

The Living Church.

SATURDAY, AUG. 8, 1885.

THE BURNHAM BELLS.

BY THE REV. DR. CROSS.

On a fragrant hillside, in the dewy twilight of a mild May evening, reclined an old man, just returned to his native Somersetshire after a sojourn of many years in America, dreaming over the scenes of a happy childhood and the sad changes of his later life; when the well remembered music of a noble peal of bells, three miles away, fell upon his ear, and awoke within his heart the following melody:

The Burnham Bells! The Burnham Bells!
I heard them when a boy,
As Churchward o'er the flowery field
I sped with eager joy;
My faith, my love, my worship then,
Were gold without alloy.

And when o'er Berrow's shining strand
We tripped so blithe and gay,
Or climbed Brent-Knoll's embattled crest
To crown the Queen of May,
How rose and fell the tuneful change
That charmed us on our way!

And when the bridal bloom bedecked
Our fair young cousin's brow,
And at the Holy Rail she knelt
To seal the nuptial vow,
How pealed the joyous Burnham Bells,
As they are pealing now!

And when the merry Christmas Eve
Shed gladness everywhere,
And youthful glee made sober age
Unmindful of its care,
What wreaths of harmony they wove
Upon the wintry air!

And when the New Year's feast of joy,
With memories fond and true,
Together to their childhood's home
The dear ones sweetly drew,
How rang they out the good old year
And welcomed in the new!

Ah me! 'tis fifty Christmas Eves
And New Year's festivals,
And I have pressed such faithful hearts
And breathed such sad farewells,
Since last I listened to your lay,
Ye mellow Burnham Bells!

Afar in foreign climes to stray
Became my early doom,
And love has languished at my side
And beauty ceased to bloom,
And what I valued more than life
Has vanished in the tomb.

I've lost the light elastic gait,
My locks are silver now,
And Care his cruel lines has left
Engraven on my brow;
And where is youthful Innocence?
And where, sweet Hope, art thou?

The house where first I hailed the day
Through blinding tears I view,
The wood that clothed the winding vale,
The brook that murmured through,
The fountain whence the fresh young soul
Its lore and logic drew.

How oft along this fragrant bank
I wandered wild and free!
How oft in boyish games engaged
Around that old elm tree!
But where are all the little feet
That ranged the fields with me?

The primrose and the violet
Which then the hedge perfumed,
The daisy and the buttercup,
Still bloom as erst they bloomed,
But she for whom I gathered them
Was long ago entombed.

The mound that marked the grave is gone,
The place is seldom shown,
And moss has quite obscured the name
Recorded on the stone;
But that sweet voice, ye Burnham Bells,
Returns in your sweet tone.

Like lute-notes on the evening air,
Like songs o'er summer seas,
Like angel anthems echoing
Among the murmuring trees,
Your mingled music, wave on wave,
Comes wafted by the breeze.

Like heavenly spirits hovering
With healing in their wings,
The swelling rondo, clear and full,
A gladsome message brings:
Then, softly sinking, dies away,
As from æolian strings.

The nightingale adown the glade
No lovelier story tells;
Nor seraph symphony, I ween,
The soothing power excels,
Of your reverberating peal,
Ye blessed Burnham Bells.

Ring on! your cheerful roundelay
Turns back the wheel of time;
Ring on! my blighted Eden blooms
Beneath your holy chime;
Ring on! I never more may list
Your melody sublime.

NEWS AND NOTES.

AFTER a brief interruption of his vacation freedom, the writer of this column has again exchanged the office for the yacht, leaving the compilation of "News and Notes" to another, while he seeks rest and recuperation where cooler breezes blow.

GREAT doubts are entertained as to the acceptance by Canon Liddon of the Bishopric of Salisbury. It is understood in the case of the Canon's refusal the mitre will be offered to Dean Purey-Cust of York.

THE Bishop of Lincoln wore the mitre recently presented to him by Oxford friends for the first time at the laying of the foundation-stone of the new church of Saltfleetby, near Louth. He also wore the handsomely embroidered cope, and the crozier was borne in front of him in the procession.

SIX hundred years ago the Jews of London were plundered and sent penniless into exile. Last month a member of that inextinguishable race took the Peerage oath in the House of Lords. When his ancestors fled for their lives in 1290, the rabble filled the air with derision and followed the fugitives with curses. Lord Rothschild took his seat as a Peer of the Realm amid the cheers of his colleagues. *Tempora mutantur!*

BISHOP POOLE of Japan, whose resignation was noticed in this column last week, has since died. He graduated from Worcester in 1873, but was not ordained until 1876. He was consecrated in 1883 by Archbishop Benson, assisted by the bishops of Bath and Wells, Dover, and Lahore, and by Bishop Caldwell. He was probably the youngest bishop in the whole Church, being only 33 years of age.

BISHOP KELLY, formerly of Newfoundland has been elected coadjutor, with the right of succession, to the Primus of Scotland, Bishop of Moray, Ross and Caithness. Dr. Kelly, for some time preceding the death of Bishop Moberly, discharged most efficiently the latter's duties. He is an admirable Churchman. It seems curious that the Scottish Church should almost invariably select its bishops outside itself.

THE statement made in this column last week in regard to Mr. Gladstone's appointments has been criticised as incorrect. It is only necessary in reply to revert to the case of the Archbishop of Canterbury, a decided conservative, who was appointed by Mr. Gladstone. Sir John Holker, who was Attorney General during Lord Beaconsfield's administration and was made Lord Justice

of Appeals by Mr. Gladstone, is another instance.

THE Rev. G. Arbuthnot, the well-known Vicar of Stratford-on-Avon, has thrown open his gardens to the public every Sunday afternoon to the end of August. He asks those who have no gardens of their own to make use of his as a place to enjoy the society of a friend, a book, or a pipe, and explains that the grounds are well supplied with seats, and have plenty of shade. The invitation is addressed to all, especially to those whose only day of rest is Sunday. No gardeners or custodians will be present, absolute trust being placed in the people. This is a good example. There are plenty of rich people who might in this way give a great deal of pleasure to their poor neighbors.

THE death of Sir Moses Montefiore, the well known Hebrew philanthropist, which occurred July 28th at Ramsgate, England, in his 101st year, will be widely regretted. His sympathies were worldwide and no cry of distress reached his ears in vain. He gave freely to those of all creeds. But the cause of his own people was pre-eminently his life-work. For their freedom from oppression he worked for more than three quarters of a century. His fondest dream was to see Palestine the seat of a Jewish Empire and Jerusalem its capital. Even in his extreme old age, his efforts in this direction were unceasing. "Surely there is a prince and a great man fallen this day in Israel!"

THE Philadelphia Record says: "Bishop Stevens has just decided that Mrs. M. C. H. Baker and Vinnie Graff, who were elected to the vestry of St. Luke's church, at Chadd's Ford, Delaware county, are eligible under the law. This decision is of unusual interest, because it is the first instance in which women have been elected to the vestry in the history of the Church, either in this country or in England, and have been accepted as eligible to such membership. These two ladies are thus, with the sanction of the highest ecclesiastical authority in this diocese, made the first vestry-women of the Church. Bishop Stevens considered the question as a legal one entirely and therefore submitted it to the consideration of those well versed in ecclesiastical and secular law. The matter has not yet attracted widespread attention, because the facts are little known, but there is no doubt that the decision will be considered a very important one, likely to lead to important results. Women have had little, if anything, to do with the governing power in the Church, and this is something of a decidedly new departure. If a woman may take a seat in the vestry, the question arises whether she cannot become, sooner or later, a delegate to the convention, and even be sent to the General Convention." The Record errs, I believe, in its statement in regard to this custom in England, for, although not common, it does prevail to some extent. One instance may be cited, that of Miss Jones, who has been church-warden of Warkworth parish, in the diocese of Peterborough, for several years.

I HAVE always understood that the number seven was formerly considered a symbol of completeness but apparently that idea is not confined to the

ancients. The French Chamber is evidently of the opinion that the family that can boast of seven children has reached a state of perfection that should be suitably rewarded. Consequently they have revived an obsolete law of Revolutionary days which provides for a vote of 400,000f. for the education and board of the seventh child. This State adoption is limited however to those in necessitous circumstances, and will take effect at the age of six and terminate on the completion of the child's education. In France it will hereafter be easier perhaps to solve the problem why poor people always have so large families!

A CORRESPONDENCE has taken place between Dr. Essaié Asdevadzadourian, a member of the Confraternity of Etchmiadzin, and the Archbishop of Canterbury. On the 1st of July the former wrote a letter to the Primate, in which he stated that the Synod of Etchmiadzin had issued a mandate appointing him spiritual pastor to the Armenian residents in London, and that it had authorized him to open a place of worship at Notting Hill, and had engaged to supply him with the necessary vestments and holy vessels. On the ground that the Church of England and the Church of Armenia are sister Churches, and have many things in common, the Armenian priest requested the due authorization of the Archbishop and of the Bishop of London. The Primate replied on July 13th. He stated that after conferring with the Bishop of London, he wished to express his great satisfaction that the Synod of Etchmiadzin has determined to open a Church "for the worship of those families which are resident here belonging to the ancient and illustrious Church of Armenia." The Archbishop, after asserting that the Church of Armenia "is a sister national Church of the Church of England," says: "It gives me sincere pleasure also to find that a pastor of such eminence and such experience, and one who expresses views so consonant with my own, has been appointed by the holy Synod to be pastor of our Armenian brethren in London." The church has actually been opened at Notting Hill. M. Essayan, an Armenian merchant, of London and Constantinople, has defrayed the expense of furnishing the church. B.

LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

Like everything else in Egypt, its great mosques are steadily falling into decay and ruin. As one rides towards the citadel the lofty walls of the mosque of Sultan Hassan rise far above all other buildings, the finest existing monument of Arab architecture. Strangely enough it owes its existence to the ravages of the Black Death in A. D. 1348-49, the property of great numbers of families entirely destroyed by it, or alleged to have been so, having been seized by the Government and used in part for the holy work of raising this fine edifice. It dates from ten years after the awful visitation, and for centuries was especially the place where the Sultans performed their devotions. Its great inner court, however, has always served besides a very

different end; its sacred immunity being the chosen centre of all insurrectionary or popular movements. Unlike mosques of later date, it is a vast open court surrounded with chambers, raised spaces, corridors and other necessary appendages to such a building. Seen from the roadway, its walls rise massively aloft, sinking at regular distances into shallow niches, pierced by six or seven windows one above the other. The great gateway on the north side, a few steps above the street, is 66 feet in height, of sculptured stone; a mighty entrance to a glorious structure. Put on the straw slippers offered you before you reach the inner court and look round. A great square of about 120 feet each way, open to the sky but surrounded by lofty walls, the ground paved with square stones, now sadly disjointed, the walls pierced at the four sides with lofty arches, under which additional open spaces on each side make the whole interior cruciform. Leave the mind free to think of the long dead crowds that have in past centuries thronged it. A fountain of exquisite fretted work rises in a very dilapidated condition in the centre, the street birds now almost the only creatures frequenting it. Formerly it was the spot where Egyptian Mohammedans performed their ceremonial ablutions apart from their masters, the Turks, who had a smaller fountain raised near, for their special aristocratic use. The Eastern transept, or rather, I should call it, chancel, a huge space paved with marble, with which the walls also are crusted, the pointed vault of the arch towering far overhead, was once the sanctuary to which fugitives fled from the avenger. A huge stone platform in the middle of it was formerly honored at times by the Sultan as the place from which he addressed the awed crowds below him, while at the back of the chancel stands a pulpit with its straight stairs in front and a mere spot for standing room above; the sides of wood exquisitely carved still hear the voice of the preacher on great occasions. Behind all, projecting from the wall of the mosque, another great space enclosed within walls of its own holds the tomb of Sultan Hassan, once a triumph of art, and still beautiful in its decay. But all this space is only a small portion of the whole building. Chambers of all kinds, all within the walls, for prayers, for schools, for offices, cover even more ground than the more sacred interior. One minaret alone remains to point out this great house of prayer from afar, and to give airy footing to the muezzin as he summons the population morning and evening to worship. But it is worthy of the mosque, for it rises 280 feet, and is thus the loftiest minaret in the world.

Mehemet Ali's mosque in the citadel is a building of another type, beautiful in its way. Faced with alabaster, its graceful minarets are seen from every point of the landscape, rising as they do from the height of the citadel hill. Inside, pillars of alabaster support a portico elegantly carved, and running round the whole building. The pavement is great squares of marble, but it is for the most part covered with rich carpet. From each side springs a half-dome, supporting the central huge cupola; the ceilings throughout finely decorated, each dome at the side resting on four huge pillars; stained glass fills the various windows around and overhead, enriching the effect by their mingled colors. From chains in the central and other domes hang lamps for illumina-

tion on grand occasions, and a chandelier of large size holds the place of honor in the centre. The whole interior is faced with richly tinted alabaster, while variously colored stones and a profusion of gilding set off each side-dome. In one corner lies Mehemet Ali, the clever but unscrupulous founder of the dynasty now represented by Tewfik, a strong railing guarding the remains from profane approach. Palm-branches are laid against this as a token of respectful remembrance, as in the case of Mahomedan tombs generally, each Thursday, though, if the sins of rulers were set against their merits, such honors might well be omitted in the case of this poor dead scoundrel. A few yards from his coffin runs a narrow crooked lane, formerly the approach to the citadel. In this, 74 years ago, Mehemet Ali caused the whole of the Mameluke Beys to be massacred, that he might have undivided rule. An invitation to consult with the Pasha on a projected war had lured these splendid soldiers to their doom. Four hundred and seventy in all, counting the high attendants, accepted the splendid hospitality offered them, and talked over matters with their host. But on separating to leave, it was found that the gate of the citadel was closed. Crowding into the lane by which it was approached, the brilliant throng, mounted on the finest horses, found their way stopped, and before they could act together were startled by volleys of musketry fired among them by soldiers told off for the murder. They could do nothing but die, and man after man fell, only one escaping by a wild leap on his horse through a fissure in the wall to the moat far below. The man who did all this is the foul saint who has a statue in Alexandria, and palms round his tomb in Cairo. But I believe in a devil, and so perhaps does Mehemet Ali by this time.

The view from the parapet of the mosque is, as I have already said, charming. Minarets, domes, gardens, stretch away on every side at your feet. The great vanes of rows of windmills stand out against the sky to the north and west, amidst the emerald green of the wide Nile plain. To the west, rise the vast masses of the Pyramids; to the south, rise the purple Mokattam hills. Varying with the changing light and most beautiful at sunset, the landscape is always wonderful.

The citadel itself, though impregnable from the city, and completely commanding it, is less really than apparently strong, for it is commanded by the Mokattam hills, and had to surrender to Mehemet Ali in 1805, on his opening fire from it on that range. But it warms one's heart as an Englishman to think that a British general with only a few tired troopers who had ridden over the desert by a forced march from Tel-el-Kebir should have dared to summon it, and should have had it surrendered to them. A pluckier thing has rarely been done even by Britons, or a more craven by Egyptians.

On a wide space, said by some to be that on which Abraham offered the goat instead of Isaac; by others, to be that on which Noah's Ark ran aground, stands the mosque of the Son of Tulun, the oldest in Cairo. It has stood now for 1,000 years, from A. D. 885, but it is in sad decay, like all other ancient buildings in Cairo. The open court in the interior is 99 yards square, but it is surrounded on each side by the remains of arched arcades, once supported on that opposite the entrance by five rows of pillars, and on the others by two.

A fountain, once elegant but dilapidated, rises in the middle of the court, and the one minaret left on the outer wall is so crazy that its ascent is prohibited. The whole structure is deeply interesting from having been built in imitation of the Kaaba at Mecca.

The Mosque of Amir, in Old Cairo, two or three miles from the present city, is the oldest Mahomedan temple in Egypt. As such, I thought it well worth a visit, but the details are much the same in all similar structures of the early Arab empire. Its foundations were laid as far back as A. D. 643, so that we have no church in England of anything like equal antiquity. The great court is 130 yards long, and 116 broad, so that it could hold many thousand worshippers. Outside nothing is to be seen but the long grey wall without windows or ornament, but the vastness of the space within strikes one all the more forcibly. When in its glory, the immense court was enclosed by arcades, with flat roofs, resting on 366 marble pillars of imposing height and proportions; two rows as you enter; three rows on the east side; four on the west; and six at the back. There the roof, of date-palm wood, still remains; the other colonnades are gone, except their bases. The forest of pillars at the back were the sanctuary, and the usual platform found in mosques still exists in the centre, facing the open court. One of the pillars supporting it boasts a strange history, if one could credit the legends. Amir, it seems, wished to bring this pillar from Mecca, and having given it a cut with his kurbash, or whip of hippopotamus hide, ordered it to set off for Cairo. But it stood still, whereon he gave it a push, and off it set. Can this be doubted? Why, do you not see the mark of the whip and a hollow made by the push? Much more curious than this is the fact that, apparently engraved in the marble, as if an original mark in it, the names appear in Arabic of Allah, Mahomet, and Sultan Suleiman. "Created in it" say the Arabs; "Put into it one knows not how," says the rest of mankind.

