

The Living Church.

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

Vol. VIII. No. 26.

CHICAGO, SATURDAY, SEPTEMBER 26, 1885.

Whole No. 360.

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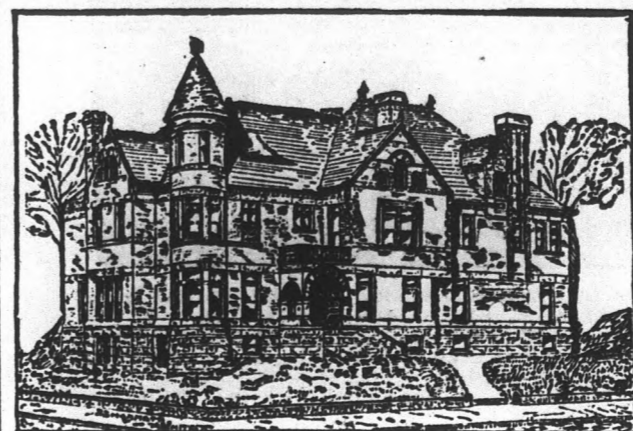
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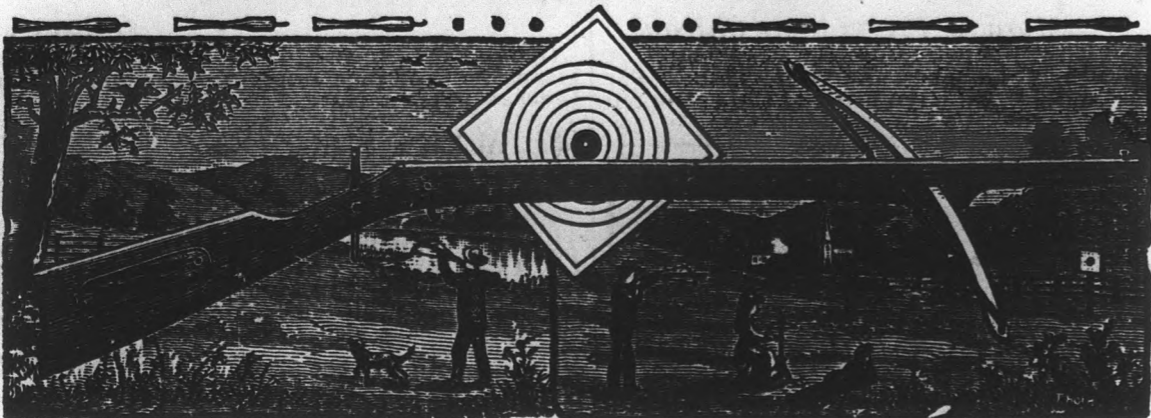


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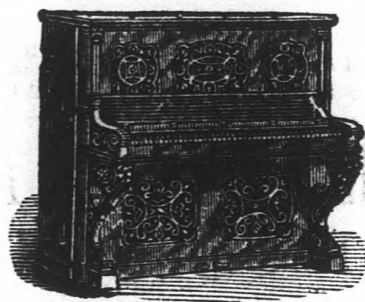


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The Living Church.

SATURDAY, SEPT. 26, 1885.

THE LAST SLUMBER.

BY EDWIN B. RUSSELL.

The summer day in gradual close,
Sank o'er the hills in purple rest,
And glimmered in its soft repose,
Through all the peaceful West.
She slept! the quiet evening breeze
Had lulled her soul in gentle ease.

She woke not as an old refrain
Was sung by one who loved her well;
The murmurs of a sweeter strain
Upon her seemed to dwell,
Far echoes in the soul, to keep
Her sorrows hush'd to heavenly sleep.

The stars through all the shining skies,
Rose o'er the fading twilight gloom;
Yet still she slept, while troubled sighs
Breathed sadness in that solemn room.
But she lay calm in blessed grace,
And made that room a holy place.

Yet darker grew the evening gloom,
Still brighter shone the starry sky,
And on her face there came a bloom,
As if an angel nigh
Had touched his harp, and o'er her flung
The magic of the song he sung.

She slept: the wanes of moonlight filled
Through all the heavens a flood of peace.
Softly the heart beats paused and stilled—
And yet more soft her soul's release.
Release and rest! nor joy nor pain
Shall wake her to the world again.

But sometimes, in the light of stars
We think we see her gentle smile;
And oft through music's golden bars,
We think we hear her voice awhile,
Where'er she is—what sea; what shore,
We know her blessed evermore!
Paterson, N. J.

NEWS AND NOTES.

A CHURCH paper reprints "The Bible and the Bible alone," from "Copy" by the Assistant Bishop of Mississippi; but it makes the author say, "that the Bible is the genuine one as it was given," and rests on the testimony of "primitive iniquity."

THE BISHOP OF WINCHESTER has enjoined prayers for cholera-stricken Spain, but it may be feared that the high-spirited Spaniards will feel aggrieved at the Bishop's reference to them in the prayer as "those miserable sinners."

THE last number of *The Southern Churchman* contains no less than five of my "Notes" of week before last, without the least acknowledgment. This is injudicious, to say the least, for one of the "Notes" speaks of "our new seminary in Chicago," and the other uses my egotistical but useful "I;" these two were also decidedly "High," at least from a Virginia standpoint.

The Churchman criticises the use of the title "Holy See" as applied to Rome. This is the legal title recognized by the Treaty of Paris, and always used by all the signatories thereto. The same Treaty, the provisions of which were accepted by this country, gives precedence over all Ambassadors and Diplomatic representatives to the Papal Nuncios.

It may safely be predicted that disestablishment will soon come to the Church of England. In his remarkable manifesto, Mr. Gladstone significantly says that undoubtedly public feeling tends that way, and, perhaps even more significantly, he says nothing further on the subject. Disestablishment pure and simple, would be a good thing for

the Church, but there is every fear that it will be accompanied by a ruthless spoliation.

I MUST honestly say that I regret a recent "Note" of mine on Archdeacon Farrar. While I have little admiration, from a Churchly stand-point, for the brilliant dignitary, yet it is impossible to deny his zeal and sincerity, and it was undignified, to say the least, to have hailed his arrival with a sneer. I am very sorry, too, that *The Southern Churchman* should have adopted this "Note" as its own, and thus given it editorial sanction which of course it had not in this paper.

HERE is a good joke on the respected Bishop of Missouri. It is cut from the religious intelligence of a local paper: METHODIST.

"Bishop Robertson returned to the city during the past week after an absence of several weeks in Michigan, Illinois, and Nebraska. He attended several camp meetings during his absence, among which were those at Little Rivers, Mich., and Des Plaines, near Chicago. He also dedicated the new church at Lincoln, Nebraska, on Sunday last. He will preach to-day at the Union Methodist church. He will leave in a few days for Dayton, Iowa, where he will open the Northwest Swedish conference on Thursday, September 4th."

THE Rev. C. W. K. Morrill, formerly rector of St. James's church, Woonsocket, R. I., has apostatized to the Church of Rome. I cannot imagine why a New York Church paper should head its editorial on this gentleman's unhappy and sinful defection by the words "A 'Vert.'" The idea held by the few Englishmen who created the extraordinary expression "'Vert,'" was to allow the reader or hearer to prefix in his own mind "Con" or "Per," but surely loyal Churchmen have no difficulty in deciding and in stating that those who leave the Anglo-Catholic Communion for any other whatsoever are "Perverts."

A VERY distinguished English physician has written an article to recommend the practice of washing the hands before eating, as a most valuable safeguard against contagious diseases. The doctor says that scrupulous cleanliness of the hand is, he is firmly persuaded, a certain means of prevention, particularly in the case of children, who so often take their food in their hands. The Jews have again this year enjoyed a wonderful immunity from the ravages of cholera. Can it arise from their habit of cleansing the hands before meals, which is one of their most urgent commands? At all events, such a practice is to be highly commended from more points than one.

THE BISHOP OF MISSOURI has replied to the Open Letter of Bishop Coxe suggesting a conference of bishops. Dr. Robertson says that he can give no cooperation until a more definite statement of purposes is made. The Theological Education subject which is mentioned first, is a matter which has been in the hands of a commission of bishops, of which the Bishop of Western New York is one, since 1868, and it has never made a report, and there is no assurance of one now. Many bishops have come to the conclusion that there is an absence of definite result when they meet in a vague way, scarcely knowing what they come together for. This caution is the more necessary for

those to whom such a meeting involves two thousand miles of travel, at a time when they are otherwise busy.

The Young Churchman is responsible for the following good story on one of the Church papers: "We thought [the day had gone by when it was necessary, or even thought politic to print one paper for the South and another for the North; but our enterprising contemporary, the _____, of _____, in its able notice of the death of General Grant, printed two editions. In its southern edition it compared him to Wellington, Lee, and others, while in its northern edition, it substituted Bonaparte for Lee. Enterprise is admirable, and as it costs about 87½ cents to stop the press and make the change, it is to be hoped the enterprise will be appreciated. However, we doubt if there is a single reader of the _____ in the North, who would have objected to the name of that eminent Christian General whose name is so honored in the South."

THE Right Rev. Henry Champlin Lay, D.D., LL. D., first Bishop of Easton, died at the Church Home, Baltimore, on Thursday, the 19th inst., after a long illness. He was the son of John Olmstead and Lucy Anna Lay, his mother being the daughter of George and Anna May, of Sterling, Dinwiddie County, Va. He was born in Richmond, Va., December 6, 1823, and was graduated with the degree of A. M. at the University of Virginia, July 4, 1842, and at the Virginia Theological Seminary in 1846. He was ordained deacon by Bishop Meade in Christ church, Alexandria, July 10, 1846, and served as deacon for six months in Lynn Haven parish, Virginia. He married on May 13, 1847, Elizabeth Withers Atkinson, daughter of Roger B. and Mary Atkinson, of Sherwood, Lunenburg Co., Va. He then removed to Huntsville, Ala., and was ordained priest by Bishop Cobbs on July 12, 1848, in the church of the Nativity. He remained the rector of that church until he was elevated to the Episcopate. He was consecrated Missionary Bishop of the Southwest in St. Paul's church, Richmond, Va., Oct. 23, 1859, by Bishops Meade, of Virginia; McIlvaine, of Ohio; Polk, of Louisiana; Delancey, of Western New York; Whittingham, of Maryland; Elliott, of Georgia; Cobbs, of Alabama; and Atkinson, of North Carolina. During the severance of the North and South by the civil war he was elected diocesan, November 1, 1862, of the diocese of Arkansas in the Confederate States of America, and subsequently accepted that election on June 4, 1864. At the invitation of the Bishop of Georgia he consented to act as missionary bishop of Georgia and as missionary bishop to the Army of the Tennessee, and he acted as such throughout the siege of Atlanta and for some time thereafter.

On October 5, 1865, he attended the session of the General Convention in Philadelphia as missionary bishop of the Southwest, the diocese of Arkansas not being ready to apply for admission into union with the convention. At this convention the titles to the several jurisdictions were changed, and Bishop Lay was declared to be missionary Bishop of Arkansas and parts adjacent, with jurisdiction in Arkansas and the

Indian Territory. The diocese of Maryland having been divided, and a new See of Easton having been created out of all that part lying east of the Chesapeake Bay and the Susquehanna River. Bishop Lay was elected diocesan and transferred to Easton, April 1, 1869. He received the degree of D.D., from Hobart College, New York in 1857, and at a later date that of S. T. D. from William and Mary College, Virginia. The degree of LL.D., was conferred upon him and other American bishops in attendance on the Lambeth Conference by the University of Cambridge in 1867. Bishop Lay was a member of the House of Deputies from 1850 until his consecration in 1859. He published several volumes of religious works, among which are "Letters to a Man Bewildered Among Many Counsellors," "Tracts for Missionary Use," two volumes; "Studies in the Church," and his latest publication, issued within the past few months, entitled "Ready and Desirous," a study for those preparing for Confirmation. This has found a large sale. Among his celebrated sermons that have been published are: At the consecration of the church of the Nativity, Huntsville, Ala., 1860; at the consecration of Bishop Robertson, 1868; at the consecration of Bishop Lyman, 1873; before the Convention of North Carolina, Memorial of Bishop Atkinson, 1881; at the Commencement of Lehigh University, 1882; at the one hundredth anniversary of the diocese of Maryland, 1883; before the Provincial Synod of Canada, 1883, and others on less formal occasions. Among several serials published in the *Churchman* may be noted as of interest: "The Return of Southern Bishops," in which are embodied authentic documents bearing on the reunion of the dioceses of the North and South after their temporary severance; and "The Quiet Corner," still in publication.

Bishop Lay leaves four children, Henry C., Jr., a civil engineer, who resides in Denver, Col.; George, assistant in St. Paul's church, Erie, Pa.; Beirne, who is in the law school of Columbia College, and Louisa, a young lady of 17 years. S.

OUR NEW YORK LETTER.

The clergymen are returning and the churches are beginning to show signs of life. It will take at least a month, however, to get things fairly under way, the well-to-do laity wisely lingering in the country as long as may be during the delightful autumn weather. Most of the churches have been open for the summer, save such as have been closed for repairs and decoration. Of the latter, St. Mark's church and church of the Ascension are still in dirt and confusion, and will continue so, I judge, till the end of the month. The church of the Incarnation, the Rev. Arthur Brooks, rector, will open, I think, on Sunday, having been decorated for the first time since re-building. The congregation were invited to worship for the summer in Zion church, the Rev. Dr. Tiffany, rector, or in Holy Trinity, under the rectorship of the Rev. Dr. Watkins. The latter gentleman has been summering for a time, I believe, on Staten Island.

In the spring, ground was broken on Avenue C. near Fourth Street, for the

Holy Cross Mission church. How things have gone along you can gather from the fact that on Monday the church was consecrated. The edifice is of brick and stone, has been built for stability and use, and if the programme of services is carried out, will be used every day in the year, and indeed, several times a day. The organ is placed at the east end of the church above the doorway and is designed, I judge, simply to lead the congregation. Everything about the church is plain, nothing being noticeable except the cross-beam high above the chancel entrance, from which are suspended several lamps, while above is a carved image of Christ suspended on the cross. On either side below are carved images of Mary and Martha, I believe. The altar arrangements, including the flight of stone steps reaches a height of about twenty feet, the decorations being similar to those in St. Ignatius' and the church of St. Mary the Virgin. The church will seat about four hundred, I should judge, and was nearly full on Monday. Those admitted had printed cards of invitation, these cards having been sent out, I suppose, because free admission would have crowded the church.

The procession, as it passed around from Fourth street into Avenue C, and thence into the church, was made up of twelve or fifteen of the clergy, including the Assistant Bishop of New York, the Bishop of Central New York and the Bishop of Springfield, followed by the Sisters of St. John Baptist, the latter numbering about twenty. The procession was met at the door by the wardens and vestry, and the congregation being seated, the rite of Consecration was proceeded with, by the reading of the instrument of donation, its acceptance by the Assistant Bishop, and the reading of the sentence of Consecration by the Rev. J. O. S. Huntington.

Morning Prayer was begun by the Rev. W. C. Hubbard, rector of St. Paul's church, Brooklyn, the Rev. Dr. E. D. Cooper, rector of the church of the Redeemer, Astoria, reading the first lesson and, I think, the Rev. J. O. Davis, assistant minister in the church of St. Mary the Virgin, reading the second. The clergyman who read the Litany I cannot recall. The Assistant Bishop began the Ante-Communion Office, the Bishop of Springfield and the Bishop of Central New York reading respectively the Epistle and Gospel. The sermon was preached by the Rev. Dr. G. H. Houghton, rector of the church of the Transfiguration and chaplain, I think, of the Sisters of St. John the Baptist. His text was St. John xii: 32: "And I, if I be lifted up from the earth will draw all men unto me." The remainder of the service followed in the prescribed order.

