

The Living Church.

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

Vol. VIII. No. 22.

CHICAGO, SATURDAY, AUGUST 29, 1885.

WHOLE No. 356.

THE GENERAL THEOLOGICAL SEMINARY.

The next year will begin on Wednesday, Sept. 16th, 1885. The requirements for admission, which have been materially changed by the Revised Statutes, and other particulars, can be obtained by applying to the Dean. Special Students who desire to pursue special studies will be admitted. There is also a Post Graduate Course for graduates of Theological Seminaries. Clergymen will be received as Special Students or as Post Graduates. E. A. HOFFMAN, Dean, 426 West 23d Street, New York.



KEMPER HALL,

Davenport, Iowa.

Bishop Perry's new School for Boys. Thorough instruction. Careful discipline and elegant appointments. Number of house pupils limited to forty. For particulars address the Head Master, Rev. P. C. WOLCOTT, S. T. B.

FORT HILL SCHOOL (for Boys).

Second year. Enlarged accommodations. \$600. Rev. James Hattrick Lee, Head Master, Canandaigua, New York.

NASHOTAH HOUSE.

The oldest Theological Seminary North and West of Ohio; founded by the Rev. Dr. Breck, opens Sept. 29th, 1885. Address Rev. A. D. Cole, President Nashotah, Wis.

GIRLS' HIGHER SCHOOL,

487 and 489 La Salle Ave., Chicago.

Tenth year begins Sept. 15. Full Classical and English courses. Family and Day School. MISS R. S. RICE, Prin. MISS M. J. HOLMES, Asst. Prin.

A THOROUGH FRENCH AND ENGLISH HOME SCHOOL for 15 Girls.

Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

SCHOOL OF THE GOOD SHEPHERD.

Opposite La Fayette Park, St. Louis, Mo. Boarding and Day School for Girls. Twelfth year. Fall Term opens September 16th, 1885. Address SISTER CATHERINE, 2029 Park Ave., St. Louis. Reference THE BISHOP OF MISSOURI.

BAQUET INSTITUTE,

Mount Holly, N. J. Thorough English, French and Classical Home School for Young Ladies and Children. Location healthful. 11th year begins Sept. 16. Number limited.

EPISCOPAL HIGHSCHOOL of Virginia.

A Classical School for Boys, 3 miles from town. Elevated and beautiful location. Exceptionally healthy. The 47th year opens Sept. 23, 1885. Catalogues sent on application to the principal, L. M. BLACKFORD, M. A., Alexandria, Va.

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Business College. A standard school for Business, Shorthand and Penmanship. Circulars free. Address G. W. BROWN, Principal.

BUSINESS COLLEGE,

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A live school for Business, English, Shorthand, and Penmanship. Circulars free. Address G. W. BROWN, Principal.

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A Christian Educational Home for Young Ladies. Advanced instruction by specialists in English, Latin, French, German, Music, etc. Opens Sept. 23. Address Ella G. Ives, 10 Allston St., Dorchester, Mass.

KNOX COLLEGE.

Knox Seminary, Knox Academy, Knox Conservatory of Music, Knox School of Military Science and Tactics.

Fall term opens Sept. 3, with increased facilities. Send for catalogue. Galesburg, Ill. NEWTON BATEMAN, President.

ST. CATHARINE'S HALL,

Brooklyn, N. Y.

Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens September 23d, 1885. Rector, the Bishop of Long Island. Boarders limited to twenty-five. Terms per annum, English, French and Latin, \$350. Applications to be made to the Sister in charge.

ST. LUKE'S SCHOOL,

Bustleton, Pa.

Rt. Rev. Wm. Bacon Stevens, D.D., LL.D., Visitor. A Home School with refining influences. Absolutely healthful location, entirely free from malaria. Number of pupils limited, rendering most careful individual attention possible. Thorough instruction and discipline. Faithful attention to health, manners and morals. Physical exercise under careful supervision, encouraged to secure pleasure, health and manliness. Prepares for college or business. CHAS. H. STROUT, M. A., Principal.

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Hartford, Conn.

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KEMPER HALL.

Kenosha, Wis.

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ST. CATHARINE'S HALL,

Brooklyn, N. Y.

Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens September 23d, 1885. Rector, the Bishop of Long Island. Boarders limited to twenty-five. Terms per annum, English, French and Latin, \$350. Applications to be made to the Sister-in-charge.

PRIVATE ACADEMY AND HOME SCHOOL.

457 2d Ave., Detroit, Mich.

A select family school for a limited number of boys. H. G. Jones.

ST. JAMES MILITARY ACADEMY,

Macon, Missouri.

Family Boarding School for Boys. Discipline Superior. Terms Moderate. CAREFUL PERSONAL SUPERVISION. Send for catalogue. Rev. Ethelbert Talbot, Rector

ST. CATHARINE'S HALL,

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TRINITY COLLEGE SCHOOL,

Port Hope, Ontario, Canada.

Visitor—The Right Reverend the Lord Bishop of Toronto.

Head Master—The Rev. C. J. S. Bethune, M. A. D. C. L., with a staff of eight assistant masters.

A Church Boarding School for Boys, based upon the English Public School system. Large and comfortable building; beautiful chapel; twenty acres of land on high ground overlooking Lake Ontario. The next term will begin on Thursday, Sept. 10th.

The School Calendar, containing full particulars respecting fees, studies, etc., will be sent on application to the Head Master.

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Champaign, Ill.

Agriculture, Engineering, Natural Science, Literature and Science. Women admitted. Preparatory course. Address SELIM H. PEABODY, LL.D., Regent.

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Pekin, Illinois.

For Boys. \$300 per annum. Fifth year will begin Sept. 8, 1885. FIVE VACANCIES. Apply at once. The Rev. GEO. W. WEST, M. A., Rector.

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W. Chelton Ave., below Wayne, Germantown, Pa. The School Year begins Sept. 23, 1885.

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275 & 277 Huron St., Chicago.

For young ladies and children. Eleventh year begins Sept. 16th. A few boarding pupils received. For circulars address Miss Kirkland or Mrs. Adams.

ST. JOHN BAPTIST SCHOOL FOR GIRLS.

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Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

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Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL.D., Morgan Park, Ill., or 77 Madison Street, Chicago.

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A FIRST-CLASS HOME SCHOOL FOR BOYS. UPPER ALTON, ILL.

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Mrs. H. P. LEFEBVRE, Principal. No. 59 Franklin Street, Baltimore, Md. The 24th School year will begin on Thursday, September 17, 1885.

ST. MARY'S HALL,

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Prepares for college, scientific school, or business. Thorough teaching. Careful training. Moderate terms. Annual Register, containing courses of study, plans of building, etc., sent on request. FRANK S. ROBERTS, Principal.

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For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1885. Address MISS JULIA ROSS, Principal.

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THE COLUMBIA FEMALE INSTITUTE.

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Opens Sept. 7th. This venerable Church school, founded by Bishops Otey and Polk, in 1835, has done noble work for the Church, and is at the present time more vigorous and successful than ever. Its splendid faculty—abundant apparatus in all branches of physical science, and matchless Museum, places it first, as it is in age, in all appliances and advantages of a good education in Southern schools. For catalogues address Rev. G. BECKETT, Columbia, Tenn.

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Opens Sept. 23rd. Terms \$350 per year. Apply to MISS H. CARROLL BATES, Principal.

BROOKE HALL Female Seminary

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The Fall Session will open Sept. 21st. For Catalogues apply to M. L. EASTMAN, Principal.

ST. JOHN'S SCHOOL FOR BOYS.

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Rev. J. Breckenridge Gibson, D. D., Rector. The 17th school year will begin Sept. 15, 1885.

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For a limited number of girls, will begin its fifth year, Sept. 10th, 1885. Address MISS D. MURDOCH.

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This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

School ads continued on last page.



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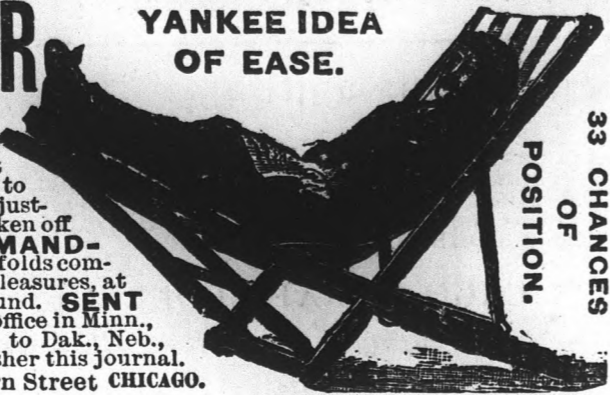
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N. B.—Our Oxygen is safely sent anywhere in the United States, Canada or Europe by Express, Easy, plain, complete directions with each treatment.

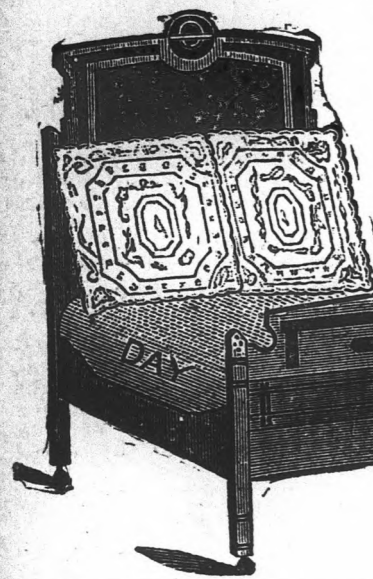
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PILLOW SHAM HOLDER



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\$1.50 \$1.50 \$1.50



It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchet to CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

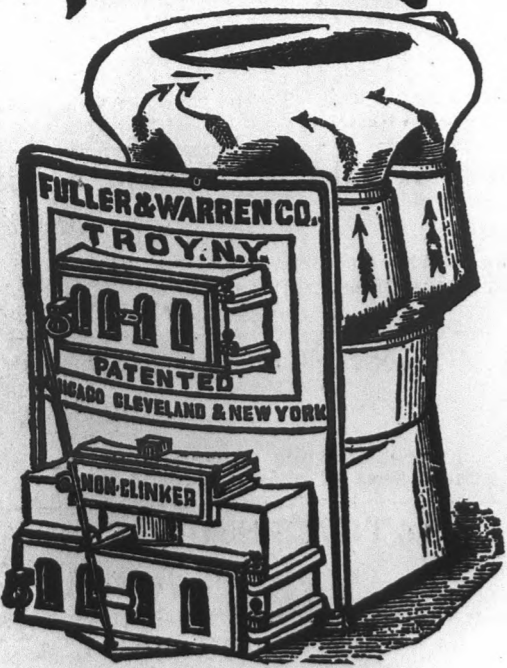
It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set. Agents' Outfit with full particulars will be sent to any reliable person wishing to canvass, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

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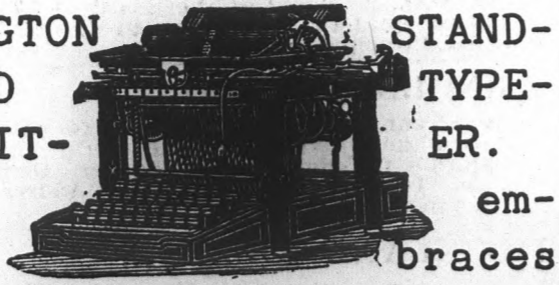


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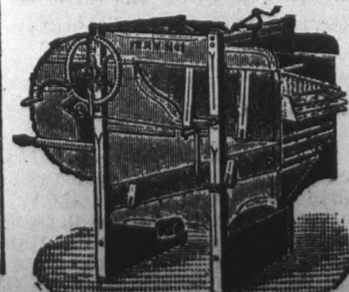
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The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

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This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

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It affords immediate and permanent relief in cases of Constipation, Biliousness, Headache, Heartburn, Flatulency and Stomach Complaint. Useful in Fevers, Rheumatism, Dropsy and Piles. As readily taken by the smallest child as by the strongest man. SOLD BY DRUGGISTS EVERYWHERE.

A MAN

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By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

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Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors. ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping, as usual, and without any discomfort. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balsams. There is no dosing the stomach, no douching or snuffing, but, just as a smoky lamp will leave a deposit on a whitened wall, so the PILLOW-INHALER, for eight hours at a time, spreads a powerful healing balm or saline on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials. THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa. Branch Office: Room 12, Central Music Hall, State and Randolph Streets, Chicago, Ill.

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Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

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My wife has been sorely afflicted with Eczema or Salt Rheum from infancy. We tried every known remedy, but to no avail. She was also afflicted with a periodical nervous headache, sometimes followed by an intermittent fever, so that her life became a burden to her. Finally I determined to try S. S. S. She commenced seven weeks ago. After the third bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an impalpable white powder resembling pure salt. She is now taking the sixth bottle; every appearance of the disease is gone, and her flesh is soft and white as a child's. Her headaches have disappeared and she enjoys the only good health she has known in 40 years. No wonder she deems every bottle of S. S. S. is worth a thousand times its weight in gold.

JOHN F. BRADLEY, 44 Griswold St. Detroit, Mich., May 16, 1885. For sale by all druggists. THE SWIFT SPECIFIC CO., N. Y., 157 W. 23d St. Drawer 3, Atlanta, Ga.

DELAND & CO'S



CA SIFAF SALERATUS SODA Best in the World.

The Living Church.

SATURDAY, AUG. 29, 1885.

A HYMN.

BY MARY C. PRESTON.

How long, oh Lord, how long!
The glory and the song
That shone and sounded at Thy birth
Grow dim and faint throughout the faint-
ing earth;
And heavily falls the doom of death,
And all our hope still tarrieth.

How long, oh Lord, how long!
The weary ages throng
With wail of birth and wail of dying,
The prayers of ages wait replying;
Time holds his throne, the graves still keep
Their dead, and still the living weep.

How long, oh Lord, how long!
Arise, oh Great and Strong,
And quit at last the heavenly places.
Begirt with glory-clouds and angel faces,
Break through the spaces of the golden stars,
And loose eternally our prison bars.

NEWS AND NOTES.

It is stated that the Bishopric of Salisbury has been offered to the Rev. John Wordsworth, a nephew of the late Poet Laureate, Canon Liddon having declined the mitre on account of ill-health. By virtue of being Oriel Professor of the Interpretation of Holy Scripture at Oxford, Mr. Wordsworth is Canon of Rochester.

THOSE who are interested in the preservation of old landmarks, may find a grain of comfort in the news that Temple Bar has found a home at last. The Corporation of London has bestowed the carefully numbered stones on the Council of the Albert Palace at Battersea, and the arch will form an entrance to the grounds from the adjoining park. The cost of re-erection is estimated at 1500*l*.

I UNDERSTAND that Canon Farrar, on his approaching visit to this country, will be accompanied by two friends—the venerable archdeacon Visey and a brother of Jean Ingelow, the poetess. The Canon has an engagement at Baltimore to deliver the opening address before the Johns Hopkins University. He will go thence to Philadelphia and Washington and will be present at the Church Congress which meets at New Haven on Oct. 20th. He will deliver lectures in some of the principal cities during his visit which will extend until the end of November.

CONSIDERABLE indignation has been aroused, and very justly, by the announcement of a series of musical performances to take place in the ancient cathedral of Chester, some of the artists employed being Madame Patey and Herr Strauss and his band, and the terms of admission to the building varying from 7*s*. 6*d*. to 42*s*. according to the eligibility of the seats. The cathedral authorities, who are, of course, responsible for this commercial operation, will surely find it difficult to justify this turning of the House of Prayer into an Opera House. Mr. Gladstone's course in the matter is to be commended. On being invited to become a patron of the performance he declined, and boldly expressed his disapproval of a project which converted a church into a concert room.

THE punctilious observance of the Lord's Day by the Scotch has become

proverbial, but it appears, nevertheless, that even they relax occasionally the rigidity of their scruples, when it comes to a question of profit and loss. Recently at the half-yearly meeting of the Glasgow Tramway Company, a motion was made to discontinue running cars on Sunday. The resolution was defeated, however, by an overwhelming majority when the chairman had pointed out that the profits made on Sunday amounted to one and one-half per cent of the dividend. The canny Scot's thoughtfulness for the welfare of his pocket-book reminds me of the old Quaker's dying advice to his son: "Make money, John, make money *honestly*, John, if thee can, but by all means make money, John!"

THE Church of England Working Men's Society, celebrated its ninth anniversary on Saturday and Sunday, August 1st and 2nd. The past twelve months have been such eventful ones in the society's history, that exceptional importance attached to this year's festival. Its books show that it now has 307 branches and agencies, with a membership of 8500. The chief work of the year has been the prosecution of missionary work, a band of 300 working men having been engaged nightly in the slums and waste places of the great metropolis. Mr. Chas. Powell spoke with pride of the list of services in connection with this anniversary, and of the fact that there were nearly 500 churches wherein the Blessed Sacrament was celebrated for the intention of the society, as an indication of the way in which the labors of the society are recognized by the clergy. B.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

Wherein it is shown to be quite certain that our Lord Jesus Christ was crucified, March 26, A. D. 28, and highly probable that He was born, December 25, B. C. 8.

I.—PRELIMINARY.

At the centre of the world the Cross was set up. In the broad day-light of the Paschal Feast, the sacred Victim was affixed and removed. Before many witnesses, representing every nation under heaven, the Sacrifice was offered. The horror of darkness, the earthquake, the shattered rocks, the riven veil, were the supernatural signs that made it glorious and dreadful. The Easter triumph and the Pentecostal gifts were the Divine tokens that caused the sound of it to go throughout the world. Ever thereafter did Apostles refer to that day and year, as the first of their holy calling; believers counted from it the dawning of the day of salvation; the Church marked it as her Birthday, and hallowed it with an annual observance. Is it possible, then, that the year, or the day, of the Crucifixion could have been forgotten, by those upon whose strained eyes the awful vision fell; or by those into whose startled ears the story of the Cross was poured with the impassioned energy of love; or by those who, amid the fires of persecution, or in the throes of death, were careful for nothing but to glory in the Crucified One; or by those who took in hand to set forth a declaration of these things, as it was told them by eye witnesses? Why should the time of the Death of Christ have failed of record, or have

failed from memory, any sooner than other dates of history, about which no question is raised? Why was it not as firmly fixed in the minds of men, as the date of the Foundation of Rome, or of the first Olympic game? Why should not "the Pasch of the Crucifixion" have created as deep an impression, as "the fatal Ides of March," upon which great Cæsar fell?

