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

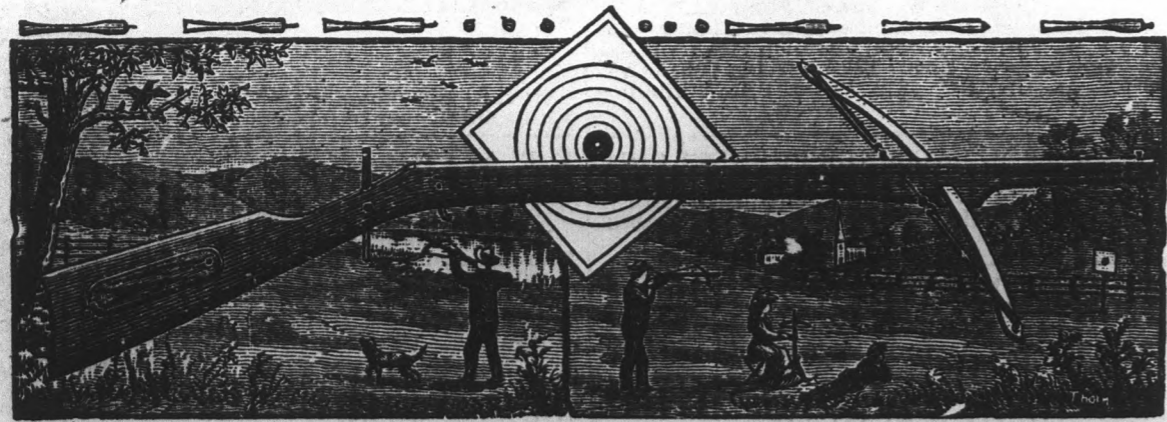
It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set.

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Price of gun one dollar (sent to any part of the United States for 25 cents extra). Clubs supplied with guns at low rates.

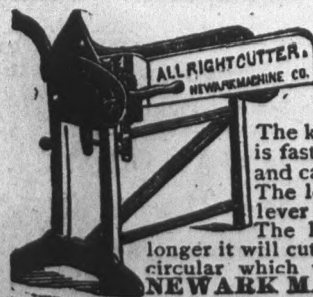
This is a most excellent target gun, for either amusement or service, and is entirely different from the ordinary cross gun.

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

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

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The author's method aids us in getting control at will of the organs unconsciously employed in act of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

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

Cancer of the Tongue.

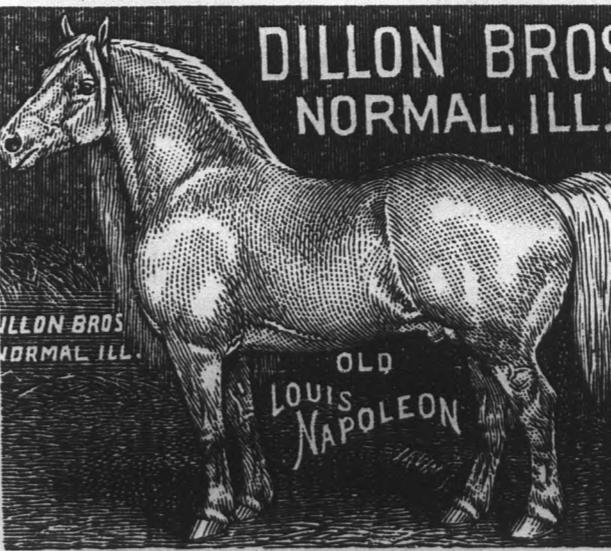
A Case Resembling that of Gen. Grant.

Some ten years ago I had a scrofulous sore on my right hand, and with the old-time treatment it healed up. In March, 1882, it broke out in my throat and concentrated in cancer, eating through my cheek, to the top of my left cheek bone and up to the left eye. I subsisted on liquids, and my tongue was so far gone I could not talk. On October first, 1884, I commenced taking Swift's Specific. In a month the eating places stopped and healing commenced, and the fearful aperture in my cheek has been closed and firmly knitted together. A new under lip is progressing, and it seems that nature is supplying a new tongue. I can talk so that my friends can readily understand me, and can also eat solid food again. I would refer to Hon. John H. Traylor, State Senator, of this district, and to Dr. T. S. Bradford, of LaGrange, Ga. MRS. MARY L. COMER. LaGrange, Ga., May 14, 1885.

Treatise on Blood and Skin Diseases mailed free.

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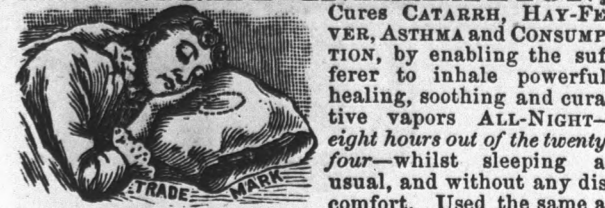
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ALL-NIGHT INHALATION. Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort.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

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regarding the uses and application for all articles for Disinfection and Deodorizing of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when

CHOLERA

is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any druggist.

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GERMAN Sweet Chocolate.

The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.

The genuine is stamped S. German, Dorchester, Mass. Beware of imitations.

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SOLDIERS' NEW LAWS: Officers' pay from commissions; Deserters relieved; Pensions and increase; experience 19 yrs; success or no fee. Write for circulars and laws. A. W. McCORMICK & SON, Cincinnati, Ohio.

The Living Church.

SATURDAY, SEPT. 19, 1885.

"THE MESSAGE OF PEACE."

BY F. BURGE GRISWOLD.

[This is the name of the schooner given by the ladies of the cathedral at Nassau, W. I., to the Bishop for his visitations to the islands of his diocese.]

Beautiful white-winged Dove,
Bearing the words of love,
God speed thee
Over the crested wave,
The weary souls to save,
That need thee!

Where would the islands be,
Within the restless sea
Without thee?
How would the watchers grope,
If destitute of hope
About thee?

Across the swelling deep,
Their bright lookout they keep,
To greet thee.
Ah! with what joy of heart
They hail thy form, and start
To meet thee!

The olive branch so green
Within thy beak is seen.
God speed thee
Over the crested wave,
The weary souls to save
That need thee!

Then with contented wing
Sit thee, sweet bird, and sing
To cheer thee;
For God's great peace shall rest
In many a happy breast
A near thee.

Washington, D. C. 1885.

NEWS AND NOTES.

THE Vice-President of the United States, Mr. Hendricks, is senior warden of St. Paul's church, Indianapolis.

THE secular papers report that Bishop Lay, of Easton, is very dangerously ill at the Church Home in Baltimore. But faint hopes are entertained of his recovery.

IN reply to very many enquiries from all parts of the country, and also from abroad, I may state here that Mr. Little's masterly "Reasons for Being a Churchman," which attracted so much attention in the columns of this journal, will shortly be published in book form by "The Young Churchman Co.," of Milwaukee. They will doubtless have a very large sale.

I HAD the pleasure of a "chat"—with pencil and paper—this week with that indefatigable deaf-mute missionary, the Rev. A. W. Mann. He tells me that he travels annually 40,000 miles, reaching with the ministrations of Holy Church no less than 3,000 of his afflicted brethren, who are scattered over thirteen dioceses. His is a noble work, well worthy of the prayers and alms of the faithful. His address is 82 Woodland Court, Cleveland, O.

THE cholera has seized an illustrious victim in the person of Mgr. Forcade, Archbishop of Aix, who has fallen a victim to his sense of duty. He insisted on visiting the hospitals in his diocese, and himself administering the consolations of the Church to the plague-stricken sufferers. He died within 36 hours. Aix is itself a very small town, but it is the legal capital of the great department of the Bouches-du-Rhone, of which the chief town is Marseilles.

THE title "Protestant Episcopal" has now been officially fixed upon the disestablished Church of Ireland. The

title fits admirably with the following canon, which *The Churchman* dares to call "astonishing:" "There shall not be any cross, ornamental or otherwise, on the Communion-table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure, behind the Communion-table, in any of the churches or other places of worship of the Church of Ireland."

THE following prophecy is to be found on a stone tablet, several centuries old, in the church of Oberemmel, near Treveri in Germany:

"When Mark shall bring us Easter and Anthony shall sing praises at Pentecost, and John swing the censer at the feast of Corpus Domini, then shall the whole earth resound with weepings and wailings."

Now all this will happen next year, for Easter falls on St. Mark's day, April 25th, Pentecost on that of St. Anthony of Padua, June 13th, and Corpus Christi on St. John Baptist's day, June 24th. Happily such "prophecies" are not always fulfilled.

"Is this a Christian country?" asks a contemporary. In the light of recent developments, if the question should be answered in the affirmative, we should have to ask again, "To what extent?" We send missionaries to China, while in Wyoming our fellow-citizens are murdering the defenceless Chinese who have the misfortune to be seeking their fortune among us. We follow them with tracts and Bibles in their own country and fill them with hot lead in this country. If they treated us in that way we would soon serve them with iron-clads and gatling guns.

ANOTHER note of barbarism is sounded in South Carolina. The slow murder of convicts by contract labor, recently brought to light, is a manifestation of depravity that makes one shudder. The death-rate in a certain gang of laborers on a railroad is reported to have been so high as to insure the extinction of the entire force within a year, and this was the result of overwork and cruel treatment. Such facts as these, together with reports of the threats and blasphemies of drunken anarchists in our large cities, should incite all Christian men to greater effort for the evangelization of the ignorant and brutal masses that are thronging our streets and fields of labor. Christian work among the dangerous classes is needed now more than ever before. The arm of the law must be strengthened by the awakening of conscience under a wholesome fear of the judgment of God.

A GENTLEMAN, who has been at great pains to teach this office that he should be addressed as the "Very Reverend, the Dean of Quincy, D.D.," has done me the honor of requesting me, through the sheriff of Adams County, Illinois, to hand him over \$25,000. I am always desirous of pleasing even ordinary people, still more the Very Reverend Deans, but the amount seemed somewhat large and so I timidly asked the very polite legal personage who very ably represented his Very Reverence, what I owed the money for. To my surprise, I discovered from the said V. P. L. P. that the said V. R. D. of Q. D.D.,—I am getting quite legal myself—wanted all this money because THE LIVING CHURCH had given without comment of any sort a copy of a resolution passed by the Convention of Quincy concerning him,

as at least one thousand other journals did. His Very Reverence is Very Impudent. Before he makes his stew he will have to catch his hare. To be sure he has made many a stew already. He now stands before the Church in the position of a priest suspended from the ministry by a duly constituted court, and I would not be in his place for the \$25,000, which he seems to consider a sufficient balm for his wounded spirit.

FIVE members of the Salvation Army are now at the Bridewell, Chicago, working out fines of \$10 each imposed by the Justice, on a charge of disorderly conduct. The quintet was a sort of skirmishing party sent out with a bass drum, kazoo, tambourine, and other instruments of torture to run in recruits for the meeting, but the police had to run in the army on complaint of the residents of the vicinity, who can no longer stand the intolerable din and racket. "Your actions," the Justice said to them, "are a disgrace and a reproach to religion. You are the cause of more arrests and more breaches of the peace than all the saloons on the North Side. I shall fine each one of you \$10." "We won't pay it," said one of the five, amid a chorus of amens.

"Then you'll go to the Bridewell," returned the Justice, and to the Bridewell they went.

THE following from a correspondent of the London *Times*, illustrates the manners of this class of lunatics in England: "I got into a Metropolitan train at Notting Hill for Richmond, and found directly I started that in a neighboring compartment there were some officers of the Salvation Army. One of these rose, and in violent language began to address us on the most solemn of subjects. We had rejected the gospel of Christ, we were told, and damnation was staring us in the face. As the train stopped at Latimer Road, there was another train on the up-line, and into the windows of this our zealous friends shouted to the passengers that 'they were on the road to hell.' Now, whatever sympathy one might have with the Salvation Army, one must protest against such language as this applied hap-hazard to peaceable people, travelling quietly, and possibly, like myself (a minister of the gospel), on a Christian errand. It can do no good, and is calculated to do great harm, as was manifested by the remarks made by younger people and others when the men left the train at Shepherd's Bush."

THE following most amazing despatch recently appeared in a Chicago paper. Comment is happily needless. "A most remarkable discovery has recently developed in this city. It is of such an astounding nature that the correspondent hesitates to give the circumstances to the public on account of being barred at present from giving names. However, the man who has made the discovery requests it. This disclosure consists in proving beyond the possibility of a doubt by scientific means the existence of the human soul, laying bare the greatest secret of nature, and proving the doctrine of eternal faith, 'That the soul of man doth live.' For the sake of convenience the man alluded to will be called Mr. Holland, a man of small stature, a mild eye and thoughtful countenance, a devout Christian,

possessing a peculiar belief that the soul of a man is the counterpart of the body itself; and in this theory of the dual man he sought the key of life and death. He reasoned that within this body of bone and sinew was yet another body existing in vapory form which death alone should free, and that by a simple microscopic device the dull sight of human eyes might penetrate the minutest particles of the air we breathe, and see the soul take form and flight to the boundaries of another world. His attention was first attracted to this, he says, by a man lying on a sofa suffering with a pain in his foot, and yet there was no foot there to suffer, the leg having been amputated nearly to the hip. 'For years,' says Mr. Holland, 'this incident ran through my mind, until at last I resolved upon an experiment. I procured the most powerful lenses I could find, and completed an invention of my own, and when I had my light arranged perfectly, so that I could examine the microbes of the air, I called upon a friend who had lost his arm, and explained that I wanted him to put his imaginary hand where I directed. He laughingly accompanied me to my rooms and did as I desired. The moment I adjusted the glass a world of revelation broke upon me. The dual hand lay beneath my glass. I asked him to make letters with his imaginary finger. He did so, and to his wonder and astonishment I spelled out the sentences he wrote. That was conclusive evidence to me,' continued Mr. Holland, 'and you know the rest.'" S.

ST. THOMAS AQUINAS.

A. D. 1227-1274.

BY ARTHUR. P. SEYMOUR.

To too many Churchmen, it is an unknown name that heads this article, and yet Thomas Aquinas was one of the holiest men, one of the greatest intellects, one of the profoundest scholars, that the Church has ever nurtured. Born of illustrious parentage, in an age remarkable for pride of birth, he renounced all worldly honors for the humble frock of St. Dominick. Called to the highest positions in both Church and State, he steadfastly refused to be known as ought else than a lowly servant of the Cross; versed in every subtlety of science, conversant with every branch of learning, so much so that to his admiring contemporaries he seemed to be inspired from on high, he yet accounted himself as knowing nothing save Christ and Him crucified. His whole life was spent in prayer and study, and he has left an impress upon the Church which time can never efface. His voluminous writings give us a complete compendium of theology, worked out with a minuteness of detail, with a scholastic attention to subtleties, which to this generation are simply amazing. *Scholastic* is the true word. Often used as a sneer, or even as a term of reproach, this word indicates something to which modern philosophy, modern science, modern theology, is each more indebted than it is willing to confess. The scholastics laid the foundation of that deep and arduous system of study to which, and to which alone, the nineteenth century owes its enlightenment and its pro-

gress. They taught men how to work, and if for nothing else they are entitled to the respect of mankind. They were trying to make bricks without straw, but they worked with a will. They did not attain their object, but as the alchemist in bending vainly over mysterious crucibles, for an impossible result, founded and endowed the science of chemistry, so these Schoolmen, decried as they are now by a certain class of shallow minds, produced results which have had a great and lasting effect upon all modern thought.

His own contemporaries conferred on St. Thomas the title of the "Angel of the Schools." An angel he was, pure, humble, gentle, thinking only of God, working only for God, sighing only to be with God. One cannot read a page of any of his writings without feeling how deeply he was imbued with a love, a personal, realized love of God. And with the love of God, as a natural consequence, the love of his neighbor. We are not surprised at the veneration with which he was regarded during his life by the whole Christian world; we are not surprised that at his death a unanimous cry should go forth that his name might be inscribed upon the altars of God. Only the Church could produce such a man; only the Church was worthy of him.

The Roman Communion has long been fond of exalting Aquinas as a product of its own peculiar growth, but it must not be forgotten that he belongs to the Church at large as much as do Gregory, Ambrose, Anselm, Chrysostom and Athanasius. In fact, he was far from being a Romanist in the modern acceptance of the word, and if he lived at the present day, he would be inscribed by a blinded curia upon that glorious list which already bears the names of Savonarola, Laud, Herzog and Dollinger. In his writings are to be found the most convincing disproof of the two modern doctrines which Rome insists upon forcing upon the credulity of her faithful, and which will ever be a stumbling block in the way of that unity for which we so earnestly pray and hope, almost against hope.

While the prose of the angelical doctor is massive, telling and precise, his poetry is of a sweet sensibility, of a loving earnestness, of a holy passion, which would be surprising were we not prepared for every kind of super-eminent excellence in one so richly endowed. At the request of Urban IV. he prepared the office for the solemn feast of Corpus Christi, and it is safe to say that the whole post-Apostolic liturgy of the Church, contains nothing nobler, nothing gentler, nothing more inspiring, than his work. It is related that the Pope, wishing to exercise a choice, had also requested St. Bonaventure, himself a man of the greatest piety and science, to prepare an office. On an appointed day the two were summoned before the pontiff and called upon to read their compositions. St. Thomas was forced to begin. When he had finished, without a word Bonaventure rose up and placed his manuscripts upon the coals, saying that no human pen could equal what had just been heard. The holy Franciscan was doubtless right.

These hymns are our heritage, and are to be found in our hymn books, although but few are acquainted with their origin. All are eminently devotional, and for the last six hundred years they have been used in every land, in connection with the Blessed Sacrament, to express the love of the Church for God Incarnate. Take the "O Salutaris Hostia," with its strong and tender

love, with its pathetic longing for the true home.

