, mamma! Cook says she can get it done easy enough, early in the morning. She's going to get up before 5 o'clock, and we saw one, a little fellow, that would do. And a mould of cranberry, mamma, that sheaf-of-corn-mould, 'cause 'tis the harvest! And, oh, lots of things, mamma, to make them a real dinner! O, mamma! If you could only have seen her at that window, and all she wanted was a rose. I'm going to give my Jacqueminot bush to Tom, may I, mamma? There's two roses out, and three buds. And Cook says she'll see Mrs. Collins, and get her to keep the secret, and have Tom in her room, and Madge go to church."

Not one of the cousins failed to come. The long pants were much admired, but I think Richard forgot his own importance in the great mission he had to fulfil before church time. Mrs. Collins did her part; and Tom was settled cozily by her kitchen fire, and Madge off half an hour too early, when James, the coachman, quietly bore a big covered basket up the stairs of No. 5, followed by Alice and Richard. The carriage had stopped at the corner, and they were each determined to bring their own gift. Alice put her rose bush on the sunny window-sill, and Richard his choice bouquet in a high glass that he had brought for it. Then they set the table, with one corner for nuts and raisins, and one for grapes, oranges and candy; and many charges to Mrs. Collins to keep the rest of the dinner hot, and put it on just before Madge came home, and to be sure that Tom didn't see things before the time.

Alice and Richard in their pew at St. Mark's, and Madge, in her distant corner, were glad with a different gladness, as the beautiful professional hymn resounded along the aisles:

"We give Thee but Thine own, What'er the gift may be: All that we have is Thine alone, A trust, O Lord, from Thee.

Then swelling louder, as the choristers came in sight:

"May we Thy bounties thus As stewards true receive; And gladly, as Thou blessed us, To Thee our first fruit give.

To Madge, the lovely music seemed like Heaven; and those sweet, solemn boy-faces, like the angels who sang before the Throne. Her heart thrilled with new joy, as the minister read: "Honor the Lord with thy substance, and with the first-fruits of all thine increase;" and the small hand trembled, as she dropped the precious piece into the plate. I think she gave thanks as fervently for all the "blessings of the field and sheaves of ripened grain," as if her own store were overflowing.

I am only sorry that Alice and Richard could not be in two places at once; it would so have increased their own happiness, to see the wonder and delight at No. 5, Court Square. The turkey was as hot as if it had not been cooked two hours before; and Tom presided and carved. Of course Mrs. Collins and the children were invited up; and such feasting, and such jokes, and such little hearts big with thanksgiving! When they first sat down at the table, Tom said: "If you please, Mrs. Collins, and then he said the Thanksgiving Collect all through, just as if he were at church. "O most merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty, beseeching Thee to continue Thy loving kindness to us, that our land may yield her increase, to Thy glory and our comfort, through Jesus Christ, our Lord." Amen.

Mrs. Collins said it was the best Thanksgiving she had had for many a year; and they were never tired of hearing her tell the way she managed to keep the secret, and how Alice said: "Mrs. Collins, be sure and tell them that Jacqueminot was mine, and I gave it to Tom, and it is a hardy bush, and will live all through the winter. 'Tis a splendid bloomer, too." And Richard said: "I give the bouquet to the little girl. I picked every flower myself, and they are just the prettiest we had. And you may tell them both that that's my house with the flowers in front, and Tom can come and see all of them, and sit there just as long as ever he likes." You see Mrs. Collins had told them a good deal about Tom and Madge.

CAUTION.—An attempt has been made to put so-called "Electro Magnet" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. OURS IS NOT WIRE, BUT A PURE BRISTLE BRUSH.

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Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York.
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The Rev. Henry B. Martin, D. D., of Havre de Grace, Md., has been invited to the rectorship of Trinity Parish, Wilmington, Del., and has accepted. Dr. Mastin was for four years an assistant priest at S. Luke's Church, Baltimore, and has been rector of S. John's Church, Havre de Grace, for fifteen years. He will take charge on the Third Sunday in Advent. Although Dr. Martin has received several invitations to other churches, he has not seen fit to accept any till the present one. His advent will give a new impulse to Church work, and when an assistant priest is elected to take charge of Holy Trinity Church (Old Swedes), we may expect to see a strong parish.

The Rev. Mr. Murray is making many friends among the people of his new charge at S. Andrew's Church.

