

The Living Church.

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

VOL. VIII. No. 28.

CHICAGO, SATURDAY, OCTOBER 10, 1885.

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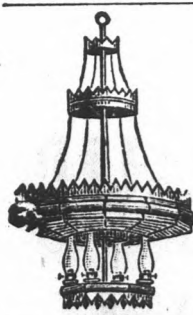
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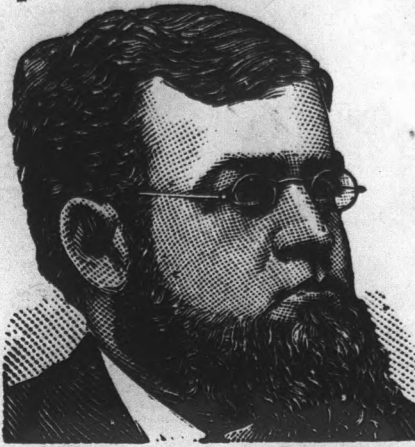
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The Living Church.

SATURDAY, OCT. 10, 1885.

"YE SHINE AS LIGHTS."

BY F. BURGE GRISWOLD.

"Among whom ye shine as lights in the world." Some one asked a lighthouse keeper "What if the lights should go out, or grow dim?" And he responded in a tone of amazement and horror, "Go out! grow dim! Never!"

"What do you say?" "Go out!" "grow dim!" The lights we're set to watch and trim! The faithful Beacon, put to save And warn men from a fearful grave!

I hear the raging, and the shock Of billows on the treacherous rock, And many a passing sail I know Can shun it, by my helping glow.

One act of negligence might be The passport to eternity, I could not bear the dreadful thought, Much less survive the evil wrought.

What do you say? "Go out!" "Grow dim!" The lights we're set to watch and trim, Never! Oh never! With my might, I'll strive to keep my Beacon bright.

Washington, D. C.

NEWS AND NOTES.

THE Bishop of Bathurst, (Australia) Dr. Marsden, has announced his impending resignation. He was consecrated in 1869.

DURING the session of the coming Church Congress in New Haven, there will be a daily Celebration of the Blessed Sacrament at 7:30 A. M., in Christ church, corner of Broadway and Elm Street.

To the great grief of *The Southern Churchman*, the church of the Ascension, New York, of which the celebrated Dr. John Cotton Smith was so long rector, is now erecting a magnificent marble altar and reredos at a cost of \$30,000. Who was it that on a memorable occasion inquired by word of mouth, not in an editorial, "To what purpose is this waste?"

I WAS puzzled when I read in last week's *Churchman*, about Bishop Lay "crooning" along the fences in Arkansas. The able editor now announces that he wrote "cooning." Mistakes will happen in the best regulated offices; witness one in THE LIVING CHURCH: Dr. Gray, in an article about the college he serves so well, wrote that *Postulants* were received at a reduced rate. This the compositor set up and the proofreader passed, as *Protestants*, which I imagine, was far from the reverend warden's meaning.

LAST week Chicago was wild over base ball, and it has now the satisfaction of knowing that its club is the champion one of the United States. *The Herald* is responsible for the statement that an enthusiastic minister on the West Side gave notice in church that the home-nine would meet in the lecture room on Friday, the game to begin at 8 o'clock. This reminds one of the clerical cricketer in England who amazed the parish one Sunday, having spent the previous day in a well-contested game, by announcing "Here endeth the second innings."

THE Pope has desired the Chapter of Franciscan Monks to suppress the numerous breweries belonging to that order in Bavaria; so there will be no more of

the famous "Franziskaner Brau," which is so highly esteemed by all beer drinkers in Germany. The personage who will most deeply regret (and resent) this step will be Prince Bismarck, who was a large consumer of this particular brew, of which he is exceedingly fond. I wonder if His Holiness will also veto the production of the famous "Chartreuse" which the Carthusians so skilfully distil from herbs.

THE long-disused and neglected Chantry chapel of Bishop Russell, on the south side of the Presbytery of Lincoln Minister, has been placed at the disposal of the Bishop of Lincoln by the dean and chapter, and is being fitted up for his lordship's private use. The ancient altar slab marked with five crosses, long trodden under foot on the pavement, has been rescued from desecration. The appropriate decoration of this small but beautiful little chapel will, it is hoped, be speedily taken into consideration by the friends of Dr. King.

THE death of the Earl of Shaftesbury removes from the world one of its greatest philanthropists. His whole life of eighty-four years was a "going about doing good." "Humani nihil a me alienum puto" was his motto, and the divine assurance that what is done unto the least of the brethren is done unto the Elder Brother, enables us to know that his works do follow him. As a Churchman he was very decidedly "Low," and some unfortunate appointments to the Episcopal bench were due to his great influence with Lord Palmerston, but his sympathies were universal and his charity unbounded. May he rest in peace.

WHEN Dean Vaughan resigned the head mastership of Harrow he resolved to take a few men each year to prepare for Holy Orders, and this work, which he commenced at Doncaster in 1861, he has since continued at the Temple and at Llandaff, and altogether he has trained upwards of 300 clergymen. The other day there was a meeting at Wadham College, Oxford, of these clergymen, and 123 attended. Dean Vaughan delivered a series of addresses, which it is understood will be published, and subsequently a meeting of the men was held in the college-hall, when it was resolved to raise funds for some church building, which will suitably commemorate the dean and this branch of his work.

It is to be hoped that prison chaplains in this country are a little more alive to their opportunities for doing good than, according to a correspondent of *The Pall Mall Gazette*, at least one is in England. The correspondent who went to confinement on "Forty shillings or a month" thus relates the clerical visit: "I had a visit from the chaplain after I had been in prison a day or two, and the interesting and edifying interview consisted of these questions, as nearly as I can remember. "What is your name? What are you? What are you here for? Can you read and write? (brilliant question to ask a man who had said he was a journalist). What church have you been in the habit of attending? What was your father? In how many days did God make the world? What did he do on the seventh day? How many commandments are

there? On what mount were they given to Moses? What did our Saviour come into the world for?" After receiving my answer to the last the reverend gentleman remarked, "Then how careful we ought to be to avoid sin," took up his hat, said, "Good morning," and the interview was at an end."

THE technicalities attending the entrance upon his see of an English Bishop are many and curious. A striking instance of this fact may be found in an occurrence of the other day in London. The vicar of a very "Evangelical" Church, Holy Trinity, Stroud Green, had accepted preferment, but as the see of London was vacant, the right of presentation to the vicarage lay with the Crown, that is, with the Prime Minister, Mr. Gladstone, who is an excellent Churchman. So the vicar astutely delayed his resignation until Dr. Temple's consecration, when he of course thought all danger was past. But, alas! for his calculations. A bishop is not in full possession of his own, until he has "done homage" to the Queen, and thus the nomination fell after all to Mr. Gladstone, who sent Mr. Linklater, the former curate and friend of the saintly Father Lowder to the vacant parish, into which he has now been formally inducted.

THE numerous readers of Archdeacon Farrar are aware that in his opinion the problem of the number 666 has been solved. He has announced with the solemnity of an oath that the Beast is Nero, and has shed a few tears over the hardened wickedness of those who still doubt. Such is the depravity of the human heart that some remain quite unconcerned—amongst them Professor Salmon, of Dublin, whose *Introduction to the New Testament* has just been published. Dr. Salmon remarks: "There are three rules by the help of which, I believe, an ingenious man could find the required sum in any given name. First, if the proper name by itself will not yield it, add a title; secondly, if the sum cannot be found in Greek, try Hebrew, or even Latin; thirdly, do not be too particular about the spelling." He goes on to suggest that Mr. Parnell may be the Beast, in the following terrible note: "Neither Farrar's nor Renan's explanation of this (Rev. xiii: 16-18) is so natural as that we have here a plain prediction of 'boycotting,' and sure enough *parrnellos* makes 666."

THE ignorant and bumptious people, and their name is legion, who are fond of asserting that the English Church is the creature of the Reformation, and that all her property was originally given to the Romanists, may be confounded by a note appended to the introductory matter of the return made by the Guild of Holy Trinity, Cambridge. This Return was made in 1389, and begins with some lines addressed to the Lord Chancellor by the brethren of the Guild who make the Return, and then sets forth at length a decree of the Consistory of Ely. That decree begins by stating that the ordinances were shown to the "official of Ely and Commissary of the Bishop of Ely," on 1st May, 1384, "according to the course and computation of the Anglican Church." It would save much contention and mistake, if it were better known than it is, that the Church of England was dis-

tinguished long before the Reformation, as the Anglican Church, and the Church of Rome as the Roman Church. The words of the original in this case are "secundum cursum et computationem ecclesie Anglicane." In a document within three years of the same date, to which the Bishop of Coventry and Lichfield and several other ecclesiastics were parties, in 1381, a certain monastery is described as "ad Romanam ecclesiam, nullo medio, pertinens." The term *medius* is used in this document (as elsewhere) to express any person or authority, having any interest in the subject matter, between that of the highest and the lowest of those that are spoken of."

HERE is the programme of the French Radicals as formally put forth in M. Clemenceau's election address. It leaves little to be desired—from a French Radical standpoint:

"1. The framing of a Constitution by a constituent assembly elected for this purpose. The abolition of the Senate and the Presidency of the Republic. The Constitution sanctioned by the vote of the nation. 2. A single and permanent assembly, renewed annually to the extent of one-third. Complete subordination of the executive to the legislative body. 3. Individual liberty, liberty of speech, of the press, of public meeting, and of association, to be guaranteed by the Constitution as natural and inviolable rights. Repeal of the law against the International. 4. Separation of Church and State, suppression of the Budget of Public Worship. The clergy to be subjected to the ordinary law. Recovery from the clergy of so-called property in mortmain. 5. Magistracy to be elective and temporary. Justice to be gratuitous. Extension of the jury to all jurisdictions. Moral and pecuniary reparation to the victims of the errors of the judges and the police. Suppression of private examination. Foreigners to be withdrawn from administrative caprice and submitted to the general law. 6. Levelling revision of the codes. Civil equality of women. Civil equality of children (natural, legitimate, or recognized). Suppression of the legal privileges and monopolies of solicitors, barristers, and process-servers. Inquiry into paternity. Abolition of capital punishment. 7. Political and administrative decentralization. Communal autonomy. Restoration of the Department of the Seine to the common law; the General Council to be distinct and independent of the Municipal Council of Paris. 8. Complete and gratuitous instruction of all grades in proportion to capacity, to be established by competition. Civil and military instruction at the school. 9. Military service to be obligatory and equal for all. Immediate reduction of the period of active service to three years. Progressive substitution of national militia for a permanent army. The army to be exclusively employed in the defence of the territory, and of the Republic. Repudiation of a policy of adventure and conquest. 10. Responsibility of functionaries. 11. Assimilation of the political to the civil mandate. Prohibition of vote by proxy in deliberative assemblies. Suppression of sinecures. Reduction of large salaries. Payment of elected Deputies." S.

THEOLOGICAL EDUCATION.*

BY THE BISHOP OF CHICAGO.

That heart must be schooled to indifference which does not beat quicker in contemplating the beginning of things here to-day. A school for training men to be skilled workmen in the divinest of arts, established, equipped, partially endowed, and ready for its work in the great metropolis of the interior—this, dear brethren, is a cause for deep gratitude. With unfeigned joy we lift our voices in a glad *Te Deum Laudamus*.

The one overwhelming thought which fills my mind to-day is that the great God hath wrought this thing. With the most intimate knowledge of the progress of events from its first announcement to the present moment, it has been to me a continuous revelation of His stately steppings Who is the author of all good, and when in my reading of the Holy Scriptures I came upon the account of the giving of the decalogue I felt that I had found a text for my remarks to-day: "And the tables were the work of God, and the writing was the writing of God graven upon the tables."

But giving to God all the praise, I am not thereby estopped from honoring the good man who in the maturity of his judgment and the generosity of his heart willingly followed the guiding influence which descended from above. All honor to the co-operative will that responded to the heavenly prompting! Not the pleading of the orator, not the stress of besieging committees, not the contagion of a popular movement can be credited with the inspiration. To the ripened wisdom of serene old age came a voice that told how best to honor God with his substance, how to advantage the Church with which he had been so long associated, how to establish a memorial of gratitude to God for blessings received which should perpetually impart blessings to others. To many upon whom God devolves the terrible trust of wealth that voice comes, but how few obey it. How few rise to the breadth of unselfish wisdom which enables the eye to take in the whole round of duty. Our venerable friend has blessed with his unstinted bounty all who, having natural claims to his interest, have required his beneficent help, and, recognizing the wider relation and brotherhood of the Church, has crowned his life with this gift to God and the cause of religion. Heaven bless the wise and good old man, and make his evening-time light!

It is not becoming that any mortal should speak of the purposes of God except with the utmost diffidence. The divine promises are written in a hand the child may read; the purposes are often hieroglyphs. But certainly, dear brethren, we are not too bold when we express the belief that God has given us this seminary because the Church needs a seminary in Chicago; the Church in a larger relation than that which is diocesan or provincial, and in a wider sense with respect to time than the present. Without an institution here for the education of a ministry the general Church is crippled for all time as to her supply for the altar and the pulpit. The greater centres of population, where all the arts and sciences concentrate, and where are the fountains of financial and political influence, give

*From the sermon preached at the opening of the Western Theological Seminary, on the Feast of St. Michael and All Angels, 1885, from the text: "And the tables were the works of God, and the writing was the writing of God graven upon the tables." Exodus xxxii:16.

tone to the lesser, and through these, as well as directly, exercise control over the vast tributary regions. Upon precisely the principle which leads great secular interests to occupy these points strongly and make them their base of operations the Church should plant her institutions in the midst. Here, where human sin gets its most vivid illustration, should she present the religion of the Crucified in its most beautiful development; side by side with the temples of vice and mammon should she rear the house of prayer. Her sons and daughters should rival in activity for all that is noble and good the terrible zeal with which the devotees of wickedness push their cause. Here the Church should show her power and the tremendous possibilities that belong to a divine institution administered by the children of light with the wisdom that the children of the world exhibit. Entrenched within the pulsating centres of the land and rising to the majesty of her mission, her influence will be felt with incalculable power to the remotest limit of the nation. We trust we do not misinterpret the providence which has helped to plant this seminary here, that from this local point, for all time, may radiate the bright beams of sanctified learning. Illinois has had experiences in the matter of education. The first bishop, a man of great power and wisdom, was called to found a seminary. It was an early day, the Indian was still roaming these prairies, and the buffalo had only just departed for wilder regions; it was too soon for man to conjecture when the population would crystallize. Galena was the wholesale market to which Chicago went for supplies. Jubilee College was established on a domain in Peoria county purchased from the government, but all that the energy of Bishop Chase could do did not prevent the course of natural law. The spot was too remote for larger growth. But God has now made the problem easy. The insignificant border town by the lake has become one of the greater cities of the land, in the heart of the continent, with a system of railways such as no other point can rival. The self-laudatory spirit which has pointed many a witticism at her expense is always shown by the record of her progress to be more than justified. Her growth along all the lines of material development has been and is phenomenal. When has been its like in the world? Nearly everybody of Christians of any prominence has been quick to seize this strategic point. It is no longer a question where our great seminary of the interior ought to be. God has solved the problem for us, and He has put it into the heart of an old friend of Bishop Chase to plant a seminary here which will throughout a fruitful future supply a large section of the Church with an educated and holy ministry. The noble dream of Bishop Chase, whose seeming failure was so great a grief to his honored successor, finds at length its splendid fulfillment in this insitution. "What hath God wrought?"

But we must number among the many advantages of this location the superior opportunities which a great city furnishes; advantages which accrue to professors as well as to students. It is of supreme importance that the ministry should be men quick to catch the spirit of the time. A cloistered erudition must in this active age and land be the exception, for remote and secluded study may enlarge the fund of knowledge, but cannot teach men to apply it wisely. The best geologist is the man

who takes his hammer and goes down among the rocks. In a great city there is the clash of ideas, the sharp rivalries of truth and error, the contrast of truths and half-truths; it is there only the student can be profoundly impressed with the earnestness of error and can realize the need of meeting misguided zeal with the zeal that catches its inspiration from above; and only there can over-confidence and the pride of the priest be taught that men pass among their fellow-men for just what they are worth and no more. It is in the great city that the best opportunities are offered for that social culture which is not to be despised among qualifications for pastoral effectiveness. Here are the great libraries, too, and here the endless instrumentalities of a broad and enlightened education.

I am not fearful that I shall be suspected of placing too slight emphasis on the dogmatic element in the faith, and yet I would deprecate any method of theological education which would give us a priesthood narrowly devoted to propositions, as such; to dogmas, as skeletons, without the flesh and blood of a living faith and a loving zeal. An orthodox minister who does not breathe the breath of the nineteenth century and catch the broad spirit of this earnest west will never win men in any profound way to the Catholic faith. Resistance unto the end is the first duty we owe to manifold errors which are creeping or strutting among us, but he will resist most who can be true to old truth while wearing the new uniform and wielding the new sword. This is a lesson our young men can learn only in the thick of the fray, and our old men can teach it in the best way only there. The most thoroughly qualified mind to maintain the much assailed Catholic faith is the mind which has enjoyed the broadest culture and come into actual contact with the errors it would neutralize.

