

# The Living Church.

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

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## LATIN VERSION OF BISHOP HEBER'S HYMN.

The following Latin translation of the most sublime lyric in the English language, dedicated to the Holy Trinity, may be new to many classical scholars among the readers of the LIVING CHURCH; and it is well worth cutting out to be fastened neatly in the fly leaves of a hymnal or in the pages of a scrap-book. Note that the Latin, which an uncertain report attributes to the pen of the Rev. Dr. Little-dale, preserves both the metre of the original—a remarkable fact—and much of its grandeur. There is peculiar deftness in the selection of the very exact *ceruit*, instead of *vidit*, for the English ["Thy glory"] *may not see*; and other lines also show much "felicity" of rendering.

### DE SACROSANCTA TRINITATE HYMNVS.

Sancte, sancte, sancte DEVS DOMINATOR.  
Manc Tibi nostrvm ascendit cantivm:  
Sancte, sancte, sancte, pie pvrvm SATOR.  
TRINITAS beata.—TRINVM, VNICVM.

Sancte, sancte, sancte, vltimas pessm ndantes.  
Svperi adorant Te ad mare vitrovvm.  
Cherubim et seraphim, prnc venerantes.  
Te colvnt aeternvm semper DOMINVM.

Sancte, sancte, sancte, qvamvis Te nox tegit.  
Hominis nec ceruit Te nocentis ocvlvs:  
Sancte, sancte, sancte, Tibi par non degit:  
Vigore, pvritate, amore maxvm.

Sancte, sancte, sancte, DEVS DOMINATOR.  
Te collaviant maria, Terra, celicvm:  
Sancte, sancte, sancte, pie pvrvm SATOR.  
TRINITAS beata.—TRINVM, VNICVM.

## NEWS AND NOTES.

It is announced in the Chicago papers that the Rev. Dr. Potter has accepted the Bishopric of Nebraska, to which he was recently elected. The diocese is to be congratulated if the report is true.

ANYTHING from the pen of the Rev. M. F. Sadler, Prebendary of Wells, is sure to command attention. His article on the Teaching of the Twelve Apostles, published in *The Guardian*, is given to American Churchmen in the columns of this paper.

RACINE holds its commencement this week, on Wednesday. The Baccalaureate sermon was preached on Sunday, in the college chapel, by the Bishop of Indiana. The year has been one of great prosperity, and the future is full of promise under its present wise administration.

IN England, when the editor vacates the tripod for his summer vacation, the interregnum is termed the "silly season." The Silly Season has commenced with THE LIVING CHURCH. Should its readers discern eccentricities in its orbit, their charitable judgment is invoked by the "fresh" hand who holds the fort.

THE country is on the eve of the revolution which occurs every four years. The city is swarming this week with politicians, who have come up to the nominating convention. For the next few months the sound of the brass band and the orator, will be heard in the land, and then we shall settle down for another four years under our new king.

The Bishop of Saskatchewan has been in England in the interests of his missionary diocese. He has succeeded in collecting nearly fifty thousand dollars for the endowment of the diocese. The Bishop of Algoma has also obtained substantial aid for his work from English Churchmen, and will undertake his visitations this summer in his new steam yacht.

THE Legislature of New York has recently passed an act which is much needed in every State of the Union. It makes the selling, loaning or displaying of indecent literature a misdemeanor and thus aims to prevent the corruption of youth. It strikes at an evil which is wide-spread and fatal. It is a movement which should be followed by every State and seconded by every clean living man.

THE Bishop of Ohio was very warmly received in London at the one hundred and eighty-third anniversary of the Society for the Propagation of the Gospel. The Archbishop of Canterbury presided and welcomed the representative of the American Episcopate. Bishop Bedell's sermon on the Centenary of the American Episcopate, in St. Paul's Cathedral, is published in full in the *Guardian*.

THE yacht "Mamie" sailed on Thursday last, from Chicago, bearing THE LIVING CHURCH party on its summer cruise on the upper lakes. The yacht is officered as follows: A. P. Seymour, Skipper; the Rev. L. Pardee, Purser; the Rev. F. W. Taylor, Chaplain; the Rev. T. D. Phillips, Midshipmite. As the library of the vessel is stored with a supply of Wm. Black's novels, the readers of THE LIVING CHURCH may expect accurate and readable descriptions of the voyage. May favorable breezes and a safe return reward the bold mariners.

It is a favorite cry with those whose wish is father to the thought that the Church is losing its hold upon the affections of the people. The Archbishop of Canterbury thinks that the most significant proof of the estimation in which the Church of England is held by Englishmen, lies in the fact that the number of Bishoprics is constantly in-

creasing. It costs nearly half a million dollars to found a new See in England. When men value a thing they are willing to pay for it. Five new dioceses have been erected, and endowed within a few years. Such facts are a sufficient answer to those who fear for the Church of England. In our own country, our people are learning more and more how to give, and in proportion to the "conversion of the pocket," will be the stability and prosperity of the Church.

The yacht "Mamie" left Chicago Harbor at half past four Thursday afternoon, and slowly drifted out upon the lake. About ten o'clock a heavy storm came up, and although sail was shortened, a severe squall struck the vessel and threw her upon her beam ends. When she righted it was found that the topmast had gone and the small boat carried away. The vessel was hoisted and anchored for the night. Milwaukee was reached Saturday morning. The necessary repairs were made and the party sailed for Mackinaw Monday evening. All were well and in good spirits. M.

## THE SUPPORT OF THE CLERGY.

To the Editor of The Living Church:

As this is one of the living questions of the day, permit me to add a few thoughts to those already suggested in your paper on this subject. There are two things in regard to this whole matter that will be generally conceded.

I. That there is abundance of means in the Church to right the great wrong to those clergymen who receive no adequate support.

II. That what is needed is to arouse the interest and quicken the consciences of the laity as to this wrong. While many admire the magnanimity of Bishop Henry C. Potter in his plan of taxing himself and others to supply a deficiency, and stir up the conscience of the laity, yet many will also agree with Bishop Huntington that this would be "a very slight healing for a very deep hurt."

Now while it is common to hear complaints from the laity that religion costs a great deal and they are constantly called upon to give, yet they forget that the men who are giving by far the most to the cause of Christ and His Church are the clergy themselves. There are many clergymen who contribute even in money, in accordance with their means, more than many laymen; but further than this, I contend that when a man devotes his life to the ministry, and in so doing turns his back upon all worldly avenues for competence and wealth, does to all intents and purposes give what he might have made in some secular calling to the Church. I can count at least a dozen men, worth all the way from \$100,000 to a million of dollars, who started in life with myself, with no better prospects of securing, by prudence and industry, a fortune. And my experience in this respect is not different from hundreds of others among the clergy. Is it unfair or unreasonable to say that what a minister might have acquired in some secular calling is virtually contributed to the cause or work he has chosen? There are cases indeed where men have voluntarily sacrificed large incomes in entering the ministry, just as some of our Bishops have given up large salaries for comparatively small ones in entering upon the duties of the Episcopate. The Bishop of Central New York, for example, to my certain knowledge, sacrificed three thousand dollars a year when he accepted the office of Bishop. He has been fifteen years Bishop, and has therefore contributed \$45,000 to his diocese, or has at least made that pecuniary sacrifice in becoming its Bishop. Where is the layman in his diocese that has given anything like such a sum to the Church in the same time? Is it not well for the laity once in awhile to look at this side of the case? A few years since in conversation with a gentleman of large wealth, he remarked, speaking of his minister, that he had done a very foolish thing in resigning his position because his parish had reduced his salary from \$3,000 to \$2,500, I asked him if the clergyman had a family to support, children to educate, and so on. "Yes," he replied. Further, if the parish was poor or unable to continue his salary. "No, the parish was a rich one, yet times were hard and incomes had lessened." I suggested to him what the minister's education had cost and what he might have earned in some secular calling, as it was conceded that he was a man of industry and ability. "Well," he said, I had never thought of that; I have never seen the time when I would have taken less than ten thousand dollars a year for my business, and perhaps if I had been a minister I should not have earned a thousand." Now here was a man, not mean or penurious, but who had unintentionally done his minister an injustice, and so are multitudes all over the land doing the same

thing. This gentleman admitted that it cost him about ten thousand dollars a year to live, and yet he thought his minister foolish to resign, because a wealthy parish cut down his salary from \$3,000 to \$2,500. But few comparatively receive \$3,000; the average salary of the clergy is not equal to the wages of a skilled mechanic, and yet he is required to live in a much better style, and cannot keep abreast with the times without papers, books and periodicals, which a mechanic can well do without. At the same time there is abundance of means in the Church, and thousands and tens of thousands are spent by Churchmen in sumptuous and often extravagant living, while a bare pittance, comparatively, is given to support the ministry or spread the Kingdom of Christ throughout the world. There are men and women who will spend from one to two and three thousand dollars on a summer trip, or from one to two thousand to send a son or daughter to a boarding school or college, who think a hundred dollars a year to support their minister a large sum. Now one reason for this is the fact, that the work of the ministry is not appreciated, neither in a particular nor general point of view. The influence for good that a faithful minister exerts over the young in his parish, over all indeed who are reached by his ministrations, is not, by many, at all appreciated, and much less this influence upon the people generally. Occasionally we find one who appreciates this, as evidenced from the following from *The Centenary Magazine* of January, 1882: "Who, says a writer here, speaking of the ministry, shall tell the debt we owe for its educational influence? It is not a small matter that every Sunday thousands of discourses by educated men are given in all parts of the country. A profession that counts some of the finest minds and has the attention of so large a proportion of the people, cannot help stimulating exceedingly the intellectual life of the nation. If we leave out of sight its religious work, and even its moral teaching, the debt we owe to the ministry for the influence on the general education of the people, is incalculable. When, therefore, the laity are made to realize the sacrifices of the clergy and the importance of their work, then we may expect that the great wrong we are discussing will be righted, and not till then." GEORGE H. MCKNIGHT.

To the Editor of The Living Church:

The words do seem to have been spoken, at last, which are leading to a serious study of the issues which have grown up around the financial method, in accordance with which our parishes are administered and our clergy maintained; and the Bishop of Central New York may well rejoice with his Rt. Rev. Brother whose privilege it has been to speak these words.

I am one of those to whom the good Bishop refers, whose eyes do look and "will look, till they are closed at last," to "the restoration, in the Body of Christ our Lord on earth, of that primitive and Catholic order in mission and administration," where "the way of God," shall once more be "the way of believing men;" and the Bishop will, I am sure, permit me, as such, to urge my reasons for "the faith that is in me."

1. The evils of the miserable support provided for our clergy, sore and scandalous as they are, cannot by any means be discussed and dealt with as isolated phenomena. They are only among the most palpable symptoms of a deep seated disease in the body politic. No man can successfully search into the causes of this great wrong without taking also into consideration other evils, inseparably connected with it, and affecting more seriously the very work and purpose for which the ministry itself exists.

