

# The Living Church.

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

VOL. IV. No. 34.

CHICAGO.

SATURDAY, AUGUST 5, 1882.

NEW YORK.

WHOLE No. 196.

## Our Children at School.

### Pure Air in the School-room—III.

Written for the Living Church.

Zeemson, in his great work on the Practice of Medicine, says: "The contamination of the air we find very strikingly exemplified in school-rooms, in which undeveloped youths, with growing chests and lungs, spend daily as many as six hours, in a sitting posture. The air is breathed by children, some with catarrh of the air-passages, and others with well-marked and far-advanced pulmonary consumption, not merely to their own disadvantage, but also to that of others. There is no condition which is more favorable to consumption than the lack of fresh air and exercise."

A report of the inspector of the Primary Schools of New York says: "The rooms are dark, ill-ventilated, crowded, exposed to drafts of cold air on one side and intolerable heat on the other; and are in close proximity to water-closets, which, by the negligence of Janitors, are kept in an abominably filthy condition." (*The Medical Record*, Jan. 4, 1879.)

I do not suppose that this fairly represents the condition of primary schools in all cities; but, that in many our children are suffering from bad ventilation and over crowding there is no doubt. In the country, I fear it is not much better. School houses are generally constructed by school boards that know nothing of hygiene, and regard nothing but economy. These school boards are made up largely of men who live outdoors while the women and children die indoors. They can sleep in a six by nine bed-room and eat in the smoke of the kitchen, so that they can get their twelve hours of pure air in the fields or on the road; but their families are breathing slow poison all the time. It is bad enough for a family of six or eight to live in small rooms with low ceilings, while they are more or less engaged in household duties; but to crowd together a number of children equal to six or eight of such families, sitting still for several hours a day in a room not larger than a good sized parlor, with no provision for ventilation but a close stove, is simply outrageous.

In a locality where the schools are as good, at least, as the average in our western country, of six school houses examined at my request, only one had any provision for ventilation, and only two had the minimum of cubic space that ought to be allowed (about 200 to each pupil) even in rooms that are properly ventilated. The house that had ventilating flues had 470 cubic feet for each person; another had 230. The remaining four had only 150 feet for each scholar. The sessions were about an hour and a half between intermissions.

I am convinced that as much care and watchfulness are required to keep the air of our rooms clean, as to keep the floors and furniture clean; and that health depends more upon the former than upon the latter. It is astonishing with what pertinacity the deadly exhalations of the lungs and skin insist upon lingering around us. They cling to our garments like mildew; they hide in every hole and corner; they burrow in our books and papers; they creep into the cracks of our floors; they venerate the furniture, encrust the walls and ceilings, and lurk in ambush on every side, waiting for a favorable opportunity to capture our lungs. We defend ourselves and children by every expedient that science and experience suggest, and after all are forced, every day of our lives, to beat a retreat into the open air. It is there only, that we can escape them.

One of the rooms mentioned above contained 33 children and a teacher. These would require at least 34,000 cubic feet of pure air each hour. The room is 24x20x10, giving 4,800 cubic feet. Our estimate would require the air to be entirely changed every eight minutes, to keep it in "fair condition." This could not be done in such a small and crowded room without dangerous draughts. But the room has no ventilation except through the cracks and up the stove-pipe. If it were absolutely air-tight, it would require but four minutes for the 34 persons to contaminate the air to the standard of "admissible impurity." In a half hour it would be intolerable. As it is, the air must be dreadfully impure even in very cold weather, when the leakage is most rapid. In moderate weather, when the temperature outside is only a few degrees colder than within, but cold enough to require all the openings to be closed, the condition of the air must be simply appalling, to one who knows anything of the vital processes. The air is breathed and re-breathed; the impurities of the body are returned to it; the blood is blackened, the brain is numbed, the nerves are paralyzed, digestion is hindered; destructive metamorphosis of tissue is suspended, the circulation is sluggish, the tide of the life current ebbs; with reduced vitality the children are unable to stand a little exposure, and become the easy prey of some contagious disease.

I do not think the picture is overdone. I believe that a large percentage of mortality among children, in the changing seasons, is chargeable to the enfeebled vitality which comes from breathing impure air at home and at school. They are shut up in close rooms. They eat and

sleep and study in foul air. They live and move and have their being in the poison of human exhalations. They die,—and we moralize about the mysterious providence of God.

A few dollars wisely expended will provide means of ventilating an old school house; and school boards will furnish the few dollars as soon as they realize that it will pay. It costs but little to construct a flue from the outside to open under the stove, by which pure air may be introduced. The best escape-flue for the foul air is the chimney. Carry the stove pipe up in the chimney to the very top. This will keep the flue warm and secure a good draught. Make the opening for the foul air to pass into the chimney near the floor. If the chimney is "hung on nothing in the air," get it built up properly from the ground. No heat is wasted by this method; the air delivered under the stove rises as it is warmed, circulates in the room, settles as it cools, and passes along the floor to the flue. Another opening near the ceiling should be made (but kept closed in the winter) to carry off the warm air in summer.

The air of the school-room should be changed at stated times; before school, at each intermission, and after school. It is not sufficient to "cool it off," let the wind blow through it and search out every corner, and sweep it clean of impurities. Have the floor and furniture frequently washed and a thorough cleaning of walls and ceiling at least every year.

The children should be taught to be cleanly in their habits, to keep their feet well washed, as well as their hands, and to wear clean clothes next the skin even if the outer garments have to be shabby. The amount of pure air required each hour in a school-room depends upon the kind of pupils as well as the number. For clean, healthy children, perhaps not more than one-half as much will be needed, as for the same number of dirty and diseased. But we need not fear of having too much for any class. The nearer we can come to the purity of the outside air, without exposure to cold and draughts, the healthier the children will be, and the better will they study.

### Trinity School, New York.

The Annual Examination of the classes of Trinity School, New York, has been made the past week, and it deserves mention, for the sake of the rector and his assistants; and of the Church for whose welfare the School was founded in the beginning. Few people—strange to say—even in the Church, know of the existence of Trinity School, and of the good it has accomplished.

One who has had the satisfaction of attending several of the sessions, feels it to be a duty to Dr. Holden and his assistants to give his impressions of what he saw and heard. The development of mental power, and the production of superior scholarship in those whose capacity admits of the necessary training, is evident in the thorough, searching, and well sustained examinations of the boys and young men.

In Greek and Latin, German and French, and especially in the English language, questions of every sort fitted to test their knowledge of those tongues, were promptly and correctly answered; and under circumstances which did not admit of help from one another.

In Geometry, Algebra and Arithmetic, the scholars were subjected to close and searching examinations, which showed faithful and conscientious training of the intellect. The why and wherefore of every statement, and of every step in the demonstrations were for the most part given without hesitation.

The spelling was worthy of especial commendation.

Doctor Holden deserves great praise for the prominence given to the Holy Scriptures in his curriculum. In the examination of the younger boys in the New Testament—Gospel and Acts—and of the older class, upon the Old Testament, the accurate and extensive knowledge of the several portions was really exceptional.

This solid knowledge of the Holy Scripture must produce good fruit in these days of flippant scepticism, and go far, through these scholars, to leaven society.

It is a matter of regret that so many of the scholars were taken out to the country before the examinations and commencement. Parents ought to be willing to deny themselves a few days, or even weeks, to encourage those who have their boys' best interests in charge.

At a recent sermon in the Church of the Holy Communion, New York, the Rt. Rev. Dr. Holden, Bishop of Moosonee, stated that in his diocese in British North America, five languages are spoken. The natives hold their religious obligations sacred, respect their marriage vows, and are quick to learn. When at home, he is 800 miles from a railroad, and 500 miles from a steamboat landing. There are five clergymen engaged with him in his work.

A new organ has been placed in Emmanuel Church, Carroll Park, Brooklyn, L. I., costing \$2,000. It was constructed by Erben, and has been paid for by extra weekly offerings, the church being a free church, and already sustained by representative free-will contributions.

## The Late Dr. Hill, of Athens.

A correspondent has kindly sent us a further notice of the marks of love and reverence shown to the memory of this most estimable missionary, which we gladly publish.

The *Nea Ephemis* of Athens, says: "The funeral of the Rev. Dr. John H. Hill was a very striking one. By a decree of the Council of Ministers, the honors were accorded him of a High Commander. A battalion of Sappers and Miners, under the command of the Major of Engineers, Petimezas, and one of Artillery, with the Artillery Band, under the Lieutenant Colonel of Artillery, Bassos, who had charge of the detachment, was sent as escort. The Prime Minister, the Minister of Justice, the President of the Council, many of our leading public men and principal citizens, the foremost ladies of Athens, who had been once the pupils of this honored, most Christian, and revered teacher, and the mothers of children whom he had put in the ways of virtue and of truth, were in the procession. Then followed the present pupils, with the scholars of Miss Muir's school, bowed down with grief, and bearing garlands, an expressive token of their warm gratitude towards the aged teacher, that type of every Christian virtue. The vast crowd which accompanied him remains to the grave with one voice expressed their reverence for one, who, living amongst us for over fifty years, was a constant source of blessings; one, of whom not the slightest suspicion of blame was ever heard. He lived amongst us, honored by all as a true follower of the lofty teachings of Christ, modest, full of sympathy and love for his neighbor, living in peace, and practicing all goodness and every virtue. Blessed be his memory!"

An address, interrupted with tears, was delivered by D. Pantazes, another by Diomedes Cypriacus, Professor of Theology at the University of Athens, and yet another, in behalf of the City, by Timotheus Philemon. The English clergyman being ill, appropriate words were then said by the Royal Chaplain. The attendance of so many of our clergy was very noteworthy; the hymns sung by the girls were most touching.

The *Proia* of Athens says: "Full of days, has departed to his Lord, the Reverend Presbyter of the Anglican Church, Dr. Hill a true Christian, a benefactor of our people, who, with grief and sincere reverence yesterday, accompanied his body to its resting-place. The death of Dr. Hill is an irremediable loss to Athens. That reverend and venerable man loved Greece as if he had been one of her sons, and consecrated his life to the moral and Christian education of her daughters. All loved and honored him, and felt that in so discharging a simple duty, they really honored themselves. Eternal be thy memory, most useful and honored Hill! Thou hast fought the good fight, hast loved, and sympathized with, and succored thy neighbor; and now, in Paradise, thou receivest the due reward of thy holy life. Eternal be thy memory!"

## The General Theological Seminary, N. Y.

Correspondence of the Living Church.

At the last meeting of the Board of Trustees, in May, 1882, one hundred and ten members answered to their names, including Bishops from six dioceses; thus showing the general interest felt in the Institution throughout the Church. The various reports were all encouraging. The Standing Committee elected Dr. Dix Chairman for the ensuing year. Three Standing Committees, consisting of three members each, were appointed; on *Real Estate*, *Finance*, and *Supplies and Repairs*, respectively. 1. Real Estate was shown to be in a satisfactory condition. Amounts received for rental, \$12,830.00. 2. Finance, in a very healthy state. Carefully prepared statements, critically examined by competent men, proved that the Trust Funds of the Seminary, including endowments for Scholarships—Professorships—Fellowships—Lectureships—Prizes, and other funds, besides Real Estate, were in good hands and judiciously managed. Before the adjournment of the meeting, the honored Treasurer, Mr. Henry E. Pierpont, who had served the Seminary for twenty-two years, beginning his important and onerous duties when its financial situation and its real estate were under great embarrassment, declined a re-election, at the same time offering all the assistance in his power to whoever might succeed him. By special efforts of the Trustees, however, he was persuaded to waive his declination, and, to the great satisfaction of the Board, was unanimously re-elected. 3. Supplies and Repairs. The Visiting Committee reported the buildings and grounds as exhibiting a marked improvement in cleanliness, ventilation, and appointments. The chapel has been repainted and decorated. During the past year the library has been heated, and kept open at hours convenient for the students, many of whom have availed themselves of its privileges. Nine recitation rooms are wanted, and steps are to be taken to supply this need, probably by the erection of a chapel on the Seminary grounds, at the same time providing for recitation and lecture rooms. A Building-fund has already been started; and it is earnestly hoped that a widespread interest will enlarge this fund sufficiently

to erect the much-needed edifice without delay. Says the Dean: "It is not creditable to the Church, that it should have left its General Seminary so long with nothing but a room (and that insufficient in size), for the celebration of its Religious Services."

The reports on Scholarships showed that there were 32 Endowed Scholarships, dating from the "Bishop White Scholarship," founded in 1821, to the "Bishop G. W. Doane Scholarship" in 1876. (The nominal 33d, the J. H. H. Millett, founded by bequest in 1873, has not yet been paid.) After careful examination, the right of nomination to scholarships was decided by the Committee to lie variously with certain bishops—rectors—societies—individuals, or with the Seminary Authorities, according to the terms of each foundation as specified, or to existing circumstances. The Rev. C. W. Rankin, D. D., proposed to found the Bishop Whittingham scholarship, which was referred to the Standing Committee with power.

The report of the Dean was of unusual interest. The Seminary year just closed was, in many respects, the most satisfactory of any since he entered on his duties. At its opening, most of the students were in their places on the first day; nearly all were graduates in Arts, and most of the others had had the benefit of college-training. It was deemed most important that candidates for Holy Orders should have such special preparation. The action of the Trustees, at their last meeting, in not allowing any one to continue his connection with the Seminary after his Ordination, was most wise, as already attested by happy results.

In consequence, probably, of certain sanitary measures adopted the previous summer, there had not been a case of serious illness in the household during the year. The Refectory, under the careful management of the Matron, furnished the students with excellent board at four dollars a week. Through individual liberality, the students had again enjoyed the benefit of Professor Russell's lectures on "Reading the Church Service," and on the "Delivery of Sermons," which are of great value, physically as well as professionally. They had also been greatly favored by helpful lectures by the Bishop of Michigan, Prof. Egleston, and Judge Shea; with earnest addresses by Bishops and other eminent Divines, and by discourses during Lent, by prominent city clergymen. The Rev. Robert S. Gross, S. T. B., a graduate of 1878, and recently an assistant in Trinity Church, New York, was elected to succeed the Rev. P. H. Hickman in the "John H. Talman Fellowship," and entered on his duties the first of May. The appointment of a Fellow who is required to devote one hour a day to teaching in the Seminary has relieved it of the expense of a Tutor. Great regret was expressed in parting with the late Tutor, the Rev. E. H. Van Winkle, whose faithful discharge of his duties was highly appreciated.

Among the gifts which the Seminary has received during the past year, are the likenesses of Bishops Seabury and White, and of Dr. Walton, making the ninth of the portraits of the late members of the Faculty, which now hang on the walls of the Dean's room. It is very desirable to have, in addition, those of Bishop Whittingham and Dr. Mahan. An exact model of the City of Jerusalem and its suburbs, accompanied by two magnificent engravings of Selou's celebrated paintings of ancient and modern Jerusalem, have been given to the library, and are valuable assistants to the students. A member of the Senior Class, in memory of his mother, presented two carved-oak chairs for use in the chapel.

For the first time in many years, the Seminary is now in a condition to meet its current expenses; but large additional endowments are needed, and there is reason to believe that vigorous and systematic action will be crowned with success. With Christian love, faithfulness, and self-sacrifice were the foundations laid by Bishop Seymour, on which his successor is so ably building, to the Glory of God and the advance of His Kingdom. Just before adjournment, the Rev. Dr. Dix presented to the Board, in behalf of Mrs. Glorvina R. Hoffman and her two sons, a portrait in oil of the late Samuel Verplanck Hoffman, and asked that it be received and placed on the walls of the Library, among the portraits of the honored and beloved benefactors of the Institution. The Bishop of Albany, who was in the Chair, gracefully and with deep feeling accepted the same in the name and behalf of the Trustees; after which, a resolution of thanks was adopted by a rising vote.

The Church of the Crucifixion, Philadelphia, Pa., has lately had a presentation made to it of a lot of ground, on which it is proposed to build a new edifice. The old church is in need of repairs; but, instead of raising funds for that purpose, the present building will be torn down, and a Sunday School or Guild house will be erected on the site, while the new edifice will be built on the ground lately presented to the corporation. The Church of the Crucifixion does a large mission work amongst the colored population in the lower end of the city, and is one of the two churches in Philadelphia under the charge of a colored priest.

## The Late Rev. John Purves.

Correspondence of the Living Church.

The Rev. E. E. Beardsley D. D. LD. D., as had been previously announced, preached the sermon in *memoriam*, of the late Rev. John Purves, on Sunday, July 24th. The knowledge that the life of this interesting man was to be told by so distinguished and able a scholar as the Rector of St. Thomas, caused that church to be filled at an early hour with a crowded congregation.

Mr. Purves' life was one of deep piety and usefulness. He was a native of Scotland, and was acquainted in early years with Sir Walter Scott, and knew the original of his "Dominie Sampson" in Guy Manning. He was reared a Presbyterian, and came to this country in 1834, where he saw a Prayer Book for the first time while serving as tutor to a family in Florida. He became interested in the colored people, and instructed them in the elementary branches until forbidden to do so.

About this time the slaves revolted and killed the planter who employed Mr. Purves, but having become attached to the latter on account of his great kindness towards them, they saved his life. His last years were passed quietly in New Haven, where he usually assisted the Rev. E. S. Lines of St. Paul's in the Celebration of the Holy Eucharist.

Mr. Purves' first acquaintance with the Prayer Book, recalls the story so pleasantly told in Beardsley's History, of the circumstance which led the Rev. Ashbel Baldwin, prominent in Connecticut Church History, to embrace Episcopacy. He was also acting as tutor in a Church family on Long Island, where, in the absence of public worship the educated member of the family was called upon to act as lay reader, for the staunch old Churchmen of those days converted their parlors into chapels on Sundays when need required for the proper observance of the Lord's Day. Mr. Baldwin was ashamed to confess his ignorance of the Prayer Book, and quietly sought the aid of the gardener, who gave him the necessary instruction. This led to Mr. Baldwin's "love and admiration of the Liturgy, and conversion to the Church."

The funeral Services of the late Mr. Purves, at Trinity Church, New Haven, were largely attended, and all the pall bearers were clergymen.

## The Weekly and Semi-Monthly Eucharist.

To the Editor of the Living Church:

Will you kindly allow me space in your paper to make a request of my Brethren of the clergy. I am gathering statistics in regard to the number of parishes in the United States in which the Holy Eucharist is celebrated weekly, or semi-monthly all the year round. Also the number of parishes in which there are weekly and semi-monthly Celebrations during the season of Advent and Lent alone. I should like moreover to be informed of the parishes in which Daily Services are maintained. If the clergy would kindly send me a few lines giving the desired information, I should be much obliged, and I know that they would feel gratified at the summary of statistics.

J. PHILIP B. PENDLETON.

Lancaster, Pa.

An Ordination was held on Sunday, July 23d, in St. George's, Stuyvesant Square; the Bishop of Quincy acting, by permission of the Bishop of the diocese, and admitting to the diaconate Mr. C. K. Penny, who has been connected for the past few months, with the Sunday School of the Church of the Ascension, West Brighton, Staten Island. Bishop Burgess was assisted by Rev. Dr. A. T. Tving, Secretary for Domestic Missions, the Rev. J. A. Spencer and the Rev. Newton Perkins. In his charge to the candidate, the Bishop urged him not to labor for the applause of men, not to go abroad seeking rich parishes, or easy and honorable positions, but to labor for the favor of God alone, in whatever field he might be called to enter.

The interior of St. James' Church, Fair Haven, the Rev. William E. Vibberts, D. D., Rector, is to be re-modelled, and during the progress of the work, which has been already commenced, the only Service will be confined to the morning and to the Sunday School. These will be held in the basement. The parish of St. James was organized just 40 years ago, and the pretty stone church, which is picturesquely located on the east side of the river, was consecrated in 1848. Under the long-continued care of its faithful Rector, the parish continues to prosper.

Prussia contemplates the building of a railroad from Rostock to Stralsund, a distance of forty kilometers, which would secure to her an uninterrupted line along the entire Baltic coast. The ports along this coast she is now strengthening with new and important fortifications. Kiel already has forts in her harbor and four strong works at the entrance to her bay, while the town is being surrounded in a wide semi-circle with a number of detached land fortifications. At Pillau two iron-clad forts are to be erected; at Memel one is to be, while at Dantzic five are to stand on the left, and three on the right bank of the Vistula. At several other points works are either in contemplation or in progress.

## Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable correspondents.]

**Connecticut.**—Early in March, Bishop Williams, in a letter to the clergy, very kindly written, expressed a desire on his part to have July and August free, as, with the exception of two weeks he had not been off duty since the summer of 1879. Still, he affirmed that he would hold himself in readiness for service, should there be any special call or need.

July seems so far to have been pretty well occupied by him in laying the corner stone of the new church of the Ascension at New Haven, and in consecrating St. Stephen's at Greenville, a parish of Norwich; and also consecrating the new Grace Church, Long Hill.

It is gratifying to know that the chancel window in Grace Church commemorates one who enters largely and most pleasantly into the early history of the Church in this diocese—the Rev. Ashbel Baldwin, a native of Litchfield. He was the last survivor of those admitted to Holy Orders by Bishop Seabury, at the first Ordination held in the United States. Had his death occurred one month later than it did, he would have entered on his 90th year.

The parish of Long Hill is an outgrowth of Christ Church at Nashua, which was consecrated by Bishop Seabury in 1795, and Church-growth here must have been more rapid than in most other places, as in 1817 Bishop Hobart confirmed in Nashua a class of 82 persons. It was with the parent church, that Mr. Baldwin's pastoral connection began in 1793, as the church at Long Hill was not commenced till 1836, and did not come into union with the Convention as a separate organization, until 1846. At the present time, it nearly equals in the number of its communicants the Mother-Church at Nashua.

The urgent need for first erecting Christ Church, and the efforts made by those who felt called on to expend a part of their estate to save these poor destitute people from becoming heathen, are of historic interest, and the blessings which followed are cause for gratitude.

**Iowa.**—Bishop Perry made a visitation to St. Mark's, Fort Dodge, on the 16th. The day was bright and fair. A full set of new altar linen of ecclesiastical pattern, wrought by the hands of Mrs. Leon Vincent and Mrs. Carpenter, two faithful members of the parish, was used for the first time. The anthem, "How lovely are the Messengers," from Gounod's Oratorio of St. Paul, last heard by the Bishop in Westminster Abbey, London, on occasion of his preaching there, eight years ago, was the Introit to the Communion Office, during which Service the full order of strictly ecclesiastical music was rendered in a way that fully sustained the reputation of St. Mark's choir.