O Saving Victim! opening wide
The gate of heaven to man below!
Our foes press on from every side,
Thine aid supply, thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead, One in Three,
Oh! grant us endless length of days,
In our true native land with Thee.

How forcibly the last line reminds us that we are but strangers here, that our abiding city is elsewhere.

Take a stanza of the "Ecce Panis Angelorum:"

Very Bread, Good Shepherd, tend us,
Jesu, of Thy love befriend us,
Thou refresh us, Thou defend us,
Thine eternal goodness send us
In the land of life to see.

Or take the "Tantum Ergo."

Therefore we before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith our outward sense refreshing,
Makes our inward vision clear.

Truly does an eloquent biographer say: "How full of large, free, tender adoration was the great heart of St. Thomas, can only be realized by one who studies in its entirety the office composed by him in honor of the Blessed Sacrament."

To that Sacrament he was truly most tenderly devoted, and his last effort in this world was to show his respect for it. When the Viaticum was solemnly brought to him, as he lay upon his deathbed in a Benedictine Abbey, he rose up and endeavored to prostrate himself. Falling in this he uttered an expression of regret, and passed away murmuring "Thee have I tried to serve, O receive me now."

PRAYER BOOK REVISION.

BY THE REV. WILLIAM C. POPE.

II.—THE RESTORATION OF THE LITURGY.

The Liturgy, properly speaking, is the Communion service. Restoration is used in the sense of returning to it, what once belonged to it, as we speak of the restoration of a church, meaning thereby returning to it the beauties which have been destroyed or effaced. It is proposed in this paper briefly to review the Communion service, as an architect would inspect an ancient church which he was called upon to restore to its original state, as far as the altered condition of the times would render advisable. The scientific method has been adopted. Liturgical laws will be shown to exist, and the alterations suggested will be for the purpose of making our liturgy conform to them.

From the Liturgy used by the Apostles during their twelve years' sojourn in Jerusalem after the Ascension, have sprung five groups of liturgies, three of them Eastern in origin and use, one Eastern in origin, but Western in use, and one Western, in origin and use. The last is the Roman. The group Eastern in origin, but Western in use is that which is considered to have originated in Ephesus under St. John and St. Paul, and to have passed to France, Spain and Britain. To this family belong the Mozarabic, Gallican, and Celtic Liturgies. Of these three, the Mozarabic or ancient Liturgy of Spain is the one preserved in the most perfect form, and is of great use in aiding us to determine what are to be considered natural features, and what disfigurements in our own liturgy.

When Augustine went to England, he found the Celtic Liturgy there, and was directed by the pope to treat it with

respect. The type introduced by him was the Gallican. The Anglo-Saxon service books however show plainly the influence of Rome. As soon as the power of Rome was withdrawn, at the time of the Reformation, the reform of the liturgy was in the direction of its primitive type, and this has been the direction of the succeeding revisions. The liturgies then, by which we are to be guided, in our present work, are the Eastern, ours being of Eastern origin, the Mozarabic, and the Sarum which was the chief of the English pre-Reformation liturgies.

It is a liturgical law that the service begins with a preparation of the clergy. This is represented in our office, by the Lord's Prayer said by the priest alone, and the Collect for Purity.

The Kyrie Eleison of the Mozarabic, and in the Sarum sometimes said nine times, is represented by the Responses to the Commandments.

The Collects are largely of Roman origin, and the best things we ever received from that quarter. The Epistles and Gospel are as in liturgies universally.

The Nicene Creed contains interpolations of which the most important are the words "And from the Son." These caused the schism between the Churches of the East and West, "never to be ended until those words 'and from the Son' be taken out of the Creed." (Pearson) The Connecticut delegates are desired by their diocesan council to "make diligent efforts to secure as accurate a version of the Nicene Creed as possible for the offices of the Church." The rubric in the Book Annexed on the Creed is altogether wrong. It allows the Apostles' Creed to be said instead of the Nicene, and both to be omitted, if either one has been said in the Morning Prayer. If there is to be omission anywhere it should be in the Morning Prayer and not in the Communion Office. The pernicious underlying principles of all revisions since 1549 has been to exalt the Morning Prayer at the expense of the liturgy. The English rubric is: And the Gospel ended shall be sung or said the Creed following.

Three Oblations are recognized in the liturgies, 1st. The giving of the Elements by the congregation. This takes place when the alms and the bread and wine are placed upon the altar. 2d. When the priest offers them to God in the prayer for Christ's Church Militant; 3d. The offering of the Consecrated Elements.

The Offertory and the Great Intercession for the living and the dead are two distinct things in the liturgies, but are combined in the Prayer for Christ's Church Militant. The distinction might be brought out by paraphrasing the prayer in the proper place. In the Eastern Church is a special service for the Offertory called "The Office of the Prothesis."

The special feature of the family of liturgies to which ours belongs, is the position of the great Intercession after the Offertory, and before the commencement of the Anaphora. The Great Intercession in the liturgies makes much more extended mention of the blessed dead, than ours. It is to be feared that we suffer spiritual loss, on account of the slight recognition of the doctrine of the Communion of saints in our liturgy. It would be a gain if the words taken out of the original prayer for the Church were restored, or similar ones inserted.

The liturgies are divided into two parts called the Anaphora and Pro-anaphora. The Pro-anaphora is the be-

ginning of the service and is attended by the general congregation, while the Anaphora is for the communicants only.

"It was chiefly, if not only, in the mystical liturgy of the Eucharist, that the primitive Church spoke without reserve of the sublimities of Christian faith. When the catechumens and infidels, who were permitted to hear the lessons and sermon, had been dismissed, there was no longer anything to impede the disclosure of those profound truths, which the faith of the ignorant and undisciplined could not yet receive. It was then that in the fulness of faith and love and confidence, the brethren offered up prayers to God, and saluted one another with the holy kiss. Then the bishop, having prepared the bread and the cup, addressed the people, and exhorted them to 'lift up their hearts' and 'give thanks to their heavenly Father,' after which he offered thanksgiving and blessing to God, the Father, Son, and Holy Ghost, for all His goodness and mercy to the human race; and having consecrated the Elements, concluded the thanksgiving and prayers with a doxology, to which the people answered, Amen." (Palmer.)

As has been said, the Anaphora begins with the "Lift up your hearts." It goes on to the hymn, "Holy, Holy, Holy Lord God of Hosts," and thence to the greatest Act done on earth—the Eucharistic Celebration. This part of the service is an Ascent to the loftiest elevation to be attained in this life.

After the Consecration, and before the Communion, there were devotions to the extent of one-fourth of the whole Anaphoral service. Our Lord's promise to be with those gathered together in His Name, is then fulfilled in its highest sense, when His sacramental Body and Blood is upon the holy table. The teaching of the liturgies is, that the faithful loved to linger in that Presence, and "lengthen out their litanies in duteous prayers for quick and dead."

In 1552, this order was sadly disarranged in our Communion Office. The Great Ascent was broken by placing the prayer of Humble Access, between the Triumphal Hymn and the Consecration Prayer; and the Invitation, Confession, Absolution and Comfortable Words were changed from after the Consecration to their present position.

In order to re-arrange the different parts of the Anaphora in their proper order, the following resolution was passed by the convention of the diocese of New Jersey: "Resolved, That this convention, through its deputies, memorialize the next General Convention, in favor of a restoration in 'The Order for the Administration of the Lord's Supper or Holy Communion' of so much of its old congruity as may be effected by replacing the so-called Lesser Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access, after the Prayer of Consecration, and immediately before the reception and distribution of the Elements.

In the Triumphal Hymn (improperly called *Sanctus* and *Trisagion*) there is pressing demand for the restoration of the termination elided in 1552, "Hosanna to the Son of David. Blessed be He that cometh in the Name of the Lord. Hosanna in the highest." This is the form in the Mozarabic Liturgy, and in the liturgies of Cæsarea, Constantinople, Jerusalem and Antioch. It is also that of the Syriac, St. James, which is used by heretics who have not been in communion with the Catholic Church

since 451, and consequently must have been the form previous to that date.

In the Prayer of Consecration the American Church possesses her grandest liturgical treasure. It has the Institution, Oblation, and Invocation majestically worded and in their proper order. In the liturgies of St. James, St. Mark, and St. John the order is the same as in ours. In that of St. Peter, the order is Invocation, Institution, Oblation. This is also the order of the Prayer Book of 1549. The Roman Liturgy has in some way lost the Invocation that originally belonged to it, and it is wanting in the present English Prayer Book. The beginning of our Consecration Prayer, "All glory be to Thee, Almighty God" is very fine, and in the introduction of the words "these Thy holy gifts, which we now offer unto Thee" we have an improvement on the first Prayer Book of Edward VI.

The Lord's Prayer belongs before the Communion, and the bread, for which we pray in it, is the Bread that cometh down from heaven. Its present position is a liturgical blunder. All the liturgies have it otherwise.

According to the first vernacular liturgy, the choir sang at Communion time, "O Lamb of God, that takest away the sins of the world: Have mercy upon us. O Lamb of God, that takest away the sins of the world: Grant us Thy peace." This was an inheritance from the ancient liturgies of England, and was in accordance with others. According to a Nestorian Liturgy, while the people communicate, the choir sing: "My brethren receive the Body of the Son, crieth the Church: and drink His chalice in the house of His Kingdom." The choir in the Armenian service just before the reception sing "Our God and Lord hath appeared to us, blessed be He that cometh in the name of the Lord." After the administration is sung "We have been filled with Thy grace, O Lord, who have tasted Thy Body and Blood." According to our sister liturgy, the Mozarabic, the choir during Communion sing: "Fed with the Body and Blood of Christ, we praise Thee, O Lord. Alleluia, Alleluia, Alleluia." The Liturgy of St. James directs the psalm, "O taste and see" to be sung, a custom alluded to by St. Cyril and St. Jerome. The Evangelical Church of Sweden has: "O Lamb of God that takest away the sin of the world, Save us merciful Lord God. O Lamb of God that takest away the sins of the world, Hear us merciful Lord God. Give us Thy peace and blessing."

Dr. Coit of blessed memory, recommends that the *Gloria in Excelsis* be printed in paragraph form as the *Te Deum*. In the ancient liturgies and in our first vernacular, it occupied a position at the beginning instead of the end of the service. The change is one of the few things for which we have to thank the revisers of 1552. The great propriety of its present place is vouched for by the hymn sung by our Lord and His Apostles before they went out at the Celebration of the first Eucharist. Together with the Benediction, which is peculiar to the Anglican family, it makes the grandest of all liturgical endings.

There is Scriptural authority for both weekly and daily Celebration of the Eucharist, none for any less frequent. The Church in America should adopt no lower standard than weekly Celebration. In reply to the anticipated objection, that it is not well to establish a standard which cannot be ex-

pected to be lived up to, reference is made to the Ten Commandments. They were not given to be perfectly complied with, but to reveal to man his sinfulness, by showing him what a chasm there is between his natural self and the standard set by God. "I had not known sin except the law had said 'Thou shalt not covet.'" The order for daily Morning Prayer is a standard not generally reached, and yet one which we would not like to see taken from the fore-front of our Prayer Books.

These principles involve the repeal of the three new rubrics at the end of the Communion office. The rubric requiring a communicant to receive three times a year is a mediævalism. The Lateran decree of 1215 required but one Communion in the year. The Synod of Salisbury, a few years later, required three. The ancient rule, on the contrary, was, that any one who should fail to receive for three successive Sundays should be excommunicated.

The weekly standard being adopted, the priest should celebrate at the appointed time, whether there are others to share the benefits with him or not. The rubric: "upon Sundays, and other Holy Days (if there be no Communion), shall be said all that is appointed at the Communion unto the end of the Gospel" should also be repealed. If but half the Communion service is said, let it be on the same ground that the Daily Prayers are omitted, viz, inability; but let the standards be correct, and inculcate the idea, that when the Communion service is begun, it is the intention of the Church that it is to be concluded. The following rubric is based upon principles subversive of order, propriety and liturgies—"The Order of Morning Prayer, the Litany and the Order for the administration of the Lord's Supper * * * may be used separately: Provided that no one of these services be habitually disused." Let daily Morning and Evening Prayer and weekly and Holy Day Communion be the standard, and all rubrics to the contrary be repealed.

THE "SABBATH" PROBLEM.

BY THE REV. CHARLES HOLLAND KIDDER.

Nearly a quarter of a century has elapsed since the publication of Dr. Hesse's Bampton Lectures on Sunday. During this period, the questions therein discussed have grown in importance. They have, in this country, decided a number of municipal elections, and have not been without their influence upon elections more general in their nature, as the position of the candidates with reference to them was made the subject of keen and anxious inquiry. They have been discussed in the pulpit, on the rostrum and in the public prints. At least one periodical in existence was founded for the express purpose of advocating a certain set of views concerning the Sabbath, and a full bibliography of the subject would furnish a catalogue, the extent of which would surprise all who have not made a special study of this subject, both by the number and variety of the works treating of different phases of this problem, or in some cases attempting to give a full solution thereof.

So far as our own country is concerned, it is not difficult to find reasons for this interest. There has been a vast increase in the number of immigrants coming from Continental Europe, bringing with them habits, modes of thought and rules of life, at vari-

ance, where Sabbath observance is concerned, with those which prevailed here for more than a century. These guests of the Great Republic speedily receive the right of citizenship, and thus obtain a share in the government before it is possible for them to look with any degree of allowance upon what, to them, seems to be fanaticism or intolerance. This alone is sufficient to give rise to serious complications in the making and enforcement of Sunday laws. It also has its influence on public opinion, which is the aggregate of a number of private opinions, or, where these are divided, is swayed hither and thither, moved at times rather by the weight of numbers than by the force of truth.

Side by side with the cause just mentioned, interlacing with it, but far wider in the range of its influence, is that hostility to revealed religion which finds so many partisans in this materialistic, money-loving age. These persons avowedly class professors of religion as either knaves or fools—as knaves, if they are hypocrites seeking to "make a gain of godliness," as fools, if they are sincere in their belief. For them the day of rest has no hallowed associations—its restrictions interfere with their plans of gain or of pleasure, and are tyrannical attempts to impose upon unwilling necks a "yoke, which neither our fathers nor we were able to bear." They think, or profess to think, therefore, that movements to repeal Sunday laws, to tax Church property, etc., are not only justifiable but commendable. They forget or ignore the protection to person and property, which comes from the direct or indirect influence of our holy religion. They do not remember that the schemes for the alleviation of human woe, in the furtherance of which they may, at times, be active on "humanitarian" principles, had their origin not in the heathen world, or in the promptings of unregenerate human nature, but in "following after charity," in the fullest and best sense of the word—that boundless charity which, in accordance with the noble remonstrance of Muretus, "counts no man vile for whom Christ died." In how many cases the abandoned victims of the greed or evil passions of the worldly are left to the sympathies of Christian people—laid, as it were, at the door of the Church, even as the lame beggar was laid at the Beautiful gate of the temple. Would heathenism ever have attained to that realization of the dignity of man as man, of the universal Fatherhood of God and brotherhood of man, which lies at the very foundation of Christian belief, and which receives its strongest sanction from the incarnation of the Son of God, from the impartial, free salvation offered for acceptance by the Son of Man? Let it be granted that there are many professing to cherish this lofty ideal, whose practice belies their profession, still the maxim of the keen-witted French proverbialist holds good, that "Hypocrisy is the homage which vice pays to virtue."

Dr. G. Emlen Hare, in the course of his lectures as Professor of Biblical learning, remarked that "the leading idea of the Jewish Sabbath was rest, while the leading idea of the Christian Sunday is worship." This statement is not only accurate, but suggestive of practical solutions of a number of questions arising concerning the sacred day. On the Jewish Sabbath worship was not neglected, but provision was made for special performance of the elaborate rites prescribed for use in

the tabernacle and temple service. So on the Christian Sunday provision must be made for rest and quiet in order to give opportunity for the due rendering of that outward service to Almighty God, which ought to rise with special devotion from those, the least of whom is greater in the knowledge of the divine provision for the spiritual wants of man than even the great Forerunner who, next to our Saviour, was the mightiest of the prophets.

Those who have duly worshipped God, and especially those who have, with repentance and faith, united in the highest and holiest act of worship within our power here below, will have no difficulty in deciding how to spend the remainder of the day. While ready to deny themselves, for the sake of weak consciences, they will not be satisfied with a set of mechanical restrictions. An enlightened conscience is a better guide than the most elaborate schedule of particulars. A heart attuned to praise and prayer is no unsafe monitor, and those who have lighted their lamps at God's Altar can see clearly where others find only darkness and perplexity. Moreover, worship so rendered will bring progress in the Christian life, will gain a blessing through the busy week, so that the worldly will see that religion is not merely a set of principles, not merely a group of emotions, but an active and vivifying power, arousing to words and deeds of kindness those who would otherwise be saturated with the selfishness and self-seeking which are the prevailing passive and active characteristics of the world. Where the value of Christianity is thus proved, no argument is needed for the observance of that day of the week when "the Sun of Righteousness 'arose' with healing in his wings."

GENERAL GRANT.