Yet, "the statement of Tertullian is founded on supposition." "His tradition has no claim upon our attention." "Tertullian mistook the year in which Christ was revealed, for the year in which He suffered." "The consulships, etc., mentioned by Tertullian are too vague to be of any use, and are only likely to lead to highly uncertain, or entirely erroneous, results." So do Christian men write in this nineteenth century of grace. Must we then write "spurious" across a statement of the earliest of the Latin Fathers, which is verified by all that came after him, for a hundred years and more, in whose writings is found mention of this thing? Must those notes of evidence, drawn from the works of those who bore witness unto death to the truth of Christ, be protested, because modern critics refuse to endorse them? Rather, when we find that "the Latin Christian writers are perfectly accordant in their testimony, as to the day, month and year of our Lord's death, and that among the Greeks there is a surprising harmony;" and that, "the Fathers almost universally placed the death of Christ in the fifteenth year of Tiberius;" why should we not accept this evidence as conclusive? And if the received chronology, or the Gregorian Calendar, is opposed to its acceptance, what should we do but suspect their accuracy and test them with all severity? This would seem to be the true, the just, the logical method, and when this leads as it does, to definite results, we may claim that we are quite certain of our conclusions.

On the other hand, in one of the caves of the earth, the manger was laid, and in the Divine majesty of silence the Incarnation took place. Yet there were some who knew when it happened. The shepherds knew it, and they to whom they told their wondrous story. They knew it, who heard from Anna about the Presentation in the Temple. They knew it, who saw the record made by Joseph, of the Royal Birthright of the Son of Mary. They knew it, to whom the Blessed Mother told it, in the many years through which her life was prolonged. The Roman census-taker knew it, who wrote in his register, "Mary, of whom Christ was born;" two names that went to fill the world with glory which should make that of Cæsar pale; two names of no earthly use to Augustus in making up his *Breviarium*, but of infinite use to God, in making out His Book of Remembrance. They knew it, who chose, or cared to examine, this record while it was laid up in the Roman Archives; for Christian Apologists distinctly refer Emperors to its authority, and St. Chrysostom asserts its existence in his day.

From some one of these sources of information, chiefly the last, the early Christians learned when to celebrate the Festival of the Nativity. But, as the year of our Lord's Birth had nothing

to do with either their faith or worship, they made no record of it. All mentions of it that have been preserved are either hopelessly obscure or are evidently only the result of computation from the date of the Crucifixion. Hence, we too are obliged to depend upon calculation in determining the year of our Lord's Birth, and for this reason, we claim no more than a high degree of probability for the conclusion we have reached.

Thus much seemed necessary in justification of the assertions made in our title. It may be well to say something in explanation of the methods that are to be used in these papers. Most inquiries into the chronology of our Lord's life begin with a calculation of the time of His Birth, then make an estimate of the duration of His life, and then reckon forward to the alleged day of His Death; ignoring all the while the witnesses, or calling them up only to deny their statements. This inquiry begins with an examination of the witnesses as to the time of the Crucifixion, verifies their statements by circumstantial evidence, and then calculates the most probable date of the Incarnation.

Most treatises upon this subject have used the years of Rome for reckoning dates, and so doing, have made January 1st their New Year's Day, instead of April 21st. (See this fault noted in *Encycl. Britann.* 9th Edition, Art. Chronology.) The Christian Era is used in these papers, accounting A. U. C. and A. J. P. as bewildering to ordinary minds.

In all treatises that I have seen, with but one exception, the received Consular Chronology has been implicitly followed. It will be shown by overwhelming proof, that there is an error of a whole year in this chronology, and that for this reason the evidence of the Fathers has been rejected.

An imperfect and varying Calendar perplexed the wise men until Pope Gregory XIII. in 1582, reformed it. His work has been accepted as accurate. These papers will show that an error of two days exists in the Gregorian Calendar, and it was from a failure to notice this, that the masterly computations of Dr. Jarvis fell short of demonstration.

The following dates are assumed to be correct:

1. The Olympiads date from July 1, B. C. 776.
2. Rome was founded April 21, B. C. 753.
3. The Jews returned from captivity B. C. 536.

It remains now to disclaim any credit for extensive "original" research. Others have so thoroughly delved in the primeval quarries, that it were only an affectation, or worse, a waste of time, not to avail oneself of their labors. Yet this does not mean any lack of study or diligence. To compare, and correct, and verify, and re-state, the manifold proofs and references, which lie scattered through Lives of Christ, Works of History and Essays on Chronology, is no light task. For one who desires to investigate this subject somewhat further, "Dr. Jarvis's Chronological Introduction to the History of the Church," and "Andrews's Life of our Lord" will furnish abundant material. The former is almost an Encyclopædia upon Chronology. Its tables alone are

worth more than the price of the book. Its only fault is, that it does not use its own material to good advantage. We gladly acknowledge, however, that from its arguments came the conviction, and from its pages has been derived not a little of the information, that led to the preparation of these papers.

To any one who may feel inclined to say, What use or profit is there in this study? we would answer: "In the fullness of time," our Lord came, upon Him could no hands be laid until "His hour was come." The Book of Daniel, and the Revelation of St. John declare, how God has made all history and affairs of men and angels to revolve around His Birth and Death. To study out this central moment of all the ages, and to fit into its appointed place its share of this earth's years and days, may well occupy the attention of one who lives and follows Him. To all such this treatise appeals for a hearing, in humble confidence that its plea will not be in vain.

THE FIRST CLERGYMAN ORDAINED IN THE UNITED STATES.

BY C. W. de L. NICHOLS.

Monday, August 3rd, being the centennial of the first Episcopal Ordination in the United States, held by Bishop Seabury at Middletown, Conn., August 3rd, 1785, the day was marked by special memorial services and addresses at Middletown.

In retrospect of this epoch-making era in the primitive formation of the Apostolic Church in America, as well as the diocese of Connecticut, which did so much toward laying the foundation for the Apostles and Prophets in this country, a few notes on the life and labors of the first clergyman who received the Imposition of Hands from Bishop Seabury, at the first ordination in 1785, may perhaps be of more than passing relevancy.

The Rev. Philo Shelton was a descendant of the Baron Nicholas de Shelton, one of the rebelling barons against King John. Another ancestor, Sir Ralph de Shelton, was knighted at the battle of Crecy, and married Joan, daughter of John de Plais. Sir Ralph was buried in the chancel of St. Mary's church, at Shelton, England. The estates continued in the family until 1694; Shelton Hall, a stately mansion, has for some time lain in ruins.

Daniel Shelton, the founder of the New England branch of the family, and the forefather of the subject of this brief memoir, was born in Yorkshire, England, emigrating to this country in 1680 and settling at Stratford, Conn., the mother parish of the diocese. Old Stratford, in colonial times, both in England and at home, was remarked for the gentle blood and obstinate torism of its original landed proprietors, but in later times has won a better repute from the number of useful Church workers among the scions of these colonial pedigrees, the Rev. Dr. Edward Beardsley the Rev. Philo Shelton, the Rev. Dr. William Shelton and the Rev. William F. Nichols being among the clergy lineally descended from the old Stratford stock. The distinguished Johnson family, whose progenitor, the Rev. Dr. Samuel Johnson was the first incumbent of Stratford parish, was not of Stratford origin, having first settled in this country at Guilford, Conn.

Suffice it is say, "Daniel Shelton who became a vestryman of that venerable parish, was devoted to and governed by those great and grand principles of

the Church of England, inherited by her from primitive antiquity; it is well known that he did what in him lay to propagate and to defend them in this then new and hostile country and that he was thrown into prison, some eight miles from his home and carried there in an ignominious manner for refusing to pay his money to support the preaching of doctrines and a system of theology in which he had no belief or confidence."

Samuel, the fourth son of Daniel Shelton, married Abigail Nichols, daughter of Philo Nichols. The twelfth child from this union was the Rev. Philo Shelton. The Rev. Philo Shelton was born at Ripton, in the town of Stratford in the year 1755. The primitive town of Stratford was twelve miles square, fronting on the Sound, and bounded on the east by the Housatonic River. On both sides of the house, the family of Philo Shelton were proprietors of hereditary estates granted their ancestry by the Crown in early colonial times. In pursuance of the wishes of the family that their son should be liberally educated, Mr. Shelton was sent to Yale College, graduating in the year 1775, and ordained by Bishop Seabury, at Middletown, Conn., August 3d, 1785. The ordination parchments still in possession of the family are kept on file in the library of the old Shelton rectory at Bridgeport, Connecticut.

Relative to the order of the Imposition of Hands at Bishop Seabury's first ordination *in limine*, it is known that strictly documentary evidence is not obtainable, but as far as testimony goes, there is ample proof from the late Dr. William Shelton, the son of the Rev. Philo Shelton, from the Rev. Philo Shelton's own nephew, still living, and other members of the family, who have seen and known Mr. Shelton. The Rev. Dr. Batterson in his genially clever "Sketch Book of the American Episcopate," in speaking of the class ordained August 3rd, 1785, asserts that the "senior of this class was Mr. Ashbell Baldwin. This was the first ordination in America." On some of these points at issue, I beg to differ from Dr. Batterson; the Rev. Mr. Ferguson having been about six years Mr. Baldwin's senior, and Mr. Shelton three years older than Mr. Baldwin. Moreover, Mr. Shelton graduated at Yale two years before Mr. Baldwin, and was ordered deacon and priest before him. Explicit testimony corroborating these statements has been handed down by the Rev. Ashbell Baldwin himself to the historian of the church in Connecticut.

Soon after his elevation to the priesthood, the Rev. Mr. Shelton married Lucy Nichols, a connection of his mother's side of the house, the granddaughter of Theophilus Nichols, who was the first lay-delegate to Bishop Seabury's first diocesan convention in Connecticut. Lucy Nichols was a lateral descendant of Sir Richard Nicholls, the first English Governor of New York, who named New York and founded the Church in that city.

But what is of much greater moment Lucy Nichols did honor to her antecedents, and proved a good helpmate to her husband by being a woman of deep and unaffected piety, and peculiarly well instructed in matters pertaining to Church doctrine. In the words of her son, Dr. William Shelton: "She was a good mother, a devout Christian woman, very conversant with the great subjects of Christ and His Church, and left a name only to be loved and honored by her friends."

In fact, some have averred she was the theologian of the two, but no one has had the audacity to allege she wrote her husband's sermons. The Rev. Mr. Shelton, by the way, left few literary remains and, to my knowledge, there is not a single sermon of his extant, but I am told his sermons were of a high order and firmly in support of ecclesiastical authority and the divinely constituted Church. Among the few relics preserved to this generation is the receipt for the ministerial services of the Rev. Philo Shelton, in his first cure under Bishop Seabury, which is now in my possession.

Mr. Shelton's practical efficiency in the diocese at large, is amply attested by his having been for twenty-four years a member of the Standing Committee, and his carefully kept parish registers, as well as the traditions of his parishioners, vouch for his executive ability in matters of more detail. He also had much to do with founding Trinity College. To revert a little, while only a candidate for orders, Mr. Shelton was called to St. John's parish, of Stratfield, (now Bridgeport) Connecticut. The ancient records of St. John's still in preservation commence "with a chronicle of the summons of those persons, professors of the Episcopal Church inhabitants of the Stratfield Society, to appear at the church in said Society, Thursday, the ninth day of instant December, at two of the clock in the afternoon, for the purpose of forming themselves into one body Corporate or Society, for to chuse society officers for the well-ordering and governing the prudential affairs of said Episcopal Church, as they in their wisdom shall judge meet and fitting." The date of this document is December 1st, 1784, and at the first meeting of the parish officers, it was "voted to settle Mr. Philo Shelton in this Society."

The services of the Church had been held in Stratfield (now Bridgeport) as early as 1707 by the Rev. George Muirson, of the Society for the Propagation of the Gospel, who officiated at Rye, N. Y., in 1705, one of his lay-coadjutors being Col. Heathcote of colonial celebrity. In 1748 the "Society" of Stratfield built a church under the name of St. John's, which was finished in 1789, and consecrated by Bishop Seabury, being "the third in order of consecration, and the eighteenth in order of erection in Connecticut diocese." It was built on the corner of King's Highway and Church Lane. Among the chief donors were Col. John Burr, Samuel Beardsley, Timothy Wheeler, Richard Booth, Joseph Seeley and John Nichols. It was not then until subsequently to the revolution, that the struggling St. John's parish had a legal organization. Mr. Shelton, nominally rector, although canonically only a lay-reader, continued to officiate at St. John's, and at the return of Bishop Seabury from Scotland, was advanced to the diaconate at Middletown, August 3rd, 1785, and in the same year to the priesthood in Trinity church, New Haven. Mr. Shelton's rectorship lasted for forty years at St. John's, ending at Easter, 1824. In 1801, the second church edifice for St. John's had been built. After the Rev. Mr. Shelton's resignation of St. John's, Bridgeport, his ministerial labors were chiefly devoted to his parish in Fairfield, up to the time of his death in 1825. The remains were interred in a vault beneath the chancel of the old church at Mill Plain, Fairfield, his last pastoral cure. On the tomb-stone was inscribed the fact of Mr. Shelton's being the first individual

who received Episcopal ordination in this country. The body was afterwards removed by the family to Mountain Grove Cemetery, Bridgeport, and a monument was reared by the Rev. Mr. Shelton's son, the late Dr. William Shelton of Buffalo, who retained the most affectionate devotion for all the early scenes of his childhood, and the associations and traditions of his family. Nearly all of Dr. Shelton's summer holidays were spent at the ancestral Shelton rectory at Bridgeport.

Before Mr. Philo Shelton's death, the third St. John's church edifice had been built at the corner of Cannon and Broad Sts., Bridgeport, the ground, eligibly located, having been presented by Phillip Cannon, Esq., Mrs. Shelton's brother-in-law. In this church which was of ponderous stone, a memorial tablet was raised in honor of Mr. Shelton's memory. There also stood in the chancel two quaint chairs, formerly from the palace of George the Third, and still remaining in the vestry of the present St. John's church built in 1874. It had been intended by the present incumbent of St. John's, the Rev. Louis Norman Booth, in compliance with the wishes of Dr. Maxcy, the former rector, that a special memorial service should be held at St. John's, August 3rd, in honor of Mr. Shelton's ordination. Mr. Shelton's nephew, the Rev. George Huntington Nichols, of the diocese of Albany, was to be invited to deliver a commemorative address, but the subsequent announcement of Bishop Williams of a general observance of the day at Middletown, precluded the feasibility of a local commemoration.

An imposing monument, elegantly chiseled in Italian marble, has been placed over Philo Shelton's ashes which were transported from beneath the chancel of the old church in Fairfield, to the Mountain Grove Cemetery in Bridgeport. It is inscribed:

In Memory
of the
Rev. Philo Shelton, A. B.
Born in Huntington, 1755. Died in 1825.
Graduated at Yale College in 1775, and was forty
years Rector of St. John's church, Bridgeport,
and of Trinity Church, Fairfield, with the
charge also of the church in Weston
for many years.

A faithful pastor, a guileless and Godly man. For twenty-four years a member of the Standing Committee of the diocese, a firm supporter of ecclesiastical authority, and a gentle but steady upholder of primitive and Apostolic order.
He was one of the four who first received ordination from the hands of the first American Bishop, the Right Rev. Samuel Seabury, D.D., who commenced on this continent, in its full offices, the one Catholic and Apostolic Church, in the certain faith that it would continue to the end of the world. This monument is erected as a tribute of filial affection, and in grateful remembrance of the piety and virtues of loved and honored parents.

In this age of ingenuity, the marvelous is so constantly present with us that we grow well nigh stoical over the discovery of new wonders and almost cease to be surprised at anything. Still, if aught can astonish us, it is perhaps more effective in the near and commonplace than in the far and unknown. Such is the case with the information given by *The United States Paper Maker* that a paper-making firm in New Jersey has for several weeks been turning out counterpanes and pillow cases of paper. Manila paper is used, two large sheets being held together by a slender twine at intervals of three or four inches; the twine is gummed so as to hold the sheets firmly together where it lies. A hem is placed on the counterpane to keep it from tearing, and the safety edge is composed of twine. Ornamental designs are stamped in the outer surfaces of the covers and cases, giving them a neat, and attractive appearance. At this rate of progress, the day cannot be far distant when we possibly shall solve the problem of extravagant living by having all our clothing and furniture made of paper and decorated with rope and twine!

THE CHRISTIAN'S PRIVILEGES.

A BIBLE STUDY.

BY SISTER BERTHA.

Our Blessed Lord has unfolded His heart of love to His people by giving Himself to them in so many different characters, each one satisfying the deep needs of their hearts, and so drawing them nearer to Himself; but besides this, it seem as though He wanted to show His love to them in a still sweeter way and so has called them by dear and tender names, that they might know themselves loved by Him, and to each of these He has a corresponding title that the union be entire and complete.

The Shepherd says so lovingly, "My sheep." "He calleth His own sheep by name and leadeth them out." The still waters and pastures of comfort, the "place to rest at noon," "the valley to lie down in," the seeking out the lost, the very laying down of His life, are all for His sheep that He loves even in their foolishness and helplessness.

