

The Living Church.

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

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The American Church Congress.

Special Correspondence of the Living Church.
PROVIDENCE, R. I., Oct. 28.

The Seventh Annual Church Congress opened in this city under most favorable auspices, on Tuesday last, and its work was brought to a close to-night. In his address of welcome, the President, Bishop Clark, of Rhode Island, referred to the smallness of the State, adding that "our diocese is territorially, the smallest of all dioceses, but we have room enough to move about without jolting each other." Ordinarily, such is the case; but, this week, clergymen have been so thick that the streets of this compact and busy city have been all too small to prevent their jolting together. Clerical and lay representatives of the Episcopal Church have turned out in such force as to somewhat startle the conservative New Englander, but a due amount of hospitality was forthcoming. Providence, whose very name itself suggests so much that goes home to the heart of a good Churchman, accorded a hearty welcome to its visitors, and, I venture to say, that none of them will ever have any reproach to offer to her citizens, on the score of ill-treatment.

Incidental to the Congress, a special Communion Service was held at Grace Church on Tuesday morning, which was taken part in by Bishop Clark, of Rhode Island, Bishop Perry, of Iowa, Bishop Fuller, of Niagara, and Bishop Harris, of Michigan, who delivered an address. There was an exceedingly practical ring in Bishop Harris's remarks. The burden of his exhortation lay in an appeal to the Church to regain the place once held by her as a controlling influence in the worldly affairs of men. "When in past years the world has gone forward, the Church has lagged behind; and the world has gone forward without the Church, but always on a lower level. Such work as shaping and controlling the temporal and eternal destinies of man, is in a great measure, in the hands of the Common Schools, and of the daily and weekly secular press, to say nothing of the vast machinery of government, and the commercial and social world." The speaker contended that the Church had abdicated the place she occupied when, "in the golden prime of the Christian age, the disciples of Christ were the leaders of human progress." He maintained that never had there been a time when the world was so ready to recognize and do homage to truth and goodness, as now; and he instanced, in support of this, the public esteem for the late President, which esteem was accorded to him "because the lineaments of Christ were revealed in him, when smitten by suffering."

It is worthy of note, that the same practical tone pervaded the welcoming address of Bishop Clark, who referred to the same need for the awakening of the Church to its duties to the world, that was touched on so eloquently by Bishop Harris. In pointing out some of the chief duties of the church, he said, *inter-alia*, that it ought to show forth to the world that "the Kingdom of Christ is intended to include something more than the ecclesiastical element, and to embrace all the social powers and institutions upon which the welfare of man is dependent." The Bishop dwelt at length and in detail on this phase of the Church's work. His remarks in regard to amusements, and the controlling influence the Church should exercise over them, were marked by extreme liberality, and indicated that his way of "controlling" the pleasures of life would not be to suppress them. The narrowness of New England religionists, several decades ago, received a fair amount of condemnation at his hands. Amongst the many other subjects touched on in the President's long address, he spoke with favor of importing into the worship of our times some of the "rich liturgical treasures at hand, which would relieve the monotony of our Morning and Evening Services by introducing greater variety."

A Memorial Address was delivered by the Secretary, the Rev. Geo. Wildes, and resolutions expressing sympathy with the late President's family were adopted.

In the evening, the question of Civil Service reform was discussed. There was no difference of opinion shown on the main question as to whether or not reform is desirable. The essayists and speakers were Mr. Charles Gibbon, of Philadelphia, Mr. Joseph Packard, Jr., of Baltimore, Mr. Seth Low, of Brooklyn, Mr. E. P. Wheeler, of New York, Mr. F. L. Stetson, of New York, and the Rev. E. R. Atwell, of Burlington, Vt. Thus it will be seen that all the speakers were laymen, save one. It is unnecessary to give even a summary of the remarks that were made on the occasion. All the potent and well-worn arguments of Civil Service reformers were dressed up in attractive language, and treated humorously and seriously in turn. At times, the audience (which numbered nearly a thousand) would applaud with enthusiasm; and evidences were not wanting that something had been done by the eloquence of the speakers to brush off a portion, at least, of the indifference of their hearers, which, on this subject, is the characteristic of the people of the country. With this discussion, which lasted three hours, the work of the first day was brought to a close.

SECOND DAY.

The subject for discussion on the morning of the second day was "Charity-organization." The essayists and speakers were the Rev. S. H. Gurteen, Buffalo; Rev. S. H. Giesy, Norwich, Conn.; Mr. R. T. Paine, Boston; Rev. H. Mottet, New York; Rev. G. S. Baker, of New York, and volunteer speakers. As five of the speakers had prepared their remarks beforehand, there was necessarily some little repetition of the most obvious facts regarding charity organization. The evils of indiscriminate alms-giving were emphasized and reiterated. The aims, objects, and working of the London (Eng.) Charity-organization were described, and it was held up as a model, as was also a similar association inaugurated in Buffalo three years ago, on the pattern of its English predecessor. The duty of individual members of the Church was dwelt on at length. One idea advanced by the Rev. Dr. Gallaudet, of St. Ann's Church, New York City, was especially practical, and worthy of passing note. He urged that what was needed as much as anything was, to get the very poor—the chronic poor—out of our overcrowded cities; and on to the soil. "I see a vision," said he, "in our great Western domain, of an estate which has been purchased by some rich man or woman, and founded as a home for the poor. It is a memorial to a husband, or wife, or child. Under the control of competent and faithful trustees, it is in communication with some large city, and to it are sent the deserving poor, who have been worsted in their struggle for bread. Snug, cheerful cottages, are dotted over the estate. There is a church nestling in the centre, and a rectory near by, in which lives the spiritual guardian of the flock. Some, it is true, sigh for city life again, and some return to their wallowing in the mire; but nevertheless, it is a success. The establishment of such charitable institutions would be productive of vast and unmeasurable benefit to the souls and bodies of thousands born and unborn."

The evening session was undoubtedly the most popular held by the Congress. The subject of the New Revision of the New Testament was one which appealed to the public, and they turned out in force to hear what the Church, as represented by the Congress, had to say on the question. The arguments urged against the adoption of the New Version on the score of its general lack of superiority to the old, were such as are familiar to the reading public. Dr. J. Cotton Smith, of New York, the Hon. George Lunt, of Scituate, Mass., the Rev. Walter Mitchell, of Rutland, Vt., Prof. D. R. Goodwin, D. D., of Phila., and Prof. E. E. Johnson, all criticised the Revision more or less severely, and none of them appeared to be favorable to an adoption of it by the Church. The paper of the Rev. F. A. Henry, of Ridgefield, dealt not so much with the merits or demerits of the revision, as with the value of Biblical criticism, for which he saw the work put forth by the revisers would be valuable. Up to this point of the discussion it appeared as though the New Version would have but little support; but the three speeches that followed could not fail to satisfy the most ardent believer in the New as against the Old. The Rev. H. Y. Satterlee, of New Hamburg, N. Y., struck the sympathy of his audience, when he asked whether the Word was given to charm with its antique flavor, the scholars and literati, as the King James' Version does, or to be the poor man's guide to Heaven? He maintained that, as many other generations had put their mark on the Word by the new translations they had issued, each of which was an improvement on its predecessor, so the nineteenth century had put its mark on the New Testament. Continued the speaker: "Whatever characteristics may mark this age, it is pre-eminently an age of truth-telling, and truth-seeking; and it has stamped this characteristic on the New Revision. Cadence, rhythm, and poetry may have been sacrificed where necessary, to give place to a more accurate reading." The bold plunge made by Mr. Satterlee against nearly all the speakers that preceded him, took the audience somewhat aback; but his remarks pleased them exceedingly, and, forgetting for a moment that the Opera House in which they were seated was not at that moment being used for a representation of some Italian opera, they applauded the speaker, when the inevitable bell rung, as though they would have him come before a curtain which did not exist. The Rev. E. Harwood, D. D., of New Haven, Conn., pleaded for the New Version. The Rev. Dr. Phillips Brooks, of Boston, in a short speech, raised the enthusiasm of his hearers to a high state. He maintained that it was not the New Revision that was on a trial so much as the Episcopal Church. "If a man came to me," said Dr. Brooks, "and asked for a book that would teach him what Christianity is, saying that he had never read the Bible, I should not dare to give him a book that is full of acknowledged errors, when I had one at hand in which those errors are corrected. I should give him a copy of the New Revision." The speaker concluded with the remark that Christendom has stamped the book with her approval, and if the Church does not accept it, she will lag behind, and be compelled, in later years, after having done immense harm

by her lagging, to catch up to the convictions of her members.

Thus ended, auspiciously for the New Revision, the second day of the Congress.

THE THIRD DAY.

At the morning session, the subject discussed was "The relations of Parishes to the Diocese, and of Dioceses to the General Convention in the matter of Jurisdiction and Representation." The subject was an interesting one to Churchmen who have any regard for good government in their body, but it must be confessed that the papers read and speeches made were very apt to drift away from the question. For example, the Rev. J. H. Hopkins, D. D., of Williamsburg, Pa., in criticising adversely the present methods of representation, built his arguments on the theory that in all legislative bodies, representation should be on a numerical basis. If this were an axiom, accepted by all, then his paper would have been a forcible exposure of wrongs and iniquity. But this theory is not axiomatic. Other speakers (Rev. G. W. Ridgely, of Chester, Pa., Rev. Prof. A. V. G. Allen, D. D., of Cambridge, Mass.), spent their time in tracing analogies between the Constitution of the United States and the Constitution of the Church, while the two remaining speakers (Rev. J. H. Elliott, D. D., of Washington, D. C., and the Rev. J. J. McCook, of Hartford, Conn.), endeavored to show that there was no analogy whatever.

The evening subject, "Liturgical Growth," attracted a larger public attendance than might have been expected. No doubt the fact that this was the last evening's discussion, had much to do with securing a houseful of visitors. Then, too, at previous meetings, the speakers had shown such ability to impart interest and fire into discussions on subjects which in themselves appeared tame to the general public that something of the same character was expected on this occasion. There was a wide difference of opinion amongst the speakers as to whether or not the Liturgy is capable of growth. Some, like Dr. Fairbairn, maintained that it is a historical thing, handed down to us from the time of the Apostles, and is incapable of improvement. Christianity is historical, said the Doctor, and so is the Liturgy. Others again, like the Rev. J. J. McCook, of Hartford, maintained that the Liturgy is a living, growing, thing. He advocated the development of native liturgical talent; the assimilation of foreign material, and a general fostering of the growth of the liturgy. Dr. Phillips Brooks was one of the appointed speakers. The reverend gentleman was all aflame during the delivery of his speech. He wanted change in the Prayer Book if even that change was for the worse. He desired to see a precedent established of change, for he detested the narrowness with which the liturgy was regarded. In referring to the "inflexibility" of the Liturgy, the Doctor stated that ten years ago, the General Convention was in session when the news came that Chicago was in flames. "What," he said, "did they do? They knelt down and read the litany. There was the Convention called on to pray for a burning city, and they had to use a form of prayer where almost every form of human woe was laid before God except the woe of a burning city." This illustration, used as it was, to demonstrate what the speaker regarded as a crying need for new prayers to be introduced into the liturgy, and for extempore prayers in the Church, was received with great applause. The marvellous magnetic power of Dr. Brooks carried everything before it, but it was followed by the less impetuous remarks of some cool logicians who had some forcible things to say in favor of no change, or no change except where absolutely necessary. In summing up the discussion it cannot be said that it had any general drift. There was as much difference of opinion on the other subjects that came before the Congress.

FOURTH DAY.

The "Education of Divinity Students," was the topic for discussion on the morning of the fourth and last day. The first essayist, the Rev. Dr. F. C. Ewer, of New York, threw a bombshell into the camp of what may be called the anti-Puseyites. He maintained that there is a demand on the part of the laity for spiritual advisers to whom confession of sins can be made, and directed his audience's attention to the want of instruction in the theological seminaries of the day, which shall fit the student to act as confessor to suffering souls. The establishment of chairs of ascetic and moral theology he pleaded for with eloquence. Strange to say, the paper read by Dr. Ewer received no criticism nor approval from subsequent speakers. It was read with effect, but met with scant applause, it being evident that there were few persons present who favored the idea of the extensive use of the confessional in the Episcopal Church, or who desired to have theological students trained with a special view to hearing confessions from their people. Another bombshell was thrown by Mr. Samuel Eliot, LL. D., of Boston. He deprecated the idea that a man should be supported by the Church during the period of his education for the ministry. It robs him of his independence and self-respect, said the speaker, and, robbed of these, he is of little use in the church. This sentiment was strongly criticised later in

the session by several gentlemen, notably by the Bishop of Massachusetts, who was proud to admit himself, that his Mother the Church had aided him when young and poor to secure such an education as would be useful to him in her service. Mr. Eliot urged on his hearers the necessity for a stricter examination of candidates for the ministry. The Rev. Leighton Parks, of Boston, made a vigorous speech of an exceedingly broad stamp. What he said concerning the inspiration of the Bible was not received with favor by many of the older men present. He spoke about "safe" and "unsafe" men, evidently using the terms to describe those who would, in general language, be described by the terms "orthodox" and "heterodox" respectively. Mr. Parks is an "unsafe" man—to use his own term, and, apparently, he wants the theological seminaries to multiply those of his genius. He compared "safe" men to tea kettles, and "unsafe" men to locomotives. The one never harms anybody, and is of great antiquity. The other may slaughter thousands, but so long as it is run on the rails of reason and conscience, it will bear men to power and wealth. Such, briefly stated, is Mr. Park's creed; such is a brief summary of his speech. A number of older men followed him on the platform, and, judging from the way their criticisms of the "unsafe" men were received by the audience, the conclusion may be reached that Providence prefers "safety" in the Church. As some principals of theological seminaries were present at this discussion, we may assume that at least a few of the more valuable hints thrown out may result in practical good.

The afternoon and closing session was spent in a consideration of "Spiritual Culture; its Aims and Methods." The need of Catholicity or universality of culture which cultivated all the sides of a man's character, and which entered into a man's inner and outer life was dealt with in several able papers and speeches. Some reference was made to views expressed by certain speakers at an earlier stage of the Congress. The remarks of Dr. Ewer on the desirability of a general use of the confessional were criticised slightly, no one venturing to express agreement with his views on this matter. The speeches at this last session were characterized by a great deal of earnestness, and exhortations were made to the audience to spiritual culture. The essayists were the Rev. E. L. Stoddard, of Jersey City, Rev. B. Franklin, of Shrewsbury, N. J., and the Rev. J. S. Lindsay, of Georgetown, D. C. The speakers were the Rev. R. H. McKim, of New York, the Rev. H. F. Allen, of Boston, the Rev. W. B. Bodine, of Gambier, O., and the Rev. C. C. Grafton, of Boston.

When the discussion was ended, the President made a few pertinent closing remarks, and the Congress, which had been well attended, enthusiastic, and profitable, was brought to a close.

Church Matters in Michigan.

From our Detroit Correspondent.

The Rector of Trinity Church, Bay City, (Rev. Alfred A. Butler) preached his fourth annual sermon on the last Sunday in September. He reports progress during the past year, expresses gratification at the liberal gifts to the building fund, makes an earnest appeal for aid in the Sunday-school work of the parish, and gratefully mentions the pleasant relations which he has had with the vestry and congregation. He reports, for the year: marriages 5; burials 22; confirmed 16; added to the list of communicants 22; baptized 41; sermons and lectures, 125; public services, 216. He reports, for the four years: marriages, 29; burials, 56; confirmed, 44; added to the communicant list, 68; baptized 165; sermons and lectures 461, public services 775. The new chapel is nearly completed. It is a fine gothic building of stone, and will serve for many years as the church, but will ultimately become a parish and Sunday-school building. The central part will be used for worship; and at the sides are rooms for parish Societies, vestry and committee meetings, Bible-classes and other parochial objects. The lots on which the old church stands are threatened by the advance of business, and will soon be sold. The new Church site is in a more desirable part of the city for such purposes. Trinity Church is an important, enterprising, and growing congregation of 175 communicants, and about 700 souls. It has a Sunday-school of about 150 scholars, and partially maintains three mission chapels. Its property is valued at \$28,500.

The last number of the *Trinity Church Bell* records this pleasing incident: "Here is my subscription for the *Bell*; the wrapper is for the chapel," so said a lady as she handed the Rector a *quarter* wrapped up in a piece of paper. The bit of paper proved to be a fifty dollar bill! "Such wrappers as this," the editor generalizes "help to keep the cold out of the chapel."

The Trinity Church (New York City) *Record* for October states that there is a celebration of the Holy Communion in the Parish Church, Old Trinity, daily, at 7 A. M. The clergy are, the Rev. Morgan Dix, Rector, and the Revs. G. W. Douglas, W. B. Friess, Louis A. Arthur, Robert S. Gross, and Joseph W. Hill; the last-named gentleman being Precentor.

The Candle of the Lord.*

That the Rev. Phillips Brooks is entitled to a place in the front rank of our great preachers can admit of no question. To that indefatigable enthusiasm which we may term *unction*, he unites considerable intellectual capacity, and the outcome is *power*. He holds his hearers by the sorcery of his intense earnestness in preaching fresh and attractive thoughts. But the sermons lose much when printed. Decidedly as we enjoy their perusal, we miss the fire of the orator's earnest delivery, and the kindling enthusiasm which he feels and imparts.

The sermons contained in this volume strike the reader as being first of all practical—to our mind the highest quality of the true sermon. Preaching is the art of speech by which men are made better, purer, wiser in the love celestial. Dr. Brooks throbs with sincere desire to benefit his hearers, and the desire amounts at times to such a passion for souls that we rejoice in the evidence that such religious earnestness survives in the Church. In other respects, his sermons are worthy of closest study by the clergy. It must be added, however, that while Dr. Brooks' themes are eminently practical, there is a deficiency of "direction" in his treatment of them. His *unction* seems rather to arouse and animate than to point out definite methods of realizing results. We put the book down with the sense of having had our religious susceptibilities intensely stirred in regard to themes of practical moment, without having had the will guided into a definite pathway of action. The preaching of St. Peter, on the day of Pentecost, aroused the multitude to inquire, "Men and brethren, what shall we do?" There was no hesitancy in the Apostle's mind. His commission from the Lord furnished him the speedy and sufficient reply: "Repent, and be baptized every one of you for the remission of sin, and ye shall receive the gift of the Holy Ghost."

The tone of the Boston preacher is decided and magisterial. He is not one of those who tremble while they deliver their message, lest they may present it imperfectly. No papal syllabus ever announced propositions with more of an air of finality and infallibility. Mr. Brooks has opinions, and does not for one moment concede the probability of mistakes in his conceptions of truth. This undoubtedly imparts an appearance of strength to his message. It is this absolute loyalty to one's own views which enters largely into the composition of the men who mould their kind, but in the Christian preacher whose mission is to preach a fixed system of truth rather than "views" or "opinions," such impetuous self-assertion is only the appearance of strength. That is in reality a weakness which would urge upon general acceptance the peculiar conceptions of truth which an individual mind has acquired. Possibly, however, Dr. Brooks' oracular tone is largely due to his surroundings. The Boston mind is tired of its own individualism, and has reached the sensible conclusion that the average lawyer in his office, or matron in her drawing-room wastes time and force in trying to construct a philosophy of the universe, and formulate all truth. It is better to trust somebody to attend to this matter for them. Thus the Boston mind is ready to listen to any strong voice that teaches magisterially, and there is a great rush of dissolving Unitarianism to Trinity Church.

It is with no little pleasure that we discover evidence in this volume that the distinguished author plants his feet on the fundamental dogma of the Incarnation. This paper had occasion to point out the one-sidedness of Dr. Brooks' work on the influence of Jesus, in which little account seemed to be taken of the Divine nature of our Lord. Dr. Brooks always sees more of the Man of Nazareth than of the Eternal Logos, when he gazes upon Jesus Christ. Nevertheless, he does distinctly acquit himself of all suspicion on the score of the Incarnation, and we pray that his teachings may steal with irresistible power into the consciences and hearts of the multitude who wait upon his ministrations, and that he and they may acquire a spiritual hunger for those Sacramental glories of the Church which form the abiding aureole of the awful truth that God was manifested in the flesh.

It is pleasant also to meet in these pages with such statements as the following: "To deify dogmas in the interest of character is like despoiling food as if it interfered with health. Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul is made to turn, by the subtle chemistry of its digestive experience, truth into goodness. And this, I think, is just what the Christian, as he goes on, finds himself doing under God's grace. Before the young Christian lie the doctrines of his Faith—God's being, God's care, Christ's incarnation, Christ's atonement, immortality. What has the old Christian, with his long experience, done with them? He holds them no longer crudely, as things to be believed merely. He has taken them home into his nature. He has transmuted them into forms of life."

On the whole we gladly commend these sermons to the devout Christian, as certain to prove a helpful stimulation, and to the clergy, especially, we would suggest that they may learn from them, if not much theology, many needed lessons in homiletics.

*The Candle of the Lord and other Sermons. By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price, \$1.75.

The Michigan Calamity.

Correspondence of the Living Church.

Ten days in the heart of the burnt district of Michigan have left such impressions of loss and suffering, bravely and patiently borne, that I cannot withhold them from others. The sanction and kind arrangements of Bishop Harris secured to myself and fellow travellers the best facilities for visiting the people from house to house, and also the privilege of meeting the women at several important centres. Assured, on my arrival, of the bountiful relief already supplied, and invariably receiving some cheerful answer to every inquiry, it was only by close searching out of their cause that I came at last to comprehend the needs which still exist, and to learn also how noble are those elements of character which have flourished even amidst the flames.

Enough of the once pleasant homes remain, to indicate much past prosperity. Pauperism has had no existence. But now, nearly three thousand families, thrifty, and well on their way to a comfortable competence, are left with their lives and their soil, only. Even those whose dwellings were spared have suffered heavily in other ways; while the merchants have found that the purchase of relief supplies in Detroit and Port Huron was nearly ruinous to themselves. Thus, the whole community seems crippled.