There is much feeling on the part of the rector and vestry of the church of the Nativity, a block or two above, that the Holy Cross church should have been located in this immediate neighborhood. It is claimed that some eight years ago the Sisters of St. John the Baptist began a German mission in connection with the former church; that after the death of the Rev. Dr. Clapp, for many years rector of the church of the Nativity, efforts were made to have a clergyman connected with the mission become the rector, which, if I remember right, was prevented by the Bishop; that further efforts were made by the sisters and those working with them to get control of the church, which was prevented by the vestry; that they then withdrew and established the mission

in the immediate neighborhood above; and that, last of all, they have located in the immediate neighborhood below and built the church without getting the consent of the Bishop together with the Standing Committee, as required by the canons. It is affirmed that this is by no means the poorest part of the town, and that if those connected with the mission really wished to help the poorest of the poor, they should have gone elsewhere to find them. The feeling is very strong in the matter, such terms as "outrageous" being used deliberately and, it is thought, advisedly. This, I believe, is a correct putting of the case on the one side, but it might appear in a very different light if I could give the other, which, however, I cannot do, not having the facts at hand. What is certain is that the church has been built and consecrated with no opposition, so far as appears, on the part of the Bishop or Assistant Bishop, and since possession is nine points of the law, it is safe to say that nothing will be done in the way of dispossession or disturbance. There is plainly nothing for the church of the Nativity to do but to repress its feeling and show that, having a possession of long and lawful standing, it has a hold upon the church-going part of the neighborhood, such as the Holy Cross mission cannot hope for. The rector of the former church is the Rev. L. H. Schwab, the son of a most intelligent and honored layman, now living in Fordham, and a young man, I have reason to believe, well thought of by the Assistant Bishop.

The rector of St. George's, the Rev. Mr. Rainsford, shot eight bears and no end of minor game in his trappings about the mountains of Colorado, all of whose valuable carcasses or, at least, hides, were duly shipped, presumably, and are on their way to town.

It is worth mentioning, though a little incongruous in this connection, that the Rev. Dr. Dix was one of the two or three clergymen who accompanied the remains of the Rev. Dr. Tyng to Greenwood.

They must have had a high old time out at St. Johnland on Wednesday. On that day occurred "the annual celebration of the birthday of the Rev. Dr. William A. Muhlenberg, the founder of the Church Industrial Village of St. Johnland." The programme of exercises is too funny for anything, as thus: "5 A. M., Chiming of the Bells, Firing Salute and Raising the Flags; 8, Foot Races for Men and Boys; 9, Services in the church; 9:30, Decoration of the Grave; singing Hymn, No. 188; 10, Straw Rides for the Children, Boat Rides for the Old Men, and Donkey and Goat Rides; 11:15, Reception of Visitors." This is the first act. The second act began at 12 M., consisting of "Chiming of the Bells and Firing Salute," the same being followed at 12:30 P. M., by a "Clam Bake."

The third act consisted of "Athletic Sports, Master of Ceremonies, John Heaney. 1:30, Boat, Hurdle, Stilt and Tub Races; Hare and Hounds; Races by the Clergy; Leap Frog; Jumping with Pole; Standing Jump; Hop, Skip and Jump; Tug of War; Throwing Hammer; Ball in Hat; Base Ball Match, etc., etc., Spading Match for Farm Hands; 5, Distribution of Prizes and Address by the Rev. Geo. S. Baker."

The fourth act began at sunset at "6:45, Chiming of the Bells and Firing Salute; 7, Services in the Church; 7:30, Organ Concert by the Rev. V. McBee; 8:30, Antiphonal singing by the Homes."

Now that seems to cover the whole ground, ecclesiastical and secular, ser-

ious and comic. The question is whether the performers had time to dress suitably between the acts, and get their minds in a proper frame of mind. Thus to rush out of a foot race into church and out of church into a straw and donkey ride, needed, I should suppose, considerable preparation, whether of mind or body. The clam bake was undoubtedly good, if anybody could get his face straight enough to say grace. As for races by the clergy, that depends. The writer remembers the time when the fellow that got ahead of him in running, had to get up early in the morning. But if he was expected to run in a surplice and especially after eating heartily of clams, he would refuse to run. Still, if all the clergy agreed to it, he would have been ready to take his chances.

On the above programme, why was there to be no walking on the tight rope and no turning of three summersaults in jumping over five elephants abreast? Why was there no prestidigitateur to take nineteen pigeons and ten geese out of his shirt bosom? Such omissions seem inexcusable in a show which would leave nothing to be desired in the way of variety.

The Bishops of New York, Albany, Connecticut and Pennsylvania have signified their willingness or desire that the clergy in their dioceses might preach sermons on temperance, and in the interest of the Church Temperance Society, on Sunday, November 8th. The Assistant-Bishop puts the case in a specially earnest and emphatic way. He may be relied on to push and pull in every direction in which good may be done and that without being narrow, fastidious or cranky.

By invitation of this society and the National Temperance Society, Archdeacon Farrar will speak at Chickering Hall, October 29th, the Assistant-Bishop presiding. The archdeacon is to be in New York from October 23rd to the 30th, being the guest of Cyrus W. Field.

New York, Sept. 18th, 1885.

WESTMINSTER ABBEY.

BY THE DEAN OF WESTMINSTER.

The interest of a visit to the Abbey will be infinitely increased by some acquaintance with its true character and history. The key to some measure of such knowledge lies in the answer to a few simple questions.

What is the nature of the Church which you are about to visit? Why is it called "Westminster Abbey?" Why not "Westminster Cathedral?" What is its true title? How long has it stood where, and as, you see it? How came it to be thus crowded with Royal and other monuments? How is it that it has been the scene of so many coronations, so many funerals? Whence arose its singular connection with the whole course of English history?

The name "Westminster Abbey" is shortened from the fuller phrase, "Westminster Abbey Church;" the church, that is, of the Abbey of Westminster. It at once carries us back to its early history. Up to the year 1540, in the reign of Henry VIII., the "Abbey," as we call it to-day, was the church of a great Benedictine monastery. These monasteries, once thickly strewn throughout England and much of Europe, were called abbeys from being ruled by abbots (or *abbats* from *abbas*, Syriac for father), as those governed by a prior were called priories. A great society of monks lived in buildings, of which the present Deanery, the Jerusalem Chamber, &c., the Clois-

ters, the Chapter house; formed parts. The "Abbey," as we call it, was the church in which these monks worshipped. Its legal title was *Ecclesia Abbacie Westmonasteriensis*. Hence its traditional designation.

It is not a cathedral. By a cathedral we mean a church situated in a city which gives its name to an episcopal see (Fr. *siege*, "seat"), and in which a bishop has his raised seat or throne (Gk. *kathedra*) assigned to him. St. Paul's is the Cathedral of London. For a brief space in its long history (A. D. 1540 to A. D. 1550) the "Abbey" was the cathedral of a diocese of Westminster. For a few years afterwards (under Edward VI.) it was declared by Act of Parliament to be "a cathedral in the diocese of London." It suffered many losses at the time. "Peter was robbed to pay Paul." But with these exceptions, its entire independence of all episcopal control, the Pope alone excepted, was its much cherished prerogative in the days of its mitred abbots, and its "extra-diocesan" character has been carefully maintained to the present date.

The "Abbey," strictly speaking—that is, the Monastery—disappeared in the reign of Henry VIII. But though the name survives, its legal title is "the Collegiate church of St. Peter in Westminster," and this designation it has borne in all legal documents since 1560, when Queen Elizabeth (the foundress of Westminster School) replaced the Abbot and Monastery by a Dean, Canons and other officers.

How long has it stood here? Why is it called the church of St. Peter?

The church that we see to-day is the growth of centuries. But its main portion is the work of King Henry III. In order to do honor to the sainted King, Edward the Confessor, he demolished all the eastern portion of the Norman church which that monarch had built, and, leaving the greater part of the nave still standing, placed the body of the saint in the most sacred quarter of his own beautiful fabric, in the shrine where it now lies. His work was carried on by his successors, especially by Edward I., Richard II., and Henry V., and by various Abbots. The western end was not entirely completed until the reign of Henry VII., and the western towers were not finished till about 1740. The present church is therefore the work not of one generation but of five centuries.

The church which it replaced was the work of Edward the Confessor, who died a few days after its dedication (December 28, 1065). He built also, on its south side, the monastery, or minster, which from its position west of London gave its name (Westminster) to the King's palace, which lay close to its eastern end, and to the neighboring district.

An account of this monastery, with its great possessions and manors in the metropolis, of which Covent-garden, Hyde Park, St. James's Park, the greater part of Kensington, and of modern Belgravia, form only a portion; with its dependent priories such as Malvern; its estates in at least fourteen counties; its mitred and croziered Abbots, members of the House of Lords, and often the trusted ministers and friends of Kings, would too greatly extend the limits of the present chapter.

The church of the Confessor was dedicated to St. Peter. There is no reason to doubt that an earlier church stood a few yards to the west of that which he built, and that Benedictine monks had been established there, at

all events in the time of St. Dunstan (about 960), endowed, if we could accept the existing charters as genuine, with large estates by King Edgar, and even earlier.

But the traditions and legends of the generations that followed the Norman Conquest pointed to a far earlier origin both of the church of St. Peter and of the name of Westminster. They told how, in the days when Augustine and his brother monks had converted the men of Kent, and founded the Metropolitan See of Canterbury, Mellitus, a noble Roman, was consecrated first Bishop of London, and persuaded Sebert King of the East Saxons, whose tomb is still shown in the Abbey, to build a church where you now stand. The spot was called Thorneye, "the Isle of Thorns," a thicket-grown, sandy island, enclosed between the Thames, then unembanked, and spreading at high water over a marshy district now covered with human habitations, and its tributary streams, for which to-day you must search underground. The church, said the story, was to be dedicated to St. Peter one Sunday morning (A. D. 616). In the previous night, a fisherman ferried over from the Lambeth side a stranger, who proved to be none other than St. Peter himself, the fisher of the Lake of Galilee. The ferryman saw the church lighted up with a dazzling illumination, and heard the sound of choirs of angels. The Apostle on his return bade him tell Mellitus that he would find all the signs of consecration already completed, and rewarded him with an enormous draught of salmon, which were never to fail himself and his successors so long as they abstained from Sunday fishing and paid tithe of all they caught to St. Peter's Church. The legend is interesting for the three-fold claim which it indicates—first, to an antiquity equal to that assigned to St. Paul's; secondly, to an independence of all episcopal authority other than St. Peter's, reputed the first bishop of Rome; and, thirdly, to a tithe in Thames-caught fish long claimed by the monks of Westminster. It is hardly necessary to say that the legend has no historical foundation. What we can say with absolute certainty is that the present church was opened for service in A. D. 1269, and was the successor of one which was completed in A. D. 1065.

But the question still remains, What is it that gives "the Abbey" its unequalled historic interest in the eyes of all who speak our language? Why should Nelson have named "Westminster Abbey" rather than York Minster or Canterbury Cathedral, or St. Paul's, where he was actually buried?

It arose from the following causes: Edward the Confessor's great church was close to his own palace. It was designed by him for his own burial-place. He was interred before the altar within a few days of its consecration. From that moment, Norman Kings, monks, clergy, and the English people, vied with each other in honoring his name. William the Conqueror based his claim to the Crown on an alleged gift to the King, who had long lived in exile in Normandy. To the monks he was dear, not only from his munificent donations, but as being in life and character almost one of themselves. The commons of England, groaning under a foreign yoke, looked back to the peaceful reign of the pious and gentle Confessor, the last King of the old English stock, as to a golden age. To be crowned by his graveside lent an ad-

ditional sanctity to the rite, and thus from the Conqueror to Queen Victoria every reigning sovereign has received the crown beneath this roof, within a few yards of the dust of the Confessor.

Moreover, as time went on, a swarm of traditions and legends grew up round the name of the King, who was canonized by the Pope in 1163. To be buried near those saintly ashes was a privilege that Kings might covet. Accordingly, when Henry III., a sovereign in many points resembling him, had drained the resources of his kingdom to rebuild the church, palace and monastery at Westminster, he chose his own burial-place on the north side of the stately shrine to which he had "translated" the body of the Confessor. There in due time lay his son Edward I. and his Queen; there King after King was buried; the children, relations, ministers, and standard-bearers of successive sovereigns; there the Abbots of the monastery; there lay Chaucer, who died hard by; there nearly two centuries later, Spenser; and it is easy to understand how increasingly the feeling spread that to be laid to sleep in ground sacred with the dust of kings, warriors, Churchmen, statesmen, and poets was looked upon as an honor of the highest order.

Up to the time of the Reformation the "church of the Abbey" was also not only the scene of coronations, royal marriages and funerals, but till the reign of Henry VIII. was closely identified in other ways with the history and feelings of both kings and people. The last-named king, driven by a destructive fire from Westminster Palace, established himself in White Hall or York Place, which he took from Wolsey, and in St. James's Palace, which he raised on the site of an ancient "Hospital for Leprous Maids." He connected the two by appropriating the meadows that lay between them, now St. James's Park. But up to his reign kings and commons had lived beneath its shadow. Great victories won by English armies were celebrated by processions and *Te Deums* beneath its roof. Parliaments met for three centuries in its stately Chapter House, the cradle of the parliamentary government of England and of her colonies. The church, too, though dedicated to St. Peter, was practically that of the royal saint, Edward, just as St. Thomas became almost the patron saint of Canterbury Cathedral. Innumerable pilgrims visited his shrine, and the various relics exhibited there. "Indulgences" of definite amounts were accorded to visitors; and at the great festivals of the Church, when these relics were carried in procession, the building was thronged as on days of great State pageants. Its twofold character is well exhibited in a letter of Edward III., who speaks of it not only as "the monastery church of Westminster," but also as the "special Chapel of our Principal Palace." The national feeling is expressed in a letter of Edward IV. to the Pope (A. D. 1478), wherein he speaks of the monastery of Westminster, "as placed before the eyes of the whole world of Englishmen" as an institution any favor to which would be "welcome to all of English blood." The interest that is so widely felt in the Abbey is by no means the birth of the last few generations.

WASHINGTON GLADDEN in *The Independent*, maintains that there is a marked tendency on the part of working people to withdraw from the Protestant Churches. No reason for this assertion is given by him.

ST. MICHAEL AND ALL ANGELS.

SEPTEMBER 29.

This festival has an early origin and has been kept with great solemnity for more than a thousand years. For various reasons St. Michael has been placed at the head of the angels. One reason for this is the fact that he is so conspicuously mentioned in the Scriptures. Very many Christian churches bear the name of St. Michael. In the city of Constantinople alone there have been as many as fifteen thus designated. Near the city Constantine the Great erected a magnificent structure which he called Michaelion in honor of this saint.

The object of the festival is to keep in the mind of the Church the ministry of angels. While she would guard against the worship of these celestial beings as she would guard against the worship of saints, she would at the same time keep ever alive the thought that the ministry of angels has an important place in the divine economy, and that we are deeply concerned in this ministry. We are distinctly told that they are sent forth to watch over and minister to the heirs of salvation, or the children of God. Very many instances are given in the Bible of personal ministrations on the part of angels. Thus we see that God can and does work through the agency of angels.

The Bible has a great deal to say about angels and what they do. Perhaps some of the children are asking who the angels are, and where they live? These are proper questions, and we will answer them as well as we can. And first, they are not men. They are not women. Nor are they boys and girls. Boys and girls, men and women, may be, and sometimes are, like angels, but they are never angels. The Bible tells us that God made the angels. They are holy beings, and dwell in heaven. They are constantly employed in the service of God. Most of the time they are engaged in His wonderful worship, in the songs and hymns and praises of that glorious, happy world. But they are often sent down into this world to watch over and care for the little ones on earth. We are told that these little ones have special angels to love and care for them. And these angels are always admitted to the presence of God, so that they are always ready to come from the very throne of God, bearing God's gifts and messages to His children on earth.

These holy beings are spiritual; consequently invisible. We cannot see them, and yet sometimes they appear clothed in a form which can be seen, and they speak in a voice which can be heard. When the angel appeared to the shepherds to announce the birth of Jesus, we are told that suddenly a multitude of holy angels joined in a song of praise. Now children who wish to be good and to grow up like Jesus may be sure that God will send His holy angels to guard them from danger and to keep them from evil, particularly from evil thoughts, evil words, evil companions and evil doings.

OPINIONS OF THE PRESS.

The Churchman.

THE REVISION.—It would seem to be capable of demonstration that the Westminster company of the revisers of the New Testament were actuated by a strong Presbyterian bias. In every possible way they made their revision speak in favor of parity in the Christian ministry con-

trary to the judgment of history and the rules of scholarship, and by some means, still to be explained, they would seem to have effectually hoodwinked the Church of England members of this company to their subtle schemes and to the evil of them. But attention is at last roused, and on the records of the Convocation of Canterbury may now be seen a numerously signed petition against the revision on this very ground. It is easier to destroy the serpent's eggs than to strangle the serpent itself.

The Standard of the Cross.

THE WYOMING MASSACRE.—Nobody imagines that China feels indignant; no one cares if she does. China cannot demand reparation or make war on us: she does not understand modern war; and she is too meek to expect justice from a powerful government so far out of reach as ours is. And, alas! she can hardly have the comfort of appealing her cause to a righteous Judge, the God of nations. We do not fear Him ourselves; why should the Chinese trust Him? And yet God is a righteous Judge. He doth avenge the poor upon him that riseth against him. As sure as time rolls on, America will be forced to make full amends for this and every wrong done in her name or sheltered by her power.

