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WHOLE No. 149

Robert the Pious. Written for the Living Church.

Robert, surnamed the Devout, or the Pious, was born A. D. 971, and was King of Gaul for thirty-five years. His character, though extremely lovely, hardly fitted him for his royal position. His gentle, benevolent, and devout disposition was better suited to the cloister than to the throne. He had not force of mind sufficient to enable him to cope with the turbulent elements of the tenth and eleventh centuries. Educated by the noted Gebert of Rheims, he was skilled in many branches of knowledge, and especially in music. He devoted himself to the care of the poor, to training the choirs of the Abbey of St. Dennis, and was zealous in his efforts to enlarge and rebuild the churches and cathedrals.

The beginning of a loftier style of church architecture dates from his reign.

He composed music, and wrote many beautiful hymns for the church service, of which the most noted is the "Veni Sancte Spiritus."

It has been translated into different languages, is included in the seven great hymns, and ranks next to the "Dies Irae" and the "Stabat Mater." It has been called "the first in loveliness, as the "Dies Irae" is the first in terror. It consists of thirty lines, and opens with these familiar words:

> Veni Sancte Spiritus Et emitte cœlitus Lucis tuae radium.

The first four stanzas are a prayer for the descent of the Holy Spirit; the remainder of the hvmn invokes His aid in special needs. The too soon? following version is one of the most accurate of the many translations:

Come, Holy Ghost, Thou fire divine ! From highest heaven on us down shine ! Comforter, be Thy comfort mine !

Come, Father of the poor, to earth; Come, with Thy gifts of precious worth; Come, Light of all of mortal birth !

Thou rich in comfort ! Ever blest The heart where Thou art constant guest, Who giv'st the heavy-laden rest.

Come, Thou in Whom our toil is sweet, Our shadow in the noon-day heat, Before whom mourning flieth fleet.

Bright Son of Grace ! Thy sunshine dart On all who cry to Thee apart, And fill with gladness every heart.

Whate'er without Thy aid is wrought, Or skillful deed, or wisest thought, God counts it vain and merely naught.

O, cleanse us that we sin no more, O'er parched souls Thy waters pour; Heal the sad heart that acheth sore.

Thy will be ours in all our ways; O, melt the frozen with Thy rays; Call home the lost in error's maze

And grant us, Lord, who cry to Thee, And hold the faith in unity, Thy precious gifts of charity,

That we may live in holiness,

to be a Campbellite and a resident of Canada. I ventured to say that I believed there were few of her denomination in Canada. She answered promptly: "Yes, there are no Christians in Canada.

CHICAGO.

More than once in time past has the writer indignantly denied it when it has been asserted that the habit of strong drink prevails among American women. I have been astonished at evidence of an undeniable sort that there is some foundation for the allegation. Among the guests of a certain hotel at a certain village on the St. Lawrence, were certain ladies from New York City who habitually ordered "beer," "milkpunch," "brandy and water, cold," "Sherrycobbler," etc. Of these two or three were young unmarried women, and of the number two or three, at least, were respectively communicants of leading denominations, and were educated and personally agreeable women. It was to us an amazing revelation, but to these ladies it seemed a mere matter-of-course habit of life. It is said that there are well-known and wellpatronized saloons in New York City, "exclusively for ladies." Of Jennie Cramer, the poor victim of the New Haven tragedy, it is said, "she loved music, dress and frivolities of many kinds, and was not averse to a glass of wine or beer.

And this might be said of many a lady in the most fashionable society, as well as of that poor pretty girl found dead in New Haven Harbor. We sometimes think the Temperance Party go to extremes; but if these things be so, is it not high time for the Church to take up with new interest the temperance work that she has begun none S.

Massachusetts.

Correspondence of the Living Church.

On Wednesday evening, Aug. 24th, the Rev. D. Lobdell, Rector of St. Andrew's Church, years after the Crucifixion of our Lord? Harlem, who, with his family, is spending his vacation in Easthampton, Mass., but doing Sun- merous converts. His Church was at Glastonday service in New Haven, was invited by the bury. It is the first British Church, the beginmembers of the Payson Congregational Church ning of Christianity in Britain, recognized as in Easthampton to hold a service and preach in such by all. There lie the remains of St. Pattheir new chapel. A large congregation joined rick, the Apostle of Ireland, St. David, the heartily in our precious chants and hymns, and Apostle of Wales, and St. Aidan, the Apostle of listened with interest to the Doctor's admirable the North of England. St. Joseph died in A. discourse.

This town of Easthampton is a beautiful village of about 5,000 inhabitants, containing Willand a Roman Catholic.

copal Church in Northampton has held a mission the records of history have been corrupted. In service in the town hall at Easthampton, on each case, our work is to separate the true from Sunday, P. M., but this he is no longer able to the false, and not to receive or reject the whole. continue. If there were a church building It is not hard to believe that Britain was so where services could be regularly held, a large soon evangelized. There are two good reasons number would soon be drawn into the fold. for not doubting the story, two reasons apart Already a Sunday School is sustained by the from the story itself. In the first place, Britain exertions of a lay-reader, who also reads the was outside the Roman Empire. Roman sol-

First Missionaries in Britain. At the Council of Pisa, in the year 1417, the following question was seriously debated: Is the oldest? The decision was given in favor of the

Sena. Cardinal Pole stated in Parliament, in the reign of Queen Mary, that "Britain was the first of all countries to receive the Christian Faith." The British Historian Gildas says that Christianity was introduced into Britain in the last year of the Roman Emperor, Tiberius Cæsar; that is, in the year 38, A. D. Robert Parsons, the Jesuit, says, "It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans."

Put these statements together, and mark the conclusions to which they lead. The British Church was not founded by Missionaries from France or Spain, for it was of earlier date than the Churches of those lands.

It was the oldest Church of the West; it was planted very early, a few years after the Crucifixion of our Lord; its Missionaries came, not from any European country, but from the East.

We have now to ask, who were these Missionaries, and by whom was the British Church planted ? The famous Roman Catholic writer, Baronius, quotes a manuscript which says that. in the year 35, St. Joseph of Arimathea, with Lazarus, Martha and Mary, and some others, sailed to Marseilles, in France, and from thence came to Britain.

Were they the first Missionaries who, as Gildas tells us, introduced Christianity into Britain in the year 38, the last year of Tiberius, and five

St. Joseph preached the Gospel, and made nu-D. 76.

The story of St. Joseph's Mission is true; its authority is acknowledged by Arelibishop Usher, iston Seminary, a flourishing school for boys, and other competent witnesses. Details are untwo Congregational Churches, a Methodist one, certain, but the general facts of the case are not to be disputed. The most certain truths of the For several years past, the Rector of the Epis- Bible are surrounded by legends and falsehoods; Evening Prayer after the session of the Sunday diers, when brought to the sea coast of France School is over. This excellent opportunity for for the purpose of invading Britain, declared placing the Church here on a firm foundation, that willing as they were to follow their general and supplying to the Churchmen already living anywhere in the world, they were not willing to mestic life was not a happy one; he lacked the here its ancient services, ought not to be neg- follow him out of the world. After sundry unsuccessful efforts, the Romans conquered part of Dr. Lobdell has suddenly been called home to Britain; the persecuting edicts of the Roman his parish by the death of an important and val- Emperors, therefore, had little or no effect in ued parishioner, whose zeal and abundant means Britain; and at the time of the arrival of the freely bestowed, were most helpful in the needs first Missionaries, a safe refuge was to be found

1821, and educated under Dr. Arnold at Rugby, from which school he was elected to an open scholarship at University College, Oxford, where British, the French, or the Spanish Church the he was a favorite pupil of the great Dean whose seat he is now called upon to fill. He took his British Church. That decision was confirmed B. A. in 1844, obtaining a first class in classical by counsels held afterwards at Constance and honors, and in 1845, he obtained the Chancellor's prize for a Latin essay. Having been

NEW YORK.

elected to a fellowship in 1846, he proceeded M. A. in 1847. Mr. Bradley was for some years assistant master at Rugby, under Dr. Tait, the present Primate, and his successor, Dr. Goulburn, and was elected in 1858 to the Head Mastership of Marlborough College. He was ordained Deacon in 1858, by the Bishop of London, and priest in the same year by the Bishop of Salisbury. At Marlborough he was remarkable for his successful administration, his sound scholarship, and his constant effort to make the education given by a great public school, wide, large, and many-sided, so as to meet the increasing wants of the age. He gave the best possible scope to the study of modern languages and science, and in his examination before the Royal Commission on Public Schools, suggested many important reforms and improvements which are now being carried into effect. In December, 1870, he was elected to the Mastership of University College, in the place of the late Dr. Plumtree, and in 1873 he received the honorary degree of LL. D. from St. Andrew's University. He was appointed examining chaplain to the Archbishop of Canterbury in 1874, was Select Preacher at Oxford 1874-5, and Honorary Chaplain to the Queen 1874-6.

While Dr. Bradley's theology is of a more pos itive stamp than Dean Stanley's, his general views are thoroughly in accordance with the latter's, and the old Abbey under its new head will still be the centre of a bold and liberal, if somewhat erratic, school of thought.

Diocese of Western Michigan. Correspondence of the Living Church.

The Grand Rapids Convocation met at Big Rapids on Tuesday and Wednesday, Aug. 30 and 31. The attendance of clergy was very The Convocation sermon was preached by Rev. Mr. Wetherbee, of Grand Rapids. The sermon ad clerum by Rev. J. B. Pritchard. Holy Communion was celebrated by the Rt. Rev. the Bishop of the Diocese.

A children's Service was held Wednesday afternoon, the procession of children with their many banners singing "Onward Christian Soldiers," marching into the Church led by Rev. S. Burford, of Grand Rapids. The sermon was preached by Rev. W. T. Whitmarsh, of Muskegon. A very racy paper on the New Revision was read by Rev. J. S. Large, of Traverse City. He preached by a clergyman from Philadelphia. described the New Version of the New Testament to be the most wonderful production of which was closed during a portion of the sumthe age, a stupendous work, and a perfect mar-

Clerical Vacations.

Correspondence of the Living Church.

A very large number of Church clergymen have passed their summer vacation at the White Mountains. One prominent New York clergyman is obliged to resort thither every summer on account of hay-fever, which he escapes here.

In every resort of importance here, the Services of the Church have been maintained. Bishop Lay spent the summer at Lancaster with his family, and gave much valuable assistance to the pastor, the Rev. Edward P. Little. Bishop Williams was at the same place for about two weeks, and Bishop Bedell spent a few weeks at different places in the vicinity. The Rev. Mr. Benton was in charge of the Church at Bethlehem, and was assisted by other visiting clergymen. During August, the Rev. Mr. Blanchard was at the Intervale, and assisted the Rev. Henry A. Parker, of Christ Church, North Conway. The Rev. Dr. Harwood and Rev. Mr. Vinton officiated in the same Church.

During July, the Rev. Phillips Brooks was in the mountains, and on one occasion, at least. held Sunday Services at the Crawford House.

The Rev. Professor Beckwith and the Rev. Edwin S. Lines, of St. Paul's Church, New Haven, held Services for some weeks at Jefferson, and then the Rev. Dr. Ewer, of St. Ignatius Church, New York, 'took up the same, intending to carry them into September. The Rev. Dr. Locke and others of the clergy have spent the whole or a part of their vacation in Northern New Hampshire.

There was indignation against some persons who came on a Sunday to attend Service at one of the houses on the Mountains, announced as the Episcopal Church, at finding the officiating minister was one of the "Bishops" of the "Reformed Episcopal Church" from the Canada side. It would have been, they thought, more nearly honest, had the word "Reformed," whatever that may mean, appeared in the notice of the Service.

One cannot but observe how generally visitors of other Christian names, attend our Services when an opportunity is given. It is a common good, and the proceedings peculiarly interesting. thing for these Christian people to carry a Prayer Book with them to the sea shore and the mountains, and Sunday morning often sees them in hands when one would least expect. It is said the little church at Bar Harbor, Maine, has been crowded Sunday after Sunday during the summer season. On Sunday last, a very pleasant Service was held for the exceeding large number of guests, seven hundred, it is said, assembled at the new and elegant Kaaterskill House, recently erected on South Mountain, of the Catskills. The Service was read by a brother of Ex-President Buchanan, and the sermon was

> St. John's Church, at Kingston, New York, mer for repairs, is again open, and regular Services are assumed by the Rector, the Rev. William C. Camp.

And find in death our happiness. And dwell with Thee in lasting bliss !

From a worldly standpoint, the life of King Robert might be deemed a failure, for his doenergy and ambition necessary to political success; his own sons raised a rebellion against him, and, at length, worn out with his many trials, he died at the age of sixty.

But, judged by a religious standard, his life was a grand success. His plety was not ostentatious; his benevolence to the poor, and his sympathy for all in distress, arose from purely disinterested motives. He did all in his power to promote the welfare of the Church, temporally and spiritually. No stain, no blot, rests upon his name; beloved by his subjects, true to his God, the Church, and his country, he died as he had lived-calmly, devoutly, and nobly.

C. F. LITTLE.

A man cannot go a thousand miles from home things good to see have been the faces of men, ance to them than houses or lands. and of the things good to hear, the words of men, as they have scanned the bulletins during the last few days. There can be no doubt but that President Garfield has a grand and rare place in the hearts of his countrymen. They love him for what he is and for what he has suffered, but more than all, I believe, for what they hope he is, and have good cause to think he is. They know he has lived decently, reputably christianly and intellectually, and is the peer of any prominent man of his day. What wonder that the people love him and pray to God to spare to them such a man. It is not necessary, however, to go to quite the length that the pastor of the "Christian Church" in Washington does; for, according to the correspondent of the New York Times, this Mr. Power asserts that "Gen. Garfield is the only communicant of the Church of Christ who has ever been called to the position of President of the United States." Rather hard on his predecessors is it not? Still who can wonder that the members of the obscure sect to which the President belongs should make the most of the fact that one of their following is ca. I was talking with a woman, whom I found also in contemplation.

lected.

of the parish and its many charities. Within there. the last two years, more than three hundred Therefore, when all the disciples, except the communicants have been added to St. Andrew's Apostles, were scattered everywhere, preaching Church, which is one of the most beautiful in the Word, after the persecution which arose the city, with every convenience and facility for about Stephen, it was natural that some of them thorough Church work. Holy Trinity and Grace should go to Britain, the land of the Druids, parishes have also received large additions. where the Roman Governors could not persecute, The growth of the city in the upper part of New and the Druids would give them religious toler-York is wonderful, and the elevated Railroads ation.

are increasing the population at a rapid rate, which is daily manifest. The Church seems to be alive to her responsibilities in providing for had made travelling easy. London was an anwithout seeing and hearing something. Of the these new comers that which is of more import- 'cient city, older than Rome. Roman merchants

> The late Dean of Westminster had in preaching a very unemotional manner and total absence of gesture. Therefore he was surprised once at creating a visible sensation, and on returning home asked his wife whether she had noticed with what strange and marvellous intensity the congregation had gazed upon him as he preached his sermon. "How could they help it, my dear," she replied, "when one of your gloves was on the top of your head the whole time." The Dean's glove had fallen on his head when he took off his hat, and his unemotional position in the pulpit caused it to remained quietly there. This reminus us of an incident connected with one of the present Irish Bishops. He had been visiting the Dublin Royal Society, and coming out he observed the street boys and others greet him with unusual spirit. At last a friend met him, and called attention to his hat, which displayed a broad gold band and rosette. Horror! The Bishop had doffed the porter's head covering.

Trinity Church, Trenton, N. J., is building a President. I am reminded of a remark which I new Sunday School to cost \$4,000, the whole of once heard-which, at the time, struck me as which sum has been already subscribed. The pretty hard on the inhabitants of British Ameri- construction of a new chancel to the church is Bradley, who was for many years Vicar of Glas-

And in the second place let it be remembered that the Roman roads in Continental countries traded where Roman legions did not conquer; and so, even in the far East, the Isles of the West were not unknown.

After St. Joseph, came St. Simon Zelotes, of ing Christ. He was at last crucified, slain, and buried in Britain."

St. Joseph's work was in the west of Britain: details are wanting. St. Simon is said to have lived longer than St. John, whose disciples evangelized Ireland. And thus the two Apostles who lived longest, had part, directly or indirectly. in sending the Gospel farthest.-The Gospeller.

The English Church papers say that Mr. Gladstone wished to appoint Canon Liddon to the vacant Deanery of Westminster, but that the Majesty does not like High Churchmen, although she is by no means an "Evangelical."

It is now understood that Dr. Bradley is to have the Abbey. The Rev. George Granville Bradley, LL. D., is a son of the Rev. Charles bury in the county of Brecon. He was born in Vaticanus."

vel in its display of five features-these being: 1. Absence of Greek scholarship.

2. Profound ignorance of English.

3. Woful want of familiarity with the New Testament.

4. Want of critical taste and judgment.

5. Lack of reverence for Divine Inspiration. A spirited discussion which Rev. S. Barford, Rev. W. T. Whitmarsh, and Rev. L. Noble participated in, showed that the views of the writer were largely sympathized in.

An Essay on Sunday School work by Rev. Mr. Large also elicited so earnest a discussion that no time was left to discuss a very able paper on the Religious Press, which was read by the Rector of the Parish, Rev. R. N. Avery.

Reports from the various Mission fields showed the fidelity of the brethren, and the need There are three compartments in canopy form, of more laborers, and the pressing requirements the centre having the words, "Thou art the King of the Diocese for more ample means to prosecute the work lying ready to our hands.

The hospitality of the Big Rapids friends was unbounded, and was suitably acknowledged by a rising vote.