2. This disease is not functional; it is organic. These evils are not to be reached, therefore, by palliatives; they can be reached only by an organic and heroic treatment, which will deal with and remove the fatal causes themselves from the vital organism of the Church of Christ in our land.

3. Being organic, the inevitable consequence of persistent refusal to submit to such treatment, is death; it is the inexorable law of all organic life:—the utter dissolution of the Church as the living Body of Christ in this land. Therefore, could I believe that such treatment would not, sooner or later, be resorted to, I should be forced to believe that the spiritual life of this Church would depart, its candlestick be removed out of its place, and its undone work be given to the Romanists and the Methodists, who, with whatsoever other departures from truth and purity in doctrine and discipline, are yet, in this matter, substantially true to "the way of God."

4. But, as I do not believe that this will be the end of our Church—as I firmly be-

lieve that it is now potentially, and that it will hereafter be actually the Church Catholic of Christ for this people—so the only question with me is—how far these evils must go—how heavy must yet be the burden laid upon the ministry—how vast and important must be the work left undone—how serious and imminent the perils to the Church's very life—before her Bishops, influential clergy, and leading laymen can be roused to take these things in hand in such earnest sort, as will save her.

Although the Bishop of Central New York was—nearly six years ago—the first to speak out plainly and loudly on this subject,—yet, he may, none the less, yet be privileged to be one of those whose wisdom and faith and resolution shall bring the Church out of these troubles and dangers. Or, it may be, that alike he and others, who have pondered these things with him for years, will close their eyes on earth, only seeing the better day, by faith, afar off. But, as I believe that it is unfit to this Church to take the lead in re-uniting the Christianity of this people—to restore the power of true and vigorous Catholicity in our midst, and to save this land—so I believe that the reform that shall save the Church, will come.

Let not our Bishops wait to bring the subject before a General Convention, to be there mechanically and multitudinally referred to a committee more or less indifferent or hopeless, who will report at the Greek Kalens; but let a few of our Rt. Rev. Fathers who really have these things deeply at heart—for instance, Bishops Lay, Neely, Huntington, Paddock, Gillespie, and Potter—themselves, *proprio motu*, take up the work in resolute purpose and faith, and then, not only our children, but we also perhaps, may be permitted to see that day.

WM. CHAUNCY LANGDON.

Bedford, Pa., June 23, 1884.

## RACINE COLLEGE.

The Baccalaureate services for the graduating class of Racine College were held this year in the chapel, which was crowded with friends of the students. The chancel was filled with the visiting clergy, among whom were Bishops Brown and Knickerbacker, Professor Riley and the Faculty. The choir occupied the central seats as usual, and behind them were the seniors in the middle of the chapel.

The services consisted of a processional from the vestry around the chapel past the graves of Park and De Koven into the church to the chancel, a celebration of the Holy Communion by Bishop Brown, assisted by the Rev. W. J. Gold and the Rev. A. P. Greenleaf, with a sermon by Bishop Knickerbacker.

The text of the sermon was Ps. cxix. v. 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." The preacher said: This psalm was known among the Jews as the grand alphabet, being divided into portions of eight verses each, of which the beginning is a letter of the alphabet, so that thus was formed a species of Acrostic. It was written by David while a young man, when Saul the King was pursuing him as he hid himself in the exile of Gath. David's visions from God that foreshadowed his exaltation, to the throne of Israel filled his soul with such anxiety to be secure of his future conduct, that he utters the inquiry of the text, with its implied answer that to be great as a king, he must first be good as a man. Hence the subject is the *directoire* of a young man's education.

Youth is strong and reliant, possesses little experience, and is conscious of high aspirations. It is the admixture of sin, and the liability to fall into actual sin, that prevents the realization of these ideals. Therefore force does not alone secure success, but more in reality depends upon the direction of activity, than upon its energy. Scan the great failures of the men of the world. There is a liberal supply of power and strength, of intellect and will, but the failure is for want of direction and moral guidance, like lordly steamships that exploding are torn to atoms by their own expansive forces. The fires of genius struggling within were misapplied.

Youth is the time for taking direction, and if it be a wrong one at the start it is as hopeless to change it afterwards as to alter the course of a heavy projectile from giant artillery.

What is it that gives this direction then? Philosophy and worldly wisdom have been exhausted in vain, and all their results are but a hollow, unsubstantial prudence, a heartless sham. This does not mean that we are to think lightly of good manners, only that these may not be substituted for manhood and goodness, else it will be but a cleaning of the outside of the cup and platter. The inner life must be reached, or the best manners will be only deceptive.

The true answer for the direction of youthful energies is that they must be guided by the Spirit of God. The best protection to character is in religion and in the Christian Model. Character shaped by the rule of Christ is imbued with true force and direction.

No young man is so secure as the God-fearing man. No one is beyond the reach of temptation, for even angels fall, but the great safeguard is the love of God. So sure are the people of this world of it, that when a Christian falls a shudder passes over the whole community at the fault. Religion does not unfit a young man for the activities of this life, although it saves the soul. It may disqualify him for dissipation at the gaming board, and other unprofitable things. If it did not do this it would be seen that a man had a false religion. The Army, the Navy, the Board of Trade, have been honored most by the Christian soldier, the Christian sailor and the Christian merchant. "No foe of God was ere a friend of man."

Higher things than the excellency of character are at stake, in the judgment of God. The Rule of the Judgment hereafter should be the rule of our conduct here. Godliness is profitable for all things.

The Bishop concluded with an eloquent appeal to the graduating class, to combine culture with religious training, during all their lives.

An impressive feature of this Baccalaureate service was the participation in the Holy Communion by all the members of the graduating class in a body, showing the thorough, prevailing influence of the sainted De Koven's educational work, which considers indeed its preparatory aim not accomplished till it has led its pupils' feet into the conscious treading of the way of life.

## TEACHING OF THE TWELVE APOSTLES.

BY THE REV. M. F. SADLER.

The date of its composition has been assigned by the editor, Bishop Bryennios, to about the middle of the second century. Dr. Farrar, without giving any particular reason, considers it as written at the very beginning of that century. Another leading scholar, I am told, considers it to have been composed much earlier, say A. D. 70 or 80. From internal evidence and comparison of its contents with those of the Apostolical Epistles, I should certainly say that the earliest of these dates is in all probability nearest to the truth; for, having attentively read it many times, I cannot conceive that it could have been written after either St. Paul or St. John had made his mark on the doctrine of the Church. For though one or two isolated phrases may be produced, which seem to resemble some expressions in St. Paul's or St. John's Epistles, yet the whole tenor of the treatise shows that it could not have been written by one who in the least degree realized the view of the Gospel taken by either of these Apostles.

For it is a fact that in this treatise, evidently intended by the author to be a summary of Apostolic teaching, we have not a single reference to those truths which are called the doctrines of grace. There is, for instance, not only no reference to the sacrifice of our Blessed Lord upon the Cross, or to His Blood shed for the remission of sins, but there is absolutely no reference to the Death of Christ at all. The writer literally might not have heard of it. In fact, there is not a single mention of Redemption throughout the book. Beside this, there is no reference whatsoever to the Holy Spirit as regenerating, or renewing, or sanctifying, or purifying the heart. No reference to the intercession of Christ, and no allusion to that very peculiar truth so characteristic both of Pauline and Johannian Christianity—the truth that the Christian is "in" Christ and Christ "in" the Christian.

Now, this ignoring "of the Death of Christ and of the benefits which we receive thereby," in a treatise which professes to be an embodiment of Apostolic doctrine, is simply amazing, when we consider that there are in the book (chap. ix.) two thanksgiving prayers—(Archdeacon Farrar, I think, wrongly calls them consecration prayers) one for the Cup, another for the Bread, of the Eucharist. Besides these there is closely following upon them a third Eucharistic thanksgiving, a remarkable effusion of mingled piety and poetry, from which all reference to the Lord's Death is unaccountably absent. Archdeacon Farrar has a characteristic note on the first of these:

"The Eucharistic consecration prayer—as significant for what it says as for what it leaves unsaid, and cannot but have weight in modern controversies. There is not a gleam of anything distantly resembling or approaching the doctrine of Transubstantiation, or any analogous doctrine, nor is there even a reference to the words, 'This is My Body,' 'This is my Blood.'"

But why does the Archdeacon stop here, and not tell us that the prayers ignore the death of Christ?

Now surely, if the Lord instituted the Eucharist in the words "This is My Body," "This is My Blood," which from the four accounts of it in Scripture He certainly did, then any so-called consecration thanksgiving which takes no notice of such words, or of the reconciling death which the institution commemorates, must be simply non-Christian.

Now, supposing that the author wrote, say, in the year 100, he must have known the Synoptic Gospels. Archdeacon Farrar says that he knew St. Matthew and St. Luke. He must have known, then, that the Lord said, "Do this in remembrance of Me"—i. e., of course, "Of my dying for you."

St. Paul, whatever men thought of him and of his teaching, must have been certainly by far the most widely known teacher of the Church in his day. He was abundantly known to the Jewish branches of it from his constant visits to Jerusalem.

From such considerations I cannot help thinking that this treatise must be either ante-Pauline or anti-Pauline. I would earnestly hope the former, for the writer must have been a very pious, God-fearing man, having an earnest zeal of God, though certainly not according to the knowledge of God and of Christ set forth in the writings of St. Paul.

The omission of all reference to Christ's death in the Eucharistic thanksgivings seems so extraordinary that I have been led to question whether they were really Eucharistic in the sense of referring to the Lord's Supper, whether they were not thanksgivings—i. e., eucharists, over ordinary meals, and whether they do not show that at that earliest period, even ordinary meals had more of the character of the Agape than at later times.

I have mainly directed attention to the divergence between the views of the writer of this treatise and those of St. Paul, because St. Paul directly refers to the Eucharist as intimately connected with both the Body and Blood of the Lord and with His Death; but the same difference is manifest if we take the First Epistle General of St. Peter—the Apostle, be it remembered, of

the Circumcision. There is nothing in the Didache in the least degree answering to such an expression as "Obedience and sprinkling of the Blood of Jesus Christ," nothing at all parallel to "Ye know that ye were not redeemed with corruptible things, . . . but with the precious Blood of Christ, as of a Lamb without blemish and without spot."

But it is probable that the book is of considerable value in the matter of Christian antiquities, as representing the Judaical phase of Christianity at its best. And if so, it goes far in explaining the extraordinary energy with which St. Paul, the great Apostle of grace, repudiated that teaching. The book teaches the law pure and simple, and applies the law as if it could give life, which it cannot (Gal. iii. 21)—the law, I grant, at times very practically and spiritually stated and applied, but still the mere law, without any reference to any promise of forgiving, or regenerating, or sanctifying, or strengthening grace.