Let any one who is disposed to infer from the generous gifts sent in from our whole country that enough has now been done, enter with me the present abode of one of these brave sufferers. At the best, it is a shelter only twenty-four feet by sixteen; in many instances, only a small part of the amount of lumber needed for this size has been supplied. Not a few have been compelled to draw this material over bad roads from ten to nineteen miles; while the difficulty of procuring horses, or even the necessary fodder for them, has been a source of great distress to many who had not even a dollar at their disposal. This shelter contains but one room, and has but one door, and one window. It is boarded roughly without, but as yet has neither plaster nor boards within. There is many a crack the width of a finger, and here and there a hole through which one could thrust the hand. The winds and rains dispute the possession with them. The stoves purchased for them at first were not of the sort which they require; and, though heated red-hot, make but a slight impression on the chilly air. Sit down upon the soap-box, which is the only chair they can offer you, and look at that sack of straw upon the floor, covered neatly with a bed quilt or blanket. There is no bedstead, there are no sheets—no pillows. They will not complain; but if you question kindly enough, you will learn that two thin cotton quilts or a pair of poor blankets are the only covering for a family of eight or ten. You see that this over-clothing is very thin, and you feel more sorely ashamed than they that Christian charity should have sent them so many rag-bags. As for any semblance of other necessities, you look in vain. Six weeks after the fire, many a housewife was still without a thimble or a pair of scissors. If I am at all extreme in this description, it is that I have sketched the best rather than the worst. I have seen only a few that were above this, in comfort. And around you in such a home stand—not a coarse and ignorant family, but men, women and children, with noble, gentle, and intelligent faces. They are, many of them, our fellow-members in the One Body of our Lord. I have conversed with hundreds, and not a complaint has escaped from them. No one ever suggested that it was hard to bear; but when the kind word was spoken, or a little help given, the tears of gratitude could not always be stayed.

Much of this distress will soon be met. I did not leave until well assured by telegram that blankets and quilts were being shipped in all directions. Happily, also, the utmost confidence can be reposed in the chairman of the new committee, Ex-Governor Baldwin. He is arranging for a speedy distribution of money—their greatest need. But the missing link is that which is so lacking in nearly all our American charities—personal knowledge of those who need our aid. We give generously, organize skillfully, have active agencies; and yet our gift too often comes to them with the chill of an ice-berg. Is it still too late to hope for a good score of Christian men and women (for the latter cannot help seeing and hearing a hundred things otherwise missed) to find their way somehow to all these helpless ones? The rough rides and dinnerless days will have their blessed compensations, to the hundred-fold. I cannot speak too warmly of the Missions of the Church, and the agency which they furnish for Christian charity. Both the Rev. Mr. Smythe and the Rev. John Barrett, are working nobly and faithfully in the midst of many difficulties.

Most hesitatingly do I put on record one sad reproach upon our Christian womanhood. Not one has come hither to devote herself to the poor burnt sufferers. I saw eleven—most of them frightfully burned—and not one had skilled nursing; only one had even a woman's care, a dear little patient boy of four years, nursed tenderly by his gentle mother. In one case, a young and inexperienced daughter was nursing her mother and several sisters, the former shockingly burned. We had heard much of the hospital to which the Polish Priest had brought some Sisters; but we found that they had left after a short stay. The sight I saw there was startling indeed. In one rough and rudely-furnished room, a Pole sat upon the bed-side, where lay, or rather crouched, his wife and three children, all badly burned; one, it is feared, fatally. The father's face was written all over with the lines of unutterable sorrow. The burnt mother, with deep, loving eyes, bent over a little burnt babe, whose sweet, upturned face was not unlike that over which bends some Madonna. The child

next to her side was pale with deadly pain, but neither moaned nor murmured. And, for all this suffering group, the father was sole nurse. Their food was coarse and common, differing only from the usual rations in a little fresh meat for dinner. Probably not a heart in Christendom would consent to the continuance of such neglect. Our only reproach is that the cause which we know not, we do not search out. Two days after this sad scene was witnessed, the Churchwomen of Detroit, at the instance of their Bishop, assumed the charge of the burned and sick of the burnt district; a task which may prove no slight one, if typhoid fevers should continue to prevail, which will almost to a certainty be augmented by the winter's cold. A small fund kept apart from the delays and forms which cannot be avoided by a Committee, would bring untold comfort into many a heart, in cases of milder sickness. The bounty entrusted to my hands was almost wholly used among the sick, or the bereaved. Apart from the urgent bodily needs of the people, nothing is more apparent than the ripeness unto harvest of this whole region as a mission-field. The people are humbled and tender under this shaking of God's Hand, which many of them regard as the chastisement for their sins. In the Polish district, which is wholly Roman Catholic, there was a touching response to the simplest appeal to their hearts. This present distress opens the door to wise Christian effort, without a fear of obtrusiveness. The occasion, let slip, may never be found again. The Bishop of Michigan is eager to occupy a field which is marked out by the antecedents of the people as peculiarly ours. The one great need is the missionary himself. Can it be that no one will hear, as in some holy vision, the man of Michigan, as he calls so clearly, "Come over and help us."

I have spoken of special aid for the sick; so also is there an urgent need for another special effort. The Bishop and his faithful clergy, laboring in these desolated districts, are entitled to the most generous sympathy and support in their spiritual work. Their present nucleus is one small church which escaped the flames. The people are utterly unable to contribute anything beyond land and labor to this work of church-building. Only a few Bibles and Prayer Books have reached them. Their Sunday Schools have no working material whatever. Such a work will evidently call for generous aid long after the general supplies are withdrawn.

May God, in His great mercy, grant that the things which have happened there, may turn to the furtherance of His Gospel among all the people. S. F. SMILEY. Saratoga Springs, Oct. 29th.

Idaho.

Correspondence of the Living Church.

The death of President Garfield threw a gloom over this whole Territory. Though removed from the great centres of civilization and life, few places manifested more profound grief than this. At Silver City, on Monday, all the stores and places of business and the several steam mills were closed. Flags were at half-mast, and the town was draped in mourning. The hall usually used as a place of worship being too small, the theatre was secured, appropriately draped in black and white, and, at the appointed hour—2 P. M.—was very densely crowded. At the usual Evening Service, Ps. 29 and 90 were read, and instead of the *Bonum est, the Miserere* was said. After the prayer put forth by Bishop Kip, the *De Profundis* was chanted. The Rev. F. W. Crook chose his text from Zach. 11:2. "Howl, fir tree; for the cedar is fallen." The local paper speaks of the address as being most eloquent and appropriate. It was listened to throughout with the greatest attention, and when the speaker alluded to Mr. Garfield's home life, to the aged mother, the loving wife and children, many eyes were moistened with tears. The day passed very quietly.

We note that the Church-work in Sioux City, though the mission is receiving only a ten day's visit, each month, from Rev. F. W. Crook, is daily gathering strength under his untiring labors; and, with God's blessing, is winning the souls and affections of the people of "the camp."

To the Editor of the Living Church:

I was greatly surprised at the letter from your Detroit Correspondent concerning the case of Holy Trinity Church in that city. It exhibits such a misunderstanding of our treatment, and such imperfect information as to the facts of our early history, as I had hardly expected to find in an otherwise careful writer. Instead of the parochial organ being "abusive," it has been respectful; and we have received many commendations from moderate men for our Christian action under great provocation. A Priest, having three daily Services, teaching daily in a parish school, and editing a paper in addition to his parish duties, has no time for controversy. Those, however, who desire to know the full history of this interesting case can judge for themselves whether we have done wrong in publishing a statement of our treatment to the world. The *Anglo-Catholic* for June 18th, which gives the whole story, will be sent, post free, to all who send a postal card to the Rector of Holy Trinity Church,

REV. R. M. EDWARDS, No. 86, 14th Ave., Detroit, Mich.

THE Pope has just issued a brief to the Roman Bishops of Canada, forbidding his Church to take any part in political matters. The document makes a broad distinction, which it should seem has been necessary, between the word "liberalism," as understood by the church, and the word liberal as meaning a political party in the State, and especially as regards the Province of Quebec.

W. T. Blackwell, the manufacturer of the celebrated Durham smoking tobacco, is said to pay \$520,000 a year revenue tax.

Diocesan Church News.

Correspondence of the Living Church.

Connecticut.—On Sunday, Oct. 9th, an Ordination Service was held in St. Andrew's Church, Thompsonville, at which David L. Sanford was advanced to the Priesthood. The candidate was presented by the Rev. F. W. Harriman; the Rev. Drs. Sanford and Gardiner, and the Rev. J. H. George assisted in the Laying on of Hands. The sermon was delivered by the Bishop of the Diocese. Mr. Sanford has accepted a call to the Rectorship of Grace Church, Stafford Springs, and entered upon his work there. The Bishop visited St. James's Parish, Danbury, on Tuesday of the same week, and consecrated the church there.

On Wednesday evening, Oct. 19th, Bishop Garrett, of Northern Texas, delivered an interesting and spirited address before the Missionary Society of the Berkeley Divinity School, Middletown. He took for his subject, "The Requisites for a Missionary," maintaining that natural abilities, supported, of course, by a broad, deep, and thorough education, were absolutely necessary to any marked degree of success in the missionary field. His illustrations, drawn principally from his own experiences, and painted in lively colors, gave a vivid idea of the hardships and dangers of a missionary's life, and of the nerve required to meet them.

Delaware.—A Society known as "Holy Trinity Guild" has lately been organized in Trinity Parish, by Mr. Edward Henry Eckel; and, shortly afterward, in Holy Trinity (Old Swedes) Church, by Mr. William J. Fisher. The Sunday Schools and sewing-school, and the temporal affairs of Holy Trinity have all been placed in charge of Wards of this Guild. It has the written approval of the Bishop.

The Rev. Wm. Bryce Morrow, Mus. Bac., of Reading, Pa., delighted the attendants at Trinity Chapel, last Sunday, with two excellent sermons. His evening discourse set forth the difference between Puritanical and Catholic teaching in regard to hell, the devil, etc. An effective sermon in matter and manner. The Vestry of this church has lately invited a Priest to become Rector, but his acceptance has not yet been received.

Vermont.—The Rev. Warren H. Roberts, from Erie, Pa., has become the successor of the Rev. C. T. Ogden, in the Rectorship of Immanuel Church, Bellow's Falls.

The Rev. W. J. Tilley was ordained to the priesthood in St. Stephen's Church, Middleburg (of which he is the Rector) by Bishop Bisell, on Thursday, Oct. 6th, the Rev. Walter Mitchell, of Rutland, preaching the sermon.

The death and burial of President Garfield were commemorated with great unanimity, and with profound sadness in nearly every parish church in the diocese. The proclamations of President and Governor were duly obeyed; the Bishop set forth special prayers for the services; and memorial sermons were preached by a majority of the clergy. Trinity, Rutland, and other leading parishes, have draped their churches in mourning for 30 days from the death of the President.

The parishes of Christ Church, Island Pond, and Grace Church, Randolph, are now vacant.

Dakota.—The clergy of Northern Dakota are to meet in Convocation at Gethsemane Church, Fargo, on Thursday Nov. 10th at 10 A. M. "The Church and her needs in Northern Dakota" will be the subject for consideration. All interested in this subject are cordially invited to be present. The Rector, Rev. B. F. Cooley will be pleased to entertain those who may come. Clergy will please bring supplies. Those coming please write to the Rev. B. F. Cooley, Fargo or to Rev. W. P. Law, Secretary pro tem, Grand Forks, D. T.

Central New York.—The Convocation of the Third District of the Diocese of Central New York met in Emmanuel Church, Norwich, N. Y., on Tuesday evening, October 11th. During the session, the following clergymen were present: Rev. Dr. Parke, President, Rev. Messrs. Bishop and Capen of Binghamton; Rev. Messrs. Randolph, of Shorburne; Pearce, of Guilford; Cornell, of Harpersville; Taunt, of Greene; Poole, of New Berlin; Hartman, of Gilbertsville; Fulton, of Oxford; Hubbard of Earlville; and the Rector, the Rev. E. Bayard Smith. Messrs. Van Wageningen, Mygatt, Glover, and Eccleston, of Oxford; S. D. Parsons, of Harpersville; Winsor, of Guilford; Lull and Arnold, of New Berlin, and Comstock, of Norwich, were the lay delegates.

The choir and clergy entered the church in procession, singing the 176 hymn. There were 35 singers, representing the Churches of New Berlin, Oxford, Guilford, Harpersville, and Norwich. This Service was choral throughout. For its musical success much credit is due to the devotion, zeal, and taste of Mr. F. T. Arnold and Linn Babcock, Mus. D. who presided at the organ.

Dr. Parke read his report. The Rev. Messrs. Cornell, Capen, and Fulton followed with inspiring addresses.

On Wednesday morning, the business meeting was held, when the Rev. E. Bayard Smith was elected Secretary for the ensuing year. St. Paul's Church, Oxford, was selected as the place for holding the next meeting on the second Tuesday and Wednesday in February next. The Rev. G. Livingston Bishop was appointed to read a paper on Tuesday evening; the Rev. C. A. Poole was appointed preacher for Wednesday morning; and the Rev. J. F. Taunt to open the Wednesday afternoon discussion; the subject being "The Church's care of Children."

Complimentary Resolutions were passed, on occasion of the removal from the Diocese of two of its clerical members: the Rev. R. M. Duff, late Rector of St. Paul's Church Oxford; having accepted a call to St. Peter's Church, Helena, Montana; and the Rev. J. L. Egbert having re-

signed the parish of St. Peter's Church, Bainbridge, in order to accept a call to Trinity Church, Vineland, N. J.

Morning Service with the Celebration of the Holy Communion followed. The Rev. Theodore Babcock, D. D., was present. The Rt. Rev. F. D. Huntington, S. T. D., Bishop of the Diocese acted as Celebrant. The sermon was preached by the Rev. H. M. P. Pearse, enforcing the necessity of being "fully persuaded" as to the truth of our Divine religion.

In the afternoon, the discussion of the subject "Religion in the family" was opened by the Rev. Mr. Fulton and engaged in by the clergy present. After the closing remarks by the Bishop, a committee was appointed to attend to the printing and distribution of a leaflet of short family prayers to be prepared by the Bishop.

In the evening, Confirmation was held. The Bishop preached, showing the necessity of religion to morality. After thanks to the Parish for hospitality, and to the choirs for their willing assistance, the Convocation adjourned.

Ohio.—The Rev. A. V. Gorrell, Rector of Grace Church, Toledo, with his family, was the recipient, on the evening of the 19th October, of a very pleasant and profitable surprise, upon the occasion of the first gathering of the newly-formed Parish Mite Society. The visitors did not make their appearance empty-handed; and, as might be expected, there was much expression of good will on all hands.

Massachusetts.—We are gratified to learn that St. Anne's Church, Lowell, has received an addition to its clerical staff, in the person of the Rev. David J. Ayres, who, for some time past, has been assistant minister at Longwood. Mr. Ayres came at the invitation of the Rev. Dr. Edson, the venerable Rector of the Parish, to serve as junior curate. He is to have entire charge of the music, and will probably take in hand a Sunday Evening Service, with a volunteer choir. This will be in addition to the present Sunday Services of Early Communion at 7 o'clock, Morning and Evening Prayer with Sermon at 10:30 A. M., and 3:15 P. M., respectively, and two sessions of Sunday School.

A new Mission has been started at Phoenix, a manufacturing hamlet a short distance from the city, where a Sunday School and Divine Service in the afternoon, are sustained, partly by a lay reader.

On St. Luke's day, the Ladies' Missionary Society held their anniversary in St. Anne's Church. The Rev. Dr. Huntington, of Worcester, preached in the evening. This Society is about to begin their winter's work, by fitting out a box for a clergyman in one of the Western Dioceses. The box sent by them to Oregon, last year, was valued at over two hundred dollars.

The first Service held in the magnificent new church at Lynn, was that with which the large-hearted layman who erected it at his own expense, was laid to rest. The name of Enoch Reddington Mudge will not soon be forgotten by the faithful in that parish. On the occasion referred to, the clergy of the Eastern Convocation attended in a body. Besides Bishops Paddock and Neely, there were in the procession over twenty priests in surplices, besides many others. A surpliced choir led the procession, singing Hymn 189, till the Bishop met the bier, when the regular Service began. After the Proper Lesson, another hymn was sung, as the procession moved from the church to an inclosure or quadrangle formed by the walls of the church, chapel, and corridors. There, a deep grave had been dug, with a plain wooden cross at its head. All through the Committal-prayer, and the rest of the grave-side Service, earth was cast slowly upon the coffin by two men using wooden spades. Before the Minor Benediction, Hymn 509 was sung; and, at the close, the procession returned, in due order, to the church.

The building is valued at \$250,000, and is a fitting monument to one whose zeal and consistency of life were alike conspicuous. May he rest in peace, and light eternal rest upon him!

Illinois.—The parishioners of the faithful pastor of St. Thomas Colored Mission, Chicago, (Rev. J. E. Thompson) showed their kind appreciation of his work, by calling upon him on the evening of Friday, Oct. 21st, which was the eve of the reverend gentleman's 37th birthday, and leaving behind them several substantial tokens of their good-will.

Quincy.—On Sunday, October 16, the Bishop of Quincy consecrated to the service of Almighty God the beautiful new Church at Mendon, Adams county, sixteen miles from the See city of Quincy. The Services were participated in by very large congregations. The surpliced choir of St. Cyprian's Church, Carthage, under the lead of the Rev. Dr. Lloyd, took the musical portions of the Services. The Request to Consecrate was read by the Junior Warden, and the Sentence of Consecration by Rev. Dr. Lloyd, the Rector. The Bishop preached the sermon, which was a model of eloquence, beauty, and earnestness. He also was, of course, the celebrant. The altar and Font were elegantly decorated with flowers, ferns, and running vines.

A full Choral Service was held in the afternoon for the Sunday School, the church being again crowded; and the Bishop made an eloquent address from the word "Watch." S. Mark XIII., 37. Evensong, at 7 o'clock, was fully choral; the Bishop preaching again to a large congregation, and afterwards administering the Holy Rite of Confirmation, following it with an Address. The chanting, and singing, and devotional demeanor of the choir-boys was admirable; and the whole of the services of the day were such as will be long remembered by the Churchmen and inhabitants of Mendon. The church is fully furnished, and fully paid for. Just forty-two years ago, the little old-church which has now given way to this beautiful building, was consecrated by the first Bishop of Illinois, the Apostolic Chase.

Great praise is due to the Rev. R. Ritchie, the former priest in charge, for the good work he did towards the erection of the new church, and also to the churchmen of Mendon, and other residents, and to the Ladies' Guild. Thanks to many Quincy Churchmen, for the beautiful altar, and other chancel furniture.

Much regret was felt at the unavoidable absence of the Rev. Dr. Corbyn, and other clergymen who were expected to be present. The organist for the day was Miss Mamie Hooker, of S. Cyprian's, Carthage. A new organ has been purchased for the church, and was used at the consecration.

Nebraska.—Bishop Clarkson has recently made a visit through the Republican Valley, in the Diocese of Nebraska, holding Services and preaching in the towns in that portion of the state. Five were confirmed in Republican City, fourteen in Harvard, and seven at Plain Creek. A church-building is nearly completed at Central City; one is about to be commenced at Red Cloud. The money has been subscribed for another at Oakland; and with \$300 of outside aid, one can be built next Spring at Harvard. The Bishop is anxious to procure the amount for this purpose from some individual or church at the East.

The Church ladies in Omaha are interested now in establishing a Child's Hospital in that city, on ground adjoining the Cathedral, and next door to the Episcopal residence, which is now nearly completed. The house has been put in order and renovated, and will be ready for patients in a few days.

The Rev. A. J. Graham has been called to the joint rectorship of the Parishes at Crete and Beatrice.

The Rev. W. V. Whitten has undertaken the missionary work at Plum Creek and Kearney. The parish at Nebraska City has called, as Rector, the Rev. J. W. Greenwood, of Hastings, Neb., but it is not certain yet whether he will accept.

The Bishop is in correspondence with a clergyman of the Church of Ireland for the Republican Valley Mission, which is one hundred miles in extent, and comprises seven towns, with about 120 communicants.

The Parish at Yankton has called to the Rectorship the Rev. W. J. Harris, D. D., lately of Detroit, Mich.

Albany Church News.

Correspondence of the Living Church.

After many prayers and much painful and self denying labor on the part of the Rev. Joseph Hooper, the little mission Church at Lebanon Springs has at last been completed and paid for; and, God willing, The Church of Our Saviour, Lebanon Springs, will be consecrated on the 27th day of October 1881.

Trinity Parish, Potsdam, made vacant on Whitsun Day by the resignation of the Rev. Dr. Howard, on account of continued ill health, is still without a Rector. Many names have been before the Vestry; but by last accounts, they have as yet made no choice. The parish is an important one, and the Vestry perhaps are wise in not coming to a hasty decision.

The Frontier Association is advertised to meet in Christ Church Parish, Port Henry, Rev. W. R. Woodbridge, Rector, on the 16th, 17th, and 18th of November. The course of sermons is to be on "The Messages to the Seven Churches of Asia Minor." A large attendance of the clergy is expected. Rumors are afloat as to a proposed Retreat for the clergy, to be held by the Bishop of the Diocese; but no satisfactory information can be gained. It seems somewhat strange that this progressive hard-working Diocese should not only allow other Dioceses to go ahead, but even fail to follow speedily in their footsteps in this matter.