The church was again crowded in the evening. Before the sermon, the Bishop took occasion to congratulate the congregation upon the reverent manner and appropriate music of the Morning Service, saying he was free to confess that he had not witnessed its equal during his six years episcopate in Iowa. After the sermon, the Sacramental Rite of Confirmation was administered. After the Blessing, the choir chanted "Grant us Thy peace upon our homeward way;" and thus ended a day which gave equal joy to Bishop, Rector, and congregation, and a promise of a more energetic life in the future.

**Massachusetts.**—The summer visitors of Pigeon Cove, in this Diocese, find none of the privileges of the Church, although it is probable that a chapel will be erected before the next season is completed. At present, Evening Prayer is read every Sunday afternoon, at the cottage of E. C. Millet, Esq., by a lay-reader. Some \$700 is needed before the work of the erection can begin.

At Manchester-by-the-Sea, Emmanuel Memorial Church was opened for worship on Sunday, July 23d. The church is described as a handsome Gothic structure, built of English cement, and having seats for two hundred persons. It will have four memorial windows; that back of the altar representing the Annunciation, and being already in place. The nave is finished in hard pine, and the altar furniture in old oak. The nearest churches are at Beverly and Gloucester, each eight miles distant. The Rev. G. Converse, of St. John's Church, Boston, and the Rev. D. McCulloh, of Maryland, will exercise their direction over the parish for the summer. The consecration will probably occur in September.

**Michigan.**—The Rector of St. Andrew's Church, Ann Arbor, adapts the Sunday Service to the needs of his congregation, during the summer, as follows: On "Communion days," the Litany is not used at the Morning Service, and is substituted for Evening Prayer. On other Sundays, the "Ante-Communion" is omitted at the Morning Service, and is used instead of Evening Prayer, with a brief address on the Collect for the day, and the Prayer for the whole State of Christ's Church Militant. The sermon at the Morning Service is brief. The Evening Service is at twilight, and the Gloria in Excelsis, the Magnificat, or some other anthem is used with pleasing effect. The entire Evening Service is less than half an hour in length.

**Minnesota.**—From the Minnesota Missionary we take the following items of Church news: The new church at Fergus Falls is to be completed this fall. The new church at Rush City will be consecrated on August 30th. The Rev. F. W. Tomkins has resigned St. Paul's, Minneapolis, and accepted a call to Keene, N. H. The Rev. H. B. Jefferson has resigned Fairmount Parish, and been transferred to the Diocese of Michigan. Bishop Whipple visited the church in Bedwood Falls, July 7th, and confirmed four persons, and the following day the Church of the Holy Communion, of St. Peter, and confirmed three persons. The Rev. E. R. Sweetland has accepted a call to the missions at Ortonville and Appleton. The Rev. E. J. Cooke, of Warsaw, N. Y., having accepted the rectorship of All Saints' Church, Northfield, Minn., also to have charge of Dundas mission, is expected to enter upon his duties on the ninth Sunday after Trinity.

We rejoice to hear that a kind lady who was present at the close of the schools has given three hundred dollars to finish the hall of Seabury. The Parish of St. John the Evangelist, St. Paul, has received the following gifts: A processional Cross of polished brass; a black-walnut pole; this was received by the rector and dedicated by him last Sunday to the Service of God. Also a very neat Alms box, of ash, mounted in polished brass; this has been placed at the door ready for the offerings of the faithful, who are requested "to freely give." The gift by a lady of the congregation, of two choir desks, much needed, is also acknowledged. A font has been promised, and the assurance is given that the promise will soon be fulfilled.

**Mississippi.**—July 18th was a happy day with the parishioners of St. Peter's Parish, Oxford, being marked by the installation of the Rector and his family in the newly-completed and furnished rectory. The house is a two-

story one, roomy and well ventilated, and adjoins the church, both buildings occupying the half of a square. As the town is noted for its architectural beauty, the rectory is in keeping with the majority of handsome houses. A pleasant feature of the event was a beautifully decorated tea-table awaiting the family. Indeed, there were several pleasant features in the event, which must have been as gratifying to the ladies to plan and execute, as they were appreciated by the occupants of the house.

The new building is completed for occupancy, but the rooms of the second story are yet incomplete, owing to the lack of funds. If any of your readers want to help in the matter, their contributions will not be refused; nay, rather, gratefully received.

The trustees of the State University situated here, recently decided to admit females to the University. As there is probably not an able faculty in the South, this will prove a great assistance to the higher education of young ladies. Tuition is free, and the cost of living very moderate. The town is exceedingly healthy, being the highest point in the State on the line of the N. O. & Chicago R. R. Any information that may be desired in regard to the University, will be willingly given by the rector of the parish.

**Missouri.**—On Friday, the 7th inst., the Rt. Rev. Bishop advanced to the Priesthood the Rev. Gardner C. Tucker, minister in charge of Christ Church, Collinsville. The Ordination took place in the Church of the Holy Communion, St. Louis. Mr. Tucker was presented by the Rev. Mr. Robert, the Rector, who, with the Rev. Drs. Schuyler, Gierlow and DeForest joined with the Bishop in the laying on of hands. The Rev. Mr. Reed was also present. The Bishop preached the sermon and celebrated the Holy Communion.

In his recent visitations the Bishop has confirmed 23 as follows: Blackburn, 3; Marshall, 2; St. Mary's, First Ward, Kansas City, 1; Springfield, 8; Emanuel Church, St. Louis County, 8. He has also visited the following places where there were no persons presented for Confirmation: Clarksville, Prairieville, Miami, Norborne, Weston, Liberty, Kirksville, Glenwood, Canton.

**New York.**—On Sunday, July 23d, Bishop Burgess ordained to the Diaconate, in St. George's Church, Stuyvesant Square, Mr. Chas. Knowles Penney, M. A., of the Diocese of Quincy, and a late graduate of the General Seminary. The day was pleasant, and there was a large attendance for the season. The sermon was excellent, and full of sublime and poetic thoughts, reminding one of the brother poets who were also brother bishops, and representative of the East and West in their native land. The text was taken from the first seven verses of the sixth chapter of Isaiah. The Bishop said that, instead of holding up for imitation, as was customary, the good men who are now at rest in Paradise, he would on this occasion present as an example to the one about to be ordained, be of a higher order, and of a different nature, perhaps of an angelic nature, the Seraphim described by Isaiah. The Seraphim had each six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. The reverence, the humility and need, here indicated, and the readiness to do the bidding of the High and Holy One, at any moment, were happily exemplified, and calculated to produce a lasting impression. The candidate was presented by Dr. Irving, who also assisted in the administration of the Holy Communion.

**Pennsylvania.**—The Twenty-sixth Annual Commencement of the long established and well-known Seminary for Young Ladies, at Brooke Hall, Media, took place on the evening of Tuesday, June 13th, in the presence of a crowded and appreciative assembly.

Thoroughly enjoyable as these occasions generally are, this last was, if possible, even more so. The processional entrance into the school-room of the teachers and pupils, singing a hymn, was a beautiful and impressive feature of the entertainment. After the Prayer by the Rector of the parish, who is also chaplain of the school, a well-arranged programme was carried out. The musical selections, both instrumental and vocal, were admirably rendered under the direction of Prof. Schelling.

The essays of the graduating class were marked by thought and culture, and received high praise from the audience.

Diplomas were then conferred upon the following young ladies, constituting the class of '82: The Misses Helen V. Dyer, Chester, Pa.; Sarah H. Patterson, Allegheny, Pa.; Mary E. Beatty, Massillon, O.; C. Helen Simpson, Philadelphia; Emma Duer, New York; Burden M. Call, Elmira, New York, Valetictorian. Each graduate received also a gold medal. A number of medals and prizes for meritorious conduct and proficiency were distributed among the under-graduates.

After an address from the Principal (in the absence of the Bishop, who is in Europe), the exercises closed with the Benediction.

The Twenty-seventh Annual Session will begin September 18th. Parents seeking a thoroughly Christian school for their daughters will do well to apply early, as the number is limited.

**Wyoming.**—On Tuesday, the 18th ult., the recently organized congregation of St. Thomas, Rawlins, was visited by the Bishop, the Rt. Rev. Dr. Spalding. Wednesday was spent in parochial visiting and social intercourse. On Thursday morning at the hour appointed, the people came together in the Masonic Hall, joining heartily with their chief Pastor in the beautiful Service of the Church. The address, short and practical, was followed by the Holy Communion, in the administration of which the Bishop was assisted by the Rev. W. J. Lynd.

At 4 P. M. the ceremony of laying the cornerstone of St. Thomas' Church was performed. Dark clouds in the northwest threatened a heavy shower. This happily did not come to mar the occasion.

After the ceremony of laying the stone was concluded, Bishop Spalding delivered a short address.

The plan calls for a building twenty-four by forty-eight feet with a chancel eight by sixteen feet, and an addition of sixteen by twenty-four feet for minister's study and sleeping room. The intention is to put up a good, substantial edifice to cost about \$1,500. From the great cost of material and labor, it will require the greatest care and economy to erect a church for so small a sum. It is not expected that \$1,500 will complete the church. In fact it will require \$1,000 more to finish it. But these zealous church people want a place which they can call their own and where they can have the requisites for the proper use of their beautiful liturgy and where their children can be trained in the doctrines and discipline of their much loved apostolic church. They are therefore willing to wait and finish their church as God will give them ability. Debt is a burden and a disgrace they will never carry. The building committee are determined to stop whenever their means are exhausted. This resolution deserves the greatest praise. This work is entitled to the generous support of all interested in building up the Church in the Great West. For the furtherance and extension of this Church, no where could the offerings of God's people be more advantageously bestowed.

The town of Rawlins is steadily and healthily growing; it is the county seat of Carson county, and will doubtless be the capitol of Wyoming at no distant day. Besides its central position, it has many advantages over all other towns in the territory; its geographical location, cattle and mining resources make it the great business centre of the territory.

A piece of ground 132 by 132 has been bought and paid for and is in an eligible situation. Sufficient money is in the treasurer's hands to finish the foundation. Who will help this poor, but energetic, few and enthusiastic people?

The evening Service began at 7:30 P. M. After the second lesson a child was baptized by the Bishop. An excellent extempore discourse, clear forcible, and persuasive was given by the Bishop. The rite of Confirmation was then administered to six candidates, followed by an address close and intensely practical.

Thus closed the 20th day of July, 1882—a day of intense interest to the little congregation of Church people at Rawlins and of encouragement to the whole Church.

## Summer in Florida.

To the Editor of the Living Church:

Will you accept a letter from the depths of Florida, in the depth of summer? It may be tinged with yellow, as nearly all persons must who write from here through orange-colored spectacles. Not that I have any of this kind of yellow fever, which is so prevalent in this State; for I own not a foot of land, nor a tree here, and do not expect to at present. But it is natural to speak of the things that surround one. And it is reasonable that they should all hold orange and orange-groves. For, look at it! Think of a tree bearing 10,000 to 15,000, nay, even as many as 18,000 oranges, by actual count in one year. Oranges averaging on the tree, \$15.00 per thousand or \$270 per tree, and 70 trees to an acre. This also from a tree supposed to be 72 years old! Or an orange grove of five acres in this neighborhood, which has netted \$45,000 in nine years, or \$1,000 per acre each year; or another of 50 acres for which the owner refused \$70,000 cash last winter; while a lemon-tree in this vicinity has borne over 20,000. Do you wonder that orange-groves have a golden complexion? And it is a pretty sure income, when you get below the severe frost line. It takes about 8 years for trees to come into full bearing; but they require constant attention, and considerable fertilizing. No man can plant a grove, and go away leaving it to itself to flourish, for it will surely die. He must watch and cultivate it himself, or engage a thoroughly reliable and intelligent man to do it for him, and pay well for it. But either way will pay in the end. There are other things besides oranges, worth raising in this curious country. I lately walked through a pine-apple garden in the very heart of an orange-grove (of 10,000 trees), where were 5 or 6,000 ripening "pines," as they call them. A great number of these were as large as an ordinary ice-pitcher, and weighed 10 to 12 lbs. each. These sell in New York for \$24.00 per dozen! Hadn't you better come to Florida? Then, bananas and coconuts are being cultivated here and south of this, and are very profitable. Besides these, there is a tempting display of other fruits, such as figs—the guava (which all housekeepers put up here as in the North they do currants), pomegranates, mangoes, sappadilloes, alligator-pears, peaches, grapes, strawberries, blackberries, and many others. But the weather, etc? Yes, I am coming to those subjects. Everybody knows what the winter weather is, clear, bright, and balmy. As to the summer, I am most agreeably disappointed in it. It is not hot at all. The thermometer seldom at 90 deg., averaging 82 deg. with cool sea breeze all across the Peninsula, and at night an extra covering needed. Sunstroke is unknown here. As to the "etc.," that is, insects of course. We sleep without netting. Gnats are at times a little troublesome, not much. As to health, it is as healthy here as in any other State. And really the summer is simply delightful. In the winter, most of the foliage and grass is brown; in the summer they are of the deepest richest green.

About the Church? Why all about that has an orange tinge also? Here at Sanford, is a charming little Gothic church of beautiful yellow pine, with vestry room, chancel, tower, spire, bell, and a half acre of land about it; while, a short distance out, is a pretty and comfortable Rectory in a two acre lot of orange land, where my friend and brother, Carpenter—the Rector, is preparing to set out 100 orange trees for the benefit of future parsons, or future vestries. This church and rectory were built under the supervision of its former Rector, the Rev. Lyman Phelps, at one time of Wisconsin. His taste is everywhere apparent in them. He selected the pine trees, with their knots and twists, had them sawed and planed and polished; and, with his own hands, put together, both in church and parsonage, the wood-work, some of which, in its exquisite beauty, is worthy of a place in the world's richest and rarest woods. The Warden, who is also organist, and oftentimes choir and sexton of this pretty church, although his charming home is four miles distant, is a Racine College boy, James E. Ingraham. Mr. Phelps who came here for his health, has for years been a model Missionary in this and adjoining counties. He is a very successful orange grower. He is one out of 19, as I am told of our clergy, two of them Bishops, who have orange-groves in this county, while other counties are also well represented by our "cloth." This is pretty well, is it not? I wish that all of the clergy who need it (and most of them do) had their own vine and orange-tree in this Clergymen's Paradise. *En passant*, this beautiful Sanford "Church of the Holy Cross," occupies the site of the former church, which was built as a memorial, by Mrs. Gen. H. S. Sanford, but was blown down two years ago.

She has contributed very largely to the present edifice. South of Sanford—an exceedingly pretty town with broad avenues, large hotels and stores, and neat cottages—ten miles distant by the railroad, is another pretty church with a surrounding Glebe, at Longwood. Ten miles farther is the new and "live" city of Maitland.

Here, on June 26th, in company with Bros. Phelps and Carpenter, I had the pleasure of meeting the Rev. Chas. W. Ward, Rector, and Missionary at Longood also, with whom we united in laying the corner-stone of another handsome church, erected by Bishop Whipple (who has a winter home here), to the memory of his son.

One peculiarity of these Southern churches is, that the chancel is thoroughly ventilated with windows; and, beneath every window in the nave the panel is made to swing wide open from the window sill to the floor, thus affording a delightful draft of air. Our friend Ward is a man of Apostolic taste; for he is not only a good fisherman in both senses, but can sail a ship—yes, in both senses. He is just putting on to one of the thousand beautiful lakes of Florida—Lake Tohopekaliga, 20 miles from Maitland—a handsome steam yacht, to run from this lake down South through Keesimie River to Lake Okechobee, a lake 40 miles in diameter; a distance altogether of 300 miles. When you want to see beautiful savannas, wild palmetto forests, fine hunting-grounds, and such fishing that nobody will believe you when you get home, although you tell the truth, come down to Brother Ward's yacht. Of course I ought to speak of alligators, with the other products of Florida. I begin to doubt that they are to be seen. Coming 200 miles up the River St. John, I certainly expected to see both them, and all manner of wild and richly-feathered birds. But not one appeared. All have been driven off by the "sportsmen," who, until quite lately, kept up a fusillade from both sides of every steamboat. Of late, however, in consequence of more accidents to the passengers than to the game, by these city Nimrods, all steamboat companies have strictly prohibited the use of any fire-arms on their boats. So that alligators, turtles, and other pretty things may return, and peacefully enjoy the daily processions of boats with their crowds of city tourists.

All visitors to the interior have gone wild over the river St. John's, as it spreads out into lakes, or is compressed into deep and narrow channels; every turn presenting some new and charming vista. The banks 10 to 30 feet above the water, are covered with tropical plants, Palmetto trees and vines. Over and among them hangs the pearl-colored moss, gracefully festooned, or drooping in streamers of from 6 to 12 feet long, brightened by flashes of the scarlet trumpet-flower, and scarlet hibiscus; all making pictures like a fairy-scene. Coming upon some of these lovely visions, the beauty of which can hardly fail to remain long on the memory, our souls were vexed at the sight of the most stately of these Palm trees, half covered with big painted signs nailed upon them, setting forth "Popp's Patent Pain-Killer," or "Roarers Rheumatic Remedy," or some other patent stuff. We, the passengers, immediately organized ourselves into a branch of the "Cosmopolitan Traveller's Anti-Vandal Society." The members of this Society, you know, enter into a solemn compact with each other and with the whole civilized world, that they will never, under any consideration whatever, purchase or use any medicine, dentifrice, complexion-lotion, or any other article that is advertised on rocks and trees and in naturally beautiful places, to the annoyance of all lovers of natural scenery. There were but two of us through passengers, but we organized! My friend, for whom I came to Florida having quite recovered, I shall soon, and reluctantly return to the heated north. J. P. T. I.

Sanford, Orange Co., Florida, July 22, 1882.

## ALL AROUND THE WORLD.

During the last three months 455 agrarian outrages have been committed in Ireland, not including cases of the sending of threatening letters. Only thirteen persons have been convicted. Bedford county, Virginia, is proving to be rich in mica. A Richmond company is successfully working a mine eight miles southeast of Liberty.

Swain, the judge advocate general, in a report to the Secretary of War on the petition for the release of Sergeant Mason, holds that the proceedings of the court-martial were irregular and illegal.

Earthquake shocks were felt on the 27th ult., at the City of Mexico and at Cairo, Ill. At the Mexican capital many walls fell, the shock being the heaviest since 1864, but in Cairo no damage was suffered.

Smyrna, in Asia Minor, was last week visited by a conflagration which raged for seven hours. Fourteen hundred houses were destroyed, and six thousand persons were rendered homeless. Only one life was lost.

The rock excavated on the West Shore railroad near Milton, N. Y., has a very peculiar quality. It is as poisonous as the ivy and some other vines, the slightest scratch by a piece leaving a troublesome, running sore.

Bongereau, the eminent French painter, is seriously ill with an affection of the muscles of the throat, which has been troubling him ever since that terrible attack of diphtheria which so nearly cost him his life last spring.

A Convention of representative Hebrews is to be held in Vienna, August 2, to consider the repatriation of refugees instead of their shipment to the United States. This country will be represented by E. Louferbach and Jesse Seligman.

The path of destruction of American tornadoes has averaged 1,085 feet in width, according to Sergeant Finley. The storm cloud moves at the rate of twelve to sixty miles an hour, while the wind within the vortex sometimes reaches the tremendous velocity of 800 miles an hour—392 being the average.

Wilson Waddingham's immense cattle ranch, seventy miles or so due east of Las Vegas, known as the Montoya grant, has been sold. It is twenty-nine miles wide and thirty-five miles long. The sale was made to a wealthy English syndicate, which planks down \$1,500,000 for the property and all that goes with the ranch.

Peru has given up all hopes of foreign intervention, and little progress has been made toward a peaceable settlement with Chili. Several meetings have, however, taken place in Lima, between a former Brazilian ambassador at Santiago and the commissioners of the Peruvian provisional government with the view to hastening peace. Tarapaca is considered lost to Peru.

Congress has passed a bill for the establishment of more training schools for Indian youth. This is the best "Indian policy," yet adopted, as shown in the successful work done at Hampton and Carlisle.

The Tuolumne (Cal.) *Independent* tells about a rattlesnake eight feet long, which was killed fourteen miles from Sonora. The snake had twenty-six rattles, and must have been twenty-nine years old, if it is true they get their first rattle at three years old.

Nathan Bennett attempted to capture a couple of cub bears in the Adirondacks, a few days since, when the dam put in an appearance and sprang upon the hunter in a terrible rage. Bennett coolly awaited the onset, and with well-aimed shot killed her. The cubs made their escape.

Intelligence has been received at Washington, that the King of Siam is about to establish diplomatic relations with our Government by sending a full minister and the regular delegation. This, of itself, is of no great consequence, but it shows that there is movement in the nations of the East.

A clock on exhibition at Troy, N. Y., marks the time of day in all parts of the world at the same time. It is a globe with a transparent dial for local time, and in running the globe revolves figures on the ring representing the equator, indicating the time in different countries at that particular moment. The clock was constructed at Canajoharie.

It is positively stated now by a London journal that the Egyptian archeologists have examined and identified the mummy of the man who "knew not Joseph." Now if the mummy of the man who knew Joseph can be produced, we may begin to start to undertake to learn something about the far-off part of the land of the Pharaohs.

It was stated during a debate in the Senate, the other day, that the expenses of the government had been increased \$60,000,000 this year over last, by the appropriations of Congress during the present session, while it is proposed to reduce the revenue. The policy appears to be to waste the money in extravagant expenditures, instead of applying it to the payment of the public debt.

Ohio ranks as the third State in the Union in the production of maple sugar. Syrup is now the most profitable branch of the business, and last year there was a most decided increase in its production. Most of it is shipped to Eastern cities. Ohio produced last year between 400,000 and 500,000 gallons of syrup, and over 3,000,000 pounds of sugar. The product of the season of 1882 will be about the same.

Michigan is not a State to be sneezed at as a land of big fires, malaria, and mosquitoes. She, last year, according to statistics, turned out 2,330,000 tons of iron ore, 12,000,000 bushels of salt, 4,000,000,000 feet of lumber, and more charcoal and more copper than any other State in the Union. Michigan has the largest water front of any State in the Union, and as rich stores of minerals and timber as any, and the coping decade will see her take a long stride to the front.

Statistics show that over 1,500,000 operatives are employed in the manufacture of cotton goods in the principal countries of the world. Of these, 480,000 are employed in Great Britain. France follows with 210,000, and the other countries, in order of precedence, are the United States, Russia, Germany and India. With regard, however, to the annual value of cotton goods produced, the United States comes second, with about half the value of Great Britain, and Germany and Russia follow, the joint product not being quite to that of the United States.