Some personal friends of the Rev. Mr. Kaye, late of S. Andrew's Church, have sent him a set of the Ante-Nicene Library as a testimonial of friendship.

An informal meeting of the clergy and laity of Northern Dakota and vicinity was held in Fargo on Thursday, November 10th, 1881. Morning Prayer was said at 10 A. M., followed by a Celebration of the Holy Communion, and a Sermon by the Rev. Dr. Hawley of Brainerd. In the afternoon a business meeting was held in the Vestry-room of Gethsemane Church, when a thorough and interesting discussion of the work and the needs of this section was enjoyed. In the evening a Missionary meeting was held; stirring addresses being made by some of the clergy present. After Service the following preamble and resolution was unanimously adopted and signed by the clergy and laity present:

WHEREAS, The rapid increase of the population of Northern Dakota requires active and constant labor on the part of the clergy and laity of this district to lay proper foundation for the future; therefore,

Resolved, That it is the sense of this meeting that a Dean should be appointed to act in the general missionary work of the Church in Northern Dakota, and especially to secure church sites in new and growing towns, and obtain means for building up churches.

To the Editor of the Living Church:

The declaration of your standing and position along the line of the Church's open front which was manifested by your recent editorial on Father Grafton's letter, has carried a full and sound gratification to many friends of the LIVING CHURCH, among both Bishops and priests in the East. We rejoice in the clear and certain trumpet-tones which the LIVING CHURCH sounds. The famous SIX POINTS are often referred to. Some do not understand what they are. That is to say, they cannot certainly enumerate them all. Will you do so, for their benefit, in an early issue?

The following are the six points: (1) Eastward Position, (2) Mixed Chalice, (3) Lights, (4) Vestments, (5) Wafer Bread, (6) Incense.

The Week.

The corner-stone of St. David's Church, at Scranton, Pa., was laid last Friday by Bishop Howe, and on the following night some sacrilegious thief took the contents, including a \$5 gold piece and a silver dollar.

A national tariff convention met in Chicago last week. Two hundred gentlemen from different parts of the Union were present. A large number of volunteer resolutions were handed in, denunciatory of British free trade, and demanding the revival of the American carrying trade through Congressional action.

General Sherman appeared as a Mexican veteran at the Exposition at Atlanta, a city which seventeen years ago was reduced to ashes by his orders; and he was most enthusiastically received.

The Indian question monopolizes the annual report of the secretary of the interior, who urges liberal provision for the education of the young savages, a reduction in the number and area of reservations, and the establishment of experimental forms of local government.

Guiteau's trial still continues. It took several days to procure a panel of jurors. The assassin evidently does his best to foster a belief in his insanity, although he is not able to hide his keen appreciation of the bearing of the evidence. On Saturday he was fired at and slightly wounded by a man named Jones.

The Vatican has formally approved the present position of the Roman Bishops of Ireland towards the Land League.

The judicial conference of the Methodist Episcopal church which is to try the appeal of Rev. Dr. Thomas will meet at Terre Haute, Ind., November 30. "Bishop" Merrill will probably preside.

Commander Cheyne, of the British navy, lectured to a large audience in New York on the subject of Arctic research. He asks the public of England and America to contribute \$150,000 to enable himself and Lieutenant Schwatka to reach the north pole by balloons from St. Patrick's bay.

Edward Maxwell, the bandit recently captured in Nebraska, was lynched by the citizens of Danard, Wis., on Saturday afternoon.

The Bishop of Ely has admitted a lady to the office of Deaconess and as a Sister of the community, in the oratory of the Ely Deaconess Home, established at Bedford. She was presented to his Lordship by the chaplain, Canon Macaulay, and the ceremony took place in the presence of a number of clergymen, associates, and friends.

Yale College has adopted the Revised Version of the New Testament to be read hereafter instead of the version of 1611 at Morning Prayer, and other devotional services. In a resolution embodying this alteration the Theological faculty unanimously declare that they believe the new version to be better than any other English version, because it follows more exactly the Greek text as originally written, and because it is a more clear and correct translation.

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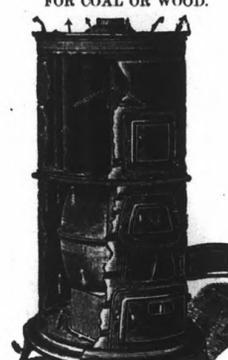
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