The coming rector or mission priest who, on prairies or by rivers, on mountain slopes or in far off pagan lands, is to hold up the standard of the cross, will be better qualified for duty as he may have seen the work successfully done by others. Every rector in a great city is in a sense a professor in this seminary, for by his successes and failures he teaches the student how to achieve the one and how to avoid the other. Lessons may thus be early learned which clergymen have too often learned only at the expense of the peace and prosperity of one or more parishes. But I need not dwell on this.

Possibly these considerations and others which might be enumerated, if they are grounded in wisdom, may serve to suggest the purposes of divine wisdom in giving us this institution. May we have the courage to perform well our part in the work that is before us!

And I think, dear brethren, that it is time for us to open our eyes to the unique character of the work. There is a divinely fixed element in our holy religion, but there is an aspect of it which fluctuates. The history of the Church comprises two salient features—intense tenacity of adhesion to the immutable things and wise adaptation to the peculiar conditions of the age as they come. It were the blindest folly should we refuse the latter under the impression (which a false conservatism delights to harbor) that it thereby discharges the former duty. In truth no two ages are alike, nor is any age stationary in its characteristics. History

is the flowing stream. It is a cloud-land, with a different picture every hour. I have no time to enter fully into the changes that are going on among us. It is sufficient to my present purpose to request you, dear brethren, to consider how much larger than formerly are the demands which the people make upon their "spiritual pastors and masters." A long period during which the church had to defend the validity of her orders as against papal denial, and to assert their apostolicity as against ministries of modern origin, has impressed upon her a very vigorous conviction of the truth assailed. She believes in her bishops, priests and deacons. She recognizes their place in her economy. She beholds in them an ambassadorship from above, clothed with solemn functions, which God has conjoined with the essentials of salvation. More and more is the Church trusting her clergy; putting more and more upon them; looking to them for leadership not only in spirituals but even in temporals. There has not been a time in our century of history when more was conceded to the clergy and more expected of them. My brethren, if the Church does not educate men who shall be qualified to justify her expectations and meet her demands, a sad day of disappointment and declension will come. If we are to be trusted we must be trustworthy. Broad, liberal, profound, many sided must be the culture of the priest who shall serve well at our altars. He had better not imitate the former types at all in those things wherein change is legitimate. The new age demands new men, and by that I mean men true to the old that is always new, and willing to bury the old that is dead. He may enjoy all the Hebrew that his mind craves, provided he also secures to himself a thorough proficiency in that language of signs whereby men are able to discern the spirits of others and adapt their labors to the daily needs of souls. He must always be in heart, mind, body, conscience, will, a "priest at the altar," but he will be a better priest the better preacher he becomes. Truth leaps from soul to soul along the electric wire of speech, and the student must not only provide himself the battery, but must renew it betimes unto the end. In music he must be at least no novice; in manners, a gentleman; in architecture and art, not ignorant; in literature, up with the times; in practical affairs, wise and forethoughtful. To be a successful rector one must be trained to direct in all the departments of devotion, beneficence and culture. The seminary of the time will aim to comprehend this broad demand upon the coming clergyman, and will provide him with all needed appliances and helps whereby he may be sent forth a workman that needeth not to be ashamed. But the true seminary will seek to combine thoroughness with breadth, remembering that superficiality may flash, but cannot glow, and must aim to elevate rather than to depress the standard which our canonical law has established.

It is a vast undertaking, and those who have such enterprises in hand do well to tremble under the responsibility. To educate men for the Church as they ought to be educated requires wisdom, forethought, painstaking. Trustees have a heavy burden, bishops are doubly laden, teachers must be the kind of men they would make their pupils. Young men must be willing, docile, submissive, self-denying, courage-

ous, filled with the love of God. Parents must consecrate their boys to this sacred office. The Church must be unceasing in her prayers. Those who have the means must give, must provide the means, must endow chairs and found scholarships, enlarge libraries, and increase other appliances.

We have adverted to the large way in which the Church is trusting her ministry, and I think this particularly observable in the matter of spiritual leadership. The great characteristic of the century, in a religious sense, is (and I believe such will be the verdict of history) the spiritual reanimation of the Anglican Communion. It is something to thrill the heart to think of the Church of the people who lead the civilization of the world as leading that people in spiritual things. But the molding force of supernatural grace is conditional, and the desert that is made to blossom as the rose can only retain its bloom by the expenditure of the cultivator's care and labor. There is a double necessity because the present blessing must be retained and enlarged, while the tendency to relaxation must be resisted. The most healthful revival may be succeeded by a period of indifference. All this points out the necessity of personal endeavor to live in close communion with the realities which sense does not cognize. The hidings of the Church's life are in the bosoms of her priesthood and unless there is reality there, earnestness there, honesty before God there, the shadow of the cross there, with manly avowal of the purpose to cultivate holiness and to aim at perfection, the day of the desert will not be long in coming. A theological seminary is primarily an institution for the spiritual nurture of the souls of men whom God has called to the ministry. The sneer which qualifies this proposition with the epithet of "pietism" ought to be punished with the contempt of all honest Christian men. It is a sacrilege that has profaned the walls of seminaries. God forbid that it shall ever be heard within these precincts. Manifestly, dear brethren, the argument is all in one direction, but it is the lurking indisposition to yield to its conclusions which constitutes our danger in theological education. It is so much easier to indulge the professional view of the sacred office, to contemplate the social and temporal advantages, to rest content with a standard which, as things go, is respectable. Here is the peril of seminaries. We would not like to parade the facts which prove it. No man is fit to teach who is not qualified to lead on to higher attainments in the life that is hid with Christ in God. No student is other than a living lie who comes to acquire "the lore theologic" and fails to meet the Church's expectation as contained in her canon—"an inward fear and worship of Almighty God, a love of religion and a sensibility to its holy influences, a habit of devout affection, and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone His sacred influences can be manifested."

This oratory with its altar is our chief class-room. He who would teach or acquire theology must remember that deep saying: "*Oratio, meditatio, tentatio, facit theologum.*" It is not for me or for you to decide what should be the character of this seminary. God who made the tables has also determined the writing which shall be graven on them. A seminary after God's heart, who doubts what that should be? But it is

for you and for me, dear brethren, to strive to meet the divine requisition and follow those distinct lines in faith and practice unto which His spirit has called the Church, nor seek to change in one jot or tittle the handwriting of God.

We begin here to-day; it is a day of beginnings. With arrangements for instruction adequate to present needs, we expect to admit a respectable number of students to the opportunities of the institution. I am desirous to congratulate our friends that we have as resident professors the Rev. Dr. Gold, of whose godly life and careful scholarship the Church is certified, and that he will be assisted in his particular departments by competent instructors. I am rejoiced to have the co-operation of my Rt. Rev. brother of Springfield, whose experience in education is extended, and whose praise is in all the Churches. The department of ecclesiastical history will be rendered specially attractive by his lectures. The help to be received from several of my brethren of the city clergy will be more than nominal, and is designed to add materially to the practical advantages our students will enjoy. I need not speak of other departments. I can only say that our present aim is to do all that means will justify, and to work upward toward the highest measure of usefulness. We begin without ostentation or boast. No efforts have been made to swell the number. It is the work of God; we have only to follow His leading. But I do not think it is within our capacity to conceive what these beginnings may lead to in the future. A prominent eastern bishop writes of those who are gathered here: "You are busy making history these days, and a hundred years hence your doings will be rehearsed in the ears of the people with thanks and praise." Let the praise be rendered to Him Who hath made the tables and graven the writing thereon. But the bishop is right. All this work belongs chiefly to the future. Other hands will build on these foundations; other hearts will be stimulated to give of their abundance; generations of students to come will throng these halls. This seminary will be a perpetual fountain, whence shall flow streams to make glad Zion, the city of our God.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

III.—THE LOST CONSULSHIP—(concluded)
VI.—RECOVERY OF THE LOST CONSULSHIP.

To discover the consulship, whose omission has deranged all ancient chronology, and to restore it to its proper place, is the task that now lies before us. Thanks to the researches of Dr. Jarvis, it is, fortunately, an easy task.

There is but one period in Roman history where such an omission was possible, and that is in the reign of Antoninus Pius. There only do we find the meagreness of information, and the conflict of authority, which are the fruitful sources of confusion and error. Gibbon says, "The reign of Antoninus is marked by the rare advantage of furnishing very few materials for history. Jarvis says, "It is among the extraordinary facts of history that such an Emperor as Antoninus should be one of those of whom least is known. Nothing can be more jejune than the life of this Emperor by Julius Capitolinus." Xiphilinus, the abridger of Dion Cassius, in the eleventh century, says, "Almost the whole history of Antoninus is unknown." As to the length of his reign, the authorities are at great disagreement. Cassiodorus says, 21 years; Clemens Alexandrinus, 22 years, 3 months, 7 days; Theophilus of Antioch, 22 years, 7 months, 6 days; Eutropius, Orosius, Aurelius Victor and the Chronicon Paschale, 23 years more or less; Xiphilinus, 24 years. The Rec. Chron. says, 23 years.

Now, in all other reigns, from Augustus onward, the testimony of Dion, or of Xiphilinus, his abridger, as to their length, has been followed by modern critics to the very day, and has been found to be carefully accurate. Under the same rule, we ought to make the reign of Antoninus 24 years long. Again, taking the reigns of Hadrian and Antoninus together, Theophilus says they lasted 43 years, 6 months, 4 days; Clemens, 43 years, 2 months, 5 days; Dion, 44 years, 11 months; Eutropius, 44 years, 10 months, 29 days; Aurelius Victor, 45 years; Cassiodorus, 41 years, 10 months, 19 days; Chronicon Paschale, 44 years; the Rec. Chron., 44 years. From this it appears that Eutropius and Victor agree with Dion, or Xiphilinus, in placing the death of Antoninus one year later than the Rec. Chron., only they add the year to Hadrian's reign. This throws the weight of authority against the Rec. Chron., and makes it still more likely that a year has been dropped from the reign of Antoninus. That this Emperor died in the famous consulship of the two Augusti, Marcus Aurelius and Lucius Verus is beyond reasonable question. The name shows that they became Emperors while consuls. Julius Capitolinus and Spartian say as much. The Fasti Consulares agree thereto. Let us then compare with the received consular Tables, the Tables of Cassiodorus, Idatius, Victorius and the Chronicon Paschale, about the time of the consulship of the two Augusti.

CASSIODORUS.	IDATIUS.	VICTORIUS.	CHRON. PASCHAL.	MODERN
Verus II Bradua	Verus Bradua	Verus II Bradua	Verus Bradua	Verus Bradus
Antoninus V	Antoninus V Aurelius The 2 Augusti	Antoninus V	Aurelius	Aurelius III
Aurelius III	Rufinus	Aurelius III	Lu Comm II	Comm II
The 2 Augusti	Aquileius	Antoninus VI	Aurelius	Rusticus
Rusticus	Aquileius	Aurelius IV	Comm dus III Rusticus	Aquileius
Aquileius		The 2 Augusti	Aquileius	

From these tables it appears: 1. That Cassiodorus, Idatius and Victorius assign to Antoninus a fifth consulship, whereas the Rec. Chron. allows him but four. 2. That Cassiodorus, Victorius, the Chronicon Paschale, insert two consulships between that of Bradua and Verus and that of Rusticus and Aquileius. Idatius practically does the same, only he has curiously confused the last consulship of Antoninus with that of his successors. The entire weight of authority, therefore, demands that we insert another consulship, viz., that of Antoninus V., and Aurelius III. This is the missing link, bearing date A. D. 160, whose restoration changes by one all dates preceding for at least two centuries and a half; whose omission has compelled moderns to either evade, or deny, the plainest statements of ancient authors. This is the disturbing Uranus, whose discovery accounts for all the aberrations of the system of chronology, and will make infallibly sure the time of that hour, when the Prince of this World came and found nothing of his own in the Saviour of men. Referring to the overwhelming mass of evidence herein before pro-

duced, we shall have no hesitation hereafter in changing by one year every date of Roman History, from the time of Cæsar to the death of Antoninus. We ask no larger limits than these because we do not need them in our present inquiry, and because also, at some time within a century before Cæsar's day, an extra consulship has been inserted in the Received List.

THE UNDEVELOPED.

BY MARAH.

It seems to me that in every human breast there rest the germs of all that is true and noble, awaiting but the touch of the master to bring forth grand and glorious harmonies.

It is seldom that we know of what elements our natures are composed until they are called into action by the force of circumstances.

We may imagine that we have no taste or appreciation for music or art till some grand conception of the musician or wonderful creation of the artist's brush strikes a chord in our being of which we never dreamed, and we find ourselves listening to the one, or gazing upon the other, with a rapture that we cannot understand.

Again, there may suddenly arise circumstances that call for strong, heroic action; and, before we are scarcely aware of the fact, we have performed deeds that surprise others no more than ourselves.

It is only a very few among the great mass of mankind that ever rise to the loftiest heights; but it seems to me that the same elements of character that raised them to their proud positions may be found in many others of whom the world never hears, the only difference being that in one the bud was exposed to the right conditions to cause it to unfold its petals and become a perfect flower, while in the other, either by his own indolence or by circumstances over which he had no control, the conditions favorable to the development of the germ are denied, and he passes on through life, it may be unconscious of their existence, though possessed of vague yearnings toward the perfection to which his undeveloped powers would lead him.

Human nature is not utterly bad; there are possibilities of good in even the most vile if they would but nourish the precious germs and assist them to develop into beautiful fruition; but in the moral and spiritual, as in the physical world, there are certain conditions to be observed, to produce desired results.

The rose would never unfold her beautiful petals, if confined in a dark cellar filled with impure gases; and neither can the germs of knowledge and goodness expand in the gloom of ignorance and the atmosphere of vice.

If we would develop flowers of wisdom and truth, we must seek spiritual and intellectual nourishment, and keep within the influence of true and cultured minds.

THE Bishop of Saskatchewan, in old days when settlement was sparse in Western Manitoba, staid all night at the house of a Presbyterian of the old school. Finding that the children had not been baptized, the bishop kindly offered to baptize them, having informed the family of course that he was a bishop of the Church of England. "Thank ye sir," said the wife; "but the puir bairns hae gane sae lang without being bapteezed that I thing we shall wait noo till a regularly ordained minister comes."

The Household.

CALENDAR—OCTOBER, 1885.

11. 19th Sunday after Trinity.	Green.
18. ST. LUKE, EVANGELIST. }	Red.
20th Sunday aft. Trinity. }	
25. 21st Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.

JUST BEYOND.

BY LUCY SYBIL HUNTINGTON.

Just beyond our sorrow
Just beyond our tears,
Just beyond to-morrow,
And our doubts and fears.

Just beyond our vision,
Just beyond our sight,
Lie those fields elysian,
Where there is no night.

There's no pain or sadness,
In those fields of bloom,
Nought is there but gladness,
Sweetness and perfume.

Standing at the portal,
Waiting at the door,
Glorious life immortal,
Just beyond the shore.

We are standing waiting,
Waiting till we see,
We are standing waiting,
Full felicity.

God shall surely bring us,
To those fields of light,
God shall surely give us,
Full and perfect sight.

So we'll wait believing,
'Till God's will is done,
And the prize receiving,
Meet Him just beyond.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.—CONTINUED.

THE FIRST STEP.

Obedient to the valet's advice he lay down after dinner, but he was too excited to be able to sleep much. Sometimes he perked up his head in a sprightly way as if he hoped it would be considered he had rested long enough, but when Ambrose said, "Lie down again, sir, shut your eyes," he shut them up very tight and tried hard to take another doze. Once, between sleeping and waking, he thought he saw Ambrose kneeling with clasped hands, but he little guessed that besides an earnest prayer for direction and protection during the journey, the servant was offering a thanksgiving for all that his little master had learnt during his sojourn in the cave, though with no sort of consciousness of having himself been the teacher. Ambrose felt that he should always love that deserted quarry, and hoped that Theodosius would look back to it gratefully in after days.

Just before nightfall he donned his own disguise, and then with tender, careful hands dressed the child in his, drawing the coarse, linsey-woolsey hose over the dainty silk stockings which the little fellow was wearing, that his skin might not be chafed by their roughness. Though he had no mirror to look in, he felt sure that there was nothing in his own appearance unlike that of an ordinary peasant; but Theodosius! How dangerously aristocratic his little oval face with its pencilled eyebrows, and his graceful upright figure would contrive to look even in that homely garb! Ambrose mentally decided that to let him get travel-soiled and fatigued was the only way to make him pass for a peasant child, but was somewhat comforted by finding that when he tried to walk in

the wooden shoes to which he was wholly unaccustomed his gait was clumsy enough to be that of a real rustic.

When they were both dressed Ambrose rolled up the clothes they had taken off, stowed them away in one corner of the cave and put some big stones in front of them, that they might not be seen if any straggler in the wood should chance to light upon the quarry.