THE NAME OF THE CHURCH.

BY THE RIGHT REV. W. E. MCLAREN.

Another subject of some interest in the General Convention, was that of the proposed abolition of the words "Protestant Episcopal" from the title-page of the Book of Common Prayer. It is well known that so far as the origin of this title is concerned, it was at no time deliberately selected and applied to herself by the Church in this country. It was first used in Maryland as a substitute for the original title, "The Church of England."

reader of the early annals of the Church will not fail to perceive that the name became a matter of conversational designation first of all, thence came into general use, and at last, nemine contradicente, passed into the formal proceedings of the Church. It is also quite as apparent that it originated in a section of the country where the Church of England was most bitterly hated and persecuted, and when her loyal sons were under the terrors of the law as administered by unfriendly legislators.

Perhaps we ought to be thankful for so much of a name as it is. South Carolina wanted no Bishop in her borders. Maryland proposed that Dr. Smith should be an *antistes*; and so it was not altogether an heroic act to stand forth before the unfriendly bodies of Christians who dominated affairs in the land at that epoch, as an *Episcopal* Church, taking the precaution to meet the other objection by assuring the censorious public that although it was open to the serious imputation of being *Episcopal*, it was still *Protestant Episcopal*—only this and nothing more!

Meanwhile, let "quietness and confidence be our strength." I think it best to express my opinion on this subject, although I cannot feel a very profound interest in it. I believe that the resumption of her truly Catholic character is vastly more important to the Church, and that when so happy an era arrives the question of title will settle itself.—*Convention Address.*

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE FIFTH SUNDAY AFTER TRINITY.

The ancient Leonine Collect for this day seems to have been suggested, says Mr. Bright, like several of the same age, by the disasters of the dying Western Empire [*Ancient Collects*, p. 208]. It has, however a plain connection with the Gospel, which was probably selected at an earlier date. Like others of our Lord's miracles, this one was a parable as well, in which He was teaching the Apostles, principles respecting their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who in the spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes.

BISHOP WURTZBURG, a noted clergyman, used to delight in telling a joke at his own expense. He was walking in a meadow, when he met a little shepherd lad. "What are you doing, my son?" said the Bishop. "Tending swine, your reverence."

THE SILVER LINING.

There's never a day so sunny But a little cloud appears; There's never a life so happy But has its time of tears; Yet the sun shines out the brighter Whenever the tempest clears.

THE HEM OF HIS GARMENT.

BY SISTER BERTHA.

How wonderfully the meaning of the Old Testament is interpreted by the New, and the New enriched and enlarged by the symbols of the Old. So it is when we think what it may mean to us to touch the hem of Christ's garment, as did the poor sick woman, who found healing in the act, and of others who crowded near Him, and as many as touched were made perfectly whole. (Matt. xiv. 35, 36.—ix. 20, 22.) Look at our High Priest in His symbolical robes, and see the hem of His garment, that we may touch it.

We touch the scarlet pomegranates, and the perfect power of the suffering life that was laid down for His brethren flows as healing into us by the contact, and we are "saved by His life," and we "pass from death into life" as we thus grasp His robe. We touch the pomegranates of royal purple, and we know that we have grasped full, free salvation that our King comes to bring us, (Zech. ix. 9) the gracious King who "frankly forgives" a debt beyond our power to pay, (Matt. xviii. 21, 27) and the uplifting life raises us into a new conscious dignity of being "The children of a King," even "The sons of the living God." (Hos. i. 10.) Our meanness and selfishness are healed, and we learn to forgive as we are forgiven.

We touch the golden bells, and the sweet music rings out and echoes in our hearts, so that from very fullness of joy its strains re-echo from our lips. We bear witness of Him because we have been with Him, we tell the great things He has done for us, (Jno. xv. 27.) So that careless ones passing by stop to listen and then press near themselves to touch "The outgoing Life."

Daily our poor, weak lives may come in contact with His large, rich, full life, and our affections are healed by His marvellous love, our actions by His unswerving nobleness of aim, our suffering by His self-sacrifice. We are ennobled and enriched, and then as a natural consequence, we give out of our new power, and so the symbol is as true and deep a reality as of any personal contact or influence we receive from any friend or brother on earth, whom God gives to uplift and strengthen us.

But to reach the hem of His garment we must prostrate our whole nature at His feet. In no pride or unforgiving spirit can our affections touch His love, in no self-righteousness can our self denials reach "the fellowship of His sufferings," only childlike hearts can be lifted up to sit on thrones by His side. The blue, and purple, and scarlet pomegranates hang there, with the golden bells between, but we must press close in deepest humility before the healing virtue can pass from Him to us. And if we do not by daily, close pressure of eager, seeking hands humbly touch this "inward, accumulated, perfect Life," how can we give of "The outgoing Life?" No store of our own will suffice, it is only "because we have been with Him" that we can "bear witness of Him." As Luther says, "It is only by receiving all from Christ that man can impart much to his brethren."

THE EARTH MORE RIGID THAN STEEL.—Professor Sir W. Thomson in his new treatise on natural philosophy is led, by a consideration of the neces sary order of cooling and consolidation of the earth, to infer that the interior of our world is not, as commonly supposed, all liquid, with a thin solid crust of from 30 to 100 miles thick.

OUR knowledge of holy men, living and dead, should ever lead us back to Jesus Christ.

THE HOUSEHOLD.

HE is happiest, be he king or peasant, who finds peace in his own home.—Goethe.

LOBSTER, broiled, is a delicacy not generally appreciated or known about. It will recommend itself to any one who will try it.

A GOOD and quick way to test jelly, to see if it is done, is to drop a little into a glass of cold water—ice water, if possible; if it falls to the bottom immediately, the jelly is done.

A VERY nice way to cook veal-cutlets is to dip them into a well-beaten egg, then cover them with fine cracker-crumbs; melt some butter and lard in the frying-pan, and cook the cutlets slowly in it; season with pepper and salt, and serve with currant, catsup, or jelly.

To crystallize oranges and nuts, take one cup of sugar, one cup of water, and the juice of one lemon. Let this boil until the syrup, when dropped from a spoon, looks like fine white hairs, and is brittle. Then dip small pieces of orange into this; lay them on buttered plates to dry. The whole meats of English walnuts are very nice crystallized in this way.

CARE OF CHILDREN'S TEETH.—Dip a pine stick into water then in powdered pumice and rub the teeth gently. Afterwards wash them with soap and water, using a tooth brush. It is well to use a little fine clean soap occasionally for cleaning the teeth, but plenty of pure water will usually suffice for cleansing the teeth of persons of good dietetic habits.

ODD-SHAPED little tables are prettily ornamented for the parlor by making a lambrequin of macramé cord, and after covering the top of the table with plush, put the macramé around it. The fringe should be very long, reaching almost to the floor, and the spaces left for ribbon should be so wide that ribbons an inch and a half wide can be run in easily. Have the two rows of ribbons of different colors.

A NOVELTY for the children's table is made by cutting pie crust in narrow strips and winding them around smooth sticks. Bake them, when they are done, remove the sticks and fill with jam or jelly. Very painstaking elder sisters or mothers may cut small round pieces of the dough the size of the end of the stick, bake them and so close the opening after the jam is put in. Cooney dough baked in this way, and filled with chocolate or fruit jelly is very nice.

ANOTHER excellent way to cook veal is to first cut it into pieces that are the right size to serve on the plate, fry them in butter, then dust flour over them from a sifter, and put hot water enough into the frying-pan to cover the meat, let it cook very slowly, season highly with pepper and salt. In half an hour, take the meat out, put it on a hot platter, thicken the gravy, adding butter, cayenne pepper, and the yolks of two eggs; pour this over the meat, and send it steaming to the table.

UNIQUE scarfs for the side-board are made of the drab crash that is woven for towels; the kind that has a blue stripe on each edge. Draw out the threads on each end for a fringe; this may be of any depth you choose to make it; overcast the edge of the crash where you stop drawing the threads, then tie in bright-colored crowsels at equal distances apart, leaving the crash fringe to appear at intervals. Then draw out threads lengthwise and crosswise also to make squares, and after working a pretty pattern on each end with crowsels of various colors, work the rest of the squares in diagonal rows. This description is misleading in one respect; it reads as if a great deal of labor and time are required to make this, but it is not so, for it is so easily done that it may be done rapidly. This is pretty for small table scarfs or for tidies.

"BRICKS, MORTAR, AND WHITEWASH" DESSERT.—The "bricks" are bits of sponge cake, or macaroons broken in two; you may combine them. The "mortar" is a good stiff icing made from the whites of five eggs and seasoned to taste; and nice rich cream, or ice cream, is the "whitewash." With the cake and the icing form a large pyramid, using, also, oranges torn apart, a good dozen, at least, the base as large as the bottom of the glass dish you form it upon—when of the height you wish, cover all over with the icing, and eat in a day or two, with good cream. In forming your pyramid use liberally over the cake the juice of oranges and a lemon or two, and sugar the oranges. You may make it with pine apple in place of oranges—and you may build, also, with cake crumbs, of all kinds, except ginger, mixed up and used with the pieces of cake. Cake crumbs mixed with stewed apples and a custard poured over, and maranged, is good.

READING ALOUD.—If you ask eight people out of ten now, they will tell you that they hate being read to. And why? Because from their childhood they have been unused to it, or used only to such monotonous drones as robbed even the "Arabian Nights" of half their charm. The husband, at the end of a hard day's work, returns home to pass the evening, absorbed in his book, or dozing over the fire, while the wife takes up her novel, or knits in silence. If he read to her, or if he could tolerate her reading to him, there would be community of thought, interchange of ideas, and such discussion as the fusion of two minds into any common channel cannot fail to produce. And it is often the same when the circle is wider. I have known a large family pass the hours between dinner and bed time, each one with his book or work, afraid to speak above his own, because "it would disturb papa." Is this cheerful, or wise, or conducive to that close union in a household which is a bond of strength through life, which the world can neither give nor take away? I cannot blame them, for they all read abominably.

But it was not always so. In the last century—even as late as fifty years ago—reading aloud was regarded as an accomplishment worth the cultivation of those (especially those who lived in the country) with pretensions to taste; and it was, consequently, far more frequently found enlivening the domestic circle. There were fewer books, fewer means of locomotion, fewer pleasures of winter nights outside the four walls of the country parlor. The game of cribbage, or the sonata on the spinet, did not occupy the entire evening after six o'clock dinner; and Shakespeares and Miltons were more familiar to the young generation of those days than they are now—mainly, I feel persuaded, because they were accustomed to hear them read aloud. The ear, habituated to listen, is often a more safe conduit to the memory in youth, than the inattentive eye which rapidly skims a page.—*Nineteenth Century.*

THE ENGLISH SOVEREIGNS.