The Lenox Library of New York is particularly rich in curious editions of the Bible. Among whom Dositheus, Bishop of Tyre, about A. D. them are the Gutenberg Bible of 1450, the ear-300, reports: "Simon Zelotes traversed all Mau- liest book printed from movable types; the ritania, and the regions of the Africans, preach- Breeches Bible, in which Genesis iii.:7, is rendered, making themselves breeches out of figleaves, instead of aprons; the Wicked Bible, which receives its name from the omission of St. Simon's was in the West in Lincolnshire. the word "not" in the seventh commandment. The fact of St. Simon's mission is established; The printer of this Bible was fined \$1,500 for overlooking this blunder, and the money was used to found the first Greek press at Oxford. There is in the library a German Bible of 1571 was sixty years before the Wicked Bible was

printed in England. There is a Placemakers Bible, in which "Blessed are the Peacemakers," is rendered "Blessed are the Placemakers," as though it had been edited by modern politicians; and also the Murderers' Bible, "murderers" being substituted for "murmurers" in the Epistle Queen determinedly refused her consent. Her of St. Jude. Among the illustrations in one of the Bibles, in the library, Adam is represented as asleep under what looks like an apple tree, and Eve is coming out of an incision in Adams side. "There are in the library," says the Evening Post, from which we gather these de-tails, "copies of the Codex Sinaiticus, found by Tischendorf in a convent on Mount Sinai, and side.

Summer is the period for the interior renovation and improvement of churches in New York, as in other large cities. Two very noticeable architectural additions have been made during the past season-a new reredos at St. Luke's, and a new and elegant window at Grace Church. The reredos at St. Luke's is intended as a memorial of the late Anthony Bluder McDonald, who was thirty-eight years a Warden of the Parish, and forty-two years the Superintendent of its Sunday School. The chancel of this church is already handsomely paved, and the altar is of stone. The new reredos is therefore of stone also, the material used being Rutland marble. of Glory, O, Christ," and those on either side appropriate emblems. All details of the carving are picked out in gold. The reredos is ten feet wide, and rises at its highest point, fourteen feet above the floor of the chancel. The giver is Miss Law, a sister-in-law of Mr. McDonald. The design is by Geissler.

The window at Grace Church is in the nave, the third from the west door, on the south side, and was presented by the children of the Sunday School. It represents "The Four Marys." The two upper figures, left and right, are the Blessed Virgin, and Mary, the wife of Cleophas. The lower figures are those of Mary of Bethany and St. Mary Magdalene. All are two-thirds life size, and are very realistic in treatment. The bordering is of rich plant work. The window was designed by Henry Halliday, of London, in which is found the same mistake, and this the designer of the Brunel memorial window in Westminster Abbey.

> When a deputation of physicians told Mrs. Garfield that there was no more hope for the President, her words were substantially these: Gentlemen, you shall not give him up. He is not going to die; he is going to live. I feel-I know it. Go back to your post, every one of you, and leave it not until every remedy is exhausted -until death itself has set its seal upon him: for I will not believe that he is dying. Grack and do what you can. You can not do more: but don't give up. I am his wife, and I say that we will not give up until the end is upon us."

GENESIS I. AND SCIENCE.

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

But it may be replied that the idea of or strong foundations, Ps. xviii. 7; 2 Sam. solidity and firmness so enters into the xxii. 8; Job xxiv. 11" [rakia in none of radical meaning of the word and its cogthese]. nates that we are forced to believe that Moses himself thought that there really was a strong, solid arch above the earth, and intended to be so understood. Let us see.

Turning to the lexicon, I find : "Raka, the root of rakia; to beat, to stamp, to beat out, i.e., to spread out or to expand by beating," etc. Cognate with this is "rakak, to beat or pound, especially to spread out by beating, to beat thin."

Then there is, "rikyim, plates or laminae;" "rakia, a thin cake or wafer;" "rakkah, thinness, something thin; hence only rakia, but also shamayim, marom, the temple, or part of the head ;" "rak, sh' chakim, for which reason we have thrown thin. lean, said of cattle;" rakach, to together under the former word the chief spice [the primary idea seems to lie in the features ascribed by Jewish writers to this pounding of the aromatic substances]; hence rekach, spice, and rokach, a perfumer," from the same idea of pounding up the aromatic substances.

Thus far, at least, there is not the slightest shade of meaning denoting solidity or Whether the Hebrews attached the idea of firmness involved in rakia itself, or in any solidity to that does not concern our presword allied to it. The verb raka occurs ent inquiry. It will suffice to say that it eleven times. It is unnecessary to quote means literally "heights," and there is no them, as they can readily be found in any more reason for thinking that they took Hebrew Concordance.* I will only say literally such expressions as "the windows that in all cases, as far as I can discover, of heaven" (not of the rakia, remember, rakia and its cognates are used to denote but of the shamayim) any more than that thinness or expansion, almost always associated with more or less noise and violence.

The total absence from the Hebrew word of the idea of solidity, and firmness which is the very essence of a firmament, as I have remarked, is not in harmony with the statements in Bible dictionaries and lexicons. This greatly perplexed me at first ; but when I turned to the passages referred attention to the intrusion of English bishops in to as proofs, my perplexity was turned to surprise; for in nearly all that were quoted as evidence of the Hebrews' belief in a England within the fields occupied by bishops be found. The reader can see for himself, purpose of the resolutions of the Lambeth Conand must make his own explanation.

In Smith's Bible Dictionary I find the following: "Heaven; there are four Hebrew words thus rendered in the Old Tes- unanimity, feeling that it is of main importance tament. 1st, Rakia; a solid expanse. that the utmost cordiality and the most brotherly Through its open lattice, Gen. vii. 11; 2 Kings vii. 2, 19, or doors, Ps lxxviii. 23, the dew and snow and hail are poured to establish a Cathedral in Shanghai, which has upon the earth, Job xxxviii. 22, 37. This been the See of our Bishops for thirty-six years, firm vault Job describes as being strong as is a surprise to us. -Bishop Boone was seated a molten looking-glass, Job xxxvii. 18" there for nine years before the English Church [In not one of hese seven text does rakia liams has been in Japan since 1866. If a bishop occur]. "It is transparent as a sapphire and that kingdom, as is, no doubt, desirable, the arsplendid as crystal, Dan. xii. 3; Ezek. i. rangement of jurisdiction should be the subject 22 [I have discussed these a few paragraphs back]; Ex. xxiv. 10 [rakia not found here]; over which rests the throne of God, Isa. lxvi. I [no rakia]; and Ezek. i. 26 [already] me for calling attention again to these incidents discussed a few paragraphs back]; and which is opened for the descent of angels or for prophetic vision, Gen. xxviii. 17; Ezek. i. I [found in neither of these]. In of consultation and adjustment by the board apit, like gems or golden lamps, the stars pointed under the direction of the late Confer-

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA. [Copyright by William Stevens Perry, 1881.]

CHAPTER XIX. On the return of the newly-consecrated Bish-

ops, Seabury, who had only held aloof from their earlier measures from a consciousness of he ever enter upon the limited Episcopate to Provoost's personal enmity, and an unwillingness which they had chosen him. Then began a to submit to the radical notions with reference to series of petty persecutions, detailed, in Dr. the Episcopate then in vogue at the South, ad- Griffith's unpublished letters, in language far too dressed a friendly letter to each of them, doing credit to his head and heart. If any proof were wanted to convince us of the Christian charity Episcopal Church, aimed at the efficiency, and and forbearance of the Bishop of Connecticut, this letter, which we print from the original draft, be learned from them as to the use of this still preserved in Bishop Seabury's manuscript of Griffith, and in wringing from him a resignaword. Whatever they teach as to other letterbook, would surely be enough. In reading tion of the office he had never sought, but which words, it is clear that they tell us nothing it, we should remember that it was addressed to he would have highly honored. In Maryland,

a man who had openly and avowedly sought to the Church was still farther off from obtaining cast contempt upon the official character and per- an Episcopal head. The General Convention at sonal reputation of Seabury; and in the Con- Wilmington, after a stormy discussion, had revention of his own State, and in the wider Assembly of the Middle and Southern States, had William Smith, D. D., Pr. sident of Washington introduced resolutions aimed directly, and even College, and perhaps the foremost man, in point by name, against the Bishop of Connecticut, seeking to limit his influence, and reduce him to a position inferior to those who should be conportion of the universe." Unfortunately secrated in the English line. This letter is as for this explanation, heaven and heavens follows:

May 1, 1787.

The Right Rev. BISHOP PROVOOST, New York: "RIGHT REV. AND DEAR SIR:-It is with pleasure I take this opportunity of presenting my congratulations on your safe return to New York, on the success of your application to the English Uzal Ogden, D. D., who, in revenge for losing the Archbishops, and on your recovery from your late dangerous illness.

"You must be equally sensible with me of the present unsettled state of the Church of England this State into confusion and distress. Delain this country, and of the necessity of union and concord among all its members in the United | dignity of the Church the distinguished Wharton, States of America, not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end than uniformity in worship and discipline among the Churches of the different States. It will be my happiness to be able to promote so good and necessary a work; and I take the liberty to propose, that before any decided steps be taken, there may be a meeting of yourself and Bishop White with me at such time and place as shall be most convenient, to try whether some plan can-Bishops from Bishop Bedell, of Ohio, calling not be adopted that shall in a quiet and effectual ing the ministrations of Seabury, and cared not way secure the great object which, I trust, we to unite themselves to the churches at the South. shall all heartily rejoice to see accomplished, For my own part, I cannot help thinking that the from the first openly acknowledged, and subsemost likely method will be to retain the present quently invested with full Episcopal charge of Common Prayer Book, accommodating it to the the State. Vermont presented the anomalous spectfirmament the word in question is not to of our Church in China, Japan and Africa. The Civil Constitution of the United States. The acle of an election of a Bishop growing out a gigangovernment of the Church, you know, is already tic land speculation, and the well-meaning but ersettled; a body of Canons will however be ratic John Cosens Ogden was duped into giving wanted to give energy to the government, and aid to a project for securing the consecration of ascertain its operation.

> State is to be held at Stamford, on Thursday af- London-an act which, if consummated, would ter Whitsunday. As it is so near to New York, have been a disgrace to the Church never to be and the journey may contribute to the reestab- wiped out. And so the eyes of all who longed lishment of your health, I should be much re- and prayed for union were turned towards joiced to see you there; more especially as I Parker, the Rector of Trinity Church, Boston, think it would promote the great object, THE as the only means of accomplishing this union. UNION OF ALL THE CHURCHES. May God di- Seabury, who had maintained the closest inrect us in all things!

"Believe me to be, Rt. Rev. and dear sir, Your affectionate brother and humble servant. "SAMUEL, Bishop of Connecticut."

fused to sign the testimonials of the Rev of ability, in the whole American Church, from a sad conviction that he was far from being "blameless" in life or conversation: and this step effectually precluded any further nominations from that quarter, the Maryland Convention being, at that time, to a certain extent, under the influence of this gifted but unhappy man. In New Jersey, personal controversies between the most prominent members of the Convention. resulting from selfish intrigues on the part of Bishopric, afterwards turned Presbyterian, prevented the choice of the excellent Dr. Beach to the Episcopate, and plunged the Church throughout ware had too little life to call to the highest whose name appears upon our annals as the first convert to the Protestant faith from Romanism, numbered among the ranks of the reorganized American Church. South Carolina had stipulated, on her admission to the confederacy of churches, that no Bishop should be sent to her; and on either side of her, there was too little Church zeal even to gather a convention, and consequently there was no hope of a popular election of an Episcopal head. At the North, Massachusetts and New Hampshire were receiv-In Rhode Island, the Bishop of Connecticut was Sanuel Peters, LL.D., the author of a burlesque "A stated Convocation of the clergy of this history of Connecticut, and then a refugee in timacy with him from that convocation of Connecticut clergy which had been the occasion of incumbency of the present Rector, have been their first meeting, hoped to find in him, as a last directed towards clearing off a considerable inresort, the third Bishop of Scottish ordination. White, on the other hand, looked to him to fill the vacancy still existing in the number needed succession. He, with characteristic modesty. was deaf to hints, and, while others saw in him Bishopric, quietly planned and secured, by means of his personal influence, the adoption of measures for healing the breach, and bringing back to union and uniformity the churches of all the United States. To these measures we shall revert in detail, when the name of Parker, second Bishop of Massachusetts, comes under our review. It is enough to state that the application made to the Philadelphia Convention of 1789, by the clergy of Massachusetts and New Hampshire, nominating the Rev. Edward Bass, of Newburyport, for the Episcopate of those States, and requesting the Convention to take measures for his consecration by the union of Bishop Seabury with the prelates in the English line, proved the hinge of union. It came out afterwards, somewhat, we infer, to the surprise of Bishop White (vide Memoirs of the Protestant Episcopal Church, 2d edition, page 148), that when this union was effected, and Bishop Seabury received into the House of Bishops, and the obnoxious resolutions of earlier date had been either explained away or rescinded, there was no effort made to proceed with Mr. Bass' consecration. The fact was, that it was not the purpose of those who brought his name before the General Convention in this connection, that he should be consecrated. Their object was, by presenting a case in point, to convince the Churchmen out of New England, that a further resort to England for Bishops was unnecessary; that a full college of consecrators was already on the ground, and that all the American communion now needed, under God, with itself. This done, the consecration of Mr. Bass might well afford to wait, till, in the progress of the Church in New England, there appeared a greater need of Episcopal supervision and advice. Of this we shall speak again, and, in our record of the hidden springs of action of this affair, bring out an interesting and unwritten chapter in the history of the Massachusetts Church.

land prevented, the perfect indifference of the

parishes to the project leading them to withhold

their contributions for accomplishing it; and

when this hindrance was in a fair way of removal,

through the proffered kindness of friends at the

North, the coldness of the clergy towards their

Bishop-elect made it apparent that they feared

alike his piety and zeal for the Church, should

mild, when we think that their story was of the

conspiracy of ministers and members of the

even exisence of the Episcopate. These anony-

ances resulted, finally, in wearing out the patience

Sketches of Chicago Churches. Written for the Living Church.

CALVARY CHURCH, Chicago, had its origin in the efforts of a few faithful souls, who, in March. 1867, met together to establish a Sunday School in the then extreme western part of the city. The first sessions of the school were held in a private house; but successful efforts were soon made to build a small chapel for its use. In the meantime, the prospects were such that the workers in this growing enterprise determined to make application for admission as a parish, the papers being signed by fourteen male communicants. The request was speedily granted, and on the Festival of the Epiphany, 1868, the first Services of the organized Parish were held. The Rev. A. W. Snyder, now of Rockford, Ill., was made Rector in February, 1868, and labored faithfully here until 1872. He was succeeded by the Rev. J. F. Walker, now at rest in Paradise, a man of remarkable abilities, but very feeble health. His rectorship continued on until September, 1874. The Rev. Luther Pardee, then a deacon, assumed charge in November, 1874, and has remained with the Parish ever since.

In April, 1869, the Church was enlarged by adding aisles to the nave, and by considerably deepening the chancel, the effect of which was to increase its seating capacity to 300, and to make it a very attractive and Churchly structure. At different times within the last six years, it has been still further improved, by being handsomely colored inside and painted outside, by the gift of a handsome Altar, and by putting down a new chancel carpet of olive green. Many other lesser improvements have also been made. Last Lent, seats were put in the chancel for a choir of men and boys, who make more attractive the hearty offering of worship by the congregation, and add much power to the singing, which for years before had been conducted entirely by a voluntary choir of ladies. The Rector has now in hand, from special offerings of the Sunday School, money for the purchase of a Chalice and a Paten of sterling silver, to take the place of the plated set that has been in use. Through the loving work of the Embroidery Ward of the Guild. handsome sets of altar cloths and chancel hangings have been provided for Festival use, and for Advent and Lent, and the intention is to supply sets for the other seasons of the Christian year as soon as possible. This Ward has sent out, during its existence of three years, a large amount of Church needle-work, to parishes and individuals in different parts of the country. The migratory character of the population of the western part of the city, has made a very changeable congregation for this Parish; and it is no exaggeration to say, that the body of worshippers changes almost entirely every three or four years. This was a source of great anxiety to those whose interest in the Parish was lasting, and has always been a hindrance to the full prosecution of its work, since a fresh interest had constantly to be created in the minds of those who were new to the work. A more settled character, however, is now attaching itself to the whole surrounding district, and anxiety as to means for work is rapidly being dispelled. The Sunday School has about 225 children enrolled, with 20 teachers, and the attendance ranges from 150 to 190.

The special efforts of the Parish during the debtedness that had been incurred in previous years; and, although the time has been by no means favorable to such an effort, the zeal of the people has already done so much as to justify the belief that the old debt will soon make way for a fund for the erection of a new Church. The Church Guild has been active in its efforts in this behalf, and has succeeded admirably in accomplishing its object. The Holy Eucharist is celebrated in the Church on every Lord's Day, and on all Holy-days, with a second celebration on the greater Festivals. It is administered also on Thursdays in Lent. The attendance at the Weekly Celebrations has been very encouraging; and to this heavenly agency is to be attributed the growth of spiritual life that is shown in the Parish. Besides the other Sunday Services, the Church is open for worship on Wednesday and Friday evenings, and on all other days noted in the Prayer Book. On Wednesday evening, there is a class for Bible study, and on Friday evening, a Service of Intercessory Prayer for the wants of the general Church, of the Diocese, of the Parish, and of individuals. Under God, this must prove a great blessing to the Parish, as it becomes better known, and more freely used. The St. John's Episcopal Church, of Fisher's Island, Connecticut, was opened for Divine Service for the first time on Sunday, Aug. 28, the Rev. Mr. Rogers, of New Britain, and the Rev. J. M. Bartlett, officiating. A sermon suitable to the occasion was delivered by the Rev. Mr. Bartlett, and was listened to by a large congregation. The church has a seating capacity of two hundred, is finished in chestnut wood oiled, and the edifice would be creditable to any city. The erection of the church is largely due to the liberality of Mr. Henry Bowers; the chancel furniture is the gift of Mr. Chipman, and the bell was presented by Mr. Lyles. Mr. George H. Bartlett will soon present an excellent organ to the church, and the land upon which the church stands was donated by Mrs. Fox. Mr. James H. Hill has generously presented a three years' insurance policy on the church property. The first baptism that is known to have occurred on the island took place at the service yesterday. It was the infant daughter of Mr. and Mrs. George H. Bartlett.