A brave and steadfast soldier, we see him in disaster such as befell him the first day at Shiloh, and the second day in the wilderness, in all the hard fighting from Spottsylvania to Appomattox unshaken, persistent, silent, self-related, moving on with that calm, two-o'clock-in-the-morning courage which Napoleon said belonged to so few—whether for or against us, he compels admiration. When the truce was called, and the surrender followed, and the stay-at-homes wished General Lee's arrest, it was General Grant who said (placing his hand upon his sword), that the Confederate general surrendered under guaranty of protection, and that the guaranty should be maintained. It was General Grant who declared that no picture of the surrender at Appomattox should be placed in the Capitol, because he would never consent that a victory over his own countrymen should be perpetuated in the Capitol of our common country. This was evidently a man thinking of the future of a great Nation, and not of the present laudation of any particular section of the country.

When it was in his power as the first soldier and citizen of the Republic to determine in a great degree the relations of the victors and the vanquished, the Nation found new life and fresh motives of action in the memorable words which prefaced his election as Chief Magistrate: "Let us have peace!"—*The Church Record*.

No one is so blind to his own faults as a man who has the habit of detecting the faults of others.—*Faber*.

The Household.

CALENDAR—SEPTEMBER, 1885.

20. 16th Sunday after Trinity. Green.
21. St. MATTHEW, Evangelist. Red.
27. 17th Sunday after Trinity. Green.
29. S. MICHAEL & ALL ANGELS. White.

A LEGEND.

I read a legend of a monk who painted,
In an old convent cell in days gone by,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown
of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them
fell.

But the good abbot let him, for his pleasure
Adorn with them his solitary cell.

One night the poor monk mused: "Could I
but render

Honor to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I
view!

"But no--'tis vain I toil and strive in sorrow;
What man so scorns, still less can He ad-
mire,

My life's work is all valueless--to-morrow
I'll cast my ill wrought pictures on the
fire."

He raised his eyes, within his cell--O
wonder!

There stood a visitor--thorn-crowned
was he,

And a sweet voice the silence rent asunder
"I scorn no work that's done for love of
me."

And round the walls the paintings shone
resplendent

With lights and colors to this world un-
known,

A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story
Let none dare judge his brother's worth
or need:

The pure intent gives to the act its glory,
The noblest purpose makes the grandest
deed.

—Home Journal.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.—CONTINUED.

THE FIRST STEP.

Ambrose could not give a very fluent
answer, for the deepest feelings are the
most difficult to put into words.

"It is always saying things to us," he
stammered at last. "All day long it
says, 'He died for us, He died because
He loved us,' sometimes it seems to say,
'My child, have you no love to give Me
in return?'"

"Does it say that to me, do you think?"
said Theodosius, opening his great dark
eyes.

"I think so, sir. He called a little
child to Him once when He was on
earth, and He was displeased with the
people who would have kept the child-
ren away. I suppose He keeps on call-
ing children to Him now He is in Heaven,
at least I have heard our curé say so."

"Do you think He will be pleased if I
promise Him to be like St. Martin when
I grow up?"

"I think it would please Him better,
sir, if you began to be a saint to-day."

"Oh, but that is not possible," said
the little boy, with full conviction. "On
the contrary, I have just been very
naughty."

Ambrose was silent, and the child,
who did not like these frequent silences,
pulled his shirt-sleeve to make him
speak.

"I shall not think it rude if you say I
was naughty, Ambrose," he said.

"Oh, no, sir, I understand, but I was
thinking of a saying in my village, 'The

bad past need not swallow the good
future.' If you begin by being sorry
for having displeased the good God,
why that is how the saints began, there
is no better way than that."

"But, Ambrose, used the saints to be
naughty then, before they were made
saints?"

"Some of them used, I think," said
Ambrose, hesitatingly, as if he feared to
speak irreverently of the blessed ones.

"I have heard our curé tell of some who
even led wicked lives before they knew
better. And besides, they did not get
holy all at once, they had bad thoughts
and bad passions to fight against just
as we have."

This was quite a new light to the lit-
tle fellow, he had thought that the
saints were made saints all in a min-
ute, and without the least trouble to
themselves.

"I suppose they were very sorry when
they had been naughty, Ambrose," he
said, musingly.

"Yes, very, very sorry; they sorrowed
for their sins all their lives long."

"Then must I keep on always thinking
about the passion I got into this morn-
ing?" asked Theodosius, with a deep
sigh, as if the prospect were very dread-
ful to him.

Happily, Ambrose had too much good
sense to lay any such burden on the lit-
tle eager spirit.

"Oh, no, sir; if you say the 'Our Fath-
er,' and tell our dear Lord that you are
sorry, you may be quite sure He will
forgive you, and then you can be happy
again and think of other things. That
will not prevent your being sorry when-
ever the thought of this morning comes
into your mind, and if some day you are
able to say, 'That was the last time I
ever gave way to my passion,' you will
have a great deal to thank the good God
for, will you not?"

The little grave listening face lit up
with such radiance. Oh! how sweet a
prospect it seemed never to be so
naughty any more.

When Theodosius had said his prayer
for pardon slowly and carefully, kneel-
ing before the crucifix, he came back to
Ambrose and gave him a hug for very
gladness.

"I am sorry I called you names," he
whispered, "I love you very much, and
I won't ever do it again. I am going to
be good now!"

He kept his word for the remainder
of the day and was very good indeed.
Ambrose saw him now and then glanc-
ing at the crucifix as if to put himself
in mind of his new resolutions. He had
begun to understand its silent lan-
guage.

He went to bed about half-past six,
and though he had quite made up his
mind to keep awake and watch for the
valet's going out, he did not really do
so, for sleep overpowered him before
he had passed an hour on his stone
couch. Perhaps however anxiety about
being left alone prevented his sleeping
as soundly as usual, for he had restless
dreams, and towards eleven o'clock
woke up with a sudden start, fancying
that he heard his own name called. At
first he supposed it to be morning, but
finding utter darkness and silence round
him he concluded it must be night still,
and when his shouts of "Ambrose, Am-
brose, what time is it?" brought no an-
swer, he began to realize that he was
indeed alone. He did not like to think
that he was frightened, but yet he cer-
tainly was so. His little heart was
thumping away against his side, and he
did not feel able to compose himself to
sleep again, but sat up and gazed about
him, as if he thought by staring hard

enough he might in time be able to see
in the dark. He waited a little while
quietly, but the minutes seemed like
hours, and presently he began to grum-
ble to himself, and almost to cry. It
was very unkind of Ambrose to go away
and leave him all alone in the darkness.
Why could he not go and get food in the
day-time? Or if it was really not safe
to go except at night, why could he not
be quick and make haste back again?
By dint of thinking over it and giving
way to his lonely uncomfortable feel-
ings Theodosius began to fancy him-
self very ill used indeed. At last he felt
as if he could not remain still, and, shak-
ing his coverings from him, he rose up,
and began to feel his way to the mouth
of the cave.

It was rather nervous work groping
along in the pitch darkness, but he felt
a little braver now that he was on his
feet, and it was not long before the cold
freshness of the air about him made him
sensible that he had all but reached the
quarry's mouth. Suddenly he started
back in new alarm, for on the stone floor
just before him was a beautiful little
soft light, scarcely more than a spark,
but gleaming with a strange clear green
lustre quite unlike anything he had
ever seen. He watched it with a sort
of fascination, half liking it, and yet
not daring to pass by it, and terribly
puzzled as to what it could be. He ex-
pected every minute that it would go
out, but it beamed steadily on, and at
length—oh, horror!—it began to move
slowly towards him. A light that could
move of itself, that perhaps would come
up close to him and set him on fire! Oh,
who had ever heard of anything so
dreadful? And how could that wicked
Ambrose go away and leave him all
alone there to be burnt alive? With a
shrill little scream, which would cer-
tainly have betrayed his whereabouts
had any spies been lurking in the bushes
that hid the mouth of the quarry, he
turned and fled back into the cave,
knocking himself against the hard walls
in his clumsy haste, and flinging him-
self down on the stone floor in mingled
rage and fright. It was very well to
hear about the courage and patience of
saints and martyrs, but what could be
expected of a little boy who was left
quite alone at dead of night, in a strange
unhomelike place like this deserted
quarry, with not a soul to hear his cries
for help, and beset by a dreadful little
magical light coming up out of the floor
on purpose to drive him wild with ter-
ror?

Poor little man! he sobbed and cried
most piteously, till at length when he
was trying to remember whether Am-
brose had said where he was going for
the provisions, and how long he should
be away, there came back to him the
re-assuring words, "God and His holy
Angels will be your guard." Perhaps
the angels were near him though he
could not see them,—surely they would
take care of him if he asked God to let
them. He did not feel quite so friend-
less and abandoned as he had felt a mo-
ment before. His next thought was to
find his way to the crucifix; he knew
where to feel for it, for Ambrose had
placed it on the top of a large block of
stone that stood close against the wall,
and when he had got hold of that, he
knelt down and stretched up his arms
towards it, and said a few earnest words
to God in his heart, asking to be taken
care of till Ambrose came back. He was
shivering and frightened, but yet he
had a certain sense of safety such as he
had not had before.

A little while passed, and then there
came a sort of scrambling noise, and a

sound as of cautious footsteps, and in
answer to the child's anxious, "Is that
you, Ambrose?" a cheery voice said,

"Yes, sir; where are you?—out of bed,
I'm afraid."

"Yes; I am here by the crucifix. I
could not stay in bed, it was so dread-
ful; and, Ambrose, there is a light just
outside, a fairy light,—didn't you see it
as you came in?"

"No," said Ambrose, astonished,
"but we will have a light of our own in
a minute; I have brought a lamp back
with me and a tinder box. What do you
think of that, sir?"

He applied himself to striking a light,
and though his lamp was not a very
grand one, only a cotton wick floating
in a little vessel full of oil, its feeble
glimmer was a wonderful comfort to
the frightened child, who ran to him
and embraced him, quite forgetting in
the joy of having him back to scold him
for being so long away.

THREE CATHOLIC HYMNS.

The "Ter Sanctus," the "Gloria in Excelsis," and
the "Te Deum."

BY MRS. G. HALL.

Three hymns and three creeds have
descended to us from the very earliest
times, pure and distinct throughout
the changes of many centuries. It is
scarcely so remarkable that the creeds
have been preserved, as that the hymns
themselves have remained intact—and
yet, living words cannot proceed from
lifeless souls, and the ages that com-
pacted the creeds, in the midst of strife
and controversy, must have borne to
heaven many a cry of true prayer and
many a chorus of thanksgiving.

We all know that the *Te Deum* was
said to have "gushed forth in sudden in-
spiration from the lips of St. Ambrose,
as he was about baptizing his co-worker,
Augustine". But there is another theory
of the origin of the *Te Deum* far more
beautiful and appropriate than this.

It is believed by many to have sprung
from an earlier Oriental morning hymn,
perhaps to have grown out of fragments
of many such hymns—gradually flow-
ing on, from age to age, gathering fresh
melody till, as you trace back through
the mists and silence of the past, one
seems to hear the far-off music of
the few persecuted Christians of Pliny's
days who met before dawn, to sing
their hymns of praise to Christ, as God.

Though lying for centuries buried
in a dead language, among all sorts of
error and superstition, the voices that
chanted them chanting more frequently
aves to Mary Queen of Heaven than to
God, yet they stand for us to-day as
pure as if they had been only sung by
the angels in heaven or the spirits of
"just men made perfect." Like the
sacred Body of Him Whom they sung,
"they were entombed, but did not see
corruption." And now, when the great
stone of the dead language has been
cleared away, they are as fresh to us as
the eternal youth of the angels, telling
ever in our ears the "story that the
Lord is risen indeed."

What a triumphant strain in each of
these three hymns containing the very
epitome of noblest praise! Not a note
of sorrow, only the one great joy of re-
demption, swallowing up all thought
of mortality in life! And when we
contemplate that at the time it was
sung every act of public worship was
liable to end in martyrdom, and every
song of praise finished among the mul-
titude above, who can wonder that
there was a peculiar thrill and empha-
sis to such words as these, "Holy,
Holy, Holy," or "Glory to God in the

highest!" or better still that grandest appeal to God himself. Do we not when we hear these wondrous hymns chanted, feel as though the whole angelic band were thinking too its chords of joy? As if the veil were withdrawn for a moment, and the whole family of earth and heaven were united in one great song of praise, and when we realize the fact too that myriads who sang them once on earth have passed in one by one through the veil, and have taken their places in that other and larger choir beyond that veil, which soon must be visibly rent and the two choirs made one, the thought is overwhelming.

Like the *Te Deum* the other hymns are chiefly addressed to Christ, though the *Ter Sanctus* ends with a *miserere* peculiar to itself, just such as would befit the many martyrs of old, who sang this hymn on their way to martyrdom.

Happy for us if in these calmer and better days we can so blend the *Gloria* and the *Miserere*, that their music shall sing in our hearts amid all the temptations and toils of our present life, and we make our work keep time to the heavenly melody.

The *Te Deum* crowns this triad of Christian hymns. It is at once a hymn, a creed and a prayer, or as it has been called "a creed taking wing, and soaring heavenward," or "faith seized with a sudden joy, as she counts her treasures, and laying them at Jesus' feet in a song."

Not only fragrant but radiant, a cloud of incense, illumined by a cloud of glory! How many a joy the Church has hung around its shrine for centuries, gathering up one precious memory after another as the years have gone by! More and more its meaning has been unfolded to us, as a fountain of joy, or a source of comfort, and all because it is full of Him, "Whose fulness filleth all in all."

The *Te Deum* is a hymn peculiarly addressed to Christ, "When Thou hadst overcome the sharpness of death," etc., and had originally the doxology, "to Father, Son and Holy Ghost" appended in a modified form at its close.

We should hardly know what to choose, the *Te Deum*, beautiful and sacred as it is, in the intensity of its meaning, or the *Gloria* in its sublime simplicity, bearing witness as it does to a living communion of human hearts with God, as such, most precious. No ecstasy of emotion, no fancy, but simple faith in the invisible. It is sometimes called a "Morning Hymn," and is probably more ancient than anything the earliest hymn writer ever wrote.

Like the old song of Moses, these three chants are "battle cries" chants indeed of victory, and redemption! but sung by pilgrims and soldiers, who have yet a wilderness to cross, ere they reach the land of promise, the City of our God!

In 1840 Harriet Martineau found seven vocations open to women in the State of Massachusetts; now there are 284 occupations in which 251,158 of the female sex earn their own living, receiving from \$150 to \$3,000 each per annum.

HEALTH was the first question considered by the ancient Greeks. It is about the last considered by the modern Americans. The Greeks took exercise to preserve their bodies. The Americans take pills.

POPE LEO XIII. has an annual income of \$1,800,000, but it is said that his expenses for food are but 50 cents per day.

BRIEF MENTION.

AN old Scotch lady was told that her minister used notes; she disbelieved it. Said one—"Go into the gallery and see." She did so, and saw the written sermon. After the luckless preacher had concluded his reading on the last page, he said: "But I will not enlarge." The old woman called out from her lofty position, "Ye canna, ye canna, for your paper's give out!"

IN a Scotch parish a young and very energetic preacher was officiating for the parish minister. As he warmed with the subject of his sermon, he used liberties with the old pulpit, not consistent with its rickety condition, sometimes throwing his weight upon it, at other times bringing his hand down with a heavy thump. An old laird, sitting in a square table-seat below, had been anxiously watching all this with visions of an assessment for maintenance of the fabric. At last things seemed to be reaching a crisis, as the preacher, piling his periods, had wrought himself into a state of intense fervor, which would have vented itself on the rickety pulpit. Just as he was gathering himself for the final burst, he was snuffed out by the warning voice of the laird, "Noo, ma mon, mind, gin ye breek that, ye'll pay for it."

AT a recent Sunday school concert the superintendent was talking about idols, when, to ascertain whether the children were understanding what he said, he asked, "Children, what is an idol?" "Being lazy," was the quick response of one of the members of the juvenile class.

BISHOP STROSSMAYER, the celebrated Croatian prelate, lately said, "The man I most desire to meet is Gladstone, he is a true Christian and his policy is dictated by Christianity. Oh! if all ministers were like him, what a radiant future of peace and harmony would open for our unfortunate race."

IN a single month during this summer, a New York publisher refused the offer of one hundred and fifty manuscripts.

EVERY male person of nineteen years is expected to be in the Russian Army, with the following exceptions: Any person who having been deprived of civil rights is regarded as unworthy, the only bread winner in a family, clergy of all Christian denominations, singers in orthodox churches who have completed a course of study for the Church.

WHEN a marriage had to be celebrated the good old minister always used to keep the book containing the banns on the reading-desk just at his right hand. One Sunday morning he began as usual—"I publish the banns between—" and putting down his hand in all confidence for the book, found to his dismay that it was not there. In his nervousness, while searching for the missing register, he kept on repeating the formula, "I publish the banns of marriage between—" till at last the clerk, from beneath, in sheer pity, came to the rescue with a suggestion, loud enough to be heard all over the church, "Between the cushion and desk, sir." The book had simply slipped under the cushion!

You can find almost anything in the Bible if you interpret to suit your fancy. See this about Grant, from I. Samuel, xvi:18: "Behold I have seen a son of Jesse, . . . that is a mighty valiant man, and a man of war, and prudent in matters and a comely person, and the Lord is with him."

THAT was a good hit made in the Georgia House of Representatives, a few weeks ago. A Dr. Felton moved that \$500 each be appropriated for life-size portraits of the eminent Baptist, Jesse Mercer, and the equally eminent Methodist (Bishop) Pierce. Mr. Arnheim, who is a devoted Jew, immediately arose and moved that \$25 be appropriated to secure a cheap picture of Moses.

As the coffin of Sir Moses Montefiore lay in the grave, a quantity of earth from the Holy Land was scattered upon it.