The Christian at Work.

CHRISTIAN ART.—All art ought to be so simply virtuous, so innocent in its mirth, so true and pure in its aims, so unimpeachably reverent and good, as to realize Winckleman's ambition, when he said: "It is this kind of art which I wish to live with as a friend." Precisely. We ought to live with art as a friend, and hence it becomes a question of transcendent importance what the moral influences of such a friend shall be. The words of Angelo's exquisite sonnet ought to express our feelings in the selection of every object of beauty:

"For, oh! how good, how beautiful must be The God that made so good a thing as thee."

And if I dwell too fondly in thy sight, I live and love in God's peculiar light."

If all Christian patrons of art should have the stalwart courage to denounce the unchaste painting, the prurient image, and the sensual lusts which seek to array themselves in the attractive guise of fine drawing and splendid coloring, and thus like the devil clad as an angel of light to enter our households, and to do their unholy work—if all Christian patrons of art should do this, the creators of art would speedily change both their methods and ideas. It is the buyer who makes the market, and hence we urge the buyer to regenerate art by demanding that it shall at least be moral, if not Christian, in its subjects, treatment and influences.

SPECIAL COMBINATION OFFER.

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The Household.

CALENDAR—SEPTEMBER, 1885.

27. 17th Sunday after Trinity. Green.
29. St. MICHAEL & ALL ANGELS. White.

LUCAS, THE HERMIT.

A Legend of Michaelmas Eve.

BY KATHARINE A. MATTHEW.

In the verdant Neckar valley of the German Fatherland
Stands the mountain Himmelreich, towering o'er the meadow-land.

Far beneath lies Grundelsheim, with its turrets and its towers,
With its ancient high-walled gardens, filled with trees, and fruits, and flowers.

Far above upon the mountain stands St. Michael's church—its spire
Tipped with gold-gleams every morn, and red at eve with sunset's fire.

And upon St. Michael's Eve, when autumn days grow cool and clear,
With the last September sunbeams lighting up the fading year,

Come the townsfolk up the mountain, with their psalm-books in their hands,
Kneel within that ancient chapel where the grey old altar stands;

And, while fades the golden sunlight, and the vales lie dim below,
From the church upon the mountain richest strains of music flow.

And the chant swells up to heaven, while the kneeling crowd at prayer
Thank the Lord for good St. Lucas who once prayed and fasted there.

Long ago, in those far Ages that we call "the Dark," he dwelt
On this rocky mountain summit, at this altar once he knelt.

Wild and ruthless in the valley, robber churl and lawless knight
Made the fair green land a desert with their endless feud and fight.

Long had Lucas dwelt among them, tried to lead each lawless soul
Into ways of quiet living, into ways of self-control.

Till at last, worn out with striving, old age stealing surely on,
To this high retreat he cometh, strength for hoping almost gone.

One last power alone is left him—power to plead for those dark lives
To be lit with heavenly glory—for this aim the hermit strives.

In the grey dim light of dawning rose his supplicating prayer;
Sultry noontide, twilight, evening, found him kneeling faithful there.

One St. Michael's Eve the storm-wind raged around the mountain height,
And alone before the altar prayed he, far into the night,

As he prayed, there came a knocking, and a voice that cried again,
Heard above the shrieking night-wind and the tumult of the rain.

"Lucas! Lucas! open, open!" Quick to heed the hermit rose,
And unbarred the wooden door; the glimmering altar-lights disclose,—

Dimly in the darkness standing, an old man with suffering spent,
Round him wrapped a tattered garment on a form with long years bent.

To his lowly room the stranger was by faithful Lucas led;
Fire was kindled, food was offered, and the stranger warmed and fed.

On a couch of forest mosses and dry leaves the stranger lay;
To the altar went the hermit, there, till morning dawned, to pray.

"Rest you not?" the stranger questioned; "Is not this for sleep the hour?
You are old, as old as I am, your frail limbs have lost their power."

"True, O stranger!" answered Lucas; "Yea, for four-score years and ten
Have I walked the Lord's green earth, and sorrowed for the sins of men;

And to-night I keep the vigil, as I've kept it many a year,
Of St. Michael and All Angels; God preserve thy soul from fear."

At the altar knelt the hermit, earnestly he prayed for peace:
"If Thy will, O Heavenly Father, send me soon Thy sweet release."

"Grant, O Father!" prayed the hermit, "that Thy children may be led
From their dark ways to this altar—here to be absolved and fed."

To this prayer the stranger listened, then, no more with years down bent,
Like a warrior strong he stood there, while his very presence lent

Brighter radiance to the altar; and white forms were hovering near,
And above the storm's loud clamor, angel-voices loud and clear

Sang a joyous Jubilate; thus, with heavenly strains of peace,
Had St. Michael and the angels brought the hermit sweet release.

There was light upon the mountain as the bright-winged angel throng,
In the darkness and the tempest, bore the hermit's soul along.

In the morning came the townsfolk—and they found the dead saint there
By the altar, cold and lifeless, in the attitude of prayer.

There they wrapped him for the burial, there the funeral chant was heard,
And his good deeds touched their hearts—his patient love—his earnest word.

Sorrowing and repenting people! there they raised the carven shrine
"Sacred to the sainted Lucas, may he rest in peace divine."
Columbus, O.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.—CONTINUED.

THE FIRST STEP.

It had not been really very long, though it had seemed so to the little captive; but Ambrose had been obliged to be cautious lest he should excite suspicion, or betray his young master's hiding place. He had gone for food to a baker in the adjoining hamlet on whose fidelity he could depend, and as he knew Theodosius would not be very well content with bread only, he had spent some time in prevailing on the baker's wife to part with an apple pasty and a little piece of cheese which she had in her larder. She had been rather cross at being disturbed from sleep, and though she knew the valet's voice, and had come down to the door to him herself rather than disturb her tired husband, she had not been so ready to sympathize with his anxiety about his little master's comfort as she would have been at a happier moment. He had gained his point however, and there were the pasty and the cheese, a long flat loaf, and a bottle of milk, all safe on the stone table for Theodosius to feast his eyes upon.

"I thought I should never get them safely through the brushwood," said Ambrose, surveying them admiringly by the flickering light, "but I managed somehow. You had better have a little milk now, sir, you look as white as your collar."

The little boy was not sorry for an excuse for detailing his grievances, still clinging to Ambrose as he spoke, and he wound up by saying, "Oh, you must never go out at night again and leave me all alone."

"We will see about it, sir. I cannot let you starve, and it is not safe to go out in the day-time, there are so many soldiers about, and I might be tracked. Perhaps, however, we shall not have to hide much longer,—and anyway, you

will not be so frightened again. You will remember that the good God took care of you this time, even though you did not trust Him."

Theodosius looked down and colored; he felt he had not behaved quite as St. Martin or St. Genevieve would have done in his place, but yet he did not much like Ambrose to think so.

"You would have been frightened if you had seen the elf-light, Ambrose," he said reproachfully.

Ambrose took more notice this time than he had taken when the fairy light was mentioned before, and inquired what kind of thing it was. The child described it, but not very accurately, and Ambrose, who was really puzzled as to what it could be, went to look for it, followed at a little distance by Theodosius, half afraid, half eager. At first they could see nothing, but presently quite near the entrance of the cave, close to the wall, Ambrose caught sight of a greenish spark. He did not call out, for he was always cautious when they were near the outer air, but he stood looking, and when Theodosius came up to him he asked softly, "Is that what you mean?"

"Yes; and oh, Ambrose, it has moved again! What can it be?"

Ambrose drew him back, for he was speaking too loud.

"Was it that frightened you, sir? Why is it the 'Virgin's little lamp.' I should have thought you would have liked to see it."

"Why does she make her lamp walk about the floor?" asked the child, pouting.

"Because it is an insect, and crawls about like other insects,—the good God has made it so. It is a glow-worm. Have you never seen one before?"

"No, never, and I don't like it. Why was it sent here to frighten me?"

"Perhaps it was sent to cheer you, sir, with its little bright light, only you made a mistake and were frightened instead. Another time you will know better."

"Let me look at it again," said the boy, "I will not speak a word, I will only look."

He kept his word, and when he came back he said, "I like it now rather; I am not frightened now, Ambrose. Do you think it will come some other night, if I am good?"

"Oh yes," said the valet cheerfully.

And then Theodosius went back to bed, taking with him the thought that what had frightened him, and seemed like an elfin-light, was after all a creature of the good God, and that it was a great mistake to let oneself take alarm too soon. He could not have put it into words, but he had a beautiful new feeling that God's love was all round him, and that it had been silly to feel himself deserted even for a moment.

He was rather tired the next morning after his disturbed night, and a little disposed to be fretful in consequence, but Ambrose beguiled the time for him so well with fresh histories of the saints that he soon resumed his good humor, and by the time he had had his dinner was as merry and bright as one of those little larks that go on singing their gay songs of the woods and fields even when shut up in a dull little cage. He danced, and sang, and frolicked about, as much as the small space would allow, and Ambrose sat watching him with well-satisfied eyes. Surely, he thought, this sweet innocent mirth under such depressing outward circumstances must be very pleasing to God, and gave good promise of future sanctity. For the valet's ideas of religion, though strict,

were not at all gloomy; he fully believed the saints to be the happiest people under the sun.

HOME READING.

BY THE BISHOP OF IOWA

It is especially incumbent upon us as Churchmen to exercise a constant and intelligent vigilance with respect to the literature of our households. The volumes, magazines, and papers crowding our library tables or book-shelves, read at our firesides, placed in the hands of our children, and naturally regarded by the inmates or visitors of our homes as indicating our literary tastes, our principles, and our belief, are, too often, such as cannot fail to undo the teachings of the Prayer Book and the work of the parish priest. We are at pains to guard the members of our families from improper and degrading associations found outside the walls of the home; but are we alive to the fact that it is largely through the influence of books and papers that characters are made or marred, and that these silent instructors for good or evil are often far more potent in their power of moulding the future belief, the practice, and the life of the young, than either our example or our words? When our eyes are closed in slumber, when the heads of the household are busy at their daily tasks, when we are seeking a brief enjoyment in the reading of our own literary favorites, the child, the youth, the visitor, the friend, are each and all drawing mental aliment from the books and papers scattered around, or, it may be, silently and surreptitiously brought in from without to work their purpose of undermining principle or destroying innocence, reverence and faith. If we recognize the being and sovereignty of God, if we revere the person and work of Christ, if we look for and desire the sanctifying operations of the Holy Ghost, if we have faith in the creeds of Christendom, and believe in the Church and sacraments of our Lord's own institution, and would train our families in the nurture and admonition of the Lord, we are neither wise, consistent nor safe in failing to interest ourselves in the reading-matter of our households.

The Churchman's home should be well furnished with the literature of the Church. We are pre-eminently a cultured and a reading communion. Our Church has been largely built up, in the past, under God's blessing, by the sound and convincing arguments of the champions of the faith. Any one at all familiar with the literature of our land will recognize the abundant use of the press, in the years gone by, in the dissemination of Church literature—apologetic, controversial, explanatory. The well-argued and compactly written tracts and volumes of the past hundred years, from the pens of Checkley, Johnson, Beach, Apthorp, Leaming, Chandler, Seabury, and others, were felt throughout the land; and early in the present century the works of Hobart, Bowden, Onderdonk, and White, and later the popular treatises and sermons of John A. Clark and George T. Chapman, of Bishops Kip, Randall, and Cleveland Coxe, have won thousands to embrace "the faith once delivered to the saints." In prose or poetry, in the graceful essay or the labored and polished treatise, in incisive arguments and in attractive and instructive discourses, we have a literature at once pure, elevating, and pervaded with a Churchly and Christian tone. But as time has sped a new generation has come for-

ward, unacquainted with our intellectual heritage. We have to guard that which has been transmitted to us as the results of the old controversies and long-continued strife. We have to fortify even our own households against insidious foes who would rob us of our faith, our Church, our common Christianity. We have to raise the old standard anew, and rally beneath the old-time legend—"for the Church of God." It is, without question, the duty of the heads of our households to provide in their homes, for the use of the family, the books that illustrate and defend our faith and practice, both as Christians and as Churchmen. The performance of this duty need not be onerous. Books and papers are a necessity. We can certainly exercise a measure of discrimination and choice in supplying the demand for reading-matter that comes alike from young and old. We are certainly at fault if, through our failure to provide good reading, the minds of our children are driven to feed on that which is bad.

The primary want of a Church household is a comment on the Word of God. We need not place in the hands of our children and the catechumens of our Church, commentaries and expositions prepared by those who are not in sympathy with our teachings or our practices, for we have, in comparatively inexpensive form and in most attractive guise, the results of the latest scholarship and the widest erudition supplied by the members of our own communion. With such a storehouse of information as to the meaning of the Book of God, the inmates of our homes would be fortified against the cavils of modern doubt or the misrepresentations and fallacies of ignorant and presumptuous assailants of revelation. Added to the family commentary there should be works explanatory and illustrative of the Bible, the Church, and the life of our Lord; all of which are easily accessible, and attainable at a cost so small as to bring them within the means of every household where there are books at all. The Church press should be sustained, and its periodic issues welcomed as a means of acquainting ourselves and our families with the progress of the Church of God in the world, and especially of that branch of it to which we individually belong. The Prayer Book claims for itself, so deeply does it enter into the spiritual life of each one of us, its works of illustration and defence. The knowledge of its historic associations, the full perception of its spirituality, its scripturalness, its sanctity, will deepen our devotion and make us prize more and more our heritage of prayer. It were surely unnecessary to commend such works as Keble's "Christian Year" and Bishop Coxe's "Thoughts on the Services," which every Churchman and Churchwoman, young or old, should own and prize. It needs but a little effort on the part of our people to place in each household the nucleus of a Church library, to be added to year by year, until, by the help of these eloquent though voiceless teachers, our families will be trained intelligently in the Church's ways. I speak because the examination I have made of the home libraries of our Church families has revealed, oftentimes, the presence of most pernicious and demoralizing literature, as well as that which is avowedly and strongly antagonistic both to the Church and Christianity. We may be guilty of the blood of souls if we are not more careful on this point. A bad book may undo the teachings and training of years. It

is wiser to fill the shelves with that which is pure and of good report, offering to the young or older reader that which accords with the doctrine and practice of the Church of Christ, than to gather our home libraries at haphazard, and buy books only because they are cheap.—From the *Episcopal Address*.

BRIEF MENTION.

"WHY are you not a Christian?" said Bishop Selwyn to a shrewd old New Zealand chief whom he knew to be an enquirer and hearer of the Word. The man stretched out three fingers, and pointing to the knuckle of the middle finger, said, "I stand here and I see three ways before me. The Roman Catholics tell me I should take this way, the Wesleyans bid me go that way, you say follow this way. I wait till I can see clearly which is the right way." And death came and found the chief still waiting, still hesitating, still unbaptized.

"MY little boy," said a gentleman, "you ought not to eat those green apples. They are not good for little boys." "They ain't, eh?" the boy replied with his mouth full. "Guess you don't know much about 'em, mister. Three of these apples 'll keep me out of school for a week."

SAYS the Rev. Mr. Heber Newton in the September *North American Review*: "Bradlaugh does not look like the child of Cardinal Newman, but he is."

THE Emperor of China never uses the first personal pronoun, but always speaks of himself as the "Solitary Man." The expression is only used in the figurative sense as indicating the unapproachable grandeur of the Son of Heaven.

A DISTINGUISHED judge once complimented a red faced constable for having performed some official duty very acceptably. "Your honor," exclaimed the officer, "I would blush if I could."

DURING the incumbency of Dean Close at Cheltenham, persons of the parish indicated their closeness to the Dean by the bestowment of fifteen hundred pairs of worked slippers.

THE Rev. Richard R. Boyle, a priest at Portsmouth (R. C.) Cathedral, has been received into the Church of England.

THE Rev. Coker Adams, rector of Soham Toyey, Norfolk, has publicly excommunicated a farmer named Payne, on the ground of persistent neglect of ordinances and ministrations of the Church. (The Bishop did not support him in his action.)

THE Hindu religions forbid the use of intoxicating drinks, and Hindus are afraid of English customs, fearing their sons will learn them and become drunkards.

THE church of England Temperance Sick and Burial Society is rapidly extending the sphere of its operations. The benefit fund now exceeds \$10,000.

IN Wales 96 per cent of the people attend church. In Scotland only 50 per cent.