The Khedive comes to this mosque once a year, and leaves a donation of 100 piastres, which are divided among the eight keepers of the mosque. A respectable-looking man, short and plump enough, who did the honors for me, is one of the happy eight, and averred that his share of this dole was all the income on which he could depend. Happy man, he has eight daughters! "How do you live, then?" "On what God sends," was the answer quietly rebuking Western distrust. The founder's tomb in one corner is a barbarous specimen of art—a wooden ark, within strong wooden railings, and under a wooden canopy, the whole daubed plentifully with red, yellow, blue and green. The Amir has slept quietly enough for nearly 1,300 years, poor fellow! The inevitable fountain in the centre of the great court is shaded by a single palm-tree, but, like everything else, is falling quickly into decay. On one side, part of the outer wall, even, is broken down. Mehemet Ali long ago determined to rebuild it, but since his day nothing has been done, though the fortunes of Islam are fancied to be bound up with those of the mosque. Yet on the way home I passed more than one splendid new mosque in course of erection.

The oldest church in Cairo is the Coptic one at Old Cairo. It is at least 1,000 years old, and looks it. Of course, it is alleged that Joseph and the Holy Virgin took refuge in it; that goes with-

out saying. Nothing could be more miserable than the whole building, outside and in. A few barbarous pictures of saints, blackened with age; some exquisitely carved wooden screens, relegated to one of the outer passages, an open space without seats for the worshippers, a screen hung across the church in front of what would be the chancel with us; an empty and bare altar and presbyterium, shut off by a partition from the church, with which it communicates by a door in front, for the exhibition and dispensing of the consecrated elements by the priests; a ricketty lectern of wood, at which the reader must stand with his back to the people, as in the old Jewish synagogue, from which the idea of the earliest churches was taken; and you have the Coptic cathedral. The men stand next the altar, the women outside the screen run across the church. The service lasts sometimes for three hours, so that I was not surprised to see crutches, on which the tired congregation were glad to lean. Dirt inside and out, with any number of fleas, are the sum of the impressions left by "Abu Sergeh," the church of St. Mary.

The new grand Coptic church in the city proper is, however, a very different affair, with its two latticed galleries for women, its pulpit 31 steps up, its pews like chancel sedilia, with a proportion of benches made comfortable by backs and arms. The roof is very high, bulging out into a great dome, and, with the walls, is a blaze of color. The altar and presbyterium, or place for consecration, is shut off by a partition, glorified by pictures of 32 saints, very well painted, in gilded panels, with Christ on the Cross in the centre. The only crosses in the building, however, are very small ones on the pinnacles of the partition, above the pulpit, or over the saints. Nine crystal chandeliers, for candles, at once ornament the great open space, and give light when needed. The reading desk here, also, was turned away from the people. Unfortunately none of the congregation know Coptic, in which the service is carried on, so that the whole worship is necessarily a form. Houses and bequests have made this church very rich, but it is a dead affair as a spiritual force. Talk of reviving the Coptic Church! As well try to revive the mummies in the Boulac Museum. Our High Church friends may spare themselves the attempt to put life under its ribs of death. The efforts of the noble American missionaries, of which I hope to speak in my next, sufficiently prove this.

A FAMOUS prayer book is now on exhibition in Bond street, London. It is three inches by two. It was originally the property of Queen Elizabeth. It consists of sixty-five leaves of vellum, on which are neatly written, in the Queen's own hand, prayers in English, Greek, Latin, French, and Italian. The inside of the shagreen case, which is adorned with ruby clasps, contains a pair of miniatures—one of the Queen and one of the Duke d'Alencon—painted by Nicholas Hilliard. It is supposed that the book was intended as a *gage d'amour* for the Duke in 1581, when, it is known, she had agreed to accept him as her husband. The book has passed successively through the hands of James II., the Duke of Berwick, Horace Walpole, the Duchess of Portsmouth, the Duchess of Leeds, into those of its present owner.

No fountain is so small but that heaven may be imaged in its bosom.—*Nathaniel Hawthorne.*

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXXIV.—THE ARGUMENT FROM EXPEDIENCY—CONTINUED.

The practical advantages of the Episcopal form of government are as obvious as the fact of its Apostolic authority is incontrovertible. But perhaps the argument which weighs most with outsiders who have not heard, or do not grasp, the argument from authority, lies in the usefulness and beauty of our dear old Book of Common Prayer. Said a Congregationalist minister who, like many of his brethren, is an appreciative observer of the Church:

The proper name, because truly descriptive, for this Church, would be Church of the Prayer Book. As is the way with all other churches, so here, the Church champions and leaders have many wise things to say about the Church and her prerogative. But the pious multitude that frequent her courts, are drawn thither mostly by love of the prayers and praises, the litanies and lessons of the Prayer Book.

And, brethren of every name, I certify you that you rarely hear in any church a prayer spoken in English, that is not indebted to the Prayer Book for some of its choicest periods.

And further, I doubt whether life has in store for any of you an uplift so high, or downfall so deep, but that you can find company for your soul, and fitting words for your lips among the treasures of this Book of Common Prayer.

In all time of our tribulation; in all time of our prosperity; in the hour of death and in the day of Judgment; Good Lord deliver us.

As a consequence of the Prayer Book and its use, I note:

The Episcopal Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices.

In nearly every newspaper you may read some funny story based upon the ignorance or eccentricity or blasphemous familiarity of some extemporizing prayer maker. All of you here present have been at some time shocked or bored, by public devotional performances. Nothing of this sort ever occurs in the Episcopal church. All things are done and spoken decently and in order.

And so too, of permanence and its accumulating worth of holy association, no transient observer can adequately value this treasure of a birth-right Churchman.

To be using to-day the self-same words that have through the centuries declared the faith or made known the prayer of that mighty multitude, who, being now delivered from the burden of the flesh, are in joy and felicity.

To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered by the same door.

To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly-minded.

To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty, the highest and the lowest.

To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places.

To die in the faith, and almost hear the gospel words soon to be spoken over one's own grave as over the thousand times ten thousand of them who have slept in Jesus.

In short, to be a devout and consistent Churchman, brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting as they march a unison of piety and hope, until they come to the holy place where shining saints

sing the new song of the redeemed; and they sing with them.¹

In the same strain Dr. Phelps, of Andover, writes in a memorable Epistle:

A friendly study of the Episcopal Church discloses certain dominant ideas, which we who cherish Puritan traditions may with profit add to our stock of wisdom. One of those ideas is that of the *dignity of worship*. Of Christian worship no other branch of the Church universal has so lofty an ideal as the Church of England and its offshoot in this country. In all the liturgic literature of our language, nothing equals the Anglican Liturgy. Its variety of thought, its spiritual pathos, its choice selection of the most vital themes of public prayer, its reverent importunity, its theological orthodoxy, and its exquisite propriety of style, will commend it to the hearts of devout worshippers of many generations to come, as they have done to generations past. For an equipose of balanced virtues it is unrivaled.

The liturgic forms of other denominations would be saved from some excrescences and inanities if the venerable Book of Common Prayer were more generally revered as a model.* * *

The spirit of worship is deepened by the use of liturgic forms, in which holy men and women of other generations have expressed their faith. The Lord's prayer has been the most potent educator of childhood and youth that the world has ever known.

He also observes:

Another of the ideas dominant in the Church of England, which we do well to accept in such degree as our puritanic faith will admit, is that of the *unity and moral authority of the Church*. We have drifted to a perilous extreme in our advocacy of the principle of individuality in religious life. It often degenerates into individualism.

The Church of England does good service for us all in conserving this Churchly idea without crowding it to the tyranny of the Romish hierarchy. Divine life is concentrated in one true and living Church. That article of the Apostles' Creed, "I believe in the Holy Catholic Church," has more than Apostolic authority. It is the Word of God. It represents the power which is to convert this world to Christ.

When this idea of Churchly authority is presented in its biblical simplicity the common sense of men approves it. Under right conditions the world reveres it.

He proceeds:

The Church of England, furthermore, does good service in the conservation of the idea of the *historic continuity of the Church*. * * *

This reverence for historic continuity as a factor in religious culture is found developed in no other Protestant sect so profoundly as in the Church of England. By her fidelity to it she does good service to the Church of the future.

Or in the words of the lecturer above quoted:

The Episcopal Church furnishes (to all who need such comfort) the assurance of an organic and unbroken unity and succession, from Jesus Christ through the Apostles, by a line of authentic bishops down to Bishop— of this diocese.* * *

Citizens and Christians, all!—Because this Episcopal Church is a reformed Church and not revolutionary;—because her book of prayer is rich and venerable above all in the English tongue; because her ritual promotes decency, dignity, prosperity and permanence; because her historic union through the Apostles with Christ comforts and satisfies so many souls; because she adopts her infant children and provides for them education and drill; and because with large hospitality she proffers her Sacrament to all true believers of every name; therefore from her own psalter let us take the words wherewith to bless her: "They shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For thy brethren and companions' sakes I will wish thee prosperity. Yea, because of the house of the Lord our God I will seek to do thee good."²

1. Lecture on the Episcopal Church. By the Rev. Thomas R. Bucher.

Similar sentiments are often advanced by devout, unprejudiced Christians, who see the beauty of the Church, and love her; but, having never grasped the Sacramental system, and the idea of the Church's unity and divine authority, are content to admire her from without. To such and to all non-conforming brethren who study the Church at all, I beg to say a single word:

Love the Church for Christ's sake. And if we Churchmen, who at best are but unworthy sons of our Holy Mother, sometimes appear to be bigoted or uncharitable when we defend our Mother's honor, remember we do not feel so, and it is not for ourselves that we contend, but for her. A true Churchman's love for the Church is an enthusiasm, a celestial passion, such as no one has ever felt or can feel for a human organization.

I love the Church, the Holy Church,
The Saviour's spotless Bride;
And Oh, I love her palaces,
Through all the land so wide;
The cross-topped spire amid the trees,
The holy bell of prayer,
The music of our Mother's voice,
Our Mother's home is here.²

Protestants often feel the spell which sometimes takes devout, impressionable, sentimental natures to the Church of Rome, where they become devotees. And it is a glory and a great advantage to any Church to be able to inspire an ardent and enthusiastic love in this cold age. But I affirm there is no charm on the painted cheek of the woman that sitteth upon the Seven Hills, which can for one moment hold comparison with the holy beauty of the Saviour's Bride, when she "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."³ Roman Catholics belong to the Church, and love the Church; but the Papacy itself is no part of the Church, but a blot upon it. The Papacy is indeed "terrible as an army with banners;" but it is the unpalpated, the Catholic Church alone, that is "beautiful as Tirzah, comely as Jerusalem."⁴ But on the fair and heavenly graces of our Mother, who of us is worthy to speak? As Macaulay says of Athenian literature, "It is a subject on which I love to forget the accuracy of a judge, in the veneration of a worshipper, and the gratitude of a child."⁵

When one has grasped the Catholic idea, when one realizes for the first time that he is in that same old Church which God loved and purchased with His own blood, the Church in which the blessed Apostles lived and died and are living still, the Church of the Fathers, the Saints, the Martyrs of yore, the Church clad in the white robes of early tribulation, and crowned with the garlands of Nicæa and Constantinople, the Church that lifted Britain from barbarism and made the Anglo-Saxon race "a chosen people," the leaders of the world—when, I say, the truth dawns upon one that he is in the Church of the Living God, and in that part of it which has continued most steadfastly in the Apostles' Doctrine and Fellowship, Sacraments and Prayers, there is given him an uplift of soul, a divine enthusiasm undreamed of before and not elsewhere to be obtained; doubt seems impossible, righteousness grows easier, love becomes immortal, and salvation is made as sure as the possibilities of human nature allow. The Catholic

2 Bishop Cox's, Christian Ballads.

3 Solomon's Song, vi. : 10.

4 Id. vi. : 4.

5 Conclusion of Essay on Milford's History of Greece.

Churchman, and the Catholic Churchman alone, understands this:

"Ye are come unto Mount Zion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." And after such a description of the Church as that, well does the Apostle conclude: "See that ye refuse not Him that speaketh."⁶

P. S. Owing to the displacement of type, the first sentence of the ninth paragraph of article XXXI., July 18th, was rendered unintelligible. Let the first and second lines change places with the third and fourth lines of column 2, p. 205, and the sense is clear.

6 Heb. xii. : 22, 23, 24.

THE ACCEPTANCE OF THE REV. DR. LANGFORD.

In the last number we announced the intention of the Rev. W. S. Langford, D.D., to accept the office of General Secretary of the Board of Managers. We have since been furnished with copies of his formal letters, which we give to the Church.

LETTER TO THE SPECIAL COMMITTEE.

ELIZABETH, N. J., July 27, 1885.

MY DEAR BRETHREN:

I have carefully considered the subject of my election to be General Secretary of the Board of Managers and have decided to accept the office. The Church has a right to claim the services of her clergy for positions where she judges they may be most useful, and personal considerations must yield to the call of duty. Nothing less than the imperative nature of the call could induce me to leave the most agreeable of parochial relations to enter upon this wider sphere of service and, I sincerely hope, of usefulness. The deep and strong interest which, as I am witness, is evinced by the members of the Board in the progress of our missionary work is gratifying assurance of the hearty support which I may expect from them, and I trust it is the promise of an earnest purpose on the part of our brethren, the clergy and laity throughout the Church, to sustain and advance by every means in their power the great and good work of the Board of Missions.

In communicating my acceptance to the Board of Managers be kind enough to express my high sense of the honor they have done me in choosing me for an office of so great responsibility.

I remain, dear brethren, with grateful appreciation of your courtesy,

Faithfully yours,

WM. S. LANGFORD.

REV. W. R. HUNTINGTON, D.D.,

LEMUEL COFFIN, ESQ.,
Special Committee.

LETTER TO THE PRESIDING BISHOP.

RIGHT REV. ALFRED LEE, D. D., LL. D.

RIGHT REV. SIR, MY DEAR BISHOP:

I have the honor to inform you as president of the Domestic and Foreign Missionary Society that I have to-day communicated to the Board of Managers my acceptance of the position of General Secretary to which they elected me on the 16th of June last.

In conveying this information to you I take the opportunity to crave from you and from your Right Reverend Brethren in the episcopate the sanction of your and their fullest confidence and support in the earnest endeavors of the Board to extend the interest in the missions of our Church. The Church cannot fulfil her duty or prove her power till all her members feel the force of the great commission and contribute systematically for missions both at home and abroad. It will fill the measure of my desire to bear a humble part in promoting that great end for the glory of God and the extension of His Church.

I remain, Right Reverend Sir, with very great respect,

Your servant in the Church,

WM. S. LANGFORD.

Elizabeth, N. J., July 27th, 1885.

The Household.

CALENDAR—AUGUST, 1885.

9. 10th Sunday after Trinity. Green.
16. 11th Sunday after Trinity. Green.
23. 12th Sunday after Trinity. Green.
24. ST. BARTHOLOMEW. Red.
30. 13th Sunday after Trinity. Green.

AN OLDEN LEGEND.

BY CALLIE L. BONNEY.

The Rabbi Judah and his brethren wise,
Disputed in the temple, What was Rest?
And as in turn the learned fathers spoke,
Each one the burthen of his heart confest.

One said it was to gain sufficient wealth,
Another, that 'twas fame and worldly
praise;

The third sought Rest in power to rule the
state,
Another claimed 'twas ease and length of
days.

One Rabbi thought these baubles all in vain,
His brother found in home the blissful
Rest,

While Judah, tallest of the wise men, held,
Keeping traditions of the elders, best.

Silent till then there sat within the court,
A fair haired boy, with lilies in his hand;
Too young, unlearned, the reverend
brothers thought,
The import of their talk to understand.

'Nay, nay, my fathers, he alone finds Rest,
Who loveth God with his whole soul and
heart,

And,'—the child added, reverently and low,
'His brother, as of his own life a part:

'He greater is than wealth, or power, or
fame,
Better than happy home, than honored
age;

Above tradition, to himself a law"—
Thus holy child instructed Rabbi sage.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART I—CONTINUED.

ROSIE'S BEE.

She felt this very unkind, and her
lips quivered, it seemed almost too hard
to forego her own pleasure for the sake
of a brother who could taunt her in
this way. But her new resolutions
conquered, she swallowed down her
wounded feelings and answered, "I
won't ask you to tell me, but you can
have the pony if Mother likes. Per-
haps she will take me to see Dora on
Thursday when she goes into Long-
town."

"That's right, that's a jolly old girl,"
said Cuthbert, as he ran off full of del-
ight to report the good news to Walter,
and Rosie found the satisfaction of hav-
ing pleased him some reward for her
self-denial.

Another reward came in the shape of
a walk with Beatrice. She was going
to visit a sick person in her district
that afternoon and invited her little
sister to accompany her and help to
carry some things. After this they
took a few breezy turns on the common,
outside the town, and Rosie felt it a
good moment for asking an explanation
of the illuminated text.