A STORY is told of a bishop who addressed a large assembly of children, and wound up by asking in a very paternal and condescending way: "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" After a pause he repeated the question: "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little, shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh! ah, yes, I see," said the bishop; "and now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

THE *Church Times* gives the following answer to a correspondent: "By the ancient canon law of the Western Church, a layman is a 'lawful minister' of Baptism, and this was ruled to be the law of the Church of England in the cases of *Mastin v. Escott* and of *Kemp v. Wickes*; the result of which was to establish that Dissenting Baptism, with proper form and matter, is valid lay Baptism, and may not be rejected or iterated."

A STORY is told about Mr. Spurgeon, who has lately turned vegetarian, and has been visiting the South of Europe. A sumptuous lunch was given in his honor at San Remo, and Mr. Spurgeon was invited to say "grace" before the feast began. Casting a rapid glance over the table, and observing the profusion of meats and other viands served, the celebrated preacher ejaculated, "Lord, we thank Thee that we do not often get such a meal as this, else we should be ill!"

It is strange that the ritualists have always been the victims of persecution on the part of some bishops. We know of a Church clergyman who for over a quarter of a century has taken the consecrated wine of the Eucharist after service and dashed it out of the vestry-room window against the side of an adjoining fence, now well-stained with this unlawful custom. We know of another, who persistently breaks forth into extemporaneous effusions, as if tired of the Church's prayers, and invariably substituting the name of the Queen of England for the President of the United States in the proper prayer, because his sympathies are with that monarch. We know of another who occasionally celebrates in the black gown. We know also these are never reprimanded. It is not popular to do so.

IN the German district of Voigtland, with its inclement sky, they never forget to place in the coffin an umbrella and a pair of goloshes. It is not precisely known whether these utensils are intended for use in heaven!

MRS. HOPKINS, who is one of the wealthiest women in America, and is at present building a palatial residence in a well-known New England town, has left the Congregational society and come into the Church.

HINTS FOR HOUSEWIVES.

WANTED—A LADY HELP. A lady-help wanted—genteel and refined, Obliging and cheerful, industrious, kind; To take charge of six children—the eldest eleven, The youngest a baby (a little help given). The requirements are English and music and Latin, French, German, and painting on canvas and satin. One expert at her needle it's hoped, too, to gain. In all kinds of work, whether fancy or plain. An orphan or destitute lady would find, In return for her services, *treatment most kind*. With ten pounds per annum, if equal to fill The above-mentioned station "with competent skill." Reply by return, as so many would come Without any pay, for "A Christian Home." —Truth.

TO WASH DOUBTFUL CALICOES.—Put a teaspoonful sugar of lead into a pailful of water and soak fifteen minutes before washing.

EXCELLENT WAFFLES result from following this recipe: Make a thin paste with eight ounces of flour, six ounces of pulverized sugar, two eggs, and milk enough to make the paste. Warm and butter both sides of the waffle irons; pour in enough of the batter to cover one of the irons; close them gently; set them on the fire, turn over to heat both sides equally, dust with sugar when done; serve either warm or cold. It takes hardly a minute for each waffle with a good fire.

THE following instructions for making tea have been drawn up and issued by the United Kingdom Tea Company. How few people "pour boiling water on the leaves *directly* it boils"—and yet, according to these instructions, it is all important that this detail should be attended to!

To make tea to perfection, boiling water must be poured on the leaves *directly* it boils.

Water which has been boiling more than five minutes, or which has previously boiled, should on no account be used.

If the water does not boil, or if it be allowed to overboil, the leaves of the tea will be only half opened, and the tea itself will be quite spoiled.

The water should be allowed to remain on the leaves from ten to fifteen minutes.

A PRETTY AFGHAN FOR BABY.—One pound of white double zephyr, and a large bone crochet needle. Make a chain of 93 stitches, a double crochet stitch in first seven loops, commencing at third from the end to allow for turning—seven chain passed over seven stitches, and then seven double crochet, repeat to end of row. In every fourth row, the three chains are caught together in the middle with the fourth stitch of the seven chain and then continue as before. Every fourth row the chain should be straight to allow for running in satin ribbon. At the ends tie in a fringe five inches deep of about four strands, making eight when doubled to tie.

TRANSFERRING ENGRAVINGS TO WOOD.—If the pictures are printed on "plate paper" (as steel engravings and lithographs are), it should be remembered that this paper stretches when wet; and this peculiarity must be first attended to. Lay the paper face down on a table, dampen the back well with clean water, and lay over it several newspapers to keep it from drying. Now put upon the wood or painted surface a thin coat of pale rubbing varnish, and let it set until nearly dry, that is, "tacky," as size would be in laying gold; then lay the dampened picture face down upon the varnish and rub it gently with the fingers until it is well stuck down to every part. Let all dry hard; then, with a soft sponge and clean cold water, wet, and rub off every vestige of paper. The picture will be found upon the paint or wood as if printed directly thereon, but, of course, reversed. A coat of rubbing varnish will prepare it for finishing, or the picture may be colored if desired. Colored prints may be done in the same manner, but salt should be added to the water to prevent the colors from running. After all is done a coat of varnish will make a handsome finish.

The Living Church.

Chicago, Saturday, Sept. 19, 1885.

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

AN exchange reports the presentation of "a pocket Communion service," which leads us to remark that it is a pity that these diminutive toy "sets" should ever have come into use. The appearance of a chalice holding a thimble-full, and a paten about the size of a silver half-dollar, is anything but dignified. In administering to the sick the impression given is sometimes painfully ludicrous. A lady to whom the Holy Communion was administered from "a pocket service" once remarked that it looked so like the children's little toy dishes, she could not drive from her feverish fancy the idea of "playing church." The sacred vessels should, even for the sick room, be of fair size and dignified in appearance.

"But it is very natural for them to do so." To do what? To be so intensely absorbed in business. But is its naturalness only an excuse? Is it not also a warning? It is natural enough for man to sin. But does that excuse the sin, or justify the man in indifference, prayerlessness, or worldly compromising? The things that are so natural, are the more dangerous to the Christian because they are so natural; because being so natural, they are the more common, the more seductive and the more malignant. Hence, the more natural it is to do them, the more necessary it is, that the Christian should both watch and war against them. As he claims to have put on the new man in Christ, it ought not to be natural for him to act like the worldling and the wicked. If, then, it be still very natural for him to do so, his plain duty is to take up at once the work of self-discipline, striving by the help of God to subdue the yet evidently unconquered old nature.

To the true Christian, it is too serious a thing for any human spirit to be without a living sense of its need of God, and to fail of attaining His presence and blessing, to allow him to be either censorious or indifferent to the working of the Spirit of grace after any fashion among

the different orders of religious men. Hence, it is impossible to realize the spiritual needs of men, and to know that, though in ways and through means diverse from our own, they are discovering their wants and finding grace to help in time of need, without large charity for their methods and deep sympathy for their inward struggles and outward endeavors. The happier he is, who finds himself securely borne from the sinking wreck to the solid shore by the skilled agency of the life boat, the more profound and tender will be his interest in the less favored but hopeful effort of those who may be toiling towards the land on boards and broken pieces of the ship.

THE Bishop of Missouri has some good suggestions in his diocesan paper about wine for the Holy Communion. One need not have a very extensive experience in parishes to know that the liquid used for this sacrament is sometimes execrable stuff, furnished by the druggist perhaps on the very day of the Celebration. The bottom of the chalice, after using such wine, is covered with dirty dregs, and the cleansing of it is nauseating. It has happened in the experience of more than one clergyman that the "wine" provided by an ignorant and well meaning warden was currant juice fermented or some canned fluid. Sometimes the wine is spoiled and turned to vinegar. The wardens of every parish should find out and provide a good wine for this holy use and not leave it to a chance scramble on Saturday night to determine this matter. It is best, in many cases, to buy in considerable quantities from reliable dealers who can certify to the purity of the article.

Is St. Paul's standard of personal holiness, "Likewise reckon ye yourselves indeed dead unto sin," too high for the religion of our times? Not reformed from disreputable sins; not occasionally struggling against and overcoming sins; but really victor over the inclination to sin; as free from it as if dead to all evil desire! It is true, this "consummation devoutly to be wished" is not at once nor easily attainable; but nevertheless it is to be contemplated and coveted, positively and persistently striven for, as if peace and blessedness lay only in the very heart of its attainment. Actual deadness to sin in order to a life unto righteousness alone, is the only standard of personal holiness, to be accepted by the true Christian. It is necessary to his triumphant attainment of heaven, to his spiritual progress and enjoyment on earth; to manifest the excellence of Christianity, or the goodness of God in Christ. To be dead unto sin, is more than to

have propitiated an angry God; more than to be pardoned by Him; it is to be absolutely delivered from the power of sin.

THE GROWTH OF THE CHURCH.

The change that has come over our own branch of the Church of Christ in this country in the spirit that animates the clergy and laity, and in the way in which things begin to be done, is not more remarkable than it is significant. The Church in America is taking its place more rapidly in the construction of the forces that are to act upon American Christianity in the near future, than any other religious body. A glance backward at our hide-bound condition a few years ago, as compared with the energetic and quick response of many of our bishops to public sentiment at the present time, shows the advance that has been made without any sacrifice of the principles upon which the Church stands as an organism or as the guardian of the faith once delivered to the saints. The view is larger as to relations with our separated brethren; there is more willingness to use variety of methods in doing religious work; there has been revolution after revolution in the development of our missionary interests until they are as broad as the needs of the country and command the confidence of all parties among Church people; and yet there has been nothing of the narrowness of party spirit in all this growth. It has been a natural and orderly development to meet the conditions imposed by a larger opportunity. The old idea of a bishop or of a priest has passed away with the old regime, and in their place have come the convictions that nerve men to duty and spur them to action. The Church has grown to that point where if new men come among us they must make places for themselves by beginning new work. This is the test point of the power of an improving condition of things. The state of feeling in some quarters borders upon enthusiasm. There is little talk about "our incomparable liturgy," "our peculiarities," our dignity or our traditions, while the one live question is where the men and the means can be found for doing the Church's work, going to mission stations, taking charge of Church schools, laboring among the destitute in the large cities. There is no bone of contention for any one to fight over, and the brethren everywhere seem to have a mind to work. This is the gratifying evidence of a healthy condition of things. And the breaking up of the old doctrinal systems in the various evangelical bodies, the return to a simple statement of divine truth, the reliance upon gospel facts rather than upon

opinions about these facts, is bringing into sympathy with us a vast body of people who need only to know the Church better in order to find their affinities with us closer than they have been. There is much to encourage one along the whole line. The mind of the entire body seems to be widening out to the demands of the situation. A vast though silent growth is going on in all parts of the country, and the movement is so earnest and constant that nobody has any time to talk about it. It is an advance toward the Church, or along its main lines of development, or at least in friendly sympathy with its positions and principles.

INCREASE OF THEISTIC BELIEFS.

Some years ago it was felt by the clergy that the leaders of modern science like Huxley, Darwin and Tyndall, were essentially hostile to religion, but it is now found that they were not so much hostile to theism as opposed to a certain traditional understanding of the things of God. The difficulty lay rather in the treatment of the facts than in the facts themselves. One hears almost nothing of the opposition of these parties to the truths of Christianity at the present time. Herbert Spencer discovers beneath a peculiar nomenclature much the same belief in God which belongs to other men, and Bishop Temple in his "Relations between Religion and Science" has made such a statement of the facts of the moral consciousness in their bearing toward scientific truth that religion and science seem in a more friendly attitude towards each other than at any time since the marvels of scientific development began half a century ago. Science to-day is essentially theistic, and the principle of development has already been wrought into our apologetic literature, and becomes a factor in a new statement of the philosophical belief in God. Several of the best thinkers in this country have just discussed at the Concord School of Philosophy, the question whether pantheism is the outcome of modern science, with the abundant attestation that it is almost wholly theistic in its tendency and spirit. It is also notable that Bishop Temple's book has been recognized by writers far and wide in general literature as having not only done something to relate religion and science together by authenticating the validity of the witness of each, but as expressing the truths common to each, and establishing a *modus vivendi* between them.

There is this to be said for theology in these days, that there is a visible return to a simpler statement of its truths, and that Christianity

now finds its statement in the Incarnation quite as much as its scope was once confined to the Death and Resurrection of its Divine Teacher. There is a wholeness about the statement of the relation of Christ to the life of man in this world, which, though always to be traced in the Church's teachings, has not been emphasized since the Reformation as it has begun to be brought forward now. This is the counterpart of what has been accomplished in the field of science. It seems as if the aim were to reach a simpler and more concrete expression of the truth, and the scientific method has unquestionably much affected the way in which religious truth has been studied. It is a great gain when thoughtful men find in their varying pursuits that the truths of religion are not contradictory to the truths of science, and that the two are only different points of view from which the order of the universe is traced. It is reasonable to predict that this theistic temper is growing among men who are strictly scientists, and that Herbert Spencer is a representative type of men who, in their large survey of the order of the world, find themselves, in their contact with ultimate facts, in almost immediate relations with the Divine Principle that animates all things.

It will not do to say that atheism no longer exists among scientific men, nor that a partial paralysis of the believing faculty which expresses itself in a vague pantheism is not found in some quarters. This will not soon pass away. But in theology as in science there has been a forward movement to the reception of a larger statement of truth, and it is now seen that the one is the counterpart of the other, the truths of science finding their place as the complement of the truths of revelation. The influence of this growing appreciation of truth in its widest aspects can not yet be measured. In the Church it is not so much a new statement, as a return to the statement which modern theories have greatly obscured and dwarfed. But in what in Eastern circles is called the "new departure in theology," the resolving of many antiquated dogmas into the large truths of which they formed a part has seemed like the outreach into a new world, and the scientific method has been applied to the formulation of religious truth with a freedom that is not more wonderful than it was inevitable. The result in either case, however, is the same. It is the resting of religious truth, as it reaches a more concrete and universal statement, upon the basis which is identical with that on which scientific truth also rests, and the finding in the one a substantial witness to the integrity of the other.

OUR NEW YORK LETTER.

The General Theological Seminary is making most commendable progress in the matter of building. First came the structure to be used for lecture rooms; then, a lengthening of the substantial pile eastward by adding the dormitory buildings; last of all, the library built in a way to defy the elements. Before anybody knew it, ground was broken on the southeast side of the seminary grounds for a dean's residence. Nobody knew in the first place, that the means were forthcoming to build a house of this sort, if, indeed, there was money enough to finish up the work already in hand.

It appears that about 1881, the Hoffmans—sister and two brothers, I think—created a fund of \$50,000 since increased to \$100,000. Out of the interest which sometime ago amounted to several thousand dollars, they created, or there was created, a "Hoffman Fund," the money to be applied to the building of a dean's house. This fund is so far in the way of further accumulation, that, as I said, the ground is broken, and the plans drawn for a house big enough to accommodate the largest family which any future dean may hope to gather about him. It is to be of brick with stone trimmings, is to have cellar, basement, three stories and an attic, is to have a frontage of sixty feet on to the street, and a depth of thirty-eight feet, is to be supplied with thirty rooms or so and is expected to cost from \$25,000 to \$30,000. If a house of such magnitude does not contemplate a first-class family in point of size, it must contemplate on occasion, the entertainment of the professors and all the alumni.

The seminary is to open on the 15th, the new dormitories being ready for their occupants, the new library being ready to receive the 18,000 books, and eight or ten thousand pamphlets, as fast as they are catalogued, while the old library which supplied intellectual provender, is to be turned into a refectory, and supply provender of another sort. I trust the students will not find the latter less abundant nor less gratifying to the taste.

The cataloguing of the books and pamphlets, is a work of time, and that amounting, it is thought, to not less than three years. For the want of a good catalogue, I take it, much of the library thus far has been little better than a sealed book. Now in accordance with the most approved methods, it is proposed to open out the contents so that the student can go straight for anything he wants. This will involve the giving of subjects as well as titles, and, of course, a going through the books so far as to find out what is in them, if not given in the titles and in the tables of contents. It is thought that in a month or two above five thousand of the books so catalogued will be placed on the new library shelves.

The dean is undoubtedly doing the best he can to make the seminary representative of the Church at large. He should spare no pains to do this, and I suppose will have no occasion to spare any pains in this direction so long as he administers the affairs of the institution. It is simple truth to say that not a few clergymen in this city even, take little interest in its affairs and will have no special faith in it, till their want of faith and interest is shown to be unreasonable and inexcusable. This, I trust, will become more and more manifest as time goes on.

By the way, the dean showed a degree of generous-mindedness and breadth in

one direction which was all that anyone could ask. As is well known, he helped to merge the two departments of the Missionary Board in one, and, I believe, voted for and urged the acceptance of the Rev. Dr. Langford as general secretary. Now, Dr. Langford both was and is one of the Board of Managers of the Evangelical Education Society, while he is a member of the Executive Committee of the American Church Missionary Society. Surely, the most pronounced Low Churchman could not do more than vote for such a one. Now that Dr. Langford is the Grand Mogul of the Missionary Board, it is a question to be asked whether he thinks the American Church Missionary Society has any further reason for being, or if there is, whether he has further occasion to belong to it. There are men about, and not High Churchmen, either, who think that society has served its day and generation.

If anything further has been done to perfect the arrangements of the forthcoming mission, I fail to hear of it. I hear people saying, however, that by this time every thing should have been got in shape beyond a peradventure. Long ago we knew all about the Church Congress to be held at New Haven, the subjects, the speakers, etc., but here we are within little more than two months of the proposed mission, but all in the dark, and completely so, save what light has dawned on the public through inadvertence. Cannot you stir up the committee to comprehend that unless they want the whole thing to be a dismal failure they must lose no time in getting things adjusted?