First, William, the Norman, Then William, his son; Henry, Stephen and Henry, Then Richard and John. Next Henry the Third, Edward, one, two and three; And again, after Richard, Three Henrys we see. Two Edwards, third Richard, If rightly I guess; Two Henrys, sixth Edward, Queen Mary, Queen Bess, Then Jamie, the Scotchman, The Charles whom they slew, Yet received after Cromwell Another Charles, too. Next Jamie the Second Ascending the throne, Then William and Mary Together came on. Till Annie, four Georges And William Fourth past, God sent Queen Victoria, May she long be the last!

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

MONASTERIES—CONTINUED.

In the thirteenth century some fresh orders arose, which soon eclipsed in popular estimation the ancient monastic establishments. Two, however, far exceeded in reputation all the other sects into which these irregular orders were divided, I mean the Dominicans and Franciscans, also known by the names of the Friar Preachers and Friar Minors. The former derived their name from Dominic, a Spaniard, a man of fiery and impetuous temper; the latter derived theirs from an Italian named Francis, the son of a merchant.

These orders were called into existence by Popes Innocent III. and Honorius III., and employed by them against the Waldenses, who were at that time opposing the corrupt doctrines and innovations of the Church of Rome. For this purpose they had institutions widely differing from the regular monastic orders. Instead of spending their time in retirement, they were to travel about, and warn the people against giving ear to those who attacked the Church of Rome. They were enjoined to live in poverty, and submit to its hardships; to work whenever they could find employment; and when they were unable to meet with it, they were permitted to beg. Hence they were called mendicants. They had recourse to every kind of expedient in order to promote their advancement, and at length succeeded in surpassing the ancient orders. This, however, was in no small degree owing to the regular monks having considerably degenerated in point of learning from their predecessors. The strictness with which monastic bodies were treated by the first three Edwards, and the great increase of academic foundations in Oxford and Cambridge contributed to the decay of learning in the different monasteries. These institutions had been of great benefit to the Church at a time when nothing else could so well have supplied their place. But having accomplished the purpose for which they had been established, their days were now numbered, especially in England, and the Almighty, in His wisdom, allowed them to be the prey of a cruel and avaricious age.

Thus for many ages the Church found a sure refuge in the cloister; and although, as I shall show you on another occasion, she was much corrupted in many respects, was nevertheless faithful in the acknowledgment of God; and we should look with a lenient eye upon errors from which we happily have been rescued, and remember that the institutions, as well as the manners, of the Middle Ages, were necessarily very different from our own.

CORRUPTIONS OF THE MIDDLE AGES.

"O Lord and Christ, Thy Churches of the South, So shudder when they see The two-edged sword sharp issuing from Thy mouth As to fall back from Thee; And seek to charms of man, or saints above, To aid them against Thee, Thou Fount of grace and love!"

The first three centuries after our Lord's Ascension, are usually considered to be so far pure, as to afford a standard of practice by which the opinions and conduct of Churchmen in succeeding ages may be fairly tried. At that early period men were for the most part of one heart and one mind; and the Church in which God was acknowledged was one throughout the world. In every country where Christianity was known, the Church taught the same articles of belief, for men had not yet learnt to set their own opinions above the written Word of God. They earnestly contended for the

faith which was once delivered unto the saints; \* and if an Angel from heaven had preached any other Gospel unto them than that which the Apostles had preached, they would have held him accursed.† Happy would it have been for the world if these feelings had continued to prevail! It was not however to be; and we ought to feel thankful to God that for three centuries mankind were content to yield an implicit obedience to Holy Writ, and to be guided in their interpretation of it by Apostles and apostolic men. Indeed the doctrines of the Church were pure and Scriptural for a longer period than this, as we find from the decrees of the Fourth General Council, which was held at Chalcedon in the year 451, to condemn the opinions of Eutyches, who held some very strange notions with regard to the Lord Jesus Christ.

The decrees of the first four General Councils are received by our branch of the Church, and are considered sound guides of faith and practice. So long as the Bishops met together in free councils, as they did in these early ages, the faith of the Church was sound. - But as soon as the faith of the Christian world depended, not on a multitude of counselors, but upon one man, corruption made its appearance in the very vitals of the Church, and at length was the cause of blasphemous fables, bloody religious wars, and bitter persecutions.

It will not be necessary to notice every corruption of the true faith, which may be traced to the arbitrary decrees of the Church of Rome, but I shall mention some of the most striking of them, and you will at once perceive how contrary they are to the teaching of the Scriptures.

First, I will remark on the worship of the Virgin Mary, who although an honored instrument in the hands of God, and one whose memory is blessed, was notwithstanding only a mere human creature. From an early period the Virgin Mary was regarded with much reverence, but unhappily this reverence gradually increased to superstition.

At first, images of the Virgin were placed in churches, and at length worship was offered to her. This was a corruption of the 10th century, and received the sanction of the Pope. In order to raise her above mortals, an institution called the Rosary and Crown of the Virgin was established. This regulated the prayers which were to be offered. The Rosary consisted of fifteen repetitions of the Lord's Prayer, called *Pater Noster*, and one hundred and fifty Salutations to the Virgin, or *Ave Marias*. The proportion of prayer offered to God was rather small, compared with what the Virgin received. In the Crown they were more equal, consisting of six or seven *Pater Nosters*, and the same number of *Ave Marias*. All these prayers were counted by beads, which were strung together.

Our Blessed Lord gave no sanction for this when, hanging on the Cross, He saw His mother, and the disciple standing by whom He loved. He said to His mother, "Woman, behold thy son! Then said He to the disciple, Behold thy mother!" † Here, a tender regard for His mother's safety was manifested, but no allusion to Divine honor.

\* St. Jude 3. † Gal. I. 8. ‡ St. John xix. 26, 27.

SUSIE.—I have a little girl in my parish who says very bright things sometimes. Susie is her name, and she is only three years old. She is very glad to go to church and Sunday school, and the precious seed often takes root in her young soul. The bell was ringing for service.

"That is my church bell ringing, Mr. Brown," she said to a Baptist neighbor of hers.

"Your church bell?" he says, "what is your church?"

"The church up there on the hill."

"Oh! that is nothing but a Roman Catholic Church," he said to plague her.

"No, it aint a Roman Catholic Church either," she returned. "It's the Holy Catholic Church."

"How is that?"

"My mamma says, and I say, and we all say, 'I believe in the Holy Catholic Church.' That's how I know." P.

THE SCEPTICAL SHOEMAKER.—"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men were Christians, according to the account given to us in the Gospel concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought and then was constrained to say, "Well, if all men were really Christians in practice as well as in theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice, but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels—what then would be the state of London and of all the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said: "You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."—*Selection.*

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The saying of our Lord, "Except ye be converted and become as little children, ye cannot enter into the Kingdom of Heaven," seems to have been not only "Revised," by certain "Bible Christians," but also reversed. They assume that it should read as if addressed to children: "Except ye be converted and become like us, ye cannot enter," &c. It is an assumption of all the denominations that labor for the "Conversion" of little children by preaching; and notably of the Baptists who deny that a little child can be born of water and the Spirit.

An aged layman, commenting on the growing use of people and priest saying the first four petitions of the Litany together, says: "As lately as the year of our Lord 1818 (in my twenty-fourth year) the people said the Creed after the minister, as the rubric directs; that is, the minister said the first sentence to the semi-colon, then paused, while the people repeated the same after him; and so on, sentence by sentence, through the Creed. The change in the method of saying the Creed has come by no authoritative action of the Church, but by general consent."

An encouraging sign of the times, not only to the travelling public but also to the friends of temperance who do not travel, is the fact that the C. B. & Q. railroad company has issued an order to agents, engineers and telegraph operators, forbidding not only drunkenness, but the entering of saloons, on penalty of discharge for the first offence. This order is not called out by any general fault of the employees, for the C. B. & Q. is not only one of the best equipped, but also one of the best officered roads in the world; but by the high resolve of the managers that those who daily hold the lives of thousands in their hands shall not take the first step that leads to danger. The order closes the switch that leads to ruin and death.

BISHOP PERRY, in his Convention Address, calls attention to the growing neglect of family worship, and urges upon every Churchman the duty and privilege of ministering at the family altar. It is a recognition of God which brings a blessing to every member of the family. Over and above its spiritual benefits, it is an influence for order and dignity in the family, and an important factor in forming the habits of every member of the household. The Bishop says: "The day thus begun, thus ended, will be hallowed. We, honoring God, shall be owned and honored by Him. Praying thus, we shall live prayerful lives, and in the atmosphere of a hallowed home, our children and our families will be trained for holiness and Heaven."

A QUEER idea of "Worship" some people have! A Methodist writer says: "If a little five year old can attend only one service, let it be the preaching service. Even if he don't understand the sermon, the whole service is an object lesson to teach reverence and worship. It is a good thing for the child to sit with his parents and hear the minister lift up the standards of righteousness." If a child "don't (doesn't) understand the sermon," where does the lesson in worship come in, at a "preaching service?" Is the child supposed to worship the preacher? And what idea of the "Standards of righteousness" does he get? The fact is, a liturgical service, with its varied expressions of reverence

addressed to eye and ear, with its postures of worship and its language of prayer and praise, a child can understand, and in that he can intelligently join.

Our correspondent "*Lex et charitas*" touches a subject of interest, and of which we have had occasion to write heretofore. We do need *esprit du corps* among the clergy—a spirit which will resent a wrong done to one as to the Order. It is of course flattering to a man's self love, to be called upon by friends, or to be summoned to his old parish to perform official acts. But the clergy should always bear in mind that there are principles of common courtesy which obtain among gentlemen, and that in manners as in morals, they are to be examples to the flock. The injured party is protected by the canon which forbids intrusion; but few are willing to avail themselves of it. The breach of courtesy becomes more glaring, when as is often the case, an "aggrieved parishioner" will thus attempt to put a slight upon his rector. We have known an instance of this kind, where the clergyman summoned for the office, although sympathizing with the rector of the parish in the matter which had given the offence, yet did not hesitate to weaken his brother's position and discredit his authority, by accepting with alacrity the invitation. It is true that after the arrangement had been made, he wrote to the rector to ask permission, but the request was very much in the tone of "It is done, and you cannot help yourself."

A pastor needs all the help possible to gain and keep the affections of his people. Differences will come, but when they come, the interference of a third party but widens the breach. If the principles of professional courtesy which obtain in the medical or legal profession, were recognized and adopted by the clergy, who of all men are bound to love one another, the laity would soon learn to respect the rights of their clergy. But while the clergy are thus seen to be regardless of the rules which govern ordinary professional intercourse, the laity cannot be expected to respect them.