"I will show you something that I
have got written down in my little
pocket-book about it," Beatrice an-
swered readily. "They are not my own
words, but those of a good priest who
once explained this text to me. See,
this is it."

She held a little purple-covered book
towards Rosetta and together they read
these sentences:

"The love of Christ for us has this
effect upon us, to win answering love
from us, which acts as a *constraining*
principle in three ways, 1st, Constraining

ing us to avoid what we know is dis-
pleasing to Him. 2nd, Leading us to
try to find out what is pleasing to Him
in order to do it. And 3rd, Urging us
on by the force of love to attempt great
things for Him, as we grow in the
realization of His love for us." Rosie
read it through very attentively, and
then she looked up with brightening
eyes.

"Oh, Beatrice," she said, "I like the
third way best!"

"Yes, it is what one hopes and longs
to come to, but one must not expect to
begin with that."

"Why not?" asked Rosie, rather dis-
appointed.

"Because it would be like running be-
fore we can walk."

"Then must I be content with the
first way, 'keeping from things that dis-
please Him?' Only just that!"

"It is a larger 'only' than you know,
dear Rosie, but I should think the first
and second degrees might come to-
gether in a measure. For instance, I
think you might find it even easier to
seek for opportunities of giving up
your own way than merely to be on
your guard against insisting on having
it to the inconvenience of others."

"Bee, I don't think I quite under-
stand what you mean," said Rosie with
a puzzled face, "there is no harm in
my having my own way when I don't
hurt any one else by it, is there?"

"No, it is not a sin, but if you want
not only to avoid displeasing our Lord
but also to find out ways to please Him,
I think you will try to cure yourself of
your love of arranging everything."

"Try to cure myself of something
that isn't wrong!"

"Of something that leads to wrong,
something that makes you less like
Him who 'came not to do His own
will.'"

"Bee, I don't see why there should
be only this way of pleasing Him; per-
haps I may find out some other ways
for myself if I think about it very much."

"Oh yes, I am sure you will, particu-
larly if you pray about it," said Be-
atrice gently and reverently, "I only sug-
gested this as being the plainest and
readiest thing."

Rosie would not see that it was a
plain thing, and did not at all suspect
that it was her love of her own way
which made her unwilling to adopt her
sister's suggestion.

Beatrice did not press the matter,
"the first degree will be enough for her
yet awhile," she said to herself as she
looked down fondly and kindly at the
little girl at her side. But yet she
hoped she had not given bad advice, for
it had been founded not only on her
own experience but on some wise words
which she had once read in a sermon
and had copied into her little book.
They were on victory over the besetting
sin, and ran thus:—

"Fix by God's help not only to root
out this sin, but to set thyself to gain
by that help the opposite grace. If thou
art tempted to be angry, try hard by
God's Grace to be *very* meek; if to be
proud, seek to be *very* humble. In this
way, God, seeing thy earnest wish to
please Him, will help thee more, and
thou wilt be further from the borders
of sin and so in less peril."

She determined to show her sister
this piece some day, but not just at
that moment; one step at a time was
enough she thought, and Rosie had really
learnt a good deal that afternoon. She
said not a word more of anything that
could be called grave talk, and even
allowed herself to be drawn into a game
of battledore, and shuttlecock on their

return home, at Rosie's persuasion,
though she was tired enough to have
been glad of rest.

Nothing more was said on the subject
by either sister for the next two days,
but on Thursday, before she set off for
her drive with her mother, Rosie
whispered to Beatrice, "I have thought
of something, I am going to spend my
whole three and sixpence on calico and
print to make things for poor children.
Mother will get it for me in the town
this afternoon, and when Dora comes to
spend the day with me, she shall help
me to make it up."

"If she is willing, I suppose," said
Beatrice with a smile.

"Oh, she won't mind, she always does
what I ask her," returned Rosie with
confident security, "I shall tell her
about it this afternoon and then per-
haps she will buy some things too.
Mother says I may ask her to come on
Saturday as that is my half holiday."

It might almost as well have been a
whole holiday for all the lessons that
Rosetta did that Saturday morning.
She was so full of her plans for the
afternoon that she could not or would
not give her mind to her tasks, and
tried Beatrice's patience sorely by her
inattention and carelessness.

As soon as her studies were over,
however, she was radiantly happy and
busy, spreading out her bits of coloured
print and white calico on the school-
room table and eagerly claiming Bee's
assistance in cutting out various small
garments from them.

"If we get them all ready before Dora
comes she will be able to set to work
at once, you know. Don't you think
she will like to make this pink pinafore?
I asked Mother to bring pink, and not
lilac, because pink is so much prettier."

Before the cutting out was quite fin-
ished Dora appeared. She was a nice-
looking little girl, with long fair curls
and blue eyes and a gentle little shy
face; and she spoke in soft shy tones,
and often let Rosie answer for her, as
if she felt it quite natural that when
they were together Rosie should do
all the talking and she herself all the
listening.

She had brought her thimble with
her and a piece of sprigged muslin,
which she said was for "baby pina-
fores," though it looked very much as
if it had been bought for a doll's frock,
and when Rosie offered her the pink
print to hem she said, "Thank you,
dear," and sat down to it at once most
amiably, but scarcely got through six
stitches before the dinner-bell rang.

Beatrice left them alone after dinner,
but when she looked into the school-
room for a book of hers about an hour
later she was amused to find that Rosie
had nearly got through a baby's shirt,—
not in the neatest possible way,—while
Dora had only advanced a few inches
in the hem of the pink pinafore.

"I am afraid you are spending too
many stitches on that," she said kind-
ly to the little girl. "It will be a good
example of neatness for Rosie, but it is
giving yourself a great deal of trouble."

"Yes, I told her she need not put the
stitches so close together," cried out
Rosie eagerly, "but it isn't only that
makes her slow. She's always looking
out of window, and whenever she
speaks she stops working. Now I can
work and talk too."

"With an occasional gobble-stitch to
mark where the talk had the best of it,"
said Beatrice merrily. "Suppose you
take Dora for a run in the garden; it is
a pity to keep her indoors all this fine
afternoon."

"Oh, but we want to get on with our

work, don't we, Dolly? I won't make
any more gobble-stitches, Bee, really I
won't; I only just made those in the flap
when I was telling Dolly about your
Illumination."

"Oh, didn't you say perhaps I might
see it?" said Dora, suddenly, as if any-
thing would have been a relief from the
weary hemming.

"I said when we went up to wash
our hands before tea I would ask Be-
atrice if I might take you in for a
minute. May I, Bee, if you are not in
your room then?"

"You may take her now, if you like,"
said Beatrice, "for I am just going out,
and perhaps a few minutes' holiday
will make you work all the better."

She wanted sorely to give Rosetta a
hint not to overtax her friend's good-
nature, but Rosie was so set on her own
scheme as to be deaf to hints altogether.

PULLING WEEDS.

BY THE REV. O. O. WRIGHT.

The soil in some places is much more
inclined to be weedy than it is in
others. A great deal depends upon the
quality, and much depends also upon
the state of cultivation. It is a general
law that that which is best becomes
the worst when perverted. Where the
ground is richest you will have the big-
gest growth of something. The most
fertile natures produce the greatest
crops, whether of virtues or vices. The
most productive garden needs the most
careful attention.

It is not enough to enrich and stimu-
late the soil, for the increase may all
run to weeds unless the flowers are
watched and tended. The same strength
of soil that goes to wormwood may be
made to grow sweet-peas. Poor soil
may be so enriched and improved that
it shall be more profitable even than
that which by nature is better, but neg-
lected.

Every man's garden may be made to
bloom with heart's-ease and forget-me-
nots, and all the most beautiful and
fragrant flowers the world has ever
known. If you have not a large front
yard, you can cultivate house plants.
It is not necessary that every one
should make a great display. Some of
the rarest beauties are the most mod-
est. Some of the most fragrant flowers
are the least showy. I like the humble
heliotrope better than the haughty
cockscorb. Double flowers are most
delightful when they do well, but some
of the single blossoms are the sweetest
of all. The simplest petal often bears
the tenderest influence.

Some people seem to be afraid of a
high state of cultivation, and it is to be
feared that not a few are too lazy to
fight the weeds.

There is danger, to be sure, that one
might be envied for growing prettier
pinks than his neighbors; and there is
no considerable triumph without some
little trouble. Even a good spirit of
emulation is very liable to degenerate.
It makes one feel uncomfortably con-
spicuous to be very high above others.

Some gardens have had a very bad
inheritance, others a very good one. If
one lets a sturdy growth of weeds go
to seed every year, he must expect a
hard time of it.

Some men stir the ground just
enough to make the weeds flourish.
"Compromise with evil and the devil
gets it all." There must be a radical
change in the condition of the soil.
Every noxious plant must be taken out
by the roots and not one left to go to
seed. Plant all the flowers you have

room for and give them the full benefit of the depth and strength of the ground.

Foul stuff will get in, and it is only by daily watch-care and labor that the best results can be secured. But there is always great encouragement to the faithful. Every right effort will help to eradicate the evil, and every season may find the soil redeemed, more and more, from the curse; and yet, do all we can, our labor is in vain without the blessings of the season.

The conditions of success are beyond our control. The soil, sunshine and showers are the gifts of heaven. These being given we may choose which we will have, flowers or weeds. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

TOO MUCH "EXAGGERATION."

A good story is told of an old Scotch divine who was a powerful preacher, but was greatly given to exaggeration. When thoroughly warmed up on a subject, the good old man would sometimes make the most incredible statements, and having once committed himself, was as stubborn as a mule about retracting. His servant, Sandy, ventured one day, in reply to his master's "Weel, mon, and how did ye like the sermon to-day?" to reply, "Oh, maister, the sermon was all well enough, but don't you think you exaggerate a little at times?" "Not at all, not at all," hotly replied the parson. "When did you know me to tell anything that was not strictly true?" "Ay, mony a time, maister," replied Sandy, laughing. "Weel and weel, then, Sandy, you and I differ about this thing. If you ever hear me exaggerate when I am preaching, you can just speak right out in meeting, or whistle." "Na! na! It's wrong to whistle on the Sabbath. I'll na whistle on the Lord's day," said Sandy. "Oh, yes, Sandy. The Lord makes the wind to blow where he listeth, and on the Lord's day, as well on other days." "Weel, then," said Sandy, "if it is right, I'll whistle." The next Sabbath the sermon was on Samson, and the good man had occasion to speak of the three hundred foxes that made such devastation with their fiery tails. Going on to describe the terrible work of destruction they made, he waxed eloquent, and in closing, remarked, "My brethren, these were no common foxes. It is said on good authority, that they were large and swift, and that their tails were very long—as much as—as, perhaps, fifteen or twenty feet." A prolonged whistle from the centre of the church about this time arrested his attention, and stopping suddenly, he re-commenced. "My brethren, this is a very kettle point, and on it commentators do much disagree. Some say these tails were only ten feet long." Another whistle from Sandy arrested his attention, and again he commenced: "And then again, brethren, there are other commentators who say they were only eight feet long." Still another whistle from Sandy, and he tried again; "My brethren, as I said, this is an extremely kettle point. I have known commentators who do even go so far as to say that they may have been only five feet long." One more whistle from the faithful Sandy proved more than the Scotch preacher could stand. Turning and facing his servant full in the face, he almost shouted. "Aye, mon, an' ye may whistle till doomsday. Not an inch more will I take off those tails."

THERE is no rainbow without a cloud and a storm.—J. H. Vincent.

BRIEF MENTION.

BISHOP TUTTLE in *The Church Record* tells this experience: "One (Mormon) bishop was in former years the county recorder of Salt Lake County. I went to have a deed recorded. When I asked, 'How much is the charge?' he answered, 'Oh, nothing, nothing,' adding as he put his hand familiarly on my shoulder, 'We bishops must favor each other.'"

A LITTLE boy standing up in a congregation with a childish lisp, gave utterance to the following: "My friends, I wish the Lord would make us gooder, and gooder, and gooder, till there is no bad left."

ON a recent Sunday in St. Louis, 10,000 people went to church, 40,000 to Buffalo Bill's show, 20,000 to base-ball games, 20,000 to beer gardens, and 5,000 to hear Ingersoll blaspheme.

THE committee for the Lord's Day observance in the Canton vaud offers a prize of 100 francs for the best short essay against the practice of holding elections on Sunday, so common in Switzerland.

THE strength of the movement in favor of a liturgy among the city clergy of the Scottish Establishment, was indicated by the vote in the Glasgow Presbytery, when eleven against twenty-one voted for Mr. Stewart's overture, which recommended a permissive partial liturgy.

100,000 copies of the Bible within the past twenty-five years have been circulated in Greece, besides many thousands among Greek residents in Turkey. The four Gospels are used as a reading book in the high classes of the primary schools through Greece.

THE Boston *Watchman* comes out boldly for shortened services, and mildly rebukes the benighted "Episcopalians," by saying we have them only by rapid reading. We are afraid it has been misinformed.

THERE are three churches for mariners, supported by the Church Missionary Society, in New York City, one in Boston, one in Philadelphia, and one in Detroit.

WHILE Edward T. Taylor, the seaman's friend, was delivering one of his temperance lectures, a well-known drunkard present, disliking some of his remarks, commenced kissing. Father Taylor turned the attention of the audience to him, and then said in his own peculiar way, as he pointed to him: "There is a red nose get into cold water, don't you hear it hiss?"

IN John Ruskin's autobiography, the first part of which has just appeared, we find this: "My mother's influence in moulding my character was conspicuous. She taught me to learn daily long chapters of the Bible by heart. To that discipline and patient accurate review, I owe not only much of my general power of taking pains, but the best part of my taste for literature."

AT the close of the last century in Dublin there were 40,000,000 Protestants, and 120,000,000 Roman Catholics. In 1834, there were 148,000,000 Protestants and 184,000,000 Romanists. Protestants increased about 250 per cent.

DURING the past twenty-six years more residents of Massachusetts committed suicide than fell in battle during the entire war.

THE wedding-cake for H. R. H. Princess Beatrice was made in three sections, and weighed about four hundred pounds. All the flowers, buds, sprays, and leaves were modelled in pure sugar of snowy whiteness; each section was decorated with hundreds of the above; the vase, and bouquet surmounting the cake, were composed of similar flower-buds. The whole was said to be a real triumph of the confectioner's art.

HENRY H. GORRINGE, who died in New York a few weeks ago, was a son of an English clergyman of the Established Church. In 1880 he transported to this country the Egyptian obelisk.

THE New York *Times* predicts that 7,000 barreled sermons will be made useless by the change of one text in the Revised Old Testament.

A CLERGYMAN writes from Boston to the Brooklyn *Times*, that many people who have grown dissatisfied with Unitarianism and are not quite ready to become Methodists or Baptists, are attending our Church services. "Undoubtedly," he says, "that Church is the most successful assailant of modern rationalism here for the present."

DR. VINCENT ably defends in an address what are true expositions in the pulpit. He gives a curious treatment of the text, "Enoch walked with God and he was not for God took him," (Gen. v. 2, 4) by a back-woods preacher, who declared, "Enoch was not an Episcopalian for he walked, he did not dance; Enoch was not a Baptist, for he walked, he did not swim; Enoch was not a Presbyterian, for he walked with God. Enoch was a Methodist for God took him." The story brings us another, which we heard from a Baptist revivalist, who shot off this talk, "Where do you hear in the Bible of John the Episcopalian, or John the Presbyterian, or John the Methodist? but you do hear, brethren, most certainly of John the Baptist."

THE address delivered at the twenty-fifth anniversary of St. Stephen's College by the warden, has been printed. It is well worth getting and reading, abounding in many suggestions that we would gladly see in the opinions of all who have the interest of the Church at heart. For instance, how nobly this sounds: "The cry has been raised that there are too many clergy because they have not found a parish of cultivated society, and a salary sufficient to relieve them of all care, sufficient to furnish them with the means of moving in society as cultivated gentlemen. In that view there are too many clergy and too many parishes. A large proportion must be suppressed. If it is beneath the dignity of a clergyman to go into the interior and live with the people and partake of their fare, why then of course there is a great mistake in the choosing of the ministry. It may not furnish what one seeks. There is disappointment, and unhappiness follows. But if one looks only at the work, if one is constrained by the love of Christ as was St. Paul, if one has respect by faith to the reward which is laid up in heaven, why then the ministry is the most glorious calling in which he can be engaged. And for such men there is a demand, which this college, and all other means which the Church has put into operation, will not be able to supply." 161 clergymen have been educated here. Its warden is one of the most scholarly men in the Church.

HINTS FOR HOUSEWIVES.

A HARVEST DRINK.—8oz. of sugar, 6 z. of good fine oatmeal, 4 z. of cocoa, mixed gradually and smoothly into a gallon of boiling water; take to the field in a stone jar.

POLISH FOR ZINC OR TIN.—To three pints of water add one ounce of nitric acid, two ounces of emery, and eight ounces of pumice stone; shake well together. Any druggist will fill it for fifteen cents.