People sometimes ask the writer, if he believes in the mission. The most he can say is, let the thing be tried. It must be largely tentative, and is something to dare to run a little risk on. It would seem as if no great harm can come of it, if no great good, and on the whole, it is probable that the gain will be greater than the loss. That seems to have been the result of the London missions, and on the strength of such result, certain of the clergy in New York concluded to follow the example. Others are waiting to see what the mission comes to. That is most certainly their privilege, and the committee having enjoyed their vacation when they ought first to have perfected the arrangements, should now see them perfected at the earliest possible moment. It is most certain that, otherwise, the mission will come to—well, to an impotent and lame conclusion.

This, I understand, is to be the centennial year of the organization of this diocese. What is to be done about it does not appear, though I should suppose something and something worthy of the diocese. The diocesan convention falls, I think, on the 29th and 30th of September.

Your readers will have heard, of course, about the death of the Rev. Dr. Stephen H. Tyng at Irvington-on-the-Hudson, and of his funeral at St. George's, in this city, of which he was so many years rector and *rector emeritus* up to the time of his death. The last time I saw him was at Irvington, when the contrast between the man once erect of stature and now enfeebled and bent with age was most striking and indeed most sad. Of all men not to be led when he was in full possession of himself, Dr. Tyng was the man, and though, I believe, he refused to be led in his broken condition of body and mind, yet he never went out without being cared for like a child. When I

saw him he was shuffling along, completely bent with age and followed, I think, by an attendant.

At his funeral the representation of clergymen was large, considering that so many were out of town and that he was so far forgotten by the men of this generation. At the hour appointed, the clergy came straggling into the church and in much confusion. It appears that the family had sent down word the night before not to have any services at the hands of surpliced choir, etc., but that at the last moment they gave word to let things go on in their natural order. This was accordingly done, and the services were in every way appropriate, and impressive. Presiding Bishop Lee made a touching address, setting forth Dr. Tyng's characteristics as a man, a faithful pastor and especially as an eloquent and powerful preacher. Dr. Dix, the Assistant Bishop, and the Rev. Dr. Richard Newton, said the committal service. The congregation was immense and if Dr. Tyng had died twenty years ago, no half-dozen churches in New York would have been sufficient.

At the close of the service, the clergy met in St. George's chapel, the Assistant Bishop presiding, when a committee was appointed to draw up a minute testifying to the character and usefulness of Dr. Tyng, the same to be printed in the Church papers. The venerable Bishop of the diocese regretted his inability to be present at the funeral and sent assurance of his sincere sympathy and of his respect for the long-time rector of St. George's.

The same day the Missionary Board of Managers held a short service at the chantry of Grace church, which was followed by the transaction of certain business, such as the appointment of Mr. James M. Brown, as treasurer, the extension of the appropriations of the last three months to the remainder of the financial year, etc. Things have come out remarkably well in the foreign department, all liabilities being paid, with a few hundreds in the treasury.

New York, September 11th, 1885.

LETTERS TO THE EDITOR.

HEARING AND HEARING.

To the Editor of *The Living Church*:

Allow me to ask as to the responsibility which comes of "hearing"—"how shall they believe unless they hear, and how shall they hear without a preacher?"—what is "hearing?" Not surely the mere uttering of sound within the range of the organ of hearing. One may "hear" even, and not understand; even as he may see and not perceive. Yesterday, I drove along a great avenue and saw and read, it may be, a hundred business signs, but I could not, at the end of them all, tell any one the name of, it might be, a solitary firm. If the mind be not on the subject of conversation, it may at once "hear" and not hear.

Has any one, then, *heard* the Gospel in that sense which will make him morally accountable, until he has actually received it? Can he be said to have rejected that which he has never known, or practically so much as "heard?" If a message be committed to one in so dull a way as to make no impression on him, while ready and willing to take it in, ought he to be faulted for not obeying it? Virtually he never "heard" it. It may not have been the fault of the other; his it surely was not. Before the mind can, thus, become responsible, it must see and perceive; both "hear" and

hear. So grand and glorious is the Gospel, that the moment the mind fully perceives it, it accepts it; it cannot be said to reject it, if it have not comprehended and apprehended its terms. In fact, is the Gospel really "preached" to any soul which refuses it? Preached at is not preached to. Men preach daily, and preaching to an extent fails daily; but when the Holy Ghost preaches through men, then there is preaching in the power and demonstration of the Spirit, and men not only see with the eye of sense, but with that of the mental and of the spiritual perception, and hear not only with the organ of hearing, but with the spiritual sense; and, hearing, they believe. There are men and women, thus, right under the shadows of our Church spires, who have never "heard" the Gospel; there are men and women, thus, who have been Church-goers all their lives and who have never yet "heard" it. It is not the fault of the pulpit. Sin stands on guard at the ear-drum of the soul, and the sounds can not enter. The time may come, nay, must come, when those souls shall be preached to, and shall "hear;" for the Gospel shall (now, or at sometime, here, or somewhere), be preached "unto every creature." If I be wrong, I have no pride of opinion, yet dislike the battledore-and-shuttlecock of controversy too much to seek it. "Spirits in prison" were preached to: may they not be again? Will any one "come over and help me" in this line of thought? MACEDONIA.

MR. NEWTON'S SERMONS.

To the Editor of the Living Church:

I see one of your correspondents infers that the Rev. Heber Newton is in request as a preacher in this part of New Jersey, because he has preached twice lately on and near our northern seashore. I made one of a half-score or more clergy who heard him at Fair Haven. He is certainly a fluent and attractive extemporizer. The theology of his sermon was merely current philosophy applied to the Gospel. It aimed to cut the whole foundation out of the Gospel; but no more so than ultra-Protestantism requires. He occupies fundamentally the very ground which his father held, whom I recollect thirty years ago, as one of the most earnest of the ultra-Protestants that then abounded in Philadelphia. The father was distinguished then for what shortly, and not by intent offensively, was called Bibliolatry. He held, with all his school, what Calvin first boldly taught, and which has come down through Jonathan Edwards even to our day evolving as it came. The starting point, and pervading idea of the whole school, is that truth is an abstract, self-evolute force, working within men's minds and hearts. They ignore the immortality of the body, and have no grace provided for the nourishment of its germ of resurrection. This "truth," as the father and his congeners strenuously maintained, was contained wholly in the Bible alone. The son has merely taken the next step in evolution. He maintains that this truth is manifested in the whole revelation of nature, and not in the Bible alone.

The "gist" of the sermon, and the especial point of it, was, that institutions—including of course the One Body, the Church of Christ, though he did not give it as an instance—were and are evolved for a specific and temporary object; and, like a school, for example, wrought only to make themselves no longer necessary. When the education, or other object in view, had been

reached then the institutions died naturally.

The son has just as good a right to a status in the Church, as the father, with the whole school of ultra-Protestants, has. It would be impossible practically to uproot the whole class from the growing wheat-field of the Living Church. Both must grow together till the harvest.

The legitimate and hopeful way to correct this evil, is to turn a stream of better philosophy into the current theology of the day. Our writers and our preachers ought to see and show how this tide of abstract philosophy is sweeping away foundations. The issue is very simple, and not hard to perceive, though its reach is only less than boundless, and its applications innumerable. The one basis and the other stand over against each other. They both involve the "origin and persistence of things." One is concrete; the other abstract. One holds on to person as the only conceivable originator and preserver of the Kosmos. The other holds that "energy," or its equivalent, is the originator and preserver. The latter school cannot of course stand long in the old faith; for the philosophic base of that faith is concrete, and not abstract. Its axiom, or primary idea, is "I Am." It does not attempt to prove the original idea of God. Its confirmatory evidences, from nature and grace, are not primary proofs of the self-evident fact that God is, and that He is personal.

The abstractionists do not seem to perceive that they assume, in the mental and moral sides of their philosophy, what on its material side has been found a ludicrous failure. On the material side, "perpetual motion" has long been banished to the limbo of baseless theories and defunct ideas. The whole school of evolutionists however adopt it as a principle. Their "evolution" is really self-evolution. They teach that mere "force" causes itself and works itself out, as it has from the past forever and will in the future forever, and that this force, in perpetual motion, evolves now one institution and now another, now a Buddha, Zoroaster, Confucius or a Christ; and, when they are worn out, then another leader and another institution, *ad infinitum*.

This idea, or rather philosophic perpetual motion, is the ruling idea of modern thought. It penetrates the Church. The writers and preachers of the "new theology" are driven by it. It cannot be disciplined out of them. The Church must therefore tolerate them. Their influence is not solely and merely evil. They present some lofty ideals, which conflict with the earthliness, sensuality and devilishness of the kingdom of the god of this world. They furnish no mean quota to the abounding charity which is now fashionable in Christian society.

The philosophy of the concrete, the once delivered faith, the Living Body, have to meet this "new theology," on the open field. Let it be a fair field for both sides.

B. FRANKLIN.

Shrewsbury, N. J., September 12, 1885.

MEMORIAL TO THE LATE BISHOP WORDSWORTH.

To the Editor of The Living Church:

It is known to those of your readers who are in the way of seeing the English Church papers, that, at a public meeting held in April last, it was resolved that a canopied recumbent effigy of the late Bishop Christopher Wordsworth should be placed in Lincoln Cathedral.

It has been thought not improbable

that some American Churchmen would wish to unite with their English brethren in such a tribute to the memory of one whose consecrated abilities were at the service, and whose learned writings and holy influence and example are now the heritage, of the whole Church. The committee charged with the reception of subscriptions for this memorial have, therefore, placed in my hands some copies of the papers issued with this end in view.

It will give me pleasure to send a copy of these papers to anyone wishing to make such a subscription; and to receive and transmit to the committee any sums which may be entrusted to me for the purpose.

WM. CHAUNCY LANGDON.

Bedford, Pa., Sept. 10, 1885.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION.

The Rev. Samuel Hall has become rector of Trinity church, Collinsville, Conn.

The Rev. William Y. Sheppard, of Albuquerque, N. M., has been appointed to Christ Church, Richmond, Ky. Address all communications accordingly.

The Rev. Joel Davis has resigned the rectorship of St. Paul's church, Paris, N. Y., the same to take effect on October 1st. Address remains unchanged.

The Rev. Edward Wickens, rector of St. Philip's church, Palestine, Texas, having returned from Europe, desires his letters to be addressed as above.

The Rev. Herbert J. Cook has resigned the parish of St. Mark, Coldwater, Mich., and accepted the charge of St. Bartholomew's church, Englewood, diocese of Chicago. Address accordingly after October.

The Rev. Geo. H. Cornell, for the last four years rector of St. Matthew's church, Laramie, Wyoming, has accepted a call to the rectorship of St. Peter's church, Pueblo, Colo., and will assume charge Oct. 1. Please address accordingly.

TO CORRESPONDENTS.

LOUISE.—The "Tabernacle" is a small box or closet on the altar used for the reservation of the Blessed Sacrament. Its use is illegal in the American, English and Colonial Churches, but it is authorized by the Scottish Church, and generally used in the Roman.

H. H. CLEMENTS.—Please send your P. O. address.

APPEALS.

NASHOTAH MISSION.

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

Southern Presbyter deeply regrets the miscarriage of the acknowledgment of \$10 from S. P. of H. C. Poughkeepsie, N. Y.; \$2 from E. Philadelphia, and \$1 from J. R. B., Sewickly, Pa., through THE LIVING CHURCH, and still appeals for kindly aid in his needed support, adjudged infirm for duty, and thus disabled in privileged opportunity.

OFFICIAL.

Annual Convention of the Diocese of New York.—The opening services of the Centennial Convention of the diocese will be held in Trinity church, New York, on Wednesday, September 30th, 1885. Morning Prayer will be said at 9 A. M. At 10 A. M. there will be a Celebration of the Holy Communion and an historical discourse. Immediately after this service the convention will organize and adjourn.

On the same day, September 30th, there will be a commemorative Service in St. Thomas's church, New York, at 8 P. M., at which addresses will be delivered by the Bishops of Western New York Central New York, Long Island and Albany.

FRANCIS LOBDELL, Secretary.

Office of the Secretary of the Convention, 108, 128th St. New York, Sept. 10th, 1885.

CAUTION.

The clergy and other charitable persons are cautioned against extending aid to a young man who assumes the name of Hamilton and professes to have been a teacher in Kentucky and elsewhere. He is about 26 years of age, is quite lame, of pleas-

ing address and a fluent talker. He tells a story of distress which is believed to be wholly false.

W. H. VIBBERT.

MARRIED.

FERCKEN-SHOBER.—In St. Luke's church, Sept. 9, 1885, by the Rev. F. J. Murdoch, assisted by the Rev. F. E. Shober, the Rev. Gaston Fercken to Selena Roberdeau, daughter of the Hon. Francis E. Shober, of Salisbury, N. C.

OBITUARY.

LONGLEY.—In Solon, Maine, on September 11th, Susan E., wife of George M. Longley, formerly of Chicago, the dearly loved mother of Mrs. Arthur P. Seymour, of Chicago. May she rest in peace.

CORRY.—In Philadelphia, September 4th, Katie J. Corry, daughter of Thomas and Jane Corry, and a communicant in the Old Swedes' church, Wilmington, Del., aged 15 years.

MISCELLANEOUS.

WANTED.—By a young woman, who is a communicant of the Church, a home for the winter in Florida, or in a healthy part of the South, where she can have the care of one or two children, or some light housework. Is ordered away by her physician, having suffered with typhoid fever during last winter. Any one in need of such assistance, who is willing to pay a small remuneration and give a home, will please address the Rev. F. W. Raikes, rector St. John's Church, Dunkirk, N. Y.

WANTED.—An unmarried priest at All Saints' Cathedral, Milwaukee, Wis. Correspondence confidential. Address Rev. C. L. Mallory, Dean.

FOR SALE.—A clergyman with large family and insufficient salary wants to sell his Anglo-Catholic Library 88 vols., and Library of the Fathers 44 vols., both sets from the press of Parker, Oxford. Send offers to C. C. this office.

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.

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HIMNO.

(EVENING.)

Gracias rendidas demos
Al Dios Omnipotente
Que saco de la nada
La turba de los seres,
El es quien nos da vida,
El es quien nos protege,
Y a quien su amparo falta
De continuo perece.
Mi corazon te adora,
Oh Protector celeste!
Y a toda hora te alaba.
Mi lengua balbuciente.
Dame pues los auxilios
De tu gracia perenne.
Y esta noche descanso
Mientras el dia vuelve,
Para en el tributarle
Mil himnos reverentes
De un pecho agradecido
Que te adora siempre.

EVENING HYMN TRANSLATED.

Return of thanks be paid
To God Omnipotent
Who out of nothing made
The Earth and firmament.
'Tis He that gave us life,
'Tis He prolongs our breath,
By Him we still survive
The ravages of death.
My heart would Thee adore
O Majesty Divine!
To praise Thee evermore
My faltering lips incline.
O grant me then the light
Of Thy perennial grace.
And sweet repose this night
The morrow to embrace,
That so I may impart
The thousand hymns of praise
Within a thankful heart
That Thee adores always.

[Translated from the Spanish for THE LIVING CHURCH by the Rev. J. G. McMurphy, Racine, Wis.]

BOOK NOTICES.

THE AMERICA'S CUP. By Captain R. F. Coffin. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

A very interesting account by a fine old salt of how this famous cup was won, and, till now at least, successfully defended. Its value is enhanced by admirable plates.

THE HUNTER'S HANDBOOK. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price 50 cents.

A very useful little manual which from personal experience can be cordially commended to all campers out. It contains a description of all articles required in camp, with hints as to stores, and cooking recipes.

THE BAR-SINISTER. A Social Study. New York: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 354. Price \$1.25.

If anything further is needed to arouse the citizens of this republic to a keener sense of the monstrous iniquity which lies like a great blot upon the fair escutcheon of their fame, this book will surely help powerfully to this end. It is a well-written and strongly drawn picture of two happy homes ruthlessly entered and despoiled of their sweetness and charm by that arch-enemy of domestic purity and peace—Mormonism. The unscrupulous and heartless proselyting in which its disciples engage is shown in strong colors. In fact, the whole story is so vivid with intense feeling that one cannot help thinking that the writer must have had personal experiences similar to those of Anna Quinby or Ferdinand Cosgrove. It is a book written by a soul on fire with hatred of Mormonism.

UNCLE TOM'S CABIN, or Life Among the Lowly. By Harriet Beecher Stowe. New Edition with an introductory account by the author. Boston and New York: Houghton, Mifflin & Co. Pp. 500. Price \$1.

The fact that a new American edition of this far-famed story is needed is a fresh proof of its undying popularity. While men and women have hearts that ache over the recital of the woes and wrongs of others, this book must remain famous, for it cannot be read

without striking that chord of universal brotherhood which makes the whole world kin. The best proof of this fact is to be found in its translation into no less than twenty languages. An interesting feature of this new edition is the introduction by the author giving a summary of the reasons for writing the book and the facts upon which it was written and of its history since it came into the world. Under the last head are given the letters sent to the author by Macaulay, Dickens, Kingsley, Fredrika Bremer, Jenny Lind and others.

THE October number of the *North American Review* contains twenty-three articles by as many different contributors—among whom are an English Cardinal, an American Admiral, two American Major-Generals, two American ex-Ministers to European Courts, an American Artist, an N. Y. Assemblyman, an ex-United States Senator, the Mayor of New York, an ex-Governor of New York, two distinguished American Men of Letters, and a famous American Financier—Manning, Ammen, Ben. Butler, Fitz-John Porter, Elihu B. Washburne, Wm. Waldorf Astor (his first appearance in literature), J. B. Eustis, of Louisiana, Wm. R. Grace, of New York, Theodore Roosevelt, Horatio Seymour, E. P. Whipple, Charles T. Congden, Dorman B. Eaton, and some others less known. There is also a very characteristic private letter from General Grant to his father, written from Milliken's Bend, just two days before he started in the Vicksburgh Campaign. It is contributed by Col. Fred Grant.