But this cannot express the preciousness of His loved ones, and so He calls them His jewels, (Mal. iii: 17. margin, special treasure.) They are the stones in the crown,—in the diadem of victory,—of the King of kings, (Zec. ix: 6. Rev. xix: 19.) Our great High Priest wears His precious jewels bound close over His heart in the breastplate when He goes in to intercede for them before the Lord continually, (Ex. xxviii: 17, 21.) and the glittering diadem will be upon His brow when He is proclaimed Victor over all His enemies (Rev. xix: 12: vi: 2.) Closer still is the union of Christians to Christ. They are His brethren, He, the Elder Brother, bearing the same nature. "For, verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham, wherefore in all things it behoved Him to be made like unto His brethren,"—and—"He is the Firstborn among many brethren." When in the Father's House they see His face, they will find it is not the face of a stranger (Job. xix: 27. margin.) but one who through their lives has entered into all their feelings of joy and sorrow, and even of temptation, and through it all has "not been ashamed to call them brethren," (Heb. ii: 11, 16, 17.)

Nor does He stop here. He would have them partake of His nature, as He of theirs, and so they are "called to be saints," and He, the Holy Redeemer, lifts them up from their low nature and imparts to them His holiness, that at last they may be able to enter the Holy City, where "nothing entereth in that defileth." (Rom. i: 7. Isa. xlvi: 17. Heb. xii: 10. Rev. xxi: 27. xxii: 14.)

And as saints, they are "heirs; heirs of God and joint heirs with Christ," for the commission St. Paul received from His own lips was this, "now I send thee [to the Gentiles] to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts xxvi: 18.) "If the Prince give a gift unto any of His sons; the inheritance thereof shall be His sons; it shall be their possession by inheritance." (Ezek. xlvi: 16.) While they are thus being sanctified and made ready to live in His presence forever, He, the Master, enlists them as His servants, saying to them, "My meat was to do the will of My Father," so "good and faithful servants, enter ye now into this joy of your Lord." When

their service is accomplished they shall be at His "right hand, where there is fulness of joy" in an unbroken and perfect service through the ages. (St. Matt. xxv: 21, 33. Psa. xvi: 11.)

But the privilege grows greater and greater. "Henceforth I call you not servants, but I have called you friends, ye are My friends if ye do whatsoever I command you," and He is the "Friend that sticketh closer than a brother." (St. Jno. xv: 15. Pro. xviii: 24.) And as though to raise their service to the greatest point of privilege, and themselves to honor, He, their High Priest, set them apart "to be a holy priesthood, to offer up spiritual sacrifices" here, and then through eternity to raise their adoring song "to Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests to God, to Him be glory and dominion forever." (1 St. Pet. ii: 5, 9. Rev. i: 7.)

It would seem as though the close and holy tie was complete between the Saviour and His redeemed. Not so. They are His beloved, His Bride, He the Bridegroom. "I entered into a covenant with thee, saith the Lord God, and thou becamest mine, then washed I thee with water, I clothed thee also with brodered work and I girded thee about with fine linen, and I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck, and I put a jewel upon thy forehead and a beautiful crown upon thine head, and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness which I had put upon thee, saith the Lord God." And then the Bridegroom, rejoicing in this beauty, says, "Behold thou art fair, my love," and she answers back, "Behold Thou art fair, my Beloved." He sees the Bride as she will be when "presented to Himself not having spot, or wrinkle, or any such thing," and so He loves her, because "He has given Himself for her, that He might sanctify and cleanse her with the washing of water by the word." (Eph. xvi: 8-14. Song. i: 15, 16. Eph. v: 25-27.)

The figure changes, but only to make the Christian more sensible of his close union with Christ, and of His love. "I am the vine, ye are the branches." Partaking of His very life, nourished by His strength bringing forth fruit only to Him, severed from him, absolutely useless. (St. Jno. xv: 1-4.)

Then the Husbandman sows His precious grains of wheat, "not the least grain of which is to fall to the earth," (Amos. ix: 9), and He "with long patience waits for the precious fruit of the earth" till it is ready to be harvested and stored up in His Barn forever. (St. Matt. iii: 12; xii: 30.) These dear and holy relationships of the Christian to Christ are not alone for time, to end with earth. The Shepherd will lead His sheep beside the living fountains of water forever. (Rev. vii: 16, 17.) The "living stones" are being cut and polished that they may "garnish the foundation stones" of the Holy City. (Rev. xxi: 19.) The Elder Brother will come and take His brethren to His Father's House, that they behold His glory there. (St. Jno. xiv: 2; xvii: 24.) It is one of the joys of the servants that they shall serve Him day and night in His Temple where they shall see the Master's face. (Rev. vii: 15; xxii: 3, 4.) Here they are "called to be saints," but it is not until they are "presented faultless before the throne" that the work of the Redeemer will be completed in them. (Jude 24.) Not yet is

come the marriage supper of the Lamb, nor is the bride yet prepared for her Husband, but when they sit down to the Feast it will be endless joy. (Rev. xix: 7, 9; xxi: 2, 9.) The wheat is being sown in dishonor and corruption, but it is yet to be garnered in its new and glorious body like Christ the First-fruits. (1 Cor. xv: 23. Phil. iii: 21.)

And so they look forward. They feel how unworthy they are of such holy names, how few characteristics they bear of such high calling, but they long to be perfected. They draw nearer to Christ through knowing of His love and longing for them, and some day they will rejoice in their complete and perfect lives, because thus they can bring glory and honor to His Name through the ages of ages. (Rev. v: 9-13.)

WHAT THE CHURCH PAPERS ARE TO US.

By some subscribers, they are not even opened. Others carelessly unfold them, glance over certain portions and lay them aside, for the magazine or political paper which came by the same mail. After that, they are used for wrapping or waste paper.

But we are not among those who esteem the Church papers thus lightly. They have been as precious treasures in childhood, through youth to maturer years. And though our life journey covered four-score years, our love for them would be deepened and heightened. Every week their coming is gladly welcomed, and when the impatiently waited-for leisure hour comes we gather them up, and settle ourselves comfortably to take our largess of delight. One department after another is exhausted till none remains unnoticed. Even the advertisements and the "Current News" seem more important and reliable than the same departments in secular papers; coming as they do, endorsed by the judgment and conscience of intelligent Christian gentlemen.

In the marriage and death column we recognize the names of friends, though we may never have clasped their hands or looked into their faces; but we know them by their writings in our Church papers, by the record we find there of their lives and labors, and we have thus learned to love them; so that when their names occur in the accounts of happy marriage festivals, we rejoice with them; when in the columns of obituaries we mourn with and for them. It is this same tie of friendship and kinship which makes the reading of news from various parts of the Church like a letter from the home circle when we are absent. Our hearts glow with pleasure when we hear of the success which has crowned the efforts of one brother, and of the kindness and love shown by his people to another. We sorrow with those who are reported as sick or suffering in any way, and we read with warm interest of the plans of our brethren and sisters for Church work, of their travels and adventures, their removals and promotions. Altogether it gives us a fellow-feeling, a sort of connection with the various members of the great Church family which nothing else can impart. This is especially true when we read the letters from our missionaries, whether home or foreign. Filled, as they are, with accounts of the trials and triumphs, of the labors and the rewards of these dear absent brethren, how they stir the sympathies and encourage our work in that direction.

Then there are articles upon subjects both doctrinal and practical, from the pens of our most profound theologians, our most pious, earnest workers in the

Church, which constitute in themselves a rich mine of instruction, edification and consolation. Many a tangled, bewildering path has been made plain and straight; many a knotty, obscure point rendered clear and satisfactory; many a heavy burdened heart has been made light and peaceful by the counsel and experience of others, gleaned from the dear Church paper, penned by those who seemed to know just what we needed. Small marvel, then, that we love our Church papers with a tenderness almost sacred.

How doubly welcome is the children's department, surrounded as we are with an intelligent, eager group of various ages, both in the home and school! We dearly love to cull from it for the little ones, whose most frequent entreaty is for a "story, please," or "please find us something to read."

Lastly comes the poet's corner like dainty bit after a palatable dinner of savory meat. How sweetly refreshing the strains of such poets as Horatius Bonar, Francis Ridley Havergal, Joel Swartz, Margaret Sangster and many others of our time, to say nothing of the grand old martial music of Luther and others which thunders up through the past centuries, and now and then finds its way to our ears through the Church papers. They are the utterances of noble Christian spirits, the throbbings of rich, warm, renewed hearts to cheer their more prosy fellow-travelers along the strait and narrow way to the Celestial City. Just the same troubles and cravings, just the same joys and sorrows! But their sympathetic loves set to the music of genius are to us what national battle songs are to a marching army.

We are utterly unable to comprehend how any Christian Church member can willingly live without a Church paper. How can he be contented without hearing directly from the members of his Church family, any more than he could be not to have direct communication with his kinsmen according to the flesh, from whom he may be separated? How can he voluntarily remain ignorant of the various operations, the extent and the progress of the work of his Church, any more than of the workings of the political party to which he belongs? How can he live and grow in Christian character and intelligence without this fountain to drink from, any more than his physical nature could grow and develop without proper nourishment? How can he consent to forego all the benefits and pleasures to be derived from a regular perusal of his Church paper, when a small sacrifice in the quantity of tobacco, cigars, to say nothing of more pernicious indulgences, would secure to him all its advantages? Plainer food, plainer clothing than that to which we are accustomed, would involve a sacrifice to many of us, but how richly rewarded would we be by this great help in our work for the Master, and in training our children for the Church on earth and in heaven.

Oh, for a silver trumpet-toned voice to be heard all over Christendom extolling the value of Church papers, that all might be induced to avail themselves of their benefits? But what can we do? Those who read the Church papers need not to be told of their excellence, and those who do not read them will never see this. So we can only hope, hereby, to speak a word of cheer and encouragement to those of our editors and contributors who may fear that their labors are vain and useless.—VIRGINIA WYTHE in the *Lutheran*.

The Household.

CALENDAR—AUGUST, 1885.

30. 13th Sunday after Trinity. Green.

BEYOND.

BY E. C. D.

"I believe in the Communion of Saints."

Two weary feet,
Grown tired upon earth's thorny road,
Have entered in
The peaceful paradise of God.

Two loving eyes
That looked her boy's heart through and
through,
And sweetly shared
His burdens, that the mother knew.

Two willing hands
Are folded now, their work well done,
The way was long,
And sweet the setting of life's sun.

An angel face!
From which the clouds of earth have fled
A radiant face!
On which the Saviour's love is shed.

Why should we mourn!
The way was long, the rest was sweet,
And ere she went
She walked with God with willing feet.

Oh! sainted one,
Beneath our cross we struggle on,
And hail the day
That joins wife, father, sister, son.

Binghamton, N. Y.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.

THE FIRST STEP.

In the midst of a lonely wood—so lonely and so peaceful that no one wandering through its green shades could have guessed that the great city of Paris lay close at hand—was a deserted stone-quarry, across the mouth of which such wild tangled masses of bramble had found their way that only those who knew the spot well were aware of its existence. Deep hidden beneath briar and brushwood was a passage leading to a sort of cave hollowed out in the solid stone by masons of a bygone time, and in the spring of 1650, when the trees in the wood above were bright with bursting foliage, this forgotten cave was forming a refuge for a child whom one would rather have expected to find in the silken bower of some lady of high degree.

He was a little fellow of five and a half, with quick bright eyes and eager movements. His chestnut hair was cut straight on his forehead, and then fell down his neck in long soft curls which nearly hid the back of his little velvet coat; and what with his lace ruffles and his silk stockings and the rosettes on his high-heeled shoes he was a very smart little man indeed, though all these elegancies were scarcely visible in the dim light of the deserted quarry. He was a descendant of that brave Christian knight, Godfrey de Bouillon, of whom one hears so much in the history of the Crusades, his uncle was the great Marshal Turenne, and his father was a rich French nobleman, the Duke de Bouillon, who not only owned the estate on which this wood was situated, but broad lands and brave castles in the province of Guienne. All these things considered, it seemed a strange hard fate for the child to be shut up in a dark little cave where there were no comforts and nothing to amuse him; but he had been brought there by a faithful servant to save him

from being imprisoned in a place from which it would have been much more difficult to get away. His father had been fighting against the government, and in order to save himself from arrest had been obliged to escape in such haste from his chateau near Paris that he had had no time to take his wife or children with him. The Duchess and her three other sons had been taken prisoners, but Ambrose, the good valet, who had our little hero in charge, had contrived to run off into the wood with him before the Queen Regent's soldiers arrived, and had guided him to this safe place of refuge, where he meant to maintain him in secret till an opportunity of escaping to the country should arise.

At first the little fellow had thought it rather good fun to be in hiding, and except for feeling anxious about his mother and his brothers, one of whom he had left ill in bed, had been as gay and contented as usual, but now after part of a day and a whole night passed in the cave he was already quite tired of it, and only longing to get out again. When he had said his prayers, and made his breakfast off some cakes that Ambrose had contrived to bring with him, he got through an hour of the first morning by playing at cat's-cradle with a piece of string, and then he began to think it must be time for dinner, but not at all, it was only ten o'clock, and how to pass the time till twelve he did not know. He jumped about a little, but jumping is stupid work when one has but a very small space for it, and presently he sat down on the stone floor and gave a great yawn, and said he wished it were dinner-time.

"And then very soon, sir, you would be wishing it was supper-time," said Ambrose, quietly.

"But, Ambrose," said the child, "there is nothing to do, and all my playthings are left behind in the chateau. Do you think the soldiers will spoil them? How I hate those soldiers, and the Queen for sending them! Don't you hate her, Ambrose?"

"Oh, no, sir, our curé always taught us that we must love and honor our sovereign."

"Our curé? Do you mean the Abbe de Villars?"

"No, sir, I mean the curé of Plance, the little village where I was born and brought up, down in Guienne. He is not at all like Monsieur l'Abbe, though they do say that he too belongs to the seigneurie. You would never think it, he is so humble, and lives on black bread and vinegar all the year round. He belongs to the saints, that I am quite sure of."

"Then he is dead, I suppose," said the little boy, composedly.

"Pardon me, sir, he was alive on my last fete day. I was at Turenne then, and I craved a holiday from the steward, and went to see him that I might get his blessing."

"Then he isn't a saint," replied the child, "the saints are all dead, and have their lives written in a big book; Madame my mother reads it aloud to me sometimes."

The servant was quite puzzled at first at this view of the matter. He was a simple young rustic, who, though employed for some time about the chateau at Turenne, had but lately been admitted into the Duke's immediate household; his beliefs were strongly rooted, but he was slow in putting forth his ideas, and the little nobleman who disposed of everything in a breath and made all his childish statements with calm aristocratic self-con-

fidence seemed his superior in mind as well as rank, so that he scarcely felt able to contradict him.

"It is true, sir," he began, stammeringly, "the saints are dead, and their lives are written in a book, as you say, but our curé always says that they are written for our learning, in order that we may become like them, and I suppose when any one has become quite like them he too is a saint;—that is how it seems to me at least."

"I have heard my mother say that it is the Pope who makes saints," returned the little fellow, stretching himself on the floor, and sticking up one foot in the air, "he made a saint of an ancestor of my own, I believe; my mother was going to tell me about it, but my father stopped her and said that it was all nonsense."

There was a long silence after this; the valet was apparently digesting the fact that it was the Pope who made saints, and wondering what it was that the Duke had called 'nonsense.' He did not attempt any contradiction, but when his little master, surprised at receiving no answer, gathered himself up, and, peering into his face, asked,

"Didn't you know it was the Pope, Ambrose?" he answered with simplicity, "No, sir, I thought it was God."

It was quite beyond him to explain to the child—even if he had understood it clearly himself—that the Pope's share in the matter was only to consider the evidence as to such or such a person's holiness, and declare to the Church whether that person might be truly esteemed a saint or not; to canonize him, as it is called, that is, have his name enrolled in the list of those who are to be remembered with thanksgiving and held up to imitation; the little boy had caught up what he had heard about the canonization of one of his own family, while the servant had been taught by the good curé of Plance that the saints owed their holiness to God, and so they were looking at the subject from different points of view, and did not know how to reconcile their respective notions concerning it.

But the valet's simple words had set the child thinking, and presently turning over on his chest and pushing back his hair from his face with both hands, he looked up and said, "What is a saint exactly, do you think, Ambrose?"

"A very holy person, who loves the good God very dearly and is very dear to Him," answered the youth, readily, so readily as to give the child quite a new idea of his knowledge and wisdom.

"Oh!" said the little boy, in a tone of earnest comprehension; and then with something like a sigh he added, "I think it is rather a pity that they are all dead and in a book, I should have liked to see them very much."

Ambrose did not attempt again to express his feeling that they were not all dead, that his beloved curé for instance was as surely a saint as any in the Calendar. He only rejoined, "As to their being in a book, sir, that is well, is it not? for thus we can learn about them. Many and many is the time I have heard our curé read the lives of one and of another, and he bade us notice that some were great kings and queens, and some were bishops and monks, and some were only poor people, such as we of Plance."

"Poor people!" said the little aristocrat, looking up in surprise. "How can that be? See how grandly the saints are dressed in their pictures, like the Duke my father when he goes

to Court, all red and blue and gold. Without doubt they were all noble."

Ambrose pondered over this as he had pondered over the statement about the Pope, and again his little master grew tired of the silence.

"Haven't you ever noticed how fine their clothes are, Ambrose?" he asked impatiently.

"Oh, yes, sir, but I thought they were the heavenly robes that the good God had given them."

Once more it was the child's turn to think. Was it possible that all holy people were equally grand in Heaven whatever might have been the difference of their state here upon earth? It was quite a new idea to him, but he did not dispute it; he was beginning to think that the valet knew more about the saints than he did.