POPE LEO's encouragement of historical studies has been such a marked feature of his policy that the papal medal, commemorative of the eighth year of his pontificate, just struck, bears a figure representing history.

IN the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A meeting was held. The old rich Scotchman rose and said "Brethren, we dinna need a new chapel; I'll give £5 (\$25) for repairs." Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said: "Brethren, it's worse than I thought; I make it 50 pun." "Oh Lord," exclaimed a devoted brother at his side, "hit 'im again, hit 'im again!"

THE following circular has been passed round:

"Canon Wilberforce returns his most sincere thanks to all who have kindly inquired for him during his recent illness. He desires also to express his heartfelt gratitude to those who have so incessantly and fervently remembered him at the Throne of Grace, and he earnestly requests all who have prayed for his recovery now to pray that he may show forth his thankfulness for God's great mercies vouchsafed to him not only with his lips but in his life."

SPEAKING at Truro recently, Bishop Cheetham, late of Sierra Leone, said that he spoke with a feeling of shame, as an Englishman, of the curse drink was on the west coast of Africa. We taught the heathen there to drink. At Lagos 1,040,000 gallons of spirits were imported in one year.

THE Archbishop of Dublin (Lord Plunket) says he has invested in more than five hundred raffles, and never once had he secured a prize. He considers that this should be a decided deterrent to gambling.

MR. PAGE HOPPS, a well known Englishman, says that while he is as far as anybody from being a High Churchman, he believes that in one thing the High Church people are profoundly and eternally right, they stand pre-eminent in Christendom as great workers.

THE Shakers at Horde, near Lymington, (England) are dying of starvation, but decline parish relief.

THE public hiring out of children to the lowest bidder still exists in the Swiss Canton of Berne.

WHEN Dr. Cuyler, a Brooklyn minister, delivered his maiden temperance speech in Glasgow city Hall, forty-three years ago, Father Matthew arose and kissed him for it.

A PRIZE-MAN in one of our leading colleges has paid his way through the university by the ingenious expedient of buying old clocks and other bric-a-brac in remote rural towns and villages, and retelling them at fancy prices in New York and other cities.

A CORRESPONDENT sends to a London paper the following account of a remarkable aviary connected with a provincial church: "Some years ago, at Faversham, in Kent, the Congregational church was located in Partridge Lane. The minister's name was Rook, his deacons were Cuckoo and Sparrow, a Sunday school teacher was Martin, one of the wardens of the parish was Goldfinch, the head master of the public schools was Robinson, his assistant was Drake, a leading townsman was Crow, and a police officer was Fowler."

HINTS FOR HOUSEWIVES.

WHISK BROOM HOLDER.—Take a straw cuff and gild or bronze it; ornament it with a few peacock feathers, held in place with a satin ribbon bow. Add a ribbon to hang it up by.

CANARIES.—To remove lice from canaries: Carefully clean the cage and hang a little bag of sulphur in it. Spread a bit of white cloth lightly over the cage at night and remove it in the morning; the lice will be drawn from the bird and may be destroyed. Persist in the use of the cloth and the remedy is sure.

TO RE-JAPAN.—Old trays may be re-japaned by the following process: First, clean them thoroughly with soap and water and a little rottenstone; then dry them by wiping and exposure to the fire. Next, get some good copal varnish, mix it with bronze powder, and apply with a brush to the denuded parts. After which, set the trays in the oven, at a heat of 212 to 300 degrees, until the varnish is dry. Two coats will make them equal to new.

BEAN SOUP FOR INVALIDS.—Take one pint of Horticultural beans, and soak them over night in water; boil them in a quart of water, with a lump of soda as large as a bean, half an hour. Drain off the water, and put them in a quart of cold water with half a pound of lean beef cut up in inch square pieces; boil slowly three hours, and fill up as the water wastes away. Add salt to season just before taking up; drain off the liquid, and serve hot. This valuable recipe was given me by a friend, who, from a great weakness, has been restored to a comfortable state of health, and found this a great deal more palatable and strengthening than the beef tea of which he had become very tired. This was his own invention. We like it for a family dish served with the beans and meat in the soup.

A PRETTY WORK-BASKET.—A very convenient and pretty work-basket may be made of two peach baskets. The baskets are firmly screwed together, bottom to bottom, somewhat in the shape of an hour-glass. Then the entire structure is covered with sateen of any desired color, laid in full plaits, tacked at top and bottom and at the point of union of the baskets. The top basket is lined with sateen. A piece of heavy pasteboard cut round and smoothly covered with sateen fits in snugly, covering the bottom and making a neat finish. Full pockets are sewed in below the top of the basket. The outer rim has a deep lace flounce, headed by box-plaited ribbon arranged to conceal the rim of the basket. A broad piece of ribbon tied around where the bottoms of the baskets meet is finished by a large bow.

CHEERFUL TALK AT TABLE.—It is not enough that at the table nobody should be glum and silent, and nobody disobliging and cross. Neither is it quite enough that everybody has come to their place with suitable freshening of face, hands, hair and dress. The growing lad, with his hungry appetite, sometimes claims that mother is over fastidious when she insists on a nice toilet for the dinner table and is resolute that traces of out-door work shall be removed but he will thank her for her care in years to come. So, too, will his wife; for mother should never forget that it is she who must train her boy to be a good husband, considerate and thoughtful in little things. We ought to bring to the table some pleasant topic about which to talk. Not occurrences in the neighborhood merely, although a kindly interest in our neighbors and sincere pleasure in their good fortune, is not gossip, nor reprehensible. In the daily journal or the weekly are found the history of current events the world over. Everybody reads the papers. The few, comparatively, make their fresh news the pivot on which to hang information, from which to start on investigations in the encyclopedias or tours across the map. Yesterday's sermon, next week's Sunday-school lesson, the latest invention, the most recent discovery, the book which you are reading aloud in the evening, should serve as beginnings for agreeable talk at the table. Do not enforce silence on the children. They should never interrupt their elders, but they should be encouraged to bear their part intelligently and moderately in the talk at the family meal.

The Living Church.

Chicago, Saturday, Sept. 26, 1885.

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

By the death of Bishop Henry Champlin Lay, of Easton, the American Church loses one of the most learned and spiritually minded of her prelates. His was a burning zeal for the prosperity of Zion and the good of souls, which had no element of self-seeking to hinder its perfect work. Though quiet in manner and meditative in habit, Bishop Lay was a most persistent and unobtrusive worker. He was unassuming and self-sacrificing, plain in garb, simple in spirit, earnest in life. A "Southerner" by birth and life association his heart embraced the whole nation, and his good offices and influence in uniting the Church after the trying days of the Civil War will long be remembered with gratitude by American Churchmen. Another lasting service performed by the late Bishop of Easton beyond the faithful discharge of his Episcopal duties was the writing of "Letters to a Man Bewildered Among Many Counsellors." It is one of the most plain, direct, and convincing arguments for Catholic and Apostolic doctrine and usage that has ever been written. By it he still preaches Christ and the Church.

IN the Epistle for next Sunday we are called to consider the unity of the one body in the one Spirit, and this unity is set before us in its relation to humility. It is because Christians have not been long-suffering, forbearing one another in love, that there are divisions among us. The parents of schism are pride and self-will. Those that have followed in the old paths have been too often arrogant and narrow-minded, putting forth presumptuous hand to pluck out the tares; while those who have had a zeal without discretion have broken the unity of the spirit and the bond of peace in the blind self-will of a rebellious impulse.

A CORRESPONDENT asks us "if anywhere in Holy Scripture we are told by our Saviour to have candles burning in daylight," etc. Without expressing an opinion as to the pro-

priety of this or of any other ritualistic observance, we would say to our friend that his interrogative argument proves too much. Our Lord does not tell us to have flowers on the altar, to put the cross on our churches, to wear a surplice in holy ministrations, and to do a great many other things which His devout disciples in every age have been edified in doing. If by the shining of lights on the altar we may let the light of our faith in the divine and human nature of our Blessed Lord shine before the world, let us have candles even in daylight.

"THERE is too much of a tendency to emotional religion." This is a common complaint among Churchmen. But what do they mean by it? Is it a religion of mere animal excitement, or one of exclusive subjective exercises, or one arousing the emotions as well as awakening the convictions? It is important that these distinctions be more clearly drawn. There are many among us, who, from failing to discriminate, practically proscribe all emotion, and so freeze over their religion with formality. But because men may thrust into their religion, either a spurious or an excessive feeling, it is not necessary to put all emotion under ban. "God is love." We are commanded to love Him with all our might, mind and strength. But love is a susceptibility, an emotion, a passion. Its outgoing cannot but be emotional. Its stronger exercises are even passionate. How then can love have anything to do with a religion which repudiates emotion? And what is the matter with our religion that it does not draw devout people to it, that it does not develop more charity among its adherents? What but want of a true, deep, warm, emotional life—*heart*? And we flatter ourselves that we are better and nearer right, because we make this war on religious emotion. Because some mistake a brush blaze for a coal fire, we will throw grate and furnace out of doors and betake ourselves to the cold bath and the ice box!

"Man proposes but God disposes." This is seen by every devout student of history, and the Divine purpose can be clearly traced in all the great movements of nations and races. It is not so easy to understand the changes going on in our own times. Looking from the midst of the scene all is confused and without meaning, but in the perspective of time the whole will be viewed together and be understood. The thoughtful observer of European affairs cannot but be convinced that a turning point in history is reached or is very near at hand. The changes rapidly and peacefully taking place may at any time result in a general

war and indescribable distress, for a time, or they may go on as now quietly to crystallize all things anew in the political world. In whatever way the culmination is reached we cannot doubt that the nineteenth century will not close without a record of great changes affecting the civil, social and religious condition of the whole world.

TRAGICAL MIRTH.

The organ of the so-called Reformed Episcopal Church moralizes in a most lugubrious, not to say ludicrous, fashion, on the recent presentation of an altar cross by the Princess of Wales to a parish church in St. Louis. The event is heralded as "another tide-mark of advancing tendencies in the Church in which a large part of our membership once had a home, and a fresh justification of the course which in the Providence of God they have been led to take." Our seceding brethren must be hard pushed for "justification" if they are constrained to torture this pleasant courtesy and harmless ceremonial into such a construction. An elaborate description of the beautiful gift is given, as though it were some infernal machine made to blow up Protestant liberty. The Bishop of Missouri, surrounded by a group of his most influential clergy, we are told, was present at the reception of this ritualistic monster. "The edifice was crowded long before the hour announced," yet no one seems to have been afraid of this engine of popery. "The elaborate ceremonial" is described as a "performance," by our agitated contemporary, who feelingly reminds his readers "that such an occurrence fifty years ago would have aroused indignation from one end to the other of the Protestant Episcopal Church. It has no such effect to-day, so thoroughly ritualized has that Church become." Large portions of the service, we are informed, were intoned, and the Bishop pronounced the absolution! Perhaps such things were not so very dreadful some fifty years ago, but when six young ladies, "dressed in white, with blue sashes fastened with gold stars entered from the vestry, bearing the cross," the dear old lady in the Recorder office had a fit of ague, though she was a thousand miles away.

"Were it ever so airy a tread,
Her heart it would hear them and beat
Had it lain for a century dead."

It was an awful moment for "Protestant liberty." The sashes should have been red to signify that the young ladies were daughters of the scarlet woman; but with Jesuitical cunning they wore blue. This, at least, might be the interpretation, though it is not so stated in the description of this "tide-mark." It may seem incredible, but after this blood-curdling "performance" the

bishop and the rector made addresses. Did they hold up their hands in holy horror at these papistical doings? Did they excommunicate those young ladies and consign them and their blue sashes to outer darkness? Did they threaten to put Albert Edward's wife in the pillory for aiding and abetting this onslaught upon the simplicity of Protestant worship? Did they declare they would join the mighty "reform" movement which is so rapidly filling the whole earth? Ah! no, these misguided creatures, deluded victims of ritualism, spoke in a most cheerful strain. They did not, so far as we are told, embrace the blue sashes, but they metaphorically hugged their chains. "Ephraim is joined to his idols; let him alone."

So much for the facts; now for the moral. It is plain that the Church which can receive an altar-cross from "the wife of the prospective head of the Church of England," and allow young ladies with blue sashes to bear that cross from the vestry room, is doomed to speedy extinction. "We are glad," says our reformed brother, "to know that such a ceremonial would be impossible in the Reformed Episcopal Church, opposed, as it is, to such spectacular display, and adhering as it does, to simpler and Scriptural methods. Should the time ever come when it would be desired or possible to hold such service within its borders, the hour will have arrived for it to die, and we shall be glad to be at the funeral." We are glad that he is so glad, and hope he may be glad even at the funeral.

"SUFFICIENTLY INSTRUCTED."

The direction to sponsors, at the close of the Baptismal service, is to be regarded as applicable to them as sponsors, and not to ministers, whose duty it is, before presenting any for Confirmation, to see that they are proper subjects for the Holy Rite.

And regarding the direction as to sponsors, it is, from the nature of the case, only general; it describes in few words, what must, in fact, be a long and faithful drill, accompanied with much prayer and fidelity, in fixing in the youthful mind the root principles of Church teaching and nurture.

A bright child will soon learn to "say the Creed, the Lord's Prayer and the Ten Commandments, and the other parts of the Church Catechism;" yes, to say them, and with no knowledge of their deep spiritual meaning, so that the fact of having committed them to memory has no more relation to one's preparation for Confirmation than the committing to memory of a chapter in St. Matthew's Gospel, except that, per-

haps, in after years, the catechism, memorized in youth, will be helpful.

But all must admit that this memorizing is not the measure of the sponsors' duty. When it is considered how much the baptized are about to take upon themselves, and how their whole life, as communicants in the Church, is shaped by the manner of its beginning—by its degree of intelligence and earnest conviction, it becomes very important to measure fully the meaning of the expression, "sufficiently instructed." If all sponsors themselves were intelligent and zealous Churchmen—if they felt the full weight of the sponsorial responsibility, it were comparatively safe to leave this matter to their own judgment and sense of duty. But, unfortunately, some sponsors are not impressed in this way; some do not even remember the names of their God-children, much less take any interest in their spiritual welfare. And it often happens that the parents are no more faithful, so that the child is left chiefly to the stray instruction gleaned in the Sunday school, and that of a very uncertain nature.

If on arriving at a proper age, and having memorized the catechism, children are brought to Confirmation with such lean spiritual helps as they have had, is it strange that they often stop at the very beginning of their Church life, and become dead members?

The untrustworthiness of sponsors, the neglect of parents and the insufficiency of the Sunday school, are evils under which some children suffer, and the remedy is not easy to reach; but there is one hope for these innocent sufferers, and that is in the fidelity of the parish priest.

It has already been said that the direction, at the close of the Baptismal service, is no measure of responsibility in the matter; and if the pastor content himself with taking the names of the children on the assurance that they know the catechism, and present them to the Bishop as proper subjects for Confirmation, he assumes a great responsibility. Can he admit them to the mysteries of the Holy Communion, and launch them out into the duties of an active Church life, without a patient going over of the whole ground and detailed instruction in every part?—what is to be done, what to be avoided, and what aimed at?

And more than this, there is the spiritual condition of the candidates. Are they religiously in earnest? Are they devout, and fully prepared, by the help of God, to live a holy life? Candidates, children especially, will be largely influenced by their minister in the matter of Confirmation; let him act, not only with

a view to swell his classes, but with a loving regard to their highest spiritual good.

LETTERS TO THE EDITOR.

A STRANGE "COURTESY."
To the Editor of The Living Church:

As a member of Bishop Potter's diocese I have tried to live up to the spirit of his letter written early in the summer and addressed to such of his people as were going into the country for the season, asking them to encourage, by attendance and such liberality as they could afford, the rectors in whose parishes they located, by organizing a Sunday carriage load of guests for attendance upon service at a neighboring hotel about five miles distant, where a bishop of the church was holding services. We had heard that the offerings taken up at these services would be given to Bishop Niles, of this diocese, and knowing the Church to be very poor in New Hampshire, and that it was recognized to be the smallest and poorest body of Christians in the State, it seemed especially proper to us that all collections taken up in hotel parlors when Episcopal services are being held, should be devoted to missions in this diocese. Imagine our surprise then at hearing a bishop of the Church announce that "hereafter, unless otherwise specified by the giver, our collection will be divided equally between the two churches in this village." (Baptist and Advent.) As we had just approached Almighty God with the Litany petition to be delivered from all false doctrine, heresy and schism, we felt the inconsistency of the action the more. Perhaps we should have remembered that being old fashioned Church people, we have fallen behind "the spirit of the (age) day," and that this is a sort of obsolete sin long since out of date, that there no longer is any such thing as heresy and schism. The writer took the liberty of asking this father of the Church why these offerings (made almost exclusively by Church people, many of whom came from other mountain homes to attend them; others having an opportunity to worship elsewhere if they desire) were not given as formerly to the missions of this diocese, or sent to some city "fresh air fund," and was told that he "felt it would not be courteous to the village pastors." Now I venture to believe that it has never occurred in the history of this "P E" Church of ours, that such a courtesy has been extended to her. Our Board of Missions cries out to us for help. We are reminded that all the denominations are leading us in missionary efforts (no wonder if we are to support their home churches) and our bishops taking up collections the meanwhile for their advancement. Is there no way of impressing these sleek clergy who are able to rest and recuperate in summer resorts and watering places, that they should remember their poor brothers of the household of faith, who are starving on pittance of 500 and 600 dollars per year, oftentimes with large families and delicate wives, before they extend such "courtesies" to outsiders. A little less so called "courtesy," and a little more living up to honest principle would do wonders for us.