CORN OYSTERS.—Grate one dozen ears of sweet corn, beat three eggs light and add to the grated corn, two tablespoonsful of milk, salt, and a very little flour to make a batter. Drop by the spoonful in hot lard, and fry or bake on a griddle.

A PRETTY ornament can be made by cutting out two pasteboard hatchets; cover the handle with velvet or plush, and the hatchet part with satin or silk of the same or some contrasting color, and paint or use a transfer picture on the silk. The handles might also be ornamented. When finished, cross them about half way of the handles, hatchet part up, and tack in position on the wall.

HOME SODA WATER.—Pour three pints of boiling water on three pounds of white sugar, and allow it to stand until cool. Then add the whites of three eggs well beaten, two ounces of tartaric acid, and one ounce essence of wintergreen. Take two tablespoonsful of this liquid in a tumbler, and fill it two-thirds full of water, then add one-half a teaspoonful of carbonate of soda, and stir it up until it foams.

SIBERIAN CRAB JELLY.—Boil the crabs till soft; then strain them through a muslin bag, and to every pint of juice add one pound of the best white sugar, and boil till, on trying a little on a spoon, you can turn it over with a knife like a little cake; then it is ready to put into moulds, and will stand alone. If the sugar is good, and not cooked too long, you can see through the jelly almost like glass. Take any kind of sour apples and make apple jelly the same way.

HUCKLEBERRY CAKE.—One cup butter, two cups sugar, three cups flour, five eggs, one cup sweet milk, one teaspoonful soda, one quart of ripe, fresh huckleberries, thickly dredged with flour. Stir butter and sugar to a cream, add the beaten yolks; then the milk, flour, and the whites whipped stiff, and the soda dissolved in a little hot water. Stir in the berries with a wooden spoon, taking care not to bruise them. Bake in a card, in a moderate but steady oven. Delicious.

PIECES of carpet may be utilized in following manner: Unravel the pieces of carpet, having first cut them into lengths of an inch and a half; these sew (according to fancy, either in a pattern with the colors arranged, or all mixed together) on to strong kitchen toweling, the size of the rug required; the pieces must be sewn in tufts the thickness of two fingers on to the toweling, about an inch between each line of tufts; then line the rug, and put a fringe around. It will be found very pretty and durable, besides making use of materials that would else be wasted.

A SIMPLE WAY TO KEEP GRAPES.—Save your grapes for winter and spring by packing them in layers. The shallow starch-boxes, which grocers dispose of for fifteen cents apiece, are just right for packing grapes. Line the boxes with old newspapers, taking care that both are free from dampness, pick off all decaying berries, and wrap each bunch separately in paper, holding it by the stem, and twisting it lightly in the cover as a milliner does a sprig of artificial flowers. Put the bunches in layers, with sheets of newspapers between, and keep in a dry, cool place, till June, if you are lucky; certainly till March.

TO CAN TOMATOES.—Immerse them in a wire sieve in boiling water for a minute or two and throw into cold water. This will make the skins come off easily. Peel and slice them, removing all inedible portions, and put them into a colander to drain; then put over the fire and boil two or three minutes. Fill the cans partly full, then put in two or three whole tomatoes peeled cold. Fill up with the boiling fruit and seal. The cold tomatoes may be omitted if desired. The water drained off may be boiled down and spiced for catsup.

The Living Church.

Chicago, Saturday, August 8, 1885.

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

OUR brother editor of *The Standard of the Cross*, the Rev. W. C. French, is now crossing the ocean on a brief and well-earned vacation. As is meet and right he takes his wife. All editor's wives ought to go to Europe now and then, so they will keep in good health and good humor. Readers can generally tell when the editor's wife is "out of sorts." All the "sorts" in the cases are powerless to make a good paper when she frowns.

AN important paper on the organization of a religious community for the American Church will appear in our next issue. This contribution is from the pen of Father Grafton, who has for many years been connected with such communities in England and in this country, and deserves the confidence of bishops and brethren for his loyal and devoted work. Father Grafton has long considered this subject of adapting the "religious" life to our country and our times, and has, we understand, conferred with several of our bishops with reference to the conditions and principles under which it might be wise to inaugurate a distinctly American Order. The paper which will appear next week is, of course, only by way of suggestion. Whatever may be the outcome or merits of the cause, all will acknowledge that it is advocated by Father Grafton in a spirit of loyalty to the Prayer Book and to the law of the American Church.

ONE of our city ministers is preaching a series of sermons on "Living Questions." One subject recently discussed was this: "Is it Formalism to Pray with a Prayer Book?" We had an impression that this question had been a dead issue for about three centuries and lived only in the practice of a small denomination or two.—*The Chicago Standard.*

The ostrich when pursued and hiding its head in a tuft of grass doubtless "had an impression" that the whole world was in darkness because it could not see out of its own two eyes. This Baptist editor ought to know, if he ever graduated at a district school, that a large majority

of those who profess and call themselves Christians "pray with a Prayer Book." The "small denomination or two," referred to by *The Standard*, comprise the greater part of Christendom. There is no doubt that the Baptist editor does know this, and the only justification for his assertion above quoted is that the greater part of Christendom are not counted Christians by the Baptist Standard. There are a few sects in this country which have from the earliest day dominated society and politics. They have had things pretty much their own way for generations, until they have come to imagine that they constitute the Catholic Church of the whole world, except "a small denomination or two." The extreme narrowness and self-complacent bigotry of such sectarians make it hard to treat their errors with the patience and humility inculcated by our Prayer Book.

"DENOMINATIONAL."

The extreme confusion, the utterly chaotic condition of the average Protestant mind on the subject of the Church, the Kingdom of God, the Body of Christ, the pillar and ground of the truth, is amazing to one who has any insight of Catholic truth.

The Roman idea is narrow enough and wrong enough to make one's heart ache in contemplating it; but for all that the Romanist does believe in the Church as an organic body commissioned to teach and baptize, to administer Sacraments and discipline. But the general Protestant notion of the Church, does anybody know what it is? It is easier to say what it is not; and among all the "nots" that might be enumerated there is none upon which there is such general agreement as this—that the Church is *not* of very much consequence. There is no denying the fact, and we say it in sorrow, that to most Protestants the Church is a mere abstraction. The idea of a "common Christianity," a general religion, a vague pietistic experience, has taken possession of nearly all denominations. "We are all going the same way, you know;" "It does not make any difference which church you belong to;" "One denomination is as good as another;" "It does not matter about forms if the heart is right," and such like sayings are common talk. "Bible Christianity," so-called has lost out of its religion one of the most emphatic truths and influential principles revealed and applied by the Word of God—the truth of the Church as the family of Christ, one, Catholic, and Apostolic; the principle of organic union with Christ through His Body by the agency of the Holy Spirit—Protestant Christianity, since its very inception, has

been drifting away from this truth and losing hold upon this principle, until there is hardly a trace of either to be found. It is this truth and this principle that the Protestant Episcopal Church (in spite of her name) is striving to maintain and minister among a people bewildered by a clamorous sectarianism that confesses there is no need of divisions and no reality in the causes assigned for separation.

To illustrate what nonsense is current on the subject, what trifling theories are advocated to justify the disgraceful conditions of modern sectarianism, read this from a Baptist exchange. It is headed, "Denominational—Undenominational," and the argument is set up that "both are legitimate growths in the Christianity of the period, that they are mutually consistent:"

Regard for the denomination and zeal in its support, are not precisely the same thing as the holding of certain convictions as to Christian doctrine and church organization and ordinance. The denomination is not a church, it can properly assume none of the functions of a church. It is rather a combination of churches in which particular doctrines are held and Christian order and ordinance observed in a particular way. * * * This form of organization is not very ancient. In the case of the Baptist it is little more than two hundred and fifty years old. In the case of other denominations perhaps not even so old. It has grown up as a part of the changed conditions under which the ends of all Christian organization are sought; partly with a view to give permanency and propagation to principles held in common by the churches that enter into them; partly with a view to mutual benefit in Christian encouragement and instruction; partly in order that the modern spirit of Christian enterprise may find means and scope for larger work than any single church, or all churches acting singly, can undertake. The denomination is often interpreted as a sort of crystallization of the tendency toward division and separation. It is, in fact, to a certain extent, an efficient means of union, and is in eminent keeping with that in the spirit of this modern age which inclines men to seek the realization of common ends by combining and co-operating. * * * Our modern Christianity, on one side of it, uses, calls for, and needs the denomination, on another side it affords room for, and indeed demands, a species of combination in which those differences which hold the several denominations apart shall not even be known.

It would be amusing, if space permitted, to analyze the above, but we venture only a few words. "Denominational" organization is confessedly only two-hundred and fifty years old; and what was before that for sixteen hundred years? Nay, for three thousand, four thousand years? "Our modern Christianity" incurs a fearful responsibility in assuming that there are "changed conditions" which warrant it in changing the appointments of God.

When, in the history of the Church, has there not been need of organization "to give permanency and to propagate principles?" It was for this, and for doing a larger work than all "churches" acting singly could do, that our Lord established His Church upon the foundation of the prophets and apostles, He being the chief corner-stone. The assumption that a half-hundred wrangling

sects can take the place of this is too absurd for serious argument.

The point that we wish to emphasize is not, however, that divisions exist and that Christians differ among themselves, but that their contentions have ceased to have any excuse in conscience or any justification in reason. They seem to differ because it pleases them to differ, and because they like this "crystallization of the tendency towards division and separation." The discouraging fact becomes more and more apparent, that Protestant Christianity is fast losing even the fractional idea of the Church which once was associated with the word "Denomination."

SENTIMENT AND LAW.

The agitation that for sometime has existed in the diocese of Ohio over certain ritual practices in the parish of St. John's, Toledo, has been, for the time at least, allayed by the submission of the rector, under protest, to the requirements of the Bishop. If the words which Mr. De Garmo gives from his Bishop's private letter be fairly quoted, the diocese of Ohio is fairly liable to the imputation of being sometimes ruled by sentiment instead of law. "Before you came to Ohio," says the Bishop, "you understood the sentiments of this diocese." We care nothing at all for the particular "school" from which these sentiments may emanate; High Church or Low Church, the principle is the same. A bishop pledges himself "by the help of God" to "exercise such discipline as by the authority of God's Word, and by the order of this Church," is committed to him. There is nothing about "the sentiments of this diocese" in the Ordinal. If the clergy of this Church must conform to all the parochial, diocesan, and episcopal "sentiments" that are floating around they are indeed of all men most enslaved. Those who are not fools will soon be lunatics.

THE ADMONITION.

GAMBIER, O., July 8, 1885.

Reverend and Dear Sir:

MY BROTHER: God is my witness how earnestly, patiently and sincerely I have striven, both by personal conference and by letter, to convince you that the course in which you are misleading our parish of St. John's in Toledo is inconsistent with the truth of the Gospel as taught by the Protestant Episcopal Church in the United States of America, and contrary to the rubrical law of the said Church. I have advised you privately to abandon certain practices, and under the advice of the Standing Committee have still more definitely required you, in your conduct of divine service, to abandon practices which I have specified. All my requests you have refused.

It remains for me therefore only that under Title I, Canon 22, Section 11, Paragraph 2, I should publicly admonish you to discontinue the said practices. This I do in the form following to wit: In the name of God, Amen.

I, G. T. Bedell, Bishop of the diocese of Ohio, by these presents, do admonish you, the Rev. Chas. H. De Garmo, rector of St. John's church, in the city of Toledo, State of Ohio, and diocese of Ohio, on the receipt of this admonition,

to discontinue in your conduct of divine worship in the said church, the following named practices, to wit:

First.—The placing of what you term the tabernacle on the Lord's table within the chancel, your avowed intention being to teach your people by it that the Church is in error when it requires that the consecrated elements remaining after the administration of the Lord's Supper shall not be carried out of the chancel, but shall reverently be eaten and drank by the communicants present. I admonish you that the teaching is disloyal, and that the practice has no authority from the laws of our Church, and therefore I require that the practice shall be discontinued.

Second.—I admonish you that your use of incense during divine worship, and your use of a gong or bell during prayers and at other times during divine worship have no permission from the laws of our Church, and I require you to cease the use of incense and the gong or bell during divine worship.

Third.—I admonish you that the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects to which adoration is to be made, is unlawful. I admonish you that any act of adoration of or toward the elements in the Holy Communion, such as bowings, prostrations or genuflections, is unlawful; and I therefore require you to cease such elevation of the elements in the Holy Communion, and to cease to teach your people to practice such acts.

Fourth.—I admonish you that the use of what you term the Eucharistic vestments—the use, in other words, of any other vestments than the customary surplice and stole during the administration of the Lord's Supper is unlawful; and I therefore require the discontinuance of such use.

This admonition is under the terms of Title 1, Canon 22, of the Digest of the Canons of the Protestant Episcopal Church of the United States of America, after investigation by the Bishop and Standing Committee of which investigation you were notified, and had opportunity to be heard.

I expect and require immediate obedience to this admonition under the terms of your ordination vows, to wit: The Bishop asking you, "Will you reverently obey your bishop and other chief ministers who, according to the canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgment?" you answered, "I will do so, the Lord being my helper."

I am sincerely yours,
G. T. BEDELL,
Bishop of Ohio.

REV. CHARLES H. DE GARMO,
Toledo, O.

REPLY TO THE ADMONITION.

ST. JOHN'S RECTORY,
TOLEDO, O., July 14, 1885.

Right Reverend Father in God:

Your expected "Admonition," dated on the 9th inst., is received. Under the circumstances—our Church as yet providing no possible appeal from the decision of a diocesan court, and neither I nor my parish being rich enough to afford an application to the civil courts in defense of our constitutional liberties—I feel it my duty to yield to your admonition under protest. To make this protest is my duty to my order and to my parish, as well as to the Church at large, for the rights of all rectors and all parishes are involved in the principles upon which your "admonition" is based.

You "admonish" me that my course in the four points which you specify, "is inconsistent with the truth of the Gospel as taught by the Protestant Episcopal Church in the United States of America, and contrary to the rubrical law of the said church." I thank you for these two phrases—they recognize the true principles which ought to govern this whole matter; and I protest that there is nothing in "the truth of the Gospel" which condemns any one of the usages which you have specified. They are things about which the Gospel is as totally silent as it is about your lawn sleeves. If the total silence of "the Gospel" condemns the one it equally condemns the other. The case is equally clear as to "the rubrical law" of this Church. That law requires that

"the consecrated elements remaining after the administration of the Lord's supper, shall not be carried out of the church, but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same." And this law is strictly complied with in my parish, and you know it perfectly well. But you charge that I am "disloyal" in thinking and teaching that one of our rubrics might be—and I hope will be—changed for the better. If this be disloyalty, then both houses of General Convention, in voting at the last session to change ever so many rubrics in the Prayer Book, are far more "disloyal" than I am. If the "disloyalty" be found in my professed desire to make our practice more closely conformed to that of the primitive Church, I cannot see that your position is different from that of the ultramontane Romanist, who makes the voice of "the living Church" his only law, and considers all appeal to the authority of the primitive Church as "treason" (their word for disloyalty.) In denouncing as "disloyal" any desire to conform more closely to the primitive Church, you repudiate the fundamental principle of the Anglican reformation itself.

You "admonish" me that "the practice has no authority from the laws of our primitive Church," and of other things you say that they "have no permission from the laws of our Church." There is not a scrap of American Church law which requires that nothing shall be used or done in divine service without the express "authority" or "permission" of law. If the rule you lay down for me is equally binding on you, then you are a violator of law every time you wear your Episcopal robes (except on the day of your consecration), and every time you preach a sermon after evening prayer, and every time you "address" a class of persons whom you have confirmed; for you have no "authority" or "permission" from the laws of our Church for any of these things, or dozens of other things which might be mentioned. Even the "surplice and stole" are not required "by law." When you call them "customary" you really abandon your whole position. For custom is not law, and is complied with by the free will of the individual, while it cannot be enforced by the will of a superior. "The laws of our Church" are as silent about organs and bells as they are about the Eucharistic vestments. The idea that "omission" is "prohibition" has been exposed so thoroughly in the Church press for years past, that it is rather surprising to see it brought into use once more.

You "admonish" me "that any act of adoration of or toward the elements in the Holy Communion * * * is unlawful." Yet whenever you kneel at the north end of the holy table when you are celebrating, and whenever any one of the faithful kneels to receive the body and blood of our Lord at your hands, that very thing is done. It is done by kneeling, which is a more lowly posture of adoration than any "bowings, prostrations or genuflections." Neither you nor any priest of the Church can celebrate according to our ritual without this "act of adoration towards the elements in the Holy Communion." This was the constant objection of the old Puritans to the Church of England; and they were consistent, for they would not kneel "toward" the consecrated elements, but obstinately persisted in receiving in a sitting posture, as the only way to avoid "Eucharistic Adoration."