Rather a singular, and, in Eastern towns, an unusual thing has happened to the Rector of Rouse's Point. The Parish has no Rector; and the Rector, like St. Paul, has been living "in his own hired house." The town is growing rapidly house rents are high, and houses very much in demand, and not to be had. This Fall, the house rented by the Rector was sold to a physician just settling in town; and the Rector, being unable to find another house, has been obliged to send his family home to New York for the winter, while he remains behind with the intention and expectation of securing funds with which to build a convenient Rectory on the Church lot. This illustrates one of the many inconveniences which the missionary clergy have to endure, as part and parcel of the work to which they are sent; and it argues for the importance, especially in small and poor parishes, of permanent houses for the use of the Ministry, as centres about which the work of the Church may concentrate.

The fine choirs of St. Paul's Church, Troy, and All Saints Cathedral, Albany, held a Choir Festival at Albany, Oct. 18. The local Press speaks of it in the highest terms, the *Argus* saying that it was one of the most successful events of the kind given in this city for some time. The *Express* refers to it, as showing what a change has taken place during the last twelve years in the composition of Church choirs, and in the nature of the music given, and the *Press* speaks of it, as a grand musical success, and as reflecting great credit upon those having the affair in charge.

On Tuesday at Albany, Mr. Parshal Harrower was ordained deacon. Rev. Messrs. Rockstroh, Hamilton and Snively, of Troy, Rev. Mr. Gwynne of Cohoes, and many other clergymen were present.

On Sunday, Oct. 9, the Bishop of the Diocese visited Malone, and confirmed 9. On Monday at Ellenburg, 8 were confirmed, and at Potsdam 1. There being no Rector, accounts for the small number confirmed, and also for the fact that there were no clergy present to welcome or assist the Bishop.

Omnibus.

Gov. Willy, of Louisiana, was buried on the 17th.

Winnipeg has had a fall of several inches of snow.

The rice crop of Georgia is estimated at 84,000 tierces.

It is said that Père Hyacinthe is to visit America the coming winter.

George Bancroft, the historian, reached, last week, his eightieth birthday.

The last of the original twelve Mormon apostles, Orson Pratt, died last week.

The flood in the upper Mississippi is unprecedented for this season of the year.

The Atlanta cotton exposition is proving more of a success than was at first anticipated.

The total area planted with tobacco in the United States is 638,841 acres, producing 472,661,159 pounds.

Reports from Sweden add that country to the long list of lands in which crops have proved a failure this year.

All the railways at Cleveland run special trains each day, to accommodate the visitors to the tomb of President Garfield.

Dr. John Buchanan, of Philadelphia, well known for his fraudulent diploma system, has been fined \$100, and sentenced to a year's imprisonment.

The Garfield pavillion and arches in the park at Cleveland have been torn down; there was a great rush for the various materials for relics and souvenirs.

The manager of the Panama canal states that twelve hundred men are employed in excavations, and that a quarter of a million dollars has already been expended.

No fewer than ten observers are now employed at the Paris observatory in the completion of the catalogue of stars begun by Leverrier. 75,000 observations have been made.

A correspondent estimates that more strangers visited the little city of Elm Switzerland, on the Sunday after the land-slide than had been within its borders during the last hundred years.

A vignette of the late President will appear in the checks for the 6 per cent. bonds continued at 3 1/2 per cent., which are being printed, and also on the five cent international postage-stamps.

Reports from the northern part of Vermont show that apples and vegetables were very generally frozen during the recent cold snap. This is an additional hint for Vennor, who clearly prophesied it.

It is reported at Berlin that negotiations have been re-opened between Germany, Austria, and Russia, in order to revise the treaties regarding the extradition of criminals who have made attempts on the lives of sovereigns.

The late Czar's apartments at St. Petersburg in the Winter Palace, remain in the same condition as on the day of his assassination. His private papers are to be kept twenty years in the government archives before being allowed publication.

Nothing shows better the wonderful character of the present century than the way in which the use of new inventions spreads over the globe. Winnipeg has a telephone service with ninety boxes in the circuit.

A remarkable clock has been set up in the municipal library of Rouen. It goes for fourteen months without rewinding, and shows the hour and the day of the month. It was originally constructed in 1782, but underwent some alterations in 1816.

The Paris mint is busily engaged in striking off ten million pieces of coin for the republic of Hayti. It has also a job on hand for the Morocco government, after which, it will have to execute a bronze and silver medal, commemorating the works of the St. Gothard tunnel.

The Virginia Industrial Exposition began at Richmond on the 13th of October; it is to continue until the 11th of November. This exposition is the first which has been held in Richmond since 1859, and is intended to display the material development and prosperity of the state.

The world's fair which, it was hoped, might be revived in Boston, after its failure in New York, is now dead beyond hope of resurrection. The managers in both places failed to arouse any general enthusiasm, and nothing of a public character can be done in America without that.

The Venetians are scandalized over the last piece of enterprising vandalism, namely, the introduction of steamboats on the Grand Canal. This means the eventual extinction of the gondolas, and the consequent loss of that which has been called the only soft, lazy, poetical motion on earth.

Another member of the Smith family has attained distinction. He has been made Chinese consul at New York. His commission is dated Wednesday, the 2d day of the waning moon of the lunar month Asathamus, of the year Maseng of the third of the decade 1,243, of the Sig-uree astronomical era, corresponding to July 13, 1881, of the Christian era, of the present reign.

Some time ago, the municipality of Florence pawned the house in which Dante was born, a house which the city has long guarded with pious care. The banking institute from which the money had been borrowed has foreclosed for its debt, and the house is now offered for public sale. The owners are prepared, if they can find a purchaser, to sell the house by private treaty for the excessively modest sum of 1,200 lire, or about \$250.

Sometimes we can get an excellent idea of our real happiness, however hard our lot, by comparison: if we were a telegraph operator, for instance, in Japan, our lot would be anything but pleasant; 40,000 characters it takes to complete the alphabet, but no telegraph alphabet could accomplish that, and some wonderful genius has succeeded in cutting the number down to 6,900, and these are divided into 214 classes. Most people would rather trust to the mails.

It is said by someone who has apparently looked up the facts that only seven days of national fasting and humiliation have been appointed by Presidents since the establishment of the government, and that they have been designated as follows: May 9th, 1798, by Adams; Jan. 12, 1815, by Madison; the last Thursday of September, 1861, April 30, 1863, and the first Thursday of August, 1864, by Lincoln; May 25, 1865 (postponed to June 1), by Johnson, and Sept. 26, by Arthur.

The cedars of Lebanon have suffered from vandal visitors. The governor general has therefore built a wall around the cedar-grove of Bechéré, and, although the cedars will be accessible to travelers wishing to visit them, the erection of tents and establishments of encampments will not be permitted within this inclosure, except in such places as may be pointed out by the guard. No fires may be lighted in the vicinity of the trees, and all cooking operations must be carried on outside the inclosure. Three of the largest cedars were recently burned through the carelessness of servants attached to the suites of travellers. It is prohibited to cut branches or sprigs.

Semi-Centennial of the New York City Mission.

Correspondence of the Living Church.

Few persons familiar with the name of the New York Church City Mission are aware of the powerful influence it has really exercised upon the Church life of the metropolis. A review of fifty years, even casually made, as must almost necessarily be the case in the columns of a paper, reveals many interesting facts. It was in June, 1831, at a public anniversary meeting of a Missionary association connected with Christ Church, that the first suggestion was made of a City Mission Society. The parish edifice of Christ Church was situated at that time in Anthony St., near Worth St. The Rev. Dr. Thomas Lyell was the Rector. That portion of New York now containing the magnificent Fifth Ave., where the new Christ Church is located, was then open country. The "Battery" still retained the position of a fashionable quarter, which it had occupied in Colonial times. The growth of the city to its present enormous proportions was not imagined, certainly not as a thing possible within the comparatively brief period which has intervened. The necessity for a City Mission Society was appreciated, and the idea eagerly seized upon by the Bishop, clergy and laity present at that memorable meeting, though they could not realize how great the need would be in later years, nor how wisely they built.

Bishop Onderdonk called a succession of meetings of those interested, for the purposes of organization. Just fifty years ago, Sept 29th, the Constitution of the Society was finally adopted, and the first officers were elected under its provisions. The names of these officers will call up many recollections. The Bishop was President. The Vice Presidents were the Rev. Drs. Thomas Lyell, and J. McVickar, and Messrs. Jacob Lorillard, and Edward W. Laight. James M. Pendleton, M. D., was Secretary, William R. Wadsworth, Assistant Secretary, and J. A. Perry, Treasurer. The Board of Managers, consisting of the Rev. Drs. William Berrian, William Creighton, James Milner, J. M. Wainwright (afterwards Bishop of New York), the Rev. Messrs. Henry Anthon, Lewis D. Bayard, T. Briantall, J. A. Clark, Manton Eastburn (afterward Bishop of Massachusetts) Augustus Fitch, John M. Forbes, Benjamin I. Haight, Francis L. Hawks, George L. Hinton, William Richmond, J. T. Schroeder, Antonie Farrew, and William R. Whittingham (afterwards Bishop of Maryland). Four laymen each were elected as representatives of Trinity, St. Paul's, St. John's, St. George's, St. Luke's, Zion, St. Clement's, St. Peter's, St. Michael's, Grace, Christ Church, St. Thomas's, St. Stephens, Ascension, All Saints', St. Mark's, St. Esprit, St. James's, St. Mary's, St. Ann's, and St. Andrew's.

Bishop Onderdonk laid the objects of the Society before the next ensuing Convention of the Diocese; and a resolution was carried, "entrusting all the missionary concerns of the city to the direction and control of this Society." The organization was duly incorporated by special Act, in April, 1833, and this was amended in 1866, the objects being then declared to be: "To provide, by building, purchase, hiring, or otherwise, at different points in the City of New York, Churches in which seats shall be free, and Mission-houses for the poor and afflicted, and also to provide suitable clergymen, and other persons, to act as Missionaries and assistants in and about the said Churches and mission houses."

More than any other single agency, has the City Mission Society been instrumental in the establishment, in the metropolis, of the Free Church system, although it was not the originator of this system in New York; St. Mary's, Manhattanville (now within the city limits), and the Church of the Nativity having preceded it. Its activity in the early days of its organization, in gathering large congregations, and sustaining the Churches of the Epiphany, the Holy Evangelists, and St. Matthew's was such that the idea was gradually adopted by the wealthy parishes, and has resulted in the foundation of a succession of chapels, some of which have grown into independent congregations, ministering to the poorer classes, without money and without price. With this natural and commendable growth, and the healthy agitation of the Free-church movement, it has come to pass that about one-half of the churches of New York City are to-day free, and the number still increases. Some of the parish chapels are imposing edifices, centres not only of worship, but of aggressively organized benevolence, and social reform.

Later on, the attention of the City Mission was unavoidably attracted by the spiritual wants of the great city hospitals, prisons, and public institutions. Special missionaries were appointed for this work. To active spirits among the clergy and laity, connected with the Society, various new charities were suggested; and thus sprang up the House of Mercy, the Sheltering Arms, the House of Rest for Consumptives, St. Barnabas's House (still connected directly with the Mission, and under the faithful care of the Sisters of the Good Shepherd), the Midnight Mission, and still other Institutions.

At the end of fifty years, the Society finds itself with enlarged income, and comparative freedom from debt; but with greatly enlarged obligations, owing to the increase of the city. During the last year, the Mission force has been extended by the addition of a Missionary to remain permanently at Ward's Island, ministering to the Homoeopathic Hospital, with its average of 500 inmates daily throughout the year; the Lunatic Asylum for men, with 1,500 or more inmates; and the Emigrant House and Hospital, with 400 inmates. So much good has been done by thus having a clergyman permanently on the ground, that it is desired to appoint a resident priest also at the Charity Hospital, Blackwell's Island. A single missionary now attempts to

minister to the 7,000 souls in the five Institutions on this island. As about 1,000 patients, in every stage of sickness, are in the Charity Hospital daily, the General Missionary is utterly unable, with his other heavy duties, to give to each the proper care and bedside attention that is needed. The right man has been found for this place, but provision is needed for his support. Surely, a need like this cannot long wait for an adequate answer.

The Society's work for the single month last passed can be partly gathered from the figures we append: Inmates admitted at St. Barnabas' House, 167; whole number in the house, 209; sent to situations, 80; to institutions, 61; to friends, 25; left of their own accord, 7; dismissed, 4; number of free lodgings given, 1,286; meals, 6,581. At the Day-nursery, there are now 70 inmates, 10 having been admitted, and 4 removed. The clergy have conducted 139 public, and 27 private Services, with an aggregate attendance of 8,527 persons. The Eucharist has been administered to 312 persons; 29 Baptisms have taken place, and 6 burials. St. Barnabas' Sunday and day-schools, and the day nursery have been maintained; the clergy and sisters have visited extensively among the poor and sick, administering spiritual comfort and temporal aid, and have continued their laborious work at the hospitals, prisons, and public institutions of the city.

Indiana.

The Convocation of the Northern Deanery of Indiana met in St. Mark's Church, Lima, on Tuesday evening, Sept. 27th. After Evening Prayer, the Rev. H. J. Cook, of Coldwater, Michigan preached an edifying Sermon. On Wednesday morning, at the Celebration, Rev. F. B. Dunham was the preacher. In the afternoon, Rev. Mr. Orpen read an essay on "The Basis of Unity among Anglo-Saxon Christians," an interesting and practical discussion followed. At night, Rev. Messrs. Wood and Boxer made the Missionary Address, a large congregation listened with interest, and showed their appreciation of the work or the Address (perhaps of both), by a liberal offering. On Thursday morning at 7, came the early Celebration; and after breakfast, the business meeting and closing exercises of this session. All agreed that it was one of the most profitable and pleasant meetings of this Convocation. Those present were, of the clergy, Rev. J. J. Faude, (Dean), Rev. Messrs. Wood, Boxer, Raymond, Orpen, (Rector), Dunham, and Rev. H. J. Cook of Michigan. Five members were absent.

Lima, a quiet little village in North Eastern Indiana, has quite a Church history, as far as any such new country may be said to have a history. It was near the site of Lima, that Bishop Chase of blessed memory settled, when he first retired from the Diocese of Ohio, and from here he went out on his missionary journeys. Acting under his advice the Hon. Jno. B. Howe and his wife, and Mr. Jas. Howe (brothers of the Bishop of South Carolina), came from their New England home to dwell in the wilderness. A wide influence, in the Church, in Society, in Politics, and in Finance has been the reward of their ability, industry and devotion.

The Howe mansion with its genial hospitality, is a Mecca for the clergy. Rev. Jno. O. Barton, now of Easton, came fresh from Nashotah as first Rector. The little Church was a gem, beautiful stained glass, and noble organ, five bells, and all appropriate and churchly fittings; but a tornado in June last, laid the tower prostrate and otherwise damaged the building. Still, what seemed a calamity may prove in the end a blessing, as the Church is to rise again, new, more substantial, and more beautiful; and if we do not very much err, the Howe family will so munificently endow it, that no future changes shall ever interrupt the Church's work in this place.

Lovers of the antique will find in this Church a very curious old chandelier. A white metal frame, with sockets for, candles, is covered with a quarter of a ton of cut glass pendants; no two of them alike and of every conceivable shape. The chandelier was brought from Paris by Mr. Wm. Howe, a merchant of Boston in colonial days. For many years it illuminated the Church in Claremont, N. H., where the father of Messrs. Jno. and Jas. Howe was Rector. At his death it was presented to his sons, and now decorates the Church they have helped to build up, away out here in the West. It is worth a trip to Lima to see that chandelier.

The removal of the Rev. C. J. Wood to New York City deprives us of a very valued co-worker and leaves vacant a desirable parish. During his three years Rectorship, the Church at Michigan City has prospered financially as well as spiritually; paid all its old debts; spent over \$1000 in repairs and improvements; and now, owing no man anything but good will, awaits a worthy successor to carry on Mr. Wood's work. Goshen, under the care of Rev. W. W. Raymond, seems wide awake; the parish is remodeling its Church building at considerable cost with the cash in hand.

Plymouth is testifying its appreciation of the services of its Rector, the Dean, by erecting a commodious parsonage. South Bend is doing well in a quiet way. It will soon be ready to purchase or build a Rectory. The new Reredos and Altar-Cross add much to the beauty of the little Church. Daily Morning and Evening Prayer, and Semi-Weekly (Sunday and Thursday) Celebrations are here continually maintained. Mr. Boxer at Laporte, is doing a good work, but the Church suffers with the failing business interests of the city. Family after family of its earnest Church-workers have sought some more prosperous home, however, this is only what the Church in every Western town has at some time to fight against, there is nothing to do, but wait until the tide of popula-

tion turns. Oh! for a little endowment at such a time.

We hear afar off, the sounds of the usual exodus of Indiana Clergy, from present indications many are packing their carpet bags, preparatory to emigration. It is not for us to announce the movements in advance.

To the Editor of the Living Church:

Please add my name to those of the other clergy of the Diocese who support the protest, against the slanderous and libellous attack of the *Guardian* upon the Bishop of Springfield.

FRED'K W. TAYLOR,
Rector of Holy Trinity Church,
Danville, Oct. 20, 1881.

At the recent Church Congress in England, the Bishop of Liverpool (Dr. Ryle), a shining light of the Evangelical party, announced himself as ready to wear the cope, if instructed to do so by his metropolitan, the Archbishop of York.

A wax-work figure of Franklin, on exhibition in France, is labelled, "Franklin, inventor of electricity. . . This savant, after having made seven voyages around the world, died on the Sandwich Islands, and was devoured by savages, of whom not a single fragment was ever recovered."

A Physician's Report.

Many physicians are using Compound Oxygen in their practice, and with remarkable success. One of them writes: "My patient has now been under treatment about four weeks. His condition at the time of beginning the treatment was very unfavorable indeed; he was very feeble, severe cough, expectorating pus in considerable quantity; he suffered with night-sweats; all of his friends considered his case as hopeless. Every symptom has improved; his cough is very much better; his strength and general appearance has improved a hundred per cent.; in fact he has the appearance of a new man." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Falen, 110 and 1111 Girard St., Philadelphia, Pa.

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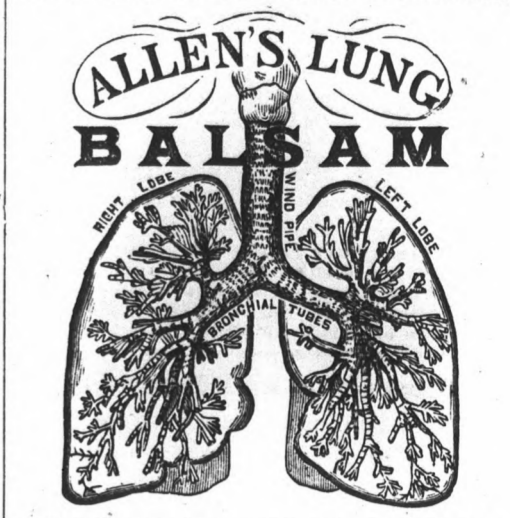
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The Living Church.

Ten Pages.—Nov. 5, 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. NEW YORK.
162 Washington Street. No. 40 Bible House.

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

Retrospective and Prospective.

The beginning of a new volume in the career of a newspaper is not a matter of very much consequence, and the LIVING CHURCH does not presume to magnify the importance of the fact that it now enters upon its fourth year. It is conscious of being very young and far short of the growth and efficiency which it hopes to reach.

To the young the passage of time is more remarkable than to the old. The latter have grown familiar with time; the years seem much alike, and there is little to mark their flight. To the former, however, each season brings some change and every year marks some advance. With every anniversary the hopes and fears of the young life are intensified, and the entering upon a new era is fraught with impressive interest.

With such feeling the LIVING CHURCH begins another year. It looks over the past and marks with pleasure the growth and gain of every year. It notes the signs of the times in which it is permitted to bear a part, perhaps not unimportant, and takes courage. While not insensible to the anxieties and perplexities that must attend such an enterprise, it regards the present with complacency and the future with confidence.

The policy with which the present management of this paper was undertaken, has been justified by events. The wise toleration of differences among Churchmen; the assertion of Catholic truth and order as against a false liberalism on the one hand, and sectarianism and self-will on the other; and the revival of sacramental as the correlative of Evangelical truths; these the LIVING CHURCH has endeavored chiefly to promote, and these, we venture to say, are the great ideas that have been gaining favor and influence in the Church of America, during the period of which we speak. We see to-day a wider toleration, a more pronounced Catholicity, and a more general acceptance of Sacramental truth than ever before. The results of the labors of the LIVING CHURCH and of other agencies working on the same lines, are apparent in the harmonizing of extremes. Those whom, without reproach, we may denominate Low-Churchmen, have come to recognize and respect, and in some degree to accept, the ideas and methods of brethren whom a short time ago they were wont to regard with suspicion; and those who are called ritualists among us have, for the most part, met these advances in a spirit of conciliation, with a sacrifice of personal preference and a willingness to adapt their ideal of ritual to the conditions of our race and time. The LIVING CHURCH is thankful to have been permitted to see this day of confidence, forbearance and good-will among brethren, and it will endeavor, in the future as in the past, to minister to its continuance.

The Church in America is preparing to go forward as an army with banners. It will go forward, united in all its diversity, to win a place and power among the forces of this civilization, and to command the respect and confidence of this people. It is not needful that all should think alike, but it is needful that all should be loyal, law-abiding and considerate.

Together with these great principles and ideas of Toleration, Catholicity, and Sacramental Worship, the LIVING CHURCH has sought to promote the work of the Church by giving news from every point, by the discussion of practical questions, by instructions upon the duties and relations of pastor and people, and by discriminating reviews of current literature. It has also sought to interest its readers and to keep them informed upon general topics of the times, social and political, and to provide instruction upon

the history and literature of the Church. The family circle and the practical affairs of the household have been provided for by special contributors, and the interests of the children have not been neglected.

In short, the LIVING CHURCH has endeavored, and will so continue, to provide for all ages and classes among its constituents, a bright and interesting and instructive family paper that should be, as far as possible, an assistant of the pastor and an active agent for the Church.