Then he took down the little crucifix, folded it reverently in a handkerchief, and put it in his pocket. The provisions and the leathern bottle of milk he wrapped up in a bundle, and slung at his back. He wanted his arms free that he might lift the child up out of the cleft and carry him through the brushwood. Just as they were leaving the cave Theodosius thought of the glow-worm, and there it was, in the same place as the night before.

"See, there it is, the Blessed Virgin's dear little lamp! mayn't we take it with us?" cried the eager child, but Ambrose checked him almost sternly, reminding him that he had promised to be silent, and so without another word, he took his leave of the little cave and the glow-worm together.

It would make too long a story were we to follow Theodosius and his faithful guardian through all the adventures of their journey. Even in these days it would be a weary one for foot-travellers, and then, when roads were bad and times were dangerous, it was indeed a toilsome and hazardous undertaking. The hostleries were often full of armed men who would make sport of the two "poor brothers," as they called them, and who wanted all the food and drink they could get, and left none for other wayfarers. The monasteries were the only places where Ambrose could ever feel sure of getting a peaceful shelter for himself and his charge, and sometimes even there some surly porter would drive them away from the gate, or send them to sleep in a shed with a bit of black bread for their supper, instead of calling the good Brother Almoner to see to their refreshment. Spite of all the valet's care and devotion, Theodosius had to rough it more than he had expected, or well knew how to bear; but once and again the resolution was renewed, "I will not cry or fret, oh! dear Lord Jesus, I will not," and often and often he got Ambrose to tell him the story of the flight into Egypt, and sustained his courage with the thought that the dear Lord up in Heaven knew what it was to be a poor traveller.

"And that wicked Herod wanted to kill Him too," he said, "but I don't suppose the queen wants to kill me, do you think she does, Ambrose? though you say if her soldiers got me they would shut me up in prison. When we get to my Uncle Turenne's soldiers they won't shut me up, they will fight for me, won't they?"

Ambrose cheered him with the assurance that they would, and when they once got within his native province it was all the servant could do to keep him from proclaiming himself and greeting everybody as a friend and ally.

However, they at last reached the old chateau of Turenne in safety, and happily the Duke was there at the moment, and overjoyed to welcome his little son, though on the eve of setting off to help the wife of the imprisoned Prince of Condé to rally the people round her. He had had news of his Duchess and his other boys, and believed them to be safe though in duress, but he greatly applauded the fi-

delity and skill by which Ambrose had saved Theodosius from having to share their captivity. The good servant was praised and made much of as he deserved, but the only reward he craved was a day's holiday to go and see the Curé of Planche, and permission to take his little master there, as soon as he should be recovered from his journey, "in order," he said to himself, not to the Duke, "that the child might look upon a living saint."

Theodosius looked forward to this with eagerness, and was in great spirits when they set forth on the expedition, but when he alighted from his carriage and entered the little courtyard of the Presbytere he suddenly drew back, trembling, and put his hand into the valet's.

Ambrose thought it a fit of shyness, and wondered, for Theodosius was not usually shy with strangers, but in reality the child was oppressed with a strange new feeling of his own unworthiness.

"Perhaps he won't like my coming to see him, Ambrose," he whispered, as they went up the steps, "but will you tell him that I am trying to be good?"

Ambrose promised to do so, and when Theodosius presently found himself seated on the white-haired Curé's knee, with his head resting against the broad kindly breast, he forgot all his fears, and took courage to tell him about his life in the cave, and to say, "I am so glad that you are not dead and in a book, and, do you know, I think that, next to you, Ambrose is the best person in the whole world!"

The valet colored with confusion, and did not know which way to look, but the good Priest smiled and said to him, "My son, we who know ourselves may reasonably feel abashed, and I might well scold you for having given this child so false an idea of me, but, for all that, he will be none the worse for the belief that he had found two paragons in the world already, one so dear that his presence and his kindness made even captivity sweet."

None of the praise that the faithful servant had received had been so overwhelming to him as these few words of the Curé's.

"Oh, my Father," he stammered, "it was only the legends I learnt from you that made the time pass pleasantly. My little master was never tired of hearing them, and now he is trying to learn to be a saint himself."

"But I haven't saved any prisoner's life, or nursed people that have got the plague, or prayed all day, or even given half my cloak to anybody yet," said the child with earnest truthfulness; "all that I have done is just to try not to be cross and angry as I used to be, and to cry or grumble when I am frightened and tired."

The Curé took the little face between his hands, looked at it lovingly, and kissed the open brow.

"My child, you have taken the first step," he said, "by God's blessing all the rest will come in time."

NOTE.—The hero of this little story—Emmanuel Theodose de la Tour—afterwards became famous as the Cardinal de Bouillon, and died at Rome in 1715. His father bore arms against the crown in both the first and second wars of the Fronde, but was reconciled with the Government in 1651, when the Queen Regent procured the restoration of his principality of Sedan, which he had been obliged to cede in 1642. After this he was in high favor both with her and with the young king (Louis XIV.) and was with the Court at Pontoise at the time of his death, in 1652. The Duchess and her sons had been released from captivity even before the end of the war, so little Theodosius was not long left solitary at Turenne.

The legend of St. Genevieve as given in this story has been taken, in substance, from the Rev. S. Baring-Gould's Lives of the Saints.

THE VICAR'S BATH.

The Rev. Mr. Texter, vicar of Dottington, and his pretty daughter Daisy were having a *tete-a-tete* one brilliant August morning in the pleasant little room which the vicar called his study. That the *tete-a-tete* was not altogether of an agreeable nature was very evident from the agitation of the girl and the vehemence of her father—a portly ecclesiastic with several chins and a pompous, self-satisfied manner.

"I don't consider that he's a fit man to be your husband," the vicar resumed, after a pause in the talk. "I think one has only to look at the style and cut of his clothes to form a very fair estimate of the sort of life he leads in town. I know him to be in debt, to disfigure his mother tongue with the most hideous of metropolitan slang, to drink between meals—and yet you, Daisy Texter, daughter of the Vicar of Dottington, sigh and sob that you never can and never will love any other man. It's quite—but, gracious me! There's nine o'clock striking, and the Confirmation's at ten, so that the bishop will be here at a quarter to, and I haven't had time to take my morning swim—thanks to your foolish love-sick chatter! Still, if I rush off now there's just time for a hurried dip, and as I'm nothing without it, and as it will clear my head and freshen me up for the duties of the day, I will be off, and we will defer any further discussion until a more convenient opportunity," saying which, the vicar left the room by the door, and the girl slowly went out by the French window, crossed the lawn, and descended to a narrow, shady lane, where was waiting a young gentleman with an honest brown face, who was attired in a check suit of dittoes, which, although of ordinary London cut, had produced no small impression from the variety of its hues on the obscure villagers, who rarely saw anything but the parson's broadcloth and the peasants' corduroys.

"It's no use, Gerald!" she exclaimed, when they met. "The pater's in an awful temper this morning, and has been calling me all sorts of horrid names for loving you and declaring that I would continue to do so."

Mr. Gerald Maldon, who was the son of the Squire of Dottington took the girl to his arms and, kissing her quivering lips, said,

"What's his objection to me, Daisy?"

"Why, he says you are what is called 'fast,'" replied the girl, "and he doesn't like your style of life, your style of conversation, nor your style of—of dress."

"Style of dress, gracious!" exclaimed the young man, surveying the suit he had on with no little complacency. "Surely he doesn't judge a fellow by his dress. Why, when the bishop was at our house last spring I wouldn't have given the old fellow eighteen pence for all he had on!"

"That reminds me, Gerald," said Daisy, "there's a Confirmation to-day, so the bishop is coming, and the whole place will be upside down. This, perhaps, has worried papa a little, therefore matters may not really be so bad as they now appear. He, however, would not miss his bath, so has just gone down to the river to take his usual swim. It will doubtless cool his temper as well as his body."

"Gone down to the river for a swim!" exclaimed the young man. "Why, I'd give something to see him! I should have thought he'd have been above such rakish diversion. But, a

happy thought strikes me, Daisy dear. The bishop, as you know, is a rare good fellow, and being an old college chum of the governor's and my god-father, he would, I believe, do anything for me. Keep your spirits up, therefore, my darling, for the great man is certain to come in and lunch at our house, and I will get the gov.' to ask him to say a good word for us to the Vicar. So good bye, my wife that is to be, for I know it will be all right. I would not miss seeing my future father-in-law taking his morning bath for a good deal."

Gerald Maldon having kissed the girl again, hurried down the lane in the direction of the river. Carefully keeping himself out of sight, he reconnoitred. The pompous ecclesiastic had just finished arranging his clothes in a neat heap on the bank, and was descending into the water with as much gravity and consequence as if he were going down his pulpit stairs. Mr. Gerald watched every movement, and saw the vicar slowly duck his head and ponderously strike out into the middle of the stream, until his bald head and full shoulders were twenty yards away. Then, quick as thought, the young man crept forward, gathered up the reverend gentleman's garments under his arms, leaving only his towel and his boots, deposited the clothes under a hedge about a hundred yards off, and returned to his post of observation.

The church clock chimed half-past nine; the vicar in the water heard it, and struck for the bank. His amazement and horror may be imagined when he saw that his clothes had disappeared, and that nothing but the towel and the boots remained. For a moment he stood as if thunderstruck. Then, girding the towel around his loins, he rushed about in all directions in a state of most unecclesiastical excitement, and searched the bushes, peered under hedges, looked up into trees, all the time hurling a complete commination service on the heads of the unprincipled scoundrels who had made away with his wardrobe. A quarter to ten struck. The church, the distracted vicar thought, would be now filling; the carriages of the country gentry would be dashing through the village street; his Right Reverence the Lord Bishop of Virginia Water would have arrived; and here was he, the most important man in the place after the squire, shivering on the banks of a river in a towel and a pair of boots!

The position was a terrible one. But no shipwrecked mariner ever despaired, no desert traveller ever saw water with more genuine joy than did the vicar hear the sounds of approaching footsteps. Quickly he divested himself of towel and boots, sprang back into the stream, and waited to see who was coming. The steps were those of some one evidently not pressed for time, and who, from the nature of the song he was carolling, had certainly no intention of attending the ceremony at the village church; but they were the footsteps of a man, and at that moment the vicar felt that he could have hailed the presence of the most irreclaimable member of his parish with delight.

The seconds which elapsed between his first hearing the footsteps and the appearance of the figure seemed to the vicar like hours, but at length Mr. Gerald Maldon emerged from the shrubbery, with a pipe in his fingers, and a ballad on his tongue commemorating the duplicity of a certain Duke of Seven Dials.

"Hi! Mr. Maldon! Mr. Maldon!" shouted the vicar. The young man

stopped short in the middle of the chorus; looked up in the trees, away over the fields, behind him, straight ahead of him—in fact, everywhere but in the right direction.

The vicar renewed his cries.

"Hi! Mr. Maldon! Here! It is I, the vicar. I'm in the river! Some thief's gone off with all my clothes, and I've to be at the church at ten to assist at the Confirmation! What on earth am I to do?"

The young man gazed with admirably feigned astonishment at the bald head and the agonized red face of the half-submerged vicar, and, giving vent to a prolonged whistle, said:

"By Jove, Sir, if you've to be at the church at ten, you'll have to hurry up, for it only wants five minutes now. The bishop has already arrived, for he was yarning to the governor about a quarter of an hour back."

"But I say, Mr. Maldon," said the wretched vicar, "what am I to do? I haven't time to get any fresh things from the vicarage. I can't go to the church as I am—no, no, I don't mean that. But really I don't believe any man was ever in such a predicament before. What can I do?"

"Well," said Gerald, "there's only one way out of the difficulty that I can suggest. My suit is not, perhaps, of a particularly clerical cut and color, but it wouldn't show much under a surplice, and you could run over to the church in it without anybody noticing you. Why shouldn't you put it on?"

"But what are you to do?" grasped the vicar.

"Oh, it doesn't matter about me," replied Gerald; "I've nothing to do, and I've lots of tobacco, and shall enjoy myself all right here."

"But how can I assist at a Confirmation in a—in a kind of seaside shooting suit? Still, I suppose there's nothing else to be done," said the poor vicar, waddling out of the water, and drying himself as fast as he could. "I'm sure Mr. Maldon, I'm indebted to you—that I am. But don't you trouble, thanks—that's it; a little long in the legs, perhaps—oh! thanks!—no; never mind the necktie. There, that will do; and now I'll make a rush for it."

So saying, the vicar doubled across the field as fast as his untrained condition would allow him, leaving Gerald with the towel and the boots, and exploding with laughter at the ridiculous figure the parson cut, ambling and stumbling along in the much-maligned suit of dittoes.

The vicar arrived at the church just as the clock was striking half-past ten. To his horror, the first person to meet him was the bishop, who fairly staggered at the spectacle presented by the most precise and pompous minister in his diocese.

"Extremely sorry, my lord!" panted the exhausted vicar. "Had an accident—explain all afterwards!" The bishop said nothing, but his look spoke volumes, although, being a prelate of an eminently humorous disposition, he of course saw that some contretemps had happened.

What the poor vicar underwent during that interminable service nobody but himself knew. The surplice he wore was short; Gerald Maldon's trousers were long. The sun streamed down full upon him as he stood within the chancel rails, and he felt that the eyes of the whole congregation, from the country-folk in the high pews to the country boobies in the low benches, were fixed upon the astounding nether garments of the man who had never

been known to relax so far from orthodox broadcloth as even to put on cricketering flannels. It was in vain he tried to hide himself; it was in vain that he endeavored to pay a proper attention to the ceremony at which he was assisting. He edged, he manœuvred, he dodged; and he pulled the surplice down at the sides until it split at the neck with a crack, and exposed the collar of Gerald's "seaside shooting coat," as its present wearer styled it. The perspiration now stood out in great beads on the poor vicar's forehead; his hands were hot as fire, and he performed his part of the ceremony in such a nervous, agitated manner that the beadle thought he was going to be ill, and brought him a glass of water.

The unfortunate vicar, who saw the bishop looking at him, determined that the moment the ceremony was concluded, and he should have an opportunity in the vestry, he would tell the whole story to his lordship. But when the moment came, he was so overwhelmed with confusion that he was dumb, and he mistook the humorous twinkle in the bishop's eye for a look of scorn and indignation.

"Really, Mr. Texter," said the prelate at length, "you must excuse me if I remark upon the exceedingly unclerical style of dress in which you have appeared upon so solemn and public an occasion."

"My lord," gasped the vicar, "appearances are against me, I acknowledge. But when I have related to you what has happened, I think you will admit that under the circumstances I followed the only course open to me; and, although I am fully aware that clergymen as a rule, do not officiate in garments of such a pattern as those I am wearing at this moment, I think you will admit that I should have fallen far more short of my duty if I had not put in an appearance at all."

So Mr. Dexter related to the bishop the morning's adventure.

"Well, sir," said the bishop, when the vicar had finished, "all that I can say is that you are very deeply indebted to the person who made such a self-sacrifice in order to extricate you from your unfortunate dilemma."

"I feel that, my Lord, and I shall hope to show it in some substantial way."

"May I ask the name of your friend in need?" continued the bishop.

"Gerald Maldon," replied the vicar. "What! Gerald Maldon! the son of my old college chum?" asked the bishop, with astonishment.

"The same, my Lord."

This news burst upon the worthy bishop like a revelation. He was aware of Gerald's love for Daisy Dexter, and also of the difficulties that had been thrown in his way by her father. He therefore soon formed an opinion of his own as to how the little accident had occurred to the vicar's clothing. Suppressing, however, the smile that the thought brought to his venerable face, and with a determination to try and say a useful word for his friend's son, the worthy prelate took the vicar's hand and said:

"I am delighted to hear, and I trust that, in the same way as you accepted the young fellow's one suit for your own convenience, you will accept his other for your daughter's happiness."

And he did.—*Truth.*

MORE than fifty persons old and young are already enrolled in the delegate course of the Boston Correspondence School of Greek.

HINTS FOR HOUSEWIVES.

APPLE PRESERVES.—Make a nice syrup of sugar and water and put in a small piece of ginger-root. Have some good apples peeled and cored—pippins are the best to use. When the syrup has scalded up three or four times, drop in the apples and let them remain until transparent.

PLUM PICKLES.—Seven pounds of plums—small frost ones are best—two pounds of brown sugar, three quarts of vinegar, one-half cup of cinnamon, one-quarter cup of cloves. Place the plums in a jar and pour the hot-spiced vinegar over them for three alternate mornings.

CHAIR BOLSTER.—Crochet a piece in crazy, or shell, stitch, half a yard long and three-eighths wide; crochet the sides together, stuff with curled hair, and draw the ends together with a coarse needle and stout thread, gathering them as close together as possible. Finish with cord and tassels to tie to the chair.

FELT TIDIES may be finished by being pinked all round the edges, or by being cut in narrow strips about two and one-half inches long at each end for a fringe. They may also be lined and finished by a band of ribbon put on the two sides and across the bottom with fancy stitch with silk. "Little Bo-peep" would be a nice design done on olive or dark red felt in gold silk. An edge may be crocheted of the silk across the bottom, or plush or chenille ornaments may be added.