White Mountains, N. H.

DR. LANGDON'S LETTER TO FATHER GRAFTON.

To the Editor of The Living Church:

There is but one point in Dr. Langdon's letter, published in THE LIVING CHURCH of September 5th, to which I

would in a friendly spirit take exception.

Dr. Langdon seems to imply, I think with injustice to both priest and people, that "the great body of our helplessly-dependent parochial clergy" are deterred by their position of dependence from denouncing the worldliness of their flock. Is not this a serious charge? I cannot believe that any considerable number of our clergy are so fettered and so unfaithful to their trust, as to keep silent in the presence of "worldliness and self-satisfied respectability," merely from motives of timid caution. Furthermore I cannot believe but that, in the main, our laity are magnanimous, have sincere respect for plain talk, if it be charitable and kindly, and are conscientious listeners, even when taken to task for their own short-comings. A ministry in a less degree dependent upon the people would have no greater obligation, and I believe, no greater courage, to rebuke vice than have our present parochial clergy. Nor would the laity listen more respectfully and patiently to the utterances of such a ministry. In short, whatever advantage self-dependence may have over dependence upon others, or a priesthood with "private means" over a priesthood with none, I can see in favor of the former no advantage as to the extent of its privilege and ability to "reprove, rebuke, and exhort" with plainness of speech.

Few will find fault with Dr. Langdon's argument, so far as it claims that the Church will have more priests, if religious communities shall be established within her borders; but many will hesitate to say that such communities will furnish her with priests, more conscientious, braver, and more fearlessly truth-telling than our present, so-called "helplessly-dependent parochial clergy."

I write these words with no desire to divert attention from the great question under consideration, but as a protest against what seems to me an unwise and faulty argument urged in favor of the Religious Community Life.

EDW. WM. WORTHINGTON.

Mt. Morris, N. Y., September 8, 1885.

THE BISHOP SEABURY MEMORIAL CHAPEL AT GROTON, CONN.

To the Editor of The Living Church.

Bishop Seabury gave the Episcopate to the American Church. Through him the Scriptural blessing has since encompassed every State and Territory of the Union, and has also extended to other countries and continents. The centennial celebration of his Consecration has recently been most appropriately observed in Connecticut, in other dioceses, and in Aberdeen where he received his Apostolic Orders. In Scotland, an episcopal delegation is waiting to represent the Church of Scotland in the General Convention at Chicago in the autumn of 1886.

At Groton, Conn., under the towering monument commemorating the battle of Fort Griswold, stands a beautiful chapel, erected to perpetuate the name and labors of the first Protestant Episcopal Bishop in these United States. The position, size and appointments of this memorial chapel are most satisfactory. The building was reared and finished by private munificence, and is free from every pecuniary incumbrance. The holy and important place is at present, however, without a resident minister. The population of the attractive and growing village is 5,000 souls, largely of New England origin, intelligence and culture. During the rectorship of a certain incumbent an interested

congregation attended the services. The chapel is still opened every Lord's Day by a temporary supply. There is a small Sunday school, and a little band of teachers devoted to their work, and the scholars to their studies.

It is obvious, however, that the Church cannot make that impression upon the community, in large numbers bound by education, tradition and usage to other Christian bodies, which she could were these secured the services of a minister, resident among them, mingling freely in their social life, and taking his position as a citizen among them and the friend of all.

The former congregations can be again gathered, and in time greatly increased, and permanently established, with the pastoral care now imperiously needed. The supply of this want the diocesan Board of Missions cannot assume unaided. Nor should it be left to this diocese alone to enjoy the privilege of doing honor to one to whom the whole Church throughout our land is so deeply indebted. The sustentation of this chapel is an imperative duty of the whole Church and should be shared and fulfilled by each and every diocese within our borders. The duty should be promptly met. There are surely clergymen and laymen who will each pledge a sum, according to his ability, for an indefinite period of years. Let the pledges be made at once. Every Churchman who reveres Bishop Seabury, and appreciates the Episcopate, the appointment of Christ Himself, will, we must believe, cheerfully contribute towards the preservation and lasting usefulness of the precious chapel which memorializes the worth and services of this pioneer and noble bishop. Then will the parish in Groton revive and flourish. Our incomparable institutions will pervade and benefit the whole community and the surrounding neighborhoods. The excellent and devoted Bishop of Connecticut can, with satisfaction and gladness, show his coming guests from Scotland both the lovely chapel and increasing congregation as proofs of the exalted honor in which the Churchmen blessed by him throughout our land ever cherish the immortal name of Seabury.

The Hon. Benjamin Stark, New London, treasurer of the missionary society of the diocese of Connecticut, will gladly receive subscriptions to the annual sum needed, \$1,000, and faithfully appropriate them to this worthy object. This sum, in view of the ability of the Church and of the urgency of the demand, is quite "insignificant."

SOJOURNER.

SELF HELP.

To the Editor of The Living Church:

"A Subscriber" writing from Rockport, Mass., asks in your issue of today, "Why our branch of the Catholic Church has so many waste places where her voice is not heard?" and in the course of his letter he gives a clue to the answer his question must elicit from all who know anything of the facts which meet us on every hand; after telling us a great deal of the advantages of the locality in which he fixed his home, with the one drawback to which his question alludes, and the "great deprivation" that is to him, mitigated as it is by the presence, only five miles off, of a "mission" or "parish" with a settled clergyman who, he states is always ready to respond to his call, and celebrate the Holy Sacraments in "A Subscriber's" house whenever he has "gathered the scattered sheep" there, he goes on to tell us that he is "not able to read service every Sunday

after his labor of the week, and being the only male communicant it would devolve upon him, if a lay service were started." In other words, while he wants the Church brought permanently to his very door, at the expense of others, he is unwilling to make the little self-sacrifice that is involved in spending half an hour weekly in "reading the service" to the "scattered sheep" who it seems are willing to assemble in his house at his call.

Many parishes now strong, and doing effective work for the world beyond, originated in the faithful labors of a single layman or godly woman, who, without "scattered sheep" around ready to be gathered, but surrounded only by those indifferent or hostile to the truth, opened their houses, invited their neighbors in, and read the service to them, till a mission could be established there. One such, now a zealous, self-sacrificing priest, whom I honor for his whole-souled devotion to Christ and His Church, finding himself thus isolated, did this very thing, and, while a public school teacher, sought the diaconate that he might minister to his people more effectively, yet gratuitously; obliged to change his school, he continued the work, having to travel 200 miles between Friday night and school hour Monday morning, until at last finding it impossible to continue the double work he resigned his living to devote himself to the work of the priesthood on a very inadequate stipend.

The answer to "a Subscriber's" question is, "God helps those who help themselves." Larger self-sacrifice alike in purse and in personal labor among our laity would make many a "waste place" blossom like a garden. W. T. W.

Illinois, Sept. 12, 1885.

RESULTS IN JAPAN.

To the Editor of the Living Church:

The communication from Providence, R. I., about the missionary conference held there was not quite accurate in its statement about our Japan mission. 1. The number of converts to Christianity is more than three times larger than given, i. e., in round numbers:—Roman Catholics, 50,000; Russo-Greek, more than 10,000; Protestants (Anglican communion included), 10,000; grand total, 70,000. Our share of this is: Baptized about 300, confirmed about 200, regular communicants, 100.

2. Bishop Williams has indeed been in Japan "over a quarter of a century," but not as bishop. He first went there in June, 1859, came home to be consecrated in 1866, and has remained in the field ever since his return (1868) after his consecration.

The present Russo-Greek bishop first went to Japan also in 1859, first as chaplain to the Russian Legation, then as interpreter. He continued single-handed in his missionary efforts for some ten or twelve years, when another priest went to assist him. Bishop Nicolai was consecrated in 1881, and the present force of the Russian mission is not half as large as that of our mission, but evidently much more successful. The other points touched upon by your correspondent from Providence, and that alluded to in your editorial are facts open to all intelligent Churchmen who read their Church papers, and take any interest in the missions of the Church. B.

THE TENTH CHURCH CONGRESS IN THE UNITED STATES, 1885.

Programme of the tenth annual meeting, to be held in the city of New Haven, Tuesday, Wednesday, Thursday and Friday, October, 20th, 21st, 22d and 23d.

The Rt. Rev. John Williams, D. D., LL. D., Bishop of Connecticut, will take the chair.

ORDER OF SERVICES AND TOPICS.

Tuesday, 10:30 A. M., Trinity Church.—*Holy Communion.* Address by the Rt. Rev. Henry B. Whipple, D. D., LL. D., Bishop of Minnesota.

Tuesday, 12 M., Carll's Opera House.—Inaugural address by the Rt. Rev. John Williams, D. D., LL. D., Bishop of Connecticut. Memorial of deceased members, by the Rev. G. D. Wildes, D. D., LL. D., General Secretary.

FIRST TOPIC:

"Christian Doctrine of the Atonement." *Writers*—The Rev. C. A. L. Richards, D. D.; the Rev. Wm. B. Huntington, D. D.; the Ven. Archdeacon Farrar. *Speakers*—The Rt. Rev. A. M. Randolph, D. D.; the Rev. A. C. A. Hall; the Rev. D. R. Goodwin, D. D., LL. D.; the Rev. R. H. McKim, D. D.; the Rev. Prof. Wm. C. Lark, A. M.

SECOND TOPIC:

"Grounds of Church Unity." *Writers*—The Rt. Rev. A. Cleveland Coxe, D. D., LL. D.; the Ven. Archdeacon Farrar. *Speakers*—The Rev. Prof. Thomas Richey, D. D., LL. D.; the Rev. W. W. Newton; the Rev. Julius H. Ward; the Rev. David Sessums.

THIRD TOPIC:

"Ethics of the Tariff Question." *Writers*—Gen. Henry E. Tremaine; the Rev. Francis A. Henry. *Speakers*—The Rt. Rev. T. U. Dudley, D. D.; Chas. Heber Clark, Esq.

FOURTH TOPIC:

"Aestheticism in Worship." *Writers*—The Rev. W. A. Snively, D. D.; the Rev. Percy Browne; Joseph Packard, Esq. *Speakers*—The Rev. G. R. Vandewater; the Rev. C. W. Ward.

FIFTH TOPIC:

"Free Churches." *Writers*—John A. Beall, Esq.; R. Fulton Cutting, Esq. *Speakers*—The Rev. J. C. Brooks; Causten Browne, Esq.; Francis Welles, Esq.

SIXTH TOPIC:

"Deaconesses and Sisterhoods." *Writers*—The Rt. Rev. G. F. Seymour, D. D., LL. D.; the Rev. T. M. Peters, D. D. *Speakers*—The Rt. Rev. Wm. Crosswell Doane, D. D., LL. D.; the Rev. C. B. Perry; the Rev. A. St. John Chamber, D. D.

SEVENTH TOPIC:

"Place and Methods of Bible Study in the Christian Life." *Writers*—The Rev. G. W. Douglas, D. D.; the Rev. C. H. Babcock. *Speakers*—The Rev. E. S. Thomas; the Rev. B. W. Maturin; Russell Sturgis, Esq.; the Rev. W. Hay Aitken; the Rev. G. Z. Gray, D. D.

SPECIAL NOTICES.

Members of the Congress whose names are on the respective lists of officials and appointees, are requested to notify their presence to the secretary of the "Local Committee," the Rev. C. C. Camp, who will keep a register of those thus presenting themselves.

Vice-Presidents and members of the several permanent committees are requested to occupy chairs upon the platform. Writers and speakers will address the chair from the platform.

A cordial invitation is extended to all persons interested in the topics to be discussed, to attend the several sessions. Ushers will attend ladies to their seats.

IMPORTANT NOTICE.

Through accident, several letters of acceptance by appointees, and a record of the same, have been lost. The General Secretary requests that appointees, whose names are not found on the list of topics, or who in any instance are assigned another topic than that accepted by them, will kindly and immediately notify him. Any correction so needed will at once be made in the *proof* of the programme to be used at the sessions, and also in the authorized report. Geo. D. WILDES, Gen. Sec.

Office of Church Congress, 2 Bible House, New York, September 9, 1885.

PERSONAL MENTION.

The address of the Rev. W. C. Mills is changed from Anaheim, Cal., to Stockton, Cal., as he accepted the rectorship of St. John's church, Stockton, September 1st, 1885.

The Rev. Giles B. Cooke, who has been engaged in colored work in Petersburg, Va., for eighteen years, has accepted a call to All Faith parish, St. Mary Co., Maryland, and will take charge of said parish about October 1st.

The address of the Rev. Joseph M. Francis is changed from Milwaukee, Wis., to Cowley St. John, Oxford, England.

The Rev. L. C. Rogers has resigned the rectorship of the church of the Holy Comforter, Cleburne, Texas, and has taken charge of Grace Church, Menominee, Michigan.

The Rev. Rowland Hale has been appointed associate minister of St. Barnabas mission, Address, St. Mary Magdalene's Rectory, Fayetteville, Tenn.

The Rev. Langdon L. Ward has resigned the rectorship of St. James's church, Amesbury, Mass., and has accepted that of Trinity church, Bridgewater, Mass., taking charge the 11th of last July.

The address of the Rev. Geo. Williamson Smith, D. D., President of Trinity College, is changed to 115 Vernon St., Hartford, Conn.

The Rev. Frank M. Gibson, assistant minister of Emmanuel church, Baltimore, has accepted a call to the rectorship of the church of the Holy Innocents, in that city, and will enter upon his duties on the last Sunday in September.

The Rev. Wyllys Rede has taken charge of St. Mary's-by-the-Sea, Mt. Desert. Address North East Harbor, Mt. Desert, Maine.

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.

OFFICIAL.

The Annual Meeting of the "Clergyman's Mutual Insurance League," will be held in the Sunday school room of the Chapel of St. Augustine, Houston St. near the Bowery, New York city. On Thursday, Oct. 1st at 4 o'clock, P. M.

TO CORRESPONDENTS.

CONSTANT READER.—The application to Church wardens of the titles "Senior" and "Junior" is merely a matter of custom in the American Church. In the Church of England, the officers in question are designated—the one as the "Rector's" or "Vicar's Churchwarden" (as the case may be); the other as the "People's Church Warden." The provisions of the Canons of the diocese of Chicago probably reflect the general practice of the American Church that "all duties belong equally to both."

OBITUARY.

SOMERVILLE.—Entered into rest on Sept. 9th at Trinity Rectory, Gouverneur, N. Y., Vivian Phillip, youngest son of the Rev. G. H. S. Somerville.

WOOD.—Hiram Wood of Fayetteville, N. Y. Born December 9th, 1806, Received into Paradise Aug. 27th, 1885.

BURR.—At his home in Delphi, Ind. July 24th, John Burr, aged 82 years, senior warden of St. Mary's parish, Delphi.

SWEET.—Entered into rest at Chicago on Monday, Aug 31st, Mrs. Eliza Milton Sweet, mother of the Rev. R. F. Sweet of Rock Island, Ill, aged 74. "Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

IN MEMORY OF THE REV. STEPHEN H. TYNG, D. D.

Immediately after the impressive services at the funeral of the Rev. Dr. Tyng on Sept. 8th, in St. George's church, were concluded, the clergy in attendance, to the number of more than a hundred, assembled at the invitation of the Assistant Bishop of New York in the chapel adjoining the church.