*"In it, like gems or golden lamps, the stars are fixed." Moses makes no such statement. He sim-ply says, God made the stars, and placed them in the expanse. It would be so much better not to put words into the account. At a recent meeting of the Convocation of Canterbury a letter was read in the House of the dioceses of American bishops. He wrote: "Considerable uneasiness exists as to the 'intrusion' of missionary bishops of the Church of

are fixed, *Gen. i. 14, 19 [found here,

and already discussed]; and the whole

magnificent, immovable structure, Jer.

xxxi. 37 [rakia not here]; "as its pillars

The writer, the Rev. Frederick W

Farrar, late Fellow of Trinity College,

Cambridge, makes a clear case for a solid

support or firmament, until one finds that

in fifteen of his proof-texts (the only ones

that have any bearing upon the question of

solidity), rakia does not occur. Nothing can

He adds: "In the authorized version,

heaven and heavens are used to render not

are not used in a single instance in the au-

thorized version to render rakia. In most

cases shamayim is the word so translated.

they did that verse in Job which speaks of

"the bottles of heavens" (also shamayim).

about rakia.

ference was that all such conflicts of jurisdiction, or appearance of it, might be prevented. Our General Conference complied with the suggestions of the Lambeth Conference with great co-operation should exist between the branches of the Anglican communion in heathen lands. The continued purpose of the English Church had sent a missionary to China. Bishop Wil-

*Note.-According to the Hebraist's Vade Mecum, the verb raka occurs only eleven times in the whole Hebrew Bible, all of which I quote as translated in our common version:

1. Ezek. vi. 11, "Smite with thy hand and stamp with thy foot. 2. Ezek. xxv. 6, "Because....thou hast stamped

2. Each. AV. 6, "Include:thou has stampts with the feet." 3. 2 Sam. xxii. 43, "I did stamp them as the mire of the street, and did spread them abroad." 3. Isa. xl. 19, "The goldsmith spreadeth it over with

gold.

5. Isa. xliii. 5, "He hat spread forth the earth." 6. Isa. xliv. 24, "That stretcheth forth the heavens (shamayim) alone; that spreadeth abroad the earth by myself."

by myself." 7. Ps. cxxxvi. 6, "To him that stretcheth out the earth." 8. Ex xxxix. 3, "They did beat into thin plates the

gold 9. Num. xvii. 4 (xvi. 39), "And they were made

broad plates," etc. 10. Jer. x. 9, Sliver spread into plates is brought from Tarshish." 11. Job xxxvii. 18, "Hast thou with him spread out the sky?" etc.

An examination of the above reveals several in-teresting facts. In 1 and 2 the idea seems to be pure-ly the noise made by stamping with the foot either in despair or in exultation, and the word raka is justly rendered in the Septuagint by *psopheo*, and with no reference to the other idea of spreading out with no reference to the other idea of spreading out or expanding. In 3 there is no reference to the sound, but only to the spreading out; so in 4, where raka is translated by perichrusoo. In 5, 6, 7 it may be that the aluusion is only to the spreading out; but to the ear of one who, with the author, believes that the Bible was in a very real sense indited by him who was himself the Maker of that first rakia, there is in the use of the word here an echo of the tumultuous deafening violence when first the down-pouring oceans beat upon the hot lava crust whose ridges and peaks then formed the rough face of the earth. Whether this be so may not be as clear to others; but I think all will agree that our English version, to spread abroad or forth, or to stretch out, is reason-ably near the original; while the stereoo of the Sep-tungint is a gross mistranslation, or, rather, it is no tugint is a gross mistranslation, or, rather, it is no translation at all, but the substitution of another idea to accord with the philosophy of their own day.

With the same unhappy preposession in favor of solidity, the Seventy have rendered this word *raka* in 11 by *stereoo*, as well as in 5, 6, 7.

In 8, 9, 10 there is the proper meaning of beating into thin plates, not plates thick and strong.

It is curious to note that this word has always its proper rendering in the Septusgint, except where the philosophy of that day is concerned. Bearing this in mind, I am led to the conclusion that these texts confirm what has been said in the previous ar-ticle about the signification of *rakia*. cent statistics, there are now 6,080,132 Jews in the world, of whom Europe contains 5,166,326; Af-rica, 402,996; Asia, 182,847; America, 307,963; and Australia, 20,000.

of the English Church should now be sent to of careful mutual considerations. The singular 'intrusion' of Bishop Crowther into the field of our missionary bishop at Cape Palmas has never been explained. I trust your Grace will pardon and expressing the earnest desire that the whole subject of sending bishops of the Anglican communion into fields already occupied by any member of that community may be the subject ence at Lambeth." The Archbishop of Canter-

bury explained that with regard to Japan and China, he thought the controversy had been settled and that there would be no trouble in the future. The paper was referred to the Committee appointed by the Lambeth Conference,

To the Editor of the Living Church:

Although you have once favored me with your opinion as to the names "Vesper" and "Evensong," being used to designate the Evening Service of the Church, yet I have the idea still, somehow, that while the Evening Service is Nones, Vespers and Compline condensed, it would properly take the name of the most important of the Offices from which it was compiled. That Office, on account of the time for singing it, is Vespers. Else, how is it that in the Roman Catholic Church, the Sunday afternoon service, whether at three o'clock or eight, is called Vespers? And so, indeed, in churches of our Communion; as at S. Ignatius, New York, and others. When did the name "Evensong' first enter into use, and what were the circumstances attending its introduction? Will some CATHOLICUS. one please enlighten

WILMINGTON, Del., Aug. 31, 1881.

[Even-song is a good old Anglo-Saxon name, and was universally used in England for centuries before the Reformation. Vespers is a distinctly foreign word. The Roman Church in using it refers only to the office properly so called, which used it its Parishes.-ED.]

THE JEWS OF THE WORLD .- According to recent statistics, there are now 6,080,132 Jews in the

In making this proffer for union and uniformity, Bishop Seabury was acting on his own individual responsibility. The Convocation of the for the canonical transmission of the English Connecticut clergy, held at Wallingford, the February preceeding, indignant at the affronts their Bishop had publicly received at the Philadelphia the fittest person for the second New England Convention, had determined to send another Presbyter from their ranks to Scotland, to be consecrated, after the fashion of the Scottish Church, coadjutor to Seabury. Jeremiah Leaming and Richard Mansfield were successively elected to this important office; but age and infirmities induced them to decline, and the choice subsequently fell on Jarvis, who was afterwards to succeed him to whom he was now elected Assistant. And measures were put in train to accomplish in Massachusetts the choice of the excellent Samuel Parker, then Rector of Trinity Church to the Bishopric of that State and New Hampshire that the Episcopal College in the Scottish lens might then be completed, and any necessity of union with the Churches at the Southward effectually precluded. Had these measures been consummated as was the ardent wish of the great body of the New England Churches, then would have seen in this country the spectacle of two rival Churches differing in origin, in doctrine, in ritual and antagonistic in principle and practice. Union would soon have become impossible, and the Church, a house devided against herself could not have failed to have been despoiled and destroyed by foes on every side.

All this was prevented under God by the patient forbearance and wise conservatism of Seabury. He might have been the "Primus" of the Church in New England. He chose rather for the whole Church's good to become one of a House of Bishops in which he was to be a hopeless minority. He restrained the arder of his devoted friends and adherents in and out of Con- to ensure a successful career, was to be at unity necticut. He returned again and again to the effort for union and uniformity; and God at length crowned his self-denying, self-forgetting labors and concessions with the desired success is, as a general rule, the sole portion of the hours and made him the Presiding Bishop of a united American Church.

> Mysteriously did God, in His wise providence, hedge up the way to the completion of the Episcopal College in the English line, till in His own good time measures for the union had been inaugurated. The amiable and pious Griffith, chosen Bishop of Virginia, found his journey to Eng- Professor at Cornell University.

Edward A. Freeman, the distinguished English historian, has been engaged as non-resident

The party who usually pays the highest com-pliments to the Lord, in his prayers, usually pays the lowest wages to the people he has in his employ.-Steubenvillle Herald.

BOOK NOTICES.

THE GENERAL CALL FOR REFORMATION, 1. Its Causes and possible Methods. 2. Evils to be Reformed; Agents, Principles acted on; Sources of Information, alleged Variations. 3. Royal Supremacy. 5. Doctrine.

In the treatment of a theme to which so much time and learning have been given, originality could scarcely be expected. The lecturer proceeds with plain and unaffected style, to set forth the conditions, causes, and results of the great movement in the Church of England called the Reformation. If the book has no other value to students of ecclesiastical history, it will serve to emphasize some important facts and principles. The patriotic influence that guided the English reformers, is clearly demonstrated, as opposed to the individualism that controlled the movement conflict with Clement, the point at issue is clear- three hundred years has commanded the confiquestion of divorce but of the Pope's power to mense value to the student of the Bible as a vorce. If it was against the law of God, as the France, then a Bishop and afterwards a Cardi- hitherto suggested. In some other cases its readded that the Pope, having assumed to legalize Chairman of the Revision Committee, the alterit, and policy as well as principle compelled him all that they anticipated; and Professor Milligan, him to do so.

"by law," and the endowment of the Church, will be found very interesting and profitable. no foundation. It is a point that may well be emphasized in these days when the civil power in England seems determined to override the ancient rights and rubrics of the Church.

The last Lecture, on Doctrine, deals with still divided, and the author's views and conclusions will not meet with universal acceptance. They are put forth, however, in a way to comhappily stated and illustrated. History repeats the same tendencies of the human mind as those heart of every mystery. The Church was condistracted by controversies about the Real Prespressed the true attitude of a Catholic mind English by the Revision Committee. when he said, "I do not define, nor attempt to explain, how this may be."

ETERNAL PURPOSE. A Study of the Scripture Doctrine of Immortality. Philadelphia: J. B. Lippincott & Co. Chicago: Jansen, McClurg The chief purpose of this book seems to be to

ent study of Scripture; showing still more how in the chaos of disordered protestantism, men's minds are "feeling after God if haply they may drous usury. By what men have done, we learn find Him;" and how the theology of the Incarnation, fairly presented would resolve their dif-Abolition of Papal Jurisdiction in England. 4. ficulties and guide them in the way of faith and He who approaches the highest point of the su-

> THE NEW TESTAMENT, Revised Version. New York: Harper & Brothers. Chicago: Jansen McClurg & Co. Price, 45 cents.

THE NEW TESTAMENT. Revised Version, with the Readings prepared by the American Committee incorporated in the text, by Roswell D. Hitchcock, D. D. New York: Fords, Harvard & Hulburt. Chicago: Jansen, McClurg & Co. Price, \$1.00

These are accurate and excellent editions and very cheap, being well printed and well bound. While the Revised Version, as the LIVING CHURCH has frequently maintained, is not as a on the continent. In the matter of Henry VIII.'s whole worthy to supplant the one that for nearly ly and correctly explained, as being not really a dence and admiration of the world, it is of imsanction the marriage at all. There was really commentary by careful and learned men. Its no legal marriage and could therefore be no di- explanatory readings constitute a ready reference to which one may turn who is not learned in the Catholic Church held, to marry a deceased broth- language of the original, and has not time or er's wife, could the Pope dispense with that law? means for consulting authorities. Upon some This was the question raised by the envoy of passages it throws a light and a meaning not nal. As Mary was not a lawful daughter of Eng- vision seems to afford obscurity rather than light. land's King, she was not a suitable person to That on the whole, "the old is better," the conbe the wife of the son of the French King. viction of Churchmen is nearly unanimous. At Henry VIII. was not a character to be greatly the same time, all should be desirous of making admired. Froude to the contrary notwithstanding, the best possible use of this effort of modern but he had strong ground for separation from scholarship to attain accuracy in the reading of poor Catherine of Arragon. It might also be the inspired writings. By the confession of the the marriage, could do nothing else but stand by ations have, beyond all proportion, gone beyond

one of the Revisers, stated that although the Bishop Williams's treatment of the Kings's aims of the revisers were strongly conservative Supremacy, the establishment of the Church, yet in the Gospel of St. Matthew there are upwards of 430 changes of Greek reading, in that of St. Mark upwards of 600, in that of St. Luke The popular notion that the Church of England upwards of 750. This would give an average of owes everything to the State, is shown to have four or five thousand changes in the whole work. The principle of always rendering the Greek word by the same English word, which was professedly followed, is as absurd in principle as it is impracticable, and the practice of the Revisers fully sustains the assertion. No good transquestions upon some of which the Church is lation was ever made of any writing, on that principle. The meaning and force of words depend upon their context, as does the effect of precious stones upon their setting. Nor have mand attention. The danger of definitions con- the Revisers been consistent with their avowed cerning the mystery of the Holy Eucharist, is principle to make no unnecessary changes. "Birds of Heaven" is certainly not a necessary or itself, and the controversies of to-day indicate desirable change from "fowls of the air;" "The very image of His Substance," is not so good as of the first three centuries. Men must get at the the old translation, "Express image of His Person;" "righteous" is no better than "just," and vulsed for ages in the effort to explain the mys- so on in a multitude of cases, where new extery of the Holy Trinity. Later, she has been pressions are substituted for old without any apparent excuse. The following comparison, ence. The lesson of the fourth century ought one of many that could be made, will serve to not to need repeating. Dr. DeKoven well ex- show how infelicitous has been the choice of

I Cor. xv. 27, 28.

AUTHORIZED VERSION. 27. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is exceptioned, which did put all things under him. 28. And when all things shall be subdued unto

him, then shall the Son also himself be subject is specially designed.

characteristic. To quote from his preface, "Great deeds are legacies which work with won what man can do. A great career, though balked of its end, is still a landmark of human energy. preme quality of Duty is entitled to rank with the most distinguished of his race.'

The primal duties shine aloft like stars, And charities that soothe and heal and bless Are scattered at the feet of men like flowers.

SAINT AUGUSTINE. By the Rev. Edward L. Cutts, B. A. New York: E. & J. B. Young. Price, 60 cents.

It was an admirable thought when the Tract Committee of the London S. P. C. K. Society the men at work upon the complex scaffolding the summer. Mr. Ruggles was born in Conbegan the publication of the serials of Fathers now surrounding the venerable structure. The necticut, in 1800, and graduated from Yale Colfor English Readers. Some eight or nine are careful observer will see the men test each board lege, subsequently studying law, and being adalready issued, and when the number is complete, they will make, at a small expense, and in hammer, or scraping the many coats of paint off his early friends were Chancellor Kentand Judge handy form, a library of the writers of the early in order to examine the wood underneath. The Kent. While still a young man he purchased a ecclesiastical ages. Designed primarily for the steeple is almost in the exact condition in which farm in the vicinity of the present Union Square, common reader rather than the scholar, they it was left by the builders in 1799. The Church and afterwards presented the site of the square seem to be as carefully prepared as though de- was finished in 1766, and was then located on the signed for a more pretentious place. The series has already included such names as Leo, Gregory, Ambrose, Jerome, Basil, and Bede, together ple, which is so familiar a landmark, that one a career of political activity, during which he with the Apostolic Fathers and the Apologists.

well known as the writer of several works of a thirty-three years-a short life-time-after the State of New York. In 1859 he became a memsimilar character, the best of which perhaps is body of the structure. This old wood, then, his "Turning Points of English and General which now is so soft that it crumbles away under and was one of its most influential and active the touch in some places, has been weathering members. Church History.'

His Life of Saint Augustine in many ways is the storms and sunshine of eighty-two years. the most important of all the series, as the Considering the length of the period and the his strange conversion, and his election as a century.

Bishop. Then follows a well-considered analysis of his work, as the undaunted Apostle, as the floor seems to be perfectly sound, although the successful controversialist; as the voluminous floors and stairs are worn by several generations preacher and writer. Altogether, we have found of bell-ringers and sextons. From the organ- valuable statistical works, finishing only a year this short biography exceedingly interesting, not loft in the Church, at which point the tower proonly because of the sharpness with which it out- per may be said to begin, the inside of the tower sonal study, on the agricultural and metallic prodlines the great Bishop, but because, also, it and steeple is divided off into thirteen stories, sketches for us at the same time that once large of about seven or eight feet each, in height. learned societies. branch of the Christian Church, "which," as the Upon the lower floors the rooms are of very fair

ished.

THE BREAKING OF THE BREAD. An Explanaward L. Cutts, B. A., Hon. D. D., University At the level of of the South. U. S. London: Wells, Gardner, Darton & Co. Price, 60 cents.

This is an attractive little book, didactic rather than devotional. It is intended to show the purpose and benefits of the Holy Communion, and to give a short historical sketch of the Office. The standpoint is that of the old English divines. It will be found an excellent means of instruction for mature minds, and a valuable getting. On the rim of the smaller bell, which coinage of the principal nations of the world. aid to the pastor in preparing lectures to communicants.

THE PRIEST IN HIS INNER LIFE. By H. P. Liddon, D. D. James Pott, 12 Astor Place. New York. Price, 40 cents.

This is a pamphlet of 52 pages. The mere name of the author is sufficient to secure for it the neighboring Astor House was a corn-field. confidence and acceptance by those for whom it The silence and dust of the old belfry is dis-

turbed by the ceaseless hum of life, the rumble

site of their homes even, is long since transferred into the busiest centre of the great metropolis. There are only poor people living now The work of restoration and repair to the in the neighborhood. But the new surroundings steeple of old St. Paul's chapel, Broadway and and circumstances are amply provided for, and Vesey Street, New York, which is now going on, St. Paul's Chapel with its frequent Services and has already been incidentally mentioned in the LIVING CHURCH. There are several facts of its free seats is the base of some of the most vigorous missionary work in the city. interest in connection with the matter which will

A Prominent Layman.

Correspondence of the Living Church.