BROWN BETTY.—One cup bread crumbs, two cups chopped apples sour, one half cup sugar, one teaspoonful cinnamon, two tablespoonfuls butter cut into small bits. Put a layer of the chopped apples at the bottom of a deep dish; sprinkle with sugar, a few bits of butter and cinnamon, cover with crumbs. Proceed in this order until dish is full. Cover closely and bake three quarters of an hour, then uncover and brown quickly. Serve with cream and sugar.

A CURIOUS FAN EDGING.—Cast on 13 stitches and knit a plain row.

1st row: K 2, n, o 2, n, k 7 (13 st.)

2d row: K 9, p 1, k 3 (13 st.)

3d and 4th rows: Plain.

5th row: K 2, n, o 2, n, k 2, o 2, k 1,

o 2, k 1, o 2, k 1, o 2, k 2, (21 st.)

6th row: K 3, p 1, k 2, p 1, k 2, p 1, k

2, p 1, k 4, p 1, k 3 (21 st.)

7th and 8th rows: Plain.

9th row: K 2, n, o 2, n, k 15 (21st)

10th row: K 12 (very loose stitches,

drawing out the thread each stitch you

knit, so as to make it very long); o 3,

k 5, p 1, k 3 (24 st.)

11th row: K 10, p 1, k 1; knit the

twelve loose stitches remaining on the

needle into one; put this stitch on the

left hand needle and knit it again

(13 st.)

12th row: Plain.

Repeat from the first row. When

knitting the twelve long stitches it is

necessary to hold them with the fin-

gers so as to keep them all of the same

length.

POTATO SOUP.—Take three potatoes,

one pint of milk, one teaspoonful

chopped onion, one stalk of celery, one

teaspoonful salt, one-half teaspoonful

celery salt, one-half salt-spoonful white

pepper, one-fourth salt-spoonful cay-

enne, one-half tablespoonful flour, one

tablespoonful butter.

Wash and pare the potatoes and let

them soak in cold water half an hour.

Put them into boiling water and cook

till very soft. Cook the onion and cel-

ery with the milk in a double boiler.

When the potatoes are soft drain, off the

water and mash them. Add the boil-

ing milk and seasoning. Rub through

a strainer and put on to boil again. Put

the butter in a small saucepan, and

when melted and bubbling, add the

flour; when well mixed stir into the

boiling soup; let it boil five minutes and

serve very hot.

The flour thickening keeps the potato

and milk from separating, and gives a

smoothness and consistency quite unlike

the granular effect which is often no-

ticed. If the soup is too thick add hot

milk. The celery salt may be omitted

if you have the fresh celery, or, if you

like, put one tablespoonful of the

chopped parsley into the soup just be-

fore serving. This is an excellent soup,

easy to make and a good way in which

to use up the old potatoes which get so

watery and almost unfit for other use at

this season of the year.

The Living Church.

Chicago, Saturday, Oct. 10, 1885.

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Rev. C. W. LEFFINGWELL, D.D., Editor.

BISHOP COXE, in his last charge, said: "The late revisions of our English Bible have been attended with deplorable results. Our Prayer Book itself is in the crucible." Let us take warning by the fate of Bible revision, and understand that many needless and foolish changes will destroy all the benefit of a few acknowledged improvements.

URGENT appeals come to the clergy from New York City, for contributions to a fund of one million dollars to build a monument over the remains of the late General Grant. Probably the millionaires in the metropolis do not know that the clergy get an average salary of about \$600, and that they sometimes have hard work to get that. Under the circumstances they can hardly be expected to contribute magnificent sums to the decoration of one of the New York parks.

THE letter on the Coptic Church, from the Rev. Dr. Hale, which appears in another column, is well worthy of attention, and so is the report of an authorized inquiry into the present condition of that ancient and enslaved Church, which will follow. We might regret having published Dr. Geikie's hasty and inaccurate statements, were it not that we believe they will, indirectly, awaken a great interest in the furtherance of Christianity in Egypt. "Out of Egypt have I called my Son," is a divine statement that should receive meditation.

MR. ST. GEORGE MIVART, a noted scientist and at the same time a devoted Romanist, boldly claims the right of science to an independent judgment in whatever comes within the reach of human research and verification. He will not allow infallibility to the Pope, even in the interpretation of Scripture. He says, in an essay in *The Fortnightly*:

It has often been audaciously affirm-

ed that Galileo was condemned for proposing an unorthodox interpretation of Scripture, and that authority made no judgment concerning physics, and took no action which impeded the development of science. But the exact contrary to this is the very truth. Ecclesiastical authority *did* give a judgment directly affecting physics, and which impeded scientific progress. It went therefore *ultra vires*, but it did much more than that. It founded its erroneous decree affecting physical science, which was *not* its own province, upon an erroneous judgment about the meaning of Scripture, which was universally supposed to be its own province. In this important matter it was the man of science that was right and ecclesiastical authority that was wrong. The latter sought to impose, and more or less succeeded in imposing, an erroneous belief as to God's Word, from which erroneous belief science has delivered us. It is true that all opposition to Copernicanism has now ceased, but authority has not yet confessed and apologized for its mistaken action with respect to Galileo and Copernicus. Catholics, however, have now much cause to be thankful for such acts, however much they may be inclined to reprobate them; for it is those very acts, seen in the light of subsequent history, which have relieved them at once and forever from a burden which would, but for such relief, be intolerable.

THE wisdom of the provision in Article VIII of our Constitution, requiring the action of two General Conventions in succession to establish any change in the Prayer Book, was never more apparent than now. The action of the General Convention of 1883 in adopting the report on Liturgical Enrichment was hurried, the work of criticism was mostly extemporaneous. Still, so great was the desire for greater variety of services and for relief from some portions of the prescribed order of worship, that the action of the Convention was generally received with favor. The feeling expressed by many was, though this is not exactly what we need, it is all we can get; better this than nothing. Calm consideration and scholarly criticism have shown us many serious defects in the changes recommended. In the light of this after-thought opinion has changed, and it is not too much to say that if the question were presented now, a year before the final action is to be taken, as to whether the Book Annexed should be adopted or rejected as a whole, it would be rejected. We know the ills we have, and we are beginning to see the ills that we are hastening to in the ratification of that document as it stands. Moreover, we begin to realize what we did not realize in '83, that we are legislating for generations, and that no action now is to be preferred to changes that a few years may prove unwise.

It is to be hoped that the next General Convention will take up the matter *de novo* and recommend a few changes in the right direction, which the Convention of '89 may finally ratify. The work of the old committee and the able criticisms that have been made upon it will be of incalculable use in arriving at a satisfactory result.

CATHOLIC AND PROTESTANT.

A recent issue of THE LIVING CHURCH contained this passage: "Catholics believe the Church to be a supernatural, visible organization, possessing divine powers, handed down from our Lord Jesus by tactual transmission; while Protestants hold the Church to be a body of human organization, and unendowed with supernatural powers." A correspondent says that he is surprised and pained to read this, and adds:

The writer means by Protestants the orthodox sects around. Is his statement true? Do not all Christian bodies (even the Campbellites) hold that the Church was organized by Christ and His Apostles, and was so endowed by the Holy Spirit (supernaturally) that it continued even through the dark ages, and by the grace of God has continued to this time."

We venture to explain to our good friend that the sectarian idea of the Church and the Catholic idea of the Church are essentially different and utterly irreconcilable. The Catholic idea is that the Church is an organized society, an objective institution founded upon Christ the Son of the living God. Its charter is: "Go ye into all the world and make disciples of all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." This charter was given to the Eleven Apostles. By it they were constituted a close corporation, as it were, a society to which no new member could be added but by the agency of those already members. By it the corporation was made perpetual, that is, to last to the end of the world, and it is to be finally co-extensive with the bounds of the earth. The Holy Ghost came down upon the Church on the day of Pentecost, and He took up His earthly abode in the Church. The College of the Apostles has increased in numbers, till to-day it is represented by all the bishops of the world, except the so-called Methodist and Mormon bishops. By reason of the Holy Ghost dwelling in the Church, those who are baptised are regenerated, and receive the Holy Ghost for the remission of sins. The Holy Communion is the Sacramental Body and Blood of Christ. The priests of the Church act as the representatives of Christ and in His Name forgive the sins of those who are penitent. So full is the Church of high and glorious privileges that it is called the Kingdom of Heaven. The Protestant theory of the Church is, that it is invisible. It is composed of those who are good in the sight of God. Those who are really members of the true Church

are known to God, and not to man. One ecclesiastical organization is as good as another, for they are all human. The Presbyterians and Methodists claim to have a regular succession in a Presbyterian line, but they show how little they value it, by placing their ministers, practically, on an equality with Congregational and Baptist ministers who were originally ordained by laymen. Baptism is with them a mere form without special grace attached to it. Confirmation or the giving of the Holy Ghost by the laying on of hands, they entirely disregard, and they deny that the bread and wine in the Holy Communion is the Body and Blood of Christ. They consider that religion is entirely a subjective experience, needing not the aid of Church and Sacraments. The Lutherans are exceptions, in some points, to this description; the principles of Protestants find their truest exponents in that sect, to which great respect is due on account of the blameless and exemplary life of its members--the Society of Friends.

THE WESTERN THEOLOGICAL SEMINARY.

The opening of the Western Theological Seminary in Chicago, last week, was an event of more than ordinary interest. It marked the completion of a period of great progress in the Church in the West. It was the initiation of a new working power for the Church in the centre of activity where all forces--social, educational, political, and religious, are concentrating, and whence they must radiate over all the land. It was a great step towards the correlation of forces that are to control and mould the wild energy of this western world, and build up here a vast Christian commonwealth. To the devoted founders of Gambier, Jubilee, Nashotah, and Faribault, and to their successors, the Church in the West owes a debt of gratitude that can never be estimated. Throughout the West and into far mission fields, their works do follow them. And their work is not done. The foundations which they have laid will be utilized. Diversities of gifts are needed. There are many members in the Body, but in all worketh the self-same Spirit. The Chicago Seminary is not started, as we believe, in any spirit of rivalry with other theological schools.

These have their lines of work and influence, their traditions and interests, into which no new enterprise can enter. The seminary recently opened by the Bishop of Chicago will develop new lines of work and influence, and unless we are greatly mistaken in our estimate of Chicago in general, and of those who are engaged in this enterprise in particular, this institution will go forward

from this modest but most satisfactory beginning to occupy a high rank and to wield a wide and beneficent influence. We congratulate Dr. Tolman Wheeler upon the privilege accorded him of being permitted to behold the first-fruits of his devoted wealth in the completion of the beautiful buildings opened last week on Washington Boulevard, in hearing for himself how greatly his noble gift is appreciated, and in seeing for himself how wisely his bounty is being administered. We congratulate Bishop McLaren upon this grand event, which closes the first decennial period of his Episcopate.

A DISCOVERY.

"It is a fact worthy of note," says *The Independent*, "that our Lord, when He was on earth, did not organize a Church, nor did He give commandment touching the organization of His people." *The Independent* has made a discovery which is, indeed, "worthy of note," if it be a fact. It should be set down as the greatest discovery of this age of progress. An editor in New York has found that the Christian world has been laboring under a delusion for nearly two thousand years, and that the Church, which all along was supposed to be founded on the Apostles and Prophets, Jesus Christ being the chief corner-stone, is only "the outgrowth of that principle of order which is Heaven's first law."

One would suppose that our blessed Lord would have recognized "Heaven's first law," when He came to set up on earth "the Kingdom of Heaven." But according to the gospel of Broadway we are taught that He "appointed unto them a kingdom" without organization. When He spoke to His chosen Apostles, saying, "All power is given unto Me; as the Father hath sent Me so send I you," when He spoke to them during the Forty Days "of the things pertaining to the kingdom of God," He addressed them only as individuals, and had no reference to "the organization of His people." When He said that the gates of hell should not prevail against His Church, He referred "rather to the aggregation of disciples than to the organization." So we are to believe that the "kingdom" which Christ established, which He illustrated in parables as a thing of vitality and growth, for which He appointed officers, and sacraments of admission and grace, to which He promised His abiding presence and power, which His inspired followers likened unto a building, a *body* of which Christ was the head, was an amorphous mass, a conglomeration of all shades of belief and unbelief, without organization, without law, without any principle of coherence; in fact, a

without organization, a building without relation to its part, a body without system. Truly, this is a wonderful discovery, and "worthy of note."

"When our Lord left the earth," says this ecclesiastical Columbus, "He called His disciples and committed to them His commandments touching the work they had to do in the world. He committed nothing to the Church; He delivered no precepts to the Church; He made no promises to the Church; but everywhere He recognizes only the individual disciple." Was it to the individual disciple that He delegated discipline, when He said: "If he neglect to hear the Church let him be unto thee as a heathen man and a publican?" Was it to the individual disciple that He said: " whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven?" Was it to the individual disciple that He gave command to "disciple all nations," to "do this in remembrance," to "show forth the Lord's death till He come?" Was it to the individual disciple that He said: "Lo! I am with you always, even unto the end of the world?"

But *The Independent* is not altogether satisfied with this heterogeneous condition of Christianity which his adventurous fancy has painted. He admits that "no doubt the formally organized Church is proper and legitimate, and was necessary and inevitable in the development of Christianity." He has no sympathy "with the everlasting outcry against the Church." Then why, in the name of sense and conscience, does the editor put forth this amazing opinion that "Christ did not organize a Church?" If a Church was necessary to the development of Christianity, when did it become necessary? At what time does an institution need "developing" more than when it is founded? Why should an organization that is "necessary for development" be an after-thought, an "outgrowth" of the thing that is developed? If ever Church organization was "necessary and legitimate" it was so in the upper room in Jerusalem. It seems to us an imputation against the Divine wisdom, to imagine that the Gospel of the fullness of time, founded upon the tremendous fact of the Incarnation and completed amid the groans and darkness of the shuddering hill of Calvary should be committed to "individual disciples" to find its way around the world and to be perpetuated in purity and power to all generations. Individual disciples must pass away, but the Church, which is His Body, remains forever. So did the "individual disciples" understand it, at the first. They proclaimed the glad

tidings of a risen Lord, and those that should be saved (that were being saved) were "added to the Church." The Apostles spoke "concerning Christ and the Church." They proclaimed the Kingdom of God, and the lines of that Kingdom were clearly drawn amid the fires of persecution. The idea of Church organization, as of Divine authority and appointment, is as old and as universal as the Christian religion. Without it there would now be left of Christianity nothing but myth and fable. By means of it the proof and power of the Gospel have been perpetuated in the world, and by the agency of the one Spirit working in the One Body the benefits of the Incarnation and Passion of our Lord have been assured and applied to sinful men in every age.

BRIEF MENTION.

LADY DUFFERIN has formed in India a National Association for supplying "female medical aid"—that is, women doctors—to attend the wives of natives in sickness. Hitherto these women have been deprived of skilled medical attendance, no European man being allowed to approach them.

THEY tell a story of the Rev. Joseph Kinghorn, a noted Close Communionist sixty years ago, who, on being asked if he did not expect to meet Dr. Watts and Dr. Doddridge in heaven, confessed that, while with God all things are possible, he could not understand how it could come to pass.

SOME parishes, says a contemporary, make the reputation of nearly every clergyman who becomes their rector. It does not make much difference who or what sort of man he is, he is "sure to be a bishop," or called to be one.

A COLLECTION was taken up recently and when the hat reached the seat occupied by a lady, her daughter, and little son, the two ladies found themselves without a cent of money, but young America reached over and deposited a cent in the hat and then whispered to his sister: "There, I just saved this family from being whitewashed."

AN English clergyman asked an uneducated woman whether she liked his written or unwritten sermons the best. After thinking a few moments she said: "Why, I loike yo the best without the book, because yo keep saying the same thing over and over again, and that helps me to remember what I hear a good deal better."

"Now, you may publish it as far and as wide and as often as you please—and the farther, the wider, and the oftener, the better—that while I am Bishop of Tennessee, I will allow no one, be he clergyman or layman, to set up altars and erect thereon super-altars and place on the same, candlesticks, *except to give light*, or set up crosses on the Communion table, or place thereon vases of flowers during Divine worship—in any church under my jurisdiction, *canon or no canon*," said Bishop Otey in *The Episcopal Recorder*, dated February 20th, 1858.

A FRIEND in Washington sends the following: On the Feast of "St. Bartholomew," 1878, I chanced to be in a New England town, and dining with a company composed almost equally of

Churchmen and Unitarians. To one of the former who sat next me, I spoke of the Church services for that day which I had attended—of the rector's address, etc.—when I was rather rudely interrupted by a Unitarian just opposite, who said; "Church to-day! why, what is to-day?" To my reply, she further interrogated, very sneeringly: "St. Bartholomew! and pray, who's he?" I was spared an explanation by my friend next me, a staunch Churchwoman, who indignantly and impatiently replied: "Oh, nobody that you know, Miss L—!" The laugh which followed was a general one. Even the spiteful questioner acknowledged herself well answered, by making no further reference to the day.

A VERY small church in Pennsylvania whose pastor recently resigned to accept a call to a large field, has already enrolled eighty applicants for the vacant pulpit. *The Christian Hour* bewails the situation and says, "We tremble for the church which is in danger of being torn into eighty fragments."