Bishop Henry C. Potter took the chair, the Presiding Bishop Dr. Lee of Delaware by his side. Addresses were made by Bishop Potter, the Rev. Dr. Richard Newton, the Rev. Dr. G. D. Wildes, Mr. Platt and others, testifying to the courage and tenderness and faithful devotion to Gospel truth which Dr. Tyng had ever shown. Bishop Potter specially mentioned a touching message of sorrow and sympathy sent by the aged Bishop of New York, Dr. Horatio Potter, from his bed of sickness which showed how entirely in the latter years of Dr. Tyng's ministry the somewhat strained relations of earlier days had passed away.

It was then decided that a committee be appointed to embody the sentiments of this meeting in an appropriate minute, and to convey the same to the family of the deceased, and through the Church papers to his many friends.

At the request of the meeting the Chair appointed the following: the Rev. H. Dyer, D. D., Chairman and the Rev. Drs. William F. Morgan, William E. Eigenbrodt, Theo. A. Eaton, and George E. Wildes, and the Rev. Messrs. C. W. Bolton, G. Lewis Platt and the Rev. William A. Newbold, Secretary.

The Committee subsequently prepared the following

MINUTE.

In the ordering of Divine Providence, the Reverend and venerated Stephen H. Tyng, D. D. departed this life on Thursday night, Sept. 3rd, 1885. He had reached the advanced age of 85 years, six months and three days. His work was done; at the hour of midnight the Bridegroom came and he was ready.

Dr. Tyng was born March 1st, 1800 in Newburyport, Mass. At an early age he graduated from Harvard University, and for a brief period was engaged in business in Boston. While thus employed there came to him religious convictions so deep and strong as to change his whole plan of life. The Saviour was revealed to him, and he at once cried "Lord, what wilt thou have me to do?" And the answer was, "Follow Me." He conferred not with flesh and blood but from that day forth consecrated himself to the service of God. He had been bought with a price and was no longer his own.

While pursuing his studies under Bishop Griswold, preparatory to Holy Orders, he made himself exceedingly useful in such missionary work as a layman could do. Upon his ordination he entered at once on the duties of his sacred calling. For several years he was in charge of parishes in Maryland and in Georgetown, D. C. He often said he learned to preach the Gospel while in his country parish in Maryland, where a majority of his parishioners were colored people and quite ignorant. He considered this experience as of the greatest benefit to him in all his future ministry. It taught him to present the truth plainly and with much simplicity. Subsequently he removed to Philadelphia where he first had charge of St. Paul's church, and afterwards of the Epiphany. It was at this period that his fame as a preacher became so great. At the Epiphany, a new parish, he rapidly gathered a very large congregation, the largest Episcopal congregation in the city. The Sunday school and Bible classes were exceptionally large and useful. His ministry in Philadelphia was a decided success.

In 1845 Dr. Tyng was called to succeed the Rev. Dr. Milnor as the rector of St. George's church, New York. Here he labored for more than the third of a century with unflagging zeal and energy and with remarkable results. His great church was crowded to overflowing, and his Sunday school and Bible classes numbered nearly two thousand children and youth. Under his ministry St. George's became a shining light and a tower of strength. It was indeed a great power in the Church and in the land. By reason of broken health and the infirmities of age he retired in 1878 from the active charge of the church but continued his connection as rector *emeritus* to the end of his life.

In studying the life and character of such a man there are many features which attract attention; we can only allude to one or two. In addition to his almost matchless eloquence and power as a speaker and preacher, there was a supreme devotion to his work. He allowed no claims to divert his attention from this one great purpose of his life. His reading, his thinking, indeed, his studies of every kind were chiefly directed to this end. The care of his people was ever upon his heart. To them he gave his time and his concentrated energies. He knew and could call by name every member of his flock, old and young. He was unwearied in his personal attention to the poor, the sick and the

sorrowing. His heart went out in sympathy to the suffering and the struggling ones in all classes. These traits drew his people to him and bound them together in the strongest and tenderest ties, and gave him great influence over them.

Then again, Dr. Tyng had very clear and distinct views of the Gospel and its fundamental truths. These truths, as he understood them, he set forth with great boldness and plainness. The Divinity of Christ, the Atonement, Redemption and Salvation through Christ, the mission and work of the Holy Ghost, were his constant themes. He never tired of preaching Christ and Him crucified. Such like characteristics marked his ministry and made it mighty in winning souls to Christ.

While differing from many of his brethren upon theological and ecclesiastical questions, and sharply maintaining his own views, yet he ever retained the cordial respect and commanded the admiration of all classes of Churchmen and all bodies of Christians.

Such was the man, the minister of Christ, to whom we would pay this our affectionate tribute of respect and love. We cannot but feel and say as was said of one of old, "There is a prince and great man fallen in Israel." The death of such a man removes from the Church and the world a remarkable figure. He has passed forever away from our sight but his example and memory remain. May they inspire us to follow him as he followed Christ.

To his stricken, sorrowing family and mourning friends we extend our deepest and tenderest sympathy. May the God of all grace have them in His holy keeping.

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.

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A VACANCY having occurred in the rectorship of St. Luke's Parish, San Francisco, Cal., correspondents are invited with clergyman desiring to fill the position. Address A. N. Drown, clerk of the vestry, P. O. Box 1806, San Francisco, Cal.

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

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MARRIAGE HYMN.

To be sung after the Espousals and before the Celebration of Holy Communion.

When Christ shall take the Church His Bride
To reign in glory at His side.

Made one with Him for aye;
In wedding garments bright and fair,
How blest shall be the saints who share
The marriage feast on high!

So bless, dear Saviour, these who pray
For grace in married life to-day
To live and love with Thee;
So bless the husband, bless the wife,
Together of the grace of life
Partakers may they be.

O chaste and gracious bride, in thee
The type of Christ's dear Church we see
In robes of white arrayed.
O bridegroom, in thy loving care
For her, thy heart's desire, so fair,
Be Christ's own love displayed.

Draw near to God's high altar now,
To God present the sacred vow,
The sealed troth present,
Of Christ the Bridegroom's unity
With holy Church in mystery
The type and sacrament.

Draw nearer yet; anon the priest
Shall bless for you the sacred feast;
Eat, drink, in faith adore.
And God the Father, God the Son,
And God the Spirit, Three in One,
Be with you evermore. Amen.

BOOK NOTICES.

SWEET MACE. A Sussex Legend of the Iron Times. By G. Manville Fenn. London, New York, etc.: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 398. Price \$1.

Very different in character is this story from "Poverty Corner" by the same author, but they both excel in that touch of nature that makes the whole world kin. It is easy to see that the author is a sincere lover of nature and in consequence his descriptions of earth's pleasant places and the inhabitants thereof, be it man, woman, or child, bird, beast or fish, or even the dumb flowers and plants, all show the lifelike enthusiastic touch of one who speaks whereof he knows and speaks because he loves it. No one who reads this book but will feel glad that he has done so and that thereby he has been brought into closer sympathy with Mother Nature.

THE TRUE CHRISTIAN CALENDAR. with an examination of Patriarchal, Mosiac, Julian and Gregorian Calendars, and rules for arriving at many interesting and curious results; with various useful facts for the million. By Noah Lee. New York: J. R. & G. G. Stebbins. Pp. 82.

That our Lord was born December 25th, B. C. 5, and died April 15th, A. D. 29, is what this pamphlet seeks to prove. Its starting point is the assertion, that, in our Lord's day, the leap year vernal equinox fell on March 22d, whereas it is beyond dispute that it fell on March 25th, nineteen centuries ago. This error vitiates all the calculations, and makes void their results. The author's "rules," however, are very ingenious. His facts are valuable and useful. His work is an important contribution to the study of chronology, and will well repay perusal. It may be procured of Mr. Gilbert L. Lyon, Little Falls, N. Y.

PASTIME PAPERS. Frederick Saunders. New York: Thomas Whittaker, (1885). Pp. 233. Price \$1.

The author of "Salad for the Solitary and the Social," will find many to turn with anticipation of pleasures renewed to his present issue—Pastime Papers. Either book would make a pretty gift, sure not to be a selection astray, for a friend of whatever mood or taste. These papers would often while away in pleasure, and in profit too, a leisure hour, or beguile your absent friend of a gloomy one. The several topics run: Notes on Names; Letters and Letter-writing; The Old Masters; Touching Tailors; Genius in Jail; The Marvels of Memory; Concerning Cobblers; Coffee

and Tea; Printers of the Olden Time. In the compounding of his entertainment, Mr. Saunders follows the recipe of an Elizabethan bard:

"All these things here collected are not mine,—
But divers grapes make but one kind of wine;
So I, from many learned authors, took
The various matters written in this book;
Some things are very good,—pick out the best,—
Good wits compiled them; and--- I wrote the rest."

THE September issue of the magazine of *American History* has a fine steel portrait of General Grant and an illustrated article on his resting place. There is also a steel portrait of General Meredith Read, with an article on the Military Affairs of New York State in 1861. The papers on the Beginnings of the Civil War continue in interest and value. This magazine seems better with every issue and increases in popularity all the time. 30 Lafayette Place, New York. Terms, \$5 a year.

The *Magazine of American History* for October will contain the fac-simile of an important autograph letter of General Grant (never before published), on the character of Alexander H. Stephens, Vice-President of the Confederacy.

THE October *Harper's* is a fine number. In the article on the Hartford Capitol, are given a view of Trinity College and a portrait of its president, the Rev. Dr. George W. Smith.

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THE FULNESS OF TIME

BY THE REV. W. P. TEN BROECK.

III.—THE LOST CONSULSHIP—(Continued)

IV.—THE LOGIC OF EVENTS.

To have secured the testimony of Josephus, Frontinus, Paterculus, Tacitus, Dion Cassius, Censorinus, Pliny, Eusebius, and the Capitoline Tables; to have verified their statements by at least five different eclipses, and two lunar phases, may fairly challenge a verdict without retirement. Knowing, however, what a weight of authority maintains the Rec. Chron., and how hardly old errors hold by their roots, and how impatient men are of aught that disturbs their convictions; realizing also that this dry detail of evidence is not the procurer of conviction, we ask for a hearing, while we appeal to the course of human events whose pitiless logic compels its own conclusion.

On the Ides of March, *i. e.*, the 15th, ever afterward noted in the Roman Calendar as "The Parricide," in his fifth consulship, in his fourth dictatorship, after five years of civil war,

Burst his mighty heart,
And in his mantle muffling up his face,
Even at the base of Pompey's statue,
Which all the while ran blood, Great Cæsar fell!

In the Rec. Chron. this cruel and tragic deed is assigned to B. C. 44. The logic of events, if we mistake not, asserts that it happened in B. C. 45.

The most useful and the most endur-

ing, if not the most glorious, achievement of Cæsar's career was his Reformation of the Calendar. From the calendar itself it appears that the moon was new on January 1st, in the first year of its use. Hence, independently of history, we know B. C. 45 was the year of its adoption. The year, previous, B. C. 46, was the famous "last year of confusion," which has, to more than one historian, brought "confusion worse confounded." It consisted of 445 days and embraced 15 months, viz: the usual 12, the ordinary intercalary month of 23 days after February 24th, and two months of 67 days between November and December.

We propose now to show that the first year of the Reformed Calendar was the year of Cæsar's death.

The last five years of Cæsar's life were years of civil war.

The first of the five was occupied in the conquest of Italy and subjugation of Spain.

The second is famous for the battle of Pharsalia, the death of Pompey, and the ensnaring of the stern old Roman by Cleopatra's witching charms.

The first six months of the third were used up in regulating the Egyptian muddle. Then came the famous "came, saw, and conquered" campaign in Pontus, and then the hurried return to Italy where a formidable meeting of soldiers and a general condition of chaos had ensued upon Cæsar's prolonged absence, and taxed his consummate genius to control.

The first half of the fourth was devoted to the memorable conflict in Africa with Cato and the sons of Pompey. The latter half was spent in regulating the affairs of the republic, so-called.

The fifth was spent mostly in Spain.

The bearing of these facts upon the calendar, will be found to be of great importance. It was during his stay in Egypt, that Cæsar conceived this plan for re-arranging the order of the Roman Year, and Sosigenes, an astronomer of Alexandria, was his chief adviser in the matter. After his return to Rome, as Plutarch informs us, Cæsar proposed this question to the most able philosophers and mathematicians, and the principles of his calendar had been by them thoroughly verified before he published it. Now according to the Rec. Chron., the fourth year of Civil War, which was the year next after Cæsar's return from Egypt, was the year of confusion, B. C. 46. If this be so, then in six months all the calculations were made, the Calendar of Confusion and of Reform was arranged, and the necessary edicts adopted and issued, and that when everything was in disorder and turmoil, Cæsar's authority very insecure and limited, and the insurrection in Africa was taxing all his energies to prepare for it. When we remember that the well-learned reformers of the sixteenth century were ten years in coming to a decision how to change the Julian Calendar into the Gregorian, and that the "New Era" men of the French Revolution were even longer in getting their "bootless" calendar into shape, we can not believe it was possible for Cæsar's Calendar to have been prepared and adopted in six months. But, if we place his return from Egypt in B. C. 48, then we have this simple, rational arrangement. In the summer of B. C. 48, the question is proposed to the learned. When Cæsar gets back from Africa in B. C. 47, they have had a whole year to consider it, and to adjust the days and months. And he has six months to procure the necessary legislation.

And he has also what he did not have the year before, the necessary authority. As Consul he can introduce the law, as Pontifex Maximus, he can apply it, as Dictator he can enforce it. By the death of Cato which put an end forever to the republic, Cæsar's power was as much increased as was Alexander's by the death of Darius, or Bismarck's by the surrender at Sedan. Before he went to Africa, he held only the office of consul, he was surrounded with disaffection, he was burdened with grievances and complaints. On his return, honors fell upon him so fast that Dion grows weary of enumerating them.

Right at this point then, as the only fit, in fact the only possible, one in Cæsar's career, we place the issuing of the edict, which provided, first, for the year of confusion, and then for the adoption of the Reformed Calendar. To a similar conclusion, the testimony of ancient authors clearly leads us. Thus Pliny says "Cæsar Dictator, conformed the years to the course of the sun." Cæsar was not dictator the year of his return from Egypt. He was the year following. Dion mentions among the laws whose passage Cæsar procured, at the commencement of his ten years' dictatorship, that for the Reformation of the Calendar. Cæsar's ten years' dictatorship commenced after his return from Africa. Plutarch, speaking of the things done by Cæsar, after his last campaign in Spain, the last of his life, says he completed the regulation of the Calendar and corrected the erroneous computations of time. The Calendar was certainly not corrected after its adoption, therefore, Cæsar's return from Spain must have been before B. C. 45.

Censorinus is the one author, whose testimony does not support the conclusions we have reached, and we apprehend that he is mainly responsible for the mistake of the Rec. Chron. He puts the year of confusion "in the 3rd consulship of Cæsar, the next but one before his death, when Lepidus was his colleague," and the commencement of the Julian years in his 4th consulship which was the last complete year of his life. We have already seen that, in one place, Censorinus disagrees with the Rec. Chron., and in another, he contradicts the original Capitoline Tables. This justifies us in examining very closely his assertions about the Calendar. And, if I mistake not, it is easy to detect his error, and to see how he fell into it. Referring to that part of the Capitoline Tables which records the last years of Cæsar's life, we find that in the year before his death, he was dictator the third time, with Lepidus as Master of Horse, and at the time of his death, he was Dictator the 4th time. Censorinus simply mistook Cæsar's consulships for his Dictatorships, a very natural mistake, the correction of which swings him at once into harmony with all the other writers, and makes him a consistent witness against the Rec. Chron.

It seems then almost beyond dispute, that Cæsar inaugurated the reform of the Calendar, immediately after his return from Egypt; that he promulgated it after his success in Africa had made him sole arbiter of Roman affairs, and that he died in the very year in which it first went into operation. Moreover, it was in this year that the name of the 7th month was changed from Quintilis to Julius. And we would add that Florus mentions, as one of the honors conferred upon Cæsar, after his return from Spain, "a month in the heavens." This too fixes the date of Cæsar's death at the first year of his reformed Calen-

dar, and gives us another ancient author as a witness against the Rec. Chron.

PRAYER BOOK REVISION.

BY THE REV. WILLIAM C. POPE

II.—THE RESTORATION OF THE LITURGY.

III.—THE DAILY OFFICES.

"Prayer is the Christian's vital breath." To be constant in prayer is to him an absolute necessity. Following therefore the example set by God, in the temple, where the daily morning and evening sacrifices were offered, the Church has her daily offices. The number of times during the day prayers are offered has varied in different times and countries. According to one monastic rite, which had its origin in Constantinople and extended to Ireland, the service was unceasing night and day. In the Greek Church there are eight canonical hours. At present however prayers are actually said for the most part three times daily.