Rudolph Siemering, the German sculptor, has finished the model for the Washington monument to be placed in Philadelphia in Fairmount Park by the society of the Cincinnati. It will cost \$140,000 and will be a colossal affair. The granite substructure will have two great terraces covered with bronze reliefs of typical American animals, and figures of an Indian warrior and squaw and a river god and goddess. The bronze pedestal represents allegorical figures of the troops departing for the war and returning, of liberty and the blessings of peace, while the monument itself will be twice life size, and will represent Washington in full uniform and on horseback.

Clark Mills' art foundry at Washington has been broken into by thieves several times lately and robbed of valuable portions of castings of statues. One time the thieves carried off Gen. Jackson's coat tails; again they stole Secretary Chase's coat sleeve, and again they stole Abraham Lincoln's head. To protect his foundry from these invasions, Mr. Mills some time ago set a spring gun on his premises, and posted up handbills to warn intruders of their danger. During a short visit of Mr. Mills to the city, a few days since, some reckless thief broke into the foundry by making a new entrance near the furnace, and stole the spring gun and also a lot of lead pipe.

Verplanck Colvin, who is prosecuting his surveys in the Adirondack wilderness, had a bear adventure in the Spruce mountains the other day. The beast was one of several that had been disturbing the party and destroying their tents. He entered the camp at daybreak and went to the heads of some of the men who were sleeping out on boughs under a tree. It was yet dark. The men raised an alarm, which aroused Mr. Colvin, who grasped his rifle and slipped out of the camp in his stockings. The bear ran off a short distance, and stopping behind a bush, put his head over it to look when Mr. Colvin sent a bullet through him. Though badly wounded, he managed to escape into a wind-slash of fallen timber.

From Jan. 1, to July 1, 1882, says the *London Grocer*, the stock of American refined petroleum to London has been increased to about 100,000 barrels. The amount held there, which Dec. 31 was 179,500 barrels, is now 275,000 barrels, and what is more remarkable, the comparative surplus, then 92,000 barrels, has since swollen to 258,400 barrels. To form some idea of the enormous extent of this supply of ready oil, it should be borne in mind that a surplus so formidable is equivalent to the whole requirements of the trade for six months without any more arrivals being added thereto, and even should the imports fall off, and the deliveries augment at one and at the same time, a long period must elapse before so great an excess as that above shown can be worked down to more moderate dimensions.

Assessor Badlam, of San Francisco, has submitted to the Surveyor General of the State his annual report of the mechanical and manufacturing industries of that city and county. From it, it appears that there are about 1,200 factories of all kinds, employing over 35,000 persons, and manufacturing in the aggregate over \$55,000,000 of materials annually. To this must be added the proceeds of 102,547,000 cigars and 14,850,000 cigarettes, the profits from the dry-clothes, electric machinery works, the eight flour and feed mills, which turn out 320,000 barrels of flour, and 1,650 barrels of Graham flour, in addition to 32,801 tons of other meal, the profits from the gas-works, with its \$20,000,000 of capital, the gold refineries, nearly 300 laundries, the linseed oil-works, and the saw factories.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

"Popular" Services.

To the Editor of the Living Church:

I take the following from a secular paper; and, what a dreadful commentary it is on the present state of religion!

PARK REFORMED CHURCH PRAISE SERVICE.—As this church will close during August, tomorrow night will be the last but two of the popular evening services for the season. The music is sacred. A brilliant anthem, "Angels from the Real—(Quere Realm?)—of Glory," will open the services. It is by Warren of New York. For the offertory the boy choir will sing an anthem, the solo by Master Phillips. Mrs. Luther will sing Adams' "Holy Night," and there will be a number of congregational tunes from Book IV. of the gospel hymns. During the vacation this summer the organ will be overhauled, and new choir seats provided. It is expected that the high reputation already attained by the Park Choir will be fully sustained during the coming winter.

This service is called a "Praise Service," and so it is. "Glory be to Warren, and to Master Phillips, and to Mrs. Luther, and to the 'Park Choir' generally." Notice the "concert" and theatrical phraseology: "The last but two of the popular (!) evening services for the season."

We are glad to be informed that "the music is sacred." We had feared, from the opening lines of the advertisement, that "The Star-Spangled Banner," or "Yankee Doodle," or the "Marsellaise Hymn" might be part of the programme. We are devoutly rejoiced to hear that nothing worse than the "Gospel Hymns" will be rendered at this concert, and that it will not be worse than the Sunday evening "sacred concerts" that enliven the gardens and "popular" resorts of Chicago and Milwaukee.

We are also rejoiced to know that this "popular" "Service of Praise" does not propose to "go back upon itself," but that "the organ will be overhauled and new choir-seats provided, so that the GREAT END, 'the high reputation already attained by the Park Choir,' will be fully sustained during the coming winter."

"How long, O Lord! how long!" This congregation has a faithful, accomplished and earnest pastor; but then, he has no "high reputation" that anybody cares about "sustaining;" and, we should judge from the above notice, is only kept, in connection with the affair, to sanctify it, so to speak; and, in connection with the "sacred" character of the music, to differentiate it from ordinary concerts. H. W. S.

Emerson, the 19th Century Christ.

To the Editor of the Living Church.

To gain a fair view of the extent to which Modern Socinianism dares to go, in the exaltation of its "religious" teachers of the age, or in the degradation of our Blessed Lord to a mere human level, we have only to glance at an editorial in the Springfield Republican, of July 12th, entitled "Emerson and Christianity." Let me cull a few paragraphs:

"Jesus surely was not a Christian, nor did he have any conception of the elaborate system of supernaturalism and dogma which was to grow around him, and mystify and finally lose his real personality. He believed in the communion of man with his Divine Father, who had revealed Himself to him, and given him messages to his fellows, which he delivered faithfully and nobly. He was one of the prophets, but their office was not to die with him, and did not die with him; and Emerson in due time succeeded to that office, being a voice of God to this age, as Jesus had been in his own."

"He (Emerson) was not a Christian, it is true, but he was a soul to whom God revealed Himself, and he also spoke as one having authority, and not as the scribes."

"He (Emerson) needed no atonement, for he was at one with God by birthright." Such are some of the utterances of this journal, one occupying an exalted position among the leading papers of the country, and one which finds an entrance into many a home from which a paper bearing an infidel or anti-Christian title would be excluded. "Jesus and Emerson on a level" is the one idea running through the whole article.

How long will it be ere his idolatrous admirers will place Emerson on the higher, and Christ upon the lower plane? If Emerson is thus equal to Christ (or "Jesus," as the writer uniformly calls Him), how many more must be exalted to the same plane?

The Immaculate Conception of the Blessed Virgin, the modern dogma of the Church of Rome, has now, for its companion, the Immaculate Conception of Emerson, the dogma of the Socinians of to-day; for "he needs no atonement, for he was at one with God by birthright." Even the Blessed Virgin rejoiced in God her Saviour; but Emerson, "at one with God by birthright," needed no Saviour at all. Can blasphemy and human pride go much further?

The rejection of the voice of Christ's Mystic Body logically culminates in the rejection of Her Head; and the rejection of the Christ in the deification of man.

I thank the Springfield Republican for its plain, outspoken declaration of its creed; it may warn some, of the logical outcome to which, under the guise of "liberalism" and "reason," they are drifting. The infidels of the French Revolution enthroned a prostitute even, in the desecrated Temples of God, as the Goddess of Reason. W. T. WHITEMARSH.

St. Paul's Rectory, Muskegon, Michigan, July 18, 1882.

The Crucifix.

To the Editor of the Living Church:

It is a source of great comfort as well as edification to many a one, to behold the Crucifix (as we have lately had the pleasure and privilege of doing) erected in a conspicuous place in the church.

Herein is manifested the boundless LOVE of the Holy Redeemer, moving man to penitence and newness of life. "The Great Mysteries of the Incarnation and the Redemption" are thus

so forcibly set forth. Over the Altar, a representation of the Crucifixion appears especially appropriate; since, in the Holy Eucharist, is shown forth "the Lord's death till He come." Moreover, there is especial significance and Christian instruction in this, as the Faithful are about to receive the benefit of the Passion, in the Blessed Sacrament of the Altar. There are those who—looking upon the Great Symbol of our Holy Redemption and Salvation, and being thereby reminded that whosoever would be a disciple of the Lord must take up his Cross daily and follow Him—have been started afresh in the right direction in their spiritual life. Thanks be to God, the Creator and Giver of all good things, that by even such instrumentality there may be brought forth precious fruit unto everlasting life! C. N. B.

The Church's Name.

To the Editor of the Living Church:

The Rev. Arthur W. Little, in his communication to your paper of the 22nd of July, seems to be enamored with the idea advanced by the Rev. J. W. Capen—that the solvent for our trouble in this direction is, after all, to be a compromise with a name that puts this branch of the Church in a false attitude, and must do so as long as it is retained; all our efforts of explanation used, to the contrary notwithstanding. I offer the following:

Resolved, That the title of the Prayer Book shall be amended to read as follows: "The Book of Common Prayer, and Administration of the Sacraments, and Rites and Ceremonies of the Church, according to the Use of the Church in the United States of America."

The late Dr. Craik always agreed with me, that, if this simple change could be secured, we should have no difficulty in explaining our position satisfactorily to the people.

LOUIS P. TSCHIFFELY.

Grace Church Rectory, Louisville, July 24, 1882.

"Honor to whom Honor," etc.

To the Editor of the Living Church:

It is only since the Convention Journal is out, that I observe an erroneous impression may be received from page 21. The Committee on Church Extension says: "At Tuscola, under the Rev. W. C. Hopkins, a church costing \$1,250 has been built and paid for since last report."

It is true that I was in charge at Tuscola, at the date of that report, but the Church had already been built under the Rev. E. M. Pecke since the previous Convention. Indeed, your columns have already borne witness to the fact that, owing to Mr. Pecke's most extraordinary efficiency, the whole work was begun and finished within thirty days; Mr. Pecke being sole building-committee, and architect. I would not wish to accept the credit of a work which belongs to another, and especially to one whose zeal has made such a valuable addition to the new churches in the Diocese of Springfield. W. C. HOPKINS, Assistant of Trinity Church, in charge of Grace Church, Toledo, Ohio.

BOOK REVIEWS.

KNIGHT BANNERET. By the Rev. Joseph Cross, D. D., LL. D. New York: Thomas Whittaker. Chicago: Jansen, McClurg & Co. Price, \$1.25.

There are few more eloquent preachers in our pulpits than Dr. Cross, and few more widely known. Those who, but a few years ago, listened to his rhythmic eloquence, must be startled at reading the first words of his preface: "My light is going out." It is not so much the lapse of time that has wrinkled the brow and weakened the hand, but the carrying of a great burden of affliction. May God grant to our brother a renewal of the force and fire of the earlier days of which these sermons are a witness! The diction is always magnificent, always elegant, and the thought never fails of clearness.

Very practical and useful will be found such discourses as the Preaching of the Cross, The Precious Volume, The Songs of Zion, Sanctified Solitude. The latter is a prose-poem. Several sermons of the volume relating to the millennium will be eagerly read by many who have given to that subject special attention. No opinion or criticism will be offered here. Ordinarily, for a congregation, the subject would seem to have small interest, and the argument but little satisfaction. We gladly welcome this volume from the pen of our gifted brother, and with him hope "that they may do good to others when he is gone and forgotten."

In the North American Review for August, the Rev. Henry Ward Beecher writes of "Progress in Religious Thought," pointing out the many influences, social, educational and scientific, which are by degrees transforming the whole structure of dogmatic belief and teaching. T. V. Powderly, the official head of the Knights of Labor, the strongest union of workmen in the United States, contributes a temperate article on "The Organization of Labor." The well-known British military correspondent, Archibald Forbes, writes of "The United States Army," dwelling more particularly on those features of our army management which appear to him to be most worthy of imitation by the military governments of Europe. "Woman's Work and Woman's Wages," by Charles W. Elliott, is a forcible statement of one of the most urgent problems of our time. The author sees no advantage to be derived from the employment of women in man's work, whether of brain or of hand; such employment, he insists, only reduces man's wages, and does not really add to the total resources of the whole class of workers.

In a highly interesting essay on "The Ethics of Gambling," O. B. Frothingham analyzes the passion for play with rare ingenuity. "The Remuneration of Public Servants," by Frank D. Y. Carpenter, gives matter for serious consideration, both to the civil service reformers and their opponents. Finally, there is a paper on "Artesian Wells upon the Great Plains," by Dr. C. A.

White, of the Smithsonian Institution. The Review is sold by booksellers generally.

THE LITERARY HISTORY OF ENGLAND IN THE END OF THE EIGHTEENTH AND BEGINNING OF THE NINETEENTH CENTURY. By Mrs. Oliphant. New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. 3 vols. 82c, 327, 340. Price, \$3.00.

We have been waiting for some one to undertake this work. Several, it is true, have done a part of it, but in its entirety no one else has made the effort. We have had all sorts of "lives of the poets," biographies of authors, "Hand books" of poetry, etc., but no one before has done just this work. It is the chatty book, accurate, not too much cumbered with dates, days and hours that it is most acceptable to the majority of readers. If one have the idea, that because such work is comparatively untried before by Mrs. Oliphant, the present volumes are not a success, the sooner his mind is disabused of the idea, the better.

In a very pleasant manner, our author begins with the writer of "The Task," and follows the story down through the years, closing with the Divines of the nineteenth century, Robert Hall, Thomas Chalmers, Edward Irving, etc. Some of the criticisms are unusually good, and no where, it seems to us, is there any commonplace talk or mere surface remark. The style is of that pleasing variety which has made Mrs. Oliphant so popular as a novel writer, while the evident study and research, necessary for such accuracy, give assurance of the correctness of the conclusions at which she arrives. The American people, generally, are waking up to the importance of the knowledge of all literary work; and the fact that so readable a work, on such a subject, claims the attention which this book has already won, bespeaks much for our literary improvement.

HENRY D. THOREAU. By F. B. Sanborn. Boston: Houghton, Mifflin & Co. 1882. Cloth, 16 mo., pp. 324. Price, \$1.25.

This is the third biography in the series of "American Men of Letters," and the first impression is one of surprise that it should have appeared at all. Thoreau's place in literature can hardly be said to entitle him to this consideration, unless, indeed, the original plan of the publishers is to be widened to include some others of whom the public have known as little. The secret of the matter would appear to be, that Thoreau was a Concord man, and a member of the literary circle which has rendered that goodly town a famous place. We are reminded, that Emerson, Hawthorne, Alcott, and Channing, were Concord men in one sense or another. Mr. Sanborn, it may be added, is himself a Concord man. Concord is given a large share of space in his book.

Nevertheless, though there may not be an exact fitness in its forming a part of the present series, the book is readable, for Mr. Sanborn has written very pleasantly, if a little ramblingly, and Thoreau himself was a unique character. There is nothing very satisfactory regarding Thoreau's writings, but that can scarcely be considered a grievous loss. He was something of a naturalist, of a poet, of a philosopher, and—we are sorry to add—an infidel. He had many queer, eccentric ways of his own. For a time he lived very like a hermit at Walden Pond. If he possessed a predominating characteristic, it was honesty. The degree of his consistency is illustrated in a good story which Mr. Sanborn narrates on p. 291:

"It is said that when Thoreau went to prison rather than pay his tax, which went to support slavery in South Carolina, and his friend Emerson came to the cell and said: 'Henry, why are you here?' the reply was, 'Why are you not here?'"

THE GREATNESS OF CHRIST, and other Sermons, by Alexander Crummell, rector of St. Luke's Church, Washington, D. C. Author of the "Future of Africa." Thomas Whittaker, publisher, 2 and 3 Bible House, New York. Handsome cloth, pp. 352. Price, \$1.50.

Having carefully read this book, we confess to a good deal of surprise at its contents. The Rev. Mr. Crummell belongs to the African race. A first glance at the frontispiece assures us of so much, at the start. We read the first sermon, and then looked back at that portrait. Could it be, indeed? The rest were looked through. Amazement ensued. Why, here is living pulpit-work from a colored man, that could receive no intrinsic added grace or merit had the manuscript flowed from the temperate, scholarly and elegant pen of an English University-man. The sermons are positively models in style, for the requirements of American Churchmen. Well, Dr. Crummell is a University man; he got his training at Cambridge, in England, after being refused admission (shame upon us!) to our own General Theological Seminary, in 1839—so Bishop Clark's pleasing "Introduction" informs us. God be thanked for Alex. Crummell and his sermons! In richness of thought, while dealing with subjects of personal religion and the glories and freshness of the Christ, and chasteness and perspicuity of literary style, Temple of Exeter never wrote anything better than we have seen.

We are indebted to the courtesy of C. T. Wilber, M. D., Superintendent of the Asylum for Feeble-minded Children, located at Lincoln, Ill., for a copy of the Eighth Biennial Report of that noble Institution. It is a grand record of a most benevolent enterprise.

The Utah Review. Rev. Theophilus B. Hilton, A. M., editor. Vol. I. No. 2., 1881. Salt Lake: H. P. Palmerston & Co., Publishers. \$2 per annum.

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

"COULD NOT HAVE LIVED A YEAR LONGER." A clergyman in Mississippi says in a recent letter: "I feel so much improved in health that I think it my duty to inform you of the great benefit your Compound Oxygen has been to me. I was very low and suffering greatly. I could not have lived a year longer without receiving relief in some quarter. I am now going about my ministerial duties, and last Sabbath, while officiating at a funeral, a storm overtook me, and I was drenched in rain; but no serious consequence followed, as I had reason to expect from past experience." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Felen, 1109 and 1111 Girard Street, Philadelphia, Pa.

Enormous Saving to Schools.

5c. S. S. LIBRARIES. The enormous expense of the Sunday-school Library a thing of the past. \$2 to \$3 now buy a Sunday school library which before cost \$10 to \$25. The largest and best of Library Books written. Selections from over 1,000 volumes—original prices varying from 60c. to \$1.15; the whole fifty-two books originally costing \$17.45, averaging \$1.10 each. Volumes from No. 52 to No. 104, written expressly for us, by the best Sunday-school writers. Above 104 partly new and partly reprints. In printing so cheaply we do not sacrifice durability or quality. In point of fact, our cheap books will outlast the expensive ones. Being wire-stitched, the leaves can not come out unless torn out, and the limp covers preserve the books better than the heavy board covers of the ordinary books. Being flexible they can be bent back, folded over, or even rolled without injury, making them almost indestructible. Every book thoroughly sound and evangelical, but nothing sectarian or partisan. Each book numbered and containing descriptive catalogue of the whole.

CATALOGUE.

- 1 Jesus's First Prayer
2 The King's Servant
3 Dulyman's Daughter
4 Whiter Than Snow; Little, Dox.
5 Aims in London
6 Children of Cleopatra
7 Little Bessie; French Bessie
8 The Giant-Killer
9 Ureia's Girlhood
10 Lost Oldy; Little Meg's Child
11 Newlyn House. (dram.)
12 Tom Gillies
13 What is her Name?
14 Willie's Money-Job.
15 A Fair Girl
16 Sun-burnt Suetie.
17 Rose, Robin, and Little May.
18 Arvo's Burglar.
19 Children of the Great King.
20 Mary's Dark Days.
21 On the Way
22 Double Story
23 Guste Peres; Willie.
24 My Brother and I
25 Mrs. Deber's Dull Boy.
26 Coming to the Light
27 Dredgale Fod.
28 Wilfred Bertram.
29 Life's Struggle.
30 Work and Wages.
31 Time Will Tell
32 Adventures of Kewell
33 Ethel's Lotion.
34 Rescued from Kevy.
35 Through the Needle's Eye
36 Peter, the Apprentice
37 The Wood Carver.
38 Mrs. Deber's Dull Boy.
39 Sister's White Unken;
40 Sher Oldy. (dram.)
41 Birnie's Story.
42 Truth is a Always Best.
43 Ministering Children, Part I
44 Ministering Children Part II.
45 Nettie's Mission; Little Margery's City Home.
46 The Poor Clerk
47 Light Street.
48 King Jack of Maryland.
49 Little Brown Girl. (Letter.)
50 Tom Green; The "Tinker."
51 Mr. Henderson's Failure.
52 General Peg and Her Staff.
53 The "Battered" Boots
54 Sadie's Summer; (Marched)
55 Dugald's Trials and Tribulations.
56 Joyce Harley. (romp.)
57 Fife's Talk on Genesis.
58 Childhood of Jesus. (Parl.)
59 Tom's Toy.
60 Erna's Mission.
61 Misses of Two Towns.
62 From Wrong to Right.
63 Tom Day's Happenings
64 The Blue Star of Hope.
65 Jimmy Beverly's Journal.
66 Alice Erwin.
67 Fife's Talk on Genesis.
68 Night is Night. (Part II)
69 Frank Jay's Island.
70 Florence.
71 A Commemorative Girl.
72 Margery Kramer's School.
73 The Quarantine. (days)
74 Robb's Vacation.
75 Lela Freeman's Trials and Tribulations.
76 Sadie's School Life.
77 Playing at Living.
78 Kenneth and his Friends.
81 Memoirs of a Mirror.
82 Joe and Harry.
83 Fred, the Backwoods Boy.
84 Bloomfield Rock.
85 Father's Lost Will.
86 No Fiction
87 Bareback.
88 Margery Kramer in the City.
89 Tom Saunders (City.)
90 Peg of the Royal Guard.
91 Little Life and How it Came.
92 Fred and His Friends.
93 The Young Housekeeper.
94 At Elms.
95 Clear the Way.
96 Faith Child's Experiences.
97 Margaret's South.
98 Margery's Bear's.
99 A Rough Voyage.
100 The Curious Case of the Red Hat.
101 Tom, Dick and Harry.
102 More than Conquerors.
103 Search and Saved.
104 Lionel Franklin's Victory.
105 History of a Theosophy.
106 The Story of the Red Hat.
107 The Herker Family (of Lids)
108 Christ's Old Organ.
109 Frank Oldie.
110 The Curious Case of the Red Hat.
111 Frank Oldie.
112 The Curious Case of the Red Hat.
113 Truce to his Colors.
114 The Distiller's Daughter.
115 Greville.
116 Rachel Noble's Experiences.
117 Bob and Dreaming.
118 Mether and Her Children.
119 Mether's Home.
120 Our Fall, and other stories.
121 Mether and the R. O.
122 Greville and his Friends.
123 Yearnings.
124 David's Little Lad.
125 Aho Green.
126 Buy Your Own Cherries.
127 Grandma's Mother Dear.
128 Jennie's Geranium.
129 The Brewer's Family.
130 Jennie's Geranium.
131 Frog's Little Brother.
132 Jennie's Geranium.
133 Dot and her Cousins.
134 Jennie's Geranium.
135 Jennie's Geranium.
136 Jennie's Geranium.
137 Calab Deane's Clock, and other stories.
138 Black Bob's Story, the Workhouse Boy.
139 Millerton People.
140 Dulce and Duffie.
141 The Cures of Talburt.
142 The Cures of Talburt.
143 The Cures of Talburt.
144 The Cures of Talburt.
145 The Cures of Talburt.
146 The Cures of Talburt.
147 The Cures of Talburt.
148 Under the Curse of the Cup.
149 Bunyan's Pilgrim's Progress.
150 Bunyan's Pilgrim's Progress.
151 Bunyan's Pilgrim's Progress.
152 Bunyan's Pilgrim's Progress.
153 Bunyan's Pilgrim's Progress.
154 Bunyan's Pilgrim's Progress.
155 Bunyan's Pilgrim's Progress.
156 Bunyan's Pilgrim's Progress.
157 Bunyan's Pilgrim's Progress.
158 Bunyan's Pilgrim's Progress.
159 Bunyan's Pilgrim's Progress.
160 Bunyan's Pilgrim's Progress.