"Do you know any of the legends, Ambrose?" he inquired. "Some of those my mother reads to me are quite pretty stories. There is one about a brave bishop who was called Ambrose just like you, and he withstood a great emperor called Theodosius. I always remember that one because of the emperor's having my very own name. Perhaps he was an ancestor of mine, do you think he was?"

TWENTY MINUTES A DAY.

Correspondence of *The Church Standard*.

The "Twenty Minute Society" was first started in England by a few ladies, who agreed to work twenty minutes a day, or two hours a week, for the benefit of clergymen and churches on missionary ground, especially in New Zealand. In 1881 a similar society was begun in Boston, the members agreeing to work, under certain very simple regulations, for our missionary bishop and clergy at the west. There has been no special effort made to bring the society into notice; nevertheless the results of this movement have been some what remarkable. Articles of various sorts, including books, to the value of over seven thousand dollars, have been sent to different missionary bishops, and over five hundred dollars in money have been collected and expended for different purposes. Miss Helen Turner, 228 Beacon street, Boston, has charge of the business of the society. The following is a copy of its rules:

1. To work twenty minutes a day, or two hours a week, whichever is most convenient.
2. Each lady to furnish her own materials, and make articles either for the clergy and their families, or for Church use, as Communion linen, surplice, &c.
3. Each member to contribute one book a year, not necessarily new.
4. Each member to contribute fifty cents a year in money.
5. To pray each day for the missionary bishops and clergy, also for the members of the Society.

Such are the simple regulations of the "Twenty Minute Society." Now why should not all members of our diocesan society adopt a similar plan, especially those who live in places where there is no church, and consequently no organized parish auxiliary? We have always a diocesan box on hand which, when complete, is sent to some place at the West—usually some hospital. Articles intended for this purpose may be sent to Mrs. Robert Mathews, 96 Spring St., Rochester. Postage or expressage should be always prepaid.

But these rules may be observed to advantage even by those women who are members of the regular parish aux-

illaries, during the summer vacation which is taken by most of our working societies. Let every one keep at hand some bit of sewing or knitting to be taken up for the specified time each day or week. Believe me, if you have never tried it, you will be surprised at the amount which can be accomplished in so small a portion of time faithfully employed.

Above all let us remember the last rule,—to pray for each other. Dear friends and sisters, we all need this help, and the Church at large needs it. The Church indeed is but what its individual members make it. Let us, then be earnest in prayer for each other, and for the whole Body of Christ, that every member of the same in his vocation and ministry may truly and godly serve Him, and thus be a power for good in the Church, and to the world without. L. E. G.

EVERY-DAY WORK.

Those who wish to bestow the years of their life upon God must also give Him the days, the hours, and the moments.

Look around, then, you who are yearning to be employed in the service of your God, and try to realize what He has given you to do to-day, and do not look beyond it. Strength is promised according to your day, but not according to your morrow. Every-day work requires every-day grace, and every-grace requires every-day asking. Just try the experiment, then, for once—no matter what your occupation may be, no matter how distasteful to your natural disposition—so long as it is your duty. It may be the arithmetic lesson taught to the little child, or the wearisome drive with the complaining invalid, or the petty and fatiguing duties attendant upon your household concerns, or the routine of the shop, or the counting-house, or the writing-office; whatever it is, take it first to God. Before you begin, kneel and implore His blessing. Ask Him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it; ask Him to enable you not only to bear the daily cross, but to "take it up," denying yourself, and following the footsteps of the Lord Jesus. Then put your whole might into it—the might that you have borrowed from a Mightier than yourself, for that is the secret of real work. Do it as if your Master were standing before you; do it as you would have cast a net into the sea, as you would have fastened together the tent, as you would have labored in the carpenter's shop, had you lived in the early days with Christ and His Apostles. Do not offer to God the blind and the lame and the maimed things of your mind; do not offer a spirit dreaming of the great things which you could do, or may do at some other time, but offer to him your wakeful, rejoicing, present energies, and you will find how brightly the day beams upon you, how sweetly the night gives you sleep, and how gratefully your heart swells with a sense of God as a Father, as well as of His benignity as a Master.

We think it was John Newton who went one day to visit a Christian brother, and found him busily engaged in his occupation of tanning. The man attempted to apologize. "Just so, my friend," said his pastor, "may your Lord find you when he comes; it is the work He has given you to do, and He expects you to do it diligently."—*Brewster*.

BRIEF MENTION.

A PAMPHLET published in London in 1703 has the following strange title: "The Deformity of sin cured; a sermon preached at St. Michael's Crooked Lane before the Prince of Orange by the Rev. J. Crookshanks sold by Matthew Denton at the Crooked Billet near Cripple-gate and by all other booksellers." The words of the text are, "Every crooked path shall be made straight," and the prince before whom the sermon was preached was deformed.

A SIMPLE-HEARTED and truly devout country preacher, who had tasted but few of the drinks of the world, took dinner with a high-toned family, where a glass of milk punch was quietly set down by each plate. In silence and happiness this new Vicar of Wakefield quaffed his goblet and then added: "Madam, you should daily thank God for such a good cow."

ONE of our professors in a theological seminary signs his department as "professor of practical theology." This means more than pastoral theology, though in Germany the former term refers rather to Church polity and administration of ecclesiastical law. Dr. Pelt of Kiel defines practical theology as the science of the self-edification of the Church, accomplished through its appointed guides (organs), as these are led by the Holy Spirit.

MANY of the sermons of a century ago, when writing paper was expensive, were written on a few pages of coarse paper six by four inches, in so fine a hand as to require a magnifying glass in the delivery.

ONE day a pious clerical friend, who had consumed an hour of valuable time in small talk, said to James Harper, the publisher: "Brother Harper, I am curious to know how you four men distribute the duties of the establishment between you." "John," said Mr. Harper, good-humoredly, "attends to the finances; Wesley to the correspondence; Fletcher to the general bargaining with authors and others; and, don't you tell anybody," he said, drawing his chair still closer and lowering the tone of his voice, "I entertain the bores."

"THERE is nothing more curious," says *The Nation*, "in newspaper history than the readiness of subscribers to close their ears on all subjects, even to a journal which they have trusted for years, because on some one subject it happens to run counter to their convictions or prejudices. It is only to an editor that people say that failure to agree with them on a single question deprives what he says on any question of all value."

A SISTER of Keats is still living, at Madrid. Although over eighty years of age, she is still active, and takes a vivid interest in life.

THE *Chicago Evening Journal* says that General Grant, of whom Lord Wolseley speaks as "Mister," has commanded more soldiers than Lord Wolseley has ever seen. It may be added that General Grant in one battle probably captured more soldiers than Lord W. ever commanded, and the prisoners were veterans of the best fighting stock.

The *Current* says: "Hamlet was recently produced in Sweden, under very peculiar circumstances. Rossi, the principal actor, spoke Italian, others

used Finnish and still others, Swedish. No play ever written has survived as much wear and tear as 'Hamlet.' There have been faults found in its construction, the idea of the play is so elusive that for two centuries and a half critics have fought over the author's meanings, some of the most important passages must lose their significance when translated into another language than that in which they were written, and yet the play is produced in all countries and under such singular conditions as that just noted."

"From *The Protestant Times* we learn," says the *English Church Review*, "that a woman recently entered St. John's church, Port Madoc, and pulled down some of the floral decorations by the altar and placed them on the floor. The poor creature 'was quietly removed.' The editor of the amusing paper in question seems to be highly elated at this half-witted piece of sacrilege, and remarks, 'We need sensible women like the above throughout the country to remove these and other obnoxious surroundings in our churches. Men have not the courage to do it.—Ed.' But why does not the editor do it herself?"

THE death of the Rev. Dr. Irenæus Prime, editor of *The Observer*, has been widely, and most kindly, noticed. Few writers of our country have endeared themselves to so many readers. His letters were masterpieces in the way of newspaper work.

DEAN — was in a car. In stepped an Irishman. "Praste, sur?" (to dean whose clean cut jib indicated a sailing vessel of that sort). "Yes," said the dean; but the twinkle in his eye disturbed the gentleman from Cork. "Catholic praste, sur?" "Yes," rejoined Dean M., but with another twinkle. "Roman Catholic praste, I mean, sur?" "No," said our dean with a vim that stung. "Then, sur," said the Irishman "you are the best imitation of one that I ever see, sir." The dean can laugh at a joke even if it be on himself, and the fun pretty soon got abroad.

A YOUNGSTER of four, rather noted for his depravity than otherwise, was taken into his mother's bedroom the other day, and introduced to his baby sister one day old. He seemed to look on the new arrival with considerable embarrassment not unmixed with disapproval, and at the same time to appreciate the fact that it devolved upon him to say something worthy of the occasion. Finally he remarked with a rising inflection, expressive of great unctuousness, "Well, I hope she'll be a Christian."

ROBERTSON of Brighton, had the habit when dressing in the morning, of committing to memory daily a certain number of verses of the New Testament. In this way before leaving the University of Oxford, he had gone twice over the English version, and once and a-half through the Greek.

RALPH WALDO EMERSON always insisted upon having pie for breakfast. "It stood before him and was the first thing eaten."

AFTERNOON church is always called vespers by the Saxon villager, though it has no resemblance to the chanted vespers of the Roman Church.

HINTS FOR HOUSEWIVES.

To take a meal in silence at the family table is unphilosophical and hurtful, both to the stomach and to the heart.

TO WASH KID GLOVES.—Get five cents worth of gasoline at any druggist's. Wash the gloves in it, by rubbing and squeezing carefully; rinse in more gasoline. When dry, air thoroughly to remove the odor.

A SUMMER DRINK.—Boil ½oz. of hops, ½oz. of ginger (bruised,) in 1½ gall. of water, for twenty-five minutes, add 1lb. of brown sugar and boil ten minutes more, then strain and bottle while hot; it will be ready for drinking when cold. It should be kept in a cool place. Dried horehound may be used instead of hops.

BERRY PUDDING.—One pint milk, two eggs, little salt, one fourth teaspoon soda, one-half teaspoon cream tartar sifted through a cup of flour and added to enough flour to make thick batter—one pint berries stirred in at last. Boil one hour in buttered mould. Serve with hot sauce, or cream and sugar.

RICE PUDDING.—One quart milk, raisins, ½ cup rice, sweeten to taste: boil in custard pot one hour and a quarter, stir the yolks of four eggs, well beaten into the pudding soon as taken off; flavor. Beat the whites stiff, pour on top and put in quick oven to brown.

BLACKBERRY CORDIAL is made as follows: To one quart of blackberry juice, add one pound of white sugar, one tablespoonful of cloves, one of allspice, one of cinnamon, and one of nutmeg. Boil all together fifteen minutes; add a wine-glassful of brandy or good whisky; bottle while hot, and cork tight, and seal; one dose is a wine-glassful for an adult; one-half, for a child.

TO CAN PEAS.—For eight quarts of peas use one ounce of tartaric acid; boil slowly three hours, and can. When opened for the table, neutralize the acid with one level teaspoonful of soda to one quart of peas. Put the peas in glass cans in a dark place. This last suggestion reminds us to say that canned fruit should be stored in a cool, dry, dark place, and we have found it a good plan to cover it up with paper or other covering impervious to moisture and dust.

A GOOD CEMENT.—A good cement, for mending almost anything, may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. This cement is useful for mending stone jars, or any coarse earthenware, stopping leaks in seams of tin-pans or wash-boilers, cracks and holes in iron kettles, &c. I have filled holes an inch in diameter in kettles, and used the same for years in boiling water and feed. It may also be used to fasten on lamp-tops, to tighten loose nuts, to secure loose bolts whose nuts are lost, to tighten loose joints of wood or iron, loose boxes in wagon-hubs, and in a great many other ways. In all cases the article mended should not be used till the cement has hardened, which will require from one day to a week, according to the quantity used. This cement will resist the action of water, hot or cold, acids, and almost any degree of heat.

GRAPE JELLY.—Boil your grapes till very soft in a double kettle, or, if you have not that, in a large earthen pan, covered tightly with a plate, set in a kettle of boiling water. When soft, rub through a sieve; to every pound of pulp thus obtained, put a pound of sugar. Stir well together; boil slowly twenty minutes, taking care it does not burn. Dip out when cool, into small bowls, jars, or large tumblers. Cover with a piece of white paper dipped into brandy, and then paste newspaper tightly over the top. The branded paper is to be laid on top of the preserve to keep it from moulding. I should not be afraid to warrant you that grapes prepared in this way would keep three years. Be sure to put it in small dishes, it keeps so much better. When wanted for use, remove the pasted paper; and if you find the other paper all covered with mold, don't be alarmed, it won't do any harm. Take it off carefully, and turn the jelly out upon a plate, when you can cut into any shape,—round, square, diamond, or any other way,—as it will remain just as you cut it. Keep in a dry, dark, cool place.

The Living Church.

Chicago, Saturday, August 29, 1885.

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

MEN naturally respect power. Hence, what is wanted to command among them a higher respect for Christianity, is an indisputable manifestation in it of the power of godliness. There is no evidence like that of results.

A WRITER in an English newspaper describes the worship of the Church as "the emotional activity produced from spectacular mentalizing forces." We need a society for the prevention of cruelty to language.

WE have heard of "empty formalism" but have never seen it so fully exemplified as on a recent occasion of public interest when several thousand people paraded the streets of Chicago behind a catafalque bearing an empty coffin. One of the daily papers alluded to it as a "suggestion" of the reality!

It is refreshing to find now and then a contributor who seems conscious of the fact that an editor's criticism and judgment may possibly be of value. We commend the following, from a thoughtful and experienced writer, to the attention of those respected, but somewhat conceited, young authors who inform the editor that their productions if published must not be "garbled":

I enclose an article for THE LIVING CHURCH and ask your careful consideration before publishing it. If by changing or omitting you can make it more acceptable, or if you conclude to keep it back, I shall cheerfully submit to your judgment.

THE prospect of a change in policy in the management of our Indian affairs is encouraging. The stupidity of the American politician on this, and some other points, is phenomenal. It has taken a hundred years for him to learn that a tribe of Indians is not a nation, to be treated as an independent power, while it is roving about within the limits of this Republic, or even when settled, grumbling and starving, on a reservation. It has cost millions of money and thousands of lives to as-

certain the fact that Indians must be governed like other men and be treated like other men, for their own good as well as ours. The recognition of the tribal relation has been a premium on savagery for two hundred years. Refusal of citizenship to the Indians, denying them the benefit and protection of law while thrusting upon them rascality and vice sheltered by law, ruthless removals of them from scenes endeared by long association, repeated violations of contracts upon which the lives of women and children depended, these wrongs, and such as these, have been inflicted upon a wretched people long enough. The abolition of the tribal relation, allotment of lands secured to Indian families for at least a generation, admission to citizenship of all who accept the situation, and the transfer to the War Department of the remainder, are steps in the right direction and such as we hope to see taken very soon.

MORTALITY AMONG INFANTS.

According to the tables of mortality used by life insurance companies, one-fourth of the human race die within two years of birth; as many die during the first two years as during the forty years succeeding. Of ten thousand infants taken at random, three-quarters will be alive at the end of the two years, and one-half at the end of forty-two years. If the ten thousand to be counted should all be taken from the families of those who live in squalid poverty, on wretched food, in the midst of filth and breathing foul air, the death-rate would be much higher. At the best it is appalling. The Health Officer reported nearly one thousand deaths of children under five years of age, in Chicago, during the month of July. That means a multitude of sorrowing fathers and mothers, as well as much pain and misery to the little sufferers, and a loss to the world of many useful lives. There is no doubt that a large portion, hundreds out of thousands, of these early deaths might be prevented by right living and intelligent care. There is no earthly charge given to men and women so important as the care of children, and there is none for which so little specific preparation is made. Women seem to have an idea that children grow up as the flowers of the field, requiring no more care than the young of animals. Most of them are ignorant of the first principles upon which the health of the human animal depends. If this is true, as we think it is, of a large majority of those who pass for ladies, who have been to school more or less and think they are educated, how fearfully unprepared and incompetent must be the ignorant young mother who herself is living

in most flagrant violation of all sanitary principles.

This slaughter of the innocents is a matter of public concern as well as private grief. Men ought to be of as much value as animals, "as muttons, beeves, or goats." The State ought to be as active in prolonging a human life as it is in protecting property. But is it? The utmost that legislation can do for protecting cattle, stamping out infectious disease, removing causes that threaten danger, is done. There are public officers paid to look after our precious pigs and darling horses, but it seems to be a matter of no importance how many "brats" die in the dog-days. Our politicians have too many "interests" to look after to allow time and thought for the babies at home.

Unquestionably there ought to be a larger and more intelligent interest in this subject of saving the children to this world, even though we may be religiously persuaded that they go to a better world when they die. It is quite as important that girls at school should be instructed in some of the duties of maternity as that they should learn how many diseases may arise from the use of alcohol or tobacco. These it may be well for a boy to look into more particularly, and it may not be necessary to keep him long on the subject of nursing babies. The craze of the present day for educating women exactly as men are educated, is not likely to help forward the cause we are here advocating. This masculine course is all very well, as far as it goes, but there are many things that women need to study and learn that are not set forth in college lectures to men. However this may be, and whatever women may choose to learn, they ought to learn how to live healthfully while young, so as to bequeath to their offspring the needful vitality for a good start in life; and they ought to learn how to take care of children so as not to be chargeable, as many are, with the untimely death of the little ones whom they love more than life itself.

Besides this individual interest of those upon whom maternal duties may devolve, there ought to be widespread and general interest among all classes, in the improvement of the conditions and care of infantile humanity. An incalculable good would result from an awakening in this direction. Something has been done for the day-care of the infants of the poor, something for the nursing of foundlings and orphans. Much more ought to be done in this way. It is a line of charity which is capable of almost infinite extension. But there are numerous other lines of work for the little ones which have hardly been tried, which are scarcely known or named.