Think of It!

Is your rector's salary paid and paid regularly? It ought to be. There is no reason why it should not be, there are many reasons why it should be. First of all, it is his due. It has been pledged. He has a right to expect it. It is a contract. The honor of the parish demands it, and it is the part of the vestry, representing the parish, to attend to the matter. It is a work they have assented unto. There is no reason why it should not be attended to promptly and regularly.

It is a matter of business—business between the chosen representatives of a Christian congregation and their pastor. But the relation of pastor and people makes it none the less a matter of business. Negligence is no more excusable in such a case than in any other. Shall it be thought that the pledged word and contract between the representatives of a Christian people and its pastor does not involve as much right and honor as a contract does among respectable men of the world?

There is no reason why the pledged salary should not be paid, and that, too, at some stated time that can be depended upon. It can be. It is just as easy that it should be. It is easier; easier to attend to a matter of business in a prompt and business-like way. It is better for people and pastor both; better and easier for the people to meet their pledges regularly than that their dues should accumulate. "But," (it may be said) the people do not promptly pay what they have promised." Well, it is the business of the vestry to see that they do. And they will see to it if they attend to their duty in the matter. A clergyman's salary should be paid regularly, because to him and his it is an absolute necessity that it should be. It is generally little enough. Generally, it is only by care and prudence that he gets along at all. He must know what he can depend upon and when he can depend upon it. But only too often all that he can depend upon is that he cannot depend upon his salary with any regularity.

His reputation as an honest man is involved. If he makes a promise he ought to keep it, and if he does not he can hardly respect himself nor will other men respect him. If obliged to get into debt he will be embarrassed, injure his influence, be anxious in his mind and crippled in his energies. And if he does get into debt his own people will be the first to resent it. And yet they seldom remember that they are able to prevent it. Surely it is a wrong, an unbusiness-like and unchristian thing, for a parish to let its business affairs and obligations run on in such an unthrifty and careless way, as would wreck the affairs and ruin the reputation of any other corporation or the private business of any individual.

In any event and at all times, the pledged salary of the clergyman should be paid and paid with regularity. And especially at this time, within the last six months, all the necessities of life have increased from twenty-five to fifty per cent in cost. The merchant is glad of it. Money is plenty; business is good. He is getting rich or at least doing better than usual. But how is it as regards his pastor? Has his income increased at all? Do these better times profit him personally in any way? Does he have any share in this general prosperity? In nine cases out of ten, does it not rather increase the load that he has to carry? If he gets along on the same salary it will only be by a more rigid economy. Will not a considerate people think of it? Will a Christian people care nothing about it? Alas! that it should be so, but unhappily there is often a carelessness as to the business affairs of a parish, which would be an utter disgrace to men in the ordinary relations of life.

We learn with great pleasure that the Rev. Cortlandt Whitehead, D. D., has signified his acceptance of the Bishopric of Pittsburgh.

"Aping Rome."

In a recent editorial on the Open Letter of Father Grafton to the Bishop of Central New York, the LIVING CHURCH expressed regret that there were among us some "unbalanced priests, aping the spectacularism of the Roman Church." It was not our intention in those remarks to speak unkindly of any brethren, but we did mean to discountenance the extravagances of ritualism which in some quarters have brought reproach upon the Catholic revival. We said what we meant, we mean it still, and we think the great body of conservative Catholics are with us, and thankful that we have spoken out boldly on this subject.

The Rector of the Church of the Ascension, Chicago, has sent a communication to this paper challenging its position, and asking for proof of our assertion; deeming it, as he said, not probable that we meant him, or might be misunderstood as meaning him. We respectfully declined to publish his letter, because we did not wish to become involved in a personal controversy. We did not name him in the article. We did not intend to reflect on any particular person or parish. We did not put him on his defence. In declining the letter, we distinctly stated that we preferred not to make it a personal issue with him, and that to accept his challenge we should be compelled by his own action to do what his enemies had for a long time tried to compel us to do. The inference that we meant him was entirely gratuitous, and his rushing into the fray is his own affair. We thought to do him a friendly service by declining to publish his letter.

But the Rector of the Ascension seems not to discriminate between friends and enemies. He informs us that he has sent a copy of his letter to the N. Y. Guardian, a paper that has hounded him from its inception, a paper that stigmatizes his Services as "heathen mummeries" and "Romish idolatries," and has called upon the LIVING CHURCH, even with shrieks, to denounce his "ungodly practices." In this paper, he seeks to publish his criticisms upon the LIVING CHURCH. The Rector of the Ascension has also issued a printed circular to his parishioners, informing them that he no longer considers this paper impartial or Catholic.

There is an unfailing resort in Chicago, for all who cannot get their effusions published elsewhere, viz., the Sunday Times. In that paper, Mr. Ritchie publishes the letter that was declined by the LIVING CHURCH, prefacing it with the statement that we refused to publish it, and saying: "Whether the editor of the LIVING CHURCH considers the subject of no importance, or thinks he has not a good enough case to admit any discussion of his position, I cannot say." Neither of which inferences was warranted by the private letter of the editor declining to publish the criticism.

The Editor of the LIVING CHURCH thinks the subject one of such great importance that it should be treated impersonally; and the editor also thinks that he has a very good case. But he chose to discuss it in his own way, and in a way that did not involve any particular priest or parish. Mr. Ritchie, by sending his letter to the Times, chooses his way, and elects to become personally known as one of the priests to whom our former article presumably applied.

Under these circumstances, we feel justified in making a few remarks.

The revival of Catholic life in the Church of England, extending to the Church in America, is primarily a revival of spiritual religion. It is not a mere return to certain ancient forms, but a revival of ancient piety. It is not a restoration of ritual practices, for their own sake, but a restoration of the fundamental ideas on which the Church is founded. Inasmuch as spirit and form grow together, the renaissance of the Catholic spirit has produced a development of Catholic form. In consequence of human infirmity, and a tendency to sensationalism in religion, the form has sometimes been exaggerated. This exaggeration has repelled many earnest souls who were deeply in sympathy with the spirit of the Catholic revival. Dr. Pusey and the older Tractarians have often expressed their regret at the lack of spirituality and the tendency to formalism among their "younger brethren." In spite of warnings, there have been "fancy ritualists," "unbalanced priests aping the spectacularism of Rome." Their number has not been great, but their influence has been considerable in casting suspicion upon the movement.

Mr. Ritchie does not tell us plainly in his letter to what usages in the Church of the Ascension our remarks may be supposed to apply. He says: "Perhaps they have incense, and the sacring bell; and a reserved Sacrament, and the confessional, box, in addition to the vestments and lights which Father Grafton advocates." He proceeds to justify all these things by quoting the Ornaments Rubric. Ritualists have generally understood that rubric to authorize the "Six Points" as the chief ornaments and use of the second year of Edward VI. But Mr. Ritchie seems to take the ground that this rubric authorizes him as an American Priest, living in Chicago in 1881, to do everything that was done in the way of use and ornaments in 1548.

Now, if we go back to that period, we find that there was a great amount of lawlessness, and that the Prayer Book of Edward VI. was by no means the universal standard. The clergy of the "old learning" were striving to turn the tide Romeward; many ridiculed the ideas and ceremonies that prevailed. Bishop Gardiner publicly championed the use of images, holy water, and all the features of Roman spectacularism. In 1549, England was almost in insurrection from religious disturbances. In Devonshire there was an explicit demand that the new service should be laid aside, "since it is like a Christmas game." In the autumn of the same

year, a Royal Visitation was made, to enforce upon the clergy a proper use of the Prayer Book, i. e., the first of Edward VI. (See Perry's History of the Church of England, p. 199.)

It seems, then, that in 1548 and 1549 there were many that "counterfeited the Popish Mass." If the Ornaments Rubric is made to legitimize all that the Romanizing clergy did in 1548, and to make all this lawful for English priests and American priests in this year of grace, then we have a fine specimen of *reductio ad absurdum!* It is lawful for American priests in 1881 to "ape the spectacularism of Rome," because there were some English priests doing this sort of thing in 1548! The priest who "takes and uses all the ornaments of 1548," in this sense, including sacring bells, incense, pyx, reserved Sacrament, etc., is doing, we venture to affirm, just what the Romanizers of 1548 were doing, when commanded by the Royal Authority to give up their "inaneities" and conform to the Prayer Book of that date.

The Rector of the Ascension does not inform us whether he "takes and uses" all these things. It is to be hoped that he does not. If he insists on going back to 1548, let him be content with the English Prayer Book of that period, about which he may learn much in Dr. Dix's excellent book. But the right thing to do, as it seems to the LIVING CHURCH, is to conform to the Prayer Book of the Church that gave him his Orders.

A word more and we will dismiss the subject. Mr. Ritchie intimates that "every advance which has been made in the Catholic revival has been made by a comparatively few parishes, who braved opposition and persevered, until the tide turned and the great mass of the Church came up to them and praised the reformation which before they had anathematized." We do not pretend to say to what extent this may be true. As far as outward forms and expressions go, it may be true to a degree. But the real revival of religion in the Anglican Church is the work of the Holy Spirit, and not of any man or class of men. Nor do its reality, its depth, its permanence, depend on any "ornaments" that may be in use, or may be introduced. The claim of superior bravery and sagacity by any man is preposterous, in a movement which depends for its life on the power of God. The leadership that the Church needs in these days is not one that shall be unto sacring bells, pyxes, and confessional boxes, but unto the peace and power of the Holy Ghost. Such leadership the Church has, thank God, in Pusey, and Liddon, and Knox-Little, and Dix; and not the least worthy of honor and confidence, though modest and unassuming, is Father Grafton, who has had the courage to say that the ritualists have made mistakes.

We would have left much of this unsaid, for fear of seeming to reflect upon the position of a brother who is very dear to us by personal considerations, and highly to be honored for his work's sake. But the Rector of the Ascension, in the secular press, has challenged this vindication of our position. If remarks of this and of the preceding editorial are construed as a criticism upon him, it is the result of his own proclamation that he is presumably within their scope.

We are indebted to the Rev. George F. Flichtner, Secretary pro tem of the Domestic and Foreign Missionary Society, for an item which, much to our regret, reached us just too late for our last issue. It was to the effect, we rejoice to say, that news from Shanghai, as late as the 16th ult., and received at the Mission Rooms in New York, on the 24th, reported Bishop Schereschewsky's condition as somewhat improved. Mrs. Schereschewsky requests the prayers of the whole Church on behalf of her husband.

A correspondent calls our attention to an error which crept into an article headed "Missionary Work in Greenwich, Ct.," in our issue of the 22d ult.: the name of Luke A. Lockwood, the generous and faithful layman to whose zeal and love the work therein described, under God, owes everything, as well as the name of his zealous and faithful co-worker, Mrs. Lockwood, having been mis-spelled "Rockwood."

We desire to call the especial attention of our readers to Miss Smiley's letter (published in our present issue), on the Sufferings and Wants of the People in the Burnt District of Michigan. It is well worthy of perusal; and we trust that its touching and forcible appeal may find a ready response in the hearts of many to whose notice it is brought.

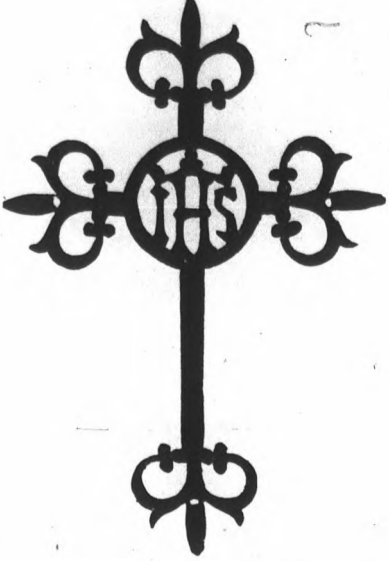
The missionary meeting and Church Conference of the diocese of Western Michigan will be held in Muskegon Nov. 8, 9, 10. Besides the clergy of the Diocese the Rev. J. T. Magrath of Torresdale, Pa., will attend and give a history of the 1st Century of the Church in the United States. A paper on Penal and Pauper Institutions will be read by the Hon. W. J. Baxter, Sec. of the State Board of Charities.

The Alumni of Nashotah will hold a meeting on Tuesday Evening.

Opportunity will be taken for the Institution of Rev. W. T. Whitmarsh as Rector of St. Paul's, at the service which will be held on Wednesday morning. The Bishop of the Diocese will preach. Mr. Whitmarsh has been in Muskegon four months; the list of communicants which was reported as 68 last June is now over 100, and the affairs of the Parish are in a very healthy state. In North Muskegon across the lake is a population of 1500. Finding there was no religious service of any kind held here, on his settlement in the Parish, the Rector opened an afternoon service in the School Room, which he has steadily maintained; and steps are being taken for the erection of a Chapel which it is hoped will soon grace the bluff; and gather for the worship of God many who are now wholly neglectful of their spiritual interests.

Brief Mention.

A correspondent notes a queer antithesis between the name of the late Bishop of Pittsburgh and that of the Bishop-elect; the former was Ker-foot, the latter is White-head.—The Standard, in giving us a well deserved hit for a "miscalculation," states the question "mathematically" thus: "20 x 15 x 8 = 40! Q. E. D." And now we are even.—The N. Y. Times of Oct. 17, gives a full description of the History of the Episcopal Church in America on which Bishop Perry is now engaged assisted by over sixty of our best writers. Further details of the enterprise will be given hereafter in these columns.—The N. Y. Guardian violates the courtesy of the press by commenting on the private affairs of the editors of this paper. We could make the editor of the Guardian "eat his words" in this case as we did once before when he published the absurd story about "oil." But the game is hardly worth the candle. The LIVING CHURCH has something better to do than to reply to all the cook-and-bull stories of this fanatical paper.—The Watchman calls attention to an "editorial somerset" lately performed by the Churchman, in the two reviews of Dr. Mulford's "Republic of God" which it has published. One review says that the book is "an ambitious treatise and will speedily be forgotten;" the other, that it is "the most important contribution to theological literature thus far made by any American writer," etc. It is very amusing, but only shows that mistakes may happen in the best regulated newspapers.—Father Grafton's letter, as was to be expected, has called out vigorous denunciations. Of course the extremists don't like it. Toleration on one side is as distasteful as moderation on the other. But the Church is going to have peace. There is a place and a work for the ritualists, and if they all show the spirit of Mr. Grafton's letter, there should be an end of agitation.—The Church Times says of "the tiny Romanizing party" in the Church of England, that "a natural or acquired faculty of unreason, stimulated by unwholesome reading, has deprived them of that instinctive perception of the truth which every intelligent Christian ought to possess." The Times stands up for the Anglican Prayer Book and an Anglican Ritual, as against imitations and innovations of all sorts.—The Rock of course does not like the appointment of Mr. Knox-Little to the canonry of Worcester. It says he is a curious cross between a Revivalist and a Ritualist; that though an impressive preacher he is off the track; thinks he lacks the evangelical element which is the very salt of true preaching; admits that it is a preaching of repentance, but a repentance which leads to Sacramental formalism. Which is all very amusing.—The Young Churchman, Milwaukee is furnished to Sunday schools for 16½ cents a year. It is a staunch Churchman though young, and is growing. It deserves to grow to an immense size.—The Church Times, commenting on the death of Gen. Garfield, and the remarkable sympathy exhibited all over the world says: "On the whole it may be doubted whether any single human life in modern times was ever before expended with such noble results."—Letters continue to assure us of the very general unanimity of feeling among all kinds of Churchmen, except the extremists, on the subject of Father Grafton's letter. Bishop Huntington will have the thanks of the great body of loyal Churchmen for the considerate action and attitude which have opened the way to results which have yet only begun to appear.—The Southern Churchman advocates the division of the diocese of Virginia, and asks the laymen to move in the matter if they do not want their Bishop killed by overwork.—The Church Times, published at Atlanta, Ga., has ceased to issue a weekly edition and has become a monthly paper. The editor, the Rev. F. B. Ticknor, has been severely tried by sickness in his family and is now in affliction at the death of his father. The LIVING CHURCH extends its sympathies to the bereaved brother and hopes for his speedy restoration to strength. The Times is a welcome visitor.—The Springfield Republican, commenting on the prominence given to the subject of Civil Service Reform, in the Church Congress held in Providence last week, says: "The Protestant Episcopal Church stands up to be counted on the side of clean politics and good government."—With the exception of some disgraceful performances reported of a Massachusetts regiment, the military display at Yorktown was satisfactory and creditable and the occasion served to bring together and to unite in stronger sympathy the citizen soldiers of north and south.—A pastor writes: "With God's blessing go on and prosper. The LIVING CHURCH merits its name, and is doing visible good everywhere."—The Church Review, commenting on the Primate's recent letter, on lay-work, says that the needs of the Church both in town and country, "seem to point to an increase in lay-readers, or the restoration of the Sub-Diaconate."—Contributions for Domestic mission, during the year ending September first, reached nearly a quarter of a million dollars.—Bishop Tuttle has a very interesting letter in the October Spirit of Missions. We have a mind to reprint it, but to make sure of seeing it our readers had better subscribe for the magazine. Send \$1.50 to 22 Bible House, New York.—Bishop Garrett also writes for the same number a descriptive letter of his hard field. He characterizes himself as a "bundle of wants." May his tribe increase!—The organ of the E. E. Schism quotes the N. Y. Guardian with evident relish. The ravings of the latter are an echo of the sentiments and language of the "Reformers," and nothing could please them more. "We sympathize with our brother of the Guardian," says the Recorder; "we know what it all means. We have escaped from it all. It is useless to fight these heresies from within. Suppose you come over to us." All which will doubtless be very comforting to the Guardian. There is nothing like sympathy in this; troublesome world.



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Calendar.

NOVEMBER, A. D. 1881.

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

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. S. JOHN iv. 48

Christ healeth the father, sick in mind, no less than the son, in order to persuade us to give heed to Him, not by reason of His miracles, but of His teaching. It is the part of light-minded servants, and of those who feel such love and affection as they ought for their Master, not only when pardoned, but also when scourged, to run to Him. When, therefore, a man serves Him only in the season of ease, he gives proof of no great love, and loves not Christ purely. For this is the part of right-minded servants and of an unswerving soul, and he who is disposed after this sort will easily endure the present, and obtain good things to come, and enjoy much confidence in the presence of God. S. CHRYSOSTOM.

Of in danger, oft in woe, Onward, Christians, onward go; Bear the toil, maintain the strife, Strengthened with the Bread of Life!

Let not sorrow dim your eye, Soon shall every tear be dry; Let not fear your course impede, Great your strength, if great your need. H. KIRKE WHITE.

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Among Adam of St. Victor's finest hymns, is a Sequence, written for the day which commemorates "The Invention of the Cross." It opens with this stanza:

Be the Cross our theme and story, We, who in the Cross's glory Shall exult for evermore! By the Cross the warrior rises, By the Cross the foe despises, Till he gains the heavenly shore.

He then brings out most effectively the types which set forth the Cross in the Old Testament. In the line,

Wood made sweet the bitter current, he refers to a familiar story in the fifteenth chapter of Exodus: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. * * * And Moses cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

The significance of this as typical of the efficacy of the Cross is exceedingly appropriate.

Throughout the wilderness of life, we encounter the bitter waters, and are tempted to murmur, even as the children of Israel did: but a tree stands near, whose leaves are for the healing of the nations; this tree is the Cross, cast it into the waters, and they shall be made sweet.

In the seventh stanza, his reference to the Passover is most striking. As only the houses that were signed with the cross of blood were exempt from the fearful doom that came to the Egyptians, so the household to-day that has not the Cross for its standard has no reason to hope for mercy.

No salvation for the mansion Where the Cross in meek expansion On the door-post stood not graved; Where it stood the midnight blast Of the avenging Angel passed, And the first-born child was saved."

Alluding to the Widow of Sarepta, who gathered two sticks to cook her last meal, as she supposed, and comparing the wood to the beams which composed the Cross, he mentions the glorious enterprise of the Crusaders, and then closes with an apostrophe to "Earth's salvation," the life-giving Cross.

His loveliest hymn, according to Dr. Neale, is the "Supreme Matris Gaudia," a Sequence for All Saints' Day. The theme is a comparison between the saints in glory and those on earth. The joys of the Church Triumphant are endless, with her every day is a feast day; but to the Church Militant the festal days come only occasionally, to give, as it were, a fore-taste of the perennial bliss of Paradise.

Ever fighting against the Church, he says, are a "triple league,"

The world, the flesh, and Satan's rage; and they combine to destroy the peace that comes through the holy festivals.

He describes the Heavenly Home thus:

That distant City, Oh, how blest! Whose feast days know nor pause nor rest! How glad some is that palace gate, Round which nor fear nor sorrow wait! Nor languor here, nor weary age, Nor fraud, nor dread of hostile rage, But one the joy and one the song, And one the heart of all the throng!

In the estimation of some, Adam of St. Victor's masterpiece is a Sequence commemorating the death of St. Stephen, the proto-martyr of the Church. The hymn opens by a reference to the joys of the festival of Christmas, which precedes St. Stephen's day. Attention is then called to the meaning of his name, from the Greek word, stephanos, a crown:

Thou, by name, a Crown impliest, Meely, then, in pangs thou diest, For a Crown of Righteousness! For a crown that fadeth never, Bear the torturer's brief endeavor; Victory waits to end the strife, Death shall be thy birth's beginning, And life's losing be the winning Of the true and better life.

He dwells upon the fact that when the Jews, wrought almost to frenzy, by the hatred of their wicked hearts, gathered around St. Stephen, the heavens opened, and to the dying Saint appeared a glorious revelation. Standing by the

Throne, on the Right Hand of the Father, he saw the Friend of the needy, the Champion of the distressed, the Savior of Mankind. Then, with the forgiving spirit of his Master, he prayed, "Lord, lay not this sin to their charge."