Prices, postpaid, 5 or more books, 6 cents each; 10 or more, 5 1/2 cents each; 20 or more, 5 1/4 cents each; 50 or more, 5 cents each; 100 or more, 4 1/2 cents each; 200 or more, 4 1/8 cents each. LIBRARY EXCHANGE SYSTEM.—Simple plan of keeping track of the books, which does away with much of the usual machinery, and costs only 1 1/2 cents additional. This is an envelope large enough to take the volume of the library—which answers to preserve from wear and keep book clean on it is a condensed catalogue of books, library rules, blank for name of member and a simple arrangement for keeping track of books wanted, books taken, and books returned. Sample Book and Envelope, 8 cents. We also publish a Sunday-school Teachers' Library of nine volumes, choicest books for teachers, including Bible Dictionary, Compendium of Teaching, etc., 10c. each; whole library, 80c. History of the Bible, most complete published Bible, most complete published Bible, 8c. each; Bible cards, THREE 25c. packages for 25c. Sunday-school papers in such shape as to carry home good FIVE papers per week in place of one, with no extra cost to school. Also Grades' Lesson Lists, with lesson songs, old and new tune combination, to sing at sight. DAVID C. CROOK, Publisher, 424-426 S. W. Chicago, Ill.

PERRY DAVIS' Pain-Killer. A SAFE AND SURE REMEDY FOR Rheumatism, Neuralgia, Cramps, Cholera, Diarrhoea, Dysentery, Sprains AND Bruises, Burns AND Scalds, Toothache AND Headache.

PAIN-KILLER is the well-tried and trusted friend of all who want a sure and safe medicine which can be freely used internally or externally, without fear of harm and with certainty of relief. It is usually saved many times its cost in doctor bills. Price, 25 cents, 50 cents, and \$1.00 per bottle. Directions accompany each bottle. FOR SALE BY ALL DRUGGISTS.

WARNER BROTHERS CORALINE CORSETS. The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets. \$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear. Price by mail, W. B. (south), \$2.50; Abdominal, \$3.00; Hosiery or Nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses', \$1.00. For sale by leading merchants. Beware of worthless imitations bonded with cord. WARNER BROS. 141 Wabash Ave. Chicago.

IF YOU WANT "The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get MADAME FOMY'S IMPROVED CORSET SKIRT SUPPORTER. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.50. Manufactured only by FOMY, HARMON & CO., New Haven Conn.

Earphones. make the DEAF hear, send stamp for literature. Prof. E. North, 8 Monroe Block, Syracuse, N. Y. W. H. WELLS & BRO., Stained Glass Works, 48 & 50 Franklin St., Chicago

THE GREAT BURLINGTON ROUTE. CHICAGO BURLINGTON & QUINCY R.R. PRINCIPAL LINE. The SHORTEST, QUICKEST and AND OLD FAVORITE FROM CHICAGO OF PEORIA TO KANSAS CITY. All connections made in Union Depots. Through tickets via this Celebrated Line for sale at all offices in the U.S. and Canada. Information about Rates of Fare, Sleeping Cars, etc., cheerfully given by T. J. POTTER, Vice Pres't & Gen'l Manager, Chicago, Ill. PERCEVAL LOWELL, Gen. Pass. Agt., Chicago, Ill.

COMPOUND OXYGEN! cures Lung, Nervous, and Chronic diseases. Office and "Home Treatment" by A. H. HIATT, M. D., 40 Central Music Hall, Chicago. Write for information.

CANCER INSTITUTE. Established in 1873 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knife or loss of blood and little pain. For information, circulars and references, address Dr. F. L. POND, Aurora, Kane Co., Ill.

AUTHORS & PUBLISHERS Will consult their own interests if they consult the Claremont Manufacturing Co., CLAREMONT, N. H. Before they make contracts for the MAKING OF BOOKS. HIGHLAND AND FRENCH RANGES, HOUSE FURNISHING GOODS, HARBESON & JUDD, 85 N. Clark Street. \$5 to \$20 per day at home. Samples worth \$5 free. Address BIRNBOY & CO., Portland, Me.

# The Living Church.

August 5, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, \$2.00 a Year  
To the Clergy, 1.50  
Advertising Rates, per square line, 15 cts.  
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.  
CHICAGO. NEW YORK.  
162 Washington Street. No. 6 Cooper Union.

After November 1st, 1882, the subscription price of the LIVING CHURCH will be \$2.50 a year; to the clergy, \$2.00. All subscriptions and renewals forwarded before Nov. 1st, will be received at the present rate.

All letters relating to the editorial or business department of this Journal should be addressed to the undersigned. Letters addressed to others in this office are considered private and personal and are not opened in regular order of business.

C. W. LEFFINGWELL.

### "What Good Will it do the Child?"

"Will Baptism do the child any good?" Yes, much every way. First of all, it will make him "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." It is an ingrafting into Christ. In Baptism, a child is made a member of Christ in the very way of His appointment, and thus becomes one of "the Elect." Election is not to everlasting life hereafter, but to life here; to grace, to every blessing and privilege of the Church-Militant. The Elect are identical with the baptized. The Church-Militant is made up of all baptized people. They are the chosen, the called, called to "this state of salvation." If, by the grace of God, they "make their calling and election sure," they are saved here, and will be hereafter. In Holy Baptism, a child is made a party to the Covenant with God. As such, it is an heir of the promises. The promises of God are to His Church, that is, to every member in particular of the one body of Christ. "But" (it is said) "can the application of a little water, in the use of certain prescribed words, convey grace and blessing?" No. In itself, the water has no virtue or regenerating power. But the living God, verily and indeed present in this way of His appointment, can and does convey these blessings. The child is baptized in the Name of the Father and of the Son and of the Holy Ghost. It thus has union with God through Christ, by the operation of the Holy Spirit. It is not the officiating priest who baptizes. It is the Divine Redeemer Himself, then and there present in and through His appointed means of grace. Unbelief and impenitence are the bar to all the benefits received thereby. But a child is incapable of either. In the case of a child, therefore, there is no incapacity for, no bar to, Divine Grace. So, when a child has been baptized, we declare with all confidence, that it is "regenerate and grafted into the body of Christ's Church," and proceed to "give thanks to Almighty God for these benefits." Baptism is "by water and the Spirit." That self-same Spirit, Who, in the creation of the world "moved upon the face of the waters" has now His especial abode in the Church on earth. Moving on the face of the waters of Holy Baptism, He makes them to be the waters of regeneration. As by generation a child is born into this world, so in Holy Baptism it is spiritually re-born, "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." By "regeneration" we do not mean conversion. It does not necessarily imply conversion. But it does imply that if there be no subsequent conversion of heart and life to God, it is because the baptized have sinned against God's grace, and "counted the blood of the covenant wherewith they were sanctified an unholy thing, and have done despite to the Spirit of grace." "Do you mean then (it may be said) that the baptized child has grace and blessing which he would not otherwise have?" Certainly. How could it be otherwise? Baptism is by the Living Lord. It is by "water and the Spirit." It is ingrafting into Christ, the true Vine. It pledges grace and blessing, the manifold

gifts of the Holy Ghost. It does not however insure conversion or salvation here or hereafter; but it does insure all the means thereof. In the very nature of the case, therefore, the baptized child is the recipient of Divine Grace in Baptism. It cannot therefore but have blessing which otherwise it would not have. Will you then, by your neglect, deprive your child of blessing? If, as God's Word doth assert, grace is thereby given and received, will you, by your negligence, keep back your child from blessing? Will you presume to estimate or lightly esteem its value? Oh parents! careful and anxious for your little ones as to many things, can you, dare you, keep your child from the inestimable blessing of being "made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven?" From Christ, the great Head of the Church, flows life and grace to every member in particular of His mystical body; just as, from the stem of the vine, its forces flow into every living branch and leaf and twig. There may indeed be the dead branches, in no wise partakers of the life of the vine. So also it may be, and, alas, often is the case, as to those once made members of Christ. See to it therefore, as you fear God and love your little ones as your own souls, that, not only they have the inestimable blessings of ingrafting into Christ, but that, by your Christian example, your watchful care, your teaching and your prayers, they may, by God's grace, remain living members of Christ!

### A Warning Word.

A short time since, a young man was murdered in his room at the Palmer House, in Chicago. In one of its editorial comments, one of the daily papers said:

The young man who thus so disgracefully fell a corpse at the feet of a harlot, was of respectable connections, highly educated, courted by society, admired in business circles—a handsome, able, bright young man, who, to all appearances, had the world before him to do with pretty much as he pleased. He was earning a salary of \$5,000 a year, was a member of the most fashionable club, had rooms at the most expensive hotel, drove fast horses, was a welcome caller at the houses of the richest people; and all the while he was in the toils of a vile Italian female, and sold to the devil.

On a recent Sunday, a prominent preacher of this city took occasion to tell how this young man had been duly "converted" under his ministrations, and that he had been put on probation in the church, according to the rules, for six months. He remained in this condition, and was very enthusiastic in revival meetings. He had a fine team and sleigh, and took me with him to small towns in the neighborhood of Dixon. He labored heartily, and was thoroughly enthusiastic in this work. \* \* I hope when he was shot, as he didn't die instantly, that he became penitent—that he again gave himself up to Christ, and, as a Christian, passed into eternity."

We respectfully submit that various preachers have indulged in a great deal too much such talk; that it is wholly uncalled for, and worse yet, hurtful in its effects. He was a young man who for years had led an utterly bad life. He was profane, intemperate, a gambler, a companion of bad men and abandoned women. Nor is that even the worst that might be said of him. He was base enough to spend in gambling the polluted earnings of the wanton woman by whose hand and at whose feet he died. And yet, in the face of all this, a preacher hesitates not to intimate that he may have "passed into eternity as a Christian." Such comments upon the lives of such men seem to us simply shocking. They seem to encourage profligate men in the supposition, that, no matter how viciously they live, they may perhaps "embrace Christ" in their last moments; and, even though weltering in their own blood, may "pass into eternity as Christians." Such reckless comments are of a piece with the indecent exhibitions so often made at public executions.

Religion is constantly brought into contempt by "the dying testimonies" of wretched murderers. They simply say what they are taught to say, what their "spiritual advisers" are more or less responsible for their saying; and the moral sense of the community is outraged accordingly. And no wonder! Unhappy creatures who ought to pass their last hours in self-condemnation, self-accusation and burning penitential tears, only too often stand up

on the gallows, and confidently claim that they "will soon be with Jesus!" The moral sense of men is outraged by such indecent exhibitions, and with good reason, they bring preachers into the merited contempt of men; and religion itself is thus made to suffer loss in public estimation. It is high time for a Christian press to speak in condemnation of these indecent exhibitions at the execution of criminals.

### "The New Congregationalism."

We invite the attention of the readers of the LIVING CHURCH, to the following extract from a very striking article that appeared in a recent number of the Springfield (Mass.) Republican, under the heading of "The New Congregationalism." From a wide observation of the condition of Congregationalism, we believe that there is no so-called Evangelical body so unsound today; none that is changing so rapidly, and departing so utterly from the attitude and faith of its founders. If ever a system has had a full, fair test of what it is, Congregationalism has. It is a manifest failure. It has no self-preservative power. No man can tell one day what it will be the next. As a body, it has no power over its separate congregations; and each congregation is at the mercy of its preacher, or of the majority-vote of its members. No man can tell, to-day, what they may, to-morrow, vote up or down in or out. The inherent tendency of Congregationalism is to Unitarianism; and the inherent tendency of Unitarianism is to unbelief and mere individualism.

The article reprinted from the Springfield Republican is the witness of one of themselves, an eye-witness of the outcome and present tendencies of Congregationalism:

The war between old ideas and new in the Congregational body takes a course like that of our Revolutionary war; one side gains the pitched battles, but the other side wins its slow, sure way. The Indian Orchard affair was a sort of Bunker Hill; the denier of everlasting punishment was refused installation, but he remained as pastor, and the event gave impulse to a land-side of open or silent rejection of the dogma. The Andover business promises to be, for the Conservatives, another of the victories that are more disastrous than defeats. It has fixed attention on the fact that a man of so pronounced liberalism as Newman Smyth has the approval of the Andover trustees and faculty; and, in the midst of the debate, he succeeds in the pulpit of the most eminent Congregationalist of our generation. It has brought opprobrium on the whole system of Creed-subscription. It has unfortunately led the Andover professors, as a body, into a caustic defense of lip-assent—the sort of dissimulation into which liberals are too apt to be tempted, and which is more demoralizing than the most irrational Creed maintained with deep sincerity. The most honorable incident in the controversy is the resignation of Professor Thayer, because he will not stand in a false position, by subscribing to a Creed, whose natural interpretation he rejects. To the old plausible plea that he ought to stay where he is for the sake of his usefulness, and to labor for a return, he makes the just reply—the only reply that should be possible to a professor of religion—"My obligation to be, and be known to be, an honest man, outweighs all other obligations to trustees or seminary." Of course, his resignation leaves the other professors in a more awkward situation than ever. The feature of the seminary is and ought to be beset with uncertainty and peril. It lies under a graver imputation than heresy—that of preferring its endowments to Christian sincerity. Its authorities are missing the golden moment, which comes "once to every man and nation," in holding on to property their title-deed to which is tainted by an insincere profession. But, whatever becomes of Andover, it is perfectly clear that old-fashioned orthodoxy is not going to be taught there.

But the decisive ground of battle in the Congregational body is in the individual churches. These can be bound in their independent action by no other power on earth. The Committee of the national council now incubating may hatch what Creed it will—it has no authority, and no one has authority to impose it on a single church. This difference from an organization governed through a great central body, like the Presbyterian or Methodist or Episcopal, becomes of vital moment in times of news and rapidly changing thought. The tide of progress wins here one church and its ministers, there another, and there another; they multiply and spread; there is no central authority that can cut them off from communion; the neighboring churches are wholly indisposed to break fellowship with them. Here in Springfield, for example, the North Church elects ministers like Mr. Greene and Dr. Gladden, of a much more progressive theology than the First Church favors. But only some most unlikely chance could bring the First Church-people to formally break fellowship with their sister congregation; and, even if they did, the North Church would not lack plentiful allies in "good and regular standing."

### The Living Church Annual.

In response to numerous enquiries, the editors of the LIVING CHURCH ANNUAL beg to announce that the issue for 1883 is now in preparation and in due time will be published by Messrs. E. & J. B. Young & Co. Several important additions and improvements will be made, and great care will be taken to insure entire accuracy. Clergy will oblige the editors by reporting changes of address which have occurred since last November. All communications of facts and suggestions of improvement are thankfully received. Address THE LIVING CHURCH, Chicago.

### The Living Church Tracts.

At an early date the LIVING CHURCH will begin the issue of a series of Tracts on Church Principles and Practices. These Tracts will be printed in quantities at a very low price, and will be adapted to missionary and parochial use. The first tracts of the series will be from the pen of the Rev. A. W. Snyder, one of our editorial contributors.

A heavy thunder storm was of great service in checking the forest fires in the vicinity of East Tawas, Mich., where farms and timber tracts were burning by the acre.

### Brief Mention.

We congratulate Dr. Runcie on his success. We cut the following from the Saint Louis Church News: At DeVeaux College, Suspension Bridge, the first prize recently for prize declamations was awarded to Jas. F. Runcie, the Rector of St. Joseph, who recited the address of "Spartacus to the Gladiators," with much manly earnestness, and marked clearness and distinctness of enunciation.—The Rev. Hugh Miller Thompson, D. D., Rector of Trinity Church, New Orleans, has resigned his charge there. An earnest effort on behalf of his congregation and his Bishop has been made to keep him, but thus far the decision has not been made.—The Spirit of Missions for August is at hand. It is an excellent number and ought to be more generally read by Church people. We have published, from advance sheets, the stirring appeal for men made by the Board.—The poor persecuted Jews at last have a hope for the cessation of persecution. The new Russian minister has issued a circular letter informing the local Provincial officials that they will be held responsible for all outrages against the Jewish people of the country.—Our excellent contemporary, the Literary Churchman, following our example, has advanced its subscription price. We are surprised that so good a paper could have been published at so low a rate.—We have received a copy of the excellent sermon of Bishop Lay, of Easton, "The Blessedness of Obedience as the Rule of Life." It was the baccalaureate sermon, this year, at Lehigh University, Pa.—For over fifty-two years Dr. H. J. Morton has been Rector of Old St. James', Philadelphia. By the Church's theory this ought not to be so rare a thing.—Brooklyn, New York, has a new religious organization called the "Church of the Spiritual Dispensation;" its Creed is based on "Spiritualism."—Of the result of the effort to Christianize the Indians of the United States, there are, so it is reported, 219 church organizations (all kinds) and 30,000 members. The whole number of Indians is about 275,000.—The Christian at Work, our excellent contemporary, is just a little mixed about the election of the Rev. Mr. Vibbert to be assistant Bishop of Pennsylvania. He was nominated by the clergy, but not confirmed by the laity.—A correspondent in the Dominion Churchman asks again for the proper writing of the word Whitsunday. This may be a matter of some importance, but the attention that has been paid it is wholly out of proportion to its value.—The Philadelphia Ledger for July 14, had an excellent article on the history of the Church in that city. "In all the Churches there are signs of increasing reverence and new interest in sacred things."—Bishop Vail, who has been confined to his bed since the 10th ult., is reported as being somewhat better, though not yet able to resume work.—Churchgoer:—"Which is the largest denomination in the city?" The congregationless church, at present.—Bishop Clarkson travelled over eleven thousand miles last year. His spirit is none the less apostolic, if the distance travelled rather exceeds that gone over by the great traveller, St. Paul.—Dr. Warring's admirable series on Genesis, is, we understand, to be issued shortly in pamphlet form at the cost of seventy-five cents per copy.—The Roman Catholic Bishop Laughlin recently returned a check for \$2,000 which had been sent to a church in his Diocese. The strange fact about it was that the money was the profits on a horse race; more than this, the priest was suspended who originally received the money. The Lord's Church can never be really advanced by any but the Lord's means.—It is very funny to read of the impression that Mr. Cook, of the Boston Monday lecture course, has left upon India. He is said by some to have completely mystified the poor Brahmins.—Bishop Horne had his dignity considerably taken down when he arrived to take possession of the Episcopal palace at Norwich in 1791. Being amazed at the number of spectators on the occasion, he turned round upon the steps and exclaimed: "Bless us! bless us! what a concourse of people." "Oh! my Lord," said a bystander, "this is mere nothing to the crowd last Friday to see a man hanged."—It is reported that the Archbishop of Canterbury has made a small subscription toward the purchase of a block of buildings in London for the Salvation Army.

### The Rev. Dr. Saul.

To the Editor of the Living Church: Your correspondent "Fiat Justitia," from this city, was not only "guilty of marked injustice" to the Rev. Dr. Saul, as pointed out by the Rev. Frank M. Clendenin, but also, of mis-statement of the facts concerning the management of St. Bartholemew's Church; for, instead of that Church becoming a failure "under extreme Evangelical rule," its Rector was what was known then as a "high and dry Churchman." The failure, however, of the church was in no wise due to his Churchmanship, but to his constant ill health, and to the peculiar temperament of the man. AN EVANGELICAL.

Philadelphia, July 29, 1882.

A recent educational congress at Madrid, Spain, passed resolutions in favor of gratuitous and compulsory primary education, with instruction in manual labor. The Froebel kindergarten method was recommended for infant schools. A resolution allowing women to become teachers in the higher schools was rejected.

In connection with the work of the "Chicago Prisoner's Aid Association," the Rev. Canon Knowles held a Service in the County Jail on the afternoon of Sunday last, the 30th of July. He was accompanied by the organist of the Cathedral and a number of the chorists, who rendered the hymns and chants so well as to secure the earnest attention of the occupants of

the cells. It was indeed touching to notice the bowed heads and absorbed attitudes of many old and young among those present.

Canon Knowles opened the Service with the hymn "All hail the power of Jesu's Name," followed by a short address on the words, "If ye love Me, keep my commandments," at the close of which he explained the order of the worship, instructed those present to repeat after him, clause by clause, the Confession, and then drew attention to the solemn absolution to be afterwards pronounced. The hymn "Rock of Ages" was then sung, and the service proceeded to the close, taking one lesson, and the usual chants.

It was felt by those present that this simple Liturgic Order of Service was exactly suitable to the time and place, and a desire was expressed that it should be regularly continued, at least once a month.

### "And Choose for Himself."

The Editor to Mr. Blank.

You say that in the matter of religion you are going to let your child "grow up and choose for himself." I am sorry—sorry for you—sorry for your child. You think that such a course is not only good, but the best. I do not think so. You admit that religion is a matter of the greatest importance; and yet, as to it, you say that you are going to let your child "grow up and choose for himself." But you would not think of adopting such a course as to anything else which you regard as of importance. You began to choose for your child long before he began to choose for himself, and you did not hesitate in making his choice give way to yours. When he was sick, you sent for a physician. He did not choose to take the medicine prescribed, but yet you made him take it. If he chose to tell a lie, you punished him for it. He chose to play with objectionable children, and you would not let him. He did not choose to go to school, but you insisted that he should. The truth is, he had a choice with respect to a hundred things, as to which you had choice also; and you made his choice give way to yours. You have not let him choose for himself. You have insisted upon choosing for him. You say "I knew best what was good for him." No doubt you did. It would have been a sad thing for you and for your child, had it been otherwise.