AUTHORITY.

II.

Authority is the basis of spiritual order as it is of social order. As morality and civil government are imposed upon men by an authority external to them, so is religion. Because man finds that his highest temporal good is attained by conformity to moral and civil law, it does not follow that he invented the law or is himself the source of the authority to which he bows. He was made under the law that existed before him and continues to exist, independent of his opinions or speculations. So it is indisputably with religion. It is not something evolved from the inner consciousness of mankind and adopted by vote. It is a spiritual law, a divine order revealed to men and authoritatively established among men as a living organic force for the restoration of the image of God in human souls and for the harmonizing of the discords of a sinful world. It is not only a revelation of truth, it is also a proclamation of authority. It is not only spiritual truth impressed upon the individual conscience, it is also spiritual law administered by a Divinely constituted Kingdom, the Church of God. Let any one who accepts and reads the Bible say when the true religion was ever without the objective basis of external order, observance and ministry. It was so in the beginning, always has been, and always will be so.

The evil tendencies of individualism in the State we have pointed out in a previous article. The repudiation of objective authority and the assumption that every man is sufficient to determine and do everything for himself, are the products of self-will and self-conceit. They are destructive of personal character and public peace. Charity, humility, faith, religion, cannot exist where such a spirit dominates the life. For the cultivation of the noblest attributes of soul, man must bow to an authority above his own will and intellect. That Authority is God. That Authority has been made known to men, set up in the world in an abiding, working institution. That Authority and Power became Incarnate, took the form of a personal Presence among men, vindicated its title to the homage of men by signs and wonders, even by the resurrection of the dead. To that Incarnate Lord all power belonged, and by Him the ministry of reconciliation was entrusted to His Church. "As the Father hath sent me, so send I you;" "He that heareth you heareth me;" "Go, make disciples of all nations;" "I will give unto thee the Keys of the Kingdom;" these and like words spake the King of glory while he was in the world. They were spoken to His Church, which is called His Body, as being

still the objective agent and instrument of His blessed will. That Church is the custodian of the sacred writings and revelations, and by her authority the genuine are received and the spurious are rejected; that Church is the defender of those precious truths revealed, the pillar and ground of support amid the deceits and desperately wicked devices of the world; that Church is the interpreter of the Word of God, as well as its witness and keeper; that Church is the administrator of the Sacraments ordained by Christ, and is responsible for the preaching of the Gospel and the ministry of the Word among all nations.

The fact is indisputable that there has always been in the world a divinely appointed order for the administration of spiritual law, a definitely organized repositum of spiritual truth, authenticated and sanctioned by supernatural and indubitable proofs. Spiritual laws, as well as moral and civil laws, have ever had their basis in objective reality as distinguished from subjective opinion, and they have ever demanded the allegiance of men upon the ground of external authority instead of individual speculation. The centrifugal tendency of this intellectual age is constantly carrying men away from this central principle of illumination to the outer darkness, the abysmal wretchedness of rationalism. Even a large portion of the world professing and calling itself Christian is losing its hold upon dogmatic truth, truth attested by authority, and is seeking to satisfy its spiritual wants upon the husks of speculation. It is pitiful to note the eagerness and alacrity with which men are grasping at this straw of liberalism, independence, free-thought, so-called, and are letting go the comforting and helpful appointments of God in His Church, whereby assurance is given and faith becomes the substance of things hoped for, the evidence of things not seen. Intellectual pride scoffs at dogma, despises authority in things spiritual as in things temporal, and receives nothing that it cannot account for or establish by its own unaided effort. Under its domination religion, like everything else, must become a matter of personal opinion. The limit of the Church is the band of a man's hat; the limit of Divine truth is the range of each individual fancy.

If the influence and power of religion are to be retained among men there must be restored to them the fundamental idea, the basic principle of religion, that it is a reign of spiritual law administered by authority, existing independent of human reason yet not unreasonable, manifested and applied in objective reality yet working subjectively within the conscience and heart of man.

OUR NEW YORK LETTER.

St. Mark's church now presents an unseemly sight. The carpenters, painters, upholsterers, etc., have got hold of it, working, as always, confusion, dust and rubbish. By October, however, it is expected to be all right again, and as good as new, so far as \$8,000 can make it so.

St. Mark's is one of the oldest churches in town, having been founded, I think, in 1803. Saving Trinity and St. Paul's chapel, and perhaps one other church, its organization antedates all the other churches of our faith in this city. Its church-yard treasures up the dust of old New York families, as you may see by the names on its vaults and monuments. You may see this especially in the tablets and memorial windows in the church itself, of which there are ten or twelve of the former, and four or five of the latter. One of the prominent families connected with the church from the beginning is that of Stuyvesant, "Petrus" of this name having a tablet to his memory, as, also, his daughter who married an officer of note in the Revolution. There are tablets in memory of one or more of the church's former rectors.

The present rector is the Rev. Dr. J. H. Rylance, who has been summering out in New Jersey. He is a large-hearted, able man and in some respects was the natural successor to the late Dr. Washburn. But the rector of St. Mark's is a very Broad Churchman, does not specially cultivate the clergy, does not, it would seem, in the least aspire to be a leader, and is possessed of some crotchets in which very few would follow him. The last I heard of him was out in Morristown, I think, where he had preached a much-talked-of sermon, setting forth the way in which modern civilization is eating its own head off. The true title, I dare say, might be rather more poetic and euphonious, but I give it as given to me by one who said it might express the subject as well as anything.

In the matter of leaders—I am referring to the clergy—there is now a dearth. The Low Churchmen have no one to take the place of the late Dr. John Cotton Smith; the Broad Churchmen, no one to take the place of Dr. Washburn; while I do not know that the High Churchmen have any one unless Dr. Dix, whom they specially look up to. The writer can call to mind persons who would like to set themselves up as oracles and leaders, but the man who comes to the front in this town, does so, so to speak, whether he will or no. And he is unmistakably distinguished from the ambitious, airy man who cannot conceal his desire to obtain recognition for something more than he is qualified for. There is no place in the wide world to get at the real contents of a man as in a great city, and no amount of seeming can take the place of substance.

Going back to St. Mark's, this church is doing some excellent work in connection with its chapel on the east side of the town. The chapel which cost over \$100,000, was the gift of a Stuyvesant, I believe, and is one of the most solid and complete things in this city. It combines chapel proper in which public services are held, rooms for the Sunday school numbering eight hundred scholars, reading-room and library, school-rooms with admirably conducted schools, apartments for the minister-in-charge, etc.

This minister is the Rev. John Edgar Johnson, who went from Hoboken

to Philadelphia, and was invited about a year ago to come from Philadelphia to take charge of the work in connection with this chapel. There is this to be said of him, that he was sought out, presumably, because he was conceived to have some special fitness for the work. He was doing similar work in the Quaker City, and was also doing some successful work, if large congregations are a measure of success, in connection with Sunday evening services held in theatres. I may say, also, that something of the kind may be attempted in this city, if the arrangements can be effected. What he is more especially driving at now is the giving to boys and young women connected with the parish a week of recreation and fun out at a farm near Morristown, N. J. It seems that this farm with large farm-house, etc., was placed at the disposal of the church by one of the families attending St. Mark's, and hither Mr. Johnson takes out a party of forty or so each week. Of course, he has material enough to keep the thing running, well, I might also say forever, St. Mark's chapel being located in the most thickly settled part of this city, which is to say, in the most thickly settled region on the foot-stool. The work will be continued till October. The cost of carrying on the chapel is to the parent church about \$5,000 a year, but the church, I believe, has a goodly endowment, if indeed endowments are good, and not a few well-to-do supporters.

Now that I am talking about this summer work I may say that Grace and Calvary churches have hit upon Far Rockaway for its carrying on. The former has a college there to which are taken down thirty or forty children for a week or two, the cottage being in charge of Miss Wilsie, who for the rest of the year superintends the children's work in Grace House. Grace House, if it needs any account of, is the admirable building connecting Grace church and rectory, in which the parish carries on its work. It is a part of this building, but fronting on Fourth Avenue, in which the Assistant-Bishop has his reception room and library in front, and office in the rear, and constituting, in fact, the head-quarters of the diocese. Concerning the summer work I may add, that in addition to the number of children taken to Far Rockaway, parties are taken to Coney Island two or three times a week for a day's excursion. So that in this sort of thing Grace church has faith and shows it by its works.

As to Calvary church, it rented a cottage at Far Rockaway last year—Far Rockaway is some four or five miles to the east of Rockaway proper, as I understand it—and kept open house for three months. The still larger house rented this year accommodates forty or fifty persons, some staying two weeks, others but a week. The parties include mothers with infants, sick and poor children, the aged or others whose condition calls for such change of scene. In the course of time it is proposed to build, for this purpose a fund of \$2,700 being in hand. The work includes the entire parish, embraces a relief department, and is under the immediate charge of the assistant minister of Calvary chapel, the Rev. Floyd W. Tomkins, Jr., now recruiting in New Hampshire. Mr. Tomkins was formerly missionary out in Arizona, I think, but succeeded Bishop Walker in Calvary chapel, and an excellent successor he is.

It is wonderful how this summer

work has grown and is growing. Calvary church, as you see, started off in it last year, St. Mark's this year, while every church which has taken hold of it is year by year enlarging.

Bishop Walker has been in town, as also the Bishop, or late Bishop of Mexico. The former, I think, is now departing in Saratoga. Dr. Dix has been taking a little trip to the South, and writes of the "University of the South" in this week's *Churchman*, with characteristic ardor and appreciation. The Doctor has since betaken himself to Long Island.

Archdeacon Kirkby is for three months to have charge of St. Ann's, Brooklyn. He is the man who twice or thrice traversed the British Possessions from end to end, that is, from Hudson's Bay to Alaska. He is now rector, I believe, of a parish in the South. St. Ann's seems making little progress in the choice of a rector, and now, doubtless awaits the completion of its \$4,000 chancel arrangements, and the getting of its surpliced choir.

The church of the Holy Innocents, over in Hoboken, it would seem, is about to disband. For some years it has been largely carried on by the Steven's Estate, and was supposed to be endowed. The rector, the Rev. Mr. Sword, has resigned and things generally look dismal and disheartening. The church has answered something to St. Ignatius in New York, and has had a succession of very High Church rectors. I am not justified in saying, however, that this has had anything to do with the Church's going under.

The above is all I have to offer. Everybody is out of town and especially the clergy, except such of us as have scruples about leaving or feel that it will not do to have all the good men away. For two or three months in summer some of us constitute a remnant on whom falls a considerable degree of responsibility. Then we drop out of sight, and you hear no more of us for the rest of the year.

New York, August 21, 1885.

OPINIONS OF THE PRESS.

The Church Messenger.

THE ADVENT MISSION.—New York City is to be shaken up this Advent with a great mission, reaching out in all directions, to high and low, rich and poor, capitalist and laborer. We wish to ask why arrangements could not be made in all cities to have the same thing done? Indeed, it need not be confined to cities, as sin is not, but town and country might well share in the awakening, and during this season, when the whole Church is proclaiming the Lord is Head, let a united effort be made to induce people to repent, to bring forth fruits meet for repentance?

The Christian at Work.

EVOLUTION.—While evolution outside of the realm of design is again peering over its nest and lifting a wailing cry, it is well to open that closed Bible and read anew that in the beginning God created the heavens and the earth. Evolution and a latter-day philosophy assert on the contrary that in the course of events mankind created God by an exercise of the imagination, and discovered, no, guessed at, immortality from his dreams in which the army of spooks formed in ranks and deployed before him—and we are told the antagonisms between the two schools are a form of latter-day evolution. But in point of fact the chasm between these two modes of thought did not begin with Lamarck or Darwin—it is

as old as Lucretius, and considerably older. And that chasm can be bridged by no sermon or oration. No man's rhetoric will ever reconcile it. Back in the cradle of God is *Bisgen*—the first Life. And without Him was not anything made that has been made. One thing, though, was never created by God nor planted in man's soul—it is the result of "evolutionary" processes alone, and that is an evolutionary hypothesis which puts aside God and banishes design from the universe. God did not make fools. He made men and they did the rest of the work themselves.

Standard of the Cross.

WHITSUN.—THE LIVING CHURCH comes to the support of the etymology, Whitsun Day, from *pfingsten*, fiftieth, making it mean the same as Pentecost. To say "that Whitsunweek is only an abbreviation of Whit Sunday-week is about the same as to say that Easterweek is an abbreviation of Easter Day-Week, either of which would be absurd." Those who are prejudiced in favor of Whit must take their choice between *white* and *wit* for a derivation. Probably most of them would choose the former. But the ancient ecclesiastical color for the day is red; and as for candidates for Baptism being clad in white, Pentecost was not so great a day for Baptism as Easter Even. The gift of heavenly wit or wisdom on the day it might be instructive to commemorate in the name; but that derivation is evidently fanciful. Wisdom is only one fruit or aspect of the gift of the Holy Spirit.

Unity.

UNITARIAN PERSECUTION.—A communication in the *Church Review* (London) "the oldest Catholic paper of the Anglican communion," whatever that may mean, accuses the Unitarians of attempting to persecute the Church of England. This is sufficiently funny, but it is made even more so, as we find that the act looking toward persecution is a petition against reading the Athanasian Creed in public worship. We do not pretend to any grasp of the merits of the question, but it does seem as though our Unitarian friends in England might be better employed than in trying to deprive good Churchmen of the incalculable comfort of repeating the Creed.

THE BOOK ANNEXED.

The judgment that must be pronounced on the work as a whole is precisely that which has been passed on the Revised New Testament, that there are doubtless some few changes for the better, so obvious, and so demanded beforehand by all educated opinion, that to have neglected them would at once have stamped the revisers as block-heads and dunces; but that the set-off in the way of petty and meddling changes for the worse, neglect of really desirable improvements, bad English, failure in the very matter of pure scholarship just where it was least to be expected, and general departure from the terms of the commission assigned to them (notably by their introduction of confusion instead of flexibility into the services, so that the congregation can seldom know what is going to happen), has so entirely outweighed the merits of the work, that it cannot possibly be adopted by the Church, and must be dismissed, as a dismal fiasco, to be dealt with anew in some more adequate fashion.

Such is the verdict we are compelled to pronounce upon the American "Book Annexed"—the technical name by

which the draft revision of the Prayer Book is known, and it is fortunate that, although it was rushed through the General Convention of 1883 with unseemly, and indeed almost indecent, haste, the decision thus snatched is not final, but must be ratified anew by the Convention to be held next year, which will, we trust, have grace and wisdom enough to rescind the vote of its predecessor, and remit the work to be done over again by a committee which shall not contain more than two or three members of the present one, and shall be empowered to invite the co-operation of the really competent liturgical scholars to be had in the American Church. And we hope our friends across the Atlantic will not think that it savours too much of British conceit if we suggest that no harm would be done by the amended committee putting itself into communication with the most distinguished liturgical scholars in Great Britain, to obtain their judgment on a matter which must, indirectly at least, affect the whole Pan-Anglican communion, and not that local Church only which it primarily concerns.

Given all the conditions under which the American task was undertaken, and the result ought to have been a book incomparably superior to the English Prayer Book. As a fact, even with such of the alterations as are improvements, and with the initial advantage of the inherent superiority of the American Communion office over the English one, the revised Book is far inferior still, as a whole, to the English Book of Common Prayer. The alterations in language are all but invariably for the worse, being slipshod, colloquial, and vulgar, and there has evidently been some unsound doctrinal influence at work among the revisers, judging from the flabby vagueness of sundry insertions and omissions, and some thoroughly incompetent member of the committee has clearly been suffered to dominate its councils, with disastrous results. * * * * *

It is to be remembered that any revision which is accepted now must of necessity shelve the question for a great many years, as nothing could be much more mischievous to the health of public worship than constant tinkering at the service-book; and therefore a clumsy and defective piece of work like the *Book Annexed*, if enacted, is a death-blow for the remainder of this century to a really wholesome and scholarly form.—*The Church Times.*

PERSONAL MENTION.

- The Rev. J. P. Taylor's address is Plainfield, N. J.
- The Rev. Wm. P. Brush, rector of St. John's church, Northampton, Mass., will spend two weeks' vacation at Port Jefferson, L. I., N. Y.
- The Rev. W. H. Goodison has accepted a unanimous call to the rectorship of St. John's church, Henry, Marshall Co., Ills. Address accordingly.
- The Rev. M. C. Stanley has accepted the rectorship of St. John's church, Midland city, Mich.
- The Rev. J. W. Colwell, of Providence, R. I., has accepted an appointment as Head Master and Professor of English in Shattuck School, Faribault, Minn., and will enter upon his duties about the first of September.
- The Rev. Chauncey B. Brewster, of Christ church, Detroit, Mich., has accepted a call to the pastorship of Grace church, Baltimore, Md., made vacant by the recent death of the Rev. Dr. Leeds.
- The Rev. P. A. Johnson's address is changed to Mid Lothian, Kan.
- The Rev. J. P. T. Ingraham has removed from 1131 Bremen Ave., to Grace church rectory, 11th and Warren Sts., St. Louis, Mo.
- Bishop McLaren returned to Chicago, early in this week.
- Canon Knowles has returned from his three weeks' visit at the East. During his absence the services at St. Clement's were supplied by Canon Street and the Rev. Antoine Lechner, rector of St. Stephen's.
- At the recent commencement the University of the South conferred the following degrees upon the Rev. Morgan DIX, New York, D. C. L.; David FISE, Ohio, D. D.; ad *Bundem*; W. H. English, of England, D. D.

OFFICIAL.

THE secretary of North Carolina having resigned, all pamphlets, notices and letters for the diocese of North Carolina should be addressed to the Rev. Gilbert Higgs, secretary *pro tem.* Warrenton, N. C.