IN one of the New England churches some time ago, the congregation elected as deacon (?) the meanest in the village because, they argued, he should now pass the plate that had so often passed him. A new way to pay old debts!

IN May, 1835, New York had 270,000 inhabitants, and these got their news from 7 six penny morning papers, 4 six penny evening ones, and four small prints sold for one penny. The first American newspaper (Sept. 25, 1690) had this name: Publick occurrences Both Foreign and Domestick."

A GOOD story is told of an aged clergyman who met a man loudly declaiming against foreign missions. "Why," said the objector, "does'nt the Church look after the heathens at home?" "We do," said the clergyman quietly, and gave the man a tract.

PROF. DRUMMOND'S book (*Natural Law in the Spiritual World*) has gone through 40 editions. He is the son of Mr. Henry Drummond, a seedsman in Sterling, Scotland.

A DENOMINATIONAL paper quotes the letter of a pastor to his church choir, warning its members against irreverent laughing and talking during Divine service. "It would be well if churches would solemnly ask before the Lord whether the singing of such choirs is worth the sacrifice that is made for it."

"GUILTY or not guilty?" sharply said an Assize Judge the other day to an inattentive female prisoner at the dock. "Just as your honor pleases, it's not for the likes o' me to dictate to your honor's worship," was the reply.

OCTOBER 15th, 1519, the Guinti published at Venice an office of the Virgin only thirty millimetres broad by forty-eight high. Such a book was easily lost, and has just come out of its hiding place. It is the smallest book in the world.

The Christian Home, a paper that is fair and fearless, is under the editorship of the Rev. B. T. Hutchins; a loyal priest of the Church and a brave officer in the late civil war.

ONE of the books on the life of General Grant speaks of his visit to Nazareth and gives the additional information—"where Jesus was born." This is the same strain as the last question

put to a very deficient divinity student. "Who was the first king of Israel?" Immediately brightened up he said, "Saul," but also added: "sometimes called Paul."

At a negro wedding when the minister read the words "love, honor, obey," the groom interrupted him and said: "Read that again, sah, read it wounce mo', so's de lady kin ketch the full solemnity of de meanin. I'se been married befo'."

EDWARD EVERETT HALE reiterates Bulwer's assertion that three hours of daily brain work is ample to get from a man the best that is in him. We believe this same author advocates ten hours sleep and seven meals daily for brain workers.

CANON WESTCOTT, who, it was hoped, would deliver the Bohlen Lectures in Philadelphia this winter, will not be able so to do.

OPINIONS OF THE PRESS.

Pall Mall Gazette.

DISESTABLISHMENT IN ENGLAND.—Far be it from us to assert that Disestablishment will not be accomplished during the present generation, still less that it would be a misfortune if it were. That depends entirely upon the Church herself. If the internal feuds of the Church, which have lately shown signs of subsiding, were to break out with renewed violence, and if, in consequence, there were to be a great movement in favor of disestablishment from within, the question could be settled only in one way. But except for such a development within the Church (and some people will be inclined to think that the Christian zeal of Churchmen might flow into better channels than this) it is highly doubtful whether Disestablishment will make much real progress. If the Church fall, the impulse will come from within. The attack from outside is growing sensibly weaker. Many Dissenters, who still from habit or gregariousness go for Disestablishment, really care very little about it. With the removal of the legal and social disabilities of non-Churchmen, the hatred born of oppression is dying out. Moreover, among the younger dissenting clergy of liberal opinions there is a distinct movement in favor of Church Reform as opposed to Disestablishment. But the most important influence making in favor of the existing order of things is a negative one. There are other subjects which interest the bulk of the people far more than this one. There could be no better evidence of that than the very subordinate place given to the Church question by those politicians who are making the most conspicuous bids for democratic favor. Look where you will, there is nothing in the attitude of the new democracy towards the Church which could recommend a serious attack upon her to a politician in search of a cry.

The Independent.

WHAT IS AN ARCHDEACON?—There is, indeed, more mystery about the nature and extent of archidiaconal functions than about those of any other ecclesiastical position. It has been denied that an archdeacon is a titular dignitary simply; but a parliamentary investigation, it will be remembered, did not succeed in disproving it. Lord Althorp, in asking the House of Commons to grant a salary of \$2,000 to the Archdeacon of Bengal, was startled by the question from a too inquisitive member, "What are the duties of an archdeacon?" and sent a messenger to

the House of Lords to question their spiritual lordships. Archbishop Harcourt told the messenger that an archdeacon was "aide de camp to a bishop;" Bishop Copleston described him as "oculus episcopi;" while Bishop Blomfield, of London, gave the definition which satisfied the House: "An archdeacon," said he "is an ecclesiastical officer who performs archidiaconal functions." The dictionaries give no light, but some of the cyclopedias give hints. For example, one of them says that it is "imperative upon each archdeacon to visit his district at least once in three years," and that he must see that the churches and chancels are in repair, and hear representations from church wardens of public scandals. But it is evident that nobody has yet got to the bottom of the subject.

The Church Times.

RELIGIOUS ORDERS.—One remarkable feature in the Catholic revival of the half century has been the failure of all attempts to revive on any large scale the religious life for men, whereas the religious life for women has taken root, and is flourishing amongst us with a luxuriance that has seldom been surpassed. Our experience is the very opposite of that of the middle ages, in which the nun does not seem to have always been a brilliant success. One reason of the change may be that men who have been attracted towards the religious life do not seem to have grasped the truth that cowl does not make the monk. We are glad, therefore, to see in an American paper a manifesto from Father Grafton, which seems to touch the root of the matter. Mr. Grafton lays it down, that in order to win the confidence of the Church, a religious order in America must not be an imitation or attempted reproduction of a thing of the past; that it must be an American society, must grow out of the real wants of the Church, and be able to meet them; that it should have episcopal approval, and should have its own definite spirit.

The Standard of the Cross.

COLORED CLERGY.—We must deprecate all needless meddling with diocesan self-government, and cannot either hope or wish that the General Convention should try to force the colored presbyter into his natural place in the diocesan conventions anywhere. But the matter is not local in its interest. The whole Church is, or ought to be, trying to help the negro; and if a reputable clergyman of one diocese is put into a different and very dubious position in another, the whole Church has a right to ask the reason why; and we must add, a right to get a better answer than any we have yet seen or heard in this case in point.

Peace and conservatism are precious things, but they ought never to stand in the way of helping any class of people. We shall never bring about a separate organization for colored people, supposing it is desirable, till we get enough of them to organize. And in the meantime, it seems small business to be haggling about the terms on which we will let them work by our sides and sit in our councils. It will surely be time enough to call for a different order of things when we find that they really are too numerous and aggressive; for that will be when we find that our work among them is a total failure. In the meantime it is painful to see the work hindered in any way. Let us pray that a "sanctified common-sense" may solve these difficulties and allay these untimely suspicions and fears.

PERSONAL MENTION.

The Rev. Samuel Cowell has removed from Wilmet, Wis., and taken charge of St. Paul's church, Bellevue, Iowa. Please address accordingly. The Rev. C. S. Perceval, Ph.D., has resigned the rectorship of Grace church, Cresco, Iowa, and accepted that of St. Mark's, Waterloo, in the same diocese. The address of the Rev. Frank O. Osborne is changed from Green Bay to Madison, Wis. The Rev. W. L. Bostwick having removed with his family from New Britain to Fair Haven, Conn., desires to be addressed accordingly. The Rev. J. P. Lytton, rector of Holy Innocents' church, has moved to 2132 Victor St., St. Louis, Mo. The address of the Bishop of Northern New Jersey is East Orange, and not Brick Church as given in the last issue of the "Living Church Annual." The address of the Rev. A. T. Colt is changed to 220 E. 13th St., New York City. The address of the Rev. N. Barrows is Short Hills, New Jersey. The Rev. John Thompson Burrill, died at Chelsea, Mass., on September 20, at the age of 86. He was a convert from Methodism, and was ordained deacon in 1851. The Rev. Charles R. Hale, D.D., expects to sail from Liverpool for home on October 17. The Rev. Fred H. Post has resigned the rectorship of St. Paul's church, Trenton, N. J. The Rev. Thos. W. Haskins, on account of ill health is obliged to relinquish temporarily the rectorship of Homewood School, Jubilee College, Ill. He expects to spend the winter in Arizona. Address Jubilee, Ill. The Rev. Daniel Flack, B. D., has accepted the acting rectorship of "Homewood," the diocesan school for boys of Quincy. Address Jubilee, Peoria Co. Ill.

TO CORRESPONDENTS.

CHURCHMAN.—The matter is one to be settled by local usage. AMERICAN CATHOLIC.—The Bishop in question is regarded as "Low" though by no means extreme. He is a hard and fearless worker.

OFFICIAL.

CENTRAL PENNSYLVANIA. The Convocation of Harrisburg will meet in Trinity church, Chambersburg, on Tuesday, October 13 at 7:30 P. M. L. T. BAKER, Secretary. The Sunday School Institute of the Convocation of Harrisburg, second division, will meet in Trinity church, Chambersburg, on Thursday, October 15, at 10 A. M.

ADVENT MISSION, NEW YORK, 1885. RETREAT FOR THE CLERGY.

REVEREND AND DEAR BROTHER.—In accordance with the intimation contained in the letter, addressed by the Assistant-Bishop to the Mission Committee, a retreat will be held at Garrison's, N. Y., on October 13th, 14th, and 15th, 1885. The retreat will be conducted by the Rev. W. Hay Aitken. Accommodation at the hotel can be obtained, at special rates, by applying to the Rev. Walter Thompson, rector of Garrison's.

As it is anticipated that a large number will be present, you are requested to apply as early as possible. This retreat is regarded as an important feature in the spiritual preparation of the clergy, for the coming mission.

We hope, therefore, that not only those purposing to take part therein, but also all those sympathizing with the work, will not fail to attend.

Faithfully in Christ, THOS. MCKEE BROWN, D. PARKER MORGAN, THOMAS R. HARRIS.

On behalf of the Mission Committee.

New York, July, 1885.

N. B.—The special terms at the hotel will be \$2.00 per day. To facilitate arrangements, you are requested to send your name to the rector of Garrison's, by October 5th, and in order to be present at the opening services, you should arrive not later than 4 P. M., on October 13th.

APPEALS.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah. The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, Rev. A. D. COLE, D. D., Nashotah, Waukesha Co., Wisconsin.

ACKNOWLEDGEMENTS.

ST. LUKE'S HOSPITAL, CHICAGO. THE LIVING CHURCH Company acknowledges gratefully the receipt of the following sums toward the endowment of a LIVING CHURCH Bed in St. Luke's Hospital: Previously acknowledged, \$598.41; Mrs. Gill, \$1; Miss Chase, 60c.; Miss E. Marshall, \$1; C. D. E. 20c.; Bessie C. Pankhurst, \$1; Helen and Charlotte Gridley, Washington, D. C., \$1; L. B. H. \$2; Friends, \$2; Some little readers of THE LIVING CHURCH, 50c.; Mrs. Robinson, 25c.; A. F. Castleton, 15c.; D. Duff, \$1; H. H. Candee, \$1; Mrs. J. L. Patterson, 50c.; Archie, Karl, Harry, Robbie and Horace, 25c.; Jas. Blain, 25c.; Mrs. Babcock, 15c.; Miss D. E. Babcock, 15c.; Mrs. A. C. Waterhouse, 35c.; Ella Mooney, \$1; Barbara Groce 25c.; Samie Adams, 25c.; Total, \$613.26.

MISCELLANEOUS.

WANTED.—Situation by young lady, daughter of clergyman. To travel for winter as Companion or Governess and mother's assistant. Address Q. D., Lord & Thomas, Chicago.

I HAVE for sale in aid of the Building Fund of Trinity church, Gainesville Florida, some of the choice land of Alachua Co. 20 acre lots, uncleared, \$100. 10 acre lots, uncleared, \$150. 10 acre lots, cleared and improved from \$300 to \$600. The titles are all perfect. The lands high and dry. Alachua county is now the most populous in the state, and is the great vegetable and small fruit county, raises more oranges than any county, save one more vegetables than all others. High and healthy

midland section. Gainesville the county seat and Rail Road centre. For information, maps etc., address, F. B. Dunham, Gainesville, Florida.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY."

Hereafter The Living Church Annual will be known by the above title, and by the change the book now becomes a Quarterly Magazine, containing in each issue a corrected Clergy List to date of publication. The first issue under the new plan was dated August 15th, and specimen copies have been sent to all the Clergy and to many others.

The subscription price for the year is put at 25 cents, payable in advance. All subscriptions sent in now will insure the early receipt of the November number, which will contain all the matter ordinarily given in the Annual; and this will be followed by quarterly issues, containing the general list of the Clergy corrected to the date of publication.

The changes are about one hundred per month, so that where one cares to keep up with the movements of the Clergy, a frequently corrected list is very desirable.

The next issue will be limited to 13,000 copies, which is but a few hundred in excess of the issue of last year, unless the orders received within the next four weeks warrant a still further increase. After November 1st, there can be no increase in the number of copies, as the earlier forms will already have gone to press.

Will the Clergy interest themselves in this publication? No like enterprise has ever been undertaken, but this is sure to succeed, because:

1st. The Living Church Annual is already an assured success.

2d. For the same amount of money paid for any ordinary Church Almanac, the subscriber to the "Living Church Annual and Clergy List Quarterly" not only gets an Almanac and Calendar, but additional issues of useful matter each three months following during the year. We therefore want the names and subscriptions of all who wish such a publication now, so that our list will be ready that we may send the magazine out as quickly as possible after November 15th, the date of the next issue.

The table of contents cannot be announced at present, but there will be "more for the money" than can be obtained in any like publication in Europe or America.

The readers of THE LIVING CHURCH cannot afford to be without this publication, and we hope to have their subscriptions liberally and at once. Address, THE YOUNG CHURCHMAN CO., 434 Milwaukee St., Milwaukee, Wis.

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MILLAIS' "HUGENOTS."

[To H., playing one of Mendelssohn's "Leider Ohne Worte."]

Your fav'rite picture rises up before me,
Whene'er you play that tune,
I see two figures standing in a garden,
In the still August noon.

One is a girl's, with a pleading face turned
upwards,
Wild with great alarm;
Trembling with haste, she binds her broid-
ered kerchief
About the other's arm,

Whose gaze is bent on her in tender pity,
Whose eyes look into hers
With a deep meaning, though she can not
read it,
Hers are so dim with tears.

What are they saying in the sunny garden,
With summer flowers ablow?
What gives the woman's voice its passion-
ate pleading?
What makes the man's so low?

"See, love!" she murmurs; "you shall wear
my kerchief,
It is the badge, I know;
And it will bear you safely through the
conflict,
If—if, indeed, you go!

"You will not wear it? will not wear my
kerchief?
Nay! do not tell me why,
I will not listen! If you go without it,
You will go hence to die.

"Hush! Do not answer! It is death, I tell
you!
Indeed, I speak the truth.
You, standing there, so warm with life and
vigor,
So bright with health and youth;

"You would go hence, out of the glowing
sunshine,
Out of the garden's bloom,
Out of the living, thinking, feeling present,
Into the unknown gloom!"

Then he makes answer, "Hush! oh, hush,
my darling!
Life is so sweet to me,
So full of hope, you need not bid me guard it
If such a thing might be!

"If such a thing might be!—but not through
falsehood,
I could not come to you;
I dare not stand here in your pure, sweet
presence,
Knowing myself untrue."

"It is no sin!" the wild voice interrupts him.
This is no open strife.
Have you not often dreamt a nobler warfare,
In which to spend your life?

"Oh! for my sake—though but for my sake,
wear it!
Think what my life would be
If you, who gave it first true worth and
meaning,
Were taken now from me.

"Think of the long, long days, so slowly
passing!
Think of the endless years!
I am so young! Must I live out my life-time
With neither hopes nor fears?"

He speaks again, in mournful tones and
tender,
But with unswerving faith—
"Should not love make us braver, aye, and
stronger,
Either for life or death?

And life is hardest! Oh, my love! my treas-
ure!
If I could bear your part
Of this great sorrow, I would go to meet it
With an unshrinking heart.

"Child! child! I little dreamt in that bright
summer,
When first your love I sought,
Of all the future store of woe and anguish
Which I, unknowing, wrought.
"But you'll forgive me? Yes you will for-
give me,
I know, when I am dead!
I would have loved you—but words have
scant meaning;

God loves you more instead!"
Then there is silence in the sunny garden,
Until, with faltering tone,
She sobs, the while clinging closer to him,
"Forgive me—go—my own!"

So human love, and death by faith unshaken,
Mingle their glorious psalm,
Albeit low, until the passionate pleading
Is hushed in deepest calm.
Dublin University Magazine, 1873.

BOOK NOTICES.

MARUJA. By Bret Harte. Boston and New York: Houghton, Mifflin & Co. Price \$1.00.

A new book by the author of "The Luck of Roaring Camp" is very welcome. This is an ingenious and interesting story told with great vivacity.

THE WRITINGS AND SPEECHES OF SAMUEL J. TILDEN. Edited by John Bigelow. In two volumes. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$6.00.