Harper's Magazine for October is a capital number, but the publishers have educated us to expect a capital number every month.

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

WM. S. GOTTSBERGER, of New York City, has published a novel, entitled "The Devil's Portrait," by Anton Giulio Barrili, and translated from the Italian by Evelyn Wodehouse. It is of the highly sensational dramatic order and abounds in descriptions of tragic scenes. (Chicago: S. A. Maxwell & Co. Price 40 cents, paper covers.)

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.

SAYS the old hymn—
The happy gates of Gospel grace
Stand open night and day.

To which we add—
Our barred church gates are tightly shut
Lest sinners entering, pray.

Not only are our church doors, as a rule, shut six days and six nights out of the seven, but as if sinners might get too near the churches, the iron gates of the railings are fastened with a patent Yale padlock. It is all very well to say that God is everywhere; and so He is. But the devout soul especially loves to dwell upon Him in the sanctuary. If the sexton were to open these gates and unbar these doors many a passer-by would be glad to enter and spend a brief period in devout prayer and meditation and perhaps the same would pay for the wear of the aisle floor and the tear of the rich rep upholstery. Non-episcopal Christianity has almost given up the church idea, though it ceases to regard bare walls with the extreme unction of a half century ago.—*The Christian at Work.*

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

III.—THE LOST CONSULSHIP—(continued)

III.—ECLIPSES.

Chronological Eras may be of doubtful beginning. Authors may have made mistakes in their computations. Transcribers may have blundered in recording figures. Inscriptions may have suffered from defacement. But eclipses can admit of no irregularity in recurrence. Fortunately the record of certain eclipses has been kept by ancient writers. If we can identify them there can be no mistake as to their dates.

1. Pliny, in his Natural History, says, "The sun and moon may both be eclipsed in fifteen days, for so has it happened in our own time, during the reign of the Vespasians, when the father was the third (fourth); and the son the second time consul." In A. D. 71, February 28, at 8 P. M., the moon, and on March 16, at half-past nine A. M., the sun was eclipsed. In the *Rec. Chron.* this second joint consulship of the two Vespasians is dated A. D. 72, in which year no such eclipses occurred.

(In giving the day and month of eclipses, we reckon them as two days earlier than they are given by the authorities. This is to allow for an error in the calendar of which we shall presently furnish the proof.)

2. The Battle of Cremona, secured the imperial diadem for Vespasian. It was fought in that memorable year, in which three emperors, Galba, Otho and Vitellius, were slain, and a new pair of consuls entered upon office every two months. Dion Cassius, relating the occurrences which preceded this decisive conflict, asserts that, "While a great commotion existed in the army of Vitellius, it was greatly increased by an eclipse of the moon, which to their terrified minds seemed not only overshadowed, but to be black and bloody, and to emit other fearful colors. The soldiers, however, did not on this account desist from their purpose; but when Antonius (the general of Vespasian's army) sent messengers, they sent others exhorting him to submit to Vitellius. This brought on a severe battle, though the soldiers of Vitellius were without a general; for Cæcina was in chains at Verona." In A. D. 68, on October 27, at 6:30 A. M. the moon was eclipsed. Its lowness at that time in the western horizon, the vapors of an autumnal morning, the glow of approaching sunrise, would have produced exactly the peculiar appearances mentioned by Dion, and the time of the year corresponds precisely with that fixed by Tacitus. In the Consular Tables, however, this chaotic year is dated A. D. 69.

3. Dion Cassius and other ancient authors make mention of an island, that arose in the Ægean Sea, near Thera. Dion says it happened in the consulship of Claudius IV. and L. Vitellius III. Aurelius Victor informs us that on the same night there was a remarkable eclipse of the moon. In A. D. 46, on December 29, at half-past nine P. M., the moon was eclipsed. In the tables the fourth consulship of Claudius is dated A. D. 47. Seneca, indeed, places this phenomenon in the consulship of Valerius Asiaticus; Valerius was Consul II in the early part of the year preceding the fourth consulship of Claudius, so that there is an apparent contradiction here. Referring to the *Fasti Consulares* in Ainsworth's Dictionary it appears that Claudius took his fourth consulship after the death in office of

some one whose name is unknown. Tacitus informs us that Valerius put himself to death by the order of Claudius, through the influence of Vitellius. The very omission of the name and all the circumstances make it seem quite probable that Valerius was this unknown consul; then the statement of Seneca agrees exactly with that of Dion.

4. From Tacitus and Dion we learn that when the news of the death of Augustus reached the army in Pannonia, 700 miles distant from Rome, their general, Julius Blaesus, granted a suspension of military duty. This idleness, mischief's mother, fanned into flame long smouldering disaffection. When Tiberius heard of the meeting, he despatched his son Drusus, at the head of a large force, to quell the insurrection. His arrival, however, bringing with it no redress for their grievances, increased, rather than allayed, the violence of the rebellious soldiers. Matters were rapidly going utterly to the bad, when an eclipse of the moon took place and so thoroughly scared the superstitious malcontents, that they submitted themselves at once to Drusus. Of this eclipse Tacitus gives quite a graphic description: "The following night had a threatening aspect, and seemed likely to give birth to some impious deed; it was made to pass off tranquilly by a mere accident. The moon in the midst of a clear sky, became suddenly eclipsed. The soldiers, who were ignorant of the cause, took this for an omen referring to their present adventures; to their own labors they compared the eclipse of the planet, and prophesied, 'that, if to the distressed goddess should be restored her wonted brightness and splendor, equally successful would be the issue of these their struggles; hence they made a loud noise by ringing upon brazen metal, and by blowing trumpets and cornets. As she appeared brighter or darker, they exulted or lamented; but when gathering clouds had obstructed their sight, and it was believed that she was now buried in darkness, then they bewailed their own eternal sufferings thus portended, and that the gods viewed their daring deeds with aversion.'"

Now in A. D. 13, on October 5, at 7.45 P. M., about one third of the moon's disc was darkened by the shadow of the earth. In A. D. 14, September 25, at 5 A. M., it was totally obscured.

To determine which of these is the eclipse in question, we will consider, first, which suits best the description of Tacitus. In this we note these features. "The shadow advances and recedes, and the moon appears to struggle with it." A characteristic this of a partial, not of a total, eclipse. "When the night seemed likely to give birth to some impious deed, it was made to pass off tranquilly." An evident reference this to something which happened in the evening, not at daybreak. "The moon was finally lost behind clouds and buried in darkness."

The moon of A. D. 14 was lost below the horizon, and buried in the daylight. The sun had risen, and she had set before the eclipse was over. There is no doubt that the eclipse of A. D. 13 answers to the description of Tacitus, while that of A. D. 14 does not.

Again, we will consider the interval of time. Augustus died August 19th. Between that date and the eclipse, we are to allow for the carrying of the news to Pannonia, 700 miles distant; the delay of some days in exciting the mutiny; the bearing of the intelligence thereof to Rome; the assembling of the army of Drusus and

its march to the scene of the insurrection; the time consumed in parleying with the mutineers. Between August 19 in A. D. 13, and the eclipse of that year, was an interval of 47 days. Between August 19 A. D. 14, and the eclipse of that year, was an interval of 36 days. The longer interval is the least possible time within which all these things could have been done. We have no hesitation, therefore, in insisting upon the eclipse of A. D. 13 being the one intended by Tacitus and Dion, for that of A. D. 14, in no particular, agrees with their statements. This places the death of Augustus in A. D. 13, not A. D. 14, as in the Rec. Chron.

5. Both Eusebius and Dion Cassius assert that the sun was eclipsed about the time of the death of Augustus. In A. D. 13, on Apr. 26, there was an Annular eclipse of the sun at 7½ P. M., visible in the Hudson Bay region, and in a small part of the west and north-west of Europe. The evidence of this eclipse has been rejected, because it was not visible in Italy, and the statement of Eusebius and Dion has been referred to a phenomenon, such as that of the darkness of the crucifixion, or the obscurity of the sky, which enshrouded the corpse of Cæsar. Yet a solar eclipse in the far off West just at its setting, if seen by any body, and by him made known at Rome, would have been regarded as the very fittest of omens indicating the death of Augustus. There was then an eclipse of the sun, and a very peculiar one, in A. D. 13. It was visible within the range of the Roman Empire. There was none visible in A. D. 14. Two great authorities affirm that such an event happened shortly before the death of Augustus. This testimony is clearly against the Rec. Chron.

IV.—LUNAR PHASES.

The changes of the moon take place each year 11 days earlier than the year previous. Sometimes a knowledge of its age enables us to determine a date. Two such instances are here adduced.

In the History of the Spanish War, which passes under the name of Cæsar, it is said that, "some slaves who deserted from Pompey, reported that from the time of the battle of Soricia, which had been fought March 5th, there had been great consternation in his army. On that day, Pompey retreated, and encamped over against Hispalis. Before Cæsar had set out for the same place, the moon was seen about the 5th hour." This 5th hour was midnight. On March 5th B. C. 45, the moon was five days old, and set at 10 P. M. B. C. 46 was the last year of confusion. Its March 5th was January 5th correct reckoning. On that day, the moon was 23 days old, and appeared 11:59 P. M. According to the Rec. Chron. this Spanish War, belongs to B. C. 45. The phase of the moon, as described in the history, assigns it to B. C. 46.

We have already determined the date of the battle of Cremona, by an eclipse of the moon, mentioned by Dion. Tacitus supplies us with an item of evidence, quite unique in its character. He is very minute in his description of the incidents which led to, and accompanied, the engagement. It was near Verona, he tells us, that Cæcina, the commander of the Vitellian forces, attempted, treacherously, to transfer his entire army to the cause of Vespasian. His soldiers, however, remained true to their allegiance and, loading Cæcina with chains, sent him to Cremona, and presently broke up their camp and set out for the same place.

The news of this event reached Rome October 30th. When Antonius, Vespasian's general, heard of the disturbances in the enemy's camp, and of their retreat, he moved with his whole army from Verona, and in two days arrived at Bedriacum. At ten in the morning of the next day, the opposing forces came into collision, and a sharp conflict ensued, which resulted in the rout of the Vitellians. At nine in the evening of the same day, the engagement was renewed by the arrival of six legions of Vitellians, who had marched thirty miles in their impetuous haste. "The battle lasted all night, and was various, obstinate and bloody. Success was still doubtful, when, night being far advanced, the rising moon discovered the contending armies, and deceived them. But she was more favorable to the Flavians, as they had their backs to the light. Hence the shadows of men and horses were elongated, and the weapons of the Vitellians, aimed at them, as if they were substances, were thrown away, and fell short of their enemies; while the Vitellians, exposed to view by the light in front of them, formed, without knowing it, a distinct mark for their enemies."

If we add to this accuracy of detail the further fact that, by December 17th, the forces of Vespasian had fought their way, and marched to within sixty miles of Rome, it is clear that we must fix the time of this nocturnal conflict at the first week of November. In A. D. 69, the moon was *new*, October 31st, in A. D. 68, it was *full*, October 27th, and at its third quarter, November 3d. This last date suits the narrative of Tacitus exactly. The other does not, and is the date of the Rec. Chron.

OUR CHICAGO LETTER.

Bishop McLaren returned to Chicago shortly before the close of last month, much refreshed and re-invigorated, I am glad to learn, by his sojourn at the sea-side. Of course he has been hard at work again since his arrival. On the afternoon of Tuesday, the 8th inst., he laid the corner-stone of a new church at Streator; of the clergy, besides the Bishop and the priest in charge of Christ church parish (the Rev. L. W. Applegate), there were present the Rev. Messrs. Phillips, Hodge, W. M. Steel, White, and Héister. The new building is to be a fine edifice, substantially constructed of stone. The weather was by no means all that could have been desired, and the Bishop's address was sandwiched between two heavy showers of rain.

The Rev. Herbert J. Cook, late rector of St. Mark's church, Coldwater, Michigan, has been appointed by the Bishop to the cure of St. Bartholomew's mission, Englewood. The parish which Mr. Cook leaves has been under his charge for the past ten years, and has greatly thriven. During his incumbency a church and chapel have been built, costing \$20,000. He has been a member of the Standing Committee of the diocese of Western Michigan, and was a deputy to the last General Convention. He enters upon his new duties in the very prime of life, being only forty years of age; and, speaking from personal knowledge, I should say that he has as fine a field for building up the Church as the diocese affords. May the great Master crown his efforts with an abundant blessing!

It is announced that the Western Theological Seminary is to open its first term on next Michaelmas Day, Tues-

day, the 29th inst. It will be good news for all lovers of sound Churchmanship, that the Rt. Rev. George F. Seymour, S. T. D., LL. D., who, it will be remembered, was professor and dean of the General Theological Seminary for a long course of years, has consented to assume the professorship of Ecclesiastical History in our new seminary. With Bishop McLaren at the head of the Theological Department, Bishop Seymour in charge of Church History, Dr. Gold of Exegesis and Liturgics, and the Rev. Messrs. Knowles and T. N. Morrison, as instructors respectively in Church Music and Pastoral Theology, the new institution starts out upon its high and noble mission under the brightest auspices. All students residing in the buildings will be furnished with instruction, fuel, light, and rooms, free of cost; the only charge will be for board, costing in round numbers about \$200. The "Wheeler School for Boys" commenced operations in Wheeler Hall, last Monday, with the Rev. T. D. Phillips, M. A. as rector, and Mr. N. Rowe, B. A., as assistant. I am informed that its prospects are excellent; and, placed as it is, in the very centre of a rapidly-growing and highly respectable neighborhood, I can readily believe it.

The missions at Washington Heights and Morgan Park have a present special claim upon the interest of Chicago Churchmen, from the fact that the quarterly meeting of the North Eastern Deanery has just been held there.

The Rev. J. Rushton, of All Saints's mission, Pullman, commenced a bi-monthly Sunday afternoon service at the last-named point, in March of last year. Some few years ago, services were held there for a time by a retired priest, but were eventually given up. Under Mr. Rushton, however, the enterprise is full of promise. In three months from the inception of his efforts, he commenced to have weekly services, which were held in a hall. A single appeal which brought in \$50, resulted in the purchase of an organ. Then Washington Heights came to the front with a desire for the ministrations of the Church, and accordingly, Mr. W. C. De Witt was licensed as a lay-reader, and made a beginning in December, Mr. Rushton going over there once a month to celebrate the Holy Eucharist. Now, he goes once a month to each place. Mr. De Witt says the Morning Office at Morgan Park, and Evensong at Washington Heights, every Sunday, and thus the foundation is being laid, under the name of St. Jude's Mission.

It was at these points, then, that the recent Deanery Meeting was held. Unfortunately, the weather was sadly against the cause; and, as a consequence, several of the clergy who would otherwise have attended were absent. Notwithstanding this obstacle, however, there was a fair attendance of members, and the proceedings were marked by great interest. Seven of the clergy were present, besides the dean and the Rev. E. Oliver, a son of Dr. Oliver of Washington Heights. Mr. Oliver is from Toronto, Canada, and is in Deacon's Orders. Messrs. Townsend and DeWitt, lay-readers, were also in attendance. On the evening of each day, Mr. Rushton took over his choir of men and boys from Pullman, to assist in the services, and their efforts were highly appreciated. On Monday, Evensong was held in the Union Meeting House at Washington Heights, after which, the dean—the Rev. Dr. Locke—delivered an admirable address on "The Good Parishioner," viewing him in all his

various conditions, alone, with his family, in business, in politics, in social life, and in the Church. Dr. Morrison followed, pursuing the same line of thought, and taking up the subject of promptness and regularity of attendance at Church. He administered also a well-timed though gentle rebuke against the careless, irreverent, and hurried habit into which clergymen sometimes fall, in saying the Offices of the Church, thus depriving the people of the privilege of taking part in the services. Notwithstanding the badness of the weather, there was a fair congregation present this evening.

On the following morning there was a Celebration of the Holy Eucharist, at which the dean acted as Celebrant, and Mr. Rushton as deacon. There were ten communicants, besides the clergy. The Rev. J. Stewart Smith then read a valuable and instructive paper on "The Reality of Spiritual Things," in which he pointed out the difference between the solid foundation of dogmatic instruction in the Church, and the uncertain teaching that prevails among most of the sects around us. The essay gave rise to a general discussion, in the course of which some exceptions were taken to the line of argument adopted by the essayist. A note of regretful farewell from the Rev. Dr. Jewell (who has recently left the diocese) was then read, and a resolution carried, empowering the dean to draw up and transmit an appropriate reply, expressive of the esteem in which Dr. Jewell is held by the members of the Deanery, and of their sorrow in losing him from among their number. An excellent lunch was provided by the ladies of the mission, and was duly appreciated by their guests, who passed a unanimous vote of thanks for the hospitality so kindly tendered to them.

Evensong was held at 7:30 at Morgan Park, the Rev. Mr. Oliver officiating. The Rev. Mr. Averill preached an impressive sermon on "The Kingdom of God," illustrating the Church as the organized Kingdom of Christ the King. The services throughout were highly appreciated by the people for whose benefit they were intended, and will undoubtedly prove of great service to the struggling young missions. It is hoped and expected that next month there will be a resident priest on the spot, in which case, Mr. Rushton will probably break ground at Grand Crossing. The interest is very great, and has manifested itself in the practical form of a promise on the part of the people at Morgan Park to raise \$200, and of those at Washington Heights, \$500, towards the object which they have in view. The last-named place bids fair to be quite a popular suburban residence; and Fernwood, three-quarters of a mile to the eastward, is already a thriving and growing village. The mission includes the three places named. There is at present no church building, but it is in contemplation to make a commencement in that direction, next spring. With All Saints's Mission at Pullman on his hands, even the zeal and energy of the mission-priest, Mr. Rushton, is unable to cope with the amount of labor which is required in this extensive and important field. The next meeting of the Deanery will be held at Grace church, Chicago, on Monday, November 9th.