As the dying Martyr kneeleth, For his murderers he appealeth, And his prayers their pardon sealeth, For their madness grieving sore. Then, in CHRIST he slepeeth sweetly, Who His pattern kept completely, And with CHRIST he reigneth meetly, Martyr first-fruits, evermore! Amen.

He is the author of some Easter hymns, and of many beautiful Sequences for the different Saints' days; also of that famous prose for "The Common of the Apostles," beginning:

Laurelled with the stole victorious Is the great King's Senate glorious, Is the Apostolic Chair.

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* A traditional legend tells us that St. Helena, the mother of Constantine, when upon a pilgrimage to Jerusalem, found on a hill outside the city three crosses. The one on which our Lord was crucified was easily distinguished by its inscription, and by its power to work miracles. A day was appointed to keep in memory the Invention or Finding of the Cross. It is observed by the Romanists, but is a black letter day in the calendar of the English Church.

An Old Chair.

Written for the Living Church.

What could there be in it to awaken sacred emotions, and to make one linger long beside it in silent contemplation? Made of ordinary wood, cherry, or ash (I know not which, if either), an ancient straw seat, much defaced, and mended with strong twine, a straight tall back, with narrow slats at intervals, slender arms well rubbed and worn. This was all. No, not all. How quickly the common aspect changed, when some one said: "That is the chair in which the Dairy-man's Daughter sat, when talking with the Rev. Legh Richmond about the higher and better life!" Immediately, I was transported to that consecrated, humble home in the Isle of Wight, where physical suffering was crowned with a spiritual grace and glory, so that she who endured and they who witnessed forgot the bodily ills, and thought only of the Divine joys which pain and poverty often bring. To sit for a few moments only in that old chair, and dream over the narrative that thrilled me in my early childhood, and that has helped and blessed so many souls in all the world, was a privilege greatly valued. Some may smile at this, but whoever understands that subtle association that binds the children of God, however distant in the flesh, and even though sundered as widely as is Paradise from earth, will appreciate the happiness that possessed me as I rested for awhile in the seat of the Dairyman's Daughter. F. B. S.

The Southwestern Baptist quotes from the letter of "a pious lady" to the editor the statement that "We have a great many Shake-head Baptists in our churches." The lady writes from Florida. This is an altogether novel variety of Baptists not known in this latitude. Why they should shake their heads is not explained. Possibly they may do so instead of shaking hands, as other people do. It must be a strange sight to see two of these good persons approaching each other on the street and gravely shaking their heads as if about to butt each other. The subject is shrouded in as deep mystery as that which enwraps the origin of evil.

The magnitude of the labors of the late Dr. Baring, during his seventeen years' administration of the see of Durham, may be gathered from the following facts. There were erected 119 new churches, at a cost of £363,830, and affording accommodation for 40,590 worshippers, 129 churches were enlarged and restored at an expenditure of £179,870; and a further outlay was incurred of £18,534 for burial-grounds. The clergy were increased by 186, and 392 deacons were ordained. No fewer than 183 schools for elementary education were erected or enlarged in the diocese during Dr. Baring's episcopacy, at a cost of £137,831.

The life of a queen is supposed to be one long summer day, breathing the fragrance of sweet peace and contentment, without a cloud to mar the sunshine, etc. There never was a greater error. The London World says that "a Scotch piper plays under Queen Victoria's window every morning at eight o'clock." How the fiend manages to escape after each serenade is a mystery. -Norristown Herald.

Rector's Wife—"How do you do, Mr. Wiggles? We have not seen you at church, lately! Have you been away?" Mr. Wiggles—"Yes, mu'm, I've been a-visitin' my old 'aunts at Manchester, mu'm." Rector's Wife—"Really! I hope you found the old ladies quite well." Mr. Wiggles—"I didn't say my harnts, mu'm—I said my old 'aunts—revisitin' the 'aunts o' my youth, you know, mu'm!" -London Punch.

"I have been to see Mrs. Tittletattle," said Mrs. Telltale, "and the way she ran on about you was perfectly scandalous." "So she's been talking about me, has she?" asked Mrs. Brown quietly. "Yes, indeed, she has," replied Mrs. Telltale with emphasis. "What a nice time you two must have had," replied Mrs. Brown with a sweet smile.

"My daughter's painting," said Bullbear proudly, stopping before an alleged work of art. "Beautiful, isn't it?" "Yes," replied Fogg, slowly, "but what do you call it? What does it represent?" "Ah, well—yes—the fact is, we have not decided what to call it yet; but isn't it lovely?"

The Mexican Muddle.

We copy the following from the October number of the American Literary Churchman:

As it is wholly impossible to obtain accurate information about the so-called "Church of Jesus" in Mexico, from the authorities of our own Church, we publish the following extract from a private correspondence. The writer is a trustworthy witness, and well able to investigate such matters. He is a devout communicant, an earnest churchman, and now a resident in Mexico. We hope to give our readers a complete account of the present state of affairs in that so-called Church, from evidence gathered on the spot, in a very early issue. Meanwhile let it be remembered that the question is not this:—Are the members of the "Church of Jesus" well-meaning people, trying to make known the Gospel, as they understand it, and especially as opposed to Romanism? If that were all that is required the Methodists and Presbyterians are doing that very work already, and we might advantageously and economically assist them. The question is: Does the "Church of Jesus" teach the doctrine and administer the Sacraments of the Gospel "as this Church has received the same?" Of this there is not an atom of trustworthy evidence; everything—and especially the studied secrecy and reticence of our Mexican Commission—points the other way. It has long been suspected for instance, that laymen were permitted to administer the Holy Communion. The question whether this was so or not, has been evaded—never straightforwardly answered. The following extract is from a letter dated August 21st, 1881. Speaking of "the Church of Jesus" the writer says:—"There is, however, one feature which, so far as my reading goes, is in absolute antagonism with the Church in all branches, in all ages. BY A SPECIAL AUTHORITY FROM THE BISHOP A NUMBER OF LAYMEN HAVE BEEN AUTHORIZED TO ADMINISTER THE HOLY COMMUNION [the capitals are ours]. I am inclined to think that if our Church had understood that such permission would have been given, Dr. Riley would have waited a long time for his consecration." As "Our Church" never took the trouble to obtain sufficient guarantees of soundness of faith, or satisfactory liturgy, before consecrating Dr. Riley, the inference might naturally be that these things in Mexico are of no importance. Meanwhile, it is true or not that Bishop Riley authorizes—or abstains from prohibiting and preventing—the administration of the Communion by laymen? If it be not true, it cannot be too soon or too emphatically disproved—and mere evasive answers about a disturbed state of the country or incomplete organization will not be a disproof. If Bishop Riley has really allowed or authorized the celebration of the Holy Eucharist by laymen, then his appeal to the Protestant Episcopal Church in this country to support his own work as a genuine Church work, is an impudent fraud. Has our Mexican Commission any information to give on matters of such importance?

LADY DUFFERIN'S WIT.—Lady Dufferin is known and admired in this country as a charming woman in society, and as the gracious wife of the former governor-general of Canada. It is generally known that she wrote the words of the witty Irish song, "Katy's Love Letter." It seems, too, that Lady Dufferin has the pen of a graceful letter writer. A better specimen of a sparkling epistolary style, could not be desired than that of the following letter:

"HAMPTON COURT, October 22.

"My Dear Miss Berry:—I began a little note the other day to thank you for your kind remembrance of me and your coming so far to see me (which opportunity I was very sorry to have missed), but my note in the agitating agonies of packing up disappeared, and I had no strength of mind to begin another. My mother and I have returned to this place for a few days, in order to make an ineffectual grasp at any remaining property we may have in the world. Of course you have heard that we were robbed and murdered the other night by a certain soft-spoken cook, who headed a storming party of banditti through my mother's kitchen window; if not you will see the full, true and dreadful particulars in the papers, as we are to be "had up" at the Old Bailey on Monday next for trial. We have seen a great deal of life, and learnt a great deal of the criminal law of England this week—knowledge cheaply purchased at the cost of all my wardrobe and all my mother's plate. We have gone through two examinations in court; they were very hurrying and agitating affairs, and I had to kiss either the Bible or the magistrate—I don't recollect which, but it smelt of thumbs. The magistrates seemed to take less interest in my clothes than in my mother's spoons—I suppose from some secret affinity or congeniality which they were conscious of. "Similis gaudet"—something—I have lost my Latin with the rest of my property. When I say "similis" I do not so much allude to the purity of the metal as to its particular form.

"I find that the idea of personal property is a fascinating illusion, for our goods belong in fact to our country, and not to us, and that the petticoats and stockings which I have fondly imagined mine are really the petticoats of Great Britain and Ireland. I am now and then indulged with a distant glimpse of my most necessary garments in the hands of different policemen; but "in this stage of the proceedings" may do no more than wistfully recognize them. Even on such occasions, the words of justice are, "Policeman B 25, produce your gowns;" "Letter A, 36 identify your lace;" "Letter C, tie up your stockings." All this is harrowing to the feelings; but one cannot have everything in this life; we have obtained justice and can easily wait for a change of linen. Hopes are held out to us that at some vague period in the lapse of time we may be allowed a wear out of our raiment—at least, so much of it as may have resisted the wear and tear of justice; and my poor mother looks confidently forward to being restored to the bosom of her silver teapot. But I don't know; I begin to look upon all property with a philosophic eye as unstable in its nature and liable to all sorts of pawnbrokers. Moreover, the police and I have so long had my clothes in common that I shall never feel at home in them again. To a virtuous mind the idea that Inspector Dowsett examined into all one's hooks and eyes, tapes and buttons, etc., is inexpressibly painful. But I cannot pursue that view of the subject. Let me hope, dear Miss Berry, that you feel for us we really deserve, and that you wish me well "thro' my clothes," on Monday next. Yours very truly, "HELEN A. DUFFERIN."

Harpers Magazine for November is up to its usual standard. Mr. Hatton continues his very interesting series of sketches of "Journalistic London," and Mr. Thomas Hughes contributes some most valuable reminiscences of Dean Stanley. This number concludes the sixty-third volume, and the Publishers announce important arrangements with celebrated writers and artists which will add materially to the interest of the forthcoming volume.

BOOK REVIEWS.

HYMNS AND OTHER POETRY OF THE LATIN CHURCH. Translated by D. T. Morgan, Arranged according to the Calendar of the Church of England. Rivingtons, London. Price, \$2.00. For sale by Thomas Whittaker, 2 and 3, Bible House, New York City.

This is one of Whittaker's summer importations that will be right welcome to all who have cultivated the study of Mediæval hymnology and sacred verse. Since the Great Warden of Sackville College, by his happy and noble translation of S. Bernard's Hymn of the Celestial Country, set the Church throughout the world to singing "Jerusalem the Golden," and many other uplifting strains of that "sweet and blessed country," a strong impulse has been imparted to further search for treasures of lyric praise in which the early lovers of God worshipped the Lamb in His splendor. Our Church collection is now enriched with many an olden Greek and Latin hymn of stately measure and burning spirit-power that often makes us pause for a short thanksgiving that the former days of poverty in the means for singing praise to our Christ as God is now so happily gone by—the dreary days before Neale's exact yet rhythmic pen opened a new world of worship to us through the old—the days of bound ignorance when we were liable to be invited to "continue our worship by singing to the praise and glory of God," such a travesty of David's Beatus Vir, for instance, as the metrical psalm that contained the following exquisite account of how "Blessed is the man that feareth the Lord," etc.:

His liberal favours he extends, To some he gives, to others lends; Yet what his charity impairs, He saves by prudence in affairs.

This volume of Mr. Morgan's comprises just one hundred of the ancient Latin hymns and sacred Mediæval lyrics. About half of these present translations, however, he had printed ten years ago, though there was no general issue of them; they were reserved for private circulation amongst his personal friends. The church at large may now well thank him for his good gifts in a public form, and the Rivingtons for the handsome style in which they have presented it. Mr. Morgan has taken up the work that in our day has been made illustrious by men like Dr. Neale, Archbishop Trench, and Cardinal Newman—men eminent as theologians and reputed through the world for their conversance with ancient hymnology and the spirited translations they have furnished; and he follows these great three at no mean distance. The first 249 pages of the volume are taken up with hymns suitable to the Church seasons, and arranged accordingly, and some which are commemorative of the Saints, while others celebrate the minor festivals; the remaining 48 pages being devoted to hymns and sacred poems of miscellaneous character.

Only a few of Mr. Morgan's productions are of that sort of structure which would make them adaptive to public worship: in rhythm, measure, and length (let us rather say, shortness), they are not generally what we may term "singable." But, for all that, they are destined long to be read in private devotion, and to be highly prized as helps in cultivation of the spiritual life. Three of them we will mention as among the better-fitted for congregational service, and very rich are they in the religious simplicity of their English; but, indeed, nowhere can the translator be accused of any approach to the florid or sensational in his verse. The first of these is a Lent hymn on the five sacred wounds of Christ, a rendering of one of the Neale Sequentia, *Laus sui regi glorie*; the text is the Whitsuntide hymn of Adam de S. Victore, *Qui procedit ab utroque*:

O Comforter, All-blessed One, Who from the Father and the Son, Together dost proceed; Make our full minds to Thee aspire, Touch Thou the stammering lips with fire Thy praises forth to speed!

The last of the three, the *Ave, Christi corpus carum*, is very moving in the simple fervor of its English dress.

CAMPAIGNS OF THE CIVIL WAR.—Vol. I. The Outbreak of the Rebellion, by John G. Nicolay, Private Secretary to President Lincoln. Vol. II. From Fort Henry to Corinth, by M. F. Force, Late Brigadier-General and Brevet Major-General, U. S. V., commanding the First Division, Seventeenth Corps. New York: Charles Scribner's Sons. 1881, pp. 220; 204. Price \$1.

We have here the first two volumes in a series of twelve on the campaigns of the late civil war, prepared at the request of Messrs. Scribner's Sons by a number of gentlemen—mostly generals—who were themselves participants in the strife. No narrative of this epoch exists of an authoritative historical value. The present undertaking seems to supply this defect. Judging from the beginning made, we may expect faithful work. The voluminous materials now accessible have been utilized, and aid enlisted of surviving actors in the events. If high literary pretension is not to be looked for in those soldier-authors, we have, at least, a freshness derived from personal experience in the scenes detailed, which gives the work a value of its own. Few will be disposed to quarrel with the simple and straight-forward style of either Mr. Nicolay, or Gen. Force. The former gives us the opening events of the war, with Sumter and Bull Run (memorable names) and the latter brings us down through Fort Henry, Fort Donelson, Shiloh and Corinth. Vol. III. "The Peninsula," by Gen. Webb, now President of the College of the City of New York, and Vol. IV., "The Army under Pope," by Mr. John C. Ropes, carrying the history to the eve of Antietam, will appear during the month of November.

NO PLACE LIKE HOME. By Alice Long. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. Price, 30 cents.

A very nice story of the reform and improvement of a thriftless family in England. It is well bound, attractive, and cheap; suitable for the Sunday School Library.

EAST OF THE JORDAN. A Record of Travel and observation in the countries of Moab, Gilead and Bashan, during the years 1875-1877. By Selah Merrill, Archaeologist of the American Palestine Exploration Society. With Illustrations and a map. With an Introduction by Prof. Roswell D. Hitchcock, D. D., President of Union Theological Seminary. New York: Charles Scribner's Sons, 1881. Cloth, pp. 549.

Of all recent archeological investigations in the East, none come so directly home to us as that of the English and American exploration societies in Palestine. We are becoming familiar with the announcement from various ancient countries, of discoveries which strengthen and confirm the Sacred Record by their undesigned testimony. What could possibly be more helpful in this direction than minute and accurate investigation of the Bible lands themselves? Yet with all the modern advance in critical scholarship, this book of knowledge has been opened in only its introductory pages—the ancient soil still holds secure who can tell what secrets of the past! Notwithstanding the works of successive travellers, much on the surface even, has remained till lately imperfectly known. The general survey of Western Palestine is now completed after six years of careful toil by the English exploration Fund. Excavations have been made to a limited extent at Jerusalem, resulting in discoveries still fresh in the public mind. Palestine, east of the Jordan, a country which, as Professor Hitchcock reminds us, was settled by two and a half of the twelve tribes that came out of Egypt, and where our Blessed Lord passed nearly a sixth part of the period of His ministry, has been long in the possession of wild Bedouins, making travel and research impracticable or hazardous in the extreme. Of the value of the work which has been undertaken in that region of many mysteries, by the American Society, some idea may be formed from a passage which we subjoin from Mr. Merrill's book:

"Unlike Central Africa, there is in Palestine an old world beneath the surface of the ground, and it will be many decades before the mission of the pick and spade will be fully accomplished. Important and wealthy cities existed in Bashan fifteen and twenty centuries before the birth of Christ, and their foundations are yet to be laid bare, and their buried treasures and relics brought to light. But the field of surface archeology itself has not yet been thoroughly gleaned; enough has been found, however, to awaken the profoundest interest in the subject of the antiquities of Bashan and Moab. I have myself visited nearly three score ruined churches, and examined and measured eleven of the thirteen theatres which exist in the country east of the Jordan. This region possesses dolmans, flint implements, and bone caves which take us back to the remotest antiquity. We find here round towers and other cyclopean work which have existed since the days of the 'giants.' Its artificial mounds, its pottery and glass, belong to the earlier civilizations. Its Assyrian sculptures may date anywhere between the seventh and fifteenth centuries before the Christian era. Its inscriptions, of which between twenty-five hundred and three thousand have been brought to light, exist in seven different languages—the Hebrew, Moabite (although the differences between it and the Hebrew are hardly sufficient to justify its being classed as a separate language), Palmyrene, Nabathean, Greek, Latin and Cufic—more properly ten, for the list should be completed by the addition of Arabic, Phœnician, and the so-called 'Hittite.'"

Mr. Merrill's record of explorations assumes the freshness of a book of travel, individual experiences occupying a large share of the reader's attention, giving life and zest to every page. The illustrations are, for the most part, from photographs taken by a member of the exploring party. To us, the first of the four expeditions here narrated, that made through Bashan in 1875, possesses a peculiar interest, not alone for its relation to Biblical matters, but for the unexpected light it throws upon a phase of early life in the history of the Church. Before and during the period of the great General Councils, Bashan was the seat of a flourishing civilization made up of elements from the Oriental, the Roman and the Greek. Christianity was firmly established here for centuries, and bishops from some of these cities were present at Calcedon and other Councils. The tide of Moslem invasion slowly but surely obliterated all, with that attendant miseries and final hopelessness we have no story. The silent ruins, making more desolate the utter desolation which surrounded them, carry one very vividly back into that past age. Mr. Merrill describes his sensations to have been, as though some new Pompeii had been uncovered at his feet—churches, old cathedrals, former heathen temples, private houses, with classic or distinctly Christian inscriptions and symbols, all were there—cities dead, but fossilized.

The late expeditions include the Jordan Valley, Gilead and Moab—a region more intimately connected with Scripture. Nebo and Pisgah were visited—the Decapolis, the sites of Mahanaim and Pella. Three very entertaining chapters on "Arab life in the desert," and the volume. The handsome style in which Messrs. Charles Scribner's Sons have given to the public this record of American investigation and discovery, leaves nothing to be desired.

WITH COSTS. A Novel by Mrs. Newman. Price, 15 cents.

THE CAMERONIANS. A Novel. By James Grant. Price, 20 cents.

THE PRIVATE SECRETARY. A Novel. Price, 20 cents.

WARLOCK O'GLENWARLOCK. A Homely Romance by George MacDonald. Price, 20 cts. SCOTCH AND KING. A Novel. By B. H. Buxton. Price, 20 cents.

The above works are published by the Messrs. Harper in their admirable Franklin Square Library, and are for sale in Chicago by Messrs. Jansen, McClurg & Co. They are all by eminent authors, and well worthy of perusal.

The Household.

Domestic Brevities.

By heating tea or coffee before the water is added, the infusion will be stronger and more fragrant.

In Summer, when meat comes from the butcher wash it over with vinegar if it is not to be used the same day.

Vegetables that are rank can be made much milder in flavor by tying a bit of bread in a clean rag, and boiling it with them.

A bed that has been made up a week or more is not fit to sleep in, as moisture gathers, which often proves fatal to persons sleeping in the bed.

To remove iron rust from white clothes, spread the garment in the sun, and cover the spot thickly with salt, then wet with juice of lemon.

Even in Summer, bread-dough is just as good the day after it is made; and, in Winter, if kept cold, yet not in danger of freezing, it will be available for a week.

Lemons will keep better and fresher in water, than under any other conditions. Put in a crock, and covered with water, they can be preserved in Winter for two or three months.

To keep meat in warm weather it should be rubbed over with salad oil, every crevice being filled with ginger. Meat that is intended for roasting or frying can be much better preserved by this means than with salt.

Steaks or chops, which, when cut off, always keep badly, should be dipped into warm butter, or even dripping, if oil is not forthcoming, and then hung up until wanted. Of course the object in these cases is to exclude the air.

In Summer, dressed poultry should always have placed in the stomach a piece of charcoal tied in a rag, which will, of course, be removed before cooking. Pieces of charcoal should also be put in the refrigerator and changed often.

In baking bread, grease the loaves or dough with a little butter on the end of the finger just before putting the loaves into the oven. The crust thus treated browns nicely and stays soft even when the bread has been baked a good while.

Bread or rolls that are very stale may be made quite fresh for an hour or two, by dipping them into milk and leaving them in a brisk oven "till quite hot through." They must be eaten at once, however, for when cold they will be as stale as ever.

The central idea of a country home should be comfort. The interior should be plain but agreeable, and abundant in all its bearings.

It is wrong to make accomplishments the main thing in female education. Accomplishments are poor tricks, unless their polish is but the smoothness of substantial knowledge and judgment.