This authentic record of the work of a veteran and incorruptible statesman, told practically in his own words, will be welcomed eagerly even by those who differ from him politically. Such volumes have an inestimable value for the writer of history. These give, of course, the famous author's views on all the great questions which have agitated the country during the last half-century.

BOOTS AND SADDLES, or Life in Dakota with General Custer. By Elizabeth B. Custer. New York: Harper & Brothers. Price \$1.50.

One of the freshest and most interesting books we have read for a long time. Racy and graphic, it breathes on every page the loving, tender, devoted wife. To read it is indeed a treat. In spite of many hardships life on the plains with the gallant general and his equally gallant wife must have been charming, and as one closes the volume, which is only too small, one wishes that more such works might come to cheer, instruct and amuse. The awful tragedy which deprived the country of so many brave sons is barely mentioned in the closing paragraph. Up to that the note is one of honest, duty-remembering gayety.

BOYLE LECTURES, 1884. The Scientific Obstacles to Christian Belief. By George Herbert Curteis, M. A. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 181. Price \$1.75.

The author rightly says; "The old bearings have somewhat changed their places, and the old 'evidences' have in many cases lost something of their evidential value. Each successive generation has its own difficulties to encounter." Among the most satisfactory of the defensive works of this generation is this of Canon Curteis. He recognizes the position of the scientist, fully and fairly, and accepting or admitting all that can be claimed to have been established as to evolution, matter, force, etc., shows that there is nothing repugnant between Christian truth and scientific truth. The theories of the survival of the fittest, of natural selection, of heredity, are shown to be compatible with the life, and kindred with the doctrine of Christianity. It may be thought by some that the author has conceded too much and has allowed a very broad interpretation of Christian truth. It must be remembered, however, that it is to the scientists that these admissions are made, and that they are not proposed as articles of belief necessary to salvation.

That admirable magazine, *The Church Eclectic*, which all Churchmen should take, contains in its October number: The Three Creeds of the Church: III. The Athanasian, by the Rev. J. H. Burn; The Ideal Liturgy, by the Rev. Beverley R. Betts; The First Three Bishops of Massachusetts (concluded), by Dr. Shattuck; Teaching of the Twelve Apostles, by the Rev. Edward Ransford; The Year Book and Church Defence, *Church Times*; The Anglican Type of Sanctity, by the Rev. Cameron Mann; Miscellany; Correspondence; Church Work; Poetry; Literary Notes; Summaries. (Utica, N. Y. \$3 a year.)

WITH the October number closes the fifteenth year of *The Century*, the fourth under the present name. During the past year the circulation has averaged over 200,000 copies each month. The magazine's year has been remarkable for the unexampled success of the War Series, for its other special features, for the variety of its fiction by good writers, for the number and wide range of its articles of travel, and for its well-sustained departments.

THE October number of *The Dorcas* is up to its usual standard of excellence. It contains a choice assortment of designs and patterns, in knitting and crochet; several new stitches and revivals of old ones, in addition to an admirable article on Original Fancy Work, by Ella Hepworth Dixon, of London. Its subscription is only \$1.00 per year, or ten cents for a single copy. (872 Broadway, New York.)

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

THE October number of *Outing* is as interesting as its predecessors. All who love sports should have this admirable magazine. (Boston, \$3 a year.)

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THE BOOK ANNEXED.

BY THE REV. N. W. CAMP, D.D.

Public Ministration of the Sacrament of Holy Baptism to Infants.

Many rubrical and other changes are required in this Office, which have escaped the notice of the Book Annexed. Thus: the title might be changed as given above, because it sets forth plainly the great fact and truth that Baptism is a Holy Sacrament; both of which were never more needed than now, especially in reference to its necessity for infants and children.

The first rubric on page 259, is useless now because every minister is supposed to do all it calls for, both in his private and public teaching. In its place, the following is suggested, as greatly needed, viz:

The minister of every parish shall often admonish the people that they ought to bring their children to Holy Baptism, so soon after their birth as is possible.

Those who are permitted to be sponsors, constitute themselves thereby, sureties of the child before God; therefore they ought frequently to admonish them when they come to a competent age, that they persevere and live in purity, love and righteousness. Above all things, are they bound to teach them, or be well assured that they are taught to say the Baptismal Creed, the Ten Commandments, the Lord's Prayer, and to understand the meaning of the Sign of the Holy Cross.

None shall be permitted to be sponsors, unless they have been instructed in the before mentioned things; for, sponsors ought to instruct their spiritual children in the Catholic faith, which they cannot do, unless they themselves are instructed therein.

Instead of the last rubric on page 269, read,

The most appropriate time for the ministration of this Holy Sacrament is immediately after the Second Lesson at Matins or Evensong; when, on notification by

the priest, the sponsors shall go to the Font with the child, and he will also go to the Font and pour into it pure water, and shall ask

From the last rubric on the same page omit "the people all standing until the Lord's Prayer," because (1) it is a novelty, not being found in any other Prayer Book, (2) it is in direct opposition to the plain intent of the rubrics following the address "Dearly Beloved, etc.," (3) it does violence to a pious instinct to kneel at the commencement of either one of the prayers following the Address, and (4) inferentially it makes the people co-administrators with the priest in the ministration of that Holy Sacrament; since, when the officiant stands, it is a posture of administrative authority, unless otherwise ordered by rubric, or taken for granted by universal consent. See "Let us pray," on page 270.

Omit the last rubric on the same page; because it robs the people of much important instruction intervening between the prayers on page 270, and the Baptismal Vows; and also, it opens the door to a laxity of ministration of this Holy Sacrament; also, as a ritual novelty, it must be mischievous in its results. Therefore, instead of that rubric read *Then shall the people stand, and the priest shall say.* This is the rubric in the English Book of Common Prayer, in that place.

Omit the first rubric on page 271, and read

*After which, the priest shall say this Exhortation following—*and after the rubric print

EXHORTATION.

Instead of the first rubric on page 272, read

Then shall the priest demand of the child, answers of the following questions. Before "I demand therefore," print

VOW OF RENUNCIATION.

From the first question on page 272, omit the words, "in the Name of this Child," because it places both the child and the sponsors in a false position. In the first Prayer Book of Edward VI., A. D. 1549, the phrase—"in the Name of this Child"—is not found. It was interpolated in A. D. 1661, as an explanation, when none was needed, and is a piece of mischief hatched by the Savoy Conference. The fact is, the child is bound by those promises, and not the sponsors. Therefore, the questions are properly addressed to the child. That interpolation perpetuates its own inconsistency with the wording of the other questions also, which, it is plainly seen, are addressed to the child. A glance at the Office, in the Prayer Book of A. D. 1549, will confirm the truth of the statement just made. In that Office, at this place, the priest used the name of the child which had previously been given to him, and thus addressed him: "N—, dost thou forsake the devil and his works?" Therefore, a continuance of this interpolation is to be regretted; and it is hoped that in the searching review which the Book Annexed invites and certainly will receive, this Office, at least in this regard, will be restored to that of A. D. 1549. See Canon Norris' "Manual on the Prayer Book," page 216.

Just before the second question, print

VOW OF BELIEF,

and then insert the Baptismal Creed, broken into its proper twelve Articles, with the answer "I do," at the end of each Article. In the 7th Article, add the word "again" after the word "come." In the 9th Article, after the

word "Church" place a comma, instead of a colon or semicolon.

Just after the answer, "That is my desire," print

VOW OF OBEDIENCE.

In the 8th line of the prayer just before the Naming, on page 273, instead of the word "mystical," insert "Sacramental." The water being the outward and visible sign, and the washing away of sin, being the inward and spiritual grace,—the word "Sacramental" best defines the meaning intended to be conveyed. See the "Manual" before quoted, page 221. Also, in the 9th line of the same prayer, omit the word "therein," because it is superfluous—and because, too, if it be allowed to remain, it necessarily supposes Baptism by Immersion, a mode not often used now. But that word is surely inconsistent with the administration of Holy Baptism by Trine Affusion or Pouring; in which latter case the word should be "therewith." But, on examination, it will be found that the word "therein" is not needed.

After the Naming, print

RECEPTION.

Immediately after the Reception on page 273, print St. Matt xvi:24; Rom. i:16; Eph. vi:10,11,13; 1 Tim. vi:12; 2 Tim. ii:3; Rev. ii:10.

Omit the rubric just after the Reception, because it is worse than useless, inasmuch as it perpetuates a Puritan prejudice against the catholic and godly use of the Sign of the Cross,—to which our amiable but timid revisers, about a hundred years ago, unhappily succumbed! Certainly, at this late day, the American Catholic Church, which no longer brackets an article of one of her creeds, ought not to tolerate that rubric!

Immediately after "Seeing now," etc., on page 273, print St. John xv:5; Gal. iii:27; Phil. i:6, 9, 11; Heb. iii:14

Instead of the first rubric on page 274 read:

Then shall be sung or said—all kneeling.

Instead of the second rubric on the same page, read:

Then shall the Priest say.

Instead of the last rubric on page 274, read:

Then, all standing, the Priest shall address the Sponsors as follows.

Instead of the first rubric on page 275, read:

Then shall the Priest say.

From the last line of this Office on the same page, omit the phrase "set forth for that purpose," because it is very vague, inasmuch as there is not a single word in the Catechism about Holy Confirmation. It is suggested that the conclusion of that short, final address to the sponsors, should be "and is sufficiently instructed in the Short Catechism." See preface of Confirmation Office.

In the next paper will be offered an Alternative Office, compiled from the Sarum Use, and the First Prayer Book of Edward VI., A. D. 1549, which will be preferred by many of the Faithful to any other.

BEAR with each other's faults. Love one another and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march, a much vaster assembly than ever moved through the wilderness of old, and we stand related to Him, and He to us, and we to each other. We shall therefore look back with unspeakable sorrows at the jars and discords and the uncharities of this mortal life, and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to Almighty God.

LETTERS TO THE EDITOR.

THE DEPENDENCE OF THE PARISH CLERGY.

To the Editor of *The Living Church*:

I thank my reverend brother, Mr. Worthington, for the courteous frankness of his protest, in your issue of September 26th, against what he deems the "injustice to both priest and people" of my language concerning the effect upon the clergy of their parochial dependence.

I am glad to infer that Mr. Worthington's personal experience is altogether against me. Nay, I believe that there are many other, even of our financially dependent parish clergy (the experience of those who are independent is here not to the point) whose own experience would lead them also to rebuke my strictures. I believe, moreover, that there are very many of the Church's laity who, judging others by themselves, might well feel indignant at the position I have taken. I should receive every such rebuke as evidence of the godly Churchmanship which is the hope—and, I honestly believe, the sufficient hope—of the Church.

But that it may be not merely the sufficient, but the *effective*, hope of the Church, it is needful that such men should be brought to realize that their own is *not* the general experience.

Possibly my words, "the great body of the clergy," were open to misconception. I certainly did not mean to exclude exceptions—even numerous exceptions; but to say that the large proportion, "the general run" of the parochial clergy who are entirely dependent upon those to whom they minister for the support of wives and children, are not in a position to "reprove, rebuke and exhort" freely and effectively, "worldliness and self-satisfied respectability in their flocks." To say this is not necessarily to impugn their courage or fidelity. It may imply that the large proportion of the clergy are not heroes. But not necessarily even that; for it certainly is conceivable that even a clerical hero might deem "prudence the better part of valor," if shut up to the probable alternative, *either* of losing his parish and, in consequence, being, perhaps, debarred for years, not merely from his support, but from the power and opportunity of parish work; or of "economizing" his reproofs, rebukes and exhortations, however greatly deserved, and thereby keeping his power and opportunity to minister to the less worldly of his flock and to engage actively in some part of his duty as a servant of Christ.

The true question is, whether this, for a large proportion of the dependent parish clergy, is the probable alternative. This is not a question of Mr. Worthington's experience nor of mine; but one of the experience of the Church, and of the degree to which my knowledge of that experience justifies my language. In the words of Bishop Huntington, written years ago in this very connection: "If there have been exaggerations, let them be exposed."

Let it first be considered that a student of Church polity, free from any prejudice, one way or the other, consequent upon any experience of his own, would anticipate precisely this result of making the clergy dependent upon those to whom they minister. I have already (*Churchman*, Oct. 18, 1879) cited the criticisms of astute Italian ecclesiastics predisposed in favor of our ecclesiastical polity; but who have laid the finger at once upon this feature of it as one which must be fatal to all effective

resistance to popular evil or ungodliness. Some of the wisest and most eminent English Churchmen have taken the same ground.

Among ourselves also, such eminent jurists as Hoffman and Evans—laymen, be it noted—have warned the Church of this natural result of her present polity. And the representative body of one of our missionary jurisdictions has formulated my postulate for me when its judgment was placed on record that "the relation between the clergy and the laity is such that no question of compensation, from the latter to the former, for their sacred ministrations, can properly arise."

But to turn from presumptions to the testimony of witnesses who may be thought to have sufficient opportunity to know something of the real "state of the Church"—since I began to write on these subjects, a dozen or more of our most trusted bishops, some publicly and some privately—have fully confirmed all such previsions. Influential city rectors and clergy as, for instance—not to name the living—the Rev. Drs. Muhlenburg, Washburn, Rudder and John Cotton Smith, while disclaiming for themselves *personal* experience of this sort, have borne witness to the facts of which they have known all around them; and numbers of our clergy and our laity as well—and some of them publicly—have given me the data which I have generalized into the language to which Mr. Worthington takes exception.

And not friends only have thus confessed the weakness of the Church and the helplessness of her clergy before the worldliness of the times and even of their own parishioners. The secular press reproaches the Church for a state of things which some of her clergy may not realize, but which it is vain to deny.

Would that my words were unwarranted! Would that they were unjust "to both priest and people!"

But while the words of the late Bishop Lay are yet in my memory, accusing our present system with "mournful neglect of the poor, the ignorant, and the vicious;" while one writer in *The North American Review* declares that the faith of Christians of our day "is dragging its anchors without their knowing it;" and another, in *The Atlantic Monthly*, that "a collapse of religious belief of the most tremendous kind, is apparently now at hand;" while secular papers like *The Albany Argus* and *The Baltimore Herald* charge the Church with becoming "only a social organization—preaching, a trade of decorative talk," and that religion seems now to be "more of a fashion than an agency employed for its saving power;" while Bishop Littlejohn acknowledges that "the ministry is blamed for its want of boldness and independence in thought and action . . . because it has allowed the boundaries which ought to separate the Church from the world to bleach out, and compromises of principle and practice to organize themselves within the Body of Christ;" while eminent rectors of private means tell me frankly that they are perfectly aware that they owe to that fact their power to speak plainly and administer their charges without fear or favor, "as unto the Lord and not unto man;" and while I see others of my brethren unable to do the same, because their wives and children are hostages for their giving no offence; while not clergy only, but godly laymen, tell me that for this reason, they object to their sons entering the ministry; and students graduating at Harvard College tell me that they have given up their purpose to do so,

on this account; while Bishop Huntington writes that "the insolence and conceit of wealth and ambition are working fearful cruelties in the present system," and Bishop Brown, that if I "could see the matter from an episcopal standpoint [my] convictions would be tenfold more intense than they are;" while I know all this and very much more, how can I but draw my conclusions, and when I do speak out, speak accordingly.

When—as I have before had occasion to realize—there is so much sensitiveness to the criticisms of her system, which are uttered in loving devotion, why is it that the Church so calmly ignores or takes so quietly the taunts and sneers and reproaches of that worldliness which, while it is seeking to control her from within, is, at the same time, openly assaulting her from without? Can my reverend brother tell us this? WM. CHAUNCEY LANGDON.

Bedford Pa., Sept. 30, 1885.

A CAUTION.

To the Editor of *The Living Church*:

A communication, so misleading as is the one from Groton, in your issue of September 26th, ought not to pass unnoticed. When thirty adults give as their altar offering \$1.19, September 20th, and \$1.10, September 27th, averaging *not quite four cents apiece*, it is to be expected that the next step will be to "pass around the hat" to the Church at large, in hope of being freed from having to give even this pittance. In view of real wants elsewhere, it will be time for the proper persons to appeal to the Church, when the hand at home has been run into the pocket deeper.

J. A. TICKNOR.

Collinsville, Conn.

BAPTISMS BY IMMERSION.

To the Editor of *The Living Church*:

You say in some part of a late issue that instances are not wanting of baptism by immersion by the clergy of our Church, under our permissive rubric. I know of two. Would your correspondents mention any others of which they may know, giving the data. The data in the two cases to which I refer I cannot give, not having the parish register. I saw them on record. It would be interesting to learn how often (if often), the rubric is put to use. L.

LONG OR BROKEN ENGAGEMENTS OF MARRIAGE.

To the Editor of *The Living Church*:

May I venture a few words—and a few only—about these? I would advise all White-Cross young damsels against allowing them. Instead thereof, let there be an understanding of mutual trust and confidence. I have known many heartaches, even ill health, result from engagements of long standing. God meant us to marry. Not to marry is, and should be, the exception. Marriage is (unfortunately) on the decrease. Long engagements is one of the causes; and I may add frequent and easily-broken ones, another. Have none of it, my White-Cross young lady friend. You are the sued party, the one to make the terms; and if the other love you, he will agree to them. Even engagements are holy, cause them to be regarded so. R.