In Western monasteries seven canonical hours have been observed, and it is the services of the first four combined, which constitute the origin of our daily Morning Prayer, while the last three combined form the basis of the Evening Prayer. Daily Morning and Evening Prayer should therefore be the Church's rule, and the rubric suggestive of the occasional intermission of these offices not be confirmed.

It is to be hoped the Confession and Absolution in the Morning Prayer will not be made any more obligatory on Sundays than on week days. They were not parts of the daily offices, as originally set forth; and their use in the earlier part of the service detracts from the estimation in which the Confession and Absolution in the Communion service should be held. It would be an agreeable difference between the Morning and Evening Prayer to have them in the latter service and not in the former, and they would be more highly valued on account of less frequent repetition. As a matter of fact, people do not care to come to church in the evening to hear the service they have heard in the morning. The *De Profundis* is added after the second lesson, as an alternative canticle. "This profusion of alternatives is contrary to the Reformation principle of simplicity, and is calculated to confuse the simple worshipper." The general substitution of the *Jubilate* for the *Benedictus* is very much to be deprecated (Blunt) and an added canticle would make its use still rarer.

The explanatory rubric on the descent into hell does not exist in the English Prayer Book, and is to be regretted in ours. It more properly belongs to the Calvary Catechism.

If the Confession is not made obligatory in the Morning Prayer, the alternative form might be dispensed with in the evening.

The new table of selection of Psalms is uncalled for. The psalms for the days are the proper ones for general use. In exceptional cases the present ten selections are sufficient and more convenient than twenty selections unarranged.

The diocese of Easton objects to the *Gloria in Excelsis* in the Evening Prayer. Anciently it was used in the daily morning office, but for many centuries, as in the present English Book, it has been confined exclusively to the Communion service. Its position in our daily offices is due to the pernicious principle of 1552, carried to its extrem-

est length in 1790, of exalting the daily offices, at the expense of the liturgy.

Enrichment is overdone in the number of canticles provided for the evening service. The four in the English Book are sufficient.

THE BEATITUDES.

In this office "the style of the so-called Sunday School Liturgy is unmistakable, and such an insertion in the Prayer Book would be a blemish, from the point of view of liturgical science at least" (Wisconsin Report.) The Bishop of Ohio considers "the turning of the beatitudes of the blessed Master into a litany," as the greatest blot in the Book Annexed.

As an additional office "The Reproaches" is suggested, to be used during the "Three Hours' Service," on Good Friday. It begins with the *Trisagion*, which, to our great loss, is not to be found within the lids of our Service Book.

This ancient liturgical Hymn, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us," is a creed set hymn-wise, having special reference to the work of God for man, as set forth in the Scriptures. It is probably of Apostolic origin. In the Sarum Breviarium it formed one of the preces for the office of Prime. (Blunt.)

THE LITANY.

The first efforts of the committee of 1542 are said to have been to prune the complexity and super-abundance of the existing rubrics. There is ground for regret that our present revisionists were not actuated by something the same motives. The information that Morning Prayer, Litany, and Holy Communion are independent services is quite unnecessary, as is also that, that we can use a part of the Prayer Book at "missionary meetings" and "visitation of families," and that the Offertory Sentences can be used on other occasions besides the Offertory. The short and simple rubric before the Litany has been enlarged into a long and complex one.

While the rule concerning the daily service and Weekly Communion should be rigid, large discretion, it would seem might properly be allowed in the use of the Litany. The following rubric is suggested, to be placed before the Litany. "To be used, at the discretion of the minister, on Sundays, Wednesdays and Fridays, and on Rogation days and on any day in Lent."

The rubric requiring the Lesser Litany to be said when the Litany is used as a separate service, is restrictive without a cause. The writer generally says it with a congregation of two or three, and sometimes alone, and as a separate service. Why should he be required to use the Lesser Litany?

In the other branches of the Church, the Liturgy and the Daily Offices are bound in separate volumes. It would be an improvement, if in the Prayer Book, the Daily Offices, Litany, Occasional Prayers and Psalter should be placed together; and the Liturgy, followed by the Collects, Epistles and Gospels, have a title-page of its own, with this title: The Divine Liturgy.

SUFFICIENT FOR THE DAY.—Let us not meddle with the future and matters which are too high for us, but refrain our souls and keep them low, like little children, content with the day's food, and the day's schooling, and the day's play-hours, sure that the Divine Master knows that all is right, and how to train us and whither to lead us; though we do not know, and need not know save this, that the path by which He is leading each of us, if we will but obey and follow step by step, leads up to everlasting life.—*Kingsley.*

THE DALLES OF WISCONSIN.

SPECIAL CORRESPONDENCE.

The La Crosse Division of the Chicago, Milwaukee, and St. Paul Road possesses no slight advantage in having on its line the rarely-beautiful scenery of the Dalles (or perhaps rather the Dalles) of the Wisconsin River, which lies something over a hundred miles west of Milwaukee. No one who has been so fortunate as to enjoy it can fail to wonder that it has hitherto been so comparatively little known to the generality of tourists, although it is becoming more so from year to year. It is in the hope of bringing it into still more extended notice that I now take up my pen. I may as well say in advance, however, that I despair of conveying to my readers any thing like an adequate idea of the wonderful beauty of the scenery. I cannot hope to succeed where others have failed, and I am free to say that it has not been my good fortune as yet to meet with any published description of it that has appeared to me to do any thing like justice to it. The difficulty arises, probably, from the infinity of the details which contribute to the making up of the marvellous whole. It may be measurably within reach of the artist's pencil, but the pen of the scribe will fail; and therefore I must content myself with a general outline, leaving the reader to fill in the sketch by the aid of the photographer's pictures and of his own imagination.

Seeing no reason why, since so many of my friends had been enjoying their summer vacation, I should not put in my modest claim for two or three days' holiday, I took the night train very recently, in company with a couple of congenial friends, bound for Kilbourn City (which however is not a city, but a quiet rural village), arriving there about five o'clock on the following morning. Now Kilbourn can boast of a good and—I believe—exceptionally well-kept hotel, and there are also numerous private houses which open their doors to tourists during "the season;" but, having heard from various reliable sources golden things of "The Tourist's Home," of which Dr. and Mrs. McElroy are the proprietors, I had made all my arrangements to take up my abode there; and, accordingly, upon our arrival at the depot, we found a carriage and pair awaiting us, and were speedily whirled off to our destination, a distance of about three quarters of a mile. The house is situated on the highest ground in the place, and commands an extensive—indeed, I may say, a panoramic—prospect. I am bound to remark, *en passant*, that, for the excellence of the fare, the faultless cleanliness of everything from chamber to dining-room, the reasonableness of the charges, and above all, the untiring kindness and attention of host and hostess, the "Tourist's Home" could not easily be excelled. And it is so quiet and restful, too.

Resolved to lose no time, we left soon after breakfast for the river, and in company with a large party of tourists like ourselves, took passage on the steamer *Dell Queen*, eager to reach the region of enchantment for which we were bound. The trip is a most charming one from the start. Shortly after leaving its moorings, the vessel reaches an abrupt bend of the river, and enters at once a wide expanse of water with rocky sides, and terminating in a narrow gorge flanked by towering cliffs, which stand up on either side of the pass, like sentinels on guard at the entrance into

the domain of The Wonderful. When the river is swollen with heavy rains, the rush of floods through this contracted gorge must be terrific. We pass through and beyond it (the stream gradually widening as we proceed) between rocks consisting of strata of sandstone of every color—brown, and white, and red, and yellow, and black—which descend in all conceivable forms of ruggedness, and at all kinds of angles, to the river's brink, and there reflect themselves in the limpid water. Many of these rocks assume a remarkable peculiarity of shape as they approach the margin, having the appearance of huge submerged columns, of which little more than the capitals appear, thus leaving to the imagination the massive architecture of Nature that underlies the seething floods. This effect is evidently due to the action of the rapid stream through succeeding ages upon the friable material of which the rocks are composed.

After a time, the river again widens and the rocks recede, and we find ourselves approaching a thickly-wooded valley opening out upon the shore, and exhibiting upon its sandy soil, a short distance inland, some vestiges of a bygone occupation, in the shape of a dilapidated frame building, half-hidden by the trees. It is even now a wild, uncanny-looking spot, so that the visitor is not surprised at learning that it has formerly borne the reputation of being the resort of very undesirable characters, and that there are mysterious hints of dark deeds having been done there. Those days, however, have long since passed away, and the tourist may now wander in safety among the deserted haunts of old-time savagery, and even thread his way unharmed through the mazes of the valley that runs back from the water's edge.

At this point the river once more makes a bend, and the character of the scenery changes. Again the frowning rocks close in upon us, here jutting out in jagged points, and there rounded by the action of the elements, and of the raging floods of centuries upon centuries. Our trusty vessel now makes her way through a prolonged gorge, whose rugged sides, sometimes worn into gaping fissures, sometimes crowned with pines and other trees—exhibit an infinity of strange and marvellous shapes. A certain portion has received the name of "The Navy Yard," owing to the peculiar formation of the rocks, jutting out, as they do, in close succession, wearing the form of the sterns of huge men of war; not, that is to say, of the modern ironclad, but of the warships of other days, such as in the mother country used to be affectionately and proudly called the "Wooden Walls of Old England."

Thus far I have conducted my readers up to the very threshold of this region of enchantment, and there I shall leave them. They must do the rest in their own proper persons; for, if my descriptions shall have failed to stimulate the curiosity and to enlist the interest of those who may hereafter have it in their power to make "The Dalles of Wisconsin" the objective point of their summer tour, then I shall have written in vain what I have written. If my powers have not proved sufficiently graphic to depict effectively the road that leads up to the heart of the mysteries, of what use would it be for me to attempt to delineate the mysteries themselves? And yet, although I do not attempt a description, the memory of what I saw will be to me "a joy forever." How can I ever forget its various scenes of witchery? That wild ravine

called "Cold Water Canyon," with its marvellous approach, terminating in the strange formation which has received the name of "The Devil's Jug"—a circular bowl in the bottom of which the visitor stands, and sees all around him and overhead the evident action of successive centuries of seething and wasting whirlpools. Then too, that weird and fascinating rift in the lofty precipice, the approach to which is by a winding path through a wild and lovely glen, and along the margin of a tiny brooklet which goes singing on its way to the river. I refer to "The Witches' Gulch," with its twilight gloom, its stray glimpses of sun and blue sky scarcely reached by the wondering eye through the interlacing feathery foliage which almost, but not quite, shuts out the light of day stealing in by that narrow fissure, far, far above, overhead. Here the stream glides smoothly but swiftly by you; there, it falls in resounding cascades; and then, behold, it has lost itself in some subterranean waterway, and you hear it afar off beneath you, as in a dream! As for the "Devil's Jug" of which I have spoken, "teetotalers" would perhaps ingeniously account for the origin of the name, by suggesting that, in some bye-gone days, it was charged to the full with spirits; and well indeed is it for the tourist, that it no longer contains either whiskey or water, for in either case, he would not be likely to live to narrate the story of his adventures. As for the "Witches' Gulch," its name is admirably chosen; for no sooner have you entered it, than you find yourself under the influence of a supernatural glamour; for the time being you are bewitched, and the spell which has been cast over you will last as long as memory lasts.

But after all I find that I have been betrayed into the very thing which I had resolved to avoid; I have inadvertently attempted to describe the indescribable. I will endeavor to atone for my indiscretion, however, by inflicting myself upon my readers no longer than to make one parting suggestion to them; and that is, that they write to Mr. H. H. Bennett, the photographer at Kilbourn City, for a few of his most striking views of the Dalles. Then, even though they may be unable to visit the locality in the body, they may at all events be able, by the aid of a stereoscope, to go there in the spirit. In either case, the journey will richly repay them; and their experience will resemble that of the Queen of Sheba, who could not credit all the marvellous things which she had heard respecting the greatness of Solomon: "It was a true report which I heard in mine own land. . . . Howbeit I believed not their words, until I came and mine eyes had seen it; and, behold, the one-half . . . was not told me."

G. C. S.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The unhappy trouble at the celebrated Indian settlement and mission station of Metlakatlab, British Columbia, diocese of New Caledonia, is, I am glad to say, in a fair way of settlement. The commission appointed to enquire into the matter have in their report attributed the origin of the trouble to the R. E. schism, since the beginning of which the Rev. Mr. Duncan, whose excellent work in past days no one can deny, has been fomenting disturbances among the Indians. The Bishop however is now regaining his influence with the Indians, and the Church Missionary So-

ciety has determined to stand by him, and to send additional assistance.

The Bishop of New Westminster has been holding an extended visitation of his diocese, and has confirmed a large number of candidates. A determined attempt is being made to awaken an interest in the parishes, on behalf of the Diocesan Mission Fund, for which purpose a deputation has been on a visiting tour. The pecuniary results were not large, but interest and sympathy have been awakened which no doubt will eventually bear good fruit. A new church has been dedicated at North Saanich, at a cost of \$1200. The Church of England Temperance Society is making steady headway in the diocese.

Despite the terrible set back of the late rebellion in the Northwest, it is pleasant to hear that the Indian work in the diocese of Saskatchewan is in a very prosperous condition. During a late tour the Bishop, (Dr. McLean) confirmed 233 Indians, baptized 12 persons, consecrated three churchyards, and ordained a native deacon and a native priest. The Bishop speaks very gratefully of the courtesy of General Sir Frederick Middleton, Commander-in-chief of the Canadian militia.

At a late meeting of the various diocesan committees of Ontario held in the city of Kingston, it was decided to take immediate steps towards the division of the diocese. The offerings of communicants, it was estimated, would amount to at least \$500 per annum, and an appeal has been made to 20,000 lay members of the Church by circular. The clergy will also be asked by circular to bring the matter before their congregations. An appeal will also probably be made to some of the great Church societies of England.

Rather a curious bill has been brought into the Quebec House of Legislature, providing that in every Court of Justice there shall be erected a crucifix opposite the witness box, before which every witness with his hand placed upon the evangelists, shall be called upon to swear before giving his testimony. The penalty in the case of a sheriff neglecting to provide such crucifix shall be forty dollars. The *Montreal Witness*, an ultra-Protestant organ of very rabid type, describes the act as "an insidious step towards the establishment of the Church of Rome in the colony," which may be taken for what it is worth. Putting this with the restoration of Bible reading and public prayers in the common schools of Ontario, and the rigid enforcement of the sacredness of the Lord's Day, it will be seen that Canadians are outwardly, at least, one of the most religious nations on the face of the earth.

The Bishop of Algoma is doing an excellent work by means of his steam yacht the *Evangeline*, and has for some weeks past been engaged in a "voyage of discovery," along the northern shores of Lake Huron, and round the Georgian Bay as far as Parry Sound, looking up our scattered members, holding services and trying to arrange where practicable for the building of churches and the establishment of services. His lordship has been accompanied by the Rev. J. F. Sweeney of Toronto.

Last week the Bishop of Toronto formally opened a Women's Hospital in Toronto, which will be under the supervision of the Sisters of St. John the Divine, who after one year's work in the city have so extended their operations as to necessitate the present undertaking. The building contains ten rooms,

and will accommodate fifteen patients. Four beds will be absolutely free. The house is well situated in a healthy locality. The bishop held a service of dedication, after which he declared the hospital open in the name of the Holy Trinity. A large number of clergymen, physicians, and ladies were present. The Mother Superior stated that they were beginning the work with nothing but faith and hope that everything will be provided. During last winter, which was unusually long and protracted the Sisters did a noble work among the poor of the city, and, as also will be remembered, took a hand in nursing our wounded volunteers in the Northwest, for which they received the thanks of General Middleton and Staff.

A Church school for boys has been started by the Rev. E. C. Whitcombe in Toronto, with very promising prospects of success. Mr. Whitcombe, who will be assisted by the Rev. John Langtry of St. Luke's, so well known for his sound Churchmanship and scholarship, and great literary ability, will no doubt receive general support in his enterprise, which in Toronto has long been a desideratum owing to the deterioration of the Upper Canada college.

The proposal, so the *Toronto Mail* says, has been made by a "leading clergyman" that in small towns and over-churched districts some of the denominations be prevailed upon to drop out and remove to other and less superabundantly supplied fields. Principal Grant, a very able and prominent Presbyterian divine, thinks that this might be effected by treaty. At present in Ontario there is one church for every 274 Baptists, one for every 230 Congregationalists, one for every 539 Anglicans, one for every 249 Methodists, one for every 490 Presbyterians, and one for every 1,207 Roman Catholics. Upon these figures *The Mail* bases the statement that there are undoubtedly too many churches in Ontario, which, taking into consideration nominal members, children and invalids, seems a sound one. In the same article the writer well demonstrates the impossibility of any such compromise as matters now stand, and adds that the only solution of the problem is in Church union. Since the amalgamation of the various Methodist and Presbyterian bodies, the evil has been somewhat lessened, but is bad enough in all conscience. We Canadians in our rapidly growing sensibility to the evils of sectarianism seem to be leading the world. How strange if we should first set the example of a united "Protestantism" which, considering the homogeneous character of our population combined with our native progressiveness, is not perhaps as far off as might appear.