### AN OLD SAW WITH NEW TEETH.

A tremendous noise has been made, of late, over the announcement by "Bob" Ingersoll, that he has made up his mind to abolish Christianity or orthodoxy, or something of that sort. This declaration of war has all the charm of novelty in some people's eyes, and a crowd of Sancho Panzas stand ready to saddle Don Quixote Ingersoll's mule, for him, and to applaud him to the echo as he drives headlong at the ponderous windmills, which he imagines to be fortresses of the faith.

This modern Don, who imagines himself a knight, is not warring against Christianity; in fact, it is doubtful whether he knows what Christianity is. What makes him mad, what excites his baleful wrath is "orthodoxy," so-called, and Calvinistic orthodoxy is apparently its full name.

But if Christianity is really the Colonel's object of attack, he is not the first doughty warrior who has entered the lists in this same blind quest. Dean Swift found a brotherhood of this same ilk careering up and down England in his time, and made a suggestion to them which, for humor's sake, it might be well to repeat. It is not to be found in Gulliver's Travels, but in a long-forgotten work, the Dean's "Argument against abolishing Christianity," and runs as follows:

"If Christianity were once abolished, how could the free-thinkers, the strong reasoners, and the men of profound learning be able to find another subject so calculated, in all points, whereon to display their abilities? What wonderful productions of wit should we be deprived of from those, whose genius, by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine or distinguish themselves upon any other subject? We are daily complaining of the great decline of wit among us, and would take away the greatest, perhaps the only

topic we have left. Who would ever have suspected Asgill for a wit, or Toland for a philosopher, if the inexhaustible stock of Christianity had not been at hand to provide them with materials? What other subject, through all art or nature, could have produced Tindal for a profound author, or furnished him with readers? It is the wise choice of the subject that alone adorns and distinguishes the writer. For had a hundred such pens as these been employed on the side of religion, they would have immediately sunk into silence and oblivion."

The application is passably obvious. Does Mr. Ingersoll really mean to destroy his own stronghold, shiver his lance to pieces, in one last desperate, self-overwhelming effort? Will he light a dynamite cartridge and sit on it? Then, poor Colonel, farewell! But at the same time a few good strokes at certain false issues which have proudly paraded this world under the banner of "orthodoxy," will not damage Christianity materially. On the contrary, the Colonel may be a missionary in disguise—who knows?

### THE BURNING QUESTION.

Some significant articles have appeared lately in *The Church Review* on the subject of Ministerial Support and related topics. In a single number of *The Review*—that for March—there were three articles relating to this one matter, for Mr. McConnell's paper really has to do with this same subject. And not long ago, in *THE LIVING CHURCH*, appeared letters on the Support of the Clergy from men eminently competent to speak, and eminently worthy of being heard. We refer of course to the well-known Bishop of Central New York, and the Assistant Bishop of New York. May this matter be more and more thought of and more and more discussed. We are glad that it has sunk deep into the minds of such men as Bishops Huntington and Henry C. Potter. They are both equally alive to these evils, and equally anxious that they be righted. Bishop Potter's proposition has the merit of suggesting a plan for immediate relief—if acted upon. Will it be? We doubt it. Even if acted upon it will not afford permanent relief. It recognizes a crying evil. It does honor to the head and heart of the noble Assistant Bishop of New York, but we say it with all possible respect, is not this plan after all a make-shift! If acted upon it would afford temporary relief; but we want permanent relief. The young and clear-headed administrator of the diocese of New York will review this whole question from a wider point of observation, now that he will come to know the actual state of the case from confidences made to him by his clergy. It is a matter that requires not only a sympathetic heart, but the intellectual grasp of a Christian, statesman, and man of affairs. And these are qualities which are not lacking in Bishop Henry C. Potter. He might naturally hope to live long enough not only to suggest, but also to carry out, a system of legislative action which would be a step toward real relief. No man could summon to his help as many men or more representative men of both the clergy and laity.

Dr. William R. Huntington has shown that he has in an eminent degree, the confidence of the whole Church and the heart and head for the highest endeavors. Dr. Morgan Dix has every qualification for such a task. The son of a statesman he has also in no small degree the prophetic gifts of a man that knows what the Israel of God ought to do. And of the laity need we mention such men as President Arthur, George F. Edmunds, Hamilton Fish, and Chief-Justice Waite. Yes, we have plenty of material for a commission suited to the work in hand. Nor should it be made up only of men who always have been in high place in the world and in the Church, but also of men who could bring to such a work the knowledge of a possibly unhappy experience of our present evils herein. We make this suggestion with thought of the open letter of the Rev. D. D. Chapin, to Bishop Lay. He goes to the real root of the evil. It ought to be discussed, too, from a wider stand point than that of "The support of the Clergy" or that

of "The increase of the Ministry." These are matters of even wider and more vital importance than any that relate to the clergy. It is really a question of the support of the spiritual life of the laity, and of the increase of the living members of the one Body of Christ. Our old, settled, strong parishes do not appreciate this matter. A system that works well enough for them they too often suppose ought to work well enough for others. But who doth not know to the contrary? The great majority of our parishes are small and weak. But they are the feeders of the large parishes and it is in them that our present system demonstrates its inherent weakness. Who doth not know that in our ordinary parishes the work of any priest, no matter how godly or how efficient, is frequently at the mercy of some bad man or some weak or whimsical woman?

We could give the names of priests now rectors of some of our largest and richest parishes, men loved by their people and honored in the whole Church, who in time past have actually been driven out of small and comparatively weak parishes simply at the demand of ungodly people who happened to have money. It is a state of things, too, perfectly well known. Ought it to continue? Shall it continue? Rev. Fathers in God, and brethren of the clergy and laity, this is not a question primarily of the "Support of the Clergy" or of the "Increase of the Ministry," but chiefly of the honor of God's Church, of the ingathering and salvation of immortal souls. It is a burning question. It has to do with the solution of almost every other evil with which our Church has now to contend in this land to-day. Why these sad appeals, such as are made by the Woman's Auxiliary? Why is every one of our bishops harassed by the care of the clergy and of parishes which he is almost helpless to relieve? Why our sad lack of candidates for Holy Orders? Why do so many of the most promising sons of both clergy and laity, sons of rectors and wardens and vestrymen, shun the work of the ministry? They are the very young men that we ought to have for this work, and should expect to have. Why do we have so few of them? The truth is that in many a case, they know too much about the ill-working of our present cumbersome parochial machinery. At the tables and by the firesides of their parents they come to know what to expect if they enter the ministry, and their sense of independence and manhood, protests against taking such chances. Who doth not know it? Why shut our eyes to the truth? Men and brethren, these are not questions that are going to right themselves. They demand, and ought to have now, to-day, the prayerful consideration of every one who has at heart the salvation of souls and the up-building and well-being of the Church.

### BAPTISM FOR THE DEAD.

Among the strange perversions of the truth, and revivals of ancient heretical doctrines and practices which make up much of the belief of The Latter Day Saints, commonly called Mormons, is that of Baptism for the Dead. The Rev. J. H. Blunt, in his Dictionary of Sects, Heresies, etc., gives this account of it: "To supply the deficiency of those who, through ignorance or other involuntary defect, have died unbaptized in the Mormon faith, the practice of Baptism for the Dead has been ordained. The faith is preached to the dead in Hades by departed Saints, (i. e. Mormon Saints); and the benefit of baptism is obtained for the departed by proxy. Any believer may be baptized for his departed friends, relations or ancestors to the most remote ages; and, in the perfect state, those for whom a person has been thus baptized will be added to his family and subjects." In the records of the ancient Fathers of the Church we read of various heretical sects in Asia Minor and North Africa who did the same thing. St. Chrysostom's account of the practice, as it obtained among the Corinthians and Marcionites, is amusing as well as instructive. "When any Catechumen among them departs this life, (unbaptized, of course), having concealed a living man

under the couch of the dead, they approach the corpse, and talk with him, and ask him if he wishes to receive Baptism; then, when he makes no answer, he that is concealed underneath saith in his stead, that of course he should wish to be baptized; and so they baptize him instead of the departed, like men jesting upon the stage. So great power hath the devil over the souls of careless sinners. Then being called to account, they allege this expression, saying, that even the Apostle has said, 'They who are baptized for the dead.' St. Chrysostom, after sarcastically observing that by such a process all the unbelievers, Jews and Gentiles, may easily become Christians after death, if any one will be baptized for them, proceeds to show that the heretics entirely perverted the Apostle's words in 1 Cor. xv. 29: "Else what shall they do who are baptized for the dead," etc. He tells us that the Apostle was alluding to two connected things, first, the confession of faith in the resurrection of the flesh, which the Catechumen made at his baptism, and secondly, the ultimate result of his faith and of the grace of Holy Baptism itself in the final resurrection of the body, which result was symbolized by the "burial" of the person baptized under the water, and his rising up again out of the water. St. Paul is using an elliptical expression, after his manner, and recalling their own baptism to the minds of his converts, as an argument to confirm their faith in the resurrection of the body, in effect says: "Else what shall they do which are baptized for the dead? for if there be no resurrection, these words are but scenery. If there be no resurrection, how persuade we them to believe things which we do not bestow? Just as if a person bidding another to sign and deliver a document, to the effect that he had received so much, should never give the sum therein named, yet after the subscription, should demand of him the specified monies. What then will remain for the subscriber to do, now that he has made himself responsible, without having received what he admitted he had received? What shall they do which are baptized for the dead, having subscribed to the resurrection of dead bodies and not receiving it, but suffering fraud? And what need was there at all of this confession, if the fact did not follow?" Thus St. Chrysostom, Homily xl. in 1 Cor.

It was never a practice in the ancient Catholic Church to baptize any but living children or adults. Even the modern Latin ceremony of performing a sort of baptism upon inanimate things set apart for sacred use, such as Church bells and the like, had no place in the more ancient times. The ancient heretical and modern Mormon practice of baptizing for the dead, is a signal instance of the fruits of an unbridled private judgment applied to the interpretation of the Word of God. The Church, to which St. Paul wrote, never understood him to mean anything of the sort.