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.

A CARD.

Appeal is made for the work of the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions. Though Good Friday is customarily and specially recommended as a time for contribution, there is always need of constant and enlarged receipt of offerings, and this is especially true in the present season of business depression, when returns of giving are relatively slower and smaller than in other years. The work embraces the circulation of the Scriptures and a Missionary literature, the maintenance of missionaries and missionary schools, and the organized co-operation of parish clergy—reaching the Jews, with encouraging results, in 261 cities and towns of the United States. No temporal aid is given believers. Missionary pledges must be met. Parish Sunday school and individual offerings are earnestly requested. Printed information concerning Jewish Missions, and the growth of the work, freely supplied on application to The Rev. C. ELLIS STEVENS, PH. D. Secretary, 37 Bible House, New York. Offerings should be sent to WILLIAM G. DAVIES, Esq., Treasurer, 37 Bible House, New York.

WARNING.

I hereby warn the public, especially clergymen, Masons and other philanthropic people, against a plausible couple, now at large, perhaps somewhere in Northern Indiana, with my traveling bag, a brown leather one, with my name on a plate upon it, and with a letter from my wife, obtained under false pretenses, and addressed to the rector of the English church at Bellville, Ontario, Canada, identifying the woman as Mrs. Kate or Henry Bristow. They have swindled different persons in this city, out of about a hundred and fifty dollars within the past month, professing to be, both good Church-people and he a Mason. He is a quiet man, mild of speech, polite and unobtrusive, is about 4 feet 8 inches high, some 42 years old, weighs 160 lbs. and says he is a tobaccoist. The woman weighs 200, having lost 60 lbs. Her husband says, through late illness. She has a haggard look and nervous manner, a light complexion and scant auburn or yellow hair. She both weeps and refrains from weeping easily. Pass them around! JOS. S. JENCKES, JR., Indianapolis, Aug. 20th, 1885.

A swindler was here July 30th and has since been heard of at Saratoga Springs and Little Falls, New York. He claims to be a Churchman and after getting the confidence of the clergy, attempts to obtain money by forged checks. He called himself here Charles Hogg, at Saratoga Springs he said his name was Charles Grahame and that he was a cousin of the Rev. Canon Sills of St. Luke's cathedral, Portland, and at both Saratoga Springs and Little Falls he obtained money by forged checks on Portland Banks purporting to be drawn by Canon Sills and payable, one to Charles Grahame, and in other cases to Thomas Sills. At Little Falls he called himself by the latter name.

As he is probably on his way west, I write this that you may warn Churchmen and especially clergymen to look out for him. He is described as being about 5 feet or a little more in height, light complexion, solidly built and with one eye either entirely wanting or so very defective as to mark him. He presented letters here purporting to be from a clergyman in Savannah, Georgia. I am, Yours truly, GEO. E. B. JACKSON, Warden of St. Luke's cathedral, Portland, Maine.

OBITUARY.

SHIELDS.—Entered into the life of Paradise from Beaufort, N. C., Friday night, August 14th, 1885. Van Winder, youngest and beloved son of Rev. V. W. and Amelia E. Shields of New Berne, in the second year of his earthly life. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

MISCELLANEOUS.

- TWENTY-SEVEN young men and women graduated at the Jacksonville (Ill.) Business College last year. The college has a large attendance from all parts of the country. The fall term will open September 3rd.
- WANTED.—An assistant for a church in New York City. All communications absolutely confidential. Address Rector, care of Mr. R. Geissler, 127 Clinton Place, New York.
- HEAD-MASTER of Boy's School—a thorough teacher and competent musician—desires an engagement. Best of references. Address, Leslie, care Lord and Thomas.
- FOR SALE—A set (21 vols.) of Schaff's edition of Lange's Commentary for any reasonable offer. Address Churchman, Box 170, Dallas, Texas.
- SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Eliza Whitlessy, Corresponding Secretary, 37 Spring St., Hartford, Conn.

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THE TANGLED SKEIN.

BY MARAH.

I watched a maiden young and fair
At work with colors bright,
And twining threads of rainbow hues
In forms to please the sight;
She mingled strands of blue and gold
With those of sombre dye,
The contrast making them more bright,
More pleasing to the eye.

And this, I thought, is always true,
The darkness and the shade
Must e'er be used to liven up
The bright tints with them laid.
The artist knows that shadows deep
Bring out the lights more clear,
So sorrow's clouds improve our lives
And make the gold appear.

But, musing thus, I saw a frown
Flit o'er that speaking face;
And then I looked to see the cause
That quickly I could trace.
A skein of bright and golden hue
Was tangled hopelessly;
And, noting this, I wondered not
That I the frown should see.

But patiently she pulled the threads,
Not one she broke in twain;
And soon before my wondering eyes
There lay a straightened skein.
Then here's, I thought, a lesson grand
For life's dark mystery;
For many, many tangled threads
Throughout our lives we see.

We pull and jerk with angry hand
And strive to make them straight,
Too often breaking golden cords,
Discovering too late
That patient care would oft remove
The snarls that mar our peace,
And give to us from much of pain
A sweet and sure release.

BOOK NOTICES.

PLAIN FOOTPRINTS OR DIVERS ORDERS. Traced in the Scriptures. By the Rev. Heman R. Timlow. New York: James Pott & Co. 1885. Pp 194. This work is concise, compact and forcible, a complete vindication of the Apostolic origin of the episcopate. It is a good book for pastoral work and ought to be widely circulated.

LITTLE CHILDREN'S BOOK. For Schools and Families. Philadelphia: J. C. File, 421 Market St. This little service and tune book is put forth by the general council of the Evangelical Lutheran Church in North America. The liturgical portion is in good taste and well adapted to the use of Sunday schools. The hymns and tunes are excellent and such as children love to sing. We see no reason why Lutherans should not join with us in the use of the Prayer Book.

HEGEL'S AESTHETICS. A Critical Exposition. By John Steinfort Kedney, S. T. D. Chicago: S. C. Griggs & Co. Price \$1.25. The Messrs. Griggs & Co. are doing excellent service in the cause of philosophy by the publication of comprehensive and discriminating summaries of the great German metaphysics. The greatest of all are undoubtedly Hegel's, and the best of his works is his Philosophy of the Idea. Probably no more competent editor and critic could have been found than Dr. Kedney, who has been long and widely known for eminence in philosophy.

POVERTY CORNER. ("A LITTLE WORLD.") A City Story. By G. Manville Fenn. London, Paris and New York: Cassell, Petter, Galpin & Co.; Chicago: S. A. Maxwell & Co. Pp. 383. Price \$1.

A story of hearts and homes written evidently from an intimate knowledge of the class of people with whom the author seeks to make us acquainted. And so well does he succeed, so skillfully does he portray both the pathetic and the comical side of these lowly lives, that we feel irresistibly drawn into sympathy with them. It is perhaps in these characteristics particularly that we notice a resemblance to the style of Dickens. Certainly Jared and Patty, Tim and Little Pine, recall similar creations of the great story teller.

A CHILD'S GARDEN OF VERSES. By Robert Louis Stevenson. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 101. Price \$1.00.

One of the marvels of a mature mind is that children should be delighted with such nonsense.

"The world is full of a number of things, I'm sure we should all be as happy as kings."

These two lines make a page of the Garden of Verses, and perhaps mean as much as some pages that contain thirty lines.

"When I am grown to man's estate I shall be very proud and great, And tell the other girls and boys Not to meddle with my toys."

We hesitate to express an opinion upon such themes. We never did understand "children's poetry." This is probably very fine.

RED RYVINGTON. By William Westall, author of "Larry Lohengrin," "The Old Factory," etc., etc., London, Paris and New York: Cassell & Company, Limited; Chicago: S. A. Maxwell & Co. Pp. 382. Price \$1.

The *raison d'être* for this novel seems to exist in the author's desire to ventilate his ideas on the subjects of Nihilism, Socialism and the labor problem generally. That his sympathies are largely with the working classes is evident. The despotism of the Russian government and the unreasonable oppressions of manufacturers are forcibly depicted, while, on the other hand, the suggestions for reform appear to be both moderate and sensible. The story into which these ideas are woven is somewhat romantic, and the plot, if plot there be, turns on the singular clause of a will which leaves the ownership of the fortune to be determined by the success of the heirs in marrying a "title." The real interest of the story does not lie, however, with these mercenary people, but with the hero and heroine of a romantic love affair.

"GRANT'S Memorial: what shall it be?" is discussed in the September number of the *North American Review*, by Launt Thompson, Karl Gerhardt, O. L. Warner, and Wilson McDonald, sculptors; W. H. Beard, painter; Calvert Vaux and Henry Van Brunt, architects; and Clarence Cook, art critic. This symposium is sure to attract wide attention at this time.

E. & J. B. YOUNG & Co., New York, have published in pamphlet form "The Ground and Transfer of Suffering," a short treatise by L. W. Mansfield, author of "Traces of the Plan of Our Being."

A TIMELY and well-authenticated article on the historical associations connected with General Grant's burial place in Riverside Park, will be published in the *Magazine of American History* for September.

"CHURCH PRINCIPLES, The True Basis of Christian Unity," a sermon preached by the Rev. W. R. Richardson, dean of the Cathedral of St. Mark, San Antonio, at the consecration of St. Stephen's church, Goliad, Texas, May 19th, 1885, has been recently printed.

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

AN address delivered at the funeral of Mrs. George H. Norton, by the Rev. H. R. Howard, S. T. D., rector of St. Barnabas's church, Tullahoma, Tenn., June 27, 1885, has been printed by request.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

WASHINGTON NOTES.

In May it was determined to enlarge the Epiphany Mission House, and \$2,000 were appropriated for this purpose, including \$500 which was a special contribution. Increased facilities were imperatively called for, in order to accommodate the men, as well as the children's schools and the sewing schools of the parish. The former mission house now looks like a new building, a stone porch, a wide stairway and other improvements taking the place of the previous unsightly features of the old house. A large, and well ventilated kitchen, lavatories, a cloak-room and vestibule are added also. The parlors extend, on the second story, to a depth of 36 feet. A cheery open fire-place and wooden mantel give a pleasant effect to the eye; and in the brief space mentioned, the work has been completed ready for the opening of the men's meetings early in the month of October.

The Rev. Irving McElroy, first assistant of the parish, has returned from his trip to the Adirondacks, made necessary by his nervous prostration from hard over-work in this large parish, "the second in the land." He is fully recuperated; the Rev. Mr. Griffith, second assistant, will now have his well-merited leave. The rector, Dr. Giesy, will be back and forth on short vacations as he finds his time and his duties allow.

At the late trip for the poor children and their parents and friends, to Glymont, 350 were made happy. The outing was a success, and the appetites of the "small fry" almost miraculous. The inmates of "The Epiphany Church Home," were kindly offered a sufficient number of rooms in a large residence several miles out in the country to allow for a visit of a few weeks in the fresh air for each in turn, but the board did not, this year, see their way to meeting the extra expenses, and were compelled to decline. Another year the women may enjoy a few weeks *ruri*.

Mrs. Captain Fox of St. John's, has provided a house near the city for the summer vacation of the children of the "Church Orphanage," and, in platoons, this little army corps are off in the enjoyment of such air and sky as they have not *domi*.

And this "*domi*" or "*ruri*," is becoming yearly more and more of a practical question; and on the decision the health and pleasure of many, even of our beneficiaries, young and old, greatly depend. I could mention an old country place, suitable for such uses, for the summer or the year around, having some fourteen or more rooms, and which could be bought for \$5,000 for these pious uses. The owner, a Church lady, is unable to give it, but would sell it, with five acres of ground, a part nicely timbered, the rest arable and good for all the home and gardening purposes of such an institution, for that sum. It is within twenty-five minutes' of a railroad station, high and well-situated, and near this city.

To insure a more regular provision for the musical portions of the services, a greater harmony of feeling and of action between the choir and the congregation, a scheme has been prepared and laid before the rector and music committee of the Epiphany, the object being to place the work of the choir on the same basis as the other branches of Church work. A Choir Guild will be the outcome of this, and those who know the gentleman who is in charge of the organ, look confidently forward to gratifying results. Though but now a few months in charge, the "new rector"

has received a cordial welcome from citizens and Churchmen, and the prestige of the Epiphany will suffer nothing at his hands.

The question of whether the clergy are, or are not, legally necessary to a marriage, is still moot, though for the present *in statu quo*. According to the decision of Judge Cox, neither the District of Columbia nor Maryland from which we get our law, save as modified by statutes of Congress, knows any such thing as a "civil marriage." Several other States near us require the presence of a clergyman. One odd feature of the law now seems to be that, as the colored man, when the Maryland law was enacted, was, of course, only a "chattel," he had no right to get married. What right had a "chattel" to a wife? "Chattels" have no feelings; so there was no need of any law providing how chattels should marry; hence, the white man's law of marriage was no law to the black man, who can get spliced any way he wants to, stay spliced at will, and repudiate the splice at pleasure.

No doubt your readers have heard of our "Congressional Cemetery." And, no doubt, they very naturally think that it is the property of the government which owns the most of us here, and possibly think it a place in which to bury Congress as it expires every other year, and a new one takes its place. And, by a bare possibility, some of your readers may have often wished that Congress *might* be buried there in a body, so poor a use does it often make of the people's time and of the people's money. But, only individual congressmen are now and then interred there. In 1807, Tracy of Connecticut was laid away in this ground. He had been a major-general in the Revolutionary Army. From that time to 1861, a hideous low semi-pyramid-looking heavy white sand-stone structure was placed in this ground to the memory of every Senator and Representative who died in such office whether his remains were placed under it, or not.

Eldridge Gerry, Vice President; Major-General George Clinton; Pushmataha, chief of the Choctaws; Samuel A. Otis; Chevalier Frederick Greuhm; Frederick Williams, minister resident in 1825; Bassmachar, the Turkish envoy; William Wirt, the orator and attorney-general in 1817, whose Bun-Blenerhasset speech is one of the masterpieces of elegant forensic debate; Henry Clay; John C. Calhoun; Fox, the British minister; Joseph Gales, the Nestor of the press of his day; Cross, who perished on the recent Greely, expedition are all buried, or have cenotaphs, here. The original cemetery was about one block of ground, it now comprises some 50 acres. It is the property of the mother parish of the District, "Washington parish," of which the Rev. C. D. Andrews is now and has been for some fifteen years, the efficient and popular rector. It costs several thousand dollars per annum to care for the grounds; and the government aid is insufficient to take proper care of the government portion of the sites and lots. In 1812, the following resolution was passed: "That no person of color shall be buried within the enclosures," but since then, as there is no will too strong to be broken, so are there no resolutions too strong to be treated in the same way. A committee of the vestry have oversight, and though at one time long since, a source of trouble, the ownership is now one of mingled responsibility and pleasure.

summering-time as work-time, and is visiting such portions of the diocese as need calls for. At Port Tobacco he was welcomed by such overflowing congregations as he had nowhere found throughout the diocese outside the large cities. The Episcopal residence has been repaired and improved since his consecration, at the expense of \$6,500. No repairs had been made since the death of Bishop Whittingham, and the residence greatly needed them. The furniture is the Bishop's private property. Altogether the home is one of elegance and hospitality and a great help to the Bishop in his duties, an office, a welcome to the visitor and a centre of activity for the diocese.

LETTERS TO THE EDITOR.

WIDOW'S AND ORPHAN'S FUND.

To the Editor of *The Living Church*:

Your correspondent from Ontario (in issue August 8th) says the synod of the diocese of Niagara is the first to permit any of their clergy who may undertake work in the diocese of Algoma, to participate in the case of death in the "Widow's and Orphan's Fund" of the late diocese.

I cannot contradict—but if they did so, it is miraculous, to say the least. This I do know, that in 1878 the diocese of Nova Scotia took care that the widows and orphans of such clergy as left Nova Scotia for Algoma, and died there should not forfeit their claim upon our Diocesan Fund.

NOVA SCOTIAN.

THE ADMINISTRATION OF THE HOLY EUCHARIST TO THE SICK.

To the Editor of *The Living Church*:

I am glad to see that in the "Book Annexed," there is a provision made for a short service for the administration of the Holy Eucharist to those who are weak through sickness. I had occasion recently to feel the need of one, and to wish that the old custom, to which Justin Martyr refers, had been retained in the Church: that a portion of the Eucharist might be carried away to the absent.

I have under my care a young girl in the last stages of consumption, and in great weakness of body. On asking her a few days ago, whether she would like to receive again the Holy Communion, she said that she would, but that she could not stand the long service. It seemed to me that the principle of "mercy and not sacrifice" applied in such a case, so I ventured to make a selection from the Office for the Communion of the Sick such as would not overtax her failing powers of endurance. I used only the Lord's Prayer, the Prayer of Consecration to the word "partakers of His most blessed Body and Blood," the Prayer of Humble Access, Communion, Thanksgiving, and Benediction. By this means my sick parishioner received, without weariness, the "comfortable Sacrament." I had not then noticed the service suggested in the "Book Annexed." I hope that it, or something like it, will one day be allowed us, for such cases of "extreme weakness," with which we so frequently have to deal.

A. S. D.

FAMILY PRAYER.

To the Editor of *The Living Church*:

I think that I can suggest an answer to the query of "C. C." in your issue of August 8th, concerning the so common omission of family prayers in Church households. I feel confident that the present "Form of Prayers to be Used in Families" is responsible for much of the neglect.

This form of prayer is unsatisfactory, because,

I. These prayers are foreign in their structure, to the general tone of the Prayer Book. The Churchman who has imbibed, to any extent, the spirit of the collects, and who can carry any remembrance of their spiritual brevity, beauty and directness, stumbles at the list of mingled wants and subjective experiences which meet him here, and is altogether confounded, when he is asked to throw aside the calm invocations found every where else in the Prayer Book, and to begin his family prayers with such expressions as "And since" "But, O God" "In particular" "And lest" "And accept" "To our prayers."