As to Sec. 2 of Canon 22 of Title 1, under which your whole action is taken, I protest that it is totally unconstitutional, and therefore null and void. You rightly appeal to our "rubrical law," and nothing is "law" in the matter of worship, unless it be found in the prayer book and in its rubrics. On the title page of that volume we find these words: "The Book of Common Prayer and administration of the Sacraments; and other rites and ceremonies of the Church, according to the Use of the P. E. Church in the United States of America." If a thing be not found in that book, it is no part of "the Use" of this Church; and cannot be enforced by authority. If any prohibition be not found in that book, that prohibition is no part of "the Use" of the Church, and can not rightfully be enforced by authority. How would it do for a High Church bishop to re-

quire all his clergy to wear the Eucharistic vestments, and then proceed to discipline every Low Church clergyman who refused, as having violated his vow of obedience to his bishop's "godly judgment?" Yet where is the difference in point of law?

At my ordination I solemnly promised to conform to the "doctrine and worship of the P. E. church in the United States of America." I never promised, nor was I ever required to promise, to conform to the prevailing type of Low Churchmanship in the diocese of Ohio. The Church in the United States is one. Its Prayer Book is one. Its ritual law, therein contained, is one and the same for all. The liberty that exists in any diocese exists in all. And we are guaranteed against any hasty alteration of that law, by the constitution, which provides that no alteration in the ritual law of the Prayer Book can be made without the approval of two consecutive General Conventions—no alteration, either by addition or otherwise. Until such rubrical alteration is made my liberty here in Ohio is rightfully the same with that of rectors in New York, Pennsylvania and other dioceses. Hence it follows that a canon which professes to give to each bishop, with the majority of his standing committee, power to make new ritual law, and force it upon his parish clergy, without even the sanction of his own diocesan convention, and without approval by the two consecutive General Conventions, is manifestly and undisputably in flat contradiction to the constitution, and therefore null and void. Its unconstitutionality was demonstrated immediately after its passage, and in answer to that demonstration, has never even been attempted.

You say that you "have striven, both by personal conference and by letter" to convince me of my errors. This public allusion to the letter which you marked "confidential," leaves me equally free to advert to some points contained in it. In it you say: "I cannot help thinking that, before you came to Ohio you understood distinctly the sentiments of this diocese on the subject of ritualism." Certainly I did. But I did not understand that "the sentiments" of the diocese of Ohio were of superior authority to the rubrics of the Prayer Book. I never made any promise of conform to "the sentiments" of the diocese of Ohio "on the subject of ritualism." But the phrase you thus happily use tells the whole story. Your proceedings against me are, in reality, not because I have broken any Church law, for I have done nothing of the kind. I am guilty of the greater crime of not being in harmony with "the sentiments of the diocese on the subject of ritualism," and therefore I am driven to the wall.

To render the whole case still clearer, you are kind enough in that letter to warn me of what will be sure to happen. You say in effect that if I do not resign my parish, or comply with your requests (about matters concerning which the rubrics are silent,) you will "admonish" me; and that if I do not yield to the admonition I shall be presented for trial and certainly convicted. The fairness and impartiality of a trial about which this assurance could so kindly be given in advance needs no explanation—everybody will understand it. I thank you for your fatherly candor. The public will look upon it as the natural readiness of a Low Church bishop, backed up by a Low Church diocesan court, to condemn a poor High Churchman for the unpardonable crime of belonging to the minority in the diocese of Ohio.

But there is no approval provided for by the Church; and we are too poor to call in the protection of the law of the land. I feel that my pastoral duty to my people is of greater importance than the maintenance of these few usages. To resign would be to confess that I knew my position to be untenable, or that I had forfeited the confidence of my flock. I therefore yield, under protest, "until this tyranny be overpast."

Your poor, and therefore helpless, servant,

(Signed) CHAS. H. DE GARMO.
To the Right Rev. G. T. Bedell, D. D.,
Bishop of Ohio.

THE BISHOP'S RESPONSE.

GAMBIER, July 15, 1885.
REV. AND DEAR BROTHER:
I have received your reply to my admonition with the accompan-

test. I am gratified with your decision and am,
Affectionately yours,
G. T. BEDELL, Bishop.

A protest, drawn up by a committee of the vestry, urging the Bishop to reconsider his action towards their rector, was unanimously adopted at a parish meeting:

Resolved, By the parishioners of St. John's church, assembled in meeting, that the letter reported by the committee of the vestry addressed to the Bishop of the diocese does hereby receive our approval.

Resolved, That a copy of the letter reported by the committee of the vestry be sent to the Bishop.

GENERAL GRANT.

From The Churchman.

Our country mourns the loss of her most illustrious citizen, the greatest of her generals, and who stands among the greatest in the world's history. She mourns all together. It is not a sectional grief, for there is no longer sectional feeling.

From the days of Forts Henry and Donaldson, Gen. Grant has been a prominent figure in this country, not to say in the world. Twenty-seven battles crowned him with the laurel of victory, and Appomattox gave him a still dearer trophy, in the olive branch of peace; it was to conquer peace that he wielded the sword. He was brave in battle, he was moderate in victory, he was magnanimous to the vanquished, and his rank is forever secure among the great captains of the world—with Washington, Wellington and Bonaparte, he has taken his place in the Pantheon of fame.

He was twice President of the United States. In his progress around the world emperors, kings, courts and the people vied to do him honor; he was restored to his place as General in the army, which he had vacated at what he deemed the call of duty; he was assured of the grateful love of fifty millions of people. His cup was overflowing full with honors.

But it remained for him to achieve a greater honor still—he was to win victory over disease and death. We may say, with admiring reverence, that

"Nothing in his life
Became him like the leaving it; he died,
As one that had been studied in his death
To throw away the dearest thing he owed,
As 'twere a careless trifle."

In the midst of vigorous life and health he was stricken down with a dread disease; at the very first there was no element of hope, "Even Saladin must die." It was proclaimed in his own and in the ears of the world. Day by day, month by month, for three-quarters of a year, with suffering the most poignant, he watched its slow progress, the waning strength, the inevitable hour. The spectacle had in it something of the sublime, and the world looked on with bated breath. He had no murmur, no complaint, no thought of his sufferings and untimely end, but only for the anguished hearts around him. "I want no one to be distressed on my account," he said. It was such an example of patience, resignation to the will of God, and hope, as is rarely witnessed. He was, in the full possession of his senses, dying, almost dead, and he had but one pang of regret, the separation from the wife he loved and from his children. It shows what even an imperfect religious system and education can do even in the last mortal hour, and the last struggle of Gen. Grant, facing death without fear, and going to the grave with hope, will win for him more enduring love than

honors. It was the supreme triumph of his life.

The Bishop of Springfield has issued the following pastoral:

Dear Brethren of the Clergy and Laity of the Diocese of Springfield:

The death of General Grant justifies me in addressing you.

The events which brought him to the front, and ultimately placed him first in the field, and first in the hearts of his countrymen, are not likely to occur again. He proved himself equal to the occasion, and suggested, by his capability and heroism in the discharge of inferior duties, the prominence, which was soon universally accorded him, as "the man for the times."

As Washington is the central and loftiest figure of our Revolutionary struggle, so Grant is of our Civil War.

As the first conflict gave us our birth as a nation, so the last has given us our manhood in growth and matured strength.

Honors, great, multiplied and varied, have, since peace was restored, waited upon General Grant at home and abroad. His protracted and painful illness, under the relentless grasp of a disease which can afford to bide its time, because its prey cannot escape, and the fatal result, however long delayed, is, humanly speaking, inevitable, drew to him in his last days the eyes and thoughts of all our people, and hence his death comes home to us with a touch of nearness which is seldom the case beyond the limits of the sick-room and the domestic circle.

In view of these facts, dear brethren, it is our duty to unite with our fellow citizens in paying honor to the memory of the illustrious deceased, and to ponder the lessons which his death so obviously and impressively teach.

I would therefore recommend that as far as practicable in all our parishes and missions commemorative services be held, as nearly as possible, coincident with the time of actual interment, on Saturday, the eighth day of August next, and I would further suggest the following order of service as suitable to be observed on the occasion:

1. Introductory sentences from the Burial Office.
2. Psalms from the same office.
3. Lesson, I. Cor. xv: 20.
4. Anthem or Hymn.
5. Sermon or address, if there be any.
6. Hymn.
7. The discretionary portion of the Litany and appropriate Collects.
8. Benediction.

Commending you to God's grace, and praying that He would sanctify this national affliction to our welfare, I remain, dear brethren,

Faithfully and affectionately yours, **GEORGE F. SEYMOUR,** Bishop of Springfield. *Springfield, Ill., July 29th, 1885.*

CANADIAN CHURCH AFFAIRS.

The great overshadowing event of the past week or ten days, has been the triumphant return of our brave volunteers from the Northwest, and the magnificent reception accorded them by the citizens of Ontario and Quebec, irrespective of creed, politics and race. In Toronto the enthusiasm reached such a pitch, as seriously to inconvenience the Queen's Own, in their march through the principal streets of the city, at least one-hundred thousand people taking part in the rejoicings, the city being a blaze of decorations

and illuminations. The return of the Seventh Battalion to London, evoked on a smaller, but no less enthusiastic scale, a similar demonstration from the good citizens of the "Forest City." On the following Sunday a Thanksgiving Service was held in St. Paul's Cathedral when the Bishop of Huron preached to the troops. Thanksgiving Services were by the order of the Bishop held throughout the diocese of Huron last Sunday, (August 2nd.) The last rebellion and its complete suppression has immensely accelerated the growth of a distinctively national spirit in Canada, and, I think, will live in history as marking the commencement of a new era in national life. What invests this late episode in our history with peculiar significance is the fact that Canada for the first time has dealt with rebellion all alone, and suppressed it single handed without the aid of a single dollar or a single man—except perhaps the General from the Mother Country.

At the late meeting of the Synod of the diocese of Qu' Appelle (né Assiniboia), a letter was read from the authorities of the Canada Pacific Railway Company, containing a very liberal offer of land for training colleges, etc., in the vicinity of Long Lake. The offer was unanimously and gratefully accepted by the Synod, and a vote of thanks passed to the company. The land is most advantageously situated along the line of the C. P. R., which by the way will be completed from ocean to ocean by the first week in October of the present year. The number of clergy in this highly favored diocese is so constantly on the increase, that it no doubt will be news to your readers to hear that they have now reached a total of thirteen.

The celebrated case of Wright vs. Synod of Huron, having been decided by the Supreme Court of Canada against the plaintiff, will be carried to the Privy Council of England for final settlement. An association of clergymen and laymen of the diocese of Huron is being formed to have the matter disposed of in this manner.

At the recent session of the Synod of the diocese of Fredericton a motion to admit women into the vestries was defeated after a long discussion. The Provincial Chief Justice stated that such a canon would be flying in the face of the Act of Incorporation, and was therefore *ultra vires*.

Canon Dumoulin, rector of St. James's, Toronto, has announced to his congregation that he will in future dispense with the black gown in preaching. This move seems to have given general satisfaction in spite of a few protests from the antediluvians.

A Sunday school association for the diocese of Huron will likely soon be organized in London. The Bishop has been attending and taking part in a "Second Advent Conference" at Niagara.

A very interesting event recently took place at St. George's church, Winnipeg, when Mr. G. Lloyd, late chaplain of the Queen's Own regiment, of Toronto, and a student of Wycliffe College, Toronto, was ordained to the diaconate by the Bishop of Rupert's Land for the Bishop of Toronto.

The Rev. Mr. Lloyd, who was for some time a private in the regiment, distinguished himself at the battle of Cut Knife Creek by the rescue of a wounded comrade, he himself being severely wounded at the same time. He has since arrived in Toronto with his regiment. Mr. T. Bunn was ordained to the diaconate at the same time.

The bishop of Toronto held an ordination last Sunday in St. James's Cathedral, when eight deacons and three priests were ordained. The sermon was preached by the Rev. Professor Boys, of Trinity College.

The Synod of the diocese of Niagara has decided to permit any of their clergy who may undertake work in the diocese of Algoma, to participate in case of death in the widows's and orphans's fund of Niagara. This will apply for eight years after their departure. As yet Algoma possesses no fund of this kind. The example of Niagara, which is the first to adopt this plan, should be followed by every diocese in the Dominion.

Ontario, August 3rd, 1885.

PERSONAL MENTION.

From July 26th until September 10th the address of the Bishop of Springfield will be, care of James Pott & Co., 14 Astor Place, New York.

Bishop Lay, of the diocese of Easton, has left the Church Home, Baltimore, for Block Island, R. I. where he remains during the summer. His health has improved.

The address of the Rev. Armand De Rosset Meares is Myersdale, Somerset Co., Penn., diocese of Pittsburgh.

The Rev. John B. Blanchet has accepted the post of Assistant Minister of Trinity Memorial Church, Warren, Pa., in connection with which he is to carry on the missionary work at Tidououte, Youngsville, and Clarendon. He will reside at Warren.

The Rev. E. R. Rich has resigned the rectorship of the church of the Good Shepherd, Raleigh, N. C. Address for the present Reisterstown, Md.

The Rev. Edward S. Cross, who is now officiating at the Church of the Good Shepherd, Milford, Pa., has accepted a call from Trinity Church, Athens, Pa.

The Rev. T. Gardiner Littell, M. A., rector of St. John's church, Wilmington, Delaware, received the honorary degree of D. D. from Delaware College at the last Commencement.

The Rev. John M. Windsor has resigned St. John's church, Monticello, N. Y., and has accepted the rectorship of Grace church, City Island, N. Y. Please address accordingly.

The Rev. W. D. Powers has accepted the rectorship of St. Peter's church, Rome, Ga. Please address accordingly.

The address of the Rev. Chas. D. Barbour is changed from Plymouth, Mass., to St. Luke's church, Orlando, Fla.

The address of Bishop Knickerbacker during August is Minneapolis, Minnesota. The Bishop happily reports Mrs. Knickerbacker recovered from the effects of her fall, and quite well.

The faculty of the Theological Seminary of Ohio has conferred the degree of Doctor in Divinity, *honoris causa*, on the Rev. Wm. H. Neilson, rector of St. Michael's church, Trenton, N. J.; the Rev. Edward A. Bradley, rector of Christ church, Indianapolis, Ind.; and the Rev. Peter Tinsley, rector of the church of the Advent, Cincinnati, Ohio.

TO CORRESPONDENTS.

"E."—The two Eucharistic Lights are supposed to symbolize the two natures—Divine and Human—united in the Person of our Blessed Lord.

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.

ST. PAUL'S CHURCH, Rantoul, Ill. I desire to express sincere gratitude to those who have replied to my appeal for aid. A large debt still remains. Further offerings requested. R. McKellar, Jr., Minister in Charge.

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.

The Episcopalians of Tucson, Arizona, are trying to raise means to build a church, sufficient for their present needs. By the efforts, chiefly of the Ladies' Guild, a lot 150-62 feet has been purchased and paid for. At present we are obliged to hold our services, first in one hall and then another. If the results already attained are not to be lost, a permanent place for worship is an absolute necessity. But to secure this, outside aid is needed; we have strained every nerve already, and without help cannot make the enterprise succeed. Any amount, however small, will be thankfully received. Contributions may be sent to Bishop Dunlop, Las Vegas, New Mexico, or to any of the undersigned at Tucson, A. T.: Mrs. Dana Harmon, president, Mrs. S. A. Buell, treasurer; Miss N. Pomroy, secretary. I cordially endorse the above appeal, and trust that those who have done so much unaided may receive such encouragement as will enable them, to bring their good work to a successful issue. GEO. K. DUNLOP.

Mission Bishop of N. M. and Arizona, Tucson, Arizona, June 17th, 1885

OBITUARY.

DICKERSON.—Entered into the rest of Paradise from her home in Detroit, Mich., on Saturday morning, July 25th, Annie A., wife of Chas. H. Dickerson, and daughter of Hiram G. Hotchkiss of Lyons, N. Y.

MONRO.—Called away suddenly to the rest of Paradise on Wednesday, July 22nd, in the seventeenth year of his age, David Morgan Monro, son of George N. and Sarah A. Monro, of Pittsburg, Pa. *Consummatus in brevi, explevit tempora multa.*

MISCELLANEOUS.

FOR SALE—A set (21 vols.) of Schaff's edition of Lange's Commentary on any reasonable offer. Address Churchman, Box 170, Dallas, Texas.

MASTER WANTED.—For Church School for boys. Address stating name and all particulars. X. Y. Z. care Lord & Thomas.

KINDERGARTNERS TRAINED.—Rare facilities afforded. Send for circulars to State Normal School, Oswego, N. Y.

WANTED.—By a young lady, situation as teacher in parish school. Address A. Z. care Lord & Thomas.

TEACHER WANTED.—A thoroughly qualified Head Master for a boys' school now being established in Eastern Oregon by Bishop Morris. Other things being equal a clergyman preferred. Address with references, Rector Ascension School, Cove, Union Co., Oregon.