The death is announced of the Hon. Samuel has probably been revealed for the first time to B. Ruggles, LL. D., of New York City, at Fire many thousands of persons who have watched Island, Aug. 28th, where he had been staying for or bit of wood separately, sounding it with a mitted to the bar in New York in 1821. Among to the city, on the condition that it should rebank of the river, though there are now several main a public park forever. In 1837 he became blocks of business houses between. The stee- 'a member of the Legislature, and embarked on finds it difficult to imagine how the Church could distinguished himself in the development of the Mr. Cutts, the author of the one before us, is ever have looked without it, was not erected till Erie Canal, and the great canal system of the ber of the Chamber of Commerce of New York,

His Churchmanship was always a marked feature of his character. His influential position Saint was the most eminent of the Latin Fathers. exposure endured, the wood-work is in remark- in the Diocese of New York will be well remem-The book begins with a short account of the ably good condition, a fact which is attributed to bered, as also in the General Convention of the Province of North Africa, giving just enough of the many coats of paint it has received. Upon Church where he served for years, on some of its history to grasp accurately the life of the re- many bits of the outside sheathing, the paint is the more prominent committees. When on acmarkable Bishop of Hippo. The various steps in found to measure a quarter of an inch in thick- count of advancing feebleness, he declined re-St. Augustine's life, are then carefully noted: ness, the steeple having been painted ten times election as one of the New York deputies to the his birth, his early life at Carthage and Milan, or more, very thoroughly, during the present General Convention in 1877, it was very generally felt, as many will recall, that that body had Inside the steeple, the wood of the beams and lost one of its wisestand most practical advisers.

Mr. Ruggles wrote a series of pamphlets on political economy, law, and education, as well as ago, a very complete statistical report, from peructs of the world. He was a member of several

In 1865 and 1866 he was one of the leaders of author says, "alone of all the great branches of size-about twenty feet square; as the visitor the movement to secure a proper representation the early Church, has utterly decayed and per- climbs up, they become smaller until at the level of the United States in the Paris Exposition of of the clock dials the room is barely eight feet 1867, and was one of the ten scientific Commissquare; and a story above that, begins a narrow sioners sent to the Exposition by the United tion of the Holy Communion, with Notes in staircase, which winds around the inside of the States. He had previously attended the Statis-

tical Congress at Berlin, and when he went to At the level of the large latticed windows, half Paris was charged by the State Department with way above the roof of the church, are the two the subject of a uniform system of weights, bells which in former days summoned to wor- measures, and coin. He took an active part in ship the citizens of what was then a fine resi- the International Conference of 1867, reported dence part of the city, and, now serve to remind its proceedings to the State Department, and the surging, busy crowd below, on the busiest published a very elaborate and interesting repart of the greatest thoroughfare in the world, port, with a full discussion of monetary unithat the aim and end of life is not mere money fication, and statistics and information upon the during Lent every year calls out the week-day He also made an elaborate report on "The Quan-Service hours, and brings within the Church tities of Cereals produced in Different Countries doors, crowded and remarkable congregations of Compared."

Mr. Ruggles was a communicant of Calvary the inscription, "Mears, of London, fecit, 1797." Church, and his funeral took place from that When this bell first began to ring, the site of Church, Wednesday, Aug. 31st.

The Living Church.

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teach the annihilation of the wicked, who finally unto him that put all things under him, that God reject the redemption that is in Christ Jesus; and it should be said, in simple justice, that on has his argument with much force. But beside this, the book is a great curi-Bible and the Bible only is the religion of Prot- be all in all. estants," the author has no conception of the the New Testament.

dently inclines to the homoiousion of the Arian have left the old book untouched. Council of Ariminium, as the result of his literal methods, and entirely misses the purpose and relation of the story of Dives and Lazarus, though he does see that it has nothing to do with the state of the finally impenitent.

But the most interesting feature of the book is the author's approach to Catholic teaching. He recognizes the doctrine of the larger mediatime, by the engrafting of members by spiritual by others which seem to have been largely sugtion.

may be all in all.

NEW REVISION For, he put all things in subjection under his a subject, concerning which the Church feet. But when he saith, All things are put in defined nothing, he has presented subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that iosity. Evidently written by one to whom "the did subject all things unto him, that God may

As to the incorporation of the additional fact that Scripture was written for a Church changes proposed by the American members of which was organized and had a faith. So the the Committee, while for some purposes it may Bible is to him what he finds there. Consist- be convenient to have such a book, and the pubently enough he gives as what he is pleased to lishers have only responded to a demand for call a "literal translation" of such scripture as novelty heard in some quarters, we have no pahe quotes, or comments on, which in its disre- tience with it. The changes were not accepted gard alike of Greek and English idiom, reminds even by the Committee, and their publication of nothing other than what a school boy, who serves only to increase confusion, and to be one had gotten through with the anabasis, would do more step away from the unity of Christendom, if he sat down to make a literal translation of upon nearly the last point where there was no controversy. This, after all, is the main argu-

It is not strange that while he seems to hold ment against any revision at all. Marginal readand affirm the faith in the Holy Trinity, he evi- ings would have secured all that was needed and

DUTY, With Illustrations of Courage, Patience, and Endurance. By Samuel Smiles, LL. D. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. 12mo pp. 412, \$1.00. Dr. Smiles in his peculiar field is unrivalled. No one can read his books, which belong to his "Self-help Series," without being stirred to an effort at better things. The works on "Selftion of our Lord as including angels as well as Help," "Character," and "Thrift," must have men; he recognizes the Eternal Purpose of the proved great incentives to every one of his read-Incarnation as the foundation and end of man's ers. Written with the intention of helping the creation, and more clearly still, and much more so-called working classes, they prove intensely intensely, he sees the Church of God as the interesting and instructive to all who read them. Body of Christ, a living organization, built up in And not only this, we have seen several works regeneration. In all this he seems as uncon- gested by, if not "unconsciously absorbed" from scious of his approach to the teaching of the their pages. Abounding in illustration, there is Catholic Church of all ages, as he is that his not a single one that we have seen that is not a semi-arianism is a very early form of heresy. light thrown upon his subject rather than a story Of the means of regeneration, he seems to be told simply for its beauty or its pathos. In the not quite sure whether it is by the Eternal Pur- present volume, the last of the "Self-help' pose of God in the sense of supra-lapsarian series, he discusses honesty, truth, courage, en-Calvinism, or by the intellectual and emotional durance, heroism, sympathy, philanthrophy, and effort of the individual (which is his idea of responsibility. To enforce these, historical faith), lifting himself into the state of regenera- illustrations are given, each of which is an ther finishing touch completing the picture of the

Altogether, the book, with its theological crud- man great in these things, and so great in all as ities, is an interesting, and to thoughtful people, the obedient follower of Duty. It is this happy instructive volume, showing the natural out- faculty of setting the great deeds of all times in

.

News from Delaware.

The Vestry of Trinity Parish has purchased a tops, domes and steeples, stretching afar towards very fine lot, 100 ft. by 150, on the corner of the north, with the forests of spars on the river Delaware avenue and Adams street, on which to fronts, the blue line of the New Jersey hills, or, build the new Trinity Chapel. The price paid in opposite direction, the City of Brooklyn, was \$12,000. Placed among the trees, as the basking peacefully in the sunlight; to rhe south, new church will be, it will be quite a picturesque the noble expanse of the bay, dotted with steamfeature in the city. A New York architect will ers and vessels, and away in the distance. probably be secured to draw the plans, and it through the Narrows, the misty waters of the

is hoped that building will be commenced some Atlantic. When the sun is eastward, the long shadow of

time in the fall, so that by next Easter the congregation may expect to be worshipping in the the spire rests like a hand uplifted in benedicnew structure.

Parish building of Trinity Parish, with the offi-On account of the low financial condition of ces of the clergy and the corporation, is at the Trinity Parish, for some time past, the old Parother end of this enclosure. Enormous sums ish Church, Holy Trinity (commonly called "Old have been offered Trinity Parish for the sale of Swedes"), has had no settled priest for several this churchyard for the erection of business years, and only an occasional service, generally houses. The ground is exceedingly valuable. conducted by a layman. Those who know the location of this venerable structure, which has and increases its value every year. Newspaper reports have not been wanting from time to time, ministered to the passing generations for 183 insisting not only that it would be, but must be years, will remember that it is in the extreme sold-the needs of business requiring it. But it

eastern part of Wilmington-a place, that, years is needless for the LIVING CHURCH to assure its ago, it would have been unsafe for respectable people to visit at night, now happily, very much readers, that nothing of the sort has ever been within the possibility of happening. Aside from improved, but still important missionary ground. the sacrilege of disturbing this venerable dust of Mr. William J. Fisher, so well and favorably past generations of good Churchmen who have known here, in business and Church circles, and been buried here with the Church's blessing, who has been lay reader at this church for a long time, has been making successful efforts to and under her protecting shadow, any attempt of Trinity Parish to sell, would be in this case an raise sufficient funds to call a priest. No one outrageous breach of faith, because the burial has been invited as yet to minister at the vacant plots do not belong to Trinity, but were sold out altar, but some one will be shortly. and out, to the persons whose bones now lie The Bishop of the Diocese, who, accompanied

by his son, Dr. Benj. Lee, of Philadelphia, has there. The deeds are in the hands of their heirs, and it would probably be impossible to been staying a short time at Marquette, Mich., find one in twenty of these to consent that any has returned home. removal should be made. Alas for humanity !

· · · · · ·

The Rev. Dr. Roche, of the Diocese of New This feverish haste for wealth, which would even Jersey, who, in the absence of the Rector, Dr. turn out the ashes of the dead from their rest-Spencer, in Europe, officiated at Immanuel Church, New Castle, has been elected Rector of ing place, is forgetful that these dead were once Christ Church, Delaware City, by one of the living men, too, and that the power of wealth. apparently so potent, has but this end at last, contending vestries. that other and later possessors of it should be-

The State Teachers' Association, which met at Rehaboth, was addressed by the Rev. W. B. grudge these even the last remaining earthly possession-so much ground as is necessary to Gordon, on "The Cultivation of the Beautiful." lay one's bones in. No. The old churchyard Another Delaware priest was to have read a pawill remain as long as Trinity parish exists to per, but was prevented. The subject announced protect it. No interrments are made now, and was, "The Teacher a Student," by the Rev. Prof. most of the graves are a century or more old, so Wm. M. Jefferis, of Delaware College.

that no objections can be brought on the ground The artesian well at Yankton, the first bored of unhealthfulness. And as the churchyard, so instructive volume, showing the natural out-come of a fairly vigorous intellect and earnest purpose, trying to work out a faith by independ-in Dakota, sends 150 gallons per minute to a height of fifty feet from the ground, and pipes will be laid to supply the city. will the old church remain, too. Its once wealthy worshippers have passed away, and the

and roar of Broadway. Out of the latticed windows may be viewed the great sea of roof

tion over the silent churchyard beneath it. The

business men for a brief space of quiet prayer, is

Old St. Paul's, New York.

Correspondence of the Living Church,

bear a more extended notice, than the mere brief

We venture to say, that the fact that this stee-

ple is not of brown stone, but of painted wood,

announcement of the work already made.

CHICAGO AND NEW YORK.

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A General Church Newspaper,

Adapted to the Family and the Parish.

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Done on Short Notice. C. W. LEFFINGWELL, Proprietor.

The Libing Church. September 10, A. D. 1881. Entered at the Chicago P. O. as second-class mail matter Subscription, - - - - \$2.00 a Year To the Clergy, - - - - 1.50 "

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Advertising Rates, per agate line, 15 cts. Notices of Deaths, free: Business Notices, two cents word: Obituaries, Appeals, Acknowledgements, Marriage etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.

CHICAGO. 162 Washington Street NEW YORK. No. 40 Bible House

September is the month for fall advertising and business men will do well to begin early. The LIVING CHURCH has now a large circulation in all the States and Territories. It devotes a limited amount of space to advertisements of the best class, and assures its patrons the attention of the most influential families in all parts of the country.

Creation and Incarnation.

Almighty God, Who sits upon the throne, rules the universe by different methods, appropriate to His will and to the needs of the universe.

The government of God, as related to human kind, illustrates this remark. The history of the world has two chapters, of which the first began with creation, and the second with incarnation.

The first genesis was the resolution of that which was without form and void into order and life by Divine energy operative upon material and spiritual things created. The second genesis was the restoration of order and life to that which had been disordered and destroyed. In the first God made all things very good. In the second He made it possible for all things to become very good again.

The object in either chapter was to exhibit the magnificence of His nature, to the Bible. It strikes a deadly blow at show forth His infinite glory, to publish abroad to the universe the incomprehensible majesty and goodness of God. The heavens that were created declare the glory of God and the firmament showeth His handiwork. The Incarnation was "to the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God."

In either instance the agency of its inauguration was the Logos, the Eternal Word, the Second Person of the Adorable Trinity, Whose office-work it is to manifest the will of the God-head. By Him deny responsibility for belief but for acts. laugh embroglio, unless we take into conwhom we call the Son of God were all If a man be not responsible for his belief sideration the shock which the moral things created. But it was this Son of and opinion he is not for his actions. An sense of English public opinion has sus-God Who became the Son of Man-"God act is simply the embodiment of a thought. tained at the election to Parliament of a effect?" It has already taken effect, and the only manifest in the flesh." "In the begining A man is responsible for what he does be- man who takes a perfectly fiendish delight was the Word * * all things were made cause responsible for what he believes. in outraging the domestic sentiments and by Him." "And the Word was made He is not to be held accountable for that religious traditions of the country. Brad-

THE LIVING CHURCH.

Bradlaugh.

put on incorruption, and this mortal must the order of incarnation. Nature gives apologize for the career of such a vulgar way to the Kingdom of Heaven. The In-Providence is but another name for God why he should have a moment's considerruling the ages in the interest of His ation at the hands of decent people, par-Church. The story of the earth and man ticularly if they happen to have any rebecomes rounded and beautiful only as it gard for the religion this wretched fellow by a decenter kind of being. merges into the story of Bethlehem and treats with contumely and scorn. Leav-Calvary. All the natural beginnings be- ing out the truth or falsity of it, religion come braided into God's supernatural pur- has the best of the conflict in this that the poses, and thus the circle is completed and falsest of religions would appear sweet and

attractive in contrast with the utterly vulwe understand our life and our destiny in person. He belongs to the genus sans their true relations. We are parts of a culotte. His congener in Paris is the petrocollective whole-members of a vast fami- leuse. In St. Petersburg he would be in ly-united to a sublime confederacy of place among the Nihilists, were it not that new creatures, in and by whom God works he is too low-bred and ignorant of the deout the tremendous plot of a drama older cencies of life. In America he would than time, wider than eternity, in which find his congenial home among hoodlums He substitutes for the division of destruc- and other classes of practical Ingersoltive forces of a fallen creation, the per- lians.

For our part we cannot wonder that the petual energies of a unifying life, so that in the God-Man shall be secured a grander unity than was lost by the fault of the company. It is one thing to favor "liberfirst Adam. How magnificent this divine ty" and "progress," but quite another to be compelled to fellowship with moral purpose, "that in the dispensation of the fullness of time He might gather together lepers. It is high time to insist that it is the animal kingdom.

House of Commons. That is for Parliament to decide. But we do insist that there is a law of common decency which is outraged by the presence of this creature in the high places of his mother-land. A decent atheist would respect the feelings of even the most abject slave of superstition. There would be a tone of gentle manhood to rise up in his breast and prevent him from outraging the sensibilithat no man is responsible for his belief or ties of others, no matter how absurd and opinions; no more responsible for his unfounded they might seem to him to be. Those among us who try to keep up size of his feet. It is a forcible statement with the current history of England, of a cheap but popular fallacy. It is the ought to know that it is impossible to estidreariest of fatalism. Not only does it mate the position of affairs in this Brad-

associate the name of Bradlaugh with This most unprepossessing individual everything that is low, vulgar, and demorhas his apologists. We think there is very alizing. He is the ruthless demon who The order of creation resolves itself into little left to admire in a man who can has struck a blow at everything that a true Englishman holds sacred. He is the creature. If it is only a question of taste, bloodthirsty destroyer who would slay the what earthly reason can there be in him dearest things in life, and dance over their graves like a ghoul. Englishmen are excusable for remembering what it is to be a Bradlaugh, and desiring to be governed

It was reported on Sunday that a terrible disaster had befallen our troops in Arizona. A General and his whole command were said to the French pattern, a double row of sunken have been killed by Indians, and it was even marble wash basins, one for each boy, with an added that Fort Apache, containing many women Only in the light of Christian truth can gar and ruthlessly nasty nature of this and children, had fallen into the blood-stained hands of the Indians. Happily, the official accounts show the first rumors to have been much exaggerated. Only one officer, Capt. Hentig, and six men, of the 6th Cavalry, were killed, and Lieut. C. G. Gordon, and Sergeant Mac-Donald were wounded. The fight lasted nearly Across the end in a convenient rack are fifty new three hours, and at 11 o'clock at night the command started on its retreat to Fort Apache. By a forced march Gen. Carr reached the Fort in safety last Wednesday afternoon. The Indians cut the telegraph wires every few miles.

A MOVE is being made in Germany to intro-House of Commons does not want his duce Roman characters into printing. Some of the printing establishments at Hanover, Brunswick, and Leipzig, have already made the innovation. On the other hand, opposition is made to this change on the part of many literary Germans. They say that the use of a national type in one all things in Christ, both which are an abuse of terms for hyenas to talk about has kept the language from being overladen in heaven and which are on earth, even in their right to associate with the cleanly of with Latin and other foreign words and phrases: that, until within a hundred years, it was usual in German books, to print all foreign words borrowed from Latin, French and Italian in Roman vere. Severe it is, but as just as severe. letters. This greatly discouraged the use of such Mark, that we do not raise the question of words. The result was, that the German lanhis atheism or of his right to a place in the guage formed most of the expressions in art, commerce, and science, out of its own native roots; and thus, that the children in German schools are not troubled, like English or American, with learning definitions by heart. Nor is a dictionary seen in the house of a German family.

> True to the Church, and prepared to set full value upon Holy Matrimony were the couple who forgot to engage the Rector for the marriage ceremony, though they arranged with the sexton to open the Church, with the organist for music, and sent out hundreds of cards. The guests were all assembled before the omission was discovered. The Reverend gentleman had gone to Chicago, and as the bride declared that none other could tie the knot, the couple followed him to that city on a special train, accompanied by all who desired to go.