### BRIEF MENTION.

Small rural Sunday school. Teacher knew very little. Boys knew less. Teacher taught but little. Boys paid no attention to that little. Teacher languidly asked questions. Boys listlessly read printed answers. Teacher got done. Boys glad. Teacher gazed around the room and out of the window. Boys yawned and caught flies. A hymn given out. Teacher didn't sing. Boys didn't sing either. Teacher guessed she wouldn't be there next Sunday. Boys said they guessed they wouldn't. Teacher didn't seem to care. School dismissed. Net result of the day nothing, nothing, nothing.—One of our paragraphs comes back, having made the journey round the globe, and being credited by a San Francisco paper to *The Australian Churchman*!—The new Roman Catholic Cathedral at Westminster is to be built immediately. It is to form the centre of the vast quadrangle comprising the site of Tothillfields Prison, which has been acquired at a cost of £105,000. The cathedral will be 570 feet long, and 350 feet wide at the nave, and will cost £500,000. The plans are borrowed from the designs of the *Votivkirche* in Vienna, drawn by the late

Baron von Ferstel.—A new head has, for the third time, just been placed upon the carving of Major John Andre in the fresco upon his tomb in Westminster Abbey. Exactly six cases of sacrilege have occurred at this tomb, the heads of George Washington and of Major Andre having each been three times stolen. Americans are fond of taking home samples of what they see in the "old country," and this tomb has, it is believed, specially suffered in this way. The last theft of Major Andre's head occurred during an organ recital by Dr. Bridge, and it has been cleverly replaced by a new carving during the past week.—An interesting discovery of Roman remains has been made at Lincoln. Some workmen, engaged in excavations in the bail within the boundaries of the old Roman city, came across a crematory furnace and a sarcophagus. In the latter were ten cinerary urns, containing dust and calcined bones. The urns were of different sizes and shapes, and were all provided with saucer-shaped covers, only one of which, however, was got out perfect. The interior of the sarcophagus was lined with long thin bricks, which perished on being exposed to the air.

LETTERS TO THE EDITOR.

THE PUNCTUATION OF THE PRAYER BOOK. To the Editor of The Living Church: We laymen are told very solemnly every Sunday that we shall not make to ourselves any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Now, Mr. Editor, this not only strikes down our altar carvings, paintings and embroideries, but also photographs, public statues, frescoes, paintings, and the like in the world of art and business.

I beg to suggest that our Prayer Book Committee substitute the colon for the period at the end of this clause, as it is in the Bible. I venture to say that God did not forbid our making likenesses and images of things in the earth, water and sky, but only forbade our making them as objects of worship. Many of our clergy, in reading this commandment, stop at the end of this first clause, as if it were a complete thought, which it is not. Neither is it properly punctuated in the Prayer Book. E. H. E.

PRAYERS FOR THE DEAD.

To the Editor of The Living Church: Your correspondent, J. J. Morton, in his letter on "Prayers for the Dead" states, as an objection to the custom of such prayers, that in following it we "pray for that which we do not put forth a hand to further practically," and that the effect of doing so is "pernicious." I think I have seen, in the Prayer Book, a prayer for rain. I have offered it even, but I have never put forth a hand to further my prayer, practically. The "circumstances" seemed to me to "preclude action," but I think I shall offer that prayer in the next dry season, and that not without hope that it may bring that specific blessing, if God thinks best. A. S. D. Buffalo, July 5, 1884.

CLERICAL COURTESY.

To the Editor of The Living Church: From time to time you touch, in a very sensible way, subjects upon which most unaccountable ignorance prevails, because people are not taught about them. I think they are not taught because the proper teacher hesitates to speak on topics that may seem to have a personal reference. One that has lately been brought to my attention, in several instances coming to my knowledge, is the duty of parishioners to their parish priest, and of brother clergy to each other, in such matters as officiating at baptisms, marriages or burials.

There are sentiments, and there are rights, and the former may so get the upper hand that the latter are entirely forgotten. Let us look at the rights of the case first, seeing they are fundamental, and are of primary importance. It should never be forgotten by laymen that the rector of a parish has sole right to officiate in all parochial offices in his own parish, whether those offices are public or private, that is in church or private house. He, as rector, is appointed for that purpose, and it is not permitted in any law of the Church that another shall usurp his prerogative, and every conceivable reason in common sense supports that position. Further, there are oftentimes (there were always) as at marriages, attached to the functions fees, which are a part of what the Institution office calls "Accustomed temporalities appertaining to your cure," and in parishes which give small salaries, some of them wretched pittance, these may be of considerable moment; the fewer they are and the less in amount the proportionably greater their value indeed. Now, ought a layman to interfere with these rights of his rector? or how can a clergyman allow himself to seem to come between a brother and these rights. By seeking the ministrations of another, the layman puts his rector, publicly, out of his proper place. By accepting, or being willing to accept, such a proposition the clergyman abets the layman's irreg-

ular, and sometimes impertinent conduct. How is it sometimes done—often done? A clergyman who is a "Very particular friend" or "A relative of the family," or "An old rector," or one who "Officiated on a previous occasion" for a brother, or sister, or cousin, as the case may be, is applied to, and accepts; he then writes to the rector into whose parish he wants to go, and tells him he is asked to do so—and so on a certain day in that clergyman's church, and asks him, perhaps, to assist him in the office. Surely this is a strange thing for a layman, with any idea of propriety, to ask a clergyman to do, and a far stranger thing for a clergyman who cares for his own self-respect to undertake to do. It seems as if all sides ought to know better: or if they do not know ought to be taught better, and the best way is for the rector to say "No, thank you."

The sentimental side says this is "mean," that "It is a pity a man and woman can't be married (or have their baby baptized, or a friend buried) by whom they please," &c., &c.—but that is pure sentiment, and is no excuse for breach of courtesy, good breeding, or the rights of others.

The clergy have it in their hands to decline any such invitations that do not come through the rector of the parish into which it is proposed to go. He, and he alone, has the right to ask any one to officiate, or assist in any office in his church or cure, and it may be that he would not choose to ask a particular individual to do so at all. Nor is it the miserable "fee" that is at the root of the matter with the rector. That is a mere accident, frequently very small, and often neglected. It is the fact that a worthy man in his own house is made to appear unworthy for such "State occasions," while he is put up with in ordinary. The outsider reads between the lines, and the parishioners themselves feel the effects, and the priest suffers from the imputation. It may be said that to oblige such attention to the rights of the rector will make anything but loving parishioners. A reply is, that there is no evidence of love where such disregard to personal feelings and prerogatives, is possible on the other hand. It is quite possible to give instances where, knowing that the request had been made by persons at variance with their rector, and thus openly insulting him, clergymen have been willing to take the position, and accept the fee. There is also a notable instance in the knowledge of the writer, where a clergyman, having found that parties had left their own parish and gone to him, sent the fee to the rector, regretting that the matter had occurred. There are two ways of looking at the same thing.

The deductions of a little thought will be these: Respect your rector; make others respect him by always recognizing his position and his rights.

Never allow yourself or another if you can help it, to displace him by calling in any one, under any pretence.

If you particularly, for a valid reason, wish some one else to be with him, ask him to invite that other if he be willing to do so.

The clergy can easily see that what they allow themselves to be asked to do, or what they do in such cases, towards their brethren they must accept in their own case. They can cure the whole matter by refusing to officiate or to ask leave to officiate, never accepting any overtures except from their brother priest. LEX ET CHARITAS.

PAROCHIAL DIFFERENCES.

To the Editor of The Living Church: The words of the Bishop of Albany, quoted in your issue of July 5, are truly "strong and sound": "There should be no differences allowed" between rightly disposed Christian men—clergy and laity.

"Nine times out of ten, mutual forbearance, kindly explanation," and may I add, a true understanding of Church laws and principles, will prevent it all. Where each party is given an assured position, and where each one has a right spirit, there is a very strong probability that differences will be adjusted. But one or both of these things may be lacking; the matter then ought to be referred to the Bishop. He then is to be expected to act in his proper position as a judge of controversies, and an overseer of the Church. Saying nothing now of Church principles, which have lain back of all former canons on the subject, I wish to call attention to a few points in our present canon (Canon IV., Title II.) 1. The Bishop is to decide whether there be "any urgent reason or reasons" for disagreement. If there are none in his opinion, he is to remit "the complainants back to their own proper duties in the parish." 2. He is to decide that all notices or complaints shall be made, not to the rector, but "to the ecclesiastical authority," to whom alone the rector is responsible. 3. The Bishop is to decide that no notice can be received or acted on, unless it is made formally, "in writing," in order of canon, that the other party may have definite information on the subject. Here are three claims which according to the simplest principles of justice ought to be granted to any clergyman, but I think I am not very far out of the way, when I say the making or granting either is almost an unknown thing in the Church.

But to go on. The Bishop, as the eccles-

astical authority, is in these cases to be the "ultimate arbiter and judge," and he may, in certain instances, recommend a resignation. The word recommend has a certain significance here, even though a penalty is threatened in case of refusal. There is a difference between a recommendation and a requirement. We are to understand that the principle is kept incidentally in view, that clergyman as well as other men have a right to their positions. This recommendation (let it be always kept in mind) can never be made except in the way of a call to some other employment or provision. A man who provides not for his own (and to give up the means of such provision certainly amounts to the same thing) instead of following the godly admonition of his bishop "hath," according to a higher authority, "denied the faith and is worse than an infidel." And this recommendation too, is to be made not to the congregation, to the vestry, the public, or to individuals, but to the clergyman himself only. There may be an instance now and then, where a clergyman in the midst of serious and apparently unadjustable differences refuses to accept of any other position or provision, and the Bishop is justified consequently, in making his recommendation known, but as a general thing, it is certainly one of the simplest requirements of justice to the clergyman, that the Bishop's recommendation should be kept private.

Let then the bishops, clergy and laity, come to understand the laws and principles of the Church, let them come even to understand, and act on the canon as we find it at present. There can be little doubt that ministers and congregations generally, recognizing the rights of their own and each other's positions, will find forbearance and explanation a preventative of difference. Then we shall hear much less of complaining clergymen, and a certain question will be called no longer a burning one in the Church. H. C. RANDALL.

SAMUEL SMILES.—It is not often that men live up to their principles, and rarer yet that their own career proves exactly to their taste and exemplifies happily their main articles of faith. The man who wrote "Home, sweet Home," never had one; Claudius, who calls upon us to crown the flowing bowl with laurel, and Reni, who wrote of regal Montepulciano, were teetotalers; Blackstone, of the famous Commentaries, exceeded his power of assignment; Lord St. Leonards, whose handy-books on law proved a boon and a blessing to men, died without a will; a famous surgeon who died the other day neglected a dangerous ailment of his own till it killed him; and Brillat-Savarin lived on chicken-panada for the last dozen years of his life. Mr. Smiles, however, has lived the life as well as written the book. He commands the sympathy of all thinking men for abandoning the pursuit for which he was educated. Why should a man of any originality or force of character live in the groove his progenitors have scratched for him? Samuel Smiles at least would not, and went on helping himself till he found a congenial position for making a good livelihood, with leisure enough for indulgence in literary pursuits, thanks to what he calls that "habit of industry," which has kept him hard at work with one solitary break in a long life until to-day.—The World.