WANTED.—A young unmarried clergyman of some experience in such work to take charge of St. Paul's School for boys at Los Angeles, Cal. Apply, with references, to the Rev. Elias Bircasall, 521 Flower St., Los Angeles.

A LADY, going to Germany early in October for the purpose of educating her daughter, wishes to take six young ladies, who will be taught by the very best masters, and enjoy all the comforts of home life. Address at office of Lord & Thomas, 69 McCormick Block, References: The Lord Bishop of Quebec; The Assistant Bishop of New York; the Lord Bishop of Niagara; the Rev. H. Goodwin, Newark, N. J.; and the Rev. Canon Street, Chicago, Ill.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO., Loan Brokers, North Springfield, Mo.

IMPORTANT NOTICE.

In view of the appearance of the revised version of the Old Testament, we feel that a special interest will arise with reference to the history of the Bible. We have therefore secured Messrs. A. D. F. Randolph & Co.'s edition of Dr. Mombert's "Hand-Book of the English Versions of the Bible," published at \$2.50, and offer it, with THE LIVING CHURCH, at \$2.75 or to subscribers now fully in advance at \$1.75.

NOTICES OF THE PRESS. "The book can be recommended to readers and students alike."—*Literary World*.

The Church Cyclopædia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages, and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT. We will send THE CHURCH CYCLOPÆDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPÆDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH Co., 162 Washington St., Chicago, Ill.

Familiar Words on the English Church:

A historical sketch of the Church of England; from British days to the consecration of the first American Bishops.

To make way for a third edition, I offer (with consent of Publishers), some copies of the second edition of my above Work, (166 pages, stitched, and covers), at 30 cents each, or \$2.50 per dozen. Original price, 60 cents.

REV. R. W. LOWBIE, Bannockburn, District of Columbia.

THE ANSWER.

STEPHEN M. BROWNE.

If this be all, beloved, if this be all,
This poor, brief life of ours,
If death's dark curtain must forever fall
On hopes and aims and powers,
If ALL within these limits be compressed,
Then surely never to have lived were best!

If this be all, beloved, if this be all,
This narrow crowded place,
Whereon we build our babels great and tall
To lift us into space,
If we but mock ourselves with hopes of heaven,
Then better far this life had not been given!

If this be all, beloved, if this be all,
Scant joys and many cares,
Much anxious sowing, and alas! so small
The grain amid the tares;
If this be all the room for seed to grow,
T'were best the hand were not put forth to sow.

If this were all, if the cold blast of death
Must quench the light of love,
As we put out a candle with a breath,
If what we hoped above
Of God's best gifts, enhanced and purified,
Were but a dream—ah, why have lived and died!

* * * *

This is not all! O sure and certain hope!
Our God is Life and Love,
And we His creatures need not blindly grope;
In Him we live and move!
Our spirits sparks of that Eternal Fire,
Towards which in purest language we aspire.

This is not all! Did not Incarnate Love
This darkling valley tread?
Did He not vanquish death and grave to prove
That we shall live, though dead?
And, passing through heaven's portals,
leave them wide,
That we might enter in and there abide?

This is not all! O blessed and only way
By which our feet may tread
Earth's dim confusion to the Gates of Day,
Sole Light upon us shed,
One Truth! shall we not clasp Thee to our heart?
One hope from which nor death nor hell can part.

BOOK NOTICES.

AT LOVE'S EXTREMES. By Maurice Thompson
New York: Cassell & Co. Limited; Chicago: S. A. Maxwell & Co. Pp. 166. Price \$1.

It is apparent that novel writers are beginning to realize that the South affords them a fertile field for the exercise of their art. The two extremes of life in Alabama are here represented—the simple cabin home of the mountaineer and the old-time hospitality of a wealthy Southern general's mansion. The story is light but warm and passionate in tone. The descriptive power of the author is well exhibited. We think the title would be truer to the facts of the story if it were styled "At *Passion's* Extremes."

THE CONGO AND THE FOUNDING OF ITS FREE STATE. A Story of Work and Exploration. By Henry M. Stanley. With over one hundred full-page and smaller illustrations, two large maps and several smaller ones. Two vols. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Pp. 5.8-483. Price \$10.

We cannot forego, *en passant*, a word of praise for the handsome appearance that these volumes present. It is a positive pleasure to turn each page and note the clear type, rich paper, and beautiful illustrations. It enhances the enjoyment of reading the graphic accounts that Mr. Stanley gives us. The first thing that impresses one is the indomitable energy and courage of this man. They carry him through difficulties and obstacles that would deter the majority of men from further pursuance of so herculean a task. For herculean it certainly is—this attempt to found a Free State on the Congo connected with

the coast by means of a chain of stations, all of which must be built, and fortified at an immense expense of labor and money, and the adjacent tribes of barbarians conciliated and won over to assist and befriend the undertaking. The enthusiasm with which Mr. Stanley tells the story of these five years of toil and adventure must go far towards inspiring faith in his "gospel of enterprise." In vivid language he depicts the attractions of the mighty river (one-and-a-half times larger than the Mississippi) on whose shores he seeks to plant a new world of commerce. 40,000,000 people "moderately industrious and workable" are ready to collect the enormous produce that their land yields and trade it to the merchants at these stations for sale in civilized Europe. Fourteen European Powers and the United States have signed an agreement to protect a domain equal to 1,600,000 square miles for the purposes of "free commerce" especially stipulating "that the liquor traffic shall not be abused; slave trading is prohibited; the missionary is entitled to special protection and scientific expeditions to special privileges." It is estimated that this domain is capable of sustaining a trade worth \$70,000,000 annually.

No one can read these volumes without realizing that "the Dark Continent" is indeed a land of grand resources and that this project, so vast in its conception, will prove, not only the harbinger of civilization but will also make the way easier for the work of those who seek to take the light of the glorious gospel of Christ to those that sit in darkness and the shadow of death.

The *Church Eclectic* for August contains: The Three Creeds, Part I., by the Rev. J. H. Burn; Speech of the Hon. Chas. L. Wood; Revised Version of the Old Testament, (second notice) John Bull; Reservation for the Sick, Canon Carter in *Literary Churchman*; Witness of Ancient Monuments to the Bible, by Prof. Sayce; Westminster Abbey, (concluded), by the Rev. E. R. Armstrong; Altar Lights, a Letter by the Rev. A. S. Crapsey; the C. B. S. and the New Service of Benediction, *Church Review*; Christian Art, Embroidery, etc., by R. H. Thornton, Esq.; Miscellany; Correspondence; Church Work; Literary Notes; Summaries.

The Report of the Committee on the Revision of the Prayer Book as given at the Annual Council of the diocese of Wisconsin, June 17th, 1885, has been recently printed.

JAMES POTT & Co., of New York, have published a pamphlet with the title of "The Apostolic Ministry, a Friendly Controversy." The Rev. I. M. Atwood, D.D., president of the Universalist Theological School at Canton, N. Y., is the author of the first part of this pamphlet, which is "an Examination of the Claims Made for the Episcopal Form of Church Government," while part second is entitled "The Examination Examined," by the Rev. W. A. Rich, missionary of the diocese of Albany.

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.

THE Bishop's address at the twentieth annual convention of the diocese of Pittsburgh, held in Christ church, Meadville, Pa., on Wednesday and Thursday, June 10th and 11th, 1885, has been recently printed.

"IN Memoriam Our Own General Grant," an obituary poem, by Charles J. Beattie, of the Chicago Bar, has just been issued in pamphlet form.

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

OPINIONS OF THE PRESS.

The Current.

OUR DEAD HERO.—It is not possible to pen fitting expressions of feeling regarding General Grant's death. No American ever came nearer holding a place in the heart of the whole world. His career will be the heritage of universal history. His personality is an individual possession. Strive as we may to grasp his military and civic greatness, supreme pathos encompasses his life of misrepresented silence. Unlike many great men whose death has brought a momentary hush upon the world, this man's greatness will grow as we know more that is true of him. The magnanimity of his life, illimitably transcending the self-emulating patriotism of lesser statesmen, was the all-potent influence in the unification of the American people—the world's consciousness of which will surround this, the most steadfast figure in history, with a glowing and growing glory for the contemplation of all posterity.

The Church Times.

VICTOR HUGO.—Nothing more curious has happened for a long time than that writer's apotheosis, for besides flooding the press with extravagant eulogies, his countrymen have actually gone the length of printing pronouns with capitals when they refer to him! That he was a great author no one will for a moment dispute, and what is more he was great in four several walks of literature in which few have simultaneously won distinction—he was a novelist, a play-writer, a poet, and a pamphleteer. Unfortunately he altogether lacked that temperance and self-control which constitute the special quality of classic art. His worshippers delight to call his creations "Titanic;" but they so invariably take the fatal step which lies beyond the sublime that they should rather be termed Munchausenic or grotesque. He has been compared with Shakespeare, but no two writers were ever less alike. Shakespeare's characters, even when impossible, are always probable—in other words, in reading his plays, we feel that, though, unfortunately, we never as a matter of fact happen to have come across a Portia, a Miranda, a Falstaff, an Ancient Pistol, or a Caliban, there is no reason in the world why we should not some day do so. Nobody, on the other hand, expects or desires to meet with any of Hugo's greater creations. His lesser *genre* painting, no doubt, is real enough, and his fondness for little children often displayed itself in a most charming way.

The Churchman.

OUR MISSIONS.—The Secretary of the Domestic Missionary Committee makes a stirring appeal for money to carry on the work already entered upon by the committee. Theirs is certainly an honorable and thankless task. On the one hand they see magnificent opportunities for extending the Church's work; but, on the other hand, they have no certain guide as to how many of these opportunities they may take up. It is probably not possible for Churchmen generally to see the broad field of this American continent as clearly as the

committee see it, and so they are likely not to come to the full measure of their duty and privilege in the matter. But of this one thing they may be certain—they can never overdo giving. Especially at this time, though the offerings of the year are above the average, there is abundant need for abundant contributions to Domestic Missions.

The London Church Review.

MORALS IN ART.—A great deal of correspondence has been going on in the daily papers upon the subject of the "nudities" at the Academy and the Grosvenor Gallery. "A British Matron" started the ball rolling in the *Times*, and it has been kept up both in the "leading journal" and also in other papers, notably the *Pall Mall Gazette*. In the latter journal on Wednesday evening appeared an extract from John Ruskin's "Eagle's Nest," in which "the master" lays down the following law: "I can assert to you as a positive and perpetual law that so much of the nude body as in the daily life of the nation may be shown with modesty, and seen with reverence and delight—so much, and no more, ought to be shown by the national arts, either of painting or sculpture. What more than this either art exhibits will assuredly pervert taste, and, in all probability, morals."

Standard of the Cross.

GEN. GRANT.—President Cleveland's apt characterization of General Grant mentions his magnanimity in victory and his serene patience under reverses. There is one other virtue that shines with equal brilliance through all his changing fortunes; that is, his modesty. All that prosperity and flattery could do to spoil this virtue left it unaffected. He doubted his ability to "handle a regiment" within a few months of the time when all the armies of the Union were submitted to his command. He would not say whether he would accept the Presidency until it was evident that there was no one else whom all the people could trust. He was the man with a padlocked mouth. Even when the third-term excitement was raging, the inventor of the epithet "Caesarism" made only himself ridiculous. It was clear from his cordial relations with President Garfield, while other rivals made no concealment of their jealousy, that General Grant's candidacy was prompted not by selfish ambition, not by overweening conceit, but by a justifiable estimate of his political strength as compared with that of more obscure men. It is this modesty, this sincere conviction that others, as he said, would have been as successful officers, either in war or peace, had they been in his place, that enables men to regard the dead hero as a representative man, to rejoice in his honors as those who have a fraternal share in them, and to emulate his fidelity with the assurance of the same inward and substantial rewards.

BISHOP GREEN thinks the world is in a steady progress towards virtue, "But," said he to a Nashville reporter, "your papers do publish a mass of criminal record, to be sure." Closing he said, "The world has been very good to me. I have passed for five times what I am worth, and have received a hundred times more than I deserve. My life has been four or five times despaired of, and here I am at eighty-seven as healthy a man as any in Nashville, barring the natural impediment of old age. I have three times bid farewell to the General Convention, and if I live until it meets again in October, 1886, I shall be ashamed to show myself there a fourth time."

LETTERS TO THE EDITOR.

FAMILY PRAYER.

To the Editor of The Living Church:

It is strange that in the Church we find families without family prayers or asking blessing on their food. Do those neglecting them know the injury they may do their children?

A young man of my acquaintance changed the whole course of his life at the death of his father from the fact that he was a praying man.

The service in the Prayer Book is short, it was put there for use, and why not use it? C. C.

Portsmouth, N. H.

THE PRAYER OF ST. CHRYSOSTOM.

To the Editor of The Living Church:

I desire to protest that the prayer of St. Chrysostom should be proposed in the "Book Annexed" to be taken from the morning service and left out of the evening service. I am a physician, but a lover of the Church, and cannot attend in the morning—sometimes in the evening; often there are very few at the evening services, and the force and beauty of that prayer often has struck me. "Where two or three are gathered together," etc., etc. Change the prayers if the committee wish.

I think there is in New York a church of St. Chrysostom, named so probably by the lovers of that prayer. Wonder how they would like the change? That was one of the prayers that brought me into the Church twenty-five years ago.

W. M. O.

Boston, Mass.

ADMINISTERING VOWS.

To the Editor of The Living Church:

The right of a bishop, in his official character, to administer vows of poverty to a young priest of his diocese, has been called in question lately. Will you give your opinion as to the right of a priest, in his official characters to administer vows of temperance to laymen.

While in a former parish I gained opportunity to influence in the right direction, certain young men given to too great indulgence occasionally in the use of intoxicating drinks. One of them, not a Churchman, not a member of a Church family, called upon me, told how he had sinned in this matter, and said he had concluded that he must take upon himself a vow of total abstinence from strong drink; said vow to be binding upon him for at least one year; and, preferring to go to a clergyman for that purpose, he had come to me. An elderly friend of his was with him. I asked them both to go with me into the church near by. They did so. Putting on my robes, I entered the chancel and caused them to stand before me outside the chancel rail. I then gave the young man a short exhortation, calling attention to the sin of intemperance, the need of God's grace to enable him to overcome it, the solemnity of a vow, and the sacredness of the place.

After causing him to kneel at the chancel rail, and kneeling down myself before the altar, I offered such a prayer as the occasion suggested. Then rising I administered to him the following vow:

"I, —, of my own free will and accord, in the presence of Almighty God and this my chosen witness, do hereby and herein, most solemnly and sincerely promise and vow, that by the grace of God, through Jesus Christ our Lord, I will not taste or drink any intoxicating beverages for the space of one year from this time: In the name

of the Father, and of the Son, and of the Holy Ghost. Amen."

This being done, I used the two forms of benediction found in the Order for the Visitation of the Sick; viz., "The Almighty Lord," etc., and "Unto God's gracious mercy," etc.

The impression this ceremony made on the young man was evidently very deep, and, so far as I know, he has kept his vow. Being encouraged by the result, I have since administered the same vow, in the same manner, to other young men with like results.

Is the act of questionable propriety? I am opposed to multiplying societies in the Church until we have one for every virtue the Bible inculcates, and therefore I did not organize a parochial branch of the Church Temperance Society. I did not send the young men to the W. C. T. U., the Murphy society, or the Good Templars, because their methods are distasteful to me, and they ignore the Church. But more especially, because all such societies seem practically to assert that the Church by itself is not a sufficient temperance society. I believe that it is, and the act I have described seems to be the best way to express that belief. But if the act is unwarranted, and therefore open to censure, will not some one propose something better, and something that will not reflect upon the ability of the Church, directly, and in her official character, to aid the weak and erring in their struggles with sin of every kind.

It may be objected that to administer a vow for every special virtue instead of organizing a society is to substitute one incompatible for another; and that the vows of Confirmation comprehend all that are necessary to be taken by laymen. But suppose that laymen who have taken those vows still feel the need of something less general—something more specific—after their priests have reminded them of the force of these, or if men, who have never taken those vows upon themselves and cannot be persuaded or prepared to do so at once, should prefer to take a special vow; should not the priests of the Church feel at liberty to bring the influence of the Church to bear upon them directly by administering special vows in their official character, rather than let them go away unprotected by the Church to experience the sensational and unauthoritative methods and influence of unChurchly organizations?

JOHN HEWITT.

Tremont, Nebraska.

THE CLERGY AND MEDICINE.