> A contemporary heads an article on the casting off of aged clergymen, "The Ministerial Dead Line." By another exchange the conundrum is proposed, "When is the Revised Version to take effect it ever will take, in the Anglican Communion, in a general dissatisfaction. Now that the publishers have made their millions, the best thing the Revision Committee can do is to meet to private life.

SEPTEMBER 10, 1881.

St. John's Military School. Correspondence of the Living Church.

In a most elevated, healthy, and beautiful section of country in Central New York, part way up a long slope, commanding an extensive view into the valley, and over to the high walls of Pompey, is situated St. John's Military School for boys. The surrounding country and the school are equally worthy a visitor's time and attention.

The main school building, with additions made during the present summer, is certainly the most convenient and pleasant one of its kind in this country. The addition, which is nearly completed, is a model of perfection. It contains a lavatory, in which are ten bath-rooms, tubs of equal number of small toilet closets in the rear of the basins. Hot and cold water are supplied. through pipes to the tubs and basins at all times. Above the lavatory is the armory, finished in the interior with red pressed brick laid in black mortar, a hard wood floor and wainscoting, with wooden ceiling, laid above the polished beams. Remington rifles, made purposely for the school. The Chapel, on the next floor above, is a thing of beauty, and unique in this country. It is finished in the interior with buff terra cotta brick laid in red mortar. There are lines of ornamental terra cotta in the wall, a wide cornice of the same material, and in the ends are special designs artistically arranged. Embedded in the interior wall over the entrance, is a circular piece of Ohio sandstone, on which is carved the school's seal-a book, representing learning, a Latin cross, Christianity, the cup and serpent, symbolic of St. John, and the encircling school egend, "Christo et Eccelsiae." The roof is Gothic in form, open, with polished rafters and cross-trees. The seating and furniture of the chapel will be in harmony with the whole. The windows of stained glass are designed to be replaced by memorial windows as they shall be given by friends of the school.

A noticeable feature of the new building is its substantial beauty, an entire absence of plastered walls and ceilings, the use of hard wood floors, wainscoting and ceilings, and the open roof. It is heated and lighted like the main building, with steam and gas.

The improvements on the building and spacious grounds around it, furnish material advantages of unquestioned superiority. St. John's School is entering upon a new era of prosperity. A full corps of masters, specialists in their respective departments, warrant success in intellectual training. The military discipline, complete in character but subordinate in use, has in view the best physical and moral training, and is intrusted to an army officer of peculiar fitness. The home refinements and culture are provided in the iufluence and society of the educated and refined members of the entire household.

All is based upon a faith in the Divine inspiration of everything that is good, and the chief end sought is the educating and training boys to become Christian gentlemen. A visit to the school is worth the traveller's time and trouble.

Among the important books to be published this fall by Jansen, McClurg & Co., are the Hon. E. B. Washburne's work on the early history of Illinois-"Governor Edward Coles and the Slavery Struggle of 1823-'24;" a translation of the popular German fairy tales of William Hauff, to be published with the original illustra-A satisfactory conclusion has at last been tions, under the title "Tales of the Caravan, reached in regard to Bishop Berkeley's familiar Inn, and Palace;" a volume of poems by Ella Wheeler, the popular Western poetess, containits way." A well-known historian of the Church, ing the best portions of her previous volumes who is familiar with Berkeley's English works, with a large number of new pieces; a Memoir of and who is at the present time preparing an Haydn, a new volume in Dr. Nohl's series of elaborate article on the Bishop of Cloyne, by musical biographies, translated from the Gerdoubtedly the original expression, and that the a selection of brief and striking passages from a change to "star of Empire," was probably made | wide range of authors, orators, statesmen, divines, etc., prepared by the Rev. S. P. Linn, of Cincinnati; with a companion volume of "Golden Poems," containing an entirely new selection from the best minor poems in the language, and choice extracts from longer works-the range being from Chaucer to the poets of our dayprepared by Mr. Francis F. Browne, editor of The Dial.

The reader may deem this language se-

heavenly." "For this corruptible must

carnate God is the Key to all history.

The Immorality of Infidelity.

The immoral tendencies of popular in-

fidelity do not consist simply in blasphe-

mous utterances against Christianity and

righteousness of life. It denies primary

principles which are the basis of all moral-

ity and godliness. Thus, for example, a

popular infidel lecturer who thinks little

but talks much never wearies in asserting

the boldest fatalism. It is, perhaps, a

remnant of his Calvinistic inheritance.

He asserts everywhere, over and over again,

creed than for the color of his hair or the

put on immortality."

God is all in all.

Нім."

flesh and dwelt among us." "And the Word was God."

At the summit of each dispensation stands a representative headship. The first Adam was first in a line of natural heirs and from him to them flowed down whatever of good or ill he possessed. The second Adam stood forth the royal primogenitor of the sons of glory, to redeem them as well as to represent them, to become the Head of a new race, "of whom the whole family in heaven and earth is named."

In the order of creation, individuals of mankind come to light by the natural process of generation. Under the scheme of the incarnation individuals secure membership in the new family, and into vital union with its Head, receive the interior gift of Supernatural life, by the process of regeneration-the visible organ of which is the Sacrament of Baptism, the invisible Life-giver, the Holy Ghost. "Except a man be born of water and the spirit, he cannot enter into the kingdom of heaven.'

Under better conditions, the whole nature of man participates in the results peculiar to each. In creation man was made as perfect in his physical as in his spiritual and intellectual nature. Individuals born into the family of the first or natural Adam inherit the defects of his physical being, while their souls are tainted with the corruption of sin by which he vitiated and lost his innocence. Individuals, newborn into the Church by water and the spirit, receive the germ of a spiritual development, which, if unopposed, will culminate in absolute holiness, but also the germ of a physical renewal and exaltation that will endure throughout eternity. "For since by man came death, by man came Governors, public prayers were offered in the also the resurrection of the dead." "The first man is of the earth, earthy; the second man is the Lord from heaven * * and as we have borne the image of the things work together for good. O Lord, save earthy, we shall also bear the image of the Thy servant, who putteth his trust in Thee.

wholly outside of the frontier of his own laugh is not a gentleman nor of the stuff and rescind 999 out of every thousand changes choice. No man is responsible for the fact out of which gentlemen are made; he is that they have recommended, and then to retire of his parentage, or as to who are his "sis- simply a howling boor. Born in the lowers and his cousins and his aunts," but for est ranks of society, he has nothing in him himself he is responsible. Therefore he is on which to build himself up into someresponsible for his belief, his opinions, his thing decenter. With all his native vulthoughts. Where choice begins responsibility sets in. Because responsible for himself a man is responsible, above all, for

that wherein consists his real selfhood. He thinks as he does and believes as he does because he is what he is, and for that he is himself, in the main, responsible.

the direction and drift of every man's life. For all this choosing he is responsible. If not accountable for his belief, opinions, and thoughts he is not for anything. If a man has no choice as to his belief, opinsponsible than a tiger or a kangaroo. But we are responsible for unbelief as well as belief. "The fool hath said, in his heart there is no God." His unbelief was a matter of choice. So, largely, is every man's. To deny choice is to deny accountability. An irresponsible is not a uor morality, nor sense in the common popular notion that the unbeliever or misbeliever is not blameworthy. To deny responsibility is, in fact, to overthrow the very basis of all morality and godliness of living.

The condition of the President still excites the gravest apprehensions. There has been no manifest improvement, although he holds his own. The physicians have moved him to Long Branch, and it is hoped that the change of air may benefit him. On Tuesday, at the request of the churches throughout many States, and throngs showed by their attendance and devoutness how deep is the national grief. The issue is in the hands of Him, Who knows how to make all

garity, he came into public life and office only to add to it a hundred fold. He belongs to the order of beings who wallow in moral slime and ooze by spontaneous choice, and who when they speak of God spit, and when they address a devotee of Christ sneer and gibe. "Except this

Separate acts of choice, of choice through man," says a writer, "I never met a freethe months and years, have determined thinker who did not speak with a certain admiration of Jesus Christ." He publicly announces Him to be a coward and His ture to hope that this department of the LIVING mission a sham, and that the doctrine He taught is not the doctrine of a good man. He publishes and circulates literature (?) ions and thoughts then he is no more re- of the basest kind. It is stated of the "Elements of Social Science," that it is so filthy that the author seems to have been afraid to put his name on the titlepage. "It is sensual in the extreme; it condemns marriage and condones general prostitution, and does all this in language promise of healthy growth to keep pace with the ember 1st. that is feebly described when it is set down moral agent. There is neither philosophy, as disgusting and revolting." Bradlaugh, with characteristic indecency, quoted John Stuart Mill and others as favoring his book, and continued to do so among ignorant people after they had repudiated it. Another book of the same infamous char-

acter, "The Fruits of Philosophy," was for months sold at the entrances of those theatres where the social evil made its police magistrates stopped the atrocicus traffic. Those hawkers, thrusting the nasty effusions of Bradlaugh's hyena-mind into the hands of young women leaving places of amusement, fitly represented the character of the moral fiend who sent them out on their satanic mission.

Decent people in England cannot forget these things, and ought not. They chapel will be laid on All Saint's day.

saying: "Westward the course of empire takes reference finds that "course of empire" is un- man by Mr. J. J. Lalor; and "Golden Thoughts," by some writer in this country.

We intend offering to the children a series of sketches illustrating the history and faith of the Church. These sketches, when not original, will be taken from the best sources, and we ven-CHURCH will prove at once interesting and instructive to those for whom it is primarily intended. May He who loves children, and Who was once Himself a child, bless our work.

The Rev. Edward C. Gardner, of St. Thomas Church, Hartford, has accepted a call to St. Michael's Church, Nangatuck, Ct. There is no more increase of the population, which gained fully 50 per cent. during the last decade.

A retreat for the clergy will be held at Haver hill, Mass., opening on the evening of St. Matthew's Day, Sept. 21, and closing on the following Saturday morning. The expense for each clergyman will not exceed \$1.00 per day. All wishing to attend are requested to address the Rev. Edward L. Drown, Newburyport, Mass.

the Convention Journal of North Carolina for greatest nightly display, until finally the 1881. It is handsomely and carefully gotten up, and contains a very neat memorial of the late Bishop Atkinson. The Diocese includes 2,756 families, 12,027 individuals, and 5,796 communicants, and holds property to the value of \$372,225.00.

> St. Mary's School, Knoxville, reopened after the summer vacation on Tuesday last, with a is expected that the corner-stone of the new and promises to be, when completed, one of the finest specimens of this style in the country.

> The foundations are laid for a new building at Bellevue Hospital, New York. It will cost \$30,-000, and will be devoted to the use of women and children. It will be two stories in height, have a frontage of 185 feet on Twenty-ninth street, and 60 feet on Third Avenue. The matepromising field of work in the Diocese than this rial is to be brick, with blue stone trimmings, thriving manufacturing town. The Church is and the interior will be decorated with rosewood. already strongly established here, with good It is expected to be ready for occupancy, Nov-

> > The assassination of the Brule chief, Spotted Tail, by a rival claimant for the headship of the tribe, gives an opportunity for abolishing the imperium in imperio, and bringing the members of the tribe personally under the civil law. We have pursued, too long, the policy of regarding these various tribes of unwashed barbarians as nations with whom treaties are made, but never fulfilled.

How is it that the Church Standard, on page We have to thank the Secretary for a copy of 58 of No. 5, credits the Church Weekly with a story of Archdeacon Kirby's, which was written expressly for, and published in, the LIVING CHURCH?

> We are glad to welcome the Church Guide to our table again. It is now published at Alexandria, La., and appears as the official journal of the Bishop of the Diocese.

Mr. Wm. B. Ogden, of High Bridge, is erecting at Elmira, a Memorial Chapel attached to larger attendance of pupils than ever before. It Trinity Church, which is of Gothic Architecture

SEPTEMBER 10, 1881.

FOREIGN AFFAIRS.

TRAINS from Marseilles and Montargis came in collision at Charenton, France, on Monday. Nineteen persons were instantly killed, and twenty-five injured.

MR. DILLON, who has just been liberated from prison, has pronounced in favor of the Land Act, and his estimate of it may be accepted as he real opinion of one of the bitterest enemies of British connection.

FRANCE will be forced to conquer Tunis, inch by inch. She already has in that country 59 battalions of 500 men each. The Bey has lost all authority over the tribes and his soldiers, and French control is now at its lowest point.

A TERRIBLE catastrophe is reported from South Africa. The Union Mail Steamer Teuton was wrecked on August 29th, near Quoin Point. Only forty-four persons were saved out of a total of two hundred and twenty-seven on board.

COLOGNE Cathedral having been finished, the restoration of that of Aix-la-Chapelle is proposed in preference to Strasburg Minster. That at Aix, a beautiful basilica, dates back to Charlemangne, and is far richer than Cologne in its archeology and associations.

THE Bishop of Winchester, England, has been presented with a pastoral staff made of pure gold, and weighing half a hundred weight. The Chaplain had need to be a muscular Christian; forty or fifty pounds is no trifle to carry any distance. Is it likely William of Wyckham took such a ponderous staff about his diocese on his mule or palfrey.

THE number of letters delivered in the United Kingdom during the last 12 months was 1,176,-423,600, showing an increase of 4.3 per cent.; the number of postcards, 122,884,000, an increase of 7.4 per cent; the number of book-packets and circulars, 248,881,600, an increase of 16.3 per cent.; and the number of newspapers, 133,-796,100, an increase of 2.5 per cent. There is again a marked increase in registered letters, the number recorded being 10,034,546 against 8,739.-191 of the previous year, or an increase of 14.8 per cent.

IN Rome the scandalous scene that occurred at the translation of the body of Pius IX., was repeated on the eve of the Feast of the Assumption, when it is the custom of the more devout to place lights in the windows of their houses. A mob of anti-clericals paraded the streets, hootthe approaches to Rome were guarded by the of good to the Church. military. On the same day at Genoa a meeting, held in favor of the abolition of the law of papal guarantees, after having been summoned in legal form to disperse, was broken up by the police Central Committee have decreed the destruction of the statues of "Messrs." Peter and Paul, as it terms them, which surmount the columns of Marcus Aurelius and Trajan.

THE last report issued by the Committee of the Church of England Sunday School Institute New Richmond. contains a full statement of the position and extent of Sunday schools in the Church of England. fifteen hundred inhabitants; a beautiful church, but deserted; and a congregation scattered with-The parishes in the dioceses of England and Wales which made returns were in number vices. Wales which made returns were in number vices. We have paid an indebtedness on the 8,405. The number which did not make returns church of sixty-eight dollars; built a fence 6,064. The total number of scholars on the around the church and adjoining lot at a cost of books of the schools in the 8,405 parishes, making returns is 1,289,273, giving an average of 78 for each school. Allowing the same average for the Missionary's support. Five have been conthe 6,064 parishes not making returns, the total firmed, and there are about fifteen regular comnumber of scholars in Church of England schools is 2,222,891. The total number of teachers on the books of the schools in the 8,405 parishes making returns is 113,412, giving an average of 6.87 for each school. Allowing the same average for the 6,064 parishes not making returns, the total number of teachers in Church of England schools is 195,533. The number of scholars over 14 years of age in the schools making returns, is 168,734; of scholars who are communicants, 48,680; and of teachers, who were formerly scholars, 30,764. Separate services for children are held in connection with 2,709 of the schools making returns. THE French elections have, as was anticipated, strengthened the "left." Gambetta will, probably, soon be Prime Minister. The Bishop of Tarentaise issued a pastoral, which is well worthy attention. He repeats his strict prohibition of electioneering, or other political allusions in the pulpit, as also of political articles in the newspapers by priests, and enjoins upon them moderation, prudence and charity in private conversation. He says: "These are difficult times, and the ardor of a few might jeopardize the influence of all, and excite conflicts very deplorable for the welfare of the country and the salvations of souls. Let us not forget that the Cross is above all flags, and that we are before everything the ministers of God and of his Church. Let us not forget that above the hopes of every party, above the successes of every human cause, we have the sacred duties and divine rights of our ministry. For that ministry to be faithful-indeed, for it to be possible, in these troubled times, we must be the pastors of all; every door, like every heart, must be open to our speech and to our benedictions. Assuredly, I do not advise indifference. We cannot be unconcerned in the fate, the prosperity, and the greatness of France, and nobody surpasses us in sincere and ardent patriotism. Political questions, alas! more than ever touch religious questions, and in view of what is doing and preparing that indifference would be a crime; but it especially behooves us not to jeopardize the holy trusts confided to us, and we cannot serve our country better than by preserving intact the resources and powers of our ministry."

THE death of Lord Gainsborough recalls an anecdote of the time of his conversion. The then Lord and Lady Campden, with their eldest child, Lady Blanche (Murphy), at the decisive audience with Pius IX., were moved to tears. Lady Blanche, who had never seen either father or mother cry, previously (she was at that time five or six years old), supposed the Pope had been guilty of some exceeding ill-treatment to her parents, whereon, with closed infant fists and feet, she took on herself to avenge the imagined grievance. Judge of the horror of her parents at seeing such irreverent deed committed on the sacred person of the Pope! Pius IX., much embarrassed between the tears of the elder

and the cuffs of the junior neophyte, called a monsignor of his antechamber to the rescue. LONDON telegrams say that the Earl of Kenmare, at present Lord Chamberlain, is likely to be appointed Lord Lieutenant of Ireland; but this cannot be. Lord Kenmare is a Romanist, and as such is precluded by law from filling the offices of Prime Minister, Lord Chancellor, and

Letter from a Wisconsin Missionary. APPEAL.

Lord Lieutenant of Ireland.

An appeal is hereby made that the work referred to in the following letter from the "Spirit of Missions" be not permitted to fail. About \$150 has been pledged for the work at New Richmond; \$50 more will ensure its completion. The appeal for Hudson is exceedingly urgent, as the hall used is not a fit place for services,

especially in winter, which keeps away those who are not particularly interested.