II. The prayers for morning and evening are in each instance only one prayer with a single invocation, and split up in fragments, with an Amen attached to each important paragraph. Perhaps the prayer-fragments were arranged to suit the demands of the P. E. mind, which would not be supposed to accept "the long prayer" of the conventicle under any other guise.

III. In each instance, morning and evening, the prayers seem to resemble the extempore efforts of our separated brethren, only here the extempore prayer is written.

IV. These prayers lack the interwoven scriptural expressions with which the ancient prayers of the Church abound. This is easily proven by a comparison with the prayers of the Prayer Book, and with Canon Bright's Book of Ancient Collects.

As a matter of fact, it is my experience that in those households where family prayers are habitually used, it will be found that some special book of devotion is used, and not the Prayer Book. On enquiry I have found that one or other of the above objections have influenced the change.

Church people need the same kind of prayers at home, that they have in church, and if they cannot get them regularly, they will get them in other ways.

In the Book Annexed we find one or two improvements, but it is to be regretted that the committee did not so enrich the original as to bring about an amendment, *de novo*.

Both Prayer Books in the rubric before the Evening Prayer recommend its use "a little before bedtime." This is a time of weariness, and Scripture and prayers are lost in drowsiness. This is a matter which must be left to the local convenience, but if any time is specified why not "just after the last meal" or "at the lighting of the lamps." These are hours when the family is gathered together, if ever.

I am sure that if we were given a new form of prayer, more scriptural in expression, and more in accord with the thought of the Church, that it would soon find a general use among those who recognize the duty of family prayer.

"C. C." also refers to grace before and after meals. If it is proper to have a form of family prayers in the Prayer Book, why not also a form of grace before and after meals? The insertion of such a form, would give the Church an opportunity to teach that *standing* is the proper posture of the body at such times. Such a rubric would tend to abolish the ungraceful, and somewhat irreverent attitude of sitting, so commonly practiced. The Church might also teach that it is the duty of a member of the family to say grace always,

no matter who is present, cleric or lay. The matter of passing grace around the table as a matter of compliment is awkward, as well it deserves to be. Give Church people a good model of family prayer, and a good model, with definite instruction, of grace at meals. The faithful ones will respond, the unfaithful will be gradually brought into line.

H.

Cambridge, N. Y., August 11, 1885.

THE GREATEST GOOD TO THE GREATEST NUMBER.

To the Editor of *The Living Church*:

However essential or efficient may be parochial system, is there not need of more breadth of action in city work? The importance of erecting and maintaining wide-reaching institutions is recognized to a considerable extent, but how much is there in our Western cities, of pure, devoted work, not simply for and by the parish, but for and by the Church, in lines that can best, in many cases, only, be carried on by over-leaping parochial limitations?

The "Church congresses" are undoubtedly good things for talking, and we hope they will talk this matter into activity; the clerical associations having stated meetings, and handling practical subjects is another means to the end—of its character and results; let a member, rather than this writer, speak; but for a grand illustration of collective efficiency, we find it, not in the Church, but in the "young men's Christian Association;" we must honor that institution for much example that we, without neglecting Churchly methods and principles, would do well to follow.

When will Chicago have a head-quarters of Church enterprise? May the establishment of the daily Lent services at Hershey Hall be the forerunner of the providing of an equally centrally located place where one can go in any day and find Churchly literature, Churchly intercourse. Let there be regular services there conducted either by clergymen or laymen. Let there be entertainments there. Let it be provided with everything pertaining to first-class guild rooms, including a telephone, a contribution box, abundance of Church literature, Church intercourse and reliable Church local information. The writer has not forgotten a fatiguing time, wasting and unsuccessful effort, as a stranger in Chicago, to learn in season, when and where Ascension day services were to be found. By the way, why is not more pains taken to have all services correctly and seasonably published, especially where a city has a Church paper? And why not have regularly corrected lists at all hotels and railway stations? At present the Church attends to these things in a too indifferent way.

Let not only Chicago, but Milwaukee, St. Paul, Minneapolis, St. Louis, Kansas City, Omaha, Portland, San Francisco, yes, and Eastern cities too, establish such guild rooms as suggested above, and that these head-quarters will soon find themselves enjoying inter-communication, and that smaller cities will fall into rank, seem natural results. Are we asking too much? Are not heavier claims upon brain, health and wealth yielded without demur to society, by communicants, and not by women only?

But, if Church zeal has not reached such a point yet, let us take ourselves as we stand. There is some loyal enterprise in our ranks, hard at work; there is more that might be at work, but that the parish to which it belongs is deficient in some element needed

to develop, stimulate or unite with it. This very element may lie only next door, but being outside the parish it might as well be in Africa, no matter how willingly the parties concerned could join in some social or business enterprise, and so, though parishes and individuals are accomplishing considerable Church work, there are large fields left almost untouched, because they do not belong to any parish in particular, or because parishes have not the amount or kind of material for working them. The position is sometimes ridiculous. On the other hand, is there anything very ludicrous in the Churchmen or Churchwomen, or both together of a neighborhood or city, combining in some undertaking for their, or other people's, improvement or aid? Of course there should be no opposition to rectors; rather let their advice and encouragement be sought; but surely Church education (socially), ministrations to the stranger or the sufferer, and works of reformation can be, and sometimes are, carried forward without everybody being (the *LIVING CHURCH* of July, coming to hand in the midst of this writing, gives us a quotation) "so 'parishonal' as to be indifferent to whatever Churchly interest is outside."

Mr. Graham, in the Church temperance movement, has led off on a grand scale, not confining his efforts to parish, city, diocese or State, but his example is poorly followed by those who, though endorsing the work by their names, give no thought, to their own possible power directly or indirectly to promote it. The Y. M. C. A. and the W. C. T. U. are pushing the coffee house and evening entertainment feature, but in this as in everything else, there is work left for the wise, strong, wealthy or influential men of the Church, if they will bring Church principle, Church refinement, Church dignity, and Church *esprit de corps* to bear, both upon strangers and upon those whom, though meeting them perhaps daily, in business or pleasure, they indifferently allow to slip away before their eyes, from Church worship and Church influence, into slavery to self or some other degrading influence that watches for them. As for women they work when men are idle, and probably won't leave off, when the men begin, but in respect to sisterly consideration for the strugglers and stragglers of their own sex, most of them seem hardly to have learned the alphabet yet.

Another point; in the summer recruiting season, when ordinary associations are more or less changed, why not turn some of the time to account in gathering or extending ideas for future action.

It is not the object of this paper to suggest all the avenues for Churchly deeds and influence, but to emphasize the fact that there is general work as well as parochial work, and that it has two aspects. The holding, helping and utilizing to the Church of material belonging to her, but in danger of slipping away, and the convincing of skeptics, sectarians and wanderers, that there is a "more excellent way" over which the banner of unity may float, in the face of pet customs, pet aims, or pet leaders. Parochial preferences will exist for some time at least, but, even though we help build up some other parish rather than the one of our preference, do we not do better than in leaving so much as we do to the dangers of an un-Churchly drift life?

A "BOHEMIAN,"

August, 1885.

CANADIAN CHURCH AFFAIRS.

The necessary preliminaries for the holding of the next Canadian Church Congress are about completed. The congress will be held in Montreal on 20th, 21st and 22nd of October. It may be remembered that the first was held two years ago in Hamilton, the second in Niagara, and the second in Toronto. Montreal is a good central representative point. Halifax, Nova Scotia, will probably be the next place of meeting. The following is the programme of proceedings: Tuesday, 20th, opening services, preacher, the Right Rev. Bishop Harris. In the afternoon the session of the congress will commence. 1. Deaconesses and Sisterhoods, the Right Rev. Bishop Littlejohn; 2. Unity of Christendom, the Right Rev. Bishop Hugh Miller Thompson, Ven. Archdeacon Farrar, (England), and the Bishop of Huron. Wednesday morning; 3. Use and Abuse of Music in Service of the Church, R. R. Stevenson, Esq., the Rev. G. P. Crawford; 4. "Unfulfilled Prophecy in Relation to Second Advent of Christ," Bishop Baldwin, Canon Dumoulin; 5. "Domestic and Foreign Missions," the Bishops of Algoma, Saskatchewan and Michigan, S. H. Blake, Esq., Q. C. Thursday morning; 6. "Neglect of Public Worship," the Bishop of Niagara; 7. "Evolution," Bishop Lewis, (Ontario), Prof. Alex. Johnstone; 8. Personal Religion, Dr. Courtney, (Boston), the Rev. C. Thompson, (Quebec); 9. Office and work of Holy Spirit in the Church; 10. Power and Influence of the Pulpit, Bishops McLean and Sullivan, and Dr. Courtney.

The Bishop of Qu' Appelle has recently issued a pastoral containing a record of his work during the year of his episcopate. The general progress of the Church has been so satisfactory that some of its features deserve to be given the widest publicity, of which the easiest and quickest manner of doing is doubtless to publish them in the columns of THE LIVING CHURCH. A year ago there were in the diocese, whose dimensions may be placed at about 90,000 square miles, three priests and one deacon. To-day, including the Bishop, there are ten priests and three deacons, and another priest and layman, (the latter to take charge of an Indian School) were on their way from England, and have now in all probability arrived. At the same time, (one year ago); there were two school rooms used as churches and two parsonages. There are now besides the above, two consecrated churches, the completed portion of another, and two more parsonages. Five more churches are being built, and it is expected will be finished this summer. Very munificent grants have been made by the great English societies, towards church building, clerical salaries and the episcopal endowment of \$50,000, one-half of which latter is already raised. The salary of the bishop, \$2,000 per annum, is at present being paid by the S. P. G. Referring to this, the Bishop says he regards it as just so much added by the society to the common fund out of which all the expenses of the Church in the diocese are to be paid. Upwards of \$15,000, including two donations of \$5,000 and 7,500, have been subscribed towards the Church Farm, to which reference has previously been made. The respectable sum—for us Canadian Churchmen at least—of about \$5,000, has been received from Eastern Canada. The Synod has duly organized itself and has been incorporated by Dominion Act of Parliament, and thereby

enabled to hold property. All the clergy and laity who came out with the Bishop to work in the diocese, have done so without stipends, and are supported out of the common fund,

I very much regret to say that the closing of two Church schools for girls, viz., the Compton Ladies' College, diocese of Quebec, and the Dunham Ladies' College, diocese of Montreal, is threatened. The chief cause of this present most unfortunate state of affairs appears to be the superior claims of the convents, as to teaching ability, and especially cheapness. The proposal has been made to try and resuscitate these schools, by placing them in the hands of Sisters, as has been done with such happy results in England, and the States. There can be no doubt but that our Ladies' Colleges in Canada, might, with great benefit to the public, and I fancy to themselves, charge much lower rates. I am sorry to say from my own personal knowledge that hundreds of Church girls in Ontario are sent by their parents to Methodist, Presbyterian and Baptist schools, purely from economical considerations and probably as many more to Roman Catholic convents.

Mr. Thomas White, a very prominent Churchman of the diocese of Montreal, has been appointed Minister of the Interior, with a seat in the Cabinet. Mr. White is well known as a ready and profound speaker upon all Church questions, and has taken part in the Provincial Synod and Church Congress. Ontario, August 21, 1885.

THE OLD-CATHOLIC CHURCH.

The following words were spoken in the Old-Catholic Cathedral at Berne, by the British chaplain, before his sermon, on the occasion of the first service held there of the English and American Church, June 28th:

"For the information of visitors to Berne who might not be acquainted with the origin and present position of the Old-Catholic Church in Switzerland, I take this occasion to state briefly that the Old-Catholics represent at the present time, as nearly as possible, the primitive faith and order of our venerable Mother, the Church of England. The beautiful edifice in which we now have the privilege to worship God, was built not many years ago, when the Roman Catholic body in Berne was one. At the time when the late Pio Nono, with the doubtful concurrence of a so-called General Council, announced to the world the new articles of faith on pain of excommunication, such as the Papal Supremacy, the Papal Infallibility, the Immaculate Conception of the Blessed Virgin Mary, etc., etc., a large body of the Roman Catholics of Berne and other cantons of Switzerland boldly declined to receive the new Faith, and protested against it and so brought themselves under the Papal ban. But as they were still entitled to call themselves Catholics without the prefix "Roman," under the circumstances, they availed themselves of the provision of the Civil Government, and elected for themselves a Curé, and having the majority, the parish and its church became Old-Catholic, holding fast the form of sound words as transmitted from the Apostles to our own times in preference to the traditions of the papacy. Only three years ago the archbishops and bishops of the Church of England, and before that occasion, the bishops of the Church of America, had their attention powerfully directed to the

merits of the movement and its wondrous progress, which was so identical with that of their own Reformation—and the two Old-Catholic Bishops, Reinke and Herzog, bishops respectively of Germany and Switzerland, received an invitation from the archbishops and bishops of the Church of England and the authorities of the University of Cambridge to visit England, and to give a public account of the reform movement in these countries, which they graciously accepted—and accordingly those Catholic prelates proceeded to England and received an enthusiastic reception from every Christian there who looked for the coming of the Kingdom of God. Suffice it that these prelates have received the right hand of fellowship from the English and American Bishops, and in the mutual partaking of that highest act of Christian love and fellowship, the reception of the Holy Eucharist, in their character of bishops in the Church of God, was forever exhibited and cemented that perfect symbol of recognition and of full spiritual communion between the Churches concerned. I have only to add that I cannot adequately express to Bishop Herzog my personal gratitude for the generous and spontaneous offer of his church for the celebration of our English and American services and his spiritual refreshment of us in this foreign land. Let us, therefore, in the words of the great Apostle in similar circumstances, pray the Lord to give mercy unto him and his house at that day; and may the Kingdom of God come in Switzerland through his means."

Since these words were spoken, the chaplain has received the following memorandum from the Right Rev. Bishop Titcomb, his bishop:—

"I have consulted the Bishop of London, and we both consent to your acceptance of Bishop Herzog's kind offer of the Old-Catholic Church. Thank him for me."

A GOOD BISHOP.

BY THE LATE REV. S. T. ALLEN.

In the days of Trajan, Emperor of Rome A. D. 98—115, there lived in Antioch, in Syria, a man of God, whose name was Ignatius. For forty years he presided over the Church in Syria.

In the ninth year of his Empire, Trajan, elated with his victory over the Scythians and Dacians, conceived the idea of compelling all Christians to submit themselves, in their religion, to his sway. He therefore threatened them with prosecution, unless they should renounce their Christian worship, and do reverence to pagan gods.

About this time, Trajan was passing through Antioch, on his way against Armenia and the Parthians, and he caused the good Bishop, Ignatius, to be brought before him, to whom he gave the alternative of sacrificing to idols or death. The Bishop was firm, and the Emperor pronounced his sentence, "We decree that Ignatius, who hath confessed that he carries about in himself Him that was crucified, shall be carried in bonds, by the soldiers, to Rome, and there be thrown to the beasts, for the gratification of the people."

Ignatius quietly suffered the bonds to be put upon him, and having first prayed for the Church, and commended it, with tears, unto the Lord, he was hurried away by the soldiers, to be carried to Rome.

After a tedious voyage they reached the city of Smyrna, where they left the ship. Ignatius was here visited by Polycarp, Bishop of Smyrna, who had

been his fellow disciple, for both of them had been instructed by St. John, the Apostle. Delegations also came from the cities in Asia, through the bishops and priests and deacons, to do honor to the brave and good man who was on his way to martyrdom. "To return a recompense to the churches who came to meet him, by their governors, he sent letters of thanks to them, which distilled spiritual grace, with prayer and exhortation."

Extracts from these messages to the churches shew the noble spirit of the man.

"Ignatius, who is also called Theophilus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia, which hath obtained mercy, and is fixed in the unity of God, and rejoices evermore in the passion of our Lord, and is fulfilled in all mercy through His resurrection; which also I salute, in the blood of Jesus Christ, which is our eternal and abiding joy, especially if they be at unity with the bishop and presbyters and deacons with him—appointed according to the will of Jesus Christ."

* * "Wherefore, as become children of light and of truth, flee divisions and false doctrines; for where the shepherd is, there do ye, as sheep, follow after. For many wolves, which appear worthy of belief do, through the allurements of evil pleasures, lead captive those that ran in the course of God. But in your concord they shall find no place."

* * "Be not deceived, my brethren; if any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God."

* * * "Give diligence, therefore, to partake all of the Holy Eucharist. For there is but one flesh of our Lord Jesus Christ, and one cup, in the unity of His blood; one altar, as there is also one bishop with the presbyters and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to the will of God."

There are seven letters, now extant, written by this good bishop, while waiting at Smyrna, all breathing the same spirit as the one from which these extracts are made.

After waiting a while at Smyrna, Ignatius was hurried away to Rome, and there on the 19th of December, A. D. 107, he was exposed, in a public spectacle, to wild beasts, and was almost instantly torn in pieces. As special indulgence, his friends were allowed to gather up the larger bones, which the animals' teeth did not crush, and send them to Antioch, where they were reverently buried.

CHURCH WORK.

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 Work."

FOND DU LAC.

MARINETTE.—On Thursday, August 6th, there was a service of Benediction of the new parsonage of St. Paul's Mission at this place. It was a joyous day to the friends and parishioners of the mission. There were present on the occasion the Bishops of Fond du Lac and Wisconsin, the Rev. Dr. Ashley of Milwaukee, the Rev. Mr. Gardner of Caro, Michigan, and the resident missionary.

CALIFORNIA.