To the Editor of The Living Church:

I do not think it necessary for all clergymen to have a profound knowledge of medicine, but sometimes our surroundings are such that it may be well to grow familiar with the uses and effects of certain drugs, so that in cases of emergency they may keep the patient free from danger till the physician arrives. I am working in a town largely made up of mill population, who are mostly poor and dread the visits of a physician, for some physicians impose upon them and unnecessarily run up their visits. We have no resident physician. I felt in duty bound to carefully study the use of a few drugs, and have filled a small closet with ipecac (syrup of), syrup of squills, aromatic spirits of ammonia, and about twenty other kinds of medicine. My parishioners know I keep them. My predecessor is a remarkable man in this particular; he has a practical knowledge of medicine, and no doubt is of good service in his new cure. I also keep plenty of absorb-

ent cotton and splints, in case of accident. I have also tried the "ready method" (Marshall Hall's), in cases of drowning. My parishioners have lost five children in a short time from this cause. I will say nothing about saving their lives—only a knowledge of treating these cases after being in the water a short time, everyone should know. I have reason to be thankful that the few practical hints I know about medicine have served me well. It was only the other day I found a boy bleeding from a wound in the head, and were it not for the bundle of absorbent cotton I carried in my pocket, I am afraid the lad would not have recovered so soon. I gave an opportune dose of ipecac to a suffering child one stormy night, and the testimony of the physician next morning was, it saved the child's life, and so on. I do not care to usurp the place of a doctor, but my poor people expect it, they are distrustful of physicians. My position may be *sui generis*, but, Mr. Editor, country parsons must know everything; they will stick to the last, if they are permitted; it is their craving to relieve the sick and help the unfortunate that makes them run to the medicine closet, especially when physicians are tardy. I have been stopped in the road and asked by a well-meaning blacksmith the formula for borax. Well, it is many a day since I looked into my chemistry. I have been asked many a time to measure the corpse for the coffin, and with nervous hands have done the work badly. I have done other work, belonging to other vocations, and why do you suppose the parson trespasses on other ground than the limits of his own profession? It is that he may be faithful in every degree to the poor. I intend to keep up my insignificant knowledge of medicine, chemistry and undertaking, and an oppression from these vocations I openly check, when they are directed against the poor. I advise other brethren similarly situated to do likewise. A. E. G.

A QUESTION AND ITS ANSWER.

To the Editor of The Living Church:

Why have our churches open on Minor Festivals, and on Litany Days, and even every day as in some parishes, when so few attend?

Because the service is "Common Prayer, and the Litany is a "General Supplication," and in the Communion Office we "pray for the whole state of Christ's Church militant." In the Communion Office we commemorate the death of Christ, and pray that we and the whole Church may obtain remission of our sins, and all other benefits of His passion.

It is not then for the few alone who gather in the church that these Holy Offices are said, but for all sorts and conditions of men—for the Holy Church throughout the world—and for the whole family of mankind.

Let not then the few who attend church on week days be discouraged. It is but a short time since most of our churches were closed from one Lord's Day to another. Now many are open for Prayer, and Litany, and Holy Communion. Let the few who gather in the name of Christ know that the promised blessing is theirs. Let the many who pass by the open church doors know that they are not forgotten. And well will it be if they learn to imitate the faithful, and enter the church and ask to have their wants supplied, and ask blessings on those who seldom pray for themselves.

Early Communion has its advantages. For the devout Christian to rise be-

times and make the reception of this holy Sacrament the first great act, stamps the Lord's Own Holy Day as nothing else can. All other acts of worship are appendages of this.

I know that some think they must have their stomachs filled with natural food before their souls are strengthened and refreshed with the spiritual food of Christ's most blessed Body and Blood. And it is almost useless to try to convince them that there is a better way. But those who have tried the better way know by happy experience that this way is better for them.

T. W.

OUR CHICAGO LETTER.

Chicago has few prettier or more prosperous suburban towns than La Grange. Lying on the Burlington & Quincy road, within little more than half an hour's ride of the Union depot, it offers a pleasant and quiet home for men of business, within easy reach of their offices and stores. And the condition and prospects of the Church there are in keeping with the material interests, for since the first steps were taken for her establishment in that locality she has made continual progress, having had to encounter fewer, perhaps, than most parishes of its size and age, of the difficulties and obstacles that usually fall to the lot of such organizations. It may not be uninteresting to take a brief survey of the history of Emmanuel church.

One Sunday evening during the Lenten season of 1874, five persons, three of whom were communicants, met at a private house and said Evening Prayer together, one of their number acting as lay reader. On the following Sunday two more were added to their number, and from that day to the present time Divine Service has been regularly maintained. At the time of which I am speaking La Grange was in its infancy, insomuch that it could not boast of as many as a hundred inhabitants. Of these, however, there were not a few who felt a deep interest in the Sunday gatherings for worship, and that interest grew and spread so that it was soon found necessary to move from a private house into the school-house. It was proposed before long to organize a mission, but Bishop Whitehouse, who from the first had manifested much interest in the enterprise, overruled the proposition, and the result was that in due time a parish sprang into existence, without having gone through the usual preliminary chrysalis stage. Then a building site was secured, and subscriptions were obtained sufficient for the erection of a small chapel; but here the Bishop again interposed, suggesting that it would be wise to build for the future rather than for the immediate present. His advice was adopted, and the completed plans received his formal approval only a few days prior to his death.

In the spring of 1874, the Rev. John Woart, Chaplain U. S. A., held the first regular service; and in November of same year the Rev. F. N. Luson accepted the charge of the newly-organized parish as its first rector. He prosecuted the work with great energy, organizing missions at Riverside and Lawndale, and holding service at those points in addition to his duties at La Grange. In the spring of 1875, ground was broken for the proposed church-building; in June the corner-stone was laid, and in the Fall of the same year, the basement was completed and at once occupied for Divine Worship, the

floor above serving as a temporary roof. As fast as funds were collected, the walls went up; the rule having been rigidly followed during the construction of the building from first to last, *never to run in debt*. And so, on Oct. 5th, 1878, the church was finished, and duly consecrated.

At Easter, 1880, Mr. Luson resigned his charge, and just a year from that time he was succeeded by the Rev. William Fisher Lewis, who occupied the position with great acceptance until his regretted resignation within the past few weeks. In an affectionate address presented to him by the wardens and vestrymen upon that occasion, the spiritual growth as well as the temporal prosperity of the parish while under his charge is gratefully referred to. The distinctive feature of Emmanuel Church since its inception seems to have been undeviating loyalty to the Church and to her authorities. A large number of the present communicants have come from other religious bodies, and have heartily accepted her teachings. Anything in the shape of division of sentiment has been rare and unimportant.

The church edifice at La Grange is of stone, and is quite an imposing structure; from the north-west corner rises a handsome tower of the same material, which was erected by the small weekly offerings of the Sunday school children. It is gratifying to be able to record the fact that preparations are in progress for the erection, in the immediate future, of a substantial parsonage on the spacious lot on which the church itself is built. So that, from every point of view, the Rev. Morton Stone, the incoming rector, will enter upon his new charge under most favorable auspices. He will find, in his parishioners, a faithful people, attached to the Church for the sake of Him Whose Body she is, and ready to make sacrifices and to lay themselves out for her welfare.

There is one fact which is well worth recording for the encouragement of those whose hearts may be moved to assist struggling missions and parishes. It is this: Out of all the money that has been expended upon the building up of the Church in La Grange, only a few hundred dollars have been raised outside of the parish; but the contribution of those few hundred dollars from external sources created the possibility of establishing the Church at that point. So truly does the old classic proverb apply in religious as well as in secular concerns, "He gives twice who gives soon." Let me apply this assertion more generally. The annual average increase of the population of Chicago is, we will say, from twenty thousand to forty thousand souls, at all events. Now, keeping this fact in view, it will hardly be denied that our city affords a wider and more productive field for missionary labor than many a more remote point. "Beginning at Jerusalem," that is the rule. Our large cities should be so many great missionary centres from which the light of the Gospel in the Church should radiate to less favored places. But who is there to do this work here, unless the Churchmen of Chicago and its suburbs undertake it? It is to be feared that there are but few of the clergy and laity, comparatively speaking, who realize, to anything like its full extent, the measure of their responsibility in this matter. But there is in truth no time to be lost. The work cannot be undertaken too soon. We must be up and doing, unless we are willing to fall behind, and (as, alas! to

our shame be it spoken, has too often been the case) come up lagging in the rear. Of the Church in La Grange, at all events, the honorable record can be made that, as she was the first religious body to occupy the field, so she still continues to take the lead.

The Rev. Arthur B. Livermore, lately assistant-chaplain at Kemper Hall, entered upon his parochial duties at Hinsdale, some weeks ago. He will be a near neighbor of Mr. Stone, at La Grange, the two places being little more than four miles apart.

OUR NEW YORK LETTER.

The dearth of Church news is now complete. One might assiduously scratch around the town for a week and count himself happy in bringing to light so much as one original item. Hitherto, the Bishop has received on Thursdays and Saturdays, I think it was from 11 A. M. to 1 P. M., but I understand the season is over. I believe he takes August to himself, not going on extended tramps—tours I should say—bishops never tramp, but keeping within hailing distance. I saw him for the last time a week ago Sunday, when he was up bright and early conducting a service at Grace church, following up the same by taking part in a funeral service at St. Philip's, and making an address, speaking to a Sunday school in the afternoon, and preaching at Grace chapel in the evening. Next Sunday, I understand, he is to be one of the elect-preachers down at Seabright, the well-to-do frequenters of that resort selecting their list of preachers some months before-hand, and displaying their names on a printed list. Among the number is the Rev. Mr. Donald, rector of the church of the Ascension, who a Sunday or two ago took up his parable, the Rev. Mr. Satterlee, who is yet to prophesy, and, I think, several other of our men. The \$50 per man is a pretty little sum to cruise around on for a week or two, or if bishops and such have no use for it, to give to the cause of charity.

As for Trinity and its chapels, they move on summer and winter taking no account of the mercury. The rector of Trinity, of necessity an extremely busy man, always takes a summering, and richly deserves it. His right hand man, the Rev. Mr. Douglas, usually takes his place, I believe, and, certainly, has abundant preaching power to keep up and edify the congregation. The writer in his attendance at Trinity at long intervals, has heard him dispense once or twice, and with no feeling of disappointment. The ministers in charge of the various chapels, Dr. Weston, Dr. Mulchahey, Dr. Swope, etc., all have their outing, but all have assistants, and things move on without regard to times or seasons.

The rector of Grace church, the Rev. Mr. Huntington, some weeks since took his flight, but services are continued morning and evening. The Rev. Mr. Nelson in charge of Grace chapel and the Bishop's secretary, has been lying off a week or two up at Newport, whither the Bishop also betakes himself to his most attractive and restful summer quarters. The Rev. Mr. Donald spends his summer in Massachusetts, save when he comes to town to look after the \$30,000 worth of renovation and repairs now going on in connection with his church. Did I speak of the new chancel arrangements, floor, altar, reredos, etc., all of marble and to cost \$20,000? This sum is given by two contributors, the idea being to anchor

the church whatever the changed character of the population. In this the church of the Ascension follows the example of Grace church, and we have seen the end, I trust, of moving up town in hasty pursuit of the rich, and inconsiderate abandonment of the poor. But the dwellers about these churches are very far from poor, and this is most certainly the case with the body of their attendants and worshippers. The church of the Ascension, I may add, will abide true to its traditions as handed down by Bishops Eastburn and Bedell and the late Dr. John Cotton Smith.

The rector of St. George's, the Rev. Mr. Rainsford, is out in Colorado, climbing, I make bold to say, its highest mountains and shooting its biggest and wildest game. He is a crack shot, and if former successes may be counted on, may be expected to bag for the summer, ten buffaloes, eight bears, six stags of the largest size, sixteen Rocky Mountain sheep, and at least a half a carload of minor game. It is not to be understood, of course, that he will transport the above to Eastern markets, but only such horns, hides, and wide-spreading antlers as may serve for trophies. Meanwhile, preaching goes on as ever in St. George's, to say nothing of the running of a summer home at Rockaway, and the taking hither and back again about four hundred children daily. The church of the Incarnation is closed for renovation, its rector, the Rev. Mr. Brooks, having conveyed himself, I know not where. Zion church makes no stop, I believe, but its rector, the Rev. Dr. Tiffany, spends July and August at his beautiful summer home up in Sharon, Connecticut, disporting under noble, wide-spreading elms and smelling the perfumes of abundant heliotropes and roses. The rector of Holy Trinity is up at the Adirondacks, I dare say, camping by night amid the whispering pines, and busy by day in pulling out four-pound trout. Meanwhile, the church services go on, as also the sending of poor children up to the summer home at South Norwalk, Connecticut. Aside from repairs and renovation, I know of only one church that will close for August, namely, the church of the Epiphany, formerly St. Alban's, up in 47th street. The rector is the Rev. Alford A. Butler, a western man who was invited hither a year or two ago, and, as I hear, is doing good work. The church of the Epiphany is a very different thing from old St. Alban's in charge of Father Morrell, and I trust it will not come to such an impotent and lame conclusion.

The town is now clad in the habiliments of mourning in view of the death of General Grant. Not so much so as in the time of Lincoln, whose most impressive and saddening funeral procession through this city I remember to have witnessed, and whose sad, expressive face, even in death, I looked upon; nor so much as in the case of President Garfield, but enough to show that the city is deeply moved. In Wall street, the fine banking house of Brown Brothers is most heavily draped and does itself vastly more credit than the Custom House adjoining. The Sub-Treasury, too, at the head of Broad street, is handsomely done, and gives a still finer background to the bronze figure of Washington placed in front of the lofty pillars. In the porch of Trinity, at the head of Wall street, the American flag is handsomely gathered up in folds of black drapery, while there is similar decoration under the lofty portico of St. Paul's. In lower

Broadway, the Produce Exchange is so meanly done, when its two or three hundred feet of frontage offers such splendid opportunity, that it might as well not be done at all. Nearly all the buildings on Broadway are more or less in weeds, but the Postoffice, like the Custom House and the Produce Exchange, evinces a wonderful lack of material, and as great a lack of taste in the disposition of what it has. The *Herald* building does better than all these, while the other great newspaper buildings surpass the government. The City Hall, of course, in which the remains of General Grant are to occupy the same place, I believe, as those occupied by President Lincoln, is done with much beauty and profusion. But the poetry is spread-eagle and ridiculous to the last degree. With all the rest, the lines are ungrammatical and senseless, showing that the local politician or official of some sort, was more ambitious than either wise or learned, or possessed of common sense.

Wednesday I went up to Riverside Park, the upper end of which has been selected for General Grant's burial place. The place will be a disappointment, if one expects to find a park, for everything is in the rough, nature so far from having been improved by art, having been much disfigured. There is as yet an entire absence of lawn, shrubbery or anything else which constitutes the glory of the landscape gardener. Sand and freshly dug up stones are the prevailing feature, as also, such disturbance as comes of some scores of carts and shovels. The boulevard runs up a few rods to the east of where the remains are to be placed, but branches off to the west less than a quarter of a mile below, the roadway, now in the rough, running upon the edge of the high bank overlooking the Hudson a few rods to the west of the burial place. About a quarter of a mile above, this new roadway will rejoin the boulevard. You have, then, an oblong space, less than half a mile long, and say an eighth of a mile wide, the whole being enclosed by a broad roadway. In about the centre of this figure the earth had been dug out for a temporary vault, and the bottom of the excavation was receiving a layer of cement. A few rods to the north is an elevation, 130 feet above the river, where, I believe, it is intended to place the monument or whatever memorial structure may be determined upon.

I said that everything was in the rough and it is far better that it is so. The grounds may now be shaped with sole reference to the grave of the illustrious soldier, whose body is to consecrate and make them famous. As for the location itself, nothing could be finer. The outlook in every direction is ample and most agreeable, while up and down the Hudson it is enchanting. At the north end of the oblong piece of ground I spoke of, the park ends in a point or bluff from which the eye takes in the river for miles northward, as also its magnificent Palisades and wooded shores. To the east, one, I believe, gets glimpses of Long Island Sound, though fog and cloud stood between on Wednesday. Notwithstanding these openings and widely-extended views, there are abundant woods in every direction interspersed, indeed, with buildings, but suggesting less the town than country. More of nature and of repose in the immediate neighborhood of a great and populous city one could hardly imagine. With all the rest, this is historic ground and closely associated with the names of

Hamilton, Jay, Schuyler, etc. The Clairmont Hotel, a few rods to the north and included in the ground I spoke of, was the private dwelling of an English nobleman in the last century, a gentleman who certainly had an eye to beautiful surroundings. A little to the north-west of the place which is to receive General Grant's remains is the tomb inclosed to the memory of an amiable child, St. Claire Pollock, who died in 1797 in the fifth year of his age. The monument is made of marble slabs and is surrounded by an urn. Curiously enough, this is the only grave to be seen but it is enough to make the place in some sort sacred. People who object to having General Grant buried in a park, would do well to bear in mind that this north end will be no park at all, in the sense of a pleasure ground, but a beautiful and commanding site embracing many acres, and wholly devoted to the great man's sepulture.

New York, July 31, 1885.

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."

ALBANY.

SARATOGA—Bethesda Church.—On Sunday, July 26th, this church was handsomely draped in honor of General Grant. The congregation filled every available space in the sacred edifice and great solemnity pervaded the vast assemblage. It was noticed that almost all the people were dressed in black, showing how deep is their feeling for the dead hero. The rector, the Rev. J. Carey, D. D., who was assisted in the service by the Rev. Dr. McKnight of Elmira, the Rev. S. S. Searing and the Rev. J. K. Mendenhall, preached an appropriate sermon on the character of General Grant, taking his text from St. Matthew, xx: verses 26-29.