THE BISHOPS OF MARYLAND.

To the Editor of *The Living Church*:

In "A Maryland Letter" published in your issue of September 12th, the writer speaks of Bishop Paret as "William the Third of Maryland"—as being the third bishop of Maryland in succession who has borne the name of William. He forgets to mention the name of Maryland's third bishop, the Rt. Rev. William

Murray Stone, who under this classification would stand as William the First of Maryland as he immediately preceded Bishop Whittingham. And Doctor Paret's title will be William the Fourth of Maryland. S.

"CATHOLIC CHRISTIAN."

To the Editor of *The Living Church*:

There seems to be a constantly increasing number who object to our sectarian name. Catholic is a good name to go by, but it is usurped by one branch of the Church as exclusive property. Christian is a good name but that is pre-empted by a Protestant sect. Suppose we write the two in the spirit of the old martyr, and call ourselves Catholic Christian, or Christian Catholic, bearing in mind the Name for whom the whole family in heaven and earth is named. We might be Catholic without being Christian. We might be Christian without being Catholic, but to be Christian Catholic or Catholic Christian, what better name? Name not so much of what we are but of what we should be. W. A. H.

OUR NEW YORK LETTER.

St. Ignatius's church is rejoicing in a new reredos, and the church of the Ascension the same. The work in either case reflects the traditions and ways of those churches and presents the greatest possible contrast. In St. Ignatius's, of course, everything is made to gather about and centre in the priestly and sacramental idea. In the church of the Ascension, the prophetic or preaching idea is paramount. If the one would say, first the altar and then the pulpit, the other would say, first the pulpit and then the altar. The two churches have stood for these ideas from the beginning and doubtless will do so to the end.

When it is said that the altar at St. Ignatius's has its tabernacle for the reserved Host, it is seen at once how everything else follows in order according to Catholic usage. All the devices and ornaments of the altar are calculated to bring out that idea and make the most of it. In the church of the Ascension, on the other hand, everything about the altar is simple even to severity. I do not know that there will be an ornament of any kind beyond a bordering of mosaic. Of course, there can be nothing richer and finer than Sienna marble, and perhaps some people would set the costliness of this over against the profuse ornamentation of white marble from Vermont. In some future letter I may give some further account of this latest workmanship in these churches but time forbids in this.

The centennial services were held in Trinity church on Wednesday, Morning Prayer was begun at 9 o'clock A. M. by the Rev. Mr. Douglas, assistant-minister. The hour was rather early for a full attendance, but the church was fairly filled before the service concluded. At 10 o'clock the principal service began with a processional which included the choir followed by the rector of the church and his assistants, a few others of the clergy, together with the Assistant-Bishop, and the Bishops of Long Island, Western New York, Albany and New Jersey. The Assistant-Bishop began the ante-Communion Office, the Epistle and Gospel being read respectively by the Bishops of Long Island and Western New York. The sermon was preached by the Rev. Dr. William J. Seabury, rector of the church of the Annunciation, in this city, and a grandson of the first Bishop of Connecticut. The text was Ps. xlvii: 12, 13.

He set forth our indebtedness to the men of a century ago for giving us the faith and order of the Church, for admitting the laity into its councils, etc. Dr. Seabury's treatment of the subject elicited warm commendations from such men as the Bishops of Central New York and Albany, but there is no time to give so much as an abstract of it.

There was a commemorative service at St. Thomas's church in the evening, the speakers being the Rev. Dr. De Costa, and the Bishops of Western New York, Long Island and Albany. Dr. De Costa gave a "historical sketch," beginning with our early colonial history and presenting many important facts in their bearing on the Church's future shaping and development. The Bishop of Western New York touched upon reminiscences of Bishop Hobart, as he had known him from early childhood till the time of his death. He spoke of his funeral as one which made a deep impression on the community. The Bishop of Long Island considered the spirit of things rather than the hard dry facts which appertained to them, and thought that no other had served to give the Church its true conservative shaping. It was greatly indebted to such men as Seabury, Hobart, DeLancey, etc. He thought there should be less individualism among the five dioceses of New York and more of sympathy in carrying on a common work. The Bishop of Albany gave, also, many facts in connection with his diocese.

The convention met on Thursday in St. Augustine's chapel. After the reading of the minutes at 10 A. M., Morning Prayer having been said at 9 o'clock, the Assistant Bishop read his annual address. He first gave some account of the more influential of the clergy who had died the past year, speaking in highly commendatory terms of the long-time rector of St. George's—detailed his official acts, the Confirmations amounting to 3,357 while he had preached 359 sermons; set forth at length what was proposed in the matter of employing deacons, namely, that through the generosity of Miss Wolfe a building to cost \$75,000 was to be erected probably on the seminary grounds, the trustees having given land for that purpose, and the building to be the headquarters of the bishop, as well as a place of residence for the deacons; noted the changes that this would involve in the work of carrying on city missions; said that in the past year he had given special attention to the matter of diocesan missionary work, which in some respects was being carried on to much disadvantage; cautioned against admitting men into pulpits who could bring no credentials, as, also, against presenting unworthy candidates for the ministry; and last of all, took account of the tendencies of the time in the matter of sweeping away the foundations of the faith, or making religion to be a matter of sentiment and show, instead of deep conviction. Never was there so much going to theatres and that at the hands of Christians and Church people, and we must beware lest we bring back the theatre into the Church. The address was the result of wide and careful observation and was full of wise suggestions.

The exciting question of the day was the matter of revision. It was introduced by Professor Richey who considered it one of the most critical questions that had ever come before the American Church. The matter was at last put in the hands of a committee of

five who will report at the next convention.

At the evening session Dr. Huntington, rector of Grace church, was elected as delegate to the General Convention. This is thought to foreshadow the result of the revision contest.

A committee of five clergymen and five laymen are to be appointed to take into consideration the existing mission, parochial and diocesan organization of the Church. The convention met last evening and also to-day.

In a former letter, I spoke of what is regarded as an intrusion of the church of the Holy Cross into the parish of the church of the Nativity. I said I had heard but one side of the question. I have now heard the other side, and all the parties concerned may consider the following facts as undisputed and final on the subject:

That the church of the Holy Cross Mission has every canonical right, and every right by the laws of courtesy to be where it is, there is no doubt. All that was settled by concessions made formally, explicitly and repeatedly by Mr. Schwab's predecessor in the rectorship of the church of the Nativity. That Mr. Schwab wasn't consulted results simply from the fact that there was no obligation whatever to consult him. He suffers, if he does suffer, from the mistaken concessions of his predecessor, but he has really no valid ground for a grievance. And this he and his, and "The Church" which is invited to copy the above as some reparation for the outrageous statements concerning the subject made in that paper some time ago, may consider the actual, true and most undoubted state of the case. And all parties may as well let the subject rest, for there will be no one to convey the matter to a court of higher appeal.

New York, October 2, 1885.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

MASSACHUSETTS.

SUMMARY OF STATISTICS.—The journal of the ninety-fifth annual convention makes the following showing of work done during the year: Baptisms—infants, 1,922, adults, 390, not specified, 10, total, 2,322; Confirmations, 1,262; present number of communicants, 21,271; Marriages, 744; funerals, 1,478; Sunday school officers and scholars, 17,881; contributions for religious purposes, \$606,244.08.

ROSLINDALE.—Services are held here on Sunday evenings, and much interest is awakened in the Church. A Sunday school is to be opened on October 18th.

EASTON.

EASTON.—*The Cathedral*.—On Sunday, September 20th, the Rev. George S. Gassner, assistant minister, preached a very eloquent and appropriate sermon in memory of the late Bishop. He dwelt more particularly of him as the rector and friend of the parishioners.

NEW YORK.

KINGSTON.—The Rev. C. W. Camp preached his farewell sermon, after a ten years pastorate in St. John's church, on Sunday, September 27th. These ten years have been years of great progress; and the people are very sorry to lose their devoted and indefatigable rector.

WESTERN MICHIGAN.

MANISTEE.—The Bishop was here on September 27th. He visited both the poor house and jail, to further the efforts of charity amongst the wretched and fallen. On Sunday he preached four excellent sermons and administered Confirmation. At Filer City he charmed a large school house full, and

the many young men present say they never received such good advice before. Manistee is a feeder of Chicago and Milwaukee, and what a grand thing it would be, if the Churchmen in those cities would help build a temple of God here. There is the lot all paid for, but times are hard.

SUMMARY OF STATISTICS.—We glean the following figures from the journal of the eleventh annual convention: Baptisms—infants, 247, adults, 83, total, 330; confirmed, 95; present number of communicants, 3,136; Marriages, 96; burials, 168; Sunday school teachers, 259, pupils, 2,342; total of contributions, \$64,818.18.

WISCONSIN.

NASHOTAH.—The opening of Nashotah House for the Advent term took place on the Feast of St. Michael and All Angels. At 7 A. M. the Holy Communion was celebrated, at which all the students communicated. At 9, Morning Prayer was said. At 10:30, a procession of clergy and students moved from the old chapel to the Preaching Cross on the lawn, where the sermon of the occasion was preached by the Rev. Dr. Walter Delafield, rector of Terre Haute, Indiana. At the conclusion of the sermon, which was heard with attention and great edification by the assembled members seated or standing near the cross, the procession reformed and led by the cross-bearer entered the chapel. Here the Holy Communion was celebrated by the Bishop of the diocese, assisted by the president of the House. The music was spirited and rich, the chapel being filled with the melody of the organ and the voices of the choir-men. The choir is composed exclusively of the students of the seminary, many of whom have admirable voices. The number of students admitted this year is larger than for many former years. They give promise of great usefulness and acceptableness in their ministry. The chapel of Nashotah House has during the summer been entirely re-floored in hard wood, the stalls of the seminarians have been placed within the rails, and the chancel itself has been extended outward as far as the pews. The walls have been entirely retinted, and the woodwork repainted in warm but quiet colors. The whole effect is simple, pure, and tasteful, and will make the chapel more than ever a resting place of peace and beauty. Many visitors were present, most of whom dined with the president at Shelton Hall after the ceremonies. At 5 P. M. choral Evensong took place, and at 9 P. M. the Compline Office in the oratory of the House. Thus ended a day of new beginnings for Old Nashotah, one full of promise and of hope for the future of this Foundation of Faith.

WOMAN'S AUXILIARY.—The Wisconsin branch of the Woman's Auxiliary to the Board of Missions met in St. Paul's chapel, Milwaukee, on September 23rd. Bishop Welles was present. There were present delegates from seven parishes. The report of the year's work stated that ten parishes contributed boxes for missionaries and hospitals to the value of \$726.46, and money amounting to \$119.15. The treasury contains \$7.50. A letter was read from Miss Julia C. Emery, expressing cordial greetings, and giving good advice to the Wisconsin Auxiliary. Following this was a letter from a missionary in the diocese, asking for a surplice, which was responded to at once. The interesting leaflet of the Board concerning the Hill Memorial School in Greece was then read, after which the meeting was adjourned.

This meeting was followed by a service in the church, the Celebration of the Holy Communion, and a sermon. There were present in the chancel, Bishop Welles, who was Celebrant; the Rev. C. S. Lester, rector of the church, who assisted, and the Rev. Dr. Conover, the preacher. About seventy-five or one hundred ladies were present, and a few clergymen were scattered among them. The sermon was from the text "Here am I; send me," Isa. vi: 8; and dwelt upon personal service to Christ. The sessions of the conference were held in St. Paul's chapel. The call for it was based upon the desire expressed by some women of the diocese to do their work in the Church in a broader and deeper spirit, and to learn by mutual interchange of thought and experience the most excellent and best ap-

proved ways and methods of doing it. The first paper read was written by Mrs. Laura Catlin, and was entitled, "How to conduct a Sunday School as gathered from my experience in St. Paul's Church Sunday School."

The next paper treated the subject of "Sewing Schools;" it was prepared and read by Mrs. H. E. Whitney, superintendent of All Saint's cathedral sewing schools; it is hoped to publish this paper entire. Following this the work of Mothers' Meetings was set forth in a brief paper by Mrs. J. F. Conover, it is the intention to print this also. The "Guild embracing all Parochial Agencies" was the title of a most admirable paper written by Mrs. W. W. Silvester of Milwaukee, and read by Mrs. W. H. Hearing.

The next subject, "Girls' Friendly Societies," was considered in an admirable paper by the Rev. E. S. Burford of Grand Rapids, who was present in the congregation. The paper was read by Mrs. Sharpe.

An admirable and interesting paper on Children's Societies followed, prepared by Miss M. T. Emery, read by Dean Mallory. This useful paper will soon appear in print. At the Bishops request, Mr. Mallory also read the constitution and by-laws of two children's societies, St. Mark's Friendly League and the Guild of the Holy Childhood. The last subject considered in the afternoon, "The Society of the Royal Law," was clearly presented in a paper by Miss Helen Beach, read by Mrs. L. H. Morehouse. This is published in leaflet form.

A letter was read from a lady suggesting the formation of a "School-girls League" for the correction among other evils of unrefinement and vulgarity, with teachers and older girls as associates.

"How can isolated Churchwomen forward the work of the Church?" was considered in a paper by Mrs. Ophelia Mack, of Brodhead, read by Bishop Welles.

The Bishop called upon a lady of more than eighty, to tell of her work in mothers' meetings. She responded with an account of a meeting in Indianapolis composed of members whose husbands worked at night; they were therefore obliged to bring children with them.

A report was read by Miss Conover on the work of Churchwomen in the diocese. Letters of inquiry concerning woman's work were sent to every rector and missionary in the diocese and to several women living in towns where there are no regular services held. The result may be summarized as follows: Of thirty-five parishes and missions reporting, all but two have organizations of women; in twenty-six the work of Churchwomen is confined to the parish; nine have branches of the Woman's Auxiliary or do auxiliary work; in ten, all or the greater part of the Sunday school teachers are women; in nine, the younger ladies have separate societies; five have children's societies; there are seven sewing schools and two mother's meetings; in three parishes all agencies for work are embraced in a parish guild; in three others a system of guilds carries out the same idea.

Bishop Welles then read two letters from Bishop Paddock about the work at Tacoma, W. T., and from the Rev. Mr. Wicks, concerning the Rev. Sherman Coolidge and his work among his own race in Indian Territory. He also made suggestions of work in the diocese, e. g., the hospital at Chippewa Falls, helping to complete buildings of missions and providing altar furniture and Communion linen for them. He then set forth concisely the aim and work and methods of the Woman's Auxiliary, dwelling upon the fact that a desire to work for missions would qualify parish to ask for membership in the Woman's Auxiliary, and that thus they signified readiness to do what they could for missions.

The lady who has served the Wisconsin branch faithfully and efficiently since its organization as secretary having resigned, on account of a proposed residence in England, Mrs. Durand was appointed secretary in her stead. The other officers were continued.

Bishop Welles thanked those who had taken part in the meeting and in preparation for it. After a hymn and collection, the meeting was closed with prayers and the benediction. The attendance averaged between fifty and

sixty, and the interest, although not publicly expressed, seemed real. The next annual meeting of the Woman's Auxiliary is to be held in Waukesha, and there is some talk of another conference at that time.

CHICAGO.

CHICAGO.—Opening of the Seminary.—On Tuesday of last week a large number of clergy and laity assembled in the chapel of the Western Theological Seminary on occasion of the opening service. The Holy Eucharist was celebrated at the hour of noon; the music was rendered by the cathedral choir, Bishop McLaren being celebrant. The Bishop preached the impressive and well-adapted sermon found elsewhere. The Bishops of Springfield and Indiana assisted in the Celebration and spoke in the refectory after lunch, expressing most hearty congratulations and hopes. The Rev. Dr. Gray made a happy speech after luncheon, referring with much feeling to the late Dr. DeKoven, and his grand educational and theological influence upon the Church. Prof. Gold, the first upon the roll of the new faculty, gave an account of the educational work of the Church in the West, and left upon the minds of all the conviction that he was the right man for the post of honor and responsibility to which he has been chosen. The Rev. T. N. Morrison, Jr., as representing Chicago, made an earnest address upon the need of a high standard of piety and learning in this new school of the prophets. Dr. Locke presided at this post-prandial meeting; in his incomparably felicitous way. All guests were delighted with the appearance of everything without and within the buildings. They are all elegant, substantial and complete. Ten or twelve students, we understand, are ready to enter upon their work.

ALBANY.

STAMFORD.—Grace chapel is the outgrowth of four summers voluntary services of the rector of St. Peter's church, Hobart, and is a chapel of the parish. It was consecrated by the Bishop on the Feast of St. Michael and All Angels, September 29, assisted by the Rev. F. B. Fulcher, canon of All Saint's cathedral, Albany, the Rev. Reeve Hobbie of Walton, Archdeacon of the convocation of the Susquehanna, the Rev. R. J. Adler of Green Island, N. Y., and the rector, the Rev. R. H. Barnes. The instrument of donation was read by the rector, and the certificate of consecration by the Rev. Archdeacon Hobbie, who had previously laid the corner-stone.