The Nashotah Scholast has the following: In slavery times it was necessary for a negro to get written permission from his master before he could "jine" any Church. Pompey "got religion" among the Presbyterians, and having received the necessary letter, joined that body. In about three months he came to his master for a letter to "jine de Methodists." "Why, Pompey, what's the matter with the Presbyterians?" "Waal, massa, I ain't got nothin' 'ginst de Presbyterians; but its mighty dismal for a nigger." So he got his letter and went away. Not long after he came once more for a letter to "jine de Baptists." "Look here, Pompey, didn't I give you a letter a few weeks ago? What's the matter with the Methodists?" "Waal, massa, you know de Methodists, dey have dem enquiry meetins, and you know it don't do for a nigger to be enquiry into." "Well, Pompey, why the Baptists?" "Cause, sir, wid de Baptists hits dip and done wid it."

PERSONAL MENTION.

The Rev. Alfred Poole Grint has entered upon his duties at Grace Church, West Farms, N. Y. City. Address accordingly. The Rev. George F. Plummer, has resigned the rectorship of Trinity Church, Portland, Oregon, and accepted that of St. Mark's Church, Baltimore, Md. The Bishop of Connecticut sails on the 19th for England. He is to preach the sermon at Aberdeen, Scotland, on the centennial anniversary of the consecration of the first Bishop of Connecticut. The Rev. Wm. Allen Johnson, Professor of Evidences in the Berkeley Divinity School of Connecticut, is in the city on his way to revisit the scene of his early ministry on the shores of Lake Superior. He attended service at the Cathedral in the morning, and preached at Calvary Church in the evening. The Rev. W. A. Tearne has resigned the charge of St. Barnabas, Montrose, Iowa, and accepted the rectorship of St. Paul's Parish, Batesville, Arkansas. Please address accordingly. The Rev. Frank M. Clendenin, formerly of Belleville, Ill., has received and accepted a call to Grace Church, Cleveland, and took charge of his new work on Sunday, July 8th. The Rev. Hobart Cooke having completed his temporary engagement in charge of Trinity Church, Plattsburg, New York, may be addressed for the present at North Pownal, Vermont. The Rev. E. W. Babcock is assistant to the Rev. Dr. Beardsley, in St. Thomas' Church, and may be addressed simply New Haven, Conn. The Rev. Louis C. Washburn has been appointed to the charge of St. Peter's Church, Hazlet, Pa., and is to be addressed accordingly. The Rev. D. Flock desires that all letters and papers be addressed to him at Lisbon, Dakota.

The Rev. Dr. J. F. Garrison, of St. Paul's church, Camden, N. J., has accepted a call to the Mercersburg Professorship of Canon Law, Liturgics and Ecclesiastical Polity, in the Divinity School of Philadelphia. The Rev. Wm. Cross has resigned the rectorship of the Church of the Mediator, Meridian, Miss., and may be addressed 494 Magazine St., New Orleans, La.

MARRIED.

ATKIN—JENKS.—At West Burlington, N. Y., June 30, 1884, by the Rev. D. Washburn, rector of Christ church, Mr. Wm. H. Atkin, of Crosswell, Mich., to Hattie C. Jenks, daughter of Mrs. Henry W. Galze.

The Rev. John B. Draper, of the Diocese of Springfield, has accepted the rectorship of Zion Church, Freeport, Diocese of Chicago.

OBITUARY.

JONES.—Entered into rest June 28, 1884, at Waterville, Me., in the 32d year of her age, Mariette R. Field, the beloved wife of the Rev. Henry Jones.

WAGER.—Tuesday, July 1st, by drowning, at Salina, Kansas, Lewisell, son of the Rev. Peter Wager, aged 15 years.

MISCELLANEOUS.

WANTED.—A Deacon or unmarried Priest to assist in a parish, and mission. Weekly eucharist and supplied choir. Send letters to C. care Lord & Thomas, Chicago, Ill. Experienced organist, Chord and School master desires engagement in Sept., Edward Cutts, 8th and Walnut Sts., Kansas City, Mo.

TO THE CLERGY.

As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. AS THE ANNUAL FOR 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to—

Rev. FREDERICK W. TAYLOR, Danville, Ill. SOCIETY FOR THE INCREASE OF THE MINISTRY Remittances and applications should be addressed to the Rev. Eliza Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

210,000 SOLD.

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BOOK NOTICES.

WORK AMONGST WORKING MEN. By Ellice Hopkins; author of "Life and Letters of James Hinton," "Works in Brighton," etc. Fifth edition, New York: Thomas Whitaker, 1884. Pp. 197. Price \$1.00. Miss Hopkins evinces a remarkable knowledge of the life and trials of the industrial poor in large towns; an intimate sympathy with their too generally neglected state; and she tells the story, modestly and well, of what it is possible to accomplish for the amelioration of their sad condition; their education in good morals and thrift—especially in sobriety of life and its self-appreciated fruits. Various social problems of the life of poor toilers in crowded haunts, are examined with keenness and discrimination, and whoever has a number of working people committed to his oversight will find in Miss Ellice's book enlightenment and preparation for his task. A study of this thorough and ingenious little work will suffice to convince any one of the opprobrium and dull viciousness of Dr. Johnson's oft-quoted remark—"Sir, a woman preaching is like a dog standing on its hind legs; the thing is not well done, but the wonder is it can be done at all."

of Dr. Geike. This edition of Messrs. James Pott & Co., is accurate and attractive, and the price is moderate. The Church Eclectic comes to us laden with good things as usual. Dr. Dean has a very timely and valuable article on Rationalism, Dr. Richey on the "Teaching of the Apostles," the Rev. F. W. Taylor contributes a valuable article on "The Book Annexed." The editor has published in tract form Dr. Staunton's article on "Inspection of a Church Name." It should be generally read before the next General Convention, as it is one of the questions of the day. SONG WORSHIP FOR SUNDAY SCHOOLS. Boston: Oliver Ditson & Co.; Chicago: Lyon & Healy. STAGE STRUCK; or She Would be an Opera Singer. By Blanche Roosevelt. New York: Fords, Howard & Hulbert. Chicago: S. A. Maxwell & Co. Pp. 521. Price \$1.50. THE CRIME OF HENRY VANE. A Study with a Moral. By J. S. of Dale. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 406. Price \$1.00. TRIBUTES TO THE MEMORY OF MARTIN LUTHER. Compiled and Edited by the Rev. P. C. Croll, A. M. Philadelphia: G. W. Frederick. Pp. 318. Price \$1.25. TINKLING CYMBALS. A novel by Edgar Fawcett. Boston: James R. Osgood & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50. STEPPING-STONES TO HIGHER THINGS. By Captain Seton Churchill. Third edition. Fourth thousand. New York: E. P. Dutton & Co.; Chicago: Jansen, McClurg & Co. Pp. 212. Price 75 cents. OLD MARK LANGSTON. A tale of Duke's Creek. By Richard Malcolm. Harper & Brothers, Franklin Square, N. Y. COLD BY MECHANICAL MEANS.—It is probable that within a few years the storing and selling of ice will be dispensed with. By mechanical and chemical devices a cold atmosphere can be induced of a temperature so low that artificial ice very readily forms. These are used where many animals are killed and stored for food between the decks of vessels which take dressed meats from America to Europe, and in storage warehouses in which are kept eggs, butter, cheese, meat and poultry. In the St. John's Railway Depot in New York, is a series of some ninety rooms, covering an area of 30,000 square feet, which are kept at a freezing temperature all the year round by means of a pipe running along the ceiling through which the freezing mixture from the tank is sent. In a great apartment house in West Twenty-third street, New York, there will be a cooling as well as a heating apparatus affecting all the rooms. In addition to being lit by electricity, and heated by the steam from the engine that runs the dynamos, every room will contain a coil through which will circulate a freezing mixture forced up from the cellar. Thus on a burning hot day in July or August, the occupants of this great apartment house can turn on the cooling air and produce ice in their rooms, if they wish to do so. Saloon and sleeping cars can be refrigerated in midsummer, and thus kept comfortably cool. The manufacturers of the apparatus say that after the first cost of the plan, the running expenses would not be two cents a day for each refrigerator, which is far cheaper than ice, apart from the cost of handling and storing the latter. With this apparatus, the heated plains and the burning sands of the torrid zones may be made not only habitable, but comfortable for the average man or woman of the temperate regions of the earth. Mrs. A. Fletcher, the pioneer of dress reform, says: "Physicians have been engaged for the past fifty years in trying to impress upon women the necessity of dressing in such a manner as not to interfere with the action of the vital machinery; but all this advice had been pretty much unheeded, until certain practical women came forward with suggestions, showing that garments can be made in such a way as to preserve comeliness of figure as well as healthful action of heart and lungs. The subject is so important that all over this and all English speaking countries, dress reform has awakened deep interest. The reform is not alone to enlarge the waist, or remove the weight of skirts, but it consists in clothing the body equally. It is impossible to estimate how many women are wearing the 'reform dress,' but the number is large and yearly increasing. Women once emancipated from stays and the old style of garments could not be induced to return to them. Hygienic underwear is already part of the treatment of some physicians, so much importance is attached to a healthful style of clothing." The death of Mrs. Margaret Gaunt, at Erie, Pa., a few weeks ago, at the age of ninety-six, has led to the discovery of an old document of historical interest and also of pecuniary value to the Gaunt family. Mrs. Gaunt's great-great-grandmother, Elizabeth Gaunt, was executed at Tyburn by order of Judge Jeffries because she had sheltered, though ignorantly, James Burton, one of the Rye House conspirators. William Penn himself witnessed the execution. King William III. granted the Gaunt family an annual indemnity when the innocence of the victim was established. The money was regularly drawn until 1776, when the pension paper was lost. It appears that it was for some unknown reason taken to America, and now turns up among the effects of Mrs. Gaunt. Her nephew, Edwin C. Gaunt, reached Erie Saturday, and will return with the document to England, and try to bag the \$2,000,000 of accrued indemnity.—Buffalo Express. SATAN is the king of pride and the author of envy, and he would fain have us as envious and proud as himself.

SPECIAL COMBINATION OFFER. Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals. THE LIVING CHURCH (in advance) and Harper's Monthly..... \$4 25 Harper's Weekly..... 4 30 Harper's Bazar..... 4 30 Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)..... 2 25 The Century..... 4 50 St. Nicholas (an illustrated magazine for boys and girls)..... 3 50 English Illustrated Magazine..... 3 30 Atlantic Monthly..... 4 30 Young Churchman..... 1 50 Address THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill. 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Ayer's Pills possess the positive virtues of some of the best known medicinal plants, prepared and combined with scientific skill, rejecting the crude and drastic portions, and retaining only the active principle, the part which cures and does not harm. If you are sick try them. PROBABLY NEVER In the history of proprietary medicines has any article met success at home equal to that which has been poured upon HOOD'S SARSAPARILLA. Why, such has been the success of this article, that nearly every family in whole neighborhoods have been taking it at the same time. Every week brings new evidence of the wonderful curative properties of this medicine. Hood's Sarsaparilla. Combines the Best Remedies of the vegetable kingdom, and in such proportion as to derive their greatest medicinal effects with the least disturbance to the whole system. 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Calendar—July, 1884.