Ontario, September 21st, 1885.

A MARYLAND LETTER.

Maryland boasts of but two cities, Washington, and a city called Baltimore. These, the Church has wisely attempted to fortify as strongholds and bases of supply for the weaker points, in obedience to the principle, which, though it be *lex non scripta*, is nevertheless a part of the good sound common law of the Church, and on which from, and even in Apostolic times she has ever worked—that of planting herself firmly in those nerve-centres which large and teeming cities so naturally present. Besides this, the reply of the Scotchman-servant is one not to be overlooked. His master had a call to a city at a much larger salary. "Go, master, go, where there is the most money,

there is sure to be the most sin." And so this Church of ours has wisely erected, so I see it stated, her forty churches, twenty-five chapels, fifteen parsonages, all valued at some million and a half of dollars, and affording seats for no less than twenty-five thousand persons. And so in the "city of Washington" (*not* Washington City), there are about one half as many churches, chapels and parsonages respectively as in our monumental sister. Annapolis we hardly call a large city, though she boasts a St. Ann's of \$50,000, with sittings for some one thousand persons. (A joke comes down, by the way, among the "traditions of the elders" about the cosy little burg on the Severn: It is, that General Washington once—as we all remember from our school histories—spent only one night in that lonely city, and next day—resigned his commission as General!) The division of the diocese some years ago into convocational districts, each having a dean, and the creation of a common Missionary Fund, besides affording a greater revenue for the common outlying work, has had a tendency to unify the diocese, to sustain the weak, and even to call forth from the city-centres a greater liberality in gifts. There are some who regret the fact that we have no provision for organizing "mission stations." Our whole territory is in most of our counties entirely mapped out into parishes. No missionary work can, of course be done by others within these parochial limits without the consent of the respective rectors; and one rector (at least) expressly agrees to missionary work in a field which he had abandoned, only so long as he may continue to allow it. With you in the West, your missionary work is more simple; with us, it and the question of supplies and of fair and equitable distribution of pastoral and other aid, one calling for great discrimination and judgment. Yet all goes on and the axles of Church work are kept pretty warm.

One great desideratum among our clergy is a lack of personal and social intercourse. For years this has been felt. Bishop Whittingham's home was ever open to his clergy, and in a degree supplied the want for the Baltimore clerics, but during the episcopate of Bishop Pinkney, even this was lacking. The "Monday meetings," in the city of Washington, failed. We are not so badly off in this respect as in larger cities, and can distinguish each other without the token given by a peddler boy the other day—"cause they wear them comical sorts of vests"—but the lack I speak of does exist in a too great degree.

A clerical brother not long since, who has lived a couple of years not far from a certain other of the cloth, was requested by a kind and polite note from the latter, to "fill his pulpit" for him on a given Sunday. The former briefly replied by return note: "Dear brother, I have lived two years near you and you have never yet extended me the lowest social courtesy—have never even called on me; why, now, should I in return extend you the very highest chancel courtesy?" The rector called and in due time the other "filled his pulpit" for him the best he could.

In catechizing his Sunday school, one day, an astonished rector received the startling and unintelligible reply to his question, "What is your name?" "John Susan-Mary-Isidore-Henry-Mollie-Euphemia-William-Peter-Smith." An odd name, and quite a long one. Why may not that question (which always breeds confusion) be adroitly omitted by the

catechist. It surely is not an article of the faith, nor yet even a disputed point.

Against the diocese of Maryland, the Church general has only one grudge. She has given many men to the ministry; several to the bench of bishops; much money to the work; her episcopates have been such as she could point to with pride—but it is from her, alas, alas, that we have obtained our nickname, "The P. E. C." of the "U. S. A." Saving this, and the low rate of the average clerical salary, one might always feel proud to be known as a Maryland Churchman.

The Rev. Mr. Brewster, from your neighboring diocese of Detroit, has come to Baltimore. He is an "all-wool-and-a-yard-wide" Churchman, and was a short while since elected to succeed the Rev. Dr. Paret at Washington. He succeeds a number-one rector now; and will, no doubt, "succeed" in more than one sense.

The gentleman who temporarily had the charge of Grace church, the Rev. Thos. D. Pitts, was, not long since, about to officiate at a wedding in that church, when, from a brother clergyman who had, a few years before, married the groom-elect, he learned that a divorce was in the case, so the bride and groom that would be, and that soon so became, became so, but at the hands of a Methodist. The audience were assembling, but were quietly informed, as one by one they came, that they might see a ceremony, but not the one to which they had been invited. These things are object lessons, and teach the *hoi polloi* that there are canons which are great guns enough to make themselves heard and respected.

You must allow me to tell you of a Presbyterian brother here. He had three Baptist ministers call on him. As he saw them coming all together into his study, he held up his hands in a horror, exclaiming, "I shall be drowned, I shall be drowned." All laughed and he was not drowned; only inundated with kindness—a kind of submersion to which he did not object.

During the month of August, in the absence of first one and then another of the staff of the Epiphany clergy, the Rev. Pierre D. Trapier has been engaged in temporary duty in that large and active parish. Scattered congregations have in a measure returned, and pastors with them, and generally, as good shepherds should, these latter coming in before the flock. Would it not be a good proverb—"A good pastor leadeth his sheep—drive them, he can not (and had better not try.)" The adroit way in which a Roman Catholic priest evaded his official conscience is told by one of the laymen of the Epiphany, Washington. "Would he give something to the new church?" "Not a sint; but will there be any pavemint?" "Yes, father—?" "Thin, here's a five-dollar gould piece towards that, but a sint to your Protestant church—niver a one." It did as much good as if given in a less evasive and humorous manner.

The resignation of the Rev. Dr. Rankin and his touching letter of parting officially from those among whom he has lived and labored, lo, these many years, have, no doubt, or will have, before this, been spread before your readers. The project of St. Luke's as a cathedral seems not to have been, so far at any rate, under authoritative consideration. The doctor, in his letter, attributes the terse and entitled-to-be-celebrated saying—"Ritualism, good manners at church"—to a late member of his congregation. It is

an expression at once good, quotable, and entitled to a survival of the fittest.

The formal dedication of St. John's Orphanage, Waverly, by the Bishop, early in September, was a touching spectacle, particularly, when each child and sister kneeled and were blessed by him. Though but a few can yet be supported here, who can doubt that the liberality of the Churchmen of Maryland will in due time, and the sooner the better, add to the resources of the institution, and enable not only seventy and the "seven," but seventy times the "seven" to be maintained here.

CHURCH WORK.

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

DELAWARE.

WILMINGTON—*St. John's Parish.*—The old brick chapel built in 1854 has been demolished, and a handsome new chapel of stone is being erected on the north side of the church, facing Elliot Avenue, and connecting with the new parish house. The latter will be under roof this week, it is expected.

MINNESOTA.

FARIBAULT—*Notes of Church Work.*—Bishop Whipple, after a summer devoted to parish visitations amidst exhaustion and almost constant pain, left Faribault on Monday, September 14, on his annual visitation of two weeks to the Indians of White Earth Reservation in North Minnesota. By special invitation of the cathedral clergy, the St. Paul and Minneapolis clericus met here, Monday, September 14th. Fourteen clergy were present including the Bishop of the diocese, who contributed much to the interest of the meeting by his wise thoughts and godly admonition. The subject discussed was "The Advent Mission," which is proposed to be held in St. Paul, the first week in Advent. By a resolution of the clericus, the Bishop was requested to put forth a pastoral in regard to the proposed mission, and to order a collect appropriate to be used by way of preparation for the mission.

On Sunday, the fifteenth after Trinity, the Bishop confirmed six candidates in the cathedral at Faribault, thus making forty-two in all confirmed during the year, fifteen of whom were pupils from St. Mary's School, the rest from the parish.

Mr. E. P. Chittenden, a young man of the Congregational ministry, a graduate of the Divinity department at Yale, afterwards pursuing his studies for a year in Germany, enters Seabury Hall this year as a special student, and candidate for orders in the Church.

The Rev. J. W. Colwell, late of Providence, has just entered upon his duties as head master at Shattuck School.

CHICAGO.

CHICAGO—*The Western Theological Seminary.*—This seminary will be opened for its primary term on the Feast of St. Michael and All Angels. There will be a Celebration of the Holy Communion in the chapel of the seminary, at 12 o'clock m., at which time the Right Reverend Dr. McLaren, Bishop of Chicago, will preach. The choir of the cathedral will be in attendance.

Immediately after service a luncheon will be served in the refectory, to which all persons are invited.

The trustees who shall be present will meet in the dean's room immediately after luncheon. Clergy in attendance will please take their vestments with them.

The buildings will be open during the afternoon, and all who desire to inspect them are invited to do so.

The Madison street and Lake street lines of the West Side street-railway run within a few minutes' walk of the seminary. Get off at California Avenue.

All trains of the Chicago and North-Western Railway (Galena Division) stop at Western Avenue, from which the seminary is distant about eight minutes' walk. The 10:15 A. M. train

reaches Western Avenue at 10:28. All trains of the Chicago, Milwaukee and St. Paul Railway, also, stop at Western Avenue. The 11:30 train reaches Western Avenue at 11:45.

The following trains of the C. & N. W. Railway (Galena Division) stop at Sacramento Avenue, about five minutes' walk from the seminary, viz.: those leaving Wells street depot at 12, 2, 4:45, 5:45, 6:20, 8, 10:15, and 11:30.

Returning, C. M. & St. P. trains leave Western Avenue at 3:42 and 5:45 P. M., for the Chicago Depot. A. C. & N. W. train leaves same avenue at 6:02; and a train leaves Sacramento Avenue at 6:14.

VERMONT.

FACTORY POINT.—By the authority of the Bishop of the diocese, seconded by the vestry of the parish, Mr. James C. Flanders, of White River Junction, a candidate for Holy Orders, has taken charge of the parish of Zion church and will commence his labors next Sunday, September 20th. Mr. Flanders has heretofore been a successful teacher and gives up a lucrative position at Holderness, N. H., to come here. While teaching he has had charge of several mission stations in localities where he has been situated so that this work is not new to him. Some new chancel chairs have very recently been placed in the church in this village, the gifts of the children of the parish. A very pretty hymn tablet, which was presented to the parish in memory of a former devoted communicant, was also used for the first time last Sunday.

CONNECTICUT.

HARTFORD—*Society for the Increase of the Ministry.*—The twenty-ninth annual meeting of the Society for the Increase of the Ministry was held yesterday afternoon at its office in Spring street, at 3 o'clock. The reports for the past year were presented, accepted and ordered to be printed and distributed in the usual manner. The treasurer's report showed that the total receipts for the year had been \$14,656.53. The ordinary expenditures of the year amounted to \$12,238.25. The sum of \$891 was restored to the contingent fund, and there is a balance to new account of \$1,527.28, which includes \$1,000 held for investment.

The report of the executive committee showed that the following legacies have been received: By the will of the late Mr. Edwin E. Curtis of Meriden, \$1,000; of Mrs. Abby Harris Man, late of Providence, R. I., \$500; of Mrs. Martha W. Starr of Watertown, \$21.60. A bequest of \$10,000 is also expected at an early day.

Sixty-five scholars from twenty-four dioceses and four missionary jurisdictions have been aided during the year, who were pursuing their preparation for the sacred ministry in fourteen institutions—mostly in colleges and theological seminaries.

The following officers and managers were chosen for the ensuing year: President, Rt. Rev. John Williams, D.D., L.L.D.; Vice President, Rt. Rev. B.H. Paddock, D.D.; Recording Secretary, Rev. T. R. Pynchon, D.D.; Corresponding Secretary, Rev. Elisha Whittlesey; Treasurer, James Bolter; Managers, Rt. Rev. F. D. Huntington, D.D., Rev. A. B. Goodrich, D.D., Rev. Thomas Galaudet, D.D., Rev. Samuel F. Jarvis, Rev. Francis Lobdell, D.D., Rev. W. A. Snively, S. T. D., Rev. George J. Magill, Rev. H. W. Spalding, D.D., Rev. J. H. Watson, Rev. E. H. Jewett, D.D., Rev. S. O. Seymour, Rev. Edmund Rowland, D.D., Rev. A. T. Randall, Hon. Elisha Johnson, John S. Blatchford.

SPRINGFIELD.

CARLYLE.—A special meeting of the Dean and chapter was held in Christ church, on the 16th inst., for the purpose of memorial services in connection with the death of the late Rev. D. F. Hutchinson, rector. Dean Whitmarsh presided and celebrated the Holy Eucharist, Archdeacon Taylor acting as deacon, the Rev. G. C. Betts of St. Louis, sub-deacon, and the Very Rev. J. B. Harrison, Dean of Chester, preaching the memorial sermon; the clergy, family and parishioners visited the grave in the afternoon, and held a short service of devotion there.

In the evening after Evensong, addresses were delivered on "The Intermediate State," the "Fellowship of

Saints," and of "Consolation to the Bereaved and Counsel to the Parish." The services were choral, the choir rendering them very finely; the altar was beautifully decked with pure white flowers. The attendance was large at each service. A suitable and touching resolution was adopted by a rising vote, taken in solemn silence.

MOUNT VERNON.—On the festival of the Nativity of the Blessed Virgin Mary, the anniversary of the Society for the Unity of Christendom was duly observed in Trinity parish. At the vigil service the Rev. J. A. Matthews, priest-in-charge, preached very forcibly on the evils of division. The dean of McLeansboro assisted. On the following day there were two Celebrations. At the second, the dean was Celebrant, and the priest-in-charge preached, showing in discourse very clearly that the devoutest hearts in the Church and out of it are thoroughly sick of heresy and schism, false doctrine and all uncharitableness.

NORTHERN NEW JERSEY.

PATERSON—*St. Paul's Church.*—In this old parish the tide of Church life moves on regularly and effectively, with a deeper strength among all classes as time goes by. Church and Sunday school chapel are full to their limit, and more room is demanded for the guild and chorus choir now so prominent a feature in the progress of the parish. The choir is a small congregation of itself, and has been a powerful means of holding and attracting young people who have joined it, to the church.

Among objects of beauty recently placed in the church edifice is a memorial window of unusual excellence of design and treatment, to the memory of a dear mother and her little child. The subject is that of the Annunciation. The figure of the kneeling Mary is gracefully posed, with her emblem of the lily on the left, while above, the posed figure of the Angel bears a cross with a scroll on which are the words, "Ave Maria, gratia plena."

The upper portion of the window is filled with rich and delicate tracery and foliage, beautiful in vivid color, holding a trefoil panel with the dove—symbol of the Holy Spirit.

The difficulties in the narrowness of the window with its extreme height, were skillfully overcome in the design, by placing one figure to the right, and the other to the left of the centre—all the accessories being adapted to aid the effect.

The rich colors of the old early English windows are broadly suggested in this art work of to-day, with as much beauty and effect as if designed in the Middle Ages. These were obtained by a careful use of rich antique, coupled with the American opalescent glass. The work was done by Messrs. J. & R. Lamb, and is the gift of the Hon. William Prall to the memory of his wife Lillian, and their little child of the same name. The funeral of the beloved mother was on the Feast of the Annunciation in 1884, and that of the child but a few weeks ago.

PITTSBURGH.

WARREN—*Trinity Memorial Church.*—The Rev. Dr. Ryan, rector of this church, has just returned from his vacation at the east. During his absence the parish was left in charge of the Rev. John B. Blanchet, his assistant. The parish has once more resumed its regular and active work.

Mostly through the untiring energy and zeal of the ladies a handsome rectory is now building, which when completed, will cost about \$4,000. The rector expects to occupy his new and comfortable home by October 15th. This is another instance of what concerted Christian effort can do. A most interesting work has lately been connected with this parish—the missionary work in Warren County, which was placed under the supervision of the Rev. Dr. Ryan a couple of months ago, and which became the Rev. Mr. Blanchet's special charge last July.

Regular services are now held at Tidioute, Clarendon and Youngville, every alternate Sunday. At Tidioute, there is a neat little church and a very zealous band of workers. The Sunday school is prospering nicely under the untiring