Church affairs in Chicago are beginning to settle down into their accustomed channel, after the summer holidays. Priests are returning to their parishes, and people to their homes. It only remains for us to hope that the renewed vigor which they may have de-

rived from their "outing" may tell grandly upon the interests of the Body of Christ. I understand that Mr. Smedley, the new choir-master of St. James's has entered upon his duties under very encouraging auspices, and with great promise of success. The Rev. E. H. Gaynor, rector of St. Peter's church, Amboy, leaves our diocese shortly, having accepted the charge of a parish in Nebraska.

APOSTOLIC SUCCESSION.

What is it? It is that the Apostolic order of ministry was distinct and superior, and that, as an order, it was made permanent.

All are agreed that the twelve Apostles, during their lives, exercised, by divine appointment, an office and authority superior to that of the elders, whom they ordained in all the churches, and the deacons upon whom they laid their hands. But that this office is perpetual, all are not agreed. Let us therefore look, for a moment, to our Lord's commission to His Apostles, as rendered in the last chapter of St. Matthew. The audience consisted of all the Apostles, and of none but Apostles. Christ gave to them a command impossible to be accomplished by them as individuals, viz: "Go ye into all the world, and teach (i. e. make disciples of) all nations, baptizing them," etc. (see also St. Mark xvi:15.) He also gave them a promise impossible to be realized in the lives of those *eleven men*: "Lo! I am with you always, even to the end of the world." Just before His ascension (Acts i:8), our Lord said to the eleven: "Ye shall be my witnesses unto the uttermost parts of the earth." Did they, as individuals, carry the Gospel to every part of the world? to America, for instance? In St. John xx:21, He says to them: "As my Father has sent Me, even so send I you." Our Lord accomplished His work, i. e., the redemption of all men, before He left this earth. If the comparison here made be worth anything, the Apostles must likewise finish theirs; i. e., must preach the Gospel to every creature, before their commission is fulfilled, and their work ended. Thus we see that, by the nature of their appointment, both the office and work of the Apostles were meant to be perpetual.

But the objector will say, "What evidence have we that they *did* raise other men to the same office to be their successors; in short, that the order has actually been *perpetuated*?" Our knowledge on this point must be derived from the New Testament, for the first century, and from the writings of the Fathers, for the succeeding centuries. The former is the Word of God, infallibly true; the latter is human history, authentic and reliable.

Shortly after the Ascension, we find two new men added to the number of the Apostles, viz.: St. Paul, by the direct appointment of our Lord Himself, and St. Matthias, by the action of the eleven, together with the consent of the Church. (Acts i: 15-26.) But further; whoever the Scriptures call an Apostle, we must allow to have been possessed of that office. The following are examples, viz.: Barnabas, Acts xiv: 14; James, the Lord's brothers, Gal. i: 19; Epaphroditus, Philippians ii: 25; Timothy and Silvanus, I. Thess. i: 1, and ii: 6; and others. Moreover, St. John speaks of Apostles (Rev. ii: 2, and xviii: 20) when he was doubtless the only one of the twelve then living.

In the centuries following the first we find an order of men called *bishops*, superior to *presbyters* and *deacons*, ad-

ministering the affairs of the Church. Irenæus, Bishop of Lyons, ordained by Polycarp of Smyrna, who was himself ordained by St. John, says: "The Apostles desired to have those in all things perfect and unreprouvable, whom they left to be their *successors*, and to whom they committed their own APOSTOLIC authority." He also states that the succession of all these bishops can be traced (as was his own) to the holy Apostles.

Why then were they not called Apostles? Theodoret says: "In process of time those who succeeded to the Apostolic office left the name of Apostle to the Apostles, strictly so-called, and gave the name of bishop (the name bishop, up to this time, had been used interchangeably with presbyter, to designate the second order) to those who succeeded to the Apostolic office." This same fact is asserted by several other reliable writers of the Primitive Church. St. Ignatius, Bishop of Antioch, who suffered martyrdom A. D. 107; also Tertullian, Origen, St. Cyprian, Bishop of Carthage, St. Ambrose of Milan and an host of others, bear witness to the *divinely* instituted ministry of the Church in the three orders of bishops, priests and deacons. And St. Jerome, in the fourth century, says of the bishops: "They are all *successors of the Apostles*." This is not a tithe of the evidence which can be produced on this subject, proving it beyond all reasonable doubt.

All admit that after the third century the Church was uniformly governed by bishops. If then those bishops, as the Fathers certainly believed, were successors of the Apostles, the [bishops] of later times, deriving their orders from them, are likewise possessed of the same Apostolic authority.—*The Diocese, 1876.*

JOHN WESLEY ON SEPARATION.

In his famous sermon CXV., lately republished in full by *The Church Messenger*, John Wesley used these words: Revolve all the histories of the Church from the earliest age, and you will find whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbors, "Stand by yourselves, for we are holier than you!" As soon as ever they separated themselves either they retired into deserts, or they built religious houses; or at least they formed parties into which none was admitted but such as subscribed both to their judgment and practice. But with the Methodists it is quite otherwise. They are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church; such they desire to live and die. And I believe one reason why God is pleased to continue my life so long is to confirm them in their present purpose not to separate from the Church. * * *

I hold all the doctrines of the Church of England. I love her liturgy, I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and as far as I judge, there is an absolute necessity. For instance—

- (1). As few clergymen open their churches to me, I am under the necessity of preaching abroad.
- (2). As I know no forms will suit all occasions, I am often under a necessity of praying *extempore*.
- (3). In order to build up the flock of

Christ in faith and love, I am under a necessity of uniting them together, and of dividing them into little companies, that they may provoke one another to love and good works.

(4). That my fellow laborers and I may more effectually assist each other to save our own souls and those that hear us, I judge it necessary to meet the preachers, or at least the greater part of them, once a year.

(5). In these conferences we fix the stations of all the preachers for the ensuing year.

But all this is not separating from the Church. So far from it, that, whenever I have opportunity, I attend the Church service myself, and advise all our societies to do so. * * *

I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan and Abiram, "seek the priesthood also." Ye knew "no man taketh this honor unto himself, but he that is called of God, as was Aaron." O contain yourselves within your own bounds; be content with preaching the Gospel; "do the work of an evangelist; proclaim to all the world the loving kindness of God our Saviour;" declare to all "the kingdom of heaven is at hand; repent ye and believe the Gospel!" I earnestly advise you, abide in your place; keep your own station. Ye were, fifty years ago, those of you that were then Methodist preachers, extraordinary messengers of God, not going in your own will, but thrust out, not to supercede, but to "provoke to jealousy" the ordinary messengers. In God's name, stop there! Both by your preaching and example provoke them to love and to good works. Ye are a new phenomenon in the earth—a body of people who, being of no sect or party, are friends to all parties, and endeavor to forward all in heart-religion, in the knowledge and love of God and man. Ye yourselves were first called in the Church of England; and though ye have and will have a thousand temptations to leave it and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up.

OPINIONS OF THE PRESS.

Baltimore Herald.

IS THE WORLD GROWING WORSE?—The tragedies and other crimes of atrocity, the record of which fills the daily issues of the modern newspaper, lead many to question whether our boasted civilization is not seriously at fault. The transition from culture to savagery is but slight. There may not be many Eugene Arams now, but there are many cultured criminals who lack the motive that tended to palliate the Lynn schoolmaster's crime. There are men and women who, under the gloss of culture that society throws about them, are little better at heart than the savages who are ignorant of Bibles, churches and schoolhouses. It looks as though religion were now more of a fashion than an agency employed for its saving power. Some one has said that Christianity has proven itself the greatest police force of modern times. That the world could

not afford to dispense with the Christian religion is clear to the dullest mind but that its agency is not fully nor properly drawn upon as a corrective against the evil propensities of the race admits of no question.

Is it that religion is not preached as it should be preached, or is it that the modern world regards the practice of religion as a mere matter of conventionality? The preacher's calling is the highest and the noblest allotted to man, and yet, as practiced now-a-days it is largely prostituted. The sensational preacher is worse than a demagogue, for the latter is often suspected and exposed, while the former has of late become the fashion. The pastor who essays to preach doctrinal Christianity in its solemnity and efficacy is voted a bore and is crowded out by showy mountebanks who cater to perverted taste. It is a wonder that the world is not more wicked than it is when one considers the premium that is put upon religious pretense. It may be that pure religion will yet find but a handful of believers over the wide world in the days that are to come, or it may be that the grand old faith may have a revival which shall manifest its Polycarps, its Knoxes, its Luthers and its Wesleys, but if it shall, the utilitarian and sensualistic tendencies of to-day must give place to the purer and better aspirations that make martyrdom possible as a voluntary sacrifice to duty and right principle.

The Church Helper.

"SECTARIAN."—There is a good deal of confusion in the minds of our "sectarian" friends about the meaning and force of the word "sect." It is not a little curious to note the complacency and matter of course way in which they speak of this or that as "our sect," and yet wince when Churchmen use the word, as they sometimes do, in regard to them. In ecclesiastical language the word is not the equivalent of "section," or part of any thing, but means a part which has, as a branch of a tree, been cut or lopped off, whose continuity has been severed, which is no longer a part organically connected with the parent tree. Of course if the idea of continuity of organic life has been lost, the word will have lost its force, and such evidently is the case in the minds of our "sectarian" brethren.

CHURCH WORK.

LONG ISLAND.

SAG HARBOR.—The new Christ church, since its erection, has been constantly well attended by large congregations. The rector, the Rev. William Bogert Walker, is deservedly popular in the village. At the request of the congregation, they have had divine service rendered chorally on the third Sunday evening of each month.

On the 13th Sunday after Trinity the Bishop of the diocese visited the parish and confirmed thirteen persons.

DELAWARE.

WILMINGTON.—*Trinity Parish.*—On the evening of September 4th the Bishop of Springfield preached in the Old Swedes Church, before the members of Holy Trinity Guild; the occasion being a special service of the guild. This was a rare treat to the Church people of Wilmington, as the distinguished and learned prelate has seldom visited Delaware. Taking for his theme, "Christ, the Good Samaritan," he applied the lesson to the works of Christian kindness which it is the chief purpose of the guild to perform. There were present in the chancel, besides the Rev. Mr. Higgins, priest-in-charge, the Rev. Dr. Littell, the Rev. Prof. Benton, and the Rev. Mr. Lightner. After the service, Bishop Seymour kindly came into the nave, where a number who

lingered had the gratification of a warm hand-grasp and a pleasant word. The Bishop left on the morrow, followed by many good wishes for himself and the Church in the diocese of Springfield.

PENNSYLVANIA.

GENERAL CHURCH NOTES.—During the next few weeks the eight convocations, into which this diocese was divided at the last convention, will hold their first Fall meeting. It may not be untimely to call attention to two points in a letter issued by the president of the North West Convocation of Philadelphia to the several members of which it is composed. The clergy and delegates from any parish to the diocesan convention form a missionary committee for that parish. He says: "May I suggest the propriety of the meeting of this committee (if possible before convocation meets) to consult upon two matters most important to our work in the coming season.

"First—As to the \$— which are named as the amount hoped for from your parish this year. It is to be remembered that this should include all private contributions hitherto made by your members to the Board of Missions at the appeal of the Bishop or of particular missionaries, besides what the Church has given, collected or appropriated in a general way.

"Second—Whether any suggestion presents itself to you for the extension of mission work in our convocation bounds, and in which your parish is interested."

One parish has already acted upon the proposition, and the \$100, looked upon as a sum far beyond their means, secured and a much more lively interest in missions stirred up.

After a severe and lingering illness Mr. George Lieb Harrison passed away on the morning of the 9th of September in the 74th year of his age, having been born in Philadelphia, October 28, 1811. At the attainment of his majority he was admitted to the bar; but did not practice, having preferred to take charge of his father's chemical works. This led him afterwards to enter into partnership in 1849 with Messrs. Powers & Weightman, manufacturing chemists. From this he withdrew and was instrumental in forming the extensive sugar refinery of Harrison, Havemeyer & Co., whose works tower eleven stories high, cover three blocks of ground and have a capacity of 300,000,000 pounds per annum.

Mr. Harrison is however more widely known in connection with charitable and religious works. He was president of the State Board of Charities for many years; president of the First General Convention of the Board of Charities held in New York, 1874; a member of the Board of City Trusts; an inspector of the Eastern Penitentiary, etc., etc. He gave great attention to the comfort and protection of the insane, and was the author of the legislation which led to the creation of a committee on lunacy, which has already been productive of much good, in ameliorating the condition of this unfortunate class of our fellow mortals. He was by his legal training enabled to codify the laws of the several States upon the care and protection of the insane. This, which was quite voluminous, was published at his own expense and sent to the legislatures and the press of our own and other lands as a gift, that more and better knowledge might be in the hands of those who should be called upon to legislate for and advocate the cause of these unfortunates.

In his work for the Church he was not less active. For twenty years he was treasurer of the Episcopal Hospital. He was vestryman and warden of St. Luke's church for many years, and a trustee of the Divinity School from its establishment, as well as a member of the General Board of Missions and the General Convention for a long time.

MAINE.

EASTPORT.—*Christ Church.*—The Board of Missions of the diocese, under the presidency of the Bishop, met here on Tuesday, September 1st, at 2 P. M. There were also present, as invited guests, several of the clergy of the diocese of Fredericton. On the evening of the same day, Confirmation was administered. The church was already well filled with an attentive and rever-

ent congregation, as the clergy passed up the aisle singing the processional hymn, "Onward, Christian Soldiers." In attendance were Dean Smith, of St. George, N. B., Canons Neales, of Woodstock, N. B., and Sills, of Portland, Me., the Rev. Messrs. Dowling and Hinkley, of St. Stephen, N. B., and Neales, of Campobello, N. B., Small, of Saco, Me., Gwynne, of Augusta, McLaughlin, of Hallowell, Wells, of Gardiner, Ogden, of Portland, Rede, of North East Harbor, Harding, of Ashland, and Martin, of Eastport. The Bishop, after laying hands on six candidates, all adults, delivered an earnest charge to the newly confirmed. He then ascended the pulpit, and preached a most solemn and impressive sermon. The church was beautifully decorated with cut flowers. On Wednesday there was a double Ordination. Professor George S. Atwood, principal of St. John's classical school, Presque Isle, was admitted to the office of deacon, and the Rev. Carroll E. Harding, of Ashland, advanced to the priesthood. The Ordination sermon was preached by the Rev. Theodore E. Dowling, of Christ Church, St. Stephen, N. B. It was an able, practical and discriminating address touching the pastoral office, taking for his text the words, "The Lord is my Shepherd." Evening Prayer was said at 7:30 P. M., and afterwards a missionary service was held, over which the Bishop presided and introduced the speakers. It consisted of a short address of welcome to the visitors by the rector; some strong words by Dean Smith, showing the antiquity and continuity of the Church, as illustrated in England and the United States; while Canon Neales spoke of the necessity of adding brotherly kindness, in Church work, to faith, and the Rev. Mr. Gwynne dwelt upon the great value of the religious press and a knowledge of Church history for clearing up our ideas and widening our sympathies.

After the missionary meeting a reception was given to the Bishop and visiting clergy at the house of one of the members of the parish.

These services have awakened a lively interest in Church matters in this parish, and the vestry are taking steps to secure the immediate services of a rector to supply the vacancy just created by the removal of the Rev. W. D. Martin to St. Catharine's Hall, Augusta.

NEBRASKA.

THE BISHOP'S APPOINTMENTS. SEPTEMBER.

- 20. Omaha.
- 23-24. Columbus Convocation.
- 25. A. M. Ulysses; P. M. Sewar.
- 27. Omaha.
- 29. Tekama.
- 30. Decatur.

OCTOBER.

- 4. Fremont; P. M. Waroo.
- 5. Norfolk.
- 6. Creighton.
- 7. Bazille Mills.
- 8. Norris.
- 11. North Platte.
- 12. Kearney.
- 14. Cathedral Chapter, Omaha.
- 18. A. M. Columbus; P. M. Central City.
- 19. Clarks.
- 20. Silver Creek.

WISCONSIN.

WOMAN'S AUXILIARY AND CHURCH CONFERENCE OF CHURCHWOMEN.—The Bishop of the diocese in accordance with the wish of those who are engaged in Church work, will be glad to meet the Churchwomen of the diocese, and all who are interested in any branch of Church work, in Milwaukee, on Wednesday, September 23rd. Rectors of parishes and all missionaries, officers of the various parish societies and Churchwomen generally, are asked to make this invitation as widely known as possible.

There will be a business meeting of the Wisconsin Branch of the Woman's Auxiliary at 9:30 Wednesday morning, in the chapel of St. Paul's church. At 11 o'clock a Celebration of the Holy Communion in St. Paul's church, with a sermon on "Woman's Work in the Church." In the afternoon from 2 to 5 o'clock, a session of the conference will be held in St. Paul's chapel, with the following subjects for consideration: 1. Sunday school work. 2. Sewing schools. 3. Work among the poor. 4. Mothers' meetings. 5. The guild as embracing all parochial agencies. 6. Girls' Friendly Societies. 7. Children's societies. 8. Society of the Royal Law. The evening session will begin at 7:30 in St. Paul's chapel with the following subjects for consideration: 9. To what extent, if at all, should Churchwomen work with "union" organizations. 10. How can we interest and hold young people, non-

communicants, who are attracted to the Church? 11. How can isolated Churchwomen forward the work of the Church? 12. Report of woman's work in the diocese.