There are few home remedies that are so simple and yet effectual as the following for breaking up a cold. Put a few drops of spirits of camphor in a few spoonfuls of cold water, and take it when the cold is first coming on. It is a good remedy.

What to many seems the very genius of household comfort, an easy pleasant worldliness is a wretched dependence, and will serve one very little in bearing up against the trials of affliction, or the dangers of prosperity. Worldliness may furnish a house; but it needs more—far more to make a home.

BIBLE STUDIES.—NO. 39.

Written for the Living Church.

Something that is mentioned in the Bible in connection with cities, palaces, temples, tombs, prisons, caverns, and camps. It is composed of iron, brass, wood, granite, and precious stones.

ANSWERS TO BIBLE STUDIES. No 36.—The article is Honey. The strong man is Samson; the powerful animal is a Lion, Judges xiv., 5-10.

The Forty Martyrs of Sebaste. A. D. 312.

BY REV. J. M. NALE, D. D.

The snow lay deep and white on Mount Ararat. The cold winds came down from Mount Caucasus, and parched up the earth till it lay hard and stiff as iron.

It was, indeed, a cruel winter. Four Roman legions were quartered in Sebaste, a great city of Armenia; and more than once, when the sentinel went, at a third watch, to relieve his companion, he found him frozen at his post.

Licinius ruled in the East; and though the Cross was now openly victorious, though Constantine in the West professed himself a Christian, though temples were everywhere decaying, and idols everywhere contemned, he, vain man, would needs fight a little longer against the truth, if haply he might accomplish that which the ten great persecutions had failed in bringing to pass.

Now there were in the legion called Adjutrix, then at Sebaste, forty valiant confessors of Jesus Christ. These true soldiers, not of any earthly prince, but of the King of kings, set their faces like flint against idols and idol-worship; they would not yield to that which some of their brethren thought it no shame to practise, nor bow to the military standards in the principia, (the head quarters), lest they should seem to adore the gods there sculptured.

Now it fell on a January evening, when the heart of Marcus Attilianus, for that was the name of the legate, was merry with wine, that he resolved to bend the forty confessors to his will, or to end their lives. Four cohorts of the Legio Adjutrix were drawn up in the great square of the city. By the side of this square was a pool—then hard frozen to its very depths; and night at hand was a little temple raised some two centuries before, to Mars and the Fortune of the Empire.

The forty Christians stood forth in the midst. "Soldiers," said he, "it is not unknown to you, that these men, whom ye have heretofore beheld suffering in part the reward of their deeds, have dishonored the consular eagles, have disobeyed the command of the most victorious and pacific Augustus, have blasphemed the blessed divinities themselves, saying that they be no gods which are made with hands.

"Most excellent Legate," said Lucius Pescenninus, a centurion of the first color, "true it is that in this matter alone we dare not to obey the Augustus. It is meet to hearken unto God rather than to man. But in all things else we have ever shown our courage and our fidelity to the Cæsar; for it is written in our law, 'Fear God; honor the king.' I myself have a mural wreath; one of my brave brethren here hath won a vallar, and one a civic crown. Be these the deeds of men that deserve to be called citizens? But use your pleasure with us. In this one thing we refuse obedience; make trials of us in aught else, and in serving you we shall best serve our God. If it be your will that we should be exposed on the pool, we shall face the ice and the frost with as true a heart as ever we met the Persians on the field of battle."

"It is well said," replied the Legate, "but ill done. Sempronius," he turned to a centurion, "I commit the charge of this affair to you. Keep watch in the priest's house, and execute to the letter all I have said. Soldiers, to your quarters!"

"A victoratus to a sestertius, Sempronius," said one of his fellow centurions, "that not one lives to the sunrise." "I take it," replied the other. "Old Pescennius has a stout look; and there are one or two more that I would venture somewhat on. But mind you—till morning only—for they will hardly survive for good."

"Till sunrise," said his friend. "But, hark ye! if any of them gives in, and takes refuge in the temple, he counts for nothing." "Agreed," said Sempronius. "And now I must look to this business. Good-night." "The gods guard you, Sempronius! I will myself come down at sunrise, and see how matters have gone."

Night closed in over the city. The shops were shut; the streets were still. Men went not willingly forth into the bitter cold. No friendly cloud hung in the sky—it was a clear, starry night; the constellations glowed in the intense frost. The citizens heaped up their fires, and gathered closer around them. The soldiers discussed the speech of the legate, and canvassed the constancy of the sufferers.

There, on the frozen pool, stood the martyrs of Jesus Christ. From the open door of the temple, a bright, cheerful gleam of fire-light shone; it threw fantastic shadows in the great square, and reflected itself on the clear, dark ice. Some presently fell, and slept that sleep which ends only in death; some walked hurriedly up and down, as if to keep in the heat of life; some stood with their arms folded, almost lost in prayer; some consoled themselves and their brethren in the conflict.

"Better this cold," said Pescennius, "than the fire that never shall be quenched." "Now," said Melithon, the youngest of the band, "are we the true soldiers of our Great Captain. There is no more cold where He now is; there is the perpetual sunshine of His Presence."

"If we were fighting against an earthly enemy," cried another, "how should we think scorn and contempt of him who played the traitor! But now we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness."

"God grant that none of us turn back!" cried Melithon. Then they prayed earnestly that He, Who had in a special manner consecrated the number forty to Himself; Who had twice bade "Moses tarry in the Mount forty days; Who had fed Elijah with that food, in the strength whereof he he went forty days and forty nights; Who had given Nineveh forty days for repentance; Who had chosen for the first witness of His Apostles a man forty years old—they called on Him Who had Himself fasted forty days, and had lain forty hours in death, not to fail them then.

"Forty athletes," they said, "O Lord, we have entered the arena; let forty victors receive the prize!" Sempronius, meanwhile, with three soldiers, was waiting in the Priest's house the result. Having given them their orders, he left them in the ante-chamber, and then, wrapping his cloak more closely around him, he leaned back in his chair and slept.

He slept; and in his sleep he beheld this vision: He stood by the side of the pool, and saw the Martyrs in their conflict. As he gazed on them, an angel came down from the sky with a golden crown in his hands. Its brightness was not of this world; it was most dazzling, most beautiful! He brought another, and another, and another, till the dreamer perceived that he was charged with the everlasting diadems of the victorious Martyrs. Nine-and-thirty crowns he brought, but he came not with the fortieth.

"What may this mean?" asked Sempronius, as he awoke. "Is it thus their God rewards them who suffer in His service? And if it be, why yet there is one wanting to the perfect number?" As he was speaking, there was a confusion in the ante-room, and one of the soldiers entered. "Quintilius sacrifices," he said, "and no marvel; the cold is more than Scythian."

Sempronius went out. The wretched man had been clad—was crouching over the fire, was drinking spiced wine; but such a look of horror and agony was in his face, that the centurion said half aloud, "Better to suffer the worst than that. Execute your orders," he said more loudly to the soldiers; "let him be taken all care of. Give me my cloak, Cestius—I go to see the rest."

He went forth. Still the cloudless night; still the intense piercing blast from the range of Caucasus. Most of them, on the frozen pool, had fallen where they stood. To them the bitterness of death was past; for they were in that last fatal sleep; and their diadem, though not yet attained, was certain. Others were praying; and most earnest of all was Pescennius. "Forty athletes," he said, "we have entered, O Lord, the arena; let forty victors receive the prize!"

"Nay," said Sempronius; "that passes the power of your God, or of any; Quintilius has sacrificed." "He Who is Almighty," said the centurion, "hath means to accomplish His purposes which men can little know. Therefore, cease I not to pray that there may be forty victors still."

O wonderful power of prayer in all! But most wonderful virtue of intercession in Christ's martyrs! At that moment a thought rushed into the mind of Sempronius; a thought so sweet, so cheering, that the bitter Armenian night seemed to him as pleasant as the breath of a May morning in the gardens of the Hesperides. "Quintilius has fallen from his crown; it may attain to it."

In half an hour he had roused the legate from his sleep, and had professed himself a Christian. In half an hour more he stood himself on the frozen pool, a confessor among the other confessors. And there was yet life in Pescennius and Melithon, to hail this new brother in arms in their spiritual warfare. He too, contending to the end, received the prize; the virtue of Baptism, as the Church has ever taught, being supplied to him in this case by the grace of that Martyrdom whereof he was counted worthy.

Thus the intercession of the confessors prevailed. Forty athletes entered the arena; and forty victors received the prize.

Dreadful Paroxysms of Asthma. "I was having dreadful paroxysms of Asthma when the Compound Oxygen came. I am very grateful to inform you that in that respect I am greatly relieved!"

We are told "the evening wore on," but we are not told what the evening wore on that particular occasion. Was it the close of a summer's day?

There are political outbreaks so popular with the whole people that the State dare not interfere. The breaking out of a pustule, pimples, tetter and the like on the face, can be pleasantly cured by Dr. Bevison's Skin Cure. Also good for the hair and scalp.

An Indol-adol recently found in Kansas. It was made of earthenware, was brown in color, and had a handle. It will hold two quarts.

Big Prize for Somebody will be found by the woman who values a beautiful, soft skin and clear complexion. In "Champion's Liquid Pearl." It is not a vile nostrum; but a pure and effective preparation, that is highly recommended by a long list of prominent ladies, in public and private life.

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.

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

E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.)

CHAMPLAIN HALL, Highgate, Vermont. A Boarding and Day School at Highgate, Vt., most highly commended by the Bishop of Vermont.

FEMALE SEMINARY, Cleveland, Ohio. Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Illinois. A BOARDING SCHOOL FOR BOYS. The Rev. Geo. W. West, M. A., Rector. For Circulars &c., address as above.

THE METROPOLITAN BUSINESS COLLEGE, No. 77 & 79 Madison St. Offers superior inducements to young men and ladies for acquiring a thorough business education.

THE CATHEDRAL GRAMMAR SCHOOL, Chicago. Cor. West Washington and South Peoria Sts. The Rev. Edward H. Cleveland, A. M., Head Master.

MADEMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 28th.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, New Hampshire. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees.

The Divinity School OF THE Prot. Episcopal Church in Philadelphia, Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address to the classes in Spencer Hall.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868.

MRS. SYLVANUS REED'S Boarding and Day School, A Church School for Young Ladies and Children. Nos. 6 and 8 East Fifty-third Street, NEW YORK.

ST. ANNA'S SCHOOL, Indianapolis, Ind. A Church School for Girls. The fourth year will begin Sept. 6th. For terms, &c., apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

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

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

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NASHOTAH HOUSE, Waukesha Co., Wis. Candidates for Priests Ordained prepared for ordination. Annual term for 1881 and 1882 opens on Sept. 29th. Address Rev. A. D. COLE, D. D., President, Nashotah Mission, Waukesha, Co., Wis.

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

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

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN, Rev. THEODORE IRVING, LL. D., Rector.

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

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

Kemper Hall, Kenosha, Wisconsin. A school for girls, under the charge of the Sisters of St. Mary. Terms, \$300.00 per year. Fall term commences Sept. 21st.

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

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

HARCOURT PLACE. Private Boarding and Day School FOR BOYS. FOUNDED BY REV. ALFRED BLAKE, D. D., A. D. 1851. GAMBIER, OHIO.

The next session begins on Wednesday, Sept. 7th 1881. For full information, address the Principal, JOHN D. H. MOKINLEY, A. M.

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

GANNETT INSTITUTE FOR YOUNG LADIES, Boston, Mass. The 28th year will begin Wednesday, Sept. 23, 1881. For catalogues and circulars, apply to Rev. G. O. GANNETT, A. M., Principal, 69 Chester Square Boston, Mass.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms \$275 per school year. Address the SISTER SUPERIOR, as above.

ECCLÉSIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th street.

FOREIGN AFFAIRS.

SPEAKING of the Church Congress in England, the London Times says: "It has dispersed, after talking of many subjects, and thinking mainly of one. Mr. Green, in Lancaster Castle, has been the central figure round which its meditations have revolved. Ecclesiastics and ecclesiastical laymen assembled in their thousands at Newcastle in the expectation of devising, by their combined wisdom, some means of unlocking the castle doors."

IN Tunis, the Arab insurrection is still extending. The French troops have quitted Hammamet on account of sickness, and the march towards Kairwan is impeded by the want of water. French troops occupy positions around the city of Tunis, and the European inhabitants, on account of the excited condition of the native population, are petitioning for a French occupation of the town. Ali Bey has been again attacked without success, and a detachment of French troops have arrived at his camp, but his own men are very untrustworthy, many having already deserted to the insurgents.

THE Papal Nuncio in Paris has informed the French Archbishops and Bishops that the Pope has relieved of their monastic vows the members of the Capuchin, Dominican, and Oratorian Orders, recently suppressed, and that they may therefore be now employed as ordinary priests in the various dioceses.

WE clip the following from the London Times:

The first graduate of Harvard College.—It may be of interest to many Americans to know that the Rev. Benjamin Woodbridge, M. A., rector of Newbury from 1649 to 1662, was the graduate whose name appears first in the list of Harvard Alumni. Mr. Woodbridge, who was a member of the Savoy Conference, and Chaplain to Charles II., was ejected by the Act of Uniformity, but received Episcopal Ordination a few years after the Restoration. He, however, subsequently returned to the same principles he had formerly professed; and, retiring to Englefield, near Reading, died there in November, 1684. His body was escorted from Englefield to the parish church of St. Nicholas, Newbury, where he was buried, by a vast concourse of Nonconformists; but there is no record to mark the spot where this noteworthy Puritan divine, the first graduate of the oldest American University, is interred.

A rather amusing incident occurred one afternoon at Poplar, London, during the march out of a contingent of the "Salvation Army." Amongst the latest recruits to the ranks of "the Army" is a Zulu, said to be one of the troupe exhibited, some time back, at the Aquarium, Westminster, and on the occasion of the march-out in question, this gentleman was appointed standard-bearer, and being of stalwart proportions, he filled the office admirably. As the procession was passing down the East India Docks road, the driver of a railway van, in a spirit of mischief, "flicked" his whip rather smartly round the neck of the unoffending Zulu; the latter turned quickly round, and before his assailant had time to think, brought the pole of the "standard" "thwack" down upon his head. "Yah," said the smitten one, rubbing his skull dolefully, "d'yer call that Christianity?" "Yes, sah," replied the dusky salvationist, as he calmly resumed his march: "Yes, sah; dat Zulu Christianity; how you like him?"

LORD HENRY SCOTT has presented to the Bishop of Winchester a magnificent pastoral staff for the use of himself and his successors in the See. It is the gift of the ladies of the diocese, and Her Royal Highness the Duchess of Connaught was among the subscribers. The staff, which is of great value, was designed by Mr. G. E. Street, R. A., on the pattern of that of William of Wykeham, now at New College, Oxford. The work is executed in silver gilt with enamel figures, and was carried out by Messrs. Stephen Smith & Son, King street, Covent-garden, London. On the staff is the inscription, "Sedi Winton deherunt ancille Domini, 1881." The presentation was made on the steps of the Cathedral, in the presence of a distinguished company. The Bishop acknowledged the presentation of the splendid symbol of his office in suitable terms, remarking that it was one of the things which had never been declared illegal, and had been in use in the Christian Church since the fourth century.

THE rapid growth and increasing influence of our Sister Church in Scotland, cannot fail to be a matter of great interest to American Churchmen, when we recall the fact that, to that venerable Communion, in the days of her great depression, we owe the grace of the Episcopate. Feeble and down-trodden as she was, she came to our succor, when the hierarchy of England, through its bondage to the state, was powerless to help. It is with peculiar pleasure, therefore, that we are able to record, from time to time, illustrations of her advancing prosperity. Our English exchanges speak of a meeting recently held in Scotland, at which the Dean of Aberdeen and Orkney drew a striking picture of the vast growth of the Scottish Church. He said that, at his ordination, fifty-three years ago, there were no more than about seventy congregations, and about as many priests "hiding their diminished heads;" whereas, at the present moment, the Church in Scotland has as many as two hundred and forty congregations and missions.

Upon the occasion above referred to, a pastoral staff was presented to the Bishop of the Diocese; Lord Forbes speaking on behalf of the lay subscribers, and Dean Ranken in the name of the clergy. In the course of his address, the Dean expressed a hope that the next offering might be the presentation of another symbol of glory and grace to the Bishop—the mitre—without which, at grand and solemn functions, the Bishop's presence is shorn of much of its dignity and significance.

Personal Mention.

The Rev. L. Waterman returned from Europe Oct. 24th.

The Rev. Dr. Joseph Cross has accepted the rectorship of St. Matthew's, Moravia, N. Y.

The Rev. H. H. Hewitt has resigned his work at Clay Centre, Kas., on account of his health.

The Bishop of New Hampshire returned from Europe last week.

The Rev. E. H. Kittell's address is 58 East 125th street, New York.

The Rev. S. R. Duffield's present address is 24 Sherwood Avenue, Bridgeport, Conn.

The Rev. John N. Chesnut's address is 2738 Gamble St., St. Louis, Mo.

The Rev. Geo. W. Knapp has accepted the rectorship of St. James' Church, Watkins, N. Y.

The Rev. H. McDowell has been appointed assistant in St. Mark's Parish, Orange, N. J.

The L'Avener and the address of Rev. C. Miel are at 2039 Sansom St., Philadelphia, Penn.

The Rev. William T. Fitch's address is 145 Lafayette Avenue, Brooklyn, N. Y.

The Rev. Edward Kennedy's address is Grand Hotel, New York City.

The Rev. G. B. Allen has resigned St. John's Parish, Petaluma, Cal.

The address of the Rev. A. M. Clark is now 22 Stanford St., Boston, Mass.

The Rev. Wm. J. Roberts, of Detroit, has changed his address to No. 23 Sproat street.

The Postoffice address of Rev. John F. Potter is Turners, Orange County, N. Y.

The address of the Rev. D. F. Smith is now 1183 Central Park Avenue, Chicago.

The Rev. Albert U. Stanley's address is Tompkins, N. Y.

The Missionary Bishop of Western Texas is staying temporarily in New York.

We regret to learn that the Rev. Henry Townsend died at New Haven, Ct., on Sept. 28th.

The Rev. H. M. Jarvis has taken charge of Christ Church, Eastport, Me.

The Rev. Sturges Allen has become assistant minister of St. George's, Newburg, N. Y.

The Rev. S. T. Brewster has accepted the rectorship of St. James' Church, Cleveland, O.

The venerable Archdeacon Kirby arrived from England in the steamship "City of Rome," Oct. 25th.

The Rev. Herbert A. Grantham, Sewanee, Tenn., has accepted the rectorship of the Church of the Good Shepherd, St. Louis, Mo.

The Rev. James A. McGlone, of Waupaca, Wis., has accepted the rectorship of St. Mark's, Milwaukee.

The Rev. Reese F. Alsop, D. D., of Pittsburgh, has become rector of Grace Church, Philadelphia.

The Rev. C. M. Pullen has accepted an election to the rectorship of Christ Church, Janesville, Wis.

The Rev. John W. Greenwood, of Hastings, Neb., has received a unanimous call to the charge of St. Mary's Church, Nebraska City.

The Assistant Bishop of Kentucky returned home from his European tour, in the "Gallia," last week.

The Rev. William H. Vibbert, of St. Luke's, Germantown, Philadelphia, Penn., returned from abroad, Oct. 18th.

The Rev. Edward A. Bradley, of Indianapolis, Ind., has been elected to the rectorship of Trinity Church, Toledo, Ohio.

The Rev. David H. Greer, rector of Grace Church, Providence, R. I., arrived home from Europe, Oct. 18th.

The Rev. Joseph Wayne has become rector of the Church of the Redeemer, Addison, Diocese of Western New York.

The Rev. William Richmond, S. T. B., has accepted an invitation to assume the position of assistant in St. Mark's Parish, Orange, N. J.

The Bishop of Rhode Island has been for several weeks supplying the Sunday Services at Calvary Church, N. Y.

The address of the Rev. H. V. Gardner is changed from Dresden, Yates Co., N. Y., to East Bloomfield, Ontario Co., N. Y.

Rev. R. W. Lowrie has returned from a summer in the North-west, and his address is again Washington, D. C.

Rev. J. T. Chambers has accepted a re-election to his parish in Salem, Oregon, and entered upon duty.

The Rev. J. Saunders Reed, late Dean of the Cathedral, Indianapolis, Ind., has accepted the rectorship of Trinity Church, Wilmington, Del.

The course of lectures to be delivered by Bishop Harris before the General Theological Seminary, in January next, will be on "The Prophetic Office in the Christian Church."

Rev. A. Q. Davis, curate of the Ascension, Chicago, has been very sick, but is now recovering from an attack of typhoid fever, at the house of his brother in Burlington, Ill.

Rev. Claiborne Garret has been admitted to the senior class at Harvard, and has also been made assistant rector at the Church of the Messiah, Boston.

The Rev. J. Cross, D. D., LL. D., has accepted an election to the rectorship of St. Matthew's Church, Moravia, Central New York. Address accordingly.

The Rev. Albert C. Bunn, M. D., lately in charge of the Mission Chapel, at Queens, L. I., and formerly Medical Missionary in China, has accepted the charge of the Church of the Atonement, Brooklyn, N. Y.

We are glad, for the sake of the parishioners of St. John's Church, Fishers Island, N. Y., to learn that we were misinformed with relation to the alleged resignation of their Pastor, the Rev. J. M. Bartlett.

We had the pleasure of a visit, recently, from Mr. Levi Butties, the honored Treasurer of the Diocese of Ohio, who has just given a son to the missionary work of the Church in China.

The Rev. George W. Knapp, of Buffalo, N. Y., having resigned the rectorship of St. Paul's Church, Lewiston, and St. John's, Youngstown, and having accepted a unanimous call to the rectorship of St. James', Watkins, requests his letters and papers addressed accordingly after Nov. 1st.