Since the following letter was written the missionary has taken charge of the work at Prescott, Wis., and finds there about twenty communicants and two lots which the Church has owned for fifteen or twenty years. The missionary is confident that a church building could also be secured here, with a very little help from the the Church of the Ascension, Hinton, W. Va. Church at large. Prescott is a town of 900 inhabitants.

A small amount has been pledged for the rectory, and contributions for that purpose are Cathedral. earnestly solicited, for upon the success here depends the permanent stay of a missionary.

HENRY LANGLOIS, Missionary.

DIOCESAN OFFICE,

MILWAUKEE, Sept. 5. I unhesitatingly commend the work of the ing under the lighted windows. The clamor Rev. Mr. Langlois, as set forth in the above apwas redoubled at one house, from the balcony peal. His labors in the past have been unweaof which an old lady had ventured to express her ried and very greatly blessed, and every dollar scorn of the mob. Order was only restored on given him now, will, I am convinced, through the police ordering the lights to be put out. All his wise and careful management be fruitful E. R. WELLES,

Bishop of Wisconsin.

HUDSON, Wis.

REV. AND DEAR SIR:-It may be of some encouragement to those who contribute to Domesentering and clearing the hall. The anti-Clerical tic Missions to receive occasional evidence that God does, indeed, bless their efforts to extend His Kingdom.

Less than two years ago I graduated from that excellent school at Faribault, Minn. The Bishop of Wisconsin persuaded me to undertake Missionary work in the St. Croix Valley, taking the towns of River Fall, Hudson, St. Joseph and

I found at River Falls a growing town of about out a sher nera. we reorganized and held serforty dollars; placed a furnace in the church at a cost of seventy dollars; and the Mission has pledged one hundred and fifty dollars toward municants. The church is to be consecrated in May

THE LIVING CHURCH.

Personal Mention.

The Right Rev., the Bishop of Illinois, re-turned to Chicago on Thursday, Sept. 1st, and may now be addressed at his residence, 255 Ontario St.

The Right Rev. the Assistant Bishop of Kentucky, Dr. Dudley, will leave England for home on Oct. 8.

The Rev. G. W. West, of Pekin, favored us with a call last week, on his return from a vacation tour in the East.

The Rev. W. T. Harris, D. D., formerly of Detroit, is at present supplying the place of the Rev. F. Courtney, D. D., of St. James's, Chicago, who is now on a vacation tour, which we trust he is enjoying.

The Rev. W. H. Tomline, of Rantoul, Diocese of Springfield, was in Chicago last week. The Rev. A. A. Fiske, Rector of Harvard, Ill.,

informs us that his new church will be ready for divine Service about Sept 20th. He will be thankful for any contributions to the building fund.

The Rev. Louis Cloak, formerly Rector of Emanuel Church, Lancaster, Wis., has gone to Peekskill, N. Y., as Rector of St. Mary's Parish, and Chaplain of Mohegan Lake School.

The Rev. G. H. Sterling, Assistant Minister of St. John's Free Church, Jersey City, has been spending August at Asbury Park, N. J. The Rev. Edmund S. Cross has entered on his

duties as Rector of the Church of the Advent, Cynthiana, Ky.

The Rev. C. P. Rodefer, of Waldo, Fla., has accepted an election to the Rectorship of Christ Church, Elizabethtown, Ky.

The Rev. John Moncure has been invited to assist the Rev. Mr. Barrett in his work at Hen-derson and vicinity, Ky.

The Very Rev. Francis Close, D. D., Dean of Carlisle, has resigned that preferment, to which he was appointed by Lord Palmerston, in 1856.

The Rev. John W. H. Weibel has been elected Rector of St. Mark's Church, Le Roy, N. Y. The Rev. E. C. Gardner has resigned the Rectorship of St. Thomas's, Hartford, in order to accept an election to St. Michael's, Naugatuck, Conn.

The Rev. T. H. Lacy has become Rector of The Rev. H. B. Hitchings, of Trinity Parish, New York, recently visited Denver, Colorado, where he was at one time a Rector, and left with Dean Hart a check for \$1,000 for the proposed adapted."-London Guardian.

Married.

MATTIOG. CLEVELAND—MANSFIELD.—August 27th, 1881, in St. Andrew's Church, New York City, by the Rev. Geo. G. Carter, assisted by the Rev. Hobart B. Whitney, the Rev. Edward Horace Cleveland, of Chicago, Illi-nois, to Grace Mansfield, only daughter of Charles P. Whitney, Esq., of New York City: No cards. HINDALE-FENLING.-August 17th, in St. Jame's Church, Oskaloosa, Iowa, by the Rev. D. C. Howard, the Rev. R. G. Hinsdale, S.T. D., President of Hobart College, Geneva, N. Y., to Mrs. Laura H. Fenling, of Madison, Wis. No cards.

Obituary. JAMES.—Fell asleep, on Tuesday, August 16th, at the Rectory, in Franklin. Tenn., our beloved brother, Rev. Geo. N. James. "Faithful unto death."

JOHNSTON.-Of Typhold fever, on Monday morn-ing, August 29th, at the Rectory, Pocomoke City, Md., George Johnston, son of Rev. F. W. and Maria N. Hilliard, aged 17 years 4 months and 25 days. One of three brothers, who, at about the same age, all com-municants, have, within five years, been called to Paradise.

Miscellaneous.

Supply duty in vacant parishes, Wardens or Rectors address by telegram or letter, Rev. S. B. Duffield, 24 Sherwood Ave., Bridgeport, Ct.

Will a few of the readers of the Living Church, kindly give a little help to S. Albans Parish, D. C. Fifty dollars is needed at once. Information given and gifts received by Miss R. M. Nourse, of the High-lands, Georgetown, D. C.

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



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their style and expression, and yet furnish matter

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Preface.

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AND **CIRCULAR NOTES**

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At Hudson, a town of over two thousand inhabitants, I found about twenty communicants attending the services of the various Christian bodies, and their children the various Sunday schools. They had not united with them, but were awaiting the Services of the Church.

We opened Services and Sunday school in Temperance Hall. The Mission has bought three lots at a cost of five hundred dollars, A subscription list will soon be started, and I am confident that one thousand or twelve hundred dollars can be raised here for the building of a church; three hundred dollars more would build such a church as we need.

At St. Joseph, a country point, I found about twenty Church families scattered over an area of four or five miles. We bought a school house and an acre of land in a good central position. We have converted the same into a little chapel and cemetery, at a cost of two hundred and fifty dollars. This Mission will become a good rural parish sometime in the future.

At the last point, New Richmond, a fast growing town of about eight hundred inhabitants, we have also bought a lot for one hundred and seventy-five dollars, unquestionably the best lot in town. We hope to build a small chapel the coming summer, if we can obtain about two hundred dollars from outside. There are here eighteen communicants, and several families of thorough Christian people, extremely anxious for a church, which is greatly needed. All this indicates a responsive life in the missionary work of the Church which is full of encouragement.

Five hundred dollars would help build two churches this coming summer, and insure to the Church from three to four hundred dollars worth of property.

But still more urgent is the need of a rectory for the assurance of a missionary in this locality. You notice that we have lots at two of these points for that purpose, and the missionary is confident that he can raise five hundred dollars in these towns. Five hundred dollars more would build a house suitable for the missionary, and better than he now occupies, although he pays the exorbitant rent of one hundred and fifty dollars a year on property not worth over seven hundred or eight hundred dollars.

Unless a rectory can be built very soon the present missionary cannot possibly remain, al-though the work is full of encourngement. One thousand dollars would procure, therefore, from four thousand to five thousand dollars to the Church. Ensure the dwelling for the missionary, and two churches for worship, and in a very short time the places will be able to support en-tirely their minister without missionary aid.

Very truly yours, HENRY LANGLOIS, Missionary. A member of the Invalid Guild of the Holy Cross will be glad to take orders for Church work; Sur-plices, Embroidery, etc. Orders to be sent to Mrs. Chas. Ranney, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross.

The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door. All departments of dentistry receive prompt attention. It will be to the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

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Calendar.

SEPTEMBER, A. D. 1881.

Twelfth Sunday after Trinity. Thirteenth Sunday after Trinity. Thirteenth Sunday after Trinity.
Fourteenth Sunday after Trinity.
St. Matthew. Ember Day.
Ember Day.
Fifteenth Sunday after Trinity.
St. Michael and All Angels.

Thou shalt love the Lord thy God with all thy with St. Paul's earnestness and aggressiveness heart, and with all thy soul, and with all thy as a missionary of Christ. His tenderness, too, strength, and with all thy mind.-ST. LUKE X., is impressed upon us, as we read the closing, personal remembrances of his epistles to the

Our Lord loves you, and would have you wholly His. Seek no other arms to bear you, no Bampton Lectures, speaking of St. Paul's episother breast whereon to rest. Let Him be the boundary of your horizon, fix your mind on Him alone. Let your will be so closely bound to His that nothing can come between; forget all else. God would have your undivided heart .- S. FRANCIS DE SALES.

O Love, who formedst me to wear The image of Thy Godhead here; Who soughtest me with tender care Through all my wanderings wild and drear;

O, Love, I give myself to Thee, Thine ever, only Thine to be.

O Love, Who ere life's earliest dawn, On me Thy choice hast gently laid; O Love, Who here as Man wast born, And wholly like to us wast made; O, Love, I give myself to Thee, Thine ever, only Thine to be.

CATHERINE WINKWORTH.

The Saints' Days. Written for the Living Church.

The Jewish Church had many festivals that were observed most scrupulously. Most of them were of Divine appointment, instituted as memorials of the great blessings Jehovah had vouchsafed his people. The Feast of Purim or of Purification, alone formed an exception. This was established by Judas Macchabeus, after the restoration of the Temple from its profanation by Antiochus Epiphanes.

All of these memorial days served a purpose in Israel's religious economy. They were intended to keep fresh in their memories the great epochs in their history or to remind them of the special mercies of Jehovah that day by day were renewed to them. They were designed to impress upon them how near God was to his people, how dependent upon him they were for guidance and for the blessings of life. That they did do this we may be assured, from our knowledge of the effect produced by the observance of the memorial days of the state. The anniversary of some great battle, or of some civil act, by which the inherent worth of humanity was recognized, or its rights and privileges insisted upon, awakens the slumbering patriotism of the nation and moves the people to their inmost life. They feel that it is well to perpetuate the self-sacrifice of those who win for the nation, freedom or the respect of the world. They say, "Let us, year by year, observe with becoming ceremonies the day on which such a result was achieved. That it may be as a memorial; let us keep it a feast by an ordinance forever."

As the commemoration of the great events of

A Prayer.

The Church, in her wisdom, has appointed

special days commemorating the lives of those

who were intimately connected with our Lord.

With the life and character of some of these we

are acquainted. Of others, we know little more

than their name. St. Thomas is forever the type

of those in whose mental make-up reason pre-

dominates. He is the one who is one with him

who knows not faith, and is convinced only by the

logical forms of a syllogism. We are familiar

several Churches. Canon Row, in his famous

tles in another connection, as to their value to

Christian evidences, says that, "by their aid we

can reconstruct the entire man, and thereby form

as vivid a conception of him as most readers are

his Epistles; show us that it was these things

The most, however, of those whom we think

of as their festival day approaches, are to us un-

known. Why then should we have, as the

Church has appointed, a special Service on the

days of these almost unknown saints? The rea-

son is obvious, and we do not have to search far

fluences, and open to receive spiritual truths.

that made him the beloved Apostle.

by Boswell."

Jesus.

Written by Benjemin Schmolk, of Silesia, Pastor of Schweidnitz, who lived 1672-1737, and wrote more than 1,000 hymns.

O holy and most glorious God! Truly Thou dost lead Thine own wondrously by a thorny road to Paradise, through the vale of tears to the mansions of joy, through the dark valley of death to the fountain of life ! The diseases of the body are for our healing, and only when this our earthly tabernacle is dissolved may we enter Heaven. When I consider this and weigh it in the balance of Thy sanctuary, I feel that it is of little moment whether my way to life be rough or easy, if only I attain to Heaven. It is of little moment whether my soul ascend to Thee by a hard struggle or in peaceful calm, if only it enter into Thy glory. It matters not to me, whether the lamp of my life go out of itself, or be extinguished by an adverse wind, if only rekindled by the beams of the Sun of Righteousness, it shine

able to form of Dr. Johnson, by perusing his life in Thine eternal bliss, and in Thy blessed eternity. Everything, O my Father, must be well-St. Peter is the one of impetuous, impulsive pleasing to me, which in Thy wisdom and provdisposition, who asserts to his Lord that he idence seemeth good to Thee. I am content to would never deny Him, and, though in the Gardie when Thou wilt, and as Thou wilt; all is one den he smote off the soldier's ear, yet when the to me, if only I die in peace and find rest from crucial test came, denied with an oath that he all my labors. Let me, reconciled unto Thee, even knew Him. St. John is the mystic, the one the living God, and content with my portion of who has gained a deeper knowledge and truer life, have a conscious and unclouded end, and vision of his Lord than his companions. The so be gathered to my fathers in Heaven above. gentleness, purity, and intense spirituality of his AMEN. nature, which we discern in his Gospel and in

Florence Nightingale's Firmness.

There were 900 wounded, who were at once sent to the hospital at Scutari. Miss Nightinnurses. Her first act showed her wonderful energy and determination. The steamers laden for it. They whom our Lord deemed worthy to bedclothes on the camp beds in the hospital, and finest character, most susceptible to spiritual in- to the Quartermaster-sergeant in charge of the stores, and asked him for the stores she required. praise to meet again the ever-pressing claims of wounded officers and men would be in the hosthat over which Jesus led His disciples. Their time.

patience, their holiness, ought to inspire us to Her firmness at surgical operations was somelike things, for we have the same Lord, blessed thing marvellous. Her appreciation of her mis- hands. forevermore. If such thoughts come to us with sion was grand. She stood one day with spirits, the Saint's Days of the Christian year, they will instruments and lint in hand, during the perbe well worth observing-will be seasons of spir- formance of a frightful operation. Half a dozen itual reflection. Thus, they will be times, when young lady nurses were behind her, holding civil history have an awakening, and, on the like Jacob of old, as he saw the strange vision of basins, towels and other things the surgeons whole, good effect on a people, far more so do the night, we can say, "this is none other but the might want. A harrowing groan from the pathose of the religious world. We see this to be house of God, and this is the Gate of Heaven." tient suddenly put them all to flight, except Miss true in the development of Israel's national life. Then, like the Patriarch, we can go on our way Nightingale, who, turning calmly around, called rejoicing, and, with the Apostle, thank God and to them, "Come back! shame on vou as Christ take courage. When we have kept the last tians! shame on you as women!" They returned Saints' Day here, it will be only to go on to join holding each other's trembling hands. and some of life as they did. The many festivals of their the company of the Saints of Heaven, that of them almost ready to faint But they got over "great multitude which no man could number." | their nervous weakness as their noviciate advanced, and did an amount of good that yet lives in the memory of many a man rescued nominations to the numbers of 320, residing in from death and pain by their gentle ministra-Miss Nightingale's work was duly appreciated. At a large dinner party given by Lord Stratford, when peace had been made, it was proposed that everyone should write on a slip of paper the name which appeared to him most likely to descend to posterity with renown. The names were written and given to the proposer of this benevolent form of ostracism. The papers were opened and read; every one contained the name of Miss Nightingale. An enthusiastic cheer was raised, in which the two Commanders-in-chief of the army and navy were the most clamorous

his wine cellar, his larder, often his horses and his game preserves, absolutely at your disposal. You are at liberty to act, and are expected to act, precisely as if you were in your own house. You can order a sandwich, a bowl of broth, a glass of wine or spirits whenever you please; you can announce your intention of going off shooting the very morning after your arrivel, and guns and dogs are waiting for you. It is the commonest occurrence for men, arriving in the afternoon at a friend's house, to send their dress dinner. In England, guests are not only to "make themselves at home," but are actually allowed to do so."-Boston Transcript.

The Church Building Fund.

The Bishop of Massachusetts, in his last annual address said:

I call your attention to the act of the General Convention (as the Board of Missions) by which it created "The American Church-Building Fund Commission," so called, "as an instrumentality to assist the Bishops and the Domestic Committee in the work of extending the Church in our dioceses and missionary jurisdictions." The commission seeks great things for God, and therefore asks great things from his children of this Church. It has hopes of going before the next General Convention, in 1883, the centennial anniversary of Bishop Seabury's election, with a fund of a million dollars. It believes that a single offering a year in all our Churches, sup-

plemented by large individual offerings from those always glad and always able to give for gale had arrived here with her bevy of lady causes both holy and wise, will, by and by, make up a fund from which every bishop in the land may receive help in the encouragement of new with the wounded had cast anchor at Constanti- and hopeful missions which must erect a church nople. There were not yet any mattresses or for their necessities. It believes that thus this most laborious, costly, self-sacrificing business, be His intimate companions, during the days of the latter were not nearly sufficient in number which generally falls on our clergy, of raising by His earthly ministry, must have been men of the for the wounded coming. Miss Nightingale went petty subscriptions outside of their parishes, or even dioceses, enough to complete their absolutely necessary churches, may be largely done They must have lived holy lives, as they passed He told her that there was everything she could away with. You are probably aware that the with Jesus through the streets and lanes of the desire in the magazines, but that she must get Congregationalists, Presbyterians, Baptists, and towns and cities of Palestine. For us, there- the Inspector-general of hospitals to write an Methodists have had for years just such societies, fore, upon the festival days, to meditate upon official letter to the Quartermaster-general, who so that the matter is not altogether experimental. the holiness that must have been theirs, is emi- would send him an authority to draw the stores, Thousands of houses of God in the land owe nently appropriate. It is fitting for us to come and that she might then receive them on showing their existence to these efficient givers or lenders into the House of God, for an hour's Service, to that authority. Miss Nightingale asked how of a little help at the right moment. Our presthink of those who companied with Jesus during long this would take. On being told that three ent method is just the worst possible. "The the days of the Incarnation. Such a meditation, days would be the shortest time necessary for policy proposed is the formation of at least one as we return from the service of prayer and the correspondence, she answered that 900 auxiliary association or committee in every diocese, to secure annual offerings in the churches business and society, ought to lead us to resolve pital in three hours, and that she must have and personal subscriptions in the parishes. to live nearer to God, to make the following of what they required immediately. She then went through the various rectors." For many years our blessed Lord a more intimate one, that our to the magazines, and, telling the sergeant of the I have had some familiarity with this subject; lives may be a more perfect companying with guard there who she was, asked him if he would and after careful research. I was prepared, as a take an order from her. He said he would, and member of the House of Deputies, to advocate If the path of our life is hard, and dark, and she ordered him to drive in the door. This was and second any practicable scheme. I trust it done, and the wounded were provided for in may be referred to a wise committee to report during this meeting of the Convention, and that the subject may receive careful notice at our

Correspondence of the Living Church.