And yet, in the one matter of Religion, you say you are "going to let him grow up and choose for himself." You will be sorry for it if you do. It is certain that God never meant that you should. It is His will that, in this as in other matters, you should choose for your child. You know more than your child does. He does not know what is good for him; certainly not what is best for him. Therefore, you are to choose for him now; while he is not old enough nor wise enough to choose for himself. It is not God's will that he should; it is His will that you should choose for him. It is an awful mistake to suppose that your child has any choice in matters which involve the most solemn responsibilities of life. He had no choice as to whether or when or where he should be born, or who should be his father or mother or brother or sister. He has no choice, now, as to who should have his care and training. The time is at hand when he will indeed have to choose for himself. From thence on, to the hour of his death, he will do little else than choose; and his peace here and hereafter will depend upon that manner of choice he makes. More than that, how he will choose when he must needs choose for himself, will depend very largely upon how you now choose for him. He will be responsible for every single choice that he ever makes, and for the sum-total of all his choosing; but he will not be the only one who will be responsible for it. In your measure, you will be. In that near-coming hour which will test the sum-total of this world's work, and your small share in it, you will give account of yourself to God; and, in nothing a more strict account than as to this very matter. If you are wise, you will consider well what you will have to answer when it shall be said "Where is the flock that was given thee—thy beautiful flock?" A servant of God, in old time, said: "As for me and my house we will serve the Lord." But, in effect you say: "As for me, I will serve the Lord; but, as for those of my house, I will let them grow up and choose for themselves." You really do not mean what you say; no parent could, who either fears God or loves his child. It is certain that God never intended that you should let your child grow up and choose for himself. When He instituted His Church among men, He gave express direction that children should be made members of it. Neither to them nor to their parents was given any choice in the matter. The commandments and ordinances of God were for children as well as adults. The Lord's blessing was upon Abraham; for He said: "I know him, that he will command his children and his household after him, and they will keep the way of the Lord." When He gave His laws to His Church, He said: "Gather Me the people, and I will make them hear My words, that they may fear Me all the days that they shall live upon the earth, and that they may teach their children." And: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." It was to be so under the Old Dispensation; it was to be so under the New. In the very first sermon preached in the Christian Church, St. Peter said: "The promise is unto you and to your children." From that day to this, children as well as adults have been made members of Christ in Holy Baptism—the way of His appointment. Their membership in Christ, their relation to God in His Church, ought to be the very ground and basis of their whole training and admonition in the Lord. From the very first they should be told of the nature and blessings of

their Christian birth-right. Their whole life should be a life in Christ—a Christian life. This is God's choice as to your child. May it be yours also! It will be, if you are wise.

A Summer-Home for Poor Children was opened at Bath, L. I., by the New York Children's Aid Society, on June 10th. Since that date, 700 little girls from tenement houses have spent a week at the Home, and 800 poor boys have been given an excursion to the Home for a day's enjoyment.

Personal Mention.

The Bishop of Connecticut will pass the month of August at Bolton, Lake George.

The Bishop of Pittsburgh is spending the summer at Perth Amboy, N. J.

The Rev. George Worthington, D. D., of St. John's, Detroit, is spending the warm season at Lake George.

The Rev. C. G. Richardson has become Assistant Minister of Trinity Church, N. Y.

The Rev. E. A. Bazette Jones has taken charge of St. Andrew's, North Minneapolis, St. John's, Hassan, St. John's, Minnetonka, and Trinity Church, Excelsior, diocese of Minnesota.

The Rev. A. H. Ormsbee's address is Clark's Mills N. Y.

A memorial tablet, with portrait in bronze of the late Rev. Dr. Alexander H. Vinton, by the sculptor Augustus St. Gaudens, is to be placed in Emmanuel Church, Boston.

The Rev. Charles K. Penney has become Assistant Minister of the Church of the Ascension, West Brighton, N. Y.

The Rev. Dr. Leffingwell and Mr. Arthur Seymour returned to Chicago last week from a five weeks yachting cruise on the lakes.

The Rev. J. S. Kidney, D. D., of Seabury Divinity School, Fairbairn, delivers four lectures before the Concord School of Philosophy, this year.

The Rev. S. W. Sayre's address is Far Rockaway, Long Island, N. Y.

The Rev. Horace H. Buck, a recent graduate of Berkeley Divinity School, has become Assistant minister of St. Thomas', New Haven, Conn.

The Rev. Charles A. Holbrook has resigned the Rectorship of St. John's, Portsmouth, N. H., on account of overwork.

The Rev. F. W. Tomkins, Jr., has resigned the Rectorship of St. Paul's, Minneapolis, Minn.

The Rev. H. B. Jefferson has resigned the Rectorship of St. Martin's Church, Fairmount, Minn.

The Rev. E. R. Sweetland has taken charge of Christ Church, Ortonville, and Gethsemane Church, Appleton, diocese of Minnesota.

The Rev. J. E. Dickey, for some years in charge of Nebraska College, has founded and taken charge of St. John's School for Boys, Moorhead, Minn.

The Rev. H. E. Widdemer has received the honorary degree of Master of Arts from St. Stephen's College, Annandale, N. Y.

The address of the Rev. S. G. Lines, late Rector of St. Luke's Church, San Francisco, will be, until further notice, Binghamton, N. Y.

Rev. C. M. Bee, of St. Stephen's College, Annandale, will take the duties of the Rector of St. Timothy's Church, New York, until September.

The address of the Rev. John T. Rose during the month of August will be care of Dr. T. Seely, Cleveland, Ohio.

The Vestry of St. Luke's Church, Ypsilanti, has called the Rev. Thomas W. McLean, of Janesville, Wis., who has recently been visiting his friend, the Rev. Mr. Seabree, of Flint.

The Rev. Albert U. Stanley's address is 216 West 38th St., New York City.

The Rev. Theodore S. Allen has accepted an election to the Rectorship of St. Matthew's, Newton, Kas.

The Rev. W. H. Osborne has become Rector of Trinity Church, Monroes, Mich.

The Rev. A. F. T. Innes has accepted an election to the Rectorship of All Saints', Briar Cliff, diocese of New York.

The Rev. Cameron Mann, of Kansas City, Mo., has been elected chaplain of Hobart College, Geneva, N. Y.

The Rev. Hugh Miller Thompson, D. D., has resigned the Rectorship of Trinity Church, New Orleans, La., but has been requested to reconsider his determination.

The Rev. J. P. T. Ingraham, D. D., of St. Louis, is spending the summer in Florida.

The Rev. E. D. Cooper, Rector of the Church of the Redeemer, Astoria, L. I., will preach the Annual Sermon before the Bishop Boone Mission Association of the South, at Swanee, Tenn.

The address of the Rev. Henry Mitchell is now Pottsville, Pa., he having accepted the position of Assistant Minister of Trinity Parish in that place.

The Rev. Edwin B. Russell, Rector of St. Paul's Church, Paterson, N. J., sails for Europe, Aug. 5th.

In consequence of severe illness, the Rev. Dr. G. P. Scheky has gone east for six months' rest. Address after Aug. 7th, 415 Sixteenth ave., Philadelphia, Penn.

Rev. C. H. Gardner, of Trinity Church, Utica, N. Y., may be addressed until Sept. 1st at "Walton House" Lyons Falls, Lewis Co., N. Y., Rev. Mr. Harrington, of DeVeaux College, taking the Services during the Rector's absence.

Obituary.

MONROE.—Entered into the rest of the Blessed on July 18th, Carline Monroe, only child of Gen. F. J. Lippitt, late of Providence, Rhode Island.

Acknowledgements

The undersigned, in behalf of the Lower St. Croix Valley Mission, Wisconsin, gratefully acknowledges the receipt of the following, in answer to an appeal to aid the Mission in building a church at Hudson, and purchasing the Presbyterian church at Prescott, B. H. Wales (for Hudson), \$50.00; E. G. W. (for Hudson), \$15.00; (Doylestown), \$5.00; Watertown Ladies' Society, \$2.00; "A Friend" (for Prescott), \$1.00; A member of the Church of the Holy Communion, N. J., \$5.00; M. W. B. (for Hudson), \$25.00. The foundation of the church is being laid at Hudson; and \$1,000 has been subscribed for the building, which is all that can be raised in the town. The Ladies' Society will however pledge \$500 to furnish the interior by degrees; and \$200 has been received from friends outside. At least \$300 more is required, as \$2,000 seems the least possible amount that a church ought to cost, in a town of nearly 3,000 inhabitants, with six churches, the poorest of which cost at least twice that amount. HENRY LANGLOIS, Missionary at River Falls, Wis.

Miscellaneous.

For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois. C. W. LEFFINGWELL, Rector.

Experienced teacher of Classics, unmarried, layman, wishes place for September. Best reference. College preferred. L. H. D., Living Church, Chicago.

The Rector of a pleasant country parish, near Boston, will receive into his family one or two boys to prepare for College. Valuable experience. Best of reference. Address H. F. S., Church Review, 5 Hamilton Place, Boston, Mass.

A lady, talented and of much experience in teaching desires a position. A good disciplinary. Address Miss J. the Living Church Office, 182 Washington St., Chicago.

THE LADIES OF THE ASCENSION GUILD are prepared to execute orders for all kinds of Church Vestments and needlework. The most correct patterns, and suitable materials always on hand. A specialty in the making of handsome green vestments and Stoles, or Altar Frontals, some green brocade of unusually fine texture and color having been secured. Address Mrs. J. E. Warren, 875 E. Division St., Chicago.

NEW ENGLAND CONSERVATORY OF MUSIC & SCHOOL OF ENGLISH BRANCHES, LANGUAGES, ARTS, EDUCATION & PHYSICAL CULTURE. SPLENDIDLY FURNISHED. IN THE HEART OF BOSTON. RARE ADVANTAGES, LOW RATES. SEND FOR CIRCULAR. E. TOURJEE.

SOCIETY FOR THE INCREASE OF THE MINISTRY. The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-3. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized. The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th. The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whitesley, 37 Spring Street, Hartford.

7 PER CENT. NET. Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and 8th in the business. Best of references. Send for particulars if you have money to loan. N. B. Costs advanced, interest kept up and principal guaranteed in case of foreclosure. D. B. JOHNSON & SON, Negotiators of Mortgage Loans, ST. PAUL, MINN. (Mention this paper.)

RARE INVESTMENTS. EIGHT TO TEN per Cent. Interest. On long time loans, with best security in the world. DAKOTA WHEAT LANDS, In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest." Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey and certified examinations. No losses. Investors compelled to take no land. No delay in payment of interest. Only the very choicest loans accepted. Full information given to those seeking safe and profitable investments. Send for circular, references and sample documents. HERBERT ROOT, President.

THE WESTERN Farm Mortgage Co. Lawrence, Kansas. First Mortgage Loans upon improved productive farms in the best localities in the West negotiated for banks, colleges, estates and private individuals. Coupon Bonds. Interest and principal paid on day of maturity at the Third National Bank in New York City. Funds promptly placed. Large experience. No losses. Investors compelled to take no land. No delay in payment of interest. Only the very choicest loans accepted. Full information given to those seeking safe and profitable investments. Send for circular, references and sample documents. F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. C. W. GILBERT, Treas. N. F. HART, Auditor.

Don't Pay Rent! Lots at EAST GROVE, 30x125 feet with shade and ornamental trees and side-walks \$80 to \$100, on \$5 monthly payments. Beautiful high rolling land. Rich garden soil, clear water, perfect drainage, pure bracing air, comfort and good health. First-class houses of all styles and prices on monthly or other payments to suit. Anybody can buy on our terms. Trains almost every hour. STREET & CO. Owners, 200 La Salle St., Chicago.

A. REED & SONS. PIANOS? Guaranteed FIRST-CLASS in tone and durability. Reasonable prices and terms. Old instruments taken in exchange. Correspondence invited. Catalogue 1882 free. REED'S TEMPLE OF MUSIC, Est'd 1842. 136 State-St., Chicago.

Bishop Spalding's Boarding and Day Schools. DENVER, COLORADO. WOLFE HALL for Girls and Young Ladies. Mrs. Anna Palmer, Principal. JARVIS HALL for Boys and Young Men. Mr. C. Hill, Head Master. These Schools maintain the high standard of the best Church Schools in the Eastern States. Thoroughly qualified teachers from the east and abroad, for all the usual branches. Location unsurpassed for beauty and healthfulness. The climate cures asthma, and consumption in its incipient stages. Young persons afflicted or threatened with these diseases may pursue their studies without the loss of a day, and under the best possible home care and influence. Christmas term begins Sept. 5 and 6. For catalogue or circular with terms, etc., apply to the Bishop or the Principal of either school at Denver.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bisse, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Twenty-third school year opens August 31, 1882. For catalogue, address 191-17. H. H. ROSS, A. M., Principal.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees. Boys fitted for College or the higher Scientific Schools, or instructed in all usual branches of school study. Charges \$250 per annum. No extras. Fourth year begins Sept. 14th. For circulars and full information apply to the Rector, the Rev. FREDERICK M. GRAY, Plymouth, N. H.

EPISCOPAL ACADEMY OF CONN. The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Boarding School for Boys with Military Drill. Terms \$400 per annum. Special terms to sons of the clergy. Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies. W. Chertle, below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th, 1882.

A CHURCH CLERGYMAN An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 19th. Terms \$800. Address Rector, Office Living Church.

NEW ENGLAND CONSERVATORY OF MUSIC & SCHOOL OF ENGLISH BRANCHES, LANGUAGES, ARTS, EDUCATION & PHYSICAL CULTURE. SPLENDIDLY FURNISHED. IN THE HEART OF BOSTON. RARE ADVANTAGES, LOW RATES. SEND FOR CIRCULAR. E. TOURJEE.

New York City, 6 and 8 E. Fifty-third Street. MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies reopens Oct. 1. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department requires four years, and meets all demands for the higher education of women.

MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haine). French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Elliot Boymer. Boys class Oct. 2.

MISS GRINNELL'S Boarding & Day School For Young Ladies reopens Oct. 2. Collegiate course of study. French and German taught practically.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

CHARLIER INSTITUTE, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20. The Prospectus contains full details. Twenty-eighth year will begin September 19, 1882. Prof. ELIE CHARLIER, Director.

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

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

AT MISSES PERRIN'S SCHOOL, 2021 Fifth Avenue, N. Y. Terms per year, \$400; with musical course, \$500. The General Theological Seminary. The next Academic year will begin on Wednesday, Sept. 13th. The Examination of candidates for admission will be held in the Library on Tuesday, Sept. 12th, at 9 A. M. For further particulars address Rev. E. A. HOFFMAN, D. D., Dean, 428 West 23d St., New York.

CATHEDRAL SCHOOLS, Garden City, Long Island. St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 20, addressed by the Rev. P. F. BROWN, D. D., A. C. Trinity Warden, Garden City, L. I.

TRINITY SCHOOL FOR BOYS, Tivoli-on-the-Hudson, N. Y. Rev. Jas. Starr Clark, S. T. D., Rector. The sixteenth year will begin Tuesday, Sept. 12th, 1882. 1195-10

MARY WASHINGTON SCHOOL, Mayville, Chautauque Co. N. Y. (On Chautauque Lake). A Church School for Girls. The second year will begin on Thursday, September 28th, 1882, and close on Tuesday, July 3d, 1883. The finest and most healthful situation in the United States. Full corps of accomplished teachers. All branches taught. The Rt. Rev. A. Cleveland Cox, D. D., President of Board of Trustees, and Visitor. Terms, \$350 a year. For full particulars address the Rev. P. MACFARLANE, Rector, Mayville, N. Y.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. N. Y. extra. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MUNRO, A. M., President.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st. THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, and is favorable for both physical and intellectual development.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 13th, 1882. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Coxe, D. D., Visitor. For circulars address the MISSES BRIDGE, Principals. 191-13

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

ST. MARY'S HALL, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-sixth year begins Wednesday, Sept. 13th, 1882. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1882. Boarding and tuition \$300 per year. Address Miss JULIA ROSS, Princeton.

ASCENSION SCHOOL, CHICAGO. A Church Day School for boys and girls, approved by the Bishop of the Diocese. Will re-open Sept. 4. Parents will find in this School a high standard of secular instruction, (public School and Vassar examinations) combined with careful religious training. Terms from \$30 to \$80 per year according to grade. Send for circular to MISS HOLMES, 416 La-Salle Ave.

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882. St. Agnes School has been so fortunate as to secure an assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 189-52.

CHICAGO FEMALE COLLEGE. Morgan Park (near Chicago). A Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 W. Madison Street, Chicago. 189-12

UNION COLLEGE OF LAW, CHICAGO, ILL. The twenty-fourth year begins Sept. 20th. Diploma admits to the Bar of Illinois. For circulars address H. BOOTH, Chicago, Ill. 189-8

LAKE FOREST UNIVERSITY. COLLEGE—Three courses. Training thorough and comprehensive, under professors of progressive and productive minds. Special attention to training for the ministry. Examine for your self. FERRY HALL—Seminary for ladies only. Unsurpassed in solid and ornamental branches. Year begins September 13, 1882. Apply to 182-8 FERRY GREGORY, Lake Forest, Ill.

CHICAGO MEDICAL COLLEGE. Med. Dep't of Northwestern University. Twenty-fourth Annual Announcement. The collegiate year embraces a regular Winter session of six months, and a special session for practitioners only. The regular Winter Session will commence Tuesday, September 26, 1882, and close March 27, 1883, at which time will be held the public commencement exercises. A Special Course for Practitioners will commence on Wednesday, March 23, 1883, and continue four weeks. For further information address PROF. N. S. DAVIS, Dean of the Faculty, 85 Randolph Street, or PROF. W. E. QUINE, Secretary, 3151 Wabash Ave., Chicago, Ill.

HAHNEMANN MEDICAL COLLEGE AND HOSPITAL. The 23rd Winter course begins September 23, 1882. This is the largest Homeopathic Medical College in the world, with unequalled clinical facilities. Women admitted. Material for dissection abundant. For catalogues address T. S. HOYNE, M. D., 195-8 1636 Wabash Avenue, Chicago.

MAYHEW BUSINESS COLLEGE. Book-keeping, Telegraphy and Short-hand. Conducted by the author of Practical Book-keeping for Common Schools, and University Book-keeping for Higher Institutions. For information of Books or College, address Ira Mayhew, LL. D., Detroit, Mich.

MORGAN PARK MILITARY ACADEMY A Christian Family School for Boys. Prepares for College, Scientific School or business. Send to Capt. ED. N. KIRK, T. COTY, Principal, Morgan Park, Cook Co., Ill., for catalogue.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-7 The Rev. GEO. W. WEST, M. A., Rector.

The Illinois Conservatory of Music Jacksonville, Ill. In facilities for Musical Culture in every department this College of Music is unsurpassed in America. For circular, address WM. D. SANDERS, Superintendent.

Bettie Stuart Institute. Springfield, Ill. A family Boarding and Day School for Young Ladies and Children, will commence its 15th annual session Sept. 13. The English and Classical course are comprehensive and thorough. Modern Languages practically taught. German free. The best instruction given in Music, Painting in Oil, Water Colors and on China, and in Elocution. For catalogues apply to Mrs. MCKEE HOLMES, Principal. 189-6

OCONOMOWOC SEMINARY, Oconomowoc, Wis. A Boarding School for Girls. The next school year on Sept. 14th, 1882. For circulars, address MISS GRACE P. JONES, Principal.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms, etc., address THE SISTER IN CHARGE.

ST. MARY'S HALL, Fairbault, Minn. Rt. Rev. H. B. Whipple, D. D., Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The seventeenth year will begin September 14th, 1882. For Registers with full details, address Bishop Whipple, or the Rev. Geo. B. Whipple, Chaplain.

SHATTUCK SCHOOL, Fairbault, Minn. Gives thorough fitting for college or business, and a pleasant home with the teachers. The grounds are large, the location healthy and invigorating. Physical Culture by daily Military Drill and Recitation Gymnasium. School year begins Sept. 14th. Send for catalogue with full description of system and course of study. Rev. JAMES DOBBIN, A. M., Rector.

ST. MARY'S SCHOOL, Raleigh, N. C. THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th. For catalogue address the rector, the Rev. BENNETT SMEDS, A. M.

POUGHKEEPSIE FEMALE ACADEMY. Home Comforts, Parental Discipline and Thorough Work for their Daughters. Circulars, address the RECTOR, Poughkeepsie, New York. POUGHKEEPSIE (N. Y.) Dr. Warring's Boarding School. B. J. Lossing, the historian, writes: "For years before our son was under your care, I knew from parents and pupils the value of your training of the young. Were you to pursue studies in school any longer we should feel that to have him under your instruction would be a real blessing to him." MILITARY Boys of all ages fitted for business, or College. Special attention to the common English studies. Send for circulars with information and references. \$400.



MARLEBOROUGH SEMINARY, for girls, Tonawanda, Niagara Co., N. Y. Et. Rev. A. C. Cox, D. D., Visitor. Full academic course, Special attention to Modern Languages. Healthful situation, half way between Buffalo and Niagara Falls. Accommodations comfortable and homelike. Board and tuition \$216 a year. No extras. The Seventh year will begin Sept. 18th, 1882. For circulars address, Rev. H. A. DUBOC, Rector, Tonawanda, N. Y.

HAMNER HALL. MONTGOMERY, ALA. The Diocesan School for Girls. The Rt. Rev. THE BISHOP OF ALABAMA, Visitor. The Rev. GEO. M. EVERHART, D. D., Rector. The next School Year begins October 2. "Dr. Everhart is one of the leading educators of the times, and under his management any school must prosper."—The Alabama Progress—the Official Journal of Education. "Hamner Hall under Dr. Everhart's management, presents a success. The next session will open in October under the most flattering auspices."—The Montgomery Daily Advertiser. 191-10

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

MISS ISABELLA WHITE'S School for Young Ladies, will open (D. V.) Sept. 20, until Sept. 1. Address MISS WHITE, at Butler, Pa. Connecticut, Stamford.

MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23. MISS MONTFORT'S SCHOOL FOR YOUNG LADIES. Grove Hall, New Haven, Conn. Highly patronized by the late Dr. Leonard Bacon, by Prof. Dana and others. Eighth year begins Sept. 20. For Circulars address MISS MONTFORT.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, M. A., Principal. The 44th year of this, the Diocesan School for Boys, three miles from town, opens September 27th, 1882. For Catalogues address the Principal, Alexandria, Va.

COLLEGE OF ST. JAMES Grammar School, Washington Co., Maryland. Church School for Boys. Re-opens September 14th. Extensive improvements affecting the efficiency and comfort of the school have been made for the coming session. For further information apply to HENRY ONDERDONK, P. O. College of St. James, Washington Co., Md.