Topics connected with parish work may be brought forward by any person present; and those who do not care to take an active part in the conference are invited to send questions and suggestions to the Bishop in writing. The conference will be closed with an address and benediction by the Bishop of the diocese.

CENTRAL PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

SEPTEMBER.

- 23. St. Philip's church, Summit Hill.
- 24. Calvary church, Pamsqua.
- 25. Church of Faith, Mahanoy City.
- 29. Convocation, St. Paul's church, Philips burg

OCTOBER.

- 5. Church Home for Children, and St. Mark's church, Jonestown.
- 6. Trinity Mission, Steelton.
- 7. Board of Missions, South Bethlehem.
- 8. Founder's Day, Lehigh University.
- 11. St. John's church, Lawrenceville; St. Andrew's church, Tloga.
- 12. Adjacent Missions.
- 13. St. Paul's church, Wellsboro.
- 14. Trinity Mission, Antrim.
- 15. St. James' church, Mansfield.
- 16. St. Luke's church, Blossburg.
- 18. St. Paul's church, Troy; St. Luke's church, Altoona.
- 19. St. Mark's church, Lewistown.
- 25. St. Peter's church, Tunkhannock; St. Andrew's church, Springville.
- 26. St. Paul's church, Montrose.
- 27. P. M., St. Mark's church, New Melford; evening, Grace church, Great Bend.

NOVEMBER.

- 1. A. M. St. James' church, Drifton; evening, St. James' church, Eckley.
- 22. All Saints' church, Paradise, Christ church, Leacock.
- 23. Grace church, Nickel Mines.

KENTUCKY.

LEXINGTON.—For many years past, it has been the hope and desire of the Bishop that a second parish might be started in this place. These hopes have now been realized, and a second parish, St. John's (the Rev. R. E. Grubb, rector), has been founded. This movement began early in the spring under the energetic leadership of Messrs. A. J. Campbell, J. Ester Keller, A. I. Tottery, and Anderson Berry. To the untiring efforts of these gentlemen, the parish is indebted for its success. The first service was held on May 17th, in an upper chamber, which has been secured and fitted up in a Churchly manner, for that purpose. The number of communicants is now about 40, half of which were formerly communicants of the old parish. An effort is now being made to secure money for the purpose of erecting a church building which is much needed. The room now used is not favorably located, and not at all calculated to further the work. Lexington is a town of 20,000 inhabitants; a second parish is a necessity. The good results of the movement are already seen in the activity and life of the old parish. The movement is one which some other towns in Kentucky would do well to follow. Although the communicants are poor, they give liberally and are zealous in their work for the kingdom of God, and no doubt God will bless their efforts in behalf of His Holy Catholic Church.

CHICAGO.

CHICAGO.—*The Western Theological Seminary.*—This institution will open its first term September 29th, 1885, the Feast of St. Michael and All Angels'. Any person desiring to study the theology of the Church is eligible for admission to its classes, whether he be layman or clergyman, candidate for Holy Order or not, nor are the advantages of the Institution to be restricted to members of the Church.

The instruction, so far as arrangements have been made to this date, will be given as follows:

1. Dogmatic Theology.—A course of lectures by the Right Rev. the Bishop of Chicago.
2. Ecclesiastical History.—A course of lectures by the Right Rev. the Bishop of Springfield, who was for many years professor and dean of the General Theological Seminary.
3. Exegesis and Liturgics.—The Rev. W. J. Gold, S.T.D., for many years professor of Greek in Racine College. Professor Gold will reside in the Seminary buildings.
4. Pastoral Theology.—A course of lectures by the Rev. T. N. Morrison, of Chicago.
5. Church Music and Choirs.—A course of lectures by the Rev. J. H. Knowles, of Chicago.
6. Special Instruction in Elocution and the Art of Preaching, by experts.

7. The other departments of the course will be filled at an early date.

Students residing in the buildings will not be charged for instruction, fuel, light, and rooms. The only charge to them will be the cost of board, which will be in round numbers about \$200.

Further information may be obtained by addressing the Bishop of Chicago, 255 Ontario Street, Chicago.

The Wheeler School for Boys was commenced in Wheeler Hall, September 14th, under the rectorship of the Rev. T. D. Philipps, M.A.

MASSACHUSETTS.

EPISCOPAL VISITATION.

The Thirteenth Annual Visitation of the Diocese will be continued, God willing, as follows. Change of date can be effected, only by increase of labor, in most cases. A desired change of hour should be made known to the Bishop in good season.

NOVEMBER.

1. 22d Sunday after Trinity, All Saints', A. M., St. Michael's, Marblehead; P. M., Mission, Saugus.
4. Wednesday, A. M., for Christian Women, St. Paul's, Boston.
5. Thursday, evening, All Saints', Dorchester.
8. 23d Sunday after Trinity, A. M., Ascension, Fall River; P. M., St. Mark's, Fall River; evening, St. John's, Fall River.
10. Tuesday, P. M., 20th Dioc. Missionary Meeting; evening, St. Ann's, Lowell.
11. Wednesday, A. M., Consecration, House of Prayer, Lowell; evening, Missionary Meeting, St. Ann's, Lowell.
12. Thursday, P. M., Trinity College, Hartford.
15. 24th Sunday after Trinity, A. M., Redeemer, Lexington; P. M., Trinity, Concord.
18. Wednesday, evening, St. Peter's, Beverly.
19. Thursday, evening, St. John's, Gloucester.
22. 25th Sunday after Trinity, A. M., Trinity, Woburn; P. M., Epiphany, Winchester.
24. Tuesday, evening, St. Luke's, Linden.
29. 1st Sunday in Advent, A. M., Mission, Watertown; evening, Emmanuel, Wakefield.
30. St. Andrew, evening, Christ, Quincy.

DECEMBER.

2. Wednesday, A. M., for Christian Women, St. Paul's, Boston.
6. 2d Sunday in Advent, A. M., Wellesley College; evening, St. Mary's, Newton Lower Falls.
9. Wednesday, A. M., Advent meeting for the Clergy, St. Paul's, Boston.
13. 3d Sunday in Advent, A. M., Ascension, Cambridge; evening, Christ, Cambridge.
16. Wednesday, evening, St. Margaret's, Brighton.
20. 4th Sunday in Advent, A. M., Christ, Hyde Park; P. M., Mission, Canton.
27. Sunday after Christmas, St. John Evangelist, A. M., St. John's, East Boston; evening, St. Matthew's Chapel, of Ep. City Mission, South Boston.
28. The Innocents, P. M., Church Home, South Boston.

INDIANA.

TERRE HAUTE.—*St. Luke's Church.*—On Monday afternoon the ancient ceremony of "Turning the Sod" was observed upon the McLean lot, recently donated to this church. At exactly 4:30 P. M., the procession started from the Sunday school room in the following order: 1. The children of the school. 2. Teachers. 3. Officers of St. Luke's. 4. St. Stephen's Brotherhood. 5. Rector of St. Stephen's church. 6. Visiting friends; and marched to the front of the lot—where a hollow square was formed—leaving the stake which marked the northeast corner in the centre. The Brotherhood hymn "Blest be the tie that binds," was sung by the Brotherhood, standing around their magnificent banner. After reading certain portions of Holy Scripture, and prayer by the rector, Mrs. Major Donaldson was escorted to the northeast corner of the foundation by Judge Mack, where she proceeded to dig the first sod, in form of a Latin cross, while the whole congregation sang, "Praise God from Whom all blessings flow."

The rector then stated that they all felt honored to have this venerable lady present, as she was one of the few Church people who welcomed Bishop Kemper to Terre Haute nearly 50 years ago. This was to be a free church, built especially for the Nail Works district, and therefore it was earnestly hoped that many friends would contribute towards its erection. The corner-stone will probably be laid with Masonic ceremonies on Sunday, September 20th, and Bishop Knickerbacker is expected to conduct the religious services on that occasion. After singing the hymn "Jesus, Saviour of my Soul" the congregation was dismissed with the Benediction.

The valuable lot was given by Col. W. R. McLean of the General Pension Office, Washington.

TERRE HAUTE.—*St. Matthew's Hall.*—Visitors to the new hall which St. Matthew's people have just opened (cor. 8th street and Lafayette) on Sunday afternoon, beheld a delectable sight; such a host of bright-eyed girls, with each a bunch of sweet flowers, such a cluster of happy looking boys surely never was seen. Mr. Longman, the superintendent of the mission, and Mr. Thos. I. Griffith, the treasurer, were busily occupied in trying to extemporize seats for the increased number of

scholars. Next Sunday there will be benches for all. There is a fine organ at the mission. The rector of St. Stephen's church opened the new hall with appropriate exercises, and St. Matthew's mission started off in fine spirits.

MARYLAND.

ANNAPOLIS—Sudden Death of a Priest.—The Rev. Samuel Ridout, M. D., who for twenty-five years has been rector of St. Margaret's church, near this city, left his home in the morning of September 8th, to visit a relative. He rowed across a creek and walked about a mile. On reaching the house he lay down on a lounge and died in a few minutes. Dr. Ridout was 66 years of age, and had been enjoying excellent health. He was the most prominent clergyman in this section of the State.

ALBANY.

ALBANY—All Saints's Cathedral.—About half the work on the provisional portion of the new cathedral has been done. It is proposed to complete the provisional church, and the construction of the entire cathedral will be a question of the future. The work on the walls of the provisional building has been carried along about one hundred and thirty feet, half the length of the proposed structure. The walls of the eastern section, which includes the sanctuary, choir, choir aisles, choir vestry, and portions of the crossing and transepts, have already been raised to two-thirds of their intended height. Pillars weighing sixty tons each and showing rich carving have been placed in position. A spiral staircase, composed of blocks of concrete, has been partially completed in one of the towers. The work of completing the provisional church, which will accommodate 2,000 persons, will be continued until present subscriptions of \$100,000 have been exhausted. Ninety workmen are employed.

CENTRAL NEW YORK.

AUBURN.—St. John's Church.—This parish has a beautiful stone church and chapel on one of the principal streets of the city, and, during the rectorship of the Rev. Dr. Charles R. Hale, attained a good measure of prosperity, but for the past ten years has been greatly weakened by removals, etc. About two years ago the Rev. F. A. D. Launt was elected rector. Since that time the parish has made a steady advance; large classes have been confirmed and the Sunday school has more than doubled in numbers. Recently the church has been refitted and the interior decorations completed in a Churchly manner and at a considerable expense. In addition to these improvements the rector has formed and trained a large vested choir of men and boys and upon the 14th Sunday after Trinity used a form for the Institution of Choristers, approved by the Bishop of the diocese. A local paper states that the evening services which are rendered chorally, attract larger congregations that can be given seats in the church.

Frauds and Imitations.—Let it be clearly understood that Compound Oxygen is only made and dispensed by Drs. Starkey & Palen, 1109 and 1111 Girard street, Philadelphia. Any substance made elsewhere, and called Compound Oxygen, is spurious and worthless, and those who try it simply throw away their money, as they will in the end discover. Send for their treatise on Compound Oxygen. It will be mailed free.

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PEARLINE

THE BEST THING KNOWN FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and all ways bears the above symbol, and name of JAMES PYLE, NEW YORK.

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

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best, sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and presents modern treatment in ordinary ailments and contingencies combined with large experience in forty years' successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

GETTYSBURG Katalysine Spring Water

Nature's Great Remedy for GOUT, DYSPEPSIA, RHEUMATISM, MALARIA, DIABETES, DROPSY, KIDNEY AND BLADDER TROUBLES, and any diseases arising from the Kidneys.

The Gettysburg water alone of all alleged medicinal springs known possesses an indisputable medical record.—N. Y. Medical Record.

The Gettysburg water has produced signally curative and restorative effects in Dyspepsia, Gout, Rheumatism, etc.—Dr. Bell, author Med. Work on Medicinal Waters.

As a solvent of the uric concretions in Rheumatism and Gout, it takes high rank.—Dr. J. J. Mooreman, resident physician White Sulphur Springs and Prof. Washington University, Baltimore, Md.

Famphlets and water can be obtained of all druggists, or **GETTYSBURG SPRINGS CO., Gettysburg, Pa., and Philadelphia, Pa.** Western selling Agents, Van Schaack, Stevenson & Co. Chicago, The Richardson Drug Co., St. Louis, Missouri.

AYER'S Ague Cure

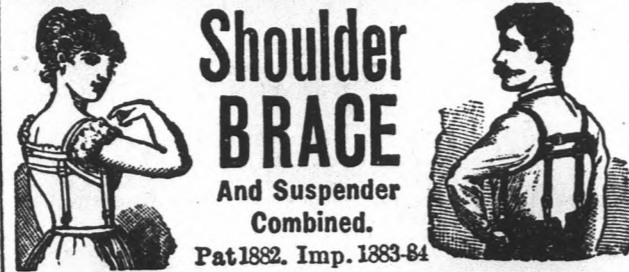
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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.

NO MORE ROUND SHOULDERS!

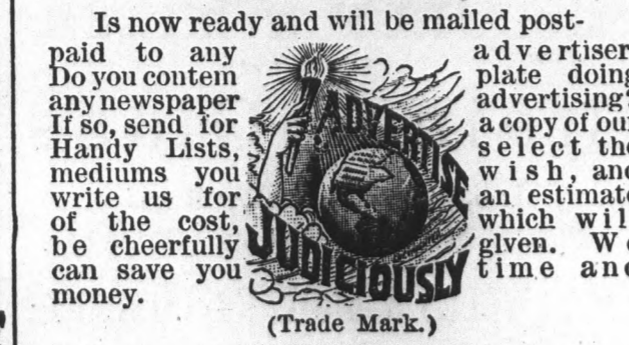
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Lord & Thomas, 7 to 13 McCormick Block, CHICAGO, ILL. New York office, 40 Tribune building. St. Louis office, 5 Emille Block.

The following is reported in the papers as a true incident in the town of Minisink, N. Y.: An old hen wanted to set, a few weeks ago, but no eggs were put under her. A short time afterward the house cat made a nest in the hay in the same box, and four weeks ago gave birth to five kittens in it. The day the kittens were born the cat left them to get something to eat. When she returned the kittens were gone, but she discovered them under the hen, who had taken them in under her wing and was hovering over them in the most motherly way. The cat tried to get her kittens back, but the hen attacked her so furiously that she had to give up the attempt, and she lingered about whining piteously. When the hen left the box to get something to eat the cat sprang in and gave her kittens needed nourishment. In a few minutes the hen returned and drove the cat away. The mother of the kittens did not desert them, but lurked around, and took every advantage of the hen's absence to suckle them. As the kittens grew they manifested a strong affection for the hen, and finally ignored their own mother entirely. They follow the hen wherever she goes, but their frolicsome nature keeps her in constant trouble. The kittens answer her call as readily as if they were a brood of chickens. Milk is given to them by one of Mr. Johnson's daughters. They sleep under the hen's wings at night, and the frantic efforts of the mother cat to coax them away from their strange allegiance are repeated almost every hour in the day.

A WRITER in the *Current* tells the story of Chicago's name. Chickagou was the name of a chief of the Illinois Indians 150 years ago, a great friend of the French who treated him to a visit to Paris. He came back, told his travel stories, and lost caste among the prairie people. Either the French had paid him to tell big stories, or else had bewitched his eyes, they said. As he grew old, he began to take the latter view of the matter himself—the sights were not real and the Frenchmen had bewitched him. So "Chicago" comes from a big-story-teller, and gets its habit honestly. The difference is, that now we manufacture the stories at home and tell them to outsiders; but they are still so wonderful that the hearers are not quite sure whether it is a case of bewitchment or the other thing.

IN PHILADELPHIA there are eighty Episcopal churches, or one for every 12,000 people. In ten years one new parish has been organized and two or three unorganized have been founded, and one or two have died out, and meanwhile the population has increased by 225,000.

So says the *Churchman*. Slow progress, that, for the Church. But as Bishop Stevens has allowed the women to act as vestrymen, perhaps there will be a shaking up of the dry bones. If so, we shall be inclined to recommend the evolution of a vestryman out of a woman in other quarters where the growth has not been so rapid as to excite any serious fear of ecclesiastical vertigo.—*The Church Messenger.*

PETER COOPER'S children follow in the footsteps of their father. At the twenty-fourth annual commencement of Cooper Union Mr. Hewitt announced that during the year they would add \$100,000 to the \$100,000 bequeathed to the institution in the will of the deceased philanthropist.

INDIGESTION

To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from Indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Chester, Pa., writes: "I have used Ayer's Pills for the past 30 years, and am satisfied I should not have been alive to-day, if it had not been for them. They

Cured

me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since." L. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills, for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and Liver troubles

By Using

Ayer's Pills. They have done me more good than any other medicine I have ever taken." John Burdett, Troy, Iowa, writes: "For nearly two years my life was rendered miserable by the horrors of Dyspepsia. Medical treatment afforded me only temporary relief, and I became reduced in flesh, and very much debilitated. A friend of mine, who had been similarly afflicted, advised me to try Ayer's Pills. I did so, and with the happiest results. My food soon ceased to distress me, my appetite returned, and I became as strong and well as ever."

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. For sale by all Druggists.

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. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day. Principal Office, 831 Main St., LOUISVILLE, KY.