SAN FRANCISCO—Grace Church.—This church is one of the few specimens of the pure Gothic cathedral in this country. It was built at a cost of \$112,000, about twenty years ago, and

contains a million and a half of brick. For some years past the parish has been groaning under a mortgage of \$10,000, and at one time about two years ago, it was generally believed that this magnificent structure would be sold to the Chinese for a joss house. About sixteen months ago, the Rev. R. C. Foute was called to the vacant rectorship, and in spite of the hard times, and the many and great discouragements surrounding him, his labors have been so wonderfully blessed, that he was able to announce on last Sunday, that the mortgage on the church had been lifted, and the entire indebtedness paid. Thus the beautiful church has been saved from the horrible fate, that but a short time ago seemed inevitable, and the parish has been granted a new lease of life, which has the promise of great usefulness.

INDIANA.

INDIANAPOLIS—General Church News.—In this city of nearly 100,000 inhabitants the Church has three parishes and three missions. Christ church is the oldest parish, and has a creditable history. It has a substantial stone church accommodating a congregation of 600 with chapel and parish-rooms attached, and is valued at \$70,000. It numbers 400 communicants. The Rev. Dr. E. A. Bradley, the present rector, has been thirteen years in charge. This parish has under its care St. George's Mission with a substantial chapel of stone and wood. A Sunday school of 200 children, Mr. R. R. Parker, superintendent, and a flourishing Mothers' Meeting in charge of Mrs. Parker, are connected with this mission. A Sunday evening service is maintained by lay-readers from Christ church, and the rector holds a Thursday evening service there. Christ church has a vested choir of 30 men and boys, weekly Celebration, and frequent week-day services. An Industrial School of 150 girls meets every Saturday during the winter season in the chapel. It is a live and working church. Contributions the past year were \$6,295.

St. Paul's church, the Rev. Dr. Jos. S. Jenckes, rector, has a large brick church with commodious chancel and beautiful interior capable of seating a congregation of 900, and a fine large brick chapel in the rear of the church; the property is valued at \$55,000. It reports a communicant list of 377, and contributions amounting to \$8,678 for the past conventional year. Its congregations are steadily growing. The Sunday school under the superintendance of Mr. Aquilla Jones, Jr., enrolls 125 children. St. Paul's has St. James's Mission under its care, with a Sunday school of 150 children, Mr. J. M. Winters, superintendent, meeting Sunday afternoons in the neat frame chapel. The rector of St. Paul's holds a Sunday evening service there. An Industrial school is also connected with this mission.

The third organized parish is Holy Innocents', situated in the south-eastern part of the city among the working people, and once a mission of Christ church. It has a neat wooden church building that will accommodate 300; the Rev. W. W. Raymond, rector, 66 communicants, and a Sunday school of 150 children, a vested choir, and orderly service. The congregation is composed of plain, earnest people; contributions last year amounted to \$1,432. This is the only parish having a neat and comfortable rectory. The property is valued at \$10,000, on which there is a debt of \$1,500. Last comes Grace chapel, with which was formerly connected a flourishing congregation and Sunday school. The chapel will seat 300, and has school-rooms and chapel attached. By misfortunes and financial embarrassment the parish became defunct and its property came into possession of the diocese. The church was closed for years, the congregation scattered. In October, 1884, the Bishop opened it as his chapel, appointing a pastor, the Rev. A. Prentiss, to gather a congregation and minister to them, assuming personally his support. The chapel is well located, and already a congregation numbering 50 communicants has been gathered, a Sunday school of 60 children, a vested choir to render the music, and who contribute liberally to its support. It is the Bishop's intention to have weekly Celebration and daily service. Two guilds, one of women, St. Mary's, and of girls, St.

Agnes, have been working through the year with commendable earnestness, and the outlook is hopeful. A school for girls, it is hoped, will be opened at an early day. Thus it will be seen, our Church has six church buildings in Indianapolis, with property valued at \$140,000. It has about 900 communicants and 985 children in its Sunday schools, ministering also to several public institutions, Insane Asylum, Poor House, etc., besides holding service in several adjacent towns.

TERRE HAUTE.—The commemoration of Bishop Kemper's consecration in Philadelphia next month, emphasizes Church growth in Indiana. Fifty years ago that venerable prelate planted the Standard of the Cross under the trees of the primeval forest here, on the banks of the Wabash among a few discouraged people, where to-day stands the beautiful city of Terre Haute, with its long avenues of elegant residences, adorned with costly works of art, its great Normal school, where 1,200 graduates of high schools are annually prepared for teachers, and its splendid Rose Polytechnic Institute richly endowed, where young men can learn to make anything, from a file to a locomotive, and from an electric battery to a railway bridge, at merely nominal cost for education.

Here in the midst of a coal and railway interest of immense value, has risen this beautiful prairie city. And in the very heart of this city stands St. Stephen's church, casting far across the valley the gleam of its lofty cross.

Here the church is always open from sunrise to sunset. Here arises the incense of daily Morning and Evening Prayer, and here the souls of the faithful are nourished with the wholesome food of the Blessed Sacrament on every Lord's Day.

In the congregation are United States senators and State legislators, the Mayor of the city, and three ex-Mayors, the Postmaster, the judge of the highest court, the president of the Board of Trade, lawyers and bankers, merchants and manufacturers.

Here are special pews set apart for normal and college students. Out from this grand old parish church on every Sunday, go forth earnest laymen in bands, to hold services in St. Matthew's mission near Collet Park; in St. Mark's, among the workmen of the grand Vandalia System; in St. Luke's, for the operatives of the nail factories; and in St. John's, for the people along the wharves and in tenement houses. The music is rendered by a vested choir of men and boys, but is always hearty, simple, and such as the congregation can unite in. Services are furnished to the County Poor House, City Hospital, and special services are held for masonic and military companies. There are brotherhoods and sisterhoods, guilds and fraternities suited to all tastes, and a printing press at the rectory furnishes the parish printing. The grain of mustard seed planted by Bishop Kemper, fifty years ago, has become a full grown tree.

MICHIGAN.

ISHPEMING.—Three months ago the Rev. W. A. Masker was called to take charge of the work of the Church here. Grace parish was duly organized, and up to the present time about seventy-five communicants have been enrolled. Many Cornish people are in the city who have not since leaving England found their home in the Church. Earnest efforts will be made to bring them into their natural Church home. The parish owns a fine lot upon which a small chapel stood. This was entirely too small, and it has been removed and replaced by one of sufficient size to meet the present demands. The building is cruciform, and is neatly finished within and without. A handsome carpet was purchased by the ladies; and it is believed that all the bills for work and material were paid as fast as presented. The workmen having been engaged in completing their operations until nearly midnight of Saturday, the church was opened for service on the eleventh Sunday after Trinity. The Holy Eucharist was celebrated at an early hour, and was followed by the usual morning and evening services, with sermons by the rector appropriate to the occasion. Large congregations were in attendance. The prospects for the future are cheering, and Grace church has ample opportunities for the bestowal of effort. The Bishop's first

visitation to the new parish is announced for the 27th inst.

LOUISIANA.

AMITE CITY.—Quite an interesting service was held in this town on the 12th inst., by the Rev. E. W. Hunter, diocesan missionary, for the colored population. It being the first service ever given them by a white clergyman, the order of the service had to be arranged to suit the case. Great interest was manifested however and the colored people expressed themselves as very anxious for future services. The church building at this city, through the liberality of Mrs. R. E. Rivers, has undergone quite a change. Instead of the dilapidated old affair, quite a neat building stands in its place. The whole church has been thoroughly repaired and painted. A cross-crowned belfry ornaments the top of the building. Beautiful stained glass windows and a chancel window representing SS. Peter and Paul, give a Churchly look to the interior. The vestry room has been carpeted and made comfortable. A cross and vases ornament the altar, while altar cloths for the Church seasons are now being made. The church and ground are surrounded by a neat white fence, and the ladies of the parish intend to plant beautiful flowers within the enclosure which will make the whole a pleasing picture. Other changes, chief among which is the calling of a rector, are in progress.

WYOMING.

SUMMARY OF STATISTICS.—We gather the following from the journal of the second annual convocation of this jurisdiction: Baptisms—infants 68; adults 14, total 82; Confirmations 18; Marriages 32; Burials 26; present number of Communicants 272; Sunday School teachers 50, scholars 356; total of offerings for all objects, \$8,900.72.

UTAH AND IDAHO.

SUMMARY OF STATISTICS.—The information given below is supplied by the journal of the third annual convocation of this missionary district: Baptisms, infant 186, adult 33, total 219; Confirmations, 133; Communicants, 758; Marriages, 85; Burials, 88; Sunday-school teachers 64, scholars 945; day school teachers 25, scholars 763; Offerings, \$16,376.80.

MASSACHUSETTS.

EASTHAMPTON.—The church building at this place, a mission under the charge of the Rev. H. N. Cunningham, rector of the Atonement, Westfield, is to be built at once. The foundation was put in early in the summer upon an excellent lot purchased at a cost of \$2,500. This mission has long been struggling under the difficulty of worshipping in a hired room in a distant and inconvenient part of the town. Those who know the work confidently hope to see a healthy parish formed at no late date. The willing spirit shown by the people in past years warrants the hope of a bright future. Funds are still needed towards the church building.

NORTHERN NEW JERSEY.

RUTHERFORD.—On the evening of Monday, July 20th, at Grace church, the Rev. Francis J. Clayton, rector, Bishop Starkey administered the Apostolic rite of Confirmation to nine candidates for admission into the full privileges of the Church. The building was filled to overflowing. A white dove was placed above the altar. After the Confirmation service, and before the candidates retired from the altar rail, the Bishop made an eloquent address to the newly confirmed and the congregation. After the service in the church, a parish reception, at which the Bishop was present, was held at the residence of Mr. Joseph Cummings, a vestryman of the church. The reception was very largely attended by the parishioners, who were individually introduced to the Bishop by the rector, and the occasion proved most enjoyable. This parish is growing rapidly. The number of communicants is to-day about one hundred—double what it was a year ago. The church edifice, which has a seating capacity of a little over a hundred, is inadequate, and in the near future the present church will have to be enlarged and a Sunday school building erected, or else a new church built, and the present one used for chapel and

Sunday school purposes. The latter is much the more desirable solution of the problem. A rectory is also much needed. The town is growing considerably, and the prospects for a steady growth of the Church are very bright.

DELAWARE.

WILMINGTON.—*St. John's Church.*—The corner-stone of the new parish buildings of this church was to have been laid on Thursday evening, August 13th, but owing to storm, the service was postponed until Saturday evening, at 6:30 o'clock. A service was held, however, in the church, six clergymen, a large number of the choir, and a good congregation being present. The Rev. Messrs. Joshua Cowpland and Joseph T. Wright of Philadelphia, P. B. Lightner of Claymont, Benton of Delaware College, and the rector of St. John's, conducted the services. The music was heartily and good. An excellent address was made by the Rev. Samuel F. Hotchkiss of Bustleton, Philadelphia. He reviewed the interesting history of the Swedish settlement in Wilmington, and of St. John's parish.

The stone was laid on Saturday evening, August 15th, on which occasion, the following clergymen were present and participating: The Rev. Messrs. Murray, Higgins, Benton, Lightner, and Latrobe, and the rector, the Rev. Dr. Littell.

The Rev. Mr. Lightner, of Claymont, laid the stone, and made a few appropriate remarks; and after a hymn, the large concourse of people was dismissed with the blessing.

The building now in course of construction will include clergy and choir-rooms and hall on first floor, and two Bible-class rooms and reading-room on second floor.

VERMONT.

SUMMARY OF STATISTICS.—The journal of the ninety-fifth annual convention of this diocese gives the following figures:

Baptisms, adults 95, infants 242, total 337; Confirmations 185; Communicants 3,650; Marriages 114; Burials 198; Sunday school scholars 1,699, teachers 231; parish school teachers 4, scholars 80; Offerings, total \$9,623.73.

EASTON.

POCOMOKE CITY.—*St. Mary's Church.*—Mr. James A. Fields has presented to the church a handsome altar cross and two candlesticks, in memory of his late wife. The cross is of solid brass, 92 inches high, upon a solid base with three steps. In the centre are three letters—*I. H. S.*—in monogram, and on each arm of the cross is a genuine purple amethyst of large size. Following is the inscription on the base: "In blessed memory of Elenora, wife of James A. Fields. Fell asleep Trinity Sunday, May 31, A. D., 1885. In peace."

The two Eucharistic candlesticks are also of solid brass, 18 inches high, with heavy base, and beautifully carved. A large pink amethyst is set in each, and upon each is inscribed "Elenora." The candles are three feet high.

CHICAGO.

NORTH EVANSTON.—The following note from the members of St. Matthew's Mission, to the minister-in-charge, the Rev. Geo. A. Whitney, will explain itself:

To the Rev. Geo. A. Whitney—The members of your congregation at St. Matthew's, North Evanston (who all entertain a deep sentiment of affection and respect for their pastor) wishing to show to you in some way their appreciation of your services, and feeling at the same time that the annual stipend paid you, although as much as they can afford to pledge themselves for, is inadequate to your needs, have raised an addition of \$30. which they present to you herewith, and know that you will consider the spirit with which it is given rather than the small amount of the gift.

They also sincerely wish it was in their power to give more as well as to have you located permanently among us. The Lord bless thee, and keep thee; the Lord lift up His countenance upon thee and give thee peace.

PITTSBURGH.

GREENSBURG.—Under the ministry of the Rev. J. B. Williams, the attendance at the services in this parish has been

increased, a good degree of interest taken in worship, some repairs made on and about the house of worship, and a way partly opened up for more improvement in some of the material interests of this church. Recently five persons were added to the congregation by Confirmation at the hands of the Bishop.

REPORT OF GENERAL MISSIONARY.—This report shows, so far as words can do, the work accomplished by the General Missionary of this diocese during this, the first, year of his work. Great results are not expected, but a steady, patient sowing of the seed of the Word, the proclaiming of the truth of the Gospel and the establishment of the Guild of the Good Shepherd for the instruction of children. We give the following figures, although they cannot be taken as a criterion of the success of the work: Pastoral visits made, 463; total of places visited, 155; new stations established where regular services are held, 7; unoccupied points where occasional services are held, 18; unattached communicants throughout diocese reported to the Bishop, 133.

AFRICA.
BISHOP FERGUSON'S REPORT.—This document gives not only a brief statement of the present status of the work, but clearly outlines the policy which, by divine permission the new Bishop intends to pursue, if the Church shall give him the assistance the work demands. Copies of this report can be had by applying to the Rev. J. Kimber, 23 Bible House, New York, for pamphlet No. 350.

Is Consumption Curable?—An annual death-rate of nearly 100,000 by Consumption in the United States gives, so far as the medical profession is concerned, a most emphatic and disheartening negative to this question. But under the new Vitalizing treatment by Compound Oxygen, quite as emphatic an affirmative can be declared. This treatment has inaugurated a new era in the healing art. We are speaking within the limits of facts when we say that during the past thirteen years in thousands of cases the progress of Consumption has been arrested by its use, and hundreds of lives saved. In many instances where it seemed that the patient could not survive for more than a few days or a few weeks, the vital forces have rallied, and there has been a slow but sure return to better health.
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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.

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Nature's Great Remedy for GOUT, DYSPEPSIA, RHEUMATISM, MALARIA, DIABETES, DROPSY, KIDNEY AND BLADDER TROUBLES, and any diseases arising from the Kidneys.
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Western selling Agents, Van Schaack, Stevenson & Co. Chicago, The Richardson Drug Co., St. Louis, Missouri.

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It is surprising to know how many different uses a simple laundry article may be put if dire told by Yankee wit. When we began housekeeping we had as our first housemaid a German girl, who was an A 1 cook, laundress and chambermaid. She introduced some excellent dishes and soups, and brought Pearlina into the laundry and dust-covers into the chambers. Of course she had to get married, and in her place came a bright American girl, to whom I imparted information of Barbara's ways and arts. Abbie was no raw hand, but she soon developed a big bump of destructiveness and revolution. spoiling Barbara's cakes with too many eggs, putting lard on the gridiron, and making gravy for soup, were her failings. Soft soap she preferred to any laundry compound, and the dust was dust in the sleeping-rooms. She only stopped a month, but in that time she fitted us out with dyspepsia, yellow linen, and untidy rooms. Her successor's name was Madeleine, and she was Yankee, too. She was green enough, and awkward enough; but she was willing to learn, and again I introduced Barbara's recipes and ideas, and told her to go ahead. As for dust, she never permitted any to be seen in her domains. As for her cookery, she came in ahead of Barbara, and was just equal to any Miss Parloa of the time. As to her washing,—there she excelled. She was "go'in' ter see" what Pearlina would do, and aside from actual bleaching every week she accomplished some surprising things. That article, now in such common use in the laundry, she made effectually effective in ways that no housewife ever dreamed of. She would wash the furniture with it; put it in water and sprinkle carpets before sweeping; mix the solution and shampoo the dog; dampen a cloth with it and rub up the book-covers; always had it in her dish-water; washed the blinds and wood-work with it; in short, used it almost everywhere throughout the house to promote cleanliness. The traditional Molly's broom was nowhere, and my husband is wont to say, "Give us an experimenting Yankee girl and plenty of Pearlina, and we'll stand no chance for cholera!"

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Found
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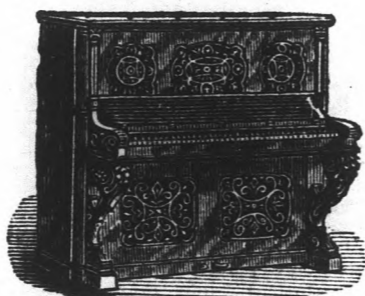
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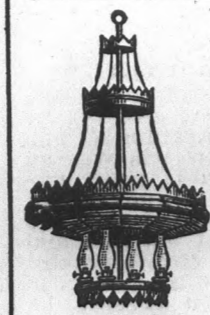
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