The Rev. Stephen H. Tyng, Sr., D. D., lost the whole of his valuable theological library, and his household furniture and winter clothing, by the late fire in New York, which destroyed the Fourth Avenue car stable, and with it the adjoining storage warehouse in which his valuables had been deposited.

The Rev. Cortland Whitehead, D. D., Bishop-elect of Pittsburgh, was voted for by some of the clergy for the Bishopric of Northern New Jersey, at the time Bishop Starkey was elected. He was then absent in Europe. Last spring he declined an election to the rectorship of St. Stephen's, Philadelphia, to succeed the late Dr. Rudder, preferring for some reasons to remain in his smaller parish at South Bethlehem, Pa.

The Rev. David J. Ayres has resigned his position as assistant of the Church of our Saviour, Longwood, Mass., and has gone to fill a similar position in St. Ann's Church, Lowell, Mass.

The Rev. Joshua Kimber, Secretary for Foreign Missions, sailed for England in the steamship "City of Rome," of the Inman Line, Oct. 29th.

The Rev. Theodore M. Riley, rector of Holy Trinity, East Minneapolis, Minn., was recently elected Professor of Ecclesiastical History in Nashotah Theological Seminary.

Ill health has compelled the Rev. Andrew J. Graham to forego the work at Beatrice and Crete, Nebraska. Address, until Spring, Alexandria, Minn.

The Rev. Abel Leonard, of Trinity Church, Hannibal, Mo., has accepted a call to the rectorship of Trinity Church, Atchinson, to take effect Nov. 1st.

We have to thank the Calvert Lithographing and Engraving Company, of Detroit, Mich., for two pairs of very handsome chromographs of the late President and Mrs. Garfield.

Rev. Andrew J. Graham has accepted the joint rectorship of Christ's Church, Beatrice, and Trinity Memorial, Crete, Nebraska, and begins work Oct. 30th. Address, Crete, Nebraska.

The Rev. Joseph Hooper has been unanimously elected to the rectorship of the Church of Our Saviour, Lebanon Springs, Diocese of Albany, N. Y. His postoffice address is unchanged: Lebanon Springs, Columbia County, N. Y.

The Rev. Walter Jordan, late a Moravian Minister, was ordained to the Diaconate, Sept. 30th, by the Bishop of Pennsylvania. Bishop Stevens took occasion to explain that he had proceeded to ordination in view of the fact that the question of Moravian Orders had not as yet been settled by the Church.

Married.

HODGES-SARGENT.—In St. James' Church, Skanectates, N. Y., St. Luke's Day, A. D. 1881, by C. P. Jennings, S. T. D., Miss Anna Sargent, youngest daughter of the officiating clergyman, to the Rev. George Hodges, of Pittsburgh, Pa. No cards.

Obituary.

TICKNOR.—Entered into rest, in Atlanta, Ga., Oct. 20, 1881, the Rev. James H. Ticknor, D. D., in the 62d year of his age, after a long and painful sickness. He was canonically resident of the Diocese of Alabama, and Rector of Emmanuel Church, Opelika. For a year past he had been residing in Atlanta, engaged in editing the Church Times.

MCCRADY.—Fell asleep in Jesus, at 14 minutes past 12, on Sunday morning, Oct. 16, 1881, in Nashville, John McCrady, B. A., Professor of Biology and Relations of Religion to Science, University of the South. Aged 50.

Acknowledgements.

Chapel Fund for St. Mary's School. W. S. Dunn, New York City, per Miss Maud Hinde..... \$50.00 A. Seymour, New York City..... 10.00 Amount previously acknowledged..... 1,307.55 Total received..... \$1,377.55

The foundation of the Chapel is nearly completed, and funds are needed to insure the contract for-tone work of the walls. The undersigned will gratefully acknowledge all donations.

C. W. LEFFINGWELL, Rector of St. Mary's School, Knoxville, Ill. COT FOR CRIPPLED CHILDREN. A Friend, Nebraska..... \$20.00 Nettie Ward, Nebraska..... 10.00 Fines of a party of gentlemen for discussing business during a recent pleasure trip..... 8.00 St. Mark's Sunday School, Minneapolis, Minn..... 67.00 Mrs. W. B. Dodge, Waukegan..... 5.00 Collections—Grace Church..... 8.17 B. C. Townsend, Bay Ridge, N. Y..... 10.00 Previous contributions..... 930.92 Total..... \$1,047.07 Mrs. A. WILLIAMS, Treasurer.

Miscellaneous.

Wanted.—Keep this. Rev. S. B. Duffield supplies for absent Rectors and vacant parishes. Write or telegraph to No. 24 Sherwood Ave., Bridgeport, Conn.

Wanted.—A male Teacher, a member of the Church, clergyman preferred, to teach in a Mission School in Kentucky. Salary \$800. Address Rev. J. G. Minnigrove, 94 Third Ave., Louisville, Ky.

A lady, with highest reference in musical and social circles, desires a few pupils for Piano. Address Music, Living Church Office.

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

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

See advertisement of Penman's Guide Co., in last week's paper—for perfecting the handwriting it is unequalled.

A young man stands at a disadvantage if he fails to secure the practical training afforded at H. B. Bryant's Chicago Business College. Every young man should have it.

Shopping orders received from ladies and gentlemen in all parts of the country, and executed with taste, promptness, and ability. Also trimmings and gifts for St. S. Christmas Eve. References. Address Miss Virginia Bennett, Station D, New York City.

The Ladies' Home Class for Study of Scripture and Church History, resumes work Advent, 1881. For circulars address Miss I. White, 17 West 38th St., New York City.

ROYAL BAKING POWDER Absolutely Pure.



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

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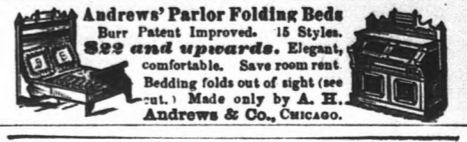
Photographs cabinet size mailed post-paid, 35 cents each; also 10x20 inches, 50 cents. A very beautiful beveled edge Panel picture 10x12 inches for \$2.00, these are elegant. E. Lovejoy, 88 State St., Chicago.



No one who is thoroughly regular in the bowels is half as liable to disease as he that is irregular. He may be attacked by contagious disease, and so may the irregular, but he is not nearly as subject to outside influence. The use of Tarrant's Seltzer Apertient secures regularity, and consequent immunity from sickness. SOLD BY ALL DRUGGISTS.

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Dr. Peck's Artificial Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular with testimonials. Address, E. P. PECK & CO., 868 Broadway, New York.



Every buyer should Select an Organ That guarantees good Every day work and Years of service.



Every Estey Organ Sold is made Throughout with Equal fidelity, and Years of experience prove this to be best for seller and buyer. Send for Illustrated Catalogue. J. ESTEY & CO., Brattleboro, Vermont.

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UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

THE BACKUS WATER MOTOR. Supplies from H. Y. DRANI PRESSURE THE Cheapest power known. Invaluable for blowing CHURCH ORGANS, running PRINTING PRESSES, SEWING MACHINES in House-holds or factories, TURNING LATHES, COFFEE MILLS, SAUSAGE MACHINES, ELEVATORS, etc. It is noiseless, neat, compact, steady; will work at any pressure of water or above 15 pounds; at 40 pounds pressure has horse power, and capacity up to 10-horse power. Prices from \$15 to \$300. Send for Descriptive Circular to BACKUS WATER MOTOR CO., New York, 323 Broadway. Newark, N. J. 42 Dearborn St. Chicago.

PRESTON KEAN & CO. BANKERS.

Chicago, Ill. Receive accounts of Banks, Bankers and Mercantile Firms. Buy and sell Exchange on the principal cities of Europe. Issue Letters of Credit. Deal in GOVERNMENT, Municipal and Leading Railroad Bonds. Correspondence with Municipal Authorities who wish to negotiate Bonds solicited.

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We hope its mission may be truly blest— That in each home 'twill be a welcome guest. T. McC.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

A friend who read the above in MS. wrote me in reference to it as follows. The reader will notice that he did not question my exegesis of the phrase "God saw that it was good," but he was shocked at my saying that man the perfect Man of Eden was not pronounced good.

"Does not 'everything,' verse 31, include man? Is it not straining a point to say that man was not pronounced good? In his first estate he was made in the image of God. How could he be better? He might not remain 'good,' but he was good—perfect so far as creation could make him."

My friend does quite see my meaning. "Good" as here used, has no reference to moral quality, since that can be predicated of nothing which preceded Adam. It implies only completeness, or culmination, or fitness for its intended use. That this epithet is not applied to man at all, and that the verdict "very good" is applied not separately, but in connection with all that God had made, is a matter to be decided not by our traditional beliefs but by the evidence of the narrative itself.

The following from Prof. Dana is very appropriate in this connection. It sets forth, from the stand-point of a man most eminent in science, the contrast between Man and the rest of creation, in reference to further development:

"Man was the first being that was not finished on reaching adult growth, but was provided with powers for infinite expansion, a will for a life of work, and boundless aspirations to lead to endless improvement. He was the first being capable of an intelligent survey of nature, and comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from truth and goodness; of apprehending eternal right; of reaching toward a knowledge of self and God; the first, therefore, capable of conscious obedience or disobedience of a moral law, and the first subject to debasement through his appetites and a moral nature."

"There is, then, in Man, a spiritual element in which the brute has no share. His power of infinite progress, his thoughts and desires that reach onward, even beyond time, his recognition of spiritual existence and of a Divinity above, all evince a nature that partakes of the infinite and divine. * * * Unlike other species, he through his spiritual nature is far more intimately connected with the opening future."

The teachings of the New Testament are that this life is not a finality, but on the contrary only a beginning of eternal progress.

OUR FOURTH EVENING.

Gen. 1, 14-19. And God said; Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of the heaven, to give light upon the earth.

And it was so. (That is, the transaction was completed, the fiat was obeyed, and all the things commanded were done.)

(And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.)

And God saw that it was good.

And the evening and the morning were the fourth day.

The above, except as to the division into paragraphs, is the common version. It seems to me very faulty, and, for reasons which I shall give in the course of the discussion, I offer the following as nearer to the Hebrew. I ask for it the consideration of scholars, in full confidence that, if right, the proposed version will prevail, whatever may be its first reception.

Verses 14, 15. And God said: "Let the lights in the expanse of heaven divide between the day and the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of heaven to give light upon the earth."

And it was so. (The things commanded were done.)

Verses 16, 17, 18. (And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the expanse of heaven to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness.)

And God saw that it was good.

Verse 19. And 'twas evening and 'twas morning, the fourth day.

New Hampshire.

Correspondence of the Living Church.

A meeting of the "Woman's Auxiliary of the Diocese was called to meet at Concord on Thursday, Oct. 6. At two o'clock in the afternoon, the Parish branch of St. Paul's Church was called to order for its annual meeting. The reports and elections having been disposed of, that meeting was adjourned. Meantime, delegates from elsewhere had been arriving, and at four o'clock the company was called to order by the lady who occupies the chair of the Parish branch. Upon invitation, Miss Julia C. Emery, the General Secretary, who was present, kindly consented to conduct the meeting. After devotions, the roll of Parishes was called by Miss Mary P. Bell, of Exeter, the Diocesan Secretary. The parishes responded by delegates. Five parishes sent letters declaring an interest and part in the Diocesan work and this first general meeting, also accounting for the absence of delegates. At St. John Baptist, Wolfboro Junction, the parish Harvest Home, in which much local interest was concentrated, coincided with the date of the meeting. The Diocesan Secretary read an interesting report, showing the amount accomplished under the auspices of the Woman's Auxiliary, in the two years since its work was so modestly begun. The "manifest" was very encouraging. The work began with the Diocese and extended to the Domestic and Foreign fields. As much work had been done in the parishes which had not been reported to the Secretary, a call was made at this point for reports of such details as might be deemed of interest. This brought out some responses, showing a very good degree of Church life in the parishes, and devotion in the hearts of individuals. Miss Emery then made an address full of interest, and abounding in suggestion. After dwelling upon the claims that this Diocese, which is largely missionary, has upon all, including the several parish needs, she went on to speak of the general work, giving many pleasant incidents connected with its history. The address illustrated the growth and power that come to the Church from combined and systematic devotion. After the address, thanks were voted to Miss Emery for her presence, assistance, and helpful words. Also to Miss Bell, the Diocesan Secretary, for her gratuitous and cordially-rendered services. Also to the ladies of the Parish Branch for their hospitality and complete and effective arrangements.

The meeting was then adjourned sine die. Gentlemen connected with the Parish came in, and a bountiful supper followed. The occasion concluded with a social hour. The meeting was successful, earnest, and business like. It gave wholesome promise of more effective system, wider knowledge, more cordial sympathies, and growing interest in the work of the Church in the Diocese and beyond it. The Standing Committee of the Diocese has called a special session of the Convention to meet in Concord on Wednesday, 9th of November.

A regular meeting of the Convocation of Troy, N. Y., will be held at the Church of the Holy Cross, Rev. J. Ireland Tucker, S. T. D., Rector, on Tuesday, Nov. 8, beginning at 9:30 A. M. Business meeting and essay at 2 P. M., Missionary meeting and addresses at 7 P. M. Rev. Joseph Cary, S. T. D., Archdeacon; Rev. Walter Delafield, Secretary.

The Milwaukee Convocation will be held in St. Paul's Church, Watertown, on Nov. 22, 23, and 24. The Rev. Dr. Parker, of Racine Col-

lege, the Rev. Mr. Law, and Rev. Mr. Kerfoot, are the preachers. Several discussions and addresses are appointed. Bishop Wells intends to be present and to take part; Rev. Wm. B. Ashley, Dean.

The Frontier Association will hold its annual meeting at Port Henry, Nov. 16, 17, and 18. The preachers appointed are the Revs. C. P. Braddon, H. M. Smyth, W. H. Cook, Irving McElroy, E. L. Toy, and J. B. Pitman. There will be a Celebration each morning, and the usual Services and discussions.

Irving McElroy, Sec.

The consecration of a house to the worship of the Almighty, must, under any circumstances, be the occasion of deep interest and solemn rejoicing. With how much greater force, then, does such a holy service appeal to the hearts of God's children, when the consecration of such a tabernacle to the Most High has been accomplished through years of toil and labor: when every stone in the wall of this temporal Zion is a monument of sacrifice and self-denial; and, though silent, still bears witness to the holiest zeal, and noblest christian charity.

For fifteen long and weary years, the Parish of St. James, at Danbury, has struggled under a load of debt, a weight of incumbrance, which has hung like a mill-stone upon the Church, clogging its every step, and hampering its efforts for the dissemination of the Gospel of Christ. To-day, it stands free and untrammelled. Under such favoring circumstances, the Parish of St. James, through its rector and church officers, preferred its petition to the Bishop of the Diocese, for his benediction upon the beautiful house of worship, and his acceptance of it in the Name and for the glory of his Almighty Master.

Tuesday, the 11th of September, was appointed by the Diocesan; and, in the glorious sunshine of a bright autumn morning, the congregation assembled; with what feelings of holy joy and Christian exultation may be conceived, when the fact is stated that during the past year, a church debt of over twelve thousand dollars has been extinguished.

The interior of the church had been most exquisitely decorated with flowers. The altar window had been filled with living, vivid green, upon which nestled creamy roses, relieved by the brilliant coloring of nature's most glorious gems. The several pieces of chancel furniture were similarly decorated, while from the altar gleamed a magnificent Memorial Alms Basin, the gift of the Rev. S. M. Haskins, D. D., and his estimable wife, the latter a native of Danbury, and a devoted daughter of the Church. From the graceful arches down the body of the sacred building depended hanging baskets of marvellous beauty, producing a most charming effect.

At 11 A. M., the Bishop appeared at the main entrance, attended by the Rector of the Parish, the Rev. Byron J. Hall, with fourteen clergymen and the officers of the parish. They entered, repeating, as is customary, the 24th Psalm, as they advanced up the central aisle; and when the imposing procession had gathered at the chancel rail, a burst of melody from the choir, with appropriate words, and solos exquisitely rendered by volunteer vocalists (Miss Carrie Allen and Miss Belle Fayerweather) had a most impressive effect.

The request for consecration was read by the rector, and the instrument of consecration was read by the Rev. J. L. Townsend, D. D., of Washington, D. C., a former Rector. Then followed the consecration by the Bishop, as prescribed in the Ritual. Morning Prayer having been said, Bishop Williams ascended the pulpit. His text was taken from St. John, iv., 23, 24, and the subject was, "Christian Worship; its Essentials, its Object, its Effect." It is needless to say that the sermon was most forcible and eloquent, and that, from beginning to end, it was listened to by the large congregation, with breathless attention. At its close, the bishop addressed a few touching words to those who had so nobly brought about this delightful consummation, and, with trembling voice, in the Name of the Great Shepherd, he thanked the faithful members of his flock, who, though few in number, and not rich in this world's goods, had yet been able, through divine and God-given charity, to free this church from debt, and thereby add to the extension of the true Faith. Simple, earnest, touching—the words fell from the lips of the man of God, sinking deep into the hearts of his hearers, and filling all with the conviction that "God spake by the mouth of his servants." The Service closed with the celebration of the Holy Communion. The Bishop and clergy were then pleasantly entertained at the Rectory.

Speaking of Fr. Grafton's open letter to the Bishop of Central New York which was first published in the LIVING CHURCH the Boston Herald says:

Its conciliatory spirit and its moderate claims, together with the willingness to put all general direction into the hands of the bishops, must go far to win for the "Advent fathers" a kinder reception than they have heretofore had from some of their brethren in the Episcopal Church. Ten years ago such a letter would not have been listened to, had it been written; but, as Mr. Grafton truthfully remarks, the times are now favorable for a better understanding among churchmen, and the letter is likely to have a wide and excellent influence in the religious body from one of whose clergy it proceeds. It is a good sign when brethren are brethren indeed. What the society to which Mr. Grafton belongs most needs is to be less English and more American, and to be organized under Episcopal oversight. Probably this frank and manly letter will lead, sooner or later, to some such result.

It gives us much pleasure to announce that, early in December, we expect to begin the publication of a very valuable series of "Chapters on the Church Catechism," which have been prepared by a competent and attractive writer, expressly for the LIVING CHURCH.

THE LIVING CHURCH ANNUAL.

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The Church in the United States.

120 The same examinations as other Candidates for Deacons' Orders. With respect to the continuity of faith, the General Convention of 1814, made the following declaration: "The Protestant Episcopal Church in the United States, is the same body heretofore known in these States by the name of 'The Church of England;' the change of name (although not of religious principle in doctrine, or in worship, or in discipline) being induced by a characteristic of the Church of England, supporting the independence of Christian Churches, and under the different sovereignties to which, respectively, their allegiance in civil concerns, belongs. But that, when the severance alluded to took place, and ever since, the Church conceived of herself as professing and acting on the principles of the Church of England." When, however, it was moved in the General Convention, "That the style and title of the Church represented in this General Convention is 'The Protestant Episcopal Church in the United States of America,' and that the practice of omitting its true appellation in printed documents, or of substituting any other, is derogatory to the Protestant character of the Church, and of evil tendency," the mover had leave to withdraw his motion.

The Catholic Movement. The influence of the Oxford Tracts upon the Church in England has already been referred to. From the issue of the first of these, in 1833, the interest in America equalled that which prevailed in England. Their immediate effect was, to strengthen the ties between the Church in America, and to intensify the party spirit which had already been manifested with considerable warmth.

That movement which had come to be popularly known as the "Ritualistic" movement, and to which allusion has already been made, was at an early date, transferred to these shores, and has been the subject of legislation by the General Convention. In the session of 1868, two reports, the one pleading for liberty in things indifferent or unessential, so long as unity can be maintained, and the other "strongly urging the maintenance of our worship in uniformity and simplicity in public worship, and denouncing all innovations on the common order of the Church which would the consciences of many of its true and loving members, such as the burning of lights at the Order of the Holy Communion, the burning of incense, reverences to the Holy Table," were presented. In place of either of these the following amendment was adopted: "Resolved, That the House of Bishops be requested to set forth for consideration and adoption by the next General Convention, such additional Rubrics in the Book of Common Prayer, as in their judgment may be deemed expedient."

Resolved, That the House of Bishops be requested to set forth for consideration and adoption by the next General Convention, such additional Rubrics in the Book of Common Prayer, as in their judgment may be deemed expedient. It shall be the duty of such Bishop to summon the Standing Committee as his Council of Advice, and with them to investigate the matter. If, after investigation, it shall appear to the Bishop and Standing Committee that ceremonies or practices not ordained or authorized as aforesaid, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced by any minister during the celebration of the Holy Communion, such as: a. The elevation of the Elements in the Holy Communion in such a manner as to expose them to the view of the worshippers toward which adoration is to be made; b. Any act of adoration or toward the Elements in the Holy Communion, such as bowings, prostrations or genuflections; c. All other like acts not authorized by the Rubrics of the Book of Common Prayer: It shall be the duty of such Bishop to summon the Standing Committee as his Council of Advice, and with them to investigate the matter.

If, after investigation, it shall appear to the Bishop and Standing Committee that ceremonies or practices not ordained or authorized as aforesaid, and setting forth or symbolizing erroneous or doubtful doctrines, have in fact been introduced as aforesaid, it

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The Living Church

Ten Pages.—Nov. 5, A. D. 1881.

The Bishop of Lincoln (on the Revised Version.

The Bishop of Lincoln read a valuable address at the Diocesan Conference, October 21st, on the Revised Version. With reference to the intention of the Church of England in originating and promoting the revision of her Authorized Version, he quotes the late Bishop Wilberforce as saying (1876): "The sole intention was to remove from the Authorized Version those small but not unimportant blunders which make it less valuable than it would otherwise be."

This modest purpose, however, expands at the end of eleven years into a version which differs from the Authorized Version in 36,191 places! While not one of these changes affects a single title or iota of the Christian Faith, showing that the Authorized Version has stood the severe scrutiny to which it has been subject, the work of the Revision Committee has been far more extended than its authority justified.