THE HANNAH MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulness, careful training, thorough instructions and the influences of a Christian Home. The next term will begin Sept. 20. REV. ARTHUR J. ROE, A. M., M. D. 194-13

GARNETT'S UNIVERSITY SCHOOL, Ellicott City, Md. Principal, James M. Garnett, M. D., LL. D. Re-opens Wednesday, Sept. 13. Thorough preparation. Location high, climate very healthful. 190-6

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn. Rt. Rev. C. T. Quintard, D. D., Visitor. Rev. Geo. Beckwith, S. T. D., Rector. Founded in the year 1838. This school furnishes a full college course, beginning with a Preparatory Department, and ending with the most liberal education of women. It is furnished with the most modern apparatus in Physics and Chemistry. The Museum of Art and Science is probably the largest in the South. For circulars and further particulars, address Rev. Geo. Beckwith, Columbia, Tenn. The next session will open Sept. 4, 1882.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTEN, Prin. 183-13

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Delaware. Rev. Frederick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the sea, no malaria. Easy of access by rail from all parts of the country. Number limited to thirty. Terms \$300 for School Year. For admission address the Rector.

Gannett Institute FOR YOUNG LADIES Boston, Mass. The 20th year will begin Wednesday, Sept. 27, 1882. For catalogue and circular, apply to Rev. Geo. Gannett, A. M., Principal, 69 Chester Sq., Boston, Mass.

Lasell Seminary, Abundant, Mass. Boston advantages with delightful suburban home. Special care of health, manners and morals of growing girls. Good board. Teachers cooking and like household arts. To secure place apply early. Address C. C. BRADGON, Principal.

A thoroughly French and English Home School for 15 girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Time H. CLEBO, 4114 Spruce Street, Philadelphia, Pa.

ST. GEORGE'S HALL, an unsurpassed Boarding School for Boys and Young Men, Reisterstown, Baltimore Co., Maryland. Prepares for the Universities and Colleges, or Business. \$275 a year. Prof. J. C. Klinear, A. M., Prin. Circulars with references sent.

BOARDING & TUITION \$150 to \$200 a yr. Ad. MILITARY ACADEMY, Haddonfield, N. J. MRS. J. H. GILLIAT'S School for Girls, Newport, Rhode Island. A limited number of pupils received into the family. The healthfulness of the climate renders Newport a most desirable situation for a school.

## Calendar.

August, 1882.

6. 9th Sunday after Trinity. Green.  
13. 10th Sunday after Trinity. Green.  
20. 11th Sunday after Trinity. Green.  
24. St. Bartholomew. Red.  
27. 12th Sunday after Trinity. Green.

## GOOD-BY, SWEET DAY.

Good-by, sweet day, good-by!  
I have so loved thee, but I cannot hold thee;  
Departing like a dream, the shadows fold thee;  
Slowly thy perfect beauty fades away;  
Good-by, sweet day.

Good-by, sweet day, good-by!  
Dear were thy golden hours of tranquil splendor,  
Sadly thou yield'st to the evening tender,  
Who wert so fair from the first morning ray!  
Good-by, sweet day!

Good-by, sweet day, good-by,  
Thy glow and charm, thy smiles and tones and glances  
Vanish at last, and solemn night advances.  
Ah! couldst thou yet a little longer stay!  
Good-by, sweet day!

Good-by, sweet day, good-by!  
All thy rich gifts my grateful heart remembers,  
The while I watch thy sunset's smouldering embers  
Die in the west beneath the twilight gray.  
Good-by, sweet day! H. W. D.

## The Church and the Bible.

From "Manuals for the People."  
(Concluded.)

In what has been said thus far, the design has been to show, that, as the Church of the New Covenant was established for a length of time before any part of the sacred Scriptures belonging to that Covenant was written, therefore the faith of those Christians who lived during that time must have been, from the nature of the case, derived solely from the Church herself; and that, as the entire body of the Catholic truth had been committed to her on the Day of Pentecost, so thenceforth, in that truth, as derived from her teaching, all the first Christian believers were instructed. And soon afterwards the Church sent forth her ministers into the nations far and near, who carried with them the Gospel (though unwritten as yet), and preached its glad tidings to the people. Great numbers of these received the message thus sent to them; they believed in the Saviour, and were established in the true Faith, long before any were made acquainted with any of the Christian Scriptures. The deposit of "sound doctrine," committed to the guardianship of the Church, was for a length of time their only Rule of Faith; and then it was, especially, that a practical meaning was given to those words of our Lord respecting our duty to "hear the Church," for, during that period, her voice was the only guide for Christians.

It pleased God, however, that, after a while, as the Old Dispensation had had its sacred Scriptures, so also should the New; and the fact that the Church of Christ should thus be furnished with her written charter, was itself a proof of the necessity for it. So He inspired the sacred penmen to indite the Christian Scriptures, that these, with the Scriptures of the Old Testament, might henceforth be the standard and Rule of Faith for Christians. Not indeed that they were to supersede the Church in the special office which she had hitherto been exercising, as the teacher of sacred doctrine (an office she may never forego), but that they might thenceforth be a Divinely appointed test or touchstone of her teaching; or, as it were, an authorized court of appeal in regard to all doctrine taught by her.

These two therefore—the Church and the Scriptures—have ever since been joined together, and may never again be separated. Their object with regard to instruction in Divine truth is ever one and the same, though their functions in respect of the attainment of that object are distinct, it being the special province of the Church to teach that truth, of the Scriptures to prove it.

And no doctrine is to be admitted as one of the essential verities of the Christian religion, but what may be so proved. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." The Church here tells us, in one of her Articles of Religion, that all essential truths may be proved out of Holy Scripture; but she does not say that we are to derive them for ourselves out of Scripture in the first instance; or that for persons so to derive them is or ever was the ordinary or true way of learning them. But in an Article a little further on she implies that all such truths are first to be received on her sole authority; for, speaking of the three Creeds, which of course contain these essential truths at least in substance, she says that they ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

Now, here we find that we are to accept the Creeds in the first place on the authority of the Church herself—it was she, in fact, that originally framed those Creeds for us—and she declares that we are thoroughly to receive and believe them; though at the same time she refers us to Holy Scripture, as that whereby they may be proved. And, as a matter of fact, have we not, each one of us, so received and learnt the Creeds from her, long before we even attempted to verify them or any one article contained in them, by Scripture warrants? Yea, even at our Baptism, the Church presented to us the Apostles' Creed for acceptance; then, for the first time, we formally professed our belief in every Article contained therein; and we afterwards renewed that profession at our Confirmation. And, from the very beginning, there appears to have been a kind of Baptismal Creed, or form of words, or a Confession, of some sort or other, embracing the substance of the Christian Faith in its more or less elementary form, in which all were required to profess their belief, before

they were admitted into the Church by Baptism. Just as we see in the case of the Ethiopian Eunuch, who, after being instructed in the true Faith by Philip, asked, "What doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the Eunuch, and he baptized him." And it is some Baptismal Creed or Confession of Faith, that is supposed to be alluded to by St. Paul, who when writing to Timothy, reminds him that he had "professed a good profession before many witnesses;" the witnesses, apparently, who were present at his Baptism. (2 Tim. ii. 2.)

"It follows then" (to use the words of a recent writer) "that the Church was before the Bible, instituted and built up independently of it. To the Church and not the Bible was given the commission to teach; for which also the guidance of the Spirit and the living headship of Christ were promised for all time. To the Church was the Bible given, to be used by her, at once as a standard and a means of teaching. By the Church has the Bible been preserved, and the blessings which it was intended to bestow been diffused throughout the world."

"Now God makes all things exactly adapted for the ends He has in view; and also for every good end provides exactly the means needed for its fulfilment. If, then, God has provided the Church with the Bible, in order that thereby His truth should be revealed to mankind, it is plain that, to sever either from the other, is to thwart God's purposes, to employ self-chosen means, and therefore to imperil the accomplishment of His ends. To make the Bible a teacher apart from the Church, is to use it for other ends than God intended."

The real truth is, that from the Church we learn what we have to believe and do; and from the Scriptures we verify what we so learn; the Church teaches; the Scriptures prove.

When our Lord had first taught the Jews high truths concerning Himself, and they would not believe Him, He refers them to the prophecies of the Old Testament Scriptures, that they might therein find a proof of what He had taught them. "Search the Scriptures," (are His words to these Jews) "for in them ye think ye have eternal life, and they are they which testify of Me." He here invites them to test and prove, out of their own sacred writings, what He had Himself been teaching them. And, in like manner afterwards, when the Church, in the person of St. Paul and her other ministers, first taught the great truths of the Gospel to the people of Berea, it is said that "they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so."

And, even now, is it not the case with each one of us, that the Church, our spiritual mother, with a true mother's kindness and consideration, provides for us her children, that we severally "shall learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?" Yes, these things she provides that we shall be "taught so soon as we shall be able to learn" them. And when afterwards we are of an age to read and understand the sacred Scriptures for ourselves, she then enjoins upon us that duty, and teaches us how best and most profitably to perform it.

Our Lord himself, the Founder of the Church, has said, "If a man neglect to hear the Church let him be unto thee as a heathen man and a publican." Although these words apply primarily to morals, yet in a much stronger degree must they hold of doctrine, it being a maxim, that "the Church hath authority in matters of faith." A person, therefore, must be willing to be taught by the Church what he has to believe as well as what he has to do, and to abide by her teaching. But as these words of our Lord were spoken before the Christian Church was established; therefore, He must have intended them to have a meaning with regard to time future, and to have reference to a duty not then present but prospective only; a duty which would begin with the first establishment of that Church, and continue during the whole period of its existence on earth.

It is right, therefore—rather it is an important Christian duty—that we should ever keep in mind the true relation in which the Church and the Bible stand to each other, with regard to the office they respectively fulfil in the religious instruction of Christian people. The Church is our spiritual mother; and as it was from our human mother that we at first received our natural birth, and then afterwards all necessary instruction and guidance; so in like manner it was our spiritual mother, the Church, through whom we at first received our spiritual birth, and then afterwards were directed and guided by her all along. She it was who, in requiring that as soon as we were able, we should learn the Creed, the Lord's Prayer, and the Ten Commandments, thereby provided that we should learn all that was necessary in respect of belief in the essential Christian doctrines. And then, afterwards, when we came to "riper years," she led us on to a contemplation of the heavenly truths and deep mysteries revealed to us in the Bible, inviting us "to use all diligence to be rightly instructed in God's holy Word."

Thus, the Church herself first teaches us, and then invites us to the study of the Bible. The New Testament, as is evident from its language generally, pre-supposes dogmatic teaching; it was written for those whom it assumed to have been already taught (as St. Luke says) catechetically. It is worthy of remark that the only Gospel which states the reason why it was written, expressly declares that reason to be, that by its means there might be afforded a further and fuller assurance and confirmation of the truths, which had been previously taught by the Church in her catechetical instructions. St. Luke intro-

duces his Gospel by saying, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed;" that is, catechetically instructed, for so the original word means. Now, surely, this passage illustrates, in a manner remarkably clear, all that has here been said about the Church and the Bible in their relation to each other, with regard to the office they perform respectively in the instruction of Christian people in religious truth; for, in this passage, the previous catechetical instruction in the Church is plainly implied; and the Gospel is expressly stated to be written for the very purpose of confirming whatever had been learnt by that instruction. And what is this, but in other words to declare that—the Church teaches, the Scriptures prove?

## A Perilous Position.

The Geneva correspondent of the London Mail writes as follows: "A few days since, two schoolmasters from Morzine, a Savoyard village near the Swiss frontier, made an excursion to the Col de Coux, not far from Champéry, in the Valais. As they were descending the mountain, late in the afternoon, they thought they heard cries of distress. After a long search they perceived a man holding on to a bush, or small tree, which had struck its roots into the face of the precipice. As the precipice was nearly perpendicular, and the man was 1,200 feet below them, and the foot of the precipice quite as far below him, they found it impossible to give the poor fellow any help. All they could do was to tell him to stay where he was—if he could—until they came back, and hurry off to Morzine for help. Though it was night when they arrived thither, a dozen bold mountaineers, equipped with ropes, started forth with for the rescue. After a walk of 12 miles, they reached Col de la Golese, but it being impossible to scale the rocks in the dark, they remained there until the sun rose. As soon as there was sufficient light they climbed by a roundabout path to the top of the precipice. The man was still holding on to the bush. Three of the rescue party, fastened together with cords, were then lowered to a ledge about 600 feet below. From this coign of vantage two of the three lowered the third to the bush. He found the man, who had been seated astride this precarious perch a day and a night, between life and death. It was a wonder how he had been able to hold on so long, for besides suffering from hunger and cold, he had been hurt in the fall from the height above. He was a reserve man belonging to Samoens, on his way thither from Lausanne, where he had been working, to be present at a muster. Losing his way on the mountains between Thonon and Samoens, he had missed his footing and rolled over the precipice. He had the presence of mind to cling to the bush, which broke his fall, but if the two schoolmasters had not heard his cries, he must have perished miserably. Hoisting him to the top of the precipice was a difficult and perilous undertaking, but it was safely accomplished. None of the man's hurts were dangerous, and after a long rest and a hearty meal or two, he was pronounced fit to continue his journey and report himself at the muster."

## The Baptists and Immersion.

"Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smith's baptism (and we may add that of Roger Williams) was, as regards its form, an *affusion*." The above is the utterance of that able representative of the Baptist denomination, Professor Newman of the Baptist Theological Seminary, Toronto, Canada. It is well known that the Baptists in this country derive the rite as it exists among them, from Roger Williams. It has been always an unanswerable difficulty in the way of the validity of Roger Williams' baptism, according to the Baptist platform, that Ezekiel Holliday, who is said to have immersed Roger Williams, had not himself been immersed, until Roger Williams returned the compliment by immersing Ezekiel Holliday. But now we learn from Professor Newman that there was no immersion in the case of Roger Williams, only "affusion." If the Baptist theory be true, that valid immersion can only be administered by an immersed immerser, then there is no baptism among them. And it follows from this, on the Baptist axiom that "the Church of Christ is the body of immersed believers," that there is no Baptist Church in existence. The religious society, calling itself the Baptist Church, claims to be such on the ground that immersion is the only valid mode of baptism. Pouring or sprinkling cannot make one a member of the Church. Nothing but immersion. But here is the honest avowal of a learned and trusted leader of their own, that the founder of the Baptist Church was baptized by *affusion*. On their own principles, how can they then claim to be a Church?—*Episcopal Recorder*.

The Church of Chester-le-Street, in the North of England, will attain its millennium next year. In a proposal to commemorate the event by a restoration of the present edifice, the Rector, the Rev. W. O. Blunt, says: "It was in the year 883, that the monks of Lindisfarne brought the body of St. Cuthbert to the ruins of the Roman camp at Cunnacostre, the modern Chester-le-Street, and built a Cathedral of wood, establishing here the See of Lindisfarne. For 112 years the Cathedral remained ruled by nine bishops, until the see was removed to Durham. Chester-le-Street then became rectorial, until 1286 A. D., when Bishop Bell made the Church collegiate, under a dean and seven prebendaries. In 1547 A. D. the college was dissolved. The present church was built in 1280 A. D., and is the third building that has been erected on the present site."

## The Rev. Canon Knox-Little.

For one entire week, sometime ago, St. Paul's was filled from one to two o'clock every afternoon with a crowded congregation. It was a notable sight to see the whole of the vast auditorium of the great cathedral densely packed with men and women on the weekday, and in the very heart and middle of the weekday. Not even on a Sunday afternoon, when every nook and corner within range of the voice of Canon Liddon was occupied, were there many more persons present than on each of the six preceding days, when "Knox-Little" occupied the pulpit of St. Paul's. The well-known High Church clergyman of Manchester and Canon of Worcester, by the fame of his eloquence and the fervor of his preaching, is almost the only preacher who has power to make the weekday congregation equal that of Sunday. The Lenten weekday congregation at St. Paul's is very different from the usual Sunday gatherings in that building. It is much more reverent, much less conventional, and more largely composed of men. It is the dinner hour of the City, and men of business and their clerks steal across from Cheapside and the Bank to spend a short time in the solemn calm of the cathedral shades. There is no music, no choir, no organ-music. After a brief invocation, the preacher begins his discourse at once, and when it closes a large proportion of the audience return to counting-house and warehouse, while the women and the remainder of the men remain to hear the Psalms and the prayers. Instead of attempting to summarize the six discourses preached last week, it may be more convenient and not less suggestive to confine our attention to Wednesdays, which may be taken as a faint sample of the rest.

The preacher, short in stature and of a pale but pleasing countenance, possesses a powerful voice, which stands him in good stead in what is perhaps the worst preaching place in Europe. He speaks without notes, and delivers a discourse with great fluency and fervor, which, although a trifle florid, is nevertheless characterized by evident sincerity and earnestness. Taking his text from the Epistle of St. Peter, Mr. Knox-Little plunged at once into his subject with the words, "Granted the fact, my dear brothers, granted the mystery of the Passion, we must accept it as a revelation and a witness of a most serious philosophy of being." Sin was the great calamity of life, repentance the Divinely appointed deliverance. But now, "turning once again to the pale sunshine of the agonized face of the Redeemer," they asked and demanded an answer to the question, What is the secret, O Thou Crucified, of a noble and happy life? It was the question of universal humanity. From the stoics of Rome to the merchants of London, all had sought to answer it. Men who were slaves of pleasure, victims of passion, or thralls of toil; women who lived for the wild homage of passing admiration, or who toiled on ever but that they might toil the more—all alike were trying some unfortunate but imagined panacea. As the mists of autumn creep over the dying woods, so creep over each soul who pursued such mistaken ideals the sadness of an all-pervading discontent. Yet there was an answer to the world-wide, age-old question of the human heart. The Life and Passion of Christ supplied a practical, plain, serious and overwhelming answer. That answer had been misconstrued. Mr. Greg, although clever and serious, seemed to miss the vital point. Strauss, in his hard, strange, cruel life of Jesus, had drawn such a picture that men wondered how the serious Germans could mistake it for a likeness of that stately figure which far across the centuries won the love and devotion of men. Renan had written a pure romance, so strange, so sentimental, so touching as to be almost interesting if we were not insulted by its assumption that it was the life of our Lord. But the answer was not in those. Christ as revealed in the sacred narrative, although a Man of sorrows, did not disdain the happiness of men. The beatitudes revealed His conception of blessedness. The blessedness of Christ differed from the blessedness of the world, as a landscape of Perugia differed from the coarse, glowing canvases of Rubens, or the colors of an autumn sunset on the wild, weird hills of Arezzo differed from the strong burning heat of a London August sun. Yet the world's theory of happiness was not contemptible. It was even dangerously fascinating, but it was not the theory of Christ. Where, then, did the life, and above all the death, of our Lord teach us true happiness must be sought? Not in a life of self-indulgence and self-interest, not by indulging in taste and sentiment, but in a life governed altogether by principle. Principle was the guide of life, as the compass was the guide of the mariner across the barren and trackless sea, tossing at night on the Atlantic waves. Principle was hard, severe, uncompromising and cruel. But it was a formula of conduct which, above, beyond, and apart from passing circumstances, promises those who follow it a satisfactory and blessed result. Life was short, but in it God was to be glorified, man was to be assisted, duty was to be done. Christ taught that evil could not be conquered by evil, but by good; that suffering had a power not to be evaded by recriminative vindictiveness; that the soul was the central self and only valuable part of man, and that life must be lived for our fellows in the sight of God. Those who sacrificed themselves, conquered their self-seeking, and lived for the glorifying of God in the service of man had learned the mystery of that great humanity, the secret of a noble and happy life. The preacher then indulged in a glowing flight of rhetoric, in which he compared men of principle to the rose-crested peaks of Lebanon, standing eternal and unmoved while centuries of accident swept below, burying empires and civilizations in the dust of the desert; and then, abruptly resuming

the conversational tone, he asked—"Have you read John Inglesant? I recommend you to do so. Have you read the life of Charles Lowder? If you have you will see how a London clergyman in the daily struggle of life rose into the spirit of the Crucified and attained a noble and happy life. Seek your duty, realize the dignity of self-sacrifice. Question the Crucifix. Recognize sin as the one serious fact of life. Repent, and come to Christ. Give up your selfishness and be saved. O men of London! with all this great city around you to work for, and to save, rise into a life of holy principle, and then each of you in tenderness and in strength would be another Christ who shall glorify the Passion, and leave behind you, like the sunlight which touches into sweet loveliness the moving clouds, the memory of the power and of the love of Jesus!"—*Pall-Mall Gazette*.

The Middlesex District Council of Juvenile Good Templars—whose pledge is the four-fold one of abstinence from drink, tobacco, gambling, and profanity—have memorialized the Queen, thanking Her Majesty for having refused to accept a bouquet from the Monte Carlo gambling house while she was staying at Mentone. The following reply has been received: "Windsor Castle, June 28th. Sir: I have to acknowledge the receipt of your letter and its inclosure, which I would have had much pleasure in laying before the Queen, but regret that I am unable to do so in its present form, as an acceptance of the memorial would be an acknowledgement that the statements were accurate. Although the Queen would have refused a bouquet had it been sent by the manager of the Casino at Monaco, no such bouquet was sent, and no such refusal was, therefore, ever given. While the Queen was at Mentone the gardener of the Casino gardens did send Her Majesty a bouquet, as it turned out afterwards, without the knowledge of his employers. The Queen considered it advisable to decline to accept any present from any of the officials connected with the establishment for fear that such an acceptance might be misunderstood; consequently the bouquet was refused. I am, Sir, your obedient servant, Henry F. Ponsoby.—To D. Gover, Esq."

Dr. Horden, the Lord Bishop of Moosonee, British America, preached in the Church of the Holy Communion, New York, on the Fifth Sunday after Trinity, taking for his text, the words: "What shall we do?" He told what had been done in his diocese, which he described as a land of snow and ice, storm and tempest, heat and cold. Moosonee, he said, was a tract extending all around the great Hudson Bay, in which no less than five tongues were spoken—the English, Cree, Ojibbeway, Chippewayan and Esquimaux. The mercury sank as low as 50 degrees below zero and then rose as high as 100 degrees above. The Bishop had been in the country for 31 years, and he spoke the language of the Crees, nearly all of whom had been converted to Christianity. He had translated into their language the Bible, New Testament, Prayer Book, Hymn Book, Psalter, Gospel History, and all the lessons appointed by the Church for Sundays and Holy Days. The first books the Bishop printed and bound with his own hands. The Bishop described the Indians while in a state of heathenism, and illustrated the power and cruelty of the medicine men or conjurers by the following incident. He took a journey from his home at Moose Factory to Little Whale River, on the Eastern shore of Hudson Bay, a distance of 500 miles. He arrived on Saturday, and on Sunday held Services on a plain near the Hudson Bay Company's establishment. He noticed that a woman called Mary, whom he had baptized on a previous visit, was absent. He inquired about her, and learned that she was dead. A son was born to her, and she fell ill with fever. Her husband went off hunting, and put her in the hands of medicine men to dispose of. They went to her tent, laid her on her face, put a stone on her back, and rolled it backward and forward until she died.