On the Friday evening previous, at a very large memorial meeting convened in one of the public halls of Saratoga, and composed of citizens and guests from every quarter of the United States, the Rev. Dr. Carey being one of the vice presidents and representing the committee by whom the meeting was called, offered appropriate resolutions of regret and sympathy, which were adopted.

QUINCY.

QUINCY—Church of the Good Shepherd.—On Sunday last there was added to the memorials in this church, a very beautiful and artistic brass processional cross, the gift of Mrs. Nelly Carson Medill, in memory of her husband, Samuel Medill, who was at the time of his death, one of the managing editors of *The Chicago Tribune*.

Mr. Medill was always interested in the welfare of men and boys; the memorial is, therefore, a very appropriate one.

The presentation, on behalf of Mrs. Medill, was made by the senior warden, and benediction said by the Rev. Dr. Corbyn.

The attendance was large, the service interesting and impressive.

LONG ISLAND.

ASTORIA—Church of the Redeemer.—A beautiful window has been placed in the nave of this church, the Rev. E. D. Cooper, D. D., rector, by the present and former officers of the church, as a memorial to the late Edward W. Hewitt, for some time warden of this parish, and member of the vestry and treasurer of the church from its organization to the day of his death.

It is a worthy tribute to their late associate, beautiful in design, and exquisite in its workmanship. It was made in Munich under the direction of Messrs Spence and Sons of Montreal.

BROOKLYN—Death of a Priest.—The Rev. Dr. Thomas F. Cornell, rector of

St. Stephen's church, died after an illness of about two months. He was born in New York in 1830, graduated from the New York University in 1850, and then through the College of Physicians and Surgeons, after which he studied for the ministry. He graduated from the General Theological Seminary in 1856. He was first given a parish in Morristown, N. J., 1857, and three years later he went to St. Mark's parish in this city, where he remained for ten years and then was made rector of the church of the Mediator. In 1881 he became rector of St. Stephen's.

NEW JERSEY.

BORDENTOWN—Death of a Priest.—The Rev. Nathaniel Pettit, rector of Christ church, died very suddenly of heart disease on the morning of July 24th. He was about fifty-five years of age, and had been suffering for some weeks from acute dyspepsia. He had been rector of this church for fifteen years, and was formerly rector at Newton, Sussex Co. He was a member of the Standing Committee of this diocese for several years.

FLORIDA.

SUMMARY OF STATISTICS.—The Journal of the forty-second annual council supplies the following information: Baptisms—adults 29, infants 255 total, 281; Confirmations—in Florida 88, in Cuba 325, total 413; Communicants, present numbers 2,173; marriages, 82; burials 119; Sunday school teachers 224, scholars 1,856; parish school teachers 7, scholars 168; total contributions, \$33,083.22.

WISCONSIN.

GENERAL CHURCH NOTES.—Mr. T. C. Thomas, of the Faribault Divinity School officiates at Prescott on Sunday evenings and will soon hold Evangelistic services under the auspices of the Church at Maiden Rock and Elsworth, the country seat of Pierce County.

MINNESOTA.

STILLWATER.—Ascension church is supplied during its vacancy by the Rev. Henry Langlois of Prescott, Wis., assisted by T. C. Thomas, formerly an evangelist, now a student at the Faribault Divinity School.

The Ladies' Aid Society recently held a lawn festival, and netted \$82 for cleaning of the interior of the church. The same society has during the last year raised over \$1,200 for a new pipe organ, soon to be placed in the church. Work on the church and rectory lots is made more urgent by the severe rain storms during the summer.

BASSWOOD GROVE AND POINT DOUGLASS.—These two parishes are also in charge of Mr. Langlois. The former has just completed a new fence around the church cemetery, and commenced the building of sheds to protect the teams from the sun and storms while the faithful are worshipping God.

St. Paul's church at Point Douglas, has just completed the church tower, thus finishing the building commenced fifteen years ago. The painting of the exterior will be commenced immediately, being greatly needed.

NORTHERN CALIFORNIA.

HEALDSBURG.—The Rev. A. D. Drummond who has recently accepted work in this diocese, is making this town his headquarters and intends to erect a church building as soon as possible. He has already gathered in some 38 communicants out of a population of 10,000 within a radius of fifteen miles.

INDIANA.

MICHIGAN CITY.—During the absence of the rector, the Rev. J. J. Faude, for eight months in Europe, the Rev. J. P. D. Llwyd, late of South Bend, will be in charge of this parish. Subsequently Mr. Llwyd will make a trip to Europe.

NEW CASTLE—Church Opening.—The new St. James' church building was formally opened for divine worship on Friday evening, July 24th, by the Rev. Dr. E. A. Bradley of Christ church Indianapolis, assisted by the Rev. W. D. Engle, minister-in-charge, under whose active ministrations the mission and the building have sprung into life, and being; his father, the Rev. Geo. B. Engle, of Indianapolis; the Rev. J. W. Birchmore, of Muncie, who held the first

services in New Castle; and the Rev. W. W. Raymond, of Indianapolis. The musical portion of the service was rendered very effectively by a vested choir of fifteen men and boys. Dr. Bradley preached an appropriate sermon from Rev. iii: 8, "An Open Door." The church 51 feet long by 20 feet wide, with a robing-room, and Churchly in every feature, was built by contract for \$1,100. The corner-stone was laid April 25, 1885. The opening festivities were continued Saturday, July 25, St. James' Day, with a Celebration of the Holy Communion, and a good sermon by the Rev. J. W. Birchmore, from Acts xvii: 6.

NORTH LIBERTY—Consecration.—St. Philip's Mission church was consecrated on Tuesday, July 7, at 10:30 A. M. There were present besides the Bishop, the Rev. Messrs. R. S. Eastman, priest-in-charge, S. C. M. Orpen, J. P. D. Llwyd, and J. J. Faude.

TERRE HAUTE.—The lawn about St. Stephen's rectory presented a beautiful scene one evening recently, when the Thompson Rifles called to pay their respects to Dr. Delafield, the chaplain of the company. The soft mellow light of the full moon gleamed upon bayonets stacked on the lawn and touched the long tresses of the American ivy on the church, with a rare effect of light and shadow. The company first entered the spacious library of the rectory, and were presented in due form to the rector's wife and mother, and then in groups they scattered over the lawn to enjoy the exquisite flowers and rest from their marching labors. Refreshments were served by the ladies from the officers' tent pitched at the rear of the lawn. Afterwards Capt. Gregory gave an exhibition drill which showed the admirable training of the company. It was a delightful time, long to be remembered.

RHODE ISLAND.

WICKFORD.—The re-opening of the venerable church of St. Paul on July 29th was an interesting occasion to the Church people of the diocese.

Externally the church is in a very fair state of preservation. Unlike the religious edifices of the present day, the entrance is in the centre of the side, facing the lane. Over the entrance is a small black tablet, with the inscription in letters of gilt: Built A. D. 1707. Removed A. D. 1800. The form of the interior is square with a low gallery on three sides. The pews were formerly all of the high-backed, box pattern, but those in the centre were removed several years ago and sixteen slips built in their places. There now remain of the old box pews just fifteen, and these, with the slips, are painted in a pearl tint. Originally, too, the chancel was on the east side, and a small round pulpit, quite high and reached by a single flight of stairs, stood where the present one does. The chancel was removed early in the present century, and gave way to several box pews. The present pulpit is far from modern, yet there are a few of the oldest inhabitants who can remember when it was built. It is high, square, without a graceful line, as stern and stiff as the old Narragansett fathers who sat within its shadow. In the gallery, the old unpainted benches still remain, and in the centre, facing the pulpit, is the space set apart for the singers. The church is lighted by two arched windows, in the rear of the pulpit, one round window in the east gable, and by nineteen other windows.

A large congregation was present when the services commenced. The Bishop took part in the service, as did also the Rev. Messrs. D. Henshaw, Geo. J. Magill, Phineas Duryea, D. Goodwin, and the rector, the Rev. W. W. Ayres. The Rev. Mr. Goodwin delivered an extremely interesting historical sermon under the title of "The Story of a Century in St. Paul's church, Narragansett." Following the sermon, brief remarks were made by the Bishop.

During the month of August services will be held at 5:30 P. M. each Sunday, on which occasion addresses will be delivered by the former rectors of the parish. These addresses it is expected, will be of unusual interest, and the whole combined will form an important feature in the history of the Church in Rhode Island.

WESTERN MICHIGAN.

MUSKEGON.—St. Paul's parish may be congratulated upon the recent renovation and improvement of their church. It has been beautifully frescoed in oil and polychrome, which has completely transformed the interior. About fifty sittings have been added, including seats for a chorus choir. New gas standards have been put in, so that the building will be brilliantly lighted. The various improvements cost about \$450, the expense of which was borne by the Ladies' Aid Society and the Young Ladies' Guild. The free church system, adopted at Easter, is working well. The number of contributors has more than doubled, making about thirty per cent increase in the income. The outlook was never better, the people are united and hopeful.

COLDWATER.—On Sunday, July 26th, Memorial Services for General Grant, were held in St. Mark's church, this parish, and also at St. John's Mission, Quincy, by the Rev. Herbert J. Cook, rector. In each place the local post of the Grand Army of the Republic, and a large congregation, were present. The chancel was heavily draped and the rector delivered a memorial discourse appropriate to the occasion.

ARKANSAS.

MORRILTON.—July 16th the Rev. W. A. Tearne, dean of Trinity cathedral, Little Rock, visited the few faithful of this rising and enterprising city, and, on the following evening began a very successful mission, assisted by the Rev. W. C. Stout, in which, it is hoped great and abiding good was done, resulting in the organization of the church of St. Agnes, the formation of a Ladies' Guild, the offer of a good lot for church and rectory buildings, and the gathering in of several who had been lost to the fold.

Dr. Wm. M. Scarborough, a highly esteemed citizen was appointed senior warden, and Jno. H. Coblentz junior warden. W. N. Sandlin was elected treasurer and secretary, and Messrs. J. H. Edgerly, W. W. Mayo, I. Wright and Carroll Armstrong, the vestry. On Sunday morning, the 19th, the dean baptized four adults, in the afternoon ten children. Bishop Pierce arrived on Wednesday, and the same evening confirmed a class of four males and five females, presented by the dean. The services and visitation closed on Thursday evening after a sermon by the Bishop, who has arranged for the supply of clerical ministrations and Sacraments by the cathedral clergy.

CENTRAL PENNSYLVANIA.

HAZLETON.—The Rev. Louis C. Washburn, minister-in-charge of St. Peter's parish, was advanced to the priesthood on Thursday, July 2nd, by the Rt. Rev. N. S. Rullson, D. D. Morning Prayer was said at 9:15 A. M.; and the ordination service was begun at 10:45. The sermon was delivered by the Assistant-Bishop and was a forceful presentation of the character and functions of a priest in the House of God. The candidate was presented by the Rev. M. A. Tolman, of St. Mark's church, Mauch Chunk; the other assisting priests being the Rev. C. K. Nelson of South Bethlehem, the Rev. J. P. Buxton of Drifton, and the Rev. B. F. Thompson of Mauch Chunk. The service was impressively rendered from first to last; and could not fail to exert a wholesome, Churchly influence on the large congregation who witnessed it.

The occasion was further marked by being the first opening of the church for service, since the recent effective improvements in the interior of the edifice. Through the devout energy of the "Women's Parish Aid Association," a beautiful recess-chancel has been added, a new robing-room erected and other desirable changes made.

The Church work in this large and prosperous town has received an infusion of new life within the past twelve months, and gives promise of large efforts in the future.

EASTON.

SPRING HILL CONVOCATION.—The Southern convocation met in St. Paul's church, on Tuesday afternoon, July 21st. There were present the Rev. Messrs. F. W. Hilliard, dean, Batte,

Joyner, and Adkins, secretary and rec- tor of the parish.

On Tuesday afternoon the parable of the leaven was discussed. The Rev. Mr. Batte's subject was "The Historical Leaven," the Spirit given to the apostles and the first believers, and through them permeating the nations; the Church the leaven of the world.

On Wednesday morning the dean celebrated Holy Communion, assisted by the Rev. Messrs. Batte and Adkins. The dean preached the sermon. Mr. Batte spoke in the afternoon upon "Missions in General, and Diocesan Missions in Particular."

On Thursday morning Mr. Batte preached the sermon. On Thursday afternoon the dean gave a very able address upon "St. James, the First Apostolic Martyr."

The congregations were fairly good, considering the extreme warm weather. The people dined under the grand old oaks which surround the church. This parish is the scene of nearly all Bishop Stone's labors. It was once a part of old Stepney parish, and St. Paul's church was erected in 1765.

SOUTH DAKOTA.

IN JOURNEYINGS OFTEN.—Extract from a letter from Bishop Hare:

Tuesday, May 12. Last evening Mr. Swift and I pitched our tent near the chapel of the Advent, a rude structure of which I wrote in the following words when I made my first visit to it last fall. We slept in the bushes that night. Next morning we travelled on, and after several hours, descried a figure on a hill-top some distance off. One of the Indians made for him. He turned out to be the native catechist from White Wolf's camp who was out seeking lost horses.

These people are just coming in from wildness and heathenism. They had been notified of our intended visit and gathered from all directions, some in wagons, some on pony back and some on foot. They had learned a few of the hymns and some of the responses by heart, and their first essays at a responsive service were very interesting.

I write these notes while sitting underneath our wagon, seeking there shelter from the glare, and while three Indians are computing the value of a lot of bead-work, scabbards, moccasins, etc., which the Indian women have made in order to raise money to buy a bell for their chapel. The whole sum proves to be \$17.70.

Nervous Exhaustion.—Americans suffer more from nervous exhaustion than the people of any other nation in the world. Whether as workers or pleasure seekers, we give ourselves scarcely any rest. Everything is done with an energy that wastes the nervous forces rapidly. Men and women break down in their very prime and become invalids, while others, holding still to their restless lives, alternate between enforced activity and enforced idleness, having little physical comfort or real enjoyment in anything. This large class, who will not or cannot refrain from taxing nature beyond her normal strength, and who suffers more or less from nervous exhaustion in consequence, will find Compound Oxygen an unfailing restorer of vital force.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Baking Powder Co. in this issue of our paper.

ROYAL FULL WEIGHT ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder.

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

WANTED. Ladies and Misses to crochet, pleasant and profitable; work sent out of the city Western Lace Mfg. Co., 218 State St., Chicago, Ill.

NO MORE ROUND SHOULDERS! The Improved KNICKERBOCKER



Shoulder BRACE And Suspenders Combined. Expands the Chest and promotes Free Respiration. Prevents Children becoming Round Shouldered. A perfect Skirt Supporter for Ladies. Physicians everywhere recommend them.

CHOLERA INFANTUM CERTAINLY PREVENTED BY USING NESTLE'S MILK FOOD.

This is the only infant's food that COUNTERS THE SEVERE TEST OF HOT WEATHER. By the use of Nestle's Food the lives of thousands of puny infants have been saved. Do not delay, but consult your physician about this food at once.

SPECIAL COMBINATION OFFER.

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A LADY'S SECRET. "I'd give a good deal if I had such a pure, healthy skin as you have," said a lady to a friend.

A mule's kick is no more certain to hurt as N. K. Brown's Bess Jamaica is certain to cure pain.

100 DOSE SNEDETTA inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an unanswerable argument to its superior blood-purifying and strengthening qualities.

AYER'S HAIR VIGOR is safe, agreeable and beneficial. It is the most elegant, and its effects are very lasting, making it the most economical of toilet preparations.

PURIFY your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

MAN wants but little here below. Woman wants Pozzoni's Complexion Powder. For sale by all druggists.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month.

SIMPLICITY AND EQUITY.—One of the neatest, simplest and most attractive policy contracts now issued by an insurance company is the new accident policy of the "Travelers' Insurance Company of Hartford." Those who have any acquaintance at all with insurance business, or the men engaged in it, know that the complexity and volume of conditions on policies is not due to the wishes of those who issue them; that a company would far rather issue a policy with no conditions at all, and that the multiplied provisions and restrictions on their policies have been gradually forced on them by the dishonesty of policy-holders and the monstrously strained decisions of the courts.

FIVE times a day one may see a throng of travelers gathered within the walls of the Michigan Central Passenger Station, at the foot of Lake street, in Chicago, as the hour approaches for one of the finely appointed express trains of this favorite line to pull out on its rapid journey to the rising sun.

Where to? Almost anywhere. For as of old all roads led to Rome, now the Michigan Central leads to about all the places worth going to. First and foremost, to Niagara, for there is but one Niagara Falls on earth, and but one direct great railway to it.

Happiness

results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla.

Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla.

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure.

AYER'S Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

Sold by all Druggists. Price \$1; Six bottles, \$5. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing.

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