In some respects, it is not to be denied, the New Version is more accurate than the Old, but it is not so much better intrinsically that we ought to exchange the one for the other. Moreover, it is doubtful whether it is as good for public reading in our churches.

The learned Bishop maintains that it is an error to presume that philological skill, and critical acumen, and diligent collation of manuscripts, and careful examination of Ancient Versions, and diligent use of dictionaries, grammars, and concordances are sufficient for the task of translating God's Holy Word. It is a spiritual work—it needs the continual help of the Holy Ghost Who inspired that Word. St. John, when he was about to write his Gospel, desired his friends to fast three days, and to pray for revelation from above.

It is doubtful whether the Ancient Church would have looked for a large outpouring of a blessing from God, on the work of translating the Word, where the workmen were not all joined together in a spirit of Christian unity, and in the profession of the true Faith, and in which the opinions of the several translators were to be counted and not weighed, and where everything was to be decided by numerical majorities, and where the notes of an Arius or Nestorius were to be reckoned as of equal value with those of an Athanasius or a Cyril.

But it is urged that we have gained additional helps for the translation of the Greek Testament since the year 1611 by the discovery of new and valuable manuscripts of it. But it is a controverted question whether the new discoveries are of great value. The Bishop thinks that the Revisers have been betrayed into error by too much confidence in certain favorite manuscripts (Vatican and Sinaitic), and this he proceeds to demonstrate by referring to various passages. We cannot do more than quote one case:

"In the Revised Version, the Song of the Angels at the Nativity (Luke ii., 14,) is thus given, 'Glory to God in the highest, and on earth peace among men in whom He is well pleased. Instead of 'Glory to God in the highest, and on earth peace, good-will towards men?' This change arises from the addition of a single letter, sigma, in some few MSS., i. e., from the reading of *eudokias* instead of *eudokia*. Here the Revisers have preferred the reading of three Uncials to that which has fourteen Uncials in its favor."

After extended criticism of the revision, the Bishop pronounces it to be lacking in artistic skill, and in that delicate tact and exquisite refinement, in that reverential love, and that continual watchfulness for probable influences, both on eye and ear, which ought to characterize every attempt to deal with what has been not only the dearest treasure of millions of English and American Christian souls for more than two centuries and a half, but also the noblest literary work in the Anglo-Saxon language—the English Bible.

A Revision which contains not only countless unnecessary changes of a petty character, but also alterations which are erroneous, must not be allowed to supplant the Authorized Version. If the Revisers had followed the wise advice and obeyed the judicious instructions of the Convocation of Canterbury in 1870, there would have been a far better prospect of

their labors being accepted by the Church now. In a word, they would have succeeded better, and have performed more, if they had attempted less. Not by doing, but by over-doing, their work has been less happily done.

What, then, shall be the use to be made of the Revision?

As it is most valuable as a commentary upon the Authorized Version, it ought to be in the hands of every student of God's Word, and it must undoubtedly stimulate the critical study of the Greek Testament. Three practical considerations are suggested. First, that the margins of some larger editions of our Authorized Version might be further enriched with such alternative renderings derived from the Revised Version, as may be judged by competent authority to be preferable to the renderings in the text of the Authorized Version. Second, that the Clergy, in the public reading of Holy Scripture in our churches might be allowed by lawful authority to read these alternative (marginal) renderings, instead of the renderings in the text, as in the synagogues the Keri or marginal reading was publicly read instead of the Chetiv or reading in the text. Third, that such marginal renderings as, after due trial, are generally approved by competent authority, might eventually be imported into the text.

The Bishop, in concluding his exhaustive and convincing address, disclaimed any lack of gratitude for the earnest labors of the Revisers.

Church Work and News.

Reported by Various Correspondents of the Living Church.

The Convocation of the North-Eastern Deanery of the Diocese of Illinois met in the Chapel of Grace Church, Chicago, under the presidency of the Dean, the Rev. Dr. Locke, on Monday of this week, being the Eve of All Saints. There were present, besides the Dean, the Rev. Messrs. Benedict, Fleetwood, Thompson, Street, Bixby, Courtney, S. T. D., Hedman, Judd, Holland, Perry, A. Ritchie, E. Ritchie, Knowles, Morrison, D. D., Morrison, Jr., Petrie, Pardee, Fiske, Lewis, Lytton; twenty-one in all. The Rev. F. D. Phillips, of the Diocese of Ontario, Canada, was also present as a guest.

After a celebration of the Holy Communion, at which the Dean was assisted by Dr. Courtney, the meeting was called to order. The Secretary (Rev. E. Ritchie) read the Minutes of the last meeting of the Deanery. Pledges were renewed towards the support of St. Thomas Colored Mission, Chicago, to the amount of \$500, being considerably in advance of last year's pledges.

The case of the Church at Austin was brought before the meeting, and a Committee of Enquiry, composed of the Rev. Messrs. Fleetwood and Morrison, Jr., were appointed to report at the next Deanery Meeting.

The question of Sunday Services at Englewood was brought up by the Rev. Mr. Fleetwood, who represented both the means and the will of the people at that point as being very encouraging for the establishment of the Church there.

This was followed by a discussion upon the importance of breaking ground for the Church at the new and rapidly rising town of Pullman. The Dean kindly undertook to visit that place, with a view to making enquiries upon the subject.

The Rev. Albert A. Fiske, of Harvard, Ill., at the request of the Dean, made a statement with regard to the condition of his church-building, from which it appeared that there was immediate need for means of heating and lighting it for the coming winter. The Dean and the Rev. Arthur Ritchie undertook to endeavor to procure a furnace.

The Rev. Mr. Petrie, Rector of the Church of Our Saviour, Chicago, read an able and thoughtful paper upon "Herbert Spencer and the New Philosophy," which was followed by considerable discussion of a very interesting character. It was evident, however, that most of the brethren have yet to master the terminology of the new Schools of Philosophy.

The Rev. Mr. Thompson, Pastor of the Colored Mission, was called upon by the Dean to make a statement respecting the present condition of his charge, in response to which he was able to present a very encouraging report. Dr. Tolman Wheeler had offered to build a Church for the Mission, upon condition that a sum should be raised sufficient to purchase the necessary site. Toward this last-named object, the sum of \$2,000 has been subscribed; \$1,500 still remaining to be secured. The Baptisms during the past year were (adults, 5, children, 9), in all, 14. Thirteen persons have been confirmed. The immediate necessity for a permanent building is evident from the fact, that the rent of the building at present occupied by the congregation has been recently raised from \$360 to \$420.

Harvard was fixed upon as the next place of meeting, on the first Monday and Tuesday in February, 1882.

At the close of their deliberations, the members of the Deanery were most hospitably entertained at the residence of Edwin Walker, Esq., on Wabash Avenue, Mrs. Walker and her daughters doing the honors of the house, to the great enjoyment and satisfaction of their guests.

The North Texas Churchman for October, published at Fort Worth, has a pleasant letter from the Reverend the Dean of the Cathedral at Dallas, in which he notices some of the localities which he visited when he came North, last summer, for his vacation. His first reference is to Highland Park, where the Rev. James P. Lytton, formerly connected with the jurisdiction of Northern Texas, is Rector. He speaks of the Church-people, both there and at Winnetka (a Mission under Mr. Lytton's charge), as being "most energetic." "There is an esprit de corps," he says, writing from his stand-point in Texas, "which is not to be found in all of our Parishes here, and a readiness to work, on the part of the men as well as of the women. The Church is steadily growing in both of Mr. Lytton's stations, and growing in the right direction, being held up before the people as a part of the Holy Catholic Church."

Of Hyde Park, where the Dean officiated on the Sundays, in the absence of the Rector, he says: "There I found a most hospitable people, and one of the best organized Sunday Schools I have ever visited. I admired the earnest, systematic work of the lay men and women. Lawyers and others whose work had been most arduous during the week, men who are necessarily absent from their families every day from 7:30 A. M. to 6 P. M., who go seven miles to their office daily, were engaged in instructing the classes and superintending the Sunday School work. And all this is done * * * because of their love for the Church."

Albany.—The Rt. Rev. Wm. C. Doane, Bishop of Albany, made his Episcopal visit to the Parish of St. Augustine, Iliou, N. Y., on Thursday eve, Sept. 29th, and administered the rite of Confirmation to a class of nine persons. The beautiful little parish church was filled, and the Bishop delivered an able discourse from Galatians, vi: 17.

The occasion was one of double interest to the people of Iliou, as it was the last appearance of our beloved Rector, Rev. E. R. Armstrong, who closed his very successful labors among us at that date. Mr. Armstrong came into our parish in June, 1879, and found us laboring under the burden of a heavy debt, and very much disheartened; but his earnest work soon put us on the sure road to future prosperity. His work has been that of a faithful shepherd among his flock, and it has borne good fruits. He was greatly beloved by all who knew him, both in and out of the Church, and his departure for a new field of labor is deeply felt by the members of the parish. His relations with them have always been of the kindest nature, and he carries with him to his new home in Sandy Hill, Washington Co., the best wishes of all for his future prosperity and usefulness. After the Church Services, a reception was held at the residence of Mr. Jos. Ogden, that all might have an opportunity of welcoming the Bishop, and also of bidding farewell to our much beloved Rector.

Tennessee.—On Saturday, the 15th, the Literary Societies of the University of the South gave a reception to the Bishop of Tennessee. After a brief address by Mr. Walter Bremond, of Texas, the Bishop gave an account of his recent visit to England and Scotland.

Iowa.—The Western Convocation of Iowa is large enough for a Diocese, if square miles and population would make a Diocese. This Convocation recently assembled in Sioux City, only four of its members out of eleven being present, viz.: Rev. Messrs. Jenckes, Wright, Mills, and Ramsay. On Tuesday, October 13th, after Evening Prayer, Dean Jenckes delivered a very suggestive discourse on "Christ the Light of the World." On Wednesday, after Morning Prayer and Litany, the Rev. Mr. Wright, of East Des Moines, delivered a most instructive sermon on "Christ the Bread of Life," followed by the celebration of the Holy Communion. On the evening of the same day, a sermon was preached by Rev. W. C. Mills, of Creston, on "Suffering," to be endured cheerfully, rather than hinder the Gospel of Christ." The meetings were especially profitable to the clergy, and to those of the laity who attended them. The Convocation requested the board of Missions of the Diocese to consider the expediency of dividing it into Convocations, so that the clergy could attend the meetings with less trouble and expense. The Dean, who is one of the Iowa Commissioners of the "Centennial Church-building Fund," warmly advocated the same, and commended it to the aid of the clergy and Parishes of the Convocation. A Resolution was passed of condolence with the Rev. Mr. Webb and wife in their affliction in the recent death of their only son, aged six years.

Fort Dodge was chosen as the place, and the second week in January as the time of holding the next meeting; topic for discussion, "How can we most effectively interest our people in Church work?"

The offerings made for the purposes of Convocation amounted to about \$40, of which amount \$7.50 was contributed at the three public Services, and the balance by the clergy. The business meetings were held each afternoon, when the Mission-work and other topics were freely discussed.

WM. C. MILLS,
Sec'y pro tem.

Texas.—The Austin Daily Dispatch of the 18th Oct., has a full report of a faithful and outspoken sermon preached by the Rev. T. B. Lee, Rector of St. David's Church, in that city, upon occasion of the death of the late President. The preacher's subject was, "The Peril of the Times."

The Editor of the LIVING CHURCH ANNUAL will be pleased to receive the names of Parish and Diocesan papers, with any other information concerning them which may be considered useful.

The English Church Congress.

The Limits of Ritual Variation.

We gave last week an exhaustive analysis of the papers read on this important and interesting subject. There were also several speeches well worthy of attention, of which we shall now present a synopsis.

The Rt. Hon. A. J. Beresford-Hope, M. P. who was very enthusiastically received by the enormous audience, said:

"The time had come when they were to deal with the question as practical men, as statesmen. The difficulty which faced them was that many persons, wise as well as pious, layfolks as well as clergy, were convinced that, in obedience to the law of reason and what they believed to be the law of the Church, they ought to honor God, most especially in His most exalted and holy rite, by a particular dress. Most people might have two opinions on the matter, but there were about two hundred persons who had no right to any but one opinion, and they were the Bishops and the cathedral Chapters. They went to Caesar, and Caesar said to them, 'Whoever else may do or think anything, you Bishops and you cathedral Chapters shall and must wear the Eucharistic dress. The Advertisement order you, the Canons order you, and the Judicial Committee orders you.' That really settled the whole point that created the principle. The Bishop in his Eucharistic dress in his cathedral was proxy and representative for all the diocese. But the country parson might perhaps think it was not enough for his conscience to wear his Eucharistic dress by proxy—even if that proxy were his lordship the President in the cathedral of Durham. Then what had the country parson to do? Either he had a right to wear that dress or he had not. The question turned, according to the Judicial Committee, upon the Advertisements of Elizabeth's reign in 1566, and for this discussion he put himself upon their platform. Well, what were the Advertisements? Were they prohibitive or were they regulative? Instead of arguing about right and wrong, and conscience, let them for a few minutes direct their attention to that particular question. He thought they would find, if they looked at history and common sense, that the Advertisements were not drawn up to check a Catholic reaction, which had in 1566 very little existence but in order to check the downward current of the Church into the gulf of Puritan anarchy. The persons they were aimed at were the London parsons of Puritan proclivities. The man who was at his wife's end was Grindal, the Low Church Bishop of London, who, for reasons best known to himself, co-operated with Parker, the High Church Archbishop of Canterbury, and was mobbed and rabbed by the London clergy in consequence. The Advertisements in effect said that the church-rate should in future only be chargeable for surplices. But the Bishops and Dean's who could afford it, were still bound to buy the cope. The poor parson was only bound to wear his surplice, the rich cathedral bodies were commanded to stick to their copes; but if the parson could come at his Eucharistic dress he was not forbidden to put it on by anything which the Advertisements said. These were matters for present consideration, and he threw them out from the peace-making point of view. If they could only get some interpretation of the Ridsdale judgment which would settle the burning question without the risky reference to the law courts or the dangerous and mischievous reference to Parliament, and which should make its *dicta* a theoretic matter, and one which should make its interpretation a question on which very little would turn, then they would have peace. They could not think how very wise lawyers could be, and how long-sighted and large-minded, when the question was one the solution of which was of no worldly importance. Let them establish, as he believed they could, that the true interpretation of the Advertisements was that they were permissive and not prohibitory. Then the Ridsdale judgment would become a mere specimen of a very acute reasoning, which he freely gave over to Lord Chief Justices to do what they liked with, and on the day when those things came to pass he trusted and believed the Church would have peace.

The Bishop of London's Suffragan, Dr. Walsham How, Bishop of Bedford, a very energetic and popular Prelate, made a most admirable appeal for toleration and mutual forbearance. As to ritual he said:

That a common-sense ritual must be aimed at. He believed more harm was very often done by enforcing upon a congregation a fussy, minute, particular ritual, which the people did not understand, than by the teaching of doctrines which were much in advance of these little practices. Let them aim at a reverent, grave, and solemn ritual, rather than one which would be always making the people ask, "What does this mean?" They ought always to endeavor to give the impression of intense reality. Next, he would plead for some amount of self-repression. He knew how many dear friends of his had grown into a love and intense appreciation of a higher ritual than he could enjoy; but they must remember that they had grown into it, and their people had not. He had seen how numbers were driven away from churches by the clergyman conscientiously carrying out, without a thought of how it impressed others, a ritual in which the clergyman himself had been educated by small degrees. The clergyman had not sufficient consideration for his people. Then was there not a danger in what he would call accretions of reverence? He meant that an act which at first was reverent became at last so common that it was left behind, and the clergyman must go on to some other act, to give an impression of aiming at a reverence which he supposed the former act no longer expressed. In that way there was a danger of creeping on, from purely right motives, into little practices which became a trouble. Not only should they avoid what was distinctively Roman, but also what the people would think so. Mr. Berdmore Compton would forgive him for saying that he doubted whether an East London congregation would draw a very accurate distinction between the succession of old English Sarum colors and those of the Italian Church. But he felt they ought to condemn what did sometimes take place—such a thing as this: "The use of the Magnificat, with vestments, processions, and crosses, incense, anti-phons, and everything else which would give it the character of a distinct and highly Eucharistic service: because it was quite evident that to the most educated people that would look like a sort of Mariolatry; and although he was bound to say that some who had used it had told him that it was used, not to exalt the Blessed Mother of our Lord, but to exalt the doctrine of the Incarnation, that again was a distinction which he was quite sure the people could not appreciate. Next he would say, clergymen should try to deliver themselves from the dictation of a minority of their people. He was afraid a great many clergymen were great cowards in the presence of a certain number of young men of their congregation—acolytes and so on—who if they said a thing was 'not quite correct' were supposed to

pronounce a sentence far more terrible than any sentence of the ecclesiastical courts. Pressure of this kind was not only on one side. In an East-end church, where the echo was very distressing, he advised the clergyman the other day to try different positions for preaching. The clergyman said he had done so. He asked him "Did you ever try preaching from the chancel steps?" "Oh," was the reply "that would be thought very ritualistic!" That was a case in which a little resistance was needed to the tyranny of what might be thought by the congregation. He had witnessed a great deal of ritualism in London churches, and his rule always was to conform because he had no idea of standing up in any man's church and condemning him by acts of disapproval. If the ritual in any church was such as he could not conscientiously join in—and he must confess there were such cases—then he stayed away. He was very thankful to be able to bear witness to this fact, that throughout the East of London, where certainly the services could not be said to have reached the average of reverence and dignity which they had in the West-end, the services were continually improving. He attributed that to a more distinct and earnest preaching of the Saviour as an object of worship than there ever had been before. That ensured that a reverent and devout ritual should follow, for as soon as the great object of worship was once achieved, then the worship itself would begin to take its due and proper place. He thanked God for the signs he saw of great care and reverence in the conduct of worship. He did not say that care was always quite successful; he did not say there might not be an increase of reverence with good effect; but he did say men were trying to make the worship of their dear old Church such as to draw people together, and to teach them how good and how blessed a thing it was to worship the Lord in the beauty of holiness."

He was followed by the Rev. Harry Jones and the Rev. Joseph Bardsley, who bestowed some kindly worded strictures on the preceding speakers on the High Church side, especially Lord Nelson. These were answered by the Rev. Malcolm MacColl, who strove to enforce the arguments used by Mr. Hope and others as to the "permissive" character of the Advertisements.

Canon Hoare wished to know who were the "amateurs" to whom reference had been made, and urged that sufficient importance was not attached in this matter to the distinction between comprehension and toleration—the one beginning where the other ended. The Evangelical party in the Church wanted no toleration, because they stood in the very centre of the circle of comprehension. They wanted to be tolerant, but when an effort was made to bring that back which the Church of England had put out, in order to bring in the great principles of Rome they could not consent to this for one single moment.

The President, in closing the debate, made one or two remarks:

"Allusion has been made to the action of the York Convention. I infer from the allusion itself that great misapprehension prevails with regard to that action. The resolution to which reference was made was to this effect: That, considering the ambiguities of the present rubric, it was advisable that it should be removed, and that specific direction should be given—I cannot tell you the exact words—that specific direction should be given, by rubric or canon, as to what ought to be the vestments of the clergymen. Now the resolution was so worded as to be quite general. It was not in any sense, as the reader seemed to imagine, an alternative of Bishop Cosin's view that there should be a distinct specification. It did not state that a hard and fast line should be drawn. It said this, and merely this, that we should understand exactly where we are, that whether latitude should be allowed or should not be allowed, whether discretion should be left with the Bishop or the congregation, or the clergyman, or any one, the direction should be as far as possible, at any rate explicit—should state how much latitude should be allowed, and where the discretion should lie. You will see that this is a very different thing from simply sweeping away the present rubric and putting nothing in its place. It did not go one step towards deciding what the vestments were to be. I ask you at your leisure to look at the resolution, and say whether I have exaggerated."

Document No. VII.

The General Convention has a standing Commission on Ecclesiastical Relations, of which the Bishop of Connecticut is chairman, and the Rev. Noah Hunt Schenck, D. D., is Secretary. The Bishops of Ohio, Pennsylvania, Western New York, Florida, Long Island, Albany, and Central New York are the other Episcopal members of the Commission. In view of the importance of the Declaration of the House of Bishops on Catholic Reform, made in October, 1880, the Commission has published it under the head of Document No. VII. The future historian of the Church will find "Document No. VII." of great value. In his researches into antiquity, he will discover that about the close of the third quarter of the nineteenth century, there was a great dispute among us as to the name of our body; some tenaciously insisting upon the perfection of the title "Protestant Episcopal," and others as vigorously pronouncing it a misnomer. With what enthusiasm will the coming Mosheim cry "Eureka!" as he exhumes a musty and time-worn copy of "Document No. VII." from the cobwebs of some old library, and learns that the House of Bishops and the Commission on Ecclesiastical Relations (including Bishop Bedell and Dr. Schenck!) settled the Name question in October, 1880! and settled it, too, in such a manner that no kindred or tongue under heaven could possibly doubt how to give her true and proper name to what was once "the Protestant Episcopal Church."

For "Document No. VII." announces the name in six different languages, as follows:

English—The American Church.
Latin—Ecclesia Americana.
German—Amerikanischen Kirche.
French—L' Eglise Americaine.
Italian—La Chiesa Americana.
Spanish—La Iglesia Americana.

In a long dispatch to his paper on Italian affairs, the Paris correspondent of the *Times* maintains that the departure of the Pope from Rome is really under consideration at the Vatican. He also quotes, on the other hand, a statement made by "an eminent Italian, famous in divers ways," advocating the removal of the national Government from Rome, "which as a capital he considers, 'a burden, an impediment, a geographical, diplomatic, and political absurdity.'"