The Bishop gave a most stirring sermon, after which he bestowed the Apostolic rite of Confirmation on seven persons; there was a large congregation and excellent music furnished by the chorus choir of St. Peter's, all the services were very impressive. The chapel was built principally through the offerings of summer visitors, stimulated by the zeal and energy of Mr. H. V. W. Tucker, who God called to himself nearly a year ago, and to whose memory has been erected a handsome brass memorial tablet. The edifice is of wood, pointed Gothic, open roof, interior finished in narrow yellow pine diagonal with hard oil finish. The windows are stained glass from E. Colgate, New York. The chancel memorial window reflects great credit to the maker as a work of art in the antique style. Much of the church furniture, the Communion service, Bible, etc., are gifts bestowed, the altar linen is a gift from the ladies of St. Clement's, Philadelphia, the oak font a memorial in the Ingraham family. After dinner the clergy went to the top of Utsayanth Mountain near by and easy of access from which was had the most extended view of all the Catskill mountain tops.

NORTHERN NEW JERSEY.

JERSEY CITY HEIGHTS.—St. Paul's Church.—The close of this month will complete twenty-five years since the Rev. F. C. Putnam, D. D., became rector of this church (Bergen). They have been years of unbroken labor, in which special care has always been given to the sick and poor, not alone in parish ministrations, but also in hospital service. From the day Christ Hospital was opened, under the name of the Hudson County Church Hospital, in February, 1874, to the present time, he has been its chaplain, having charge of

all services of public worship in its chapel, both Sundays and week days, being also at all times subject to call for the sick, the dying, and the dead, at any hour of the day or night, and this entirely without any pecuniary compensation, and at the same time he has had pastoral care of a congregation embracing one hundred and thirty families, more than two hundred communicants, and a Sunday school of two hundred children.

As a quarter of a century of labor, in the heart of this community, draws to a close, he appeals in all sincerity and confidence, to those in whose presence he has lived, both in his own congregation and others, to assist in crowning his work by the extinction of a mortgage of \$4,000 on St. Paul's church, which is now a great hindrance to its well being. The accomplishment of this will not only establish the church permanently in its present location, but will enable him to make his twenty-fifth anniversary memorable by the consecration of its house of worship to the services of Almighty God.

CONNECTICUT.

WESTPORT.—Consecration of Christ Church.—The new building erected for Christ church was consecrated on Sept. 29th, festival of St. Michael and All Angels, by the Bishop. Twenty-five clergymen were present and a very large congregation. The corner-stone of the church was laid last fall, and workmen have been busy upon the edifice ever since. The building is of brick. It is very handsome and substantial and beautifully furnished. After the services the visiting clergy and congregation were invited to the Sunday school room in the basement. More than 400 persons accepted the invitation and partook of a collation provided by the ladies of the aid society.

LONG ISLAND.

GARDEN CITY.—The Cathedral Schools.—The schools of St. Paul for boys, and St. Mary for girls were formally opened on Sept. 24th by a service in the chapel of St. Paul's school, in the presence of the Bishop and the board of cathedral trustees and a large number of the parents of pupils and friends of the school. There sat in the pews 97 pupils of St. Paul's, and 47 of St. Mary's. Addresses were made by the Bishop, by Mr. Van De Water, chairman of the School Committee; and by Mr. Charles Sturtevant Moore, the head master of St. Paul's.

The cathedral schools have opened most auspiciously. St. Mary's is filled to its utmost capacity. St. Paul's will have at least 110 pupils, and for the first time in its history is a financial as well as an educational success.

The diocese is to be congratulated that in this its first year of cathedral responsibility, its schools are placed upon a secure foundation, with prospects beyond the peradventure of failure, auguring good to the Church at large. Founded upon a principle dear to the hearts of Churchmen these schools stand as a bulwark against modern methods of culture, which educating the mental faculties, ignore the weightier matters of soul culture and spiritual development.

QUOGUE.—Two additional cathedral glass chancel windows have been presented to the church of the Atonement, giving increased beauty to the central memorial window, all of which have been executed by Cox Sons, Buckley & Co., London, England.

The church has been largely attended and well supported by the summer visitors, and much credit is due to the volunteer organist, and the ladies of the choir, for their cheerful work, in rendering the music so reverently and sweetly. The following clergymen have officiated during the season, closing tomorrow:

The Rev. Messrs. Warren C. Hubbard; Carpenter Smith, D.D.; Wm. A. Snively, D.D.; Bishop Faulkner; C. C. Tiffany, D.D.; Fred B. Carter; Harold Arrowsmith; Newton Perkins; Robert Weeks.

CENTRAL NEW YORK.

CARTHAGE.—The corner-stone of Grace church was laid on the morning of October 1st. In the absence of the bishop, who, to the regret of all, was unable to be present, the services were conducted by the Rev. Messrs. Olin, Winslow, Danker and Moyses. The

stone contained a history of the parish, and among other important documents a photograph of the Rev. Mr. Winslow, the father of the parish. All the services were deeply impressive, and were heartily joined in by a very reverent and attentive congregation.

LACONA.—Several attempts have been made by the rector of St. James's church, Pulaski, to establish the Church here. It is an interesting and promising missionary point, without any religious organization, on the line of the Rome and Watertown railroad, and many of its residences speak well for the good taste and refinement of its inhabitants. Church services recently held in the hall have been well attended, and to hear some, who probably never before saw a Prayer Book, reading audibly and impressively the responses is encouraging. Although there is only one communicant in the place, many have expressed the belief that a church would add much to the attractiveness as well as otherwise greatly promote the prosperity of the village. We sow in faith and wait hopefully for harvest.

HAMILTON.—On Wednesday, September 23rd, St. Thomas' parish, the Rev. James E. Wilkinson, rector, celebrated the fiftieth anniversary of its organization. Litany was said at 9 A. M. by the Rev. S. S. Roche, of Brooklyn. At 10:30 the Bishop, the rector of the parish, the Rev. Drs. Egar and Murray, and the Rev. Messrs. Olmsted, Wilson, Russell, Cathell, Clausen, Cooke and Lemon, together with the vested choir of men and boys from Grace church, Utica, marched in procession from the rectory to the church, singing, "Jerusalem the Golden." Morning Prayer was said by the Rev. Dr. Murray, and the Rev. Mr. Cathell, after which followed an historical address by the rector. At the close of the address, the following gifts were presented by persons connected with the parish, and were consecrated by the Bishop: A carved black walnut altar, memorial to the late Nelson Fairchild, for over forty years connected with the parish; a solid brass cross, an altar service and hymnal, and an altar desk. The Bishop preached the sermon, a masterly argument against the claims of the Baptist sect, which dominates in the village of Hamilton. We do not quote from the sermon, as it is earnestly hoped that it will be published. After the celebration of the Holy Eucharist—the Bishop being celebrant, and the Rev. Dr. Egar, deacon—and the recessional, the clergy, choir and guests were entertained by the ladies of the parish in the school-house.

At 6 P. M., choral Evensong was rendered by the choir-boys, the Rev. C. T. Olmsted of Grace church, Utica, taking the service, and the Rev. S. S. Roche reading the lesson. The sermon was by the Rev. Dr. Egar of Rome, from Hebrews viii: 1, 2, an able and beautiful discourse on Christ the High Priest of this world.

Want of space prevents our giving the entire musical programme, which was very fine, as all who know the deserved reputation of this choir will readily believe. The whole celebration was most successfully carried out, proceeding without a break, from beginning to end, and the day was one long to be remembered in this parish.

WESTERN NEW YORK.

THE ANNUAL COUNCIL.—Our own report of the meeting of council not having come to hand we condense the following from the admirable diocesan paper: The forty-eighth annual council met in St. Peter's church, Geneva, (the Rev. Dr. James Rankine, rector,) on Tuesday, September 18. Morning Prayer was said at 10 A. M., and after a brief recess, the procession of the Bishop preceded by the clergy, moved from the adjoining chapel, and entered the church repeating antiphonally Psalm 123. The Bishop then made a bidding prayer in which the pastor, Bishop DeLancey and the Bishop of Eastern were specially mentioned, after which he proceeded to the Celebration of the Holy Communion, assisted by the Rev. Dr. L. Van Bokkelen. The sermon was preached by the Rev. S. R. Fuller. The offerings were for the Hill Memorial Mission House in Athens, Greece. The council organized by the re-election of the Rev. T. M. Bishop as secretary; 57 clergy were present, and lay representatives of 50 parishes.

At the opening of the afternoon ses-

sion the Bishop announced the presence of the Rev. James A. Bolles, D.D., of Cleveland, Ohio, and the Rev. William Staunton, D.D., of New York, the two surviving clerical members from Western New York, of the New York Convention of 1835, who had been specially invited to attend this its semi-centennial anniversary. The members of the council rose to receive these venerable clergymen, and they were assigned seats by the Bishop's side, an honor which had never before been rendered to any priest except the late Dr. Shelton on the 50th anniversary of his pastorate.

The report of the Standing Committee contained a very encouraging statement of the affairs of De Veaux College, founded upon the annual report of the Treasurer. The Rev. Mr. North, from the Board of Education, reported that steps had been recently taken to increase the efficiency of the De Laney Divinity School by a closer connection with Hobart College, and one thousand dollars of the surplus income of the school appropriated to provide for additional instruction by the President and Faculty of the College under the direction of the Bishop.

The Rev. Dr. Van Bokkelen reported for the special committee on the pending Revision of the Prayer Book. We should do injustice to their very able report to attempt an abstract of it from memory, but it was on the whole unfavorable to much of the action of the General Convention of 1883 as compared with the report of the Committee of Revision; in other words, indicated the opinion put forth much more strongly by the Bishop in his address, that the work of the committee of 1880, itself to be received and sifted with the utmost caution, was greatly marred by the action of the larger body. Various suggestions were made in regard to matters of detail, the most important (as we recall them), being in regard to the "Be-attitudes" office—which seems to meet with favor nowhere—and the Nicene Creed, whose obligatory use at Holy Communion, as reported by the committee of 1880, was strongly recommended. The report was accepted but not as a final one, the subject being re-committed, and the committee empowered to enlarge their number.

The elections resulted as follows: Mr. C. Henry Amsden of Rochester was chosen treasurer; Mr. Charles M'Louth a trustee of the Christmas Fund, Messrs. Peter Richards and A. L. Chew, trustees of the Parochial Fund; Messrs. James H. Fisher, D. S. Chamberlin, and Benj. Flagler, trustees of De Veaux College. The Standing Committee consist of the Rev. L. B. Van Dyck, the Rev. Walter North, the Rev. John W. Brown, D. D., the Rev. Henry W. Nelson, Jr., Mr. William H. Walker, Mr. Edward S. Dann, Mr. George Barker, and Mr. Gad B. Worthington; deans of the convocation, elected by the convocation with the bishop's approval, are the Rev. L. B. Van Dyck, Buffalo, the Rev. W. A. Hitchcock, D. D., Batavia; the Rev. C. T. Seibt, D. D., Rochester; and the Rev. James Rankine, D. D., Geneva.

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HOARSENESS PROMPTLY RELIEVED.—The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.
"Gentlemen.—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but do not want it published."
"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

SEE adv. of Pleasant Valley, Florida.

I LIKE my wife to use Pozzoni's Powder because it improves her looks, and is as fragrant as violets. For sale by all druggists.

A LARGE percentage of all throat troubles are caused by breathing through the mouth instead of through the nostrils. Fisher's Mouth-breathing inhibitor prevents it. See advt.

ALL agree that handsome hair is one of beauties indispensable elements. Ayer's Hair Vigor maintains it in freshness, prightness and luxuriance.

THE TERRIBLE DRAIN which scrofula has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilla has been found superior to any other preparation. It expels every trace of impurity from the blood, and bestows new life and vigor upon every function of the body, enabling it to entirely overcome disease.

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WHILE the best of us must stand in dread of the day when everything shall be revealed, it is delightful to see how good things are found out even in this passing world. Every day brings forth a fine new story of the English hero dead in dark Khartoum, or of our own brave soldier, faithfully using his remaining treasure of time; and now, the London Queen tells of the heroic Baroness Rosen who worked with Lady Strangford during the late Russo-Turkish war. She broke her arm, but continued to attend to her duties, carrying the injured limb in a sling, and when a wounded man in an agony of pain clutched and grasped it she neither moved nor cried out until the operation which he was undergoing was completed. Is there not strength enough in the thought of that to take one through a day of petty annoyances?—*Boston Transcript.*

ONE Sunday there was a stir during prayers. Miss Maria Smith (great-granddaughter of Chief Justice Marshall), a young Episcopalian, who lived across the road, had failed to notice her little dog, that sneaked to church, and lay hidden under the bench upon which Miss Maria was seated. To brother Nolly's prolonged "Amen, good Lord!" the little dog howled a mournful reply. Brother Nolly stopped praying. "Richmond," he said, addressing his oldest son, "is that your puppy?"

"No, father," answered the abashed youth; "it is Miss Maria Smith's terrier."

"Richmond, chuck that Episcopalian dog right out the back door."

Richmond rose, obeyed, and the prayer proceeded.

THE highest chimney in the world is one connected with a manufactory at Point Dundas, near Glasgow, Scotland. It is of brick and stone, circular in form, and its height above the ground is 454 feet. The next highest is at St. Rollox, near Glasgow, 435 feet. Probably the highest one in this country is that connected with the Merrimac Manufactory Co.'s works at Lowell, Mass. It rises to the height of 285 feet. Three other chimneys in the same city have the respective heights of 250, 238, and 225 feet. For purposes of comparison it may be stated again that the Washington Monument is 555 feet high, and the spire of Strasburg cathedral, 468 feet.

BAC-KACHE.—What does that spell? Why, "backache," of course, though you would not suspect it at the first glance. It spells what hundreds and thousands of women are suffering from every day of their lives, but what they need not suffer from, if they knew the virtues of Dr. Pierce's "Favorite Prescription." All those "dragging down" pains and sensations of nausea and weakness, peculiar to women, can be cured by this same boon to womankind. It is almost magical in its results.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

FLORIDA. A description of Keuka and Pleasant Valley free. E. Rumley, Keuka, Fla.

"FOR economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

THERE are few readers of our papers who need an introduction to the well-known banking firm of Preston, Kean & Co. who have lately been succeeded by the firm of S. A. Kean & Co. as they are frequently represented in our columns. In no case has any one had occasion to regret their dealings with them. The present firm is composed of Mr. S. A. Kean, who for 25 years has been prominently identified with the banking interests of Chicago, and Mr. John Farson, who, for years has had charge of the bond department of this firm. Besides continuing their banking business, receiving accounts of bankers, merchants and others,—they deal largely in government, state, city, country and school bonds. They deal only in the best class of investments, and our readers will do well to consult them.

IF YOU HAVE MONEY TO LOAN write to the EQUITABLE MORTGAGE CO. of Kansas City for their circulars giving full information in regard to their 7 per cent. loans. They guarantee Principal and Interest.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

Ayer's Cherry Pectoral

Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 128 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Gullford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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The Popular Remedies of the Day.
Principal Office, 831 Main St., LOUISVILLE, KY.

It is surely a matter of interest to know whence originated the title "printer's devil." According to the legend, Aldus Manutius, a printer of Venice, took a little negro boy left behind by a merchant vessel, to assist him in his business. It was soon rumored that Manutius was assisted by a little black imp; and to dispel the rumor, he showed the boy to the assembled crowd and said: "Be it known in Venice that I, Aldus Manutius, printer to the Holy Church and to the Doge, have this day made a public exposure of the printer's devil. All who think he is not flesh and blood may come and pinch him." It is not related whether the people took advantage of this invitation or not, but from that day to this every respectable printing office has had its devil.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

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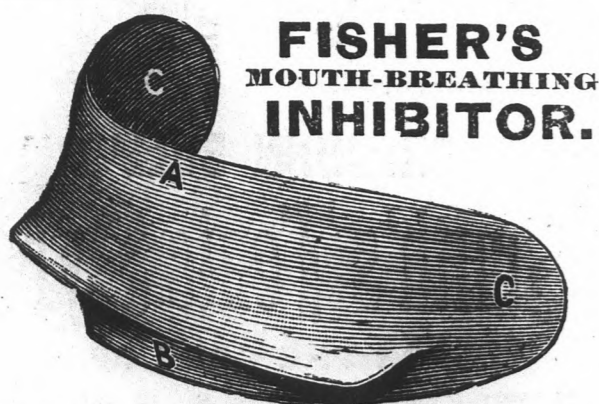
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"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

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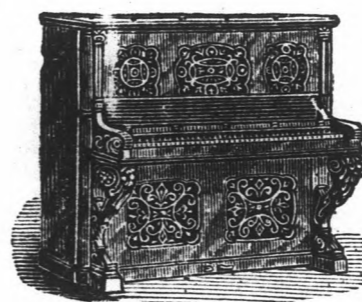
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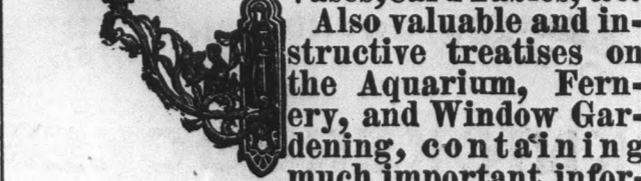
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