Church, St. Vincent, on the Ninth Sunday after bade also our celebrating the Holy Eucharist as Trinity, and confirmed a class of eleven pre- our Blessed Lord celebrated it, in wine mingled sented by Rev. T. H. Appleby, Missionary in with water. I did it, and called the attention of charge. Holy Communion was administered to the persecuting party to my doing it. I had not the same strong ground as Mr. Green; for there a goodly number, some of whom came from is no direction in our Prayer Book to mingle wa-Emerson, some from Pembina, and some from ter with wine, but only a custom since our Lord

SEPTEMBER 10, 1881.

Mr. Green's Imprisonment.

We clip the following from the London Times of August 10th:

POWDERHAM CASTLE, Exeter.

August 10th, 1881. SIR:-Recent events are working in a way exactly opposite to what was intended. In order to strengthen the existing relations of Church and State, the P. W. R. Act was passed for the purpose of enforcing submission to certain interpretations put upon the Church's formularies by the Privy Council. It has, in fact, done more suits down to the laundress to be pressed before than all the efforts of the Liberation Society and all the Nonconformists put together.

We can accept the Royal Supremacy, if such recognition is the acknowledgement of the fact that the Crown is the source of coercive authority, and has a right to see justice done to all its subjects. But if the Royal Supremacy is to be interpreted to mean that because the Crown is the source of coercive authority, it is, therefore, entitled to put what interpretations it pleases upon the Church's formularies, we repudiate it now and forever.

Force such an interpretation upon us, and there is not, I am very sure, a single member of the English Church Union who would not desire, with God's help, to follow, if need be, the example of Bishop Fisher and Sir Thomas Moore, rather than acquiesce in such a degradation of the Church of Christ.

Such an alternative has, indeed, in its measure already come to some with whom we are proud to be associated.

In the reign of Queen Elizabeth it was death for a priest to celebrate the Holy Eucharist in Latin, according to the old English Use, with the ornaments legal in the last year of Henry VIII. In the reign of Queen Victoria it is now imprisonment and deprivation for a priest to celebrate the Holy Eucharist according to the Use prescribed by the Book of Common Prayer, with the ornaments legal in the Second Year of Edward VI.

Yet only the other day, Mass in Latin was said publicly in the Tower itself, the scene of so much suffering for conscience' sake, for soldiers in her Majesty's Army, belonging to the Roman Communion; while a priest like the Rev. S. F. Green, at the instigation of associations and reformers as odious as those who hunted the "Seminary priests" to death, is shut up in Lancaster Castle, with no prospect of release.

Be it so. The Anglican clergy, like their Roman brethren, will know how to suffer, and with the same result. They will win back for us the free exercise of those rights of which we are now deprived. Meanwhile, with the recent appeal of the Archbishop of Canterbury on behalf of Church Defence still before my mind, let me say publicly that if any one supposes we of the laity can long maintain our enthusiasm on behalf of a state of things in which our priests are to be imprisoned, the Sacraments degraded, and ourselves forbidden the use of those external marks of reverence by which the Church symbolizes her belief in the presence of Christ in the Sacrament of the altar, they make a very great mistake.

I have Dr. Pusey's permission to publish the enclosed letter which I have just received from him. I am yours, etc., CHAS. L. WOOD.

"SOUTH HERMITAGE, Ascot Priory,

Bracknell, Aug. 6th, 1881. "MY DEAREST C. WOOD :- Lord Penzance's jurisdiction is made then as stringent as human law can make it. Our efforts to obtain Mr. Green's freedom and restore him to the people whom he loves and who love him, and some of whom must owe their souls to him, have failed;

and he lies a state prisoner in a felon's goal. "It might have been my own case, if the persecuting party had been consistent; for the same The Bishop of Minnesota visited Christ judgment, which forbade wearing and using what the letter of the Prayer Book directs, for-

Never was there such a God-fearing, religious people as they, never did a nation carry its religion into the most minute detail and observance religious year were holy seasons, that assisted them very materially in keeping up a sustained religious feeling and life.

The Christian Church is the lineal descendant of the Jewish, which has left as a heritage many the vicinity of Charlotte, Mich., have organized tions. proven thereby its relationship. The Church of this journal. They have also adopted the Liturhave sprung from it, as Israel did from the nations around. It is not the growth of to-day, not the product of modern thought and civilization, not the evolved result of a stream of tendbut there have been many saintly ones outside of of each week, which are observed as days of rest. come up before us a long line of holy ones, who have lived very near to the Master, in those bodies, with which we do not affiliate. Oftenest, feasts of the historic Church have developed saintliness of life.

As Israel recognized God's nearness to the world, so the Church observes, with proper Services and ceremonies, the advent of our Lord to out pay or compensation. bless the world. All the great acts of the Son of God, in His redemptive work for mankind, have their special, commemorative Service, and the Church bids her children pause in the hurry of lar. A dignitary of the English Church went life, and come apart from business and society, to join in the appointed acts of prayer and praise.

The Christian year, however, does not pause with a recognition of only the atoning deeds of her Lord and King. She commemorates also those who have been poor soldiers of the Cross, doing everything for the love of Christ, and in His Name. These it has given a place in the calendar. Unlike the Roman branch of the Church, however, it thinks of them collectively. The innumerable company of Saints, the blessed dead who died in the Lord, we remember at All Saints. At that time, above all others, we join in the prayer of thanksgiving for their good examples, and say, "we bless Thy Holy Name for and fear."

drear, it is no more rugged and tortuous than

YET ANOTHER SECT .- Dissenters from all de-

marks upon its ritual and polity, and a new sect to which they have given the name of God differs in many respects from the sects that gy of the Church, with some modifications. The members are all called "the chosen" and are admitted to the society with great form. A delgation of twelve of their members, as chosen apostles, have been selected to prepare a proper encies that, in it, have become objective. It is a Bible for their use, which will not be given Divine, not a human, institution, one that is to any outside of the families of the chosen. In hoary with age. It is bound to the Apostles by some respects they are communists, as all mema faith that is identical with their's. It is linked bers who are worth over \$3,000 put their propwith them by the unbroken chain of a three-fold erty together and divide the profits pro rata. ministry: Bishops, priests, and deacons. It is They take many customs from the Jews, and in their applause.-Temple Bar. the Church of the Saints of the ages, that in have a large number of holy days, which they which they have oftenest found a home. Not keep very strictly, besides Saturday and Sunday our own communion, for, as we meditate, there In their dress and mode of living they are very simple, the men wearing their hair cut short and well as social pleasures, far less onerous than faces smoothly shaven, and the women wearing they are with us. In America, the relation of only their natural hair hanging loosely down however, the ritual and the cycle of fasts and their backs. They are industrious and frugal, has the comfort and amusement of his guest so

> numbers are said to be increasing very fast. Their preachers are to literally obey the scripture injunction, and to go about preaching with-

Of the late Dean Stanley it is said that his sermons were sometimes felt to be a trifle too secuone Sunday to the Abbey to hear the Dean preach. "How did you like the sermon?" asked the reply, "it was very good; there was nothing I went to hear about the way to heaven, and I human power. "What would you like to-day?" only heard about the way to Palestine."

We urge the duties of Christianity upon the consciences of men; but duties are constraints until they are changed into charms by love. The very word duty is a harsh one, until the heart grasps it, and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed. To win men to the performance of amples, and say, "we bless Thy Holy Name for all Thy servants departed this life in Thy faith the love of those for whose benefit they are required.—Dean Stanley.

Host and Guest in England.

The universal deference paid to a man's right to himself in England makes social duties as host and guest is a double slavery. The host and are accumulating much property, and their painfully at heart that he often becomes his officious slave for the time being, while the guest, unable to refuse his host's continual and pressing offers of indiscriminate kindness, becomes in turn the slave to his host's notions of amusement. He either has blindly to follow out his host's programme, or has to rack his own brain to furnish the latter with opportunities to show him attention. The typical American entertainer cannot leave his guest alone; with the very best or "Would not you like to, etc., etc., to-day?" are the standard breakfast-table questions.

In England, hosts let their guests do just what over-shadowed a space nearly three hundred they please. Go to spend a week at an English- feet in circumference. It was a source of profit, man's house, and you may be sure that your host as well as of pride, to the inhabitants of Sparta, will not put himself out for you in the least, for its world-wide fame annually attracted hununless you expressly desire it. Everything in dreds of curious tourists from all parts of Euthe house goes on as usual, just as if you were rope, whose temporary sojourn in its vicinity not there. But, per contra, the house and all brought no small amount of grist to the Spartan that is in it are practically yours while you stay mill. A party of gypsies killed it by lighting a within its walls. Your host puts his servants, fire against it for the purpose of cooking a dinner. amount to \$37,000 for a month's work.

the Fort. The Bishop's sermon was listened to instituted it.

did credit to the choir and the organist. Mr. H. K. White, of the United what the letter of the Prayer Book bids him do. States Signal Service, played the new organ. Had the persecutors obtained a sentence against me for celebrating the Holy Communion as our The clergymen assisting the Bishop at the Lord did, in wine mingled with water, I must Service were: The Missionary in charge, Rev. have been writing this in the castle at Oxford. T. H. Appleby, Rev. C. J. Brenton, of Emer- I challenge them to do their worst. I only menson, Manitoba, and Rev. W. P. Law, of Grand Forks, Dakota.

rode to Fort Pembina, in the U. S. ambulance, not only I, but he, too, to whom throngs are liswhere the Bishop had addressed the soldiers on Saturday evening. A second Service was held, and tears came to the eyes of the men as the Bishop spoke to them of Christ and the resurrection.

Another service at St. Vincent in the evening closed the labors of the day. The Bishop ad- Church. dressed a most interested congregation on the subject of missionary work and what the Church

All were pleased with the neat house of worship built on the very borders of the United which St. Paul approved himself by 'imprison-States. St. Vincent is a town of some five hundred inhabitants, and Christ Church is the first building, both in the town and in the county, dedicated for religious services.

Much credit is due to the people for the zeal and energy with which they have pushed the work forward to completion.

Mr. Appleby, the Missionary, holds service at Fort Pembina every Sunday afternoon. He has baptized four persons there, and two members of

AN ANCIENT LANDMARK REMOVED .- One of the oldest and most famous trees in the world and most friendly intentions in the world, he has recently perished. It was a gigantic cypress, the lady with whom he was staying. "O," was begins by imploring him to "make himself thor- which is said to have stood three thousand years oughly at home," and immediately proceeds to in the neighborhood of Sparta, Greece. The to object to; but it was not what I went to hear; make his house as little like home as lies within tradition is that it is the same tree mentioned by Pausanias and other Greek historians. It reared its stately head to a height of one hundred and ing money, or some other valuable articles; sixty feet above the ground, and its dark foliage

by a very attentive congregation, and the music welve honest Englishmen could have said that "No Church Court, no Consistory, no jury of a clergymen ought to be sent to prison for doing tion my own case because it looks so selfish to talk quietly about Mr. Green remaining in Lancaster Castle, while one's self is in God's free In the afternoon, the Bishop and his assistants air, unless one has to face the same result; and tening in hushed silence in St. Paul's

"Hampden and the ship-money will be a pro-verb long as English history shall last. Ungrateful as William and Mary were to the Seven Bishops who were imprisoned in the Tower of London, they did their work of suffering, first, at the hands of James; and then, as Non-jurors, they remained long the salt of the English

"In the Gospel, suffering is the royal road to victory. For it is the road which our Master's sacred feet trod, and consecrated by their is doing for mankind. The collections for mis-sions amounted to about twenty-five dollars. blood. 'Yourselves know,' St. Paul says, 'that we are appointed thereunto.' True, our prisons are pleasant places, which cannot be named in the same breath with those loathsome places in ments. But every trial has its own weight. We all love liberty, and free air, and power to work for our Lord. And Mr. Green must lie, deprived of the power of working directly for souls and for His Lord, unless he will own, in fact, that he did amiss in following a distinct direction of the Prayer Book, and giving to his people a service which they love.

"We can do nothing. The prison is shut with all safety, and men's wills are more iron than the But 'The Lord who dwelleth on high is locks. mightier. He looseth men out of prison." Only baptized four persons there, and two members of the confirmation class were from among the offi-the prison doors, or make this prolonged imprisonment be, in what way He willeth and knoweth, to His glory. Your very affectionate,

E. B. PUSEY."

The letter carriers of New York (nearly 500), make seven deliveries and eighteen collection trips each, daily. In a single month they deliver, in round numbers, 10,847,000 parcels. Of these 47,-000 are registered letters-each, of course, contain-5,500,000 are letters by mail from a distance; 800,000 are postal-cards by mail; 3,000,000 are local letters; 1,000,000 are local postal-cards; and 1,500,000 are newpapers and other packages. In the same interval they collect 8,400,000 parcels, of which 6,000,000 are letters, 1,200,000 are postal-cards, and 1,200,000 are newspapers and other mailable packages, all of which are handled and received in and sent out of the great New York Post-office, at the lower end of the City Hall Park. The wages of these letter carriers

The Mousehold.

In these days, when so many of the old fashions are reviving, the rag-carpet of our grand-mothers' days is coming in for its full share of notice, and really, one may be made very pretty and well as serviceable. The most effective way of making one is to sew the strips of cotton or woolen goods together, "hit or miss." Avoid using very heavy material, and cut the strips in pieces from half an inch to an inch in width, according to the thickness of the goods. The pieces should not be more than six or seven inches long, and shorter ones are better. If any one color is to predominate, put it in often, but break it up very frequently, putting in other col-A square rug of rag carpeting may have a plain felt border, and be used with good effect on a floor which has been previously stained. In "How to Furnish a Home," we are 'told that a large proportion of white rags is needed to bring a rag carpet to perfection, and the author tells of a carpet which she had seen and admired very much. The rags were cut into short lengths of an eighth of a yard, and a white strip of double the length preceding every colored one in piecing them together. The result was a sort of fine checker-work, not unlike some kinds of matting, and it was both unique and durable looking. Another fashion which has met with much favor is that of a silk-rag curtain. Collect all the scraps of silk which you can get possession of, whether old or new. Cut the silk into strips from a quarter to half an inch in width. Whether bias or straight, regular or irregular, sew all the pieces together securely, and fasten the thread firmly. When you have accumulated eleven pounds of silk, send it to the weaver. This will give you about eight yards of material thirty-five inches wide; and the cost of weaving will be very moderate. The woof is of linen thread, and is scarcely visible. A pretty table cover may be made in this same way.

STUFFED TOMATOES .- Take six large, well shaped tomatoes; cut a slice off the stem end and take out all the pulp and juice, being careful not to break the tomatoes; then sprinkle them inside with a little salt and pepper; have a pound of cold cooked veal, beef, or chicken, a slice of boiled ham or fried bacon, chop very fine, and add the pulp and juice of the to-matoes; chop fine and fry to a light brown half an onion, and mix with the meat a teacupful of salt, a saltspoonful of white pepper, and a pinch of cayenne; fill the tomatoes with the forcemeat, piling it quite high, and bake for an hour. Another way, is to stuff the tomatoes with the pulp and piece of the tomatoes, after they have been well mixed with bread crumbs and well seasoned with salt, some pepper and butter. I think that it is better to let them bake very slow-ly for about two hours. Rightly seasoned this makes a very palatable dish, and one that will meet with favor by all who like the vegetable and by many who do not care for them, cooked in the ordinary way, or even served raw.

A cheap and simple disinfectant which promises to be useful, is a solution of chloride of lead, which was first brought into notice by the late Dr. Goolden, of St. Thomas's Hospital, London. It is inodorous, effective, and its cost infinitesimal. It may be prepared as follows: Take half a drachm of nitrate of lead and dissolve in a pint or more of boiling water. Now dissolve two drachms of common salt in a pail or bucket of water, pour the two solutions together, and allow the sediment to subside. The clear supernatant fluid will be a saturated solution of chloride of lead. A cloth dipped in a solution of chloride of lead and hung up in a room will sweeten a fetid atmosphere instantaneously, or drain, or over a heap of refuse, will produce a like result .- N. Y. Tribune.

One question comes up to be answered every now and then by the housewife as she busies herself emptying her closets and overlooking trunks of clothing. To whom shall we give our old clothes? Some of us look away from home and fill the boxes which go to the home Mission-ary—others will answer the appeal of the beggar or tramp who forces us to take a general interest in him until he is safely out of the gate and across the road on his way to our neighbors, but many of us know of deserving people poorer than ourselves who will make good use of the outgrown garments, and if, along with them we can give a little of our own skill and ingenuity in modelling them over, what a blessing that gift will be! CURE OF BITES AND STINGS-Almost all these are hurtful from their acid nature; consequently the cure is an alkali. Spirits of hartshorn is one of the strongest, and is in almost every house, and you have only to pour out some into a teacup, and dabble it on the wound with a common rag; relief is almost instantaneously. But suppose you have no hartshorn; well, then, saleratus is an alkali, moisten it with water, and use as the hartshorn. If you have no saleratus or soda, pour a teacup of boiling water on as much wood ashes, stir it, and in a few moments you will have an alkali. The lye of ashes will answer a good purpose while the physician is coming. Remem-ber the principle: the bite is an acid, the cure is an alkali.—Hall's Journal of Health.