13. 5TH SUNDAY AFTER TRINITY.
20. 6TH SUNDAY AFTER TRINITY.
25. ST. JAMES, APOSTLE.
27. 7TH SUNDAY AFTER TRINITY.

Green.
Green.
Red.
Green.

GOD IS LOVE.

BY MRS. L. E. CARTER.

I bend above the Sacred Book,
Slowly its leaves I turn,
And all along its pages look
Some hidden truth to learn.

OPINIONS OF THE PRESS.

The Church Times (London).

TOLERANCE.—The Archbishop's (Canterbury) watchwords, "Aggressiveness and Tolerance," may be specially urged upon our American brethren.

Church Standard.

ASSISTANT BISHOPS.—The election of an Assistant Bishop in Central Pennsylvania, and the action of the diocese of Minnesota in this matter, upon the suggestion of Dr. Whipple, bring the principle very prominently into notice.

The Episcopal Register.

USE OF ALCOHOL.—The attitude of the medical profession towards the temperance movement is of great practical importance.

Episcopal Register.

DIVORCE LAW.—A uniform divorce law is required to harmonize the marriage laws in the different States.

The Churchman.

PERNICIOUS LITERATURE.—There appears to be no diminution of that most detestable literature, the boy's story-paper.

have done their part in the education of these youthful desperadoes. There is a shameless wickedness about the writers and publishers of such depraving stuff that makes all appeal to a sense of decency worse than useless.

HARMONY FROM DISCORD.

BY THE BISHOP OF EASTON.

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"Thus the opposite electricities (positive and negative) attract, and the entire phenomena of electricity come from this attraction and the consequent commingling of the opposite conditions."

"So again in chemistry, the strongest affinities exist between the most dissimilar substances, and when combination ensues the compounds so formed are the most permanent."

"Even in heat and light, the condition of effectiveness is, that there should be at least a contrast by reason of difference in degree. Heat-energy would be practically extinct if the universe were of an equal temperature, and a shadowless light would be incapable of revealing anything or expressing anything."

"The exception to this general rule is found in the purely mechanical forces, such as gravitation and cohesion, where there is no difference in the attracting bodies; but here comes in another sort of dualism and opposition. Mere attraction would soon end in absolute rest and absence of energy."

Let us think of human life in general. I suppose that if the blank chart were laid before us and we were permitted to mark out, each one, his course thereon, the ideal life thus planned would be direct and uneventful.

But the real life, bitter-sweet as it is, is a far better thing than the flavorless life which has no bitterness in it. It is the alternation of frost and warmth in its environment which makes the goodly tree so goodly. It is in the complexity of our life, in the warring of hostile forces which at last are friendly allies, it is in the combination of tears and smiles, of successes and reverses, of hopes and fears, of loves and hates, that we find our truest development, our safest equilibrium, our truest rest.

There come to me just now the words of one of our fellow workers who has entered into rest, words which as he uttered them were more piquant by reason of his Gallic accent. "What said David? It is good for me; not that I had the gift of poesy; not that I was a great soldier; not that I became a mighty King and the founder of an illustrious dynasty. He thrusts all these aside and emphasizes another feature of the past. It is good for me that I have been afflicted."

It is easy to ask why should the infinitely merciful stint my sunshine; how easy to His Omnipotence to make my life one long summer day. The Professor of Natural Science suggests a law of nature which extends into the realm of spirit.

"A shadowless light would be incapable of revealing anything or expressing anything."

Such reflections are very full of consolation. While life is seething and in a ferment, we may not discern the wisdom and the goodness which govern its complications. But the end will crown the work, and the result will vindicate any seeming capriciousness in the working.—Convention Address.

CHURCH WORK.

ALBANY.

East Line.—The trustees of St. John's Clergy House, East Line, Saratoga Co., N. Y., have arranged to make use of their rooms that are not yet permanently occupied, by receiving clergymen as their guests during the summer.

Saratoga Springs, Convocation.—A meeting of the Convocation of Troy, was held in Bethesda church, beginning on the evening of June 23, when missionary addresses were made by the Rev. Wm. R. Woodbridge, rector of Christ church, Port Henry, and Secretary of the Diocesan Board of Missions, the Rev. J. N. Mulford and the Rev. Dr. Tucker, of Troy.

The sermon was delivered by the Rev. Johannes Rockstroh, priest in charge of the German mission of St. Paul's church, Troy, from the text St. Luke ix: 13. "But He said unto them give ye them to eat."

NORTH DAKOTA.

Fargo, Gettysburg Church.—On St. Peter's Day, Bishop Walker held at this place his first ordination in the newly created missionary jurisdiction of North Dakota.

Reading, Schuylkill Hall.—The closing exercises of this Diocesan School for Boys were held in the spacious school-rooms of the institution on the 15th of June. Oral examinations were conducted by the Board of Trustees and several of the clergy of the diocese, the annual written examinations having been held on the two preceding days.

OHIO.

Cleveland, The Bishop in England.—In a letter from London to the Standard of The Cross, Bishop Bedell speaks of receiving a visit from the Rev. Dr. Rulison, who had just been informed of his election to the assistant bishopric of Central Pennsylvania; also of meeting the Rev. Dr. Mallory, who is much improved in health.

Toledo.—The Calendar a parochial paper published by the Rev. C. H. De Garmo, of St. John's, in June was so bright, genial and instructive, that a friend volunteered to pay the expense of a second issue.

SPRINGFIELD.

Cairo, Church of the Redeemer.—On the evening of July 1, Bishop Seymour made his second visitation for this season. On the first occasion, the eve of Holy Thursday, he confirmed a class of 16. On this occasion a supplementary class of eight.

WISCONSIN.

Milwaukee, The Cathedral.—The ship's company of the yacht "Mamie" attended service at All Saints' cathedral last Sunday. A grand sermon was preached by Father Maturin of Philadelphia.

Nashotah, Commencement.—St. Peter's day, June 29, was the commencement day at Nashotah House, and it is doubtful if, since its foundation, in 1841, there have been many, if any, more thoroughly enjoyable and encouraging occasions.

true friend of Nashotah may feel that the outlook is very bright.

A large number of the clergy together with Bishops Welles and Brown, and the Venerable Archdeacon Kirkby were present and participated in the exercises. Representatives from Racine College, Kemper Hall, and Seabury Divinity School, were also in attendance.

The dinner in the handsome refectory of Shelton Hall, with the after-dinner speeches, was by no means one of the least interesting features of the day.

CENTRAL PENNSYLVANIA.

Bethlehem, Lehigh University.—The nineteenth annual commencement of this college took place on Thursday, June 19, offering an unusually interesting and creditable programme.

The Bishop and many other friends and patrons were present. The addresses were well prepared, and the thought, sentiment and practical suggestions contained in them, were excellent.

Reading, Schuylkill Hall.—The closing exercises of this Diocesan School for Boys were held in the spacious school-rooms of the institution on the 15th of June.

FOND DU LAC.

Oneida.—The sympathies of all Churchmen will be aroused by the disaster which has fallen upon the mission to the Oneida Indians in the diocese of Fond du Lac.

GEORGIA.

Rome.—The Rev. John Kershaw, rector, delivered a sermon on St. Peter's Day, on "St. Peter's Church, Rome, Ga., its history, present condition and future prospects."

VIRGINIA.

Lexington, Grace Church.—This church, which is a memorial of the distinguished general, Robert E. Lee, has recently been presented with a fine bell of one ton weight from the foundry of Menely and Co., Troy, N. Y.

ONTARIO.

London, Hellmuth Ladies' College.—The completion of a most successful year's work in this noble institution was celebrated with great enthusiasm on Friday, June 27.

His Lordship, Bishop Baldwin, referred to the institution in his closing remarks, in terms of the highest commendation, and said that after watching its working for some months he was delighted with all he had seen.

Some people did not believe in teaching the young the truths of religion; they say, "Do not prejudice their minds with religious instruction, let them alone and when they grow up they will decide for themselves."

prejudiced before she grew up to years of maturer reason. Some time after the conversation, Coleridge invited his friend to look at a field of his, and the fine crop growing thereon. "Now see my fine garden," said Coleridge. His friend looked and in astonishment saw nothing but burdocks and thistles and all sorts of weeds.

Among the improvements of the year are a thoroughly equipped Reading Room, and an efficient Riding School.

QUINCY.

Jubilee.—The Peoria Deanery held a meeting here upon the 1st and 2d instant. There were present the Right Rev. the Bishop of Quincy, the Rev. John Benson, Dean, the Rev. Messrs. J. M. D. Davidson, John Wilkinson, T. W. Haskins, and C. J. Shrimpton.

Miss Chase, who has special charge of the Indians, spoke of them in the highest terms, and they presented a very good appearance, possessing, apparently, that sobriety and dignity which are traditional qualities of the Indian character.

Mr. Haskins seems to be bringing the material features of the enterprise into better working order. Regarding the school as the centre, there are many important auxiliaries to its success.

One of the chief elements of interest is the library collected by Bishop Chase and comprising more than 3,000 volumes. While there is much in it of small value, there is much also of the highest worth, and if properly arranged and catalogued it would furnish the basis of an admirable college and theological collection.

Warsaw.—Tuesday evening, July 1, St. Paul's Sunday school gave one of the most successful and enjoyable entertainments ever given in the city. "Four and twenty black birds" was presented in splendid style. The acting and music both vocal and instrumental, was excellent.

MASSACHUSETTS.

Boston.—The Rev. J. H. Clinch, D. D., died on Saturday at East Boston, aged 78 years. He was for twenty-two years rector of St. Matthew's church, South Boston, and for twenty-five years, Secretary of the convention of the diocese. He was the oldest living member of the Massachusetts Charitable Society.

PITTSBURGH.

Kittanning.—The Rev. G. B. Van Waters, graduate of Bexley Hall, Gambier, was advanced to the priesthood on June 26, services being held in St. Paul's church, Kittanning, Pa. The ordination sermon was preached by the Bishop of Pittsburgh. The candidate was presented by the Rev. Dr. Jaeger for three years his Professor in the Seminary.

CHICAGO.

Chicago.—Two beautiful mural tablets, in marble and brass, executed by Lamb of New York, have just been erected in Trinity church. They are memorials, the one to William Hanford Adams and his wife; the other to Charles Gifford Cooley.

St. Agnes' School, Chicago, has been incorporated under the laws of the State of Illinois. The incorporators are the Rt. Rev. W. E. McLaren, S. T. D., the Rev. Luther Pardee, and Mr. George S. McKeynolds. This school, which has been in existence some eight years, begins its Autumn session in September under the charge of Mr. McKeynolds, its founder, and Miss Shipman,