The Bishop told a story, showing the eagerness and earnestness of the Indians in receiving and imparting knowledge. A band of Indians came 500 miles, most of them to see him. Soon after arrival one came and asked for baptism. The Bishop was surprised to find that he could read and write. The Indian said that the winter before a band of Mistassine Indians to which he belonged went on a hunting expedition. They came upon a body of Rupert's House Indians, who had been taught by the minister to read and write. For twelve days or a fortnight, the two bands remained together. The Rupert House Indians taught the others, and when they came to go away gave them half their books. The Bishop instructed the Mistassines, and before they went away all were baptized. The Bishop when at home was 800 miles from a railroad station, and 500 miles from a steamboat landing. There were but five clergymen to assist him in his vast diocese.

*Parish Clerk (to Rector of adjoining village):* "Shocking doings in our Parish, now, Sir!"  
*Rector:* "Why, what is the matter, Gubbins?"  
*Parish Clerk:* "Well, Sir, I fare right ashamed to tell you, that I dew!"  
*Rector:* "Oh, you may as well—*Parish Clerk:* "Well, Sir, our Vicar, he've been a Baptizen of an Infant unbeknown to the Clerk! (With indignation.) Now, kin he dew that, Sir?"—*Punch*.

Who can keep the world from thinking what it pleaseth? Who knows not that it sees with but half an eye, if it be not stark blind? And what shall we be the better if men think well of us, seeing what they think either one way or the other is with so little reason? If we deserve not well, their thoughts and speeches can do us no good; if we do, God will take care that they do us no harm.—*Bishop Patrick*.

The Household.

Roasted and powdered coffee is a powerful disinfectant.

Roasted meat is found to be more nutritious than that which is boiled.

Hard putty around window panes is quickly softened by pouring kerosene oil on it.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

If you cut pineapple in thin slices and scatter sugar over it the day before you serve it, you need not add any water to make the liquor. Keep it in a cold place.

Mealy potatoes are the most valuable, because they contain more starch than others. It is the swelling of the starch that bursts the little cells, when the potato is boiled, which causes the mealiness.

It is a mistake to think that the nourishment in food is according to the quantity. Good cooking has a great deal to do in bringing out and utilizing the flavor of food, and so making the most of it.

CHICKEN SALAD.—Cut cold boiled chicken into bits about the size of a dice. Have twice as much celery as chicken, clean thoroughly and leave in ice water for about an hour. Take out, wipe thoroughly and cut about the thickness of sliced cucumbers. Mix well with the chicken. Cover with mayonnaise and garnish with lettuce leaves, egg-rings, beet-stars and olives.

Many different kinds of baking powder are sold by grocers under the various names; and the inconvenience of always having a supply of yeast on hand has brought them into general use. It is not wise to use them wholly; for some have been found to be injurious. It is easy to make our own: Take twenty (20) teaspoonfuls of cream of tartar, and ten of bicarbonate of soda, and mix well together. Keep in a jar or bottle tightly corked; and use three teaspoonfuls to one quart of flour.

To flavor a roast of beef deliciously, to make it tender, and to give variety, which is essential in that family where beef is the staple meat eaten—to do all this, nothing more is required than a large lemon; cut it in two pieces, squeeze all the juice upon the roast, then, after peeling the lemon, roll it up in the roast. When the lemon is used no water is needed. The roast should be a fat one, to insure good gravy, and the lemon acid will remove the oily taste sometimes objected to.

For a room which has a prevailing tone of gray, a mantle lambrequin of blue velvet is handsome; this may be brightened with pink flowers, put on with silk embroidery, or with a delicate scroll worked in yellow silk, or in the favorite chenille embroidery, which is very showy. Velvet of good quality does not cost as much as plush or velvet, and, for a use like this, is perfectly satisfactory. Cardinal velvet is also handsome, and in good taste in a room like the one mentioned.

One way to beautify a baby-carriage, and to make the young occupant appear to advantage, is, to make a pillow-case for his pillow, of blue silesia; to this may be fastened on the upper side a soft cover of darned net, with an edge of torchon. Fasten this to the silesia with small bows of narrow blue ribbon. Make each bow unlike the others. This can be placed on the pillow when the baby is to be taken out in his best; at other times, a plain, white pillow-case edged with Hamburg or torchon is good enough for the best of babies.

A pretty wall-pocket or sort of hanging basket is made of a common fan, not a so-called Japanese fan, but one that spreads. Take out the wire that holds the sticks together at the handle, spread the fan and fasten the two outer sticks together, then wind a piece of wire around the sticks at the bottom, tie a ribbon over this, and make a bow with short ends. The handle by which the pocket is to hang is of ribbon, also of the same width and color as the other, and is fastened at each side of the pocket with a small bow.

When ink spots occur on dyed or printed fabrics, it becomes a question whether the means employed to remove the ink will not remove the color as well. A German authority recommends the use of phosphate of soda in such cases. The goods are moistened with warm water, and rubbed with phosphate, and then covered with a thin layer of talow. The spot thus prepared is next washed thoroughly in moderately warm water, containing some of the soda. If the ink is not entirely removed the first time, the operation is repeated.

Blue Holland shades, with insertion and edge of antique lace, make a pleasing change from the red ones which are and have been so popular. These shades are especially adapted to windows in doors, and for bed-room windows. Like the scarlet ones, they do not show dust, and wear as white or cream-colored ones do. Under white muslin curtains in a bed-room, curtains of common turkey-red calico not only answer well for a lining, and give a softened light to the room, but are durable also, as they can be washed without fading.

PREPARING FISH.—To prepare mackerel, put good-sized fish in soak over night, change the water in the morning, and again at noon if necessary; at night hang them to drain. To cook them put some drippings into a pan, and when hot lay in the fish, skin side down, sprinkle with flour, and place bits of good, fresh butter over it. Put in a brisk oven, baste with gravy two or three times, bake half an hour, place on a platter, add half a cup of sweet cream to the gravy, let it boil up once, and pour over the fish. I think those who try this once will never want to boil mackerel again. It is supposed that butter, pickles, etc., will be on the table at each meal.

Egg gruel is sometimes relished by the invalid who is tired of almost anything else he is allowed to have: Beat the yolk of one egg with a tablespoonful of sugar, till very light; on this pour two-thirds of a cup full of boiling water; on the top put the white of the egg beaten to a stiff froth, with a teaspoonful of powdered sugar; flavor with something as unlike other flavors he has had as you can give him. Muddled jelly is another drink which may be taken with pleasure. Beat a tablespoonful of red or black currant jelly with a white of an egg and a little sugar, pour over this a small cupful of boiling water, break a cracker in it, or a thin slice of toasted bread.

Potato salad is one of the best and most easily made side dishes for tea. Boil the potatoes or steam them with their jackets on. When they are done, remove the skins, and let the potatoes get entirely cold, then slice them in thin slices. Make a dressing of hard-boiled eggs, chopped, a little onion also chopped, and as much salad oil, salt, pepper, parsley, etc., as your taste dictates. Be careful, when mixing the dressing with the potatoes, not to break the slices; toss lightly with a fork, or, better still, shake the dish which holds them. Line the salad-dish with small lettuce leaves; pour in the salad, and you have an inviting dish for the table. Serve on small plates; put one beside each tea plate, and have the salad dish passed to each person.

BELSHAZZAR.

The solemn midnight hour drew on, And hushed in sleep lay Babylon. But in Belshazzar's palace hall A thousand lords held festival. Fast flowed the wine, till fest and song Gave place to blasphemy, ere long. The king's face glowed with evil flame, He cursed the Godhead's holiest Name, While cheer on cheer rose loud and long From all that ribald courtier-throng. "Ho, slaves!" he cried, in impious glee, "The golden vessels bring to me, Wreathed from the great Temple's shrine, And sacred to this God divine; Fill every beaker to the brim, While to heaven's height I call to Him, 'Jehovah, I with Thee am one! I am the king of Babylon!'" Scarce had the fatal words been said, Ere the King's heart was smote with dread, And lo! in lines of livid light A Hand wrote on that wall of white! With trembling knees and ghastly face, The king sat speechless in his place, While dumb with fear, the courtiers all Stared at the writing on the wall. Not e'en the Magi, when they came, Could tell what meant that script of flame. God's prophet read the words aright, And Chaldea's king was slain that night. After Heine.) FRANCES A. SHAW.

The Death of Julian, the Apostate. A. D. 363.

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

You have been told, dear reader, several stories of the Triumphs of the Cross in behalf of those who have taken it up; let us see how fearfully it has triumphed over those who have despised or insulted it.

It was not many years after the decease of the Emperor Constantine, that Julian became lord of the Roman Empire. He had been brought up a Christian, and baptized in the name of the Most Holy Trinity; but for many years he was a pagan in his heart; and, when he had the power, he made open confession of heathenism. And Satan, whom he served, stirred him up to advance his kingdom in a more effectual way than had been done by the persecutions of former Emperors. Julian professed to allow every man to worship God in what manner he pleased; he contented himself by laughing at Christianity, and making those who professed it as contemptible as he could. Now shame is sometimes harder to endure than pain; and I wish you would bear this in mind. Never be laughed out of doing what you know to be right; the holier a thing is, the more easy it is to turn it to ridicule. This is one of the devil's great engines of mischief.

So it was in this case. Christians, who would gladly have endured torture for the Name of Christ, could not bear ridicule; the Church suffered greatly; and it was the prayer of those who were the wisest and holiest Bishops, that God would either turn the Emperor's heart or take him out of the world. It is a glorious and consoling thing to have the prayers of the righteous on our side; how terrible when they fight against us!

Julian determined to march against the Persians, who were still as great enemies to the Romans as they had been in the time of S. James of Nisibis; and to this end, he came to Antioch. Antioch was at this time one of the largest cities in the world; and its Church held the third place among Christian Churches. First came Rome, then Alexandria, and then Antioch; afterwards, indeed, Constantinople was raised to the second place. Now, near Antioch, was a famous grove of laurels, called Daphne, where was a temple dedicated to Apollo and Diana. There was also an oracle. Perhaps you may not know exactly what these were. In countries which are not Christian, evil spirits are, as we believe, permitted to exercise much greater power than elsewhere; and, among other things, on certain occasions, and in certain places, they used to give forth certain prophecies to those who consulted them. The spot chosen was generally a gloomy cavern; thick bushes and trees hung over the mouth; bats, and other unclean animals, dwelt in the inside; and, either the answer was given by a priestess, who held her head over the poisonous vapor which ascended from the chinks and crannies in the rock, or else in a low voice, which was heard by the by-standers, though none knew from whence it came. Of one such priestess, we read in the Acts of the Holy Apostles; the woman, namely, who was, in Philippi, possessed with a spirit of divination—or as it was then called, the spirit of Python—and out of whom S. Paul cast the devil by whom she was tormented.

Well, it was believed that the bodies of martyrs had great virtue in expelling evil spirits. The Powers of Darkness could not bear, it was thought, the presence of such glorious temples of the Holy Ghost. And, if the dead body of Elisha had virtue to raise a corpse to life, much more might those, by whom Christ had been, in a yet more special manner, glorified, be a terror and an affliction to the unclean spirits which dwelt in the groves of idols. It happened that one of the Bishops of Antioch, S. Babylas, had suffered martyrdom some time before. The Christians, therefore, be thought themselves of carrying his remains into the grove of Daphne, and laying them there. This had no sooner been done, than the oracle ceased. People in vain tried all manner of sacrifices; they could get no answer to their questions; and, by degrees, the place lost some of its reputation. Now Julian, when he came to Antioch, determined to try if the oracle would not speak to him. He had been already guilty of one fearful piece of wickedness—so great, indeed, that we may almost call it that sin against the Holy Ghost, which can never be forgiven. He hated and despised his Baptist; but, as he could not become unbaptized, he used every possible method, by the blood of animals offered

in sacrifice to idols, to remove its virtue; in short, to baptize himself to the devil. However, neither this, nor the multitude of prayers he offered, and ceremonies that he went through, were sufficient to obtain for him any answer from the oracle of Daphne. At length, one evening, after a day spent in sacrificing and pouring out the blood of victims, the oracle spoke, as it generally did, in verse; and its words ran thus:

"They have fettered my tongue, They have fettered my arm; They have work'd and have hung O'er my cavern a charm; If the Ceasar would seek To be counselled and led By the words that I speak, LET HIM BEAR FORTH THE DEAD."

Now although Julian knew that there were other dead bodies buried near Daphne besides that of S. Babylas, he had no doubt that the oracle referred to this alone. Therefore he commanded the Galileans, as he called the Christians, to carry it away. A great number of people assembled, singing hymns of praise to God for this proof of the honor He bestows on His Saints, of whom it is written, that "dear shall their blood be in His sight." A long procession was formed; and in the midst they bore the coffin in which were the precious remains of the martyr. And one part of the crowd sang joyfully: "Confounded be all they that worship carved images; and delight in vain gods." And another part answered:

"As for all the gods of the heathen, they are but devils, but it is the Lord That made the Heavens." Again they said: "Their idols are silver and gold; even the work of men's hands." And they answered the second time: "They that make them are like unto them; and so are all such as put their trust in them."

When these things were told to Julian, he forgot all his professions of allowing all religions, and became greatly enraged; and one Christian, named Theodore, was cruelly tortured for a whole day, though he afterwards recovered.

What advice the oracle gave to Julian, I know not; but shortly afterwards the temple was burnt down, and thus Satan's dominion in that unholy place came to an end.

[To be continued.]

Miles Coverdale's Absolution.

Written for the Living Church.

The time has come for some writer who has a taste in that direction to give us as full a treatise on the curiosities of Theological Literature, as the elder D'Israeli compiled upon the Curiosities of Literature in general. And in no department will the exhibit be more entertaining and instructive, than in the literature of theological schools and parties; meaning, such literature as has grown up outside the line of Catholic Truth. The diversities of expression; the divergences of successive writers from the original stand-point of their party—a stand-point supposed by its inventor to be fixed and eternal; their final opposition and contradiction of one another; all these go to form an interesting study to one who thinks logically. They teach us to look for truth rather than for opinions; for knowledge which is everlasting; and to anchor our faith—not upon the contradictory, shifting words of sect-builders, but—upon the commands of the One Church-Building, Jesus Christ.

A museum of these Curiosities of Theological Literature being established, a flood of light will be let in upon the history and origination of Parties and Schools, and upon the subtle connections of their thought, and principle, and purpose. For instance, it will be clear that two such persons may hate each other like moccasins and adder, may meet upon the bloodiest of battle fields, or arrest, try, burn, hang, or, at least, vilify and excommunicate, each other. But, lo! in the calm light of historical, logical research and comparison, they turn out to be of the same origin, to have sprung both from the same root, precisely as moccasin and adder are both snakes.

A capital illustration of this is at hand, in the fact that students are discovering, day by day, more and more evidence that much of the inspiration of the ultra and pseudo Reformers, so-called, was derived from the speculative theology prevalent in the monasteries. And it is becoming an open question, and an important one, both from the literary or theological stand-point, and from the political one as well, whether so much of the Reformation as was distinctively German and French, and also so much of the English Reformation as was brought about in sympathy with the German and French, was not, in reality, an outburst merely of the now well-known hostility between the monastics and the regular clergy.

It is certainly clear that many of the peculiarities of opinion—the "views," as men say, now-a-days—which once formed the battle-cry of the most ardent and ultra Protestant bodies, and are still more or less distinctive, were really born of monkish logic. Wrenched from their Roman moorings, they were like the half of a worm torn from the other half, each portion taking to itself such functions of that low form of life as originally pertained to the whole. It is not an unapt figure, this, of sect-life, the life of a section—a portion torn off; but let it be remembered that such life is only possible in low forms, not in the higher, spiritual, orderly life of man.

As one of numberless curiosities which are waiting to be drawn up out of the debris of the theological literature, and as one of the many illustrations of the identity of Roman thought and sect thought, attention is called to Miles Coverdale's "Absolution."

Originally a friar of the Order of the Augustines, Coverdale became, successively, Protestant, Bishop of Exeter, exile, friend and correspondent of Calvin, pastor of a German congreg-

ation (which was only possible through a sympathy with the Lutheran connection), and a writer of that class of so-called practical theology, which has ever been affected by what is known as the "Evangelical" School. It is true that he once served upon a royal commission against the Anabaptists; and that, for his work in the line of Scriptural study and translation, he deserves respect. But it is equally true that he identified himself with that party whose animus was to protest and keep on protesting, even if everything but a mass of crude speculations went by the board.

Here is a singular thing, then; that while the real English Reformers were moving towards those modest, stately, Churchly forms of Absolution which are to be found in the Morning and Evening Prayer and in the Office of Holy Communion, Miles Coverdale should put forth such an "Absolution" as this:

"To all them that repent and are sorry for their sins, detesting and abhorring their old wicked life; if they be hungry and thirsty for God's mercy in Christ, believing surely to have forgiveness only by Him, purposing to forsake all abominations of living, and from henceforth to live in the fear of God, and unfeignedly to keep His commandments; to all such (by virtue of God's Word and commission of the same), I pronounce and warrant free remission and clear forgiveness of all their sins. To the other, that will not repent, but still harden their hearts against God's truth, continually abiding in the blindness of false doctrine and filthiness of wicked living, having no purpose nor mind to come to repentance; to all such (by the virtue of the same Word and commission thereof), do I pronounce damnation, and the terrible wrath of God, until they amend."

This occurs in an "Order for the Due Administration of the Supper of the Lord," "set forth by Miles Coverdale," presumably during his residence at Bergzabern, for the use of "the Church in Denmark;" and, barring the latter half, which is hardly of the nature of Absolution, its most notable feature is the dreaded "Ego" of Roman Absolution. It is the medieval "Ego absolvo te," back again; and that, too, directly in the teeth of the new-old practice established in England. It is that same priestly assumption, which had been discarded by the English revisers of 1552.

The writer used to wonder, in the old days when occasionally he had the doubtful pleasure of listening to the ferocious harangues of a class of revivalists who have now passed away, bag, baggage, name, methods, and everything, and whose place is only scantily and vulgarly filled by "boy-preachers," where those men obtained the tremendous egotistic thunder with which they cried: "I pronounce and warrant free remission and clear forgiveness;" and "I pronounce damnation and the terrible wrath of God."

But now, with the help of Coverdale's "Absolution," and Coverdale's biography, it is not difficult to trace these and like utterances to the spirit which came out of Austin-friars at Cambridge, with Coverdale; out of the Augustinian convent at Erfurt with Luther; and out of College Montaigne with Calvin. These are but samples of many things which the one half of the worm, speculation—the sect half—tore away from the other—the Roman half.

In very truth, Rome's speculations—Infallibility, Immaculate Conception, Transubstantiation, and what not, are of a piece with all other speculations; and it is healthful to place them all together, in contrast with Catholic Faith and Order. For, while life in this latter line is always after the mind of Christ and always tending upward, the speculative life is only worm-life, of the earth earthy, and always tending to division and re-division.

There is cause for thankfulness that the times show a wide-spread yearning for the orderly subjection of Christ's disciples to His command; but the spirit of sectism is not dead yet. Its Ego this, and Ego that, will be heard of all along the ages, probably, to the end of time. Even now it is no unusual thing to hear our denominational brethren charging the sufficiently-reformed Church of England, and her sister—hardly her daughter—the Church in this country, with being "Romish." But, in the light of Miles Coverdale's "Absolution," and of numerous other facts, which the question may fairly be asked: Which is most "Romish"—An accidental likeness in the matter of a surplice, a book, or it may be—a candle, or, that decided flavor of Romanism which is fastened upon the mind and heart, and imbedded in the logic and principles of men who may hate Rome very bitterly, but who yet are linked to her by the bond of a common, subtle origin? CON.

PROMPT ACTION IN ACUTE CASES.

In acute cases, Compound Oxygen has been found to act with great promptness. Says one of our correspondents, "I was suffering from cold at the time I received your treatment—with a pain in the head, sore throat, and violent cough—and kept getting rapidly worse, till in a few days I was compelled to keep my bed. In three days I was able to get up, and was entirely over it in less than ten days, which, considering that I am now an invalid at the best of times, is doing well; and I give the Oxygen credit." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Paen, 1109 and 1111 Girard Street, Philadelphia, Pa.

"In money matters," says a miserly old fellow, "treat strangers as though they were your relatives."

In nothing has science made such improvement as in medicine; now to this whole civilized world is proclaimed the joyful news that Coler's and Chamberlain's Pills will cure sick and nervous headaches, neuralgia, nervousness, dyspepsia, sleeplessness, and paralysis.

An editor who served four days on a jury, says he is so full of law that it is hard for him to keep from cheating somebody.

AUGUST.

This is the season for bowel complaints; unripe fruit and exposure produce them, and Perry Davis' Pain-Killer cures them. It acts with wonderful rapidity, and is perfectly harmless. No family should be without it. For internal and external uses it has no equal.

"How could you think of calling auntie stupid? Go to her immediately and tell her you are sorry." Freddy goes to auntie and says, "Auntie, I am sorry you are so stupid."

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts 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. 5 Boxes for \$1.50. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 380 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

[From the Toledo Blade.] SURPRISING EFFECTS OF EXTRACT OF CELERY AND CHAMOMILE UPON THE NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness, Sick Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5. at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

Sold by all druggists. Price 50 cents a box. Depot 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1. or six boxes for \$2.50, to Any address.

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

C. N. Crittenton, Sole Wholesale Agent for Dr. C. W. Benson's Remedies, 115 Fulton St., New York.

THE GOOD PEOPLE OF THE U.S. OF AMERICA AND THE rest of Mankind WHO Contemplate Spending the SUMMER AT EITHER OF THE World-Renowned Watering Places:

Milwaukee, Waukesha, Palmyra, Madison, Prairie du Chien, Pewaukee, Lake Side, Hartland, Nashotah, Gilford, Okauchee, Oconomowoc, Kilbourn City (Dells of the Wisconsin), Sparta, Frontenac, St. Paul, Minneapolis, Plover Lake, Big Stone Lake (Oconomowoc), Spirit Lake, Lake Okobee, Clear Lake, Lake Minnetonka, White Bear Lake, Beaver Dam, Elkhart Lake and Ashland.

Stars of the first magnitude, all radiant with health and pleasant living properties, will do well to bear in mind that the steady-going, reliable and comfortable—public servant, the

Chicago, Milwaukee & St. Paul RAILWAY.

Continues to run its Palatial Coaches and Parlor Cars over its magnificent lines between Chicago, Milwaukee, St. Paul, Minneapolis and all principal cities, villages and towns in the mighty

Golden Northwest, and continues to give unbounded satisfaction to its immense hosts of patrons, because of the perfection of its track, equipment and service. Numerous daily trains (except Sundays), each way between Chicago, Milwaukee and all points named. Excursion and Commutation Tickets in keeping with the requirements of the times, between Metro politan and Suburban places at rates to suit King Lords, Commons, the Republican and Democratic Citizens and Sovereigns of the "Land of the Free and Home of the Brave." Let it be remembered also that this old

Reliable & Excelsior Thoroughfare

traverses the Bonanza Regions of Illinois, Wisconsin, Iowa, Minnesota and Dakota, and that a Tourist Ticket between Chicago, St. Paul and Minneapolis, over the Chicago, Milwaukee & St. Paul R.R., gives the possessor of it a choice between three finer routes than can be found elsewhere on this continent, all owned and managed by this company, and a round trip ticket by it affords the traveler a grander variety of everything pleasing than can be found on any other Railway. Come and see for yourselves.

S. S. MERRILL, Gen'l Manager. J. T. CLARK, Gen'l Sup't. A. V. H. CARPENTER, Gen'l Pass. and Tkt. Ag't.

Andrews' Parlor Folding Beds. Burr Patent Improved, 15 Styles. \$25 and upwards. Elegant, comfortable. Save room rent. Bedding folds out of sight (see cut). Made only by A. H. Andrews & Co., Chicago.

MENEELY BELL FOUNDRY. Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. MENEELY & CO., WEST TROY, N. Y.

\$72 A week. \$13 a day at home easily made. Costly outfit free. Ad. TRUB & Co., Portland Me

CHEAPEST BIBLES Ever Furnished Agents. In Reference, Both Versions New Testaments. AGENTS WANTED. W. H. MCKACKIN, Cincinnati, O.

WHITMAN'S FOUNTAIN PUMP. A Lady or Child can use it. It sends for large household purposes. Illustrated Catalogue. J. A. WHITMAN, PROVIDENCE, R. I.

Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

News and Notes.

Foreign.

The Egyptian difficulty makes slow progress. Admiral Seymour, on behalf of the English government, assures the Khedive, respecting false statements circulated by Arabi Pasha and those acting under his orders, that Great Britain has no intention of conquering Egypt for herself, or interfering in any way with the religion or liberties of Egyptians.

On a night, last week, a tremendous conflagration broke out in the native quarter of Alexandria. It is believed to have been the work of incendiaries.

The vote of credit for war needs, in the British House of Commons, was carried by 275 to 19. The Lords also adopted an Address to the Queen, approving of the calling out of the reserves.

The report was current in the House of Commons, on Thursday of last week, that the Sultan of Turkey had made overtures to Great Britain, looking to the latter's acquirement of Egypt on the same terms as those on which Cyprus changed hands.

De Lesseps, in the belief that England aims at seizing the Suez canal, continues to oppose every plan for assuring its safety. In an interview with the late governor he said that the Khedive was simply a prisoner in the hands of the English, and that England's sole aim was to obtain supreme control of the canal.

On Sunday morning last, the Scots Guards, 750 strong, embarked on the transport Orient for Egypt. There was a great crowd of people outside the barracks, and the troops departed amid tremendous enthusiasm.

Three masked men robbed a stage near Shreveport, La., taking thirteen registered packages from the mail pouches and relieving four passengers of their money. Congress appropriated \$1,600 for memorial cards to accompany the address on the life of President Garfield.

The Prince of Wales was desirous of accompanying the expeditionary force to Egypt, but, in deference to the wishes of the Queen, abandoned the project.

Arabi Pasha has had publicly read the proclamation of the khedive dismissing him from the ministry. He has assumed the green turban and robes of a descendant of the prophet.

Turkey's sincerity in deciding to intervene in Egypt is supposed to be proved by telegraphic orders to the governors of Monastir, Kossovo and Scutari to prepare available forces to leave during the week. Contracts have been entered into for the supply of uniforms.

By a vote in the French Chamber of Deputies, the Bill granting Egyptian credits has been rejected.

England having asked Italy to co-operate in the restoration of order in Egypt, the Minister of Foreign Affairs has replied that in view of the resolution of the Porte to send an expedition to Egypt, he did not consider himself in a position to intervene.

In consequence of the rejection, by the French Chamber, of the motion for a vote of credit, all movements of troops and the fleet are stopped. Admiral Conrad, commanding the French fleet in Egyptian waters, has been ordered to maintain strict neutrality.

The Rev. G. C. Ommanney, who was for many years the Secretary of the Bristol District Union of the E. C. U., and has recently been appointed by the Crown to the living of St. Matthew's, Sheffield, is already threatened with a suit under the Public Worship Regulation Act. An indignation meeting has been held, the grant to his curate withdrawn, and the representation of three parishioners sent to the Archbishop of York; but it is hardly likely his Grace will break through the tacit understanding which prevails among the Episcopate, that no fresh persecutions are to be permitted until the law with regard to contumacy and contempt is altered.

The National Church (the organ of the "Church Defence Institution") says that Churchmen of all political parties are preparing to welcome heartily the Bishop of Newcastle. There is to be a public reception on the occasion of his enthronization in the Cathedral Church of St. Nicholas, and a committee has been formed, of which the Duke of Northumberland is chairman, and Earl Grey, Earl Percy, the Earl of Tankerville, Sir M. W. Ridley, M. P., Mr. Albert Grey, M. P., and Mr. W. B. Beaumont, M. P., are members. It is a singular coincidence, if it is true, as rumored, that Father Bertram Wilberforce, the first cousin of the new Bishop, has been appointed Prior of the Dominican Monastery at Newcastle, and is likely hereafter to succeed to the Roman See of Hexham and Newcastle. Such a coincidence, although striking, is not unique in ecclesiastical history.

Towards the close of the last century two brothers of the name of O'Beirne held at the same time the Protestant and Roman Catholic Bishoprics of Meath; and it is alleged that in early life, when one was a Churchman and the other a Roman Catholic, by arguing on the Roman controversy they converted each other. The Romanist became a Churchman, and was subsequently an eminent Bishop of Meath; and the Churchman became a Romanist, and was promoted to the

Roman Catholic Bishopric, and discharged his duties with equal fidelity.

The Rev. Thomas Phillips, the newly-appointed English secretary of the Niger Mission, was recently ordained by Bishop Crowther at St. Paul's, Onslow-square. This is the first time a white clergyman has been ordained by a black Bishop.

An interesting ceremony took place two or three weeks ago, at Deptford, on the occasion of placing in position the top stone of a church for the deaf and dumb, to be called St. Barnabas. The Rev. J. W. A. Sturdee, incumbent of the new church, in addressing the assemblage, remarked that there were 250 deaf and dumb persons in the district, 2,000 in London, and 20,000 in the United Kingdom. This was the second church erected for persons so afflicted, in London, the other being in Oxford-street. The surplined choir of St. Paul's, Deptford, attended, the hymn accompaniments being played by the band of the Royal Hospital Schools. At the conclusion of the ceremony the company adjourned to a garden party in the grounds of Mr. Evelyn, Sayes-court.

The Bishop of Bedford (Suffragan of London) has appointed a committee, of which the Rector of Stepney is chairman, to organize "Evangelistic Services on a large scale, in the East of London, both in the open air and in public buildings. His lordship is a frequent open-air preacher (as are also several of the East-end clergy), and has been very successful in firing Churchmen, lay and clerical, with his own holy enthusiasm for souls.

Home.

John C. Hamilton, last surviving son of Alexander Hamilton, died at Long Branch on the 25th ult. He was born in Philadelphia, Pa., in 1797, and was, therefore, 90 years of age.

J. C. Houseau, director of the Brussels observatory, has arrived in San Antonio, Texas, to prepare to observe the transit of Venus in December.

Chicago has been placed among the classified ports of entry. The salary of the collector is to be \$7,000 per annum, and there is to be a naval officer and surveyor.

Three masked men robbed a stage near Shreveport, La., taking thirteen registered packages from the mail pouches and relieving four passengers of their money.

Congress appropriated \$1,600 for memorial cards to accompany the address on the life of President Garfield.

Aaron C. Burr, an adopted son of Aaron Burr, is dead. He was a son of Count de Lisle, and was born in Paris in 1808.

The new directory of Minneapolis contains 28,982 names, on which is based a claim of 76,659 population.

The people of Chicago on Thursday of last week were startled by an explosion which foreboded terrible results. It occurred in a stone-quarry on the Whisky Point road, at the West end, where a workman preparing a charge was opening a twenty-five pound can of powder with a steel chisel and wooden mallet. A spark fired the magazine, and three persons were badly injured. The buildings of the Chicago Rubber company and the sheds of the St. Paul road were riddled, and windows were broken for a distance of several miles from the explosion.

The Philadelphia Evening News, commenting on the recent article in a New York paper upon the religious statistics of the last named city; calls attention to the fact that the various protestant sectarian bodies are relatively losing ground; while the Church—a body, which, he says, "a century ago, was thought the least progressive—is now the most vigorous; while those which were supposed to be most evangelistic have lost their old aggressive spirit. And our contemporary goes on to say that, "this is not an accidental circumstance, to be put aside as of no value. It is a significant event. It is not the accident of a year or of a decade, but the slow growth of causes. And the facts above cited are not confined to New York, but in a less degree are reproduced in this city. \* \* \* The several Protestant denominations in this city aggregate about 100,000 to 900,000 of population. Yet Philadelphia has been declared the best city in the world for evangelistic operations. Our population is more permanent than in most cities. Ours is a manufacturing city; the people largely own their homes; they are a reading intelligent people. Yet with all this, the tendency is to drift away from the churches. It will not do to blame the people entirely for this. Human nature is just as susceptible now as it ever was. The trouble is the churches have not their old aggressive spirit. As a result, they do not wield the influence they formerly did. The Episcopalian, working with quiet, unobtrusive energy among the poor, gathering the children into Sunday schools, training them religiously and in many quiet ways seeking their good, gains most rapidly. It has adopted Christ's plan of carrying the gospel to the poor. Hence it prospers. But taken as a whole, Protestantism is not in a hopeful situation in our great cities. It is losing in the ratio of gains. Population steadily increases in its ratio of gains. Hence the preponderance of free ideas."

A respected correspondent, referring to the communication in our issue of July 22nd, which recorded the resignation, by the Rev. S. G. Lines, of the Rectorship of St. Luke's, San Francisco, while admitting that "all must deeply regret that one who has been so active and useful in the Church should be compelled to abandon a work in which he has been so successful, as all accounts show the Rev. Brother to have been," objects to some of the statements, which, he says, "seem to be out of harmony with facts."

And our correspondent proceeds to say: "When Mr. Lines went to San Francisco, four years ago, St. Luke's could hardly be called a small and struggling parish; and it may be that there are those who would scarcely admit that it is now 'the leading parish in San Francisco.'" Of the vestry, too, with regard to their resolutions, he says: "May be they have forgotten the rock whence they were hewn, and the hole whence they were digged; but old San Franciscans do not, nor the hard and earnest and successful work done in St. Luke's for ten or a dozen years before the good brother ever saw 'the coast.'" It is given to one to sow and to another to reap; to one to labor and to another to enter into his labors."

The Oxford undergraduate is not always so happy in his jokes as was the case on commemoration day last month. Mr. Browning was the recipient of the degree of D. O. L., and had no sooner taken his place among the newly-elected members of the Convocation than a large "Red Cotton Nightcap" was let down from the gallery, and settled gracefully over the head and shoulders of the astonished poet. "The incident," we are told, "produced hearty laughter, in which Mr. Browning himself joined with great good humor."

The Church's True Name.

To the Editor of the Living Church: The Rev. Mr. Little's letter in regard to a change in the Church's present nom de guerre, in your edition of the 22nd of July, is a step in the right direction. It is a consummation devoutly to be wished, that the Church should come out boldly, and assert before the world that she is a Catholic body.

It is a notorious fact, that our branch of the Catholic Church is usually classed as a "Protestant" body; and no one, save perhaps the clergy, and a very few of the laity, think or presume to style themselves "Catholics," although they profess, in the Creed, to believe in the "Holy Catholic and Apostolic Church." To exemplify how the Church is generally classed by outsiders, an article but a short time ago was published in the Times-Democrat, one of the leading daily journals of this city, in which the first movements of the "Protestant Faith" were discussed, in connection with the establishment and work of Christ "Episcopal" Church of N. O.; and, possibly, the writer of the article was justified in the view he took of the Church's character, inasmuch as our present title plainly asserts that we are "Protestant," and no one who was not thoroughly acquainted with the inner truths and character of the Church, would think that we claimed to be "Catholic," so far, at all events, as it may appear from the name and title of the Church—"Protestant Episcopal."

Let the Church come boldly out, and assert her rights, if she have any, on the title-pages of her Authorized Service Books, and say "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies, according to the use of the Holy Catholic and Apostolic Church in the U. S. A.;" and then, we shall have our proper title intact, and there will never be any need for a further change. Archbishop Gibbons, in his "Faith of our Fathers," says that a few of the Protestant Episcopalians may call themselves "Catholics," but the Church itself, which is the true authority, plainly declares that it is "Protestant Episcopal." It is a constant theme among Roman Catholic and other writers—enemies of the Church—that we are not Catholic but Protestant, and they tauntingly refer to our authorized title on our Service Books, as a proof of their assertions.

The writer has frequently heard the Church classed among the Protestant sects, such as the "R. E., M. E., P. E. Churches," etc., as being on the same footing; and, in the Order of Sunday Services, published among the daily journals, which have come under the writer's eye, there is a space for Catholic Services, under which the Roman Churches are placed, and a space for Protestant Services, under which, our own Church with a half dozen or more sects is placed.

The Church of our Blessed Lord, and of the Holy Apostles was certainly the Catholic Church. Holy, because of its founder; apostolic, because of its having existed from the earliest date and through apostolic ages to the present era; and Catholic, because of its being universal, and holding to the Catholic Doctrines.

Roman Catholics have claimed, as solely their own, and have held, this glorious title to long undisturbed; and shall our Church, which has as just a right to this name, let it remain forever in their grasp? "Protestant Episcopal" is a name begotten only a short number of years ago, but that of "Catholic" has existed for ages.

The Roman Catholic on the one hand, and all the sects on the other hand, unite in this one particular, in striving with all their power to keep the Church among the Protestant sects, and not to allow her to become known as a Holy Catholic and Apostolic organization; and for this reason, above many others, the Church should oppose this popular antagonism, by plainly and boldly asserting her just right on her title-page, where all go to learn the name or character of a Body or Society, and not aid her enemies in their unceasing endeavors to keep her classed forever among the various Protestant sects, by hiding her glorious title, under that frightful mis-nomer "Protestant Episcopal."

The Methodists and the "Reformed Episcopal" sects are Protestant, and assert that the only difference between themselves and ourselves, is, that we are Protestant, and that they are Methodist or Reformed Episcopalians. In uttering these sentiments, the writer knows that he only re-echoes the wishes of all true Churchmen; and it is to be hoped and prayed for, that the Committee appointed for the beautifying of the Prayer Book, will not resort to half measures, but will make a full and determined step in this direction, restoring to the Church her just and rightful heritage. E. W. H.

WHITMAN'S FOUNTAIN PUMP.

In another column will be found an advertisement of Whitman's Fountain Pump, a very useful article for the lawn, garden, house or barn. Can be used as a fire-extinguisher for sprinkling flowers, lawns, and any other purpose where force is required with water.

The Country Gentlemen say of it: "After thorough testing we find it capable of throwing a stream of water more than thirty feet high and sixty feet horizontally. It is especially useful for showering garden beds and green houses, sprinkling lawns, washing carriages, windows, etc., and its value will at once be perceived for extinguishing fires—it is as easily carried as an umbrella. It is worked with the two hands, the end of the tube being placed in a vessel of water. The readiness with which it may be carried is much in its favor. We trust we are doing our readers a favor in recommending it." It is manufactured by J. A. Whitman, Providence, R. I. Write him for information.

THE GRAYLING.

The gamey and delicious grayling which is, in every respect, as far superior to the brook trout as that speckled beauty is to an eel or catfish, was long supposed to be wholly a European fish. It was discovered a few years ago, in the streams of Northern Michigan, where it abounds in countless myriads, though it is found nowhere else in America. The Michigan Central Railroad has just issued an attractive book on the region in which this rare dainty of the waters abounds. The little volume is sent free to any address, on application to O. W. Ruggles, General Passenger Agent, Chicago. Send for one.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall-st. N. Y.



If the Stomach is Wrong all is Wrong. Tarrant's Seltzer, a potent, while acting as a corrective upon that organ, gently expels all morbid matter from the alimentary canal, and imparts a healthful activity to the sluggish liver.

FOR SALE BY THE WHOLE DRUG TRADE.

C. E. Wiswall & Co., 79 MADISON ST. Opposite McVicker's Theatre.

We are the Originators and Manufacturers of

Common Sense Boots and Shoes.

THEY ARE MADE WITH WIDE SOLES AND LOW BROAD HEELS,

Yet the upper is neatly fitted to the foot giving it a natural shape and appearance. Hundreds of Ladies are testifying to the comfort of these shoes. Together with Common Sense we carry a full line of all other styles for men, women and children. Mail orders solicited.

C. E. WISWALL & CO., 79 Madison St.

"Little songs for little singers." For Home Primary Schools, Kindergarten, etc., by W. T. Giffe, Price 25 cents.

"Musical Made Easy," only practical Music Primer 50 cents.

GEO. D. NEWHALL & CO., Cincinnati, O.



Preston, Kean & Co. Bankers. CHICAGO.

Issue Credits for European Travelers. Also Credits available in all parts of the World. Make Cable Transfers. Draw Bills of Exchange on the principal cities of Europe. Will buy any good Bankers' or Documentary Bills.

SEND 42 CENTS to the Standard Book Co., 111 Madison St., Chicago, for BACONS' COMPLETE ESSAYS; Brevier type, leaded; extra cloth binding; or 57 Cents for same of other books, gilt title and red edges. Catalogue of Sheet Music sold at 5 Cents a copy, sent free upon application.

THE SEA GIRL COTTAGE, Cape May Point, N. J.

This pleasant and desirably located Cottage, fronting the ocean, in full view of the surf, and within sight of the railroad station, is in complete order, and will be opened for guests on the first of July. The rooms are large and airy, and the front first and second story ones open to piazzas. The undersigned, having taken said Cottage, is determined to make it a desirable resort for seaside visitors, with an excellent table and obliging servants, and would respectfully invite from old and new friends correspondence in regard to terms, rooms, or any other particulars. Terms from \$6 to \$10 per week. The cottage is so near the beach that the expense of bathing-houses is avoided. Cape May Point, not being thickly built up, has the advantages of the country by the seaside, as well as of city comforts and conveniences. An Episcopal Chapel and Daily Prayers at the cottage. Mrs. E. M. PHIPPS.

CHURCH FURNISHING. J. & R. LAMB. TRINITY SEASON. All Wool goods, 48 wide, from \$3.00 per yard—proper quality, and proper color. Silk and Mohair fringes and galloons. Fine Gold Color. ALMS-BASONS—SILVER & BRONZE—New Designs. ALTAR CROSS WITH JEWELS—NEW DESIGNS. STAINED GLASS WINDOWS—NEW DESIGNS. MEMORIAL TABLETS. Now in progress of work For Detroit, Mich., For Chicago, Ill., For Princeton, N. J., For New York City, For Indianapolis, Ind., For Salt Lake City. Persons interested are invited to call and see the work at warehouses, 56 Carmine Street, Sixth Avenue Cars pass the door. New patent Glass Kilns also on exhibition; process of burning explained to visitors.

JONES & WILLIS, CHURCH FURNITURE MANUFACTURERS, Art Workers in Metal, Wood, Stone, and Textile Fabrics. 43 Gt. Russell Street, London, W. C., Opposite the British Museum, And Temple Row, Birmingham.

VESTMENTS AND CLERICAL DRESS. Send for Illustrated Price List to JOHN SEARY, CLERICAL OUTFITTER, 13 New Oxford St., London, W. C.; or at Oxford.

Stained Glass. FOR CHURCHES, Manufactured by Geo. A. Misch, 217 East Washington Street, Chicago, Ill.

Altar Desks, Altar Cross, Altar Vases, Altars, Lecterns, Chairs.

R. GEISSLER CHURCH FURNISHER. 127 Clinton Place (West 8th St.) New York. ART-WORKER IN WOOD, METAL AND MARBLE. MEMORIAL BRASS ENGRAVER. Send for circular.



McCULLY & MILES, MANUFACTURERS OF Stained, Enameled, Embossed, Cut and Colored GLASS, 1, 3, 5, 7 & 9 Madison St. CHICAGO.

R. GEISSLER, CHURCH FURNISHER AND DECORATOR. 127 Clinton Place (W. 8th St.) N. Y. Works now in Progress of Execution

Mitchell, Vance & Co. 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

Sacramental & Family WINES. WRITE FOR CIRCULAR. Lake Keuka, Wine Co., Hammondsport, New York.

WHITE MOUNTAIN HAMMOCK CHAIR.



THE WHITE MOUNTAIN HAMMOCK CHAIR offers from all the other stationary or reclining chairs in that it is better, stronger and simpler; is adapted to the house, lawn porch or camp, and is just chock full of quiet comfort and blessed rest. It is far superior to the Hammock in every way, and can be put up so as to be always in the shade. The cheapest and the best article in the world for the enjoyment of fresh air. It assumes and can be used in any position, from sitting up to lay down, without any exertion of the occupant, and supports and rests the body in whatever position it is placed, while the price is so low as to be within the reach of every one. Price \$4.00. GOODSELL & CO., Antrim, N. H., M'Frs. 191-S. Montgomery, Ward Co. Agents Chicago, Ill. \$60 a week in your own town. Terms and \$6 outfit free. Add. H. Hallett & Co., Portland, M. ENGINES (Traction & Portable) For Farms, Saw Mill & Plantation. For prices, etc. write THE AULTMAN & TAYLOR CO. Mansfield, O.