Ino and Uno are two little boys

Who always are ready to fight, Because each will boast That he knows the most. And the other one cannot be right

Ino and Uno went into the woods, Quite certain of knowing the way; "I am right! You are wrong!

Ino and Uno.

They said, going along, And they didn't get out till next day!

Ino and Uno rose up with the lark, To angle awhile in the brook. But by contrary signs They entangled their lines,

And brought nothing home to the cook!

Ino and Uno went out on the lake, And oh, they got dreadfully wet! While discussion prevailed

They carelessly sailed, And the boat they were in was upset!

Though each is entitled opinions to have, They need not be foolishly strong; And to quarrel and fight.

Over what we think right, Is, You know and I know, quite wrong!

JOSEPHINE POLLARD; St. Nicholas for January.

"Lord, Whither Goest Thou." A. D. 66.

BY REV. J. M. NEALE, M. A.

A soft summer's night came down over the vast city of Rome. Rome, then in the height of its Pagan glory, what a wonderful sight it was! What a world of wickedness that quiet moon looked down upon! And the temples, that rose so pale and white against the cloudless sky, in all the beauty of their columns and arcades, their marbles and their gold, who could have dreamed that a poor despised sect, professing to worship One that had been crucified as a malefactor at Jerusalem, would, in three centuries, sweep them from the face of the earth. and scarcely leave their memory behind them? There they stood, as if they would stand for while I should leave you, in body, not in spirit, ever; the Temple of Jupiter; the Capitol, with yet again I beseech you all to live in love, and to its roof of brass; the huge Colosseum; the Pan- play the man for Christ's sake; always bearing theon, with its vast dome. Art, and wealth, and in mind that He is at the right hand of God, to beauty, and power, and fashion, all were on their succour and defend you in all straits. Ye have side-everything but the Truth. But with that not beheld His glory as we beheld it when we against them, how could they endure? "As for were with Him in the Holy Mount; but rememthe truth, it is mighty and prevaileth; it liveth ber that He said Himself: 'Blessed are they that and conquereth for evermore."

palace-like houses that lined the Via Appia, in be with you!" the First Region of the city? That night, Valerius Messalinus, a gay young patrician, gave a band of Christians. They had urged the Apossplendid banquet to nine of his friends. The tle to escape by night, that his life might yet be three couches on which they reclined were of spared, and he had yielded to their prayers. satin-wood, with ivory legs; the cushions were Processus and Martinianus, then guards of the of the richest purple cloth, embroidered with prison, afterward glorious martyrs, willingly gave gold; the lamps were fed with the sweetest oils; him the power of going forth; he had converted the tables were of citron inlaid with silver; and them in the dungeon, and had baptized them, it was thought a very excess of luxury that they with forty-seven more. And they desired that were furnished with coverings of fine linen. the Apostle should still live to proclaim to others The golden dishes flashed with inlaid gems; the the Gospel which they themselves had learnt slaves waited, crowned with flowers; there were from his lips. kids from Ambracia, cranes from Melos, oysters the solution thrown down a sink, water closet or from Richborough in England; and in the second course, a mullet died on the table, that the beloved father, to lead thee on thy way to the guests might be satisfied of its freshness.

> "I drink to thee, Valerius," said Lentulus, of the College of Augurs, emptying a porcelain cup of Cæcuban.

"Well to thee!" replied the master of the house. "And what news to-day, abroad? By there has been little to do, and less to say."

THE LIVING CHURCH.

less than two years you would stand alone, forsaken, unpitied, before the glare of eighty thousand Roman eyes, amidst the shouts of "Lentulus to the lions!" truly making the most of your life by laying it down for the Crucified, and that your last words before the fatal spring of the beast would be-"The resurrection of the body, and the life everlasting," what would be your thoughts in that banquet?" I have done with those revellers. They were but one set of a thousand that banqueted that night in Rome. Come now with me to the Mamertine prison. Gloomy and frowning as are its walls-ghastly as that abode looks in the moonlight-we need not fear to enter its low arch, and to pass onward.

In the guard-room, dimly lit up by two lanterns, eight or nine persons have met. An aged man, like one of the Saints of the Most Highhis tall stature not bent, nor his natural force abated, nor his piercing eye dimmed by agehas been speaking; every face is fixed on him; the men sadly and lovingly, yet with hope and trust. That young Roman lady leaning back in the prison-chair, is weeping, but she alone. Two guards are at the side of the speaker, anxious, as it seems, to persuade him to somewhat they have at heart.

"I go, then, my children," said the Prince of Apostles, "and the grace of our Lord Jesus once again, feed the Church of God, which is in this city, taking the oversight thereof with a ready mind, and in all things showing thyself an ensample to the heritage of Christ. So, when receive the crown of glory that fadeth not away." in the wilderness.-L. H., Louisville, Ky. "Pray for me, therefore, O my Father, that my faith fail not," said St. Linus, in a low and trembling voice.

"and I will. And since it seems meet that for a have not seen, and yet have believed.' Fare-Shall we look for a moment into one of those well, beloved brethren, and the God of peace

Then was there sore weeping among the little

"It is more than time," said Processus at length. "Day will soon break. I go with thee, Appian Gate.'

Who cannot fancy-and yet who would dare to write-the words which the Apostle spake as they passed under the Mount Palatine, along the Circus Maximus, through the Porta Capena, onwards by the Appian road? Perhaps I have been Hercules, since the Emperor has been in Achaia, trespassing on ground too holy. I dare not coin words for him, who on that day, will fill one of "I hear of none," said the Augur, "unless you the twelve thrones, judging kindreds, and na-

Bible Studies.-XXXV. Written for the Living Church.

An article spoken of in the Hebrew Scriptures by four different words-Dud. Teba, Kelub. and Salsilloth. I think of it in connection with such varied uses as, containing a horrible burden; as full of delicious edibles; as a receptacle for all sorts of commodities, both good and bad. In ancient times and in oriental countries, two men were sometimes required to bear it about, and yet did not touch it with their hands. In a tomb at Thebes one of these articles was found filled with useful implements. It was transferred to the British Museum, where it now is. There are other specimens in this valuable collection of curiosities. The Egyptian monuments, also, exhibit a large variety. The vegetable world contributes to the manufacture of this article and to its contents. A most beautiful tree is its best helper in tropical lands. The article is associated with one of our Lord's very beneficent miracles.

What is the article? What is the beautiful tree? What horrible burden do I refer to? What gracious miracle? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 30.-The plant was Leek. Numbers 11:5. The people were the Israelites .- W. B. SMITH. No. 30.-Leeks and Onions. Numbers 11:5. Israelites. Numbers 11:4. The Egyptians were Christ with you! For thee, Linus, I say yet reproached with swearing by the leeks and onions of their gardens. The priests did not eat them, but people did.-ANNIE AND EDITH M., Peoria.

No. 30.-Onions. Numbers 11:5. The onions of Egypt grew in great perfection; are described as of large size and exquisite in flavor. The Jews the Chief Shepherd shall appear, thou shalt after their liberation from Egypt longed for them

No. 28 .-- The two women were Euodias and No. 28.-- The two women were lauding and Syntyche, and they lived in Philippi, a city of Macedonia. Philippians 4:2. Paul, Silas and Timothy visited the city; Acts 16:12, and they offended the rulers by preaching the Gospel. It to the powersion of the price. Ast. Sec. C. Y. WEMPLE, Vice Pres. J. L. HALSEY, Sec. S. N. STEBBINS, Acty. "I have, my son, I have," replied the Apostle, and I will. And since it seems meet that for a spile I should leave you, in body, not in spirit. of the first Christian Church in Europe were the blessed results.-A. J. WATSON, Yonkers, N. Y.

> No. 30.-The onion. Numbers 11:5. The people were the Israelites.-MAGGIE S. HOUS-TON, Rochester, N. Y.

Itching Piles-Symptoms and Cure.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, in-tense itching, increased by scratching, very distress-ing particularly at night, as if pin worms were crawl-ing in and about the rectum; the private parts are sometimes affected: if allowed to continue, very serious results may follow. "Dr. SWAYNE'S ALL-HEALING OINTMENT is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia Pa., to whom letters should be addressed. Sold by all prominent druggists. cominent druggists.

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A strong, good-sized table is almost a necessity in the cellar. Jars that are too heavy to be lifted on and off shelves may be set on the table. Many cellars are sometimes infested with ants and other bugs. One way to keep them from again, some day or other!" crawling over the jars is to take the tin cans in "Will what?" oried Value which peaches or tomatoes come, set the legs of the table in the cans and fill them half full of water.

When lemons are cheap, squeeze the juice from six dozen good sized ones, grate the rind of half into the juice, and let it stand over night. In the morning strain, add six pounds of white sugar, and boil until the syrup thickens. Bottle and cork. A teaspoonful of this in a glass of water makes a refreshing drink.

To mend old cotton garments with strong two cents a spool is just right to darn with. It will not pull out, as the stout thread is likely to do, and so make a small hole larger, and impossible to mend without putting on a patch.

One of the best ways to cook rice is to steam it; best because it is no trouble; all that is need- please." ed is to be sure to put in plenty of water. If you wish for rice pudding and have not planned for it hours before by cooking the rice in this way, you can have it in a surprisingly short time.

Always stand a wet umbrella with the handle down; one trial will convince you of the rapidity with which it will drain, and your umbrella my Lord." will last longer if dried quickly.

Common earthen plant jars are very pretty lent Turbo, knew yo when bronzed with bronze powder mixed with varnish. They are not serviceable for outdoor "Well." said the plants, but to set on brackets in the house.

When the wash boiler is put on the stove take off the griddles only; the other part will help to sustain the weight of the clothes, and the boiler bottom will last a long time.

100

call the spread of this new superstitution news." "The Jews, is it not?" inquired Accio Turbo. "Why, some say not," answered Lentulus.

"These fellows, as the report goes at our College, call themselves Chrestians or Christians; some sus, and opened the wicket. The guard returned call them Nazarenes. But there is but one to the prison; the Apostle proceeded on his way. proper title for them."

"What is that?" asked Valerius.

heard anything of them since Nero made torches acquainted with grief, drew toward him, bearing of several some two years ago."

"There will be more tow spared, then, soon," cried Turbo, "for the Senate are weary of them, and, by Hercules, so am I, too!"

"What do you think is one thing they hold?" asked the Augur, who by his pursuits had learnt somewhat more of the subject than his compan- Thou?" he asked. ions.

"Nay, I know not," said Valerius.

"Why, they say -- by Hercules, the thing is too and vanished from his sight. absurd-that the bodies of those who die will rise

"Will what?" cried Valerius.

"Will rise again—come forth from the ground," explained the Augur."

"O good Jupiter, what shall we hear next?" exclaimed two or three.

"Well, now you mentioned it," said Turbo, "I do remember, some fifteen years ago, when my and carry thee whither thou wouldst not." And son, Attilius, was studying at Athens, that he gathering from thence what he not long after wrote me word of a Jew-Paul, I think his name wrote, "I must shortly put off this my tabernawas-who was carried before the Areopagus for cle, even as our Lord Jesus Christ hath showed thread is like putting new wine into old bottles, talking about the resurrection. I recollect my me," he entered the gate again, and returned to the cheap thread which can be bought for one or son mentioned it more than once-it seemed to the prison. strike him. Well, poor fellow, he is with the more.

"I remember him well," said Valerius Messa-

"Good 'Thasian, this," said another guest. "How old is it, Valerius?"

"Nay-I must ask Geta-Geta, when was this Thasian put in cask?"

"In the Consulate of Claudius and Papinius,

"A pretty age," said the other. "I, too, excellent Turbo, knew your son; he would have been

"Well," said the Augur, "the thing is to make the most of life. As to rising again, it is very well for such scum as these Christians; but it won't do for us.

Ah! Caius Lentulus! could you foresee that in | Chicago.

tions, and people. I can only relate what the Church has told me.

They approached the Appian Gate. The weary sentinal received the usual fee from Proces-

He went on; but in a few moments, a Form approached him That he could never forget. "Why, fools," said the other. We have not Our Lord, once again the Man of sorrows and His Cross. It was thirty-three years since that glorious day when His feet, for the last time,

> touched Mount Olivet; and behold, as in that awful journey up Mount Calvary, the Redeemer of the world drew near.

The Apostle spoke. "Lord, whither goest

"I go," the Lord said, "to be crucified in Rome again." And forthwith the Figure passed on,

What then did the Apostle think? He knew that Christ, being raised from the dead, dieth no more, death hath no more dominion over Him. Yet He, Who could not suffer in Himself, might suffer in His members; the Captain of our salvation in His followers, the Master in the servant. He knew that of himself had been the prophecy: "When thou shalt be old, another shall gird thee,

At the end of that self-same June, on the twenty-ninth of the month, the two glorious Apostles, the one by the Cross, the other by the linus. "We will drink to his memory, if you sword, put on immortality: On them, as on a sure foundation, the Church of the Apostles and

> Prophets is built; and the gates of hell shall never prevail against the rock of the teaching of Paul and the faith of Peter.

> Natural religion: Bishop (reproving delinquent page)—"Wretched boy! Who is it that sees all we do, and before whom even I am but a crushed worm?" Page-"The Missus, my Lord."

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vada, New Mexico, Arizona, Idano, Oregon and California. The Shortest, Speediest and Most Comforta-ble Route via Hannibal to Fort Scott, Denison, Dallas, Houston, Austin, San Antonio, Galves-

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General Manager, Chicago.

THE WEEK.

ter, N. Y., was entered by burglars on Tuesday The cost of the trial of Parnell and his asso night, Aug. 30th, and robbed, but to what exciates was \$49,000. tent is not yet known. The Rector, the Rev. J.

The Rev. J. A. Dooris, Logansport, Ind. was in town last week.

Forty thousand Scottish volunteers were present at the royal review at Edinburgh, but rain interfered with the proceedings.

At Lexington, Mo., the omnibus running to the depot was stopped by four masked men, and the passengers robbed of all their valuables.

A landlord with large estates in the south of Ireland, has offered his tenants a permanent reduction of 25 per cent. in rents rather than deal with the land court.

the excess of exports of merchandise for the year ending with July at \$256,691,591. Our gain in coin for the same period was \$90,666,977. The Greek Government has made a contract with a French company for the construction of a railway connecting the old kingdom with the ter-ritory recently ceded by Turkey.

ritory recently ceded by Turkey.

The fall of a huge mass of rock at Lomoix, in Switzerland, blocked up the river Jobel, converting the valley into a lake.

The hot wave has returned to Chicago. The first three days of this week the thermometer at 5 p. M. registered 95° in the shade.

Owing to the intense heat, the public schools of Jersey City will remain closed for another week.

The officers of the Ohio penitentiary have discovered that within its walls the manufacture of bogus nickels has been carried on for some time.

Murder has been rampant in Chicago. One evening a man shot his lodger dead. On the next a maniac started forth from his bed, and ran a regular muck, shooting five men.

The Governor General of Canada is to go from Manitoba to Helena, Montana, and thence around to Omaha and St. Paul, reaching Winnipeg October 1, and returning to Ottawa by the way of Chicago.

The velocity of the wind at Savannah, one night last week, was eighty miles an hour. Fifty dwellings were more or less injured, a large por-tion of the city overflowed, and many lives were lost along the rice plantations.

Water has become so scarce in the anthracite region of Pennsylvania that it has been sold at twenty-five cents per barrel. The out-put of coal has been greatly interfered with. Central Illinois is also suffering from drought, and a wa-ter famine is threatened.

A Methodist preacher of some celebrity in Chicago, is at present on trial before the author-tites of his sect for heresy. It is reported that the gentleman intends turning the tables on his accusers, by proving that they have departed much farther from the tenets of Wesley, the Apostle of Methodism, than he has.

There is a revival of interest in the Mrs. Garfield fund. The Drexels, of Philadelphia, have telegraphed Cyrus W. Field that in the event of the President's death, they will receive in Phila-delphia subscriptions to the fund, heading the list themselves with \$5,000. There is no doubt that, should the President die, the proposed quarter of a million would be readily raised.

A farmer at Dayton, Wis., discovered and attacked several wolves while out looking up a flock of sheep the other day. After a desperate fight, in which all his clothing was torn off, his hands and legs were badly bitten, and the lower half of one ear was snapped off, he killed them. He received \$77 in bounties from the State, and sold the skins for a fair price.

The elder Mrs. Garfield was greatly cheered and comforted by the letter which her wounded son sent to her last week. The letter, which has appeared in the Cleveland *Leader*, runs thus: DEAR MOTHER—Don't be disturbed by conflicting reports about my condition. It is true I am still weak and on my back, but I am gaining every day, and need only time and patience to bring me through. Give my love to all the rel-atives and friends, and especially to sisters Hitty and Mary. Your loving son, JAMES A. GAR-FIELD.

It is stated that the true cause of the meetings EPISCOPAL ACADEMY OF CONNECTICUT, between the Emperor of Austria and the South German Sovereigns is a proposed "dynastic change," it being intended to allow the Grand

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G. Rosencrantz, was absent at the time, on his

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

Important to Travellers.—Special induce-ments are offered by the Burlington route. It will pay you to read their advertisement to be found else-where in this issue.

A Frenchman advertised that he had a "chasm" for an apprentice. He had looked up the word "opening" in the dictionary.

Love at First Sight.

It is not always the regularity of the features in woman that produce that instantaneous regard for her in man; but a soft cheek, clear complexion, and healthy skin is generally far more attractive. "Cham-plin's Liquid Pearl" will effect this without the least induce.

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Miss Holmes' Boarding and Day School for young ladies and children, with kindergarten department, No. 534 Sophia Street, near Clark, will re-open Sept. 14th. A school omnibus, or Herdle coach, will be chartered, to run daily, south to Chicago avenue, and north to Lake View. For course of study and genera information, apply for circular.

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SEPTEMBER 10, 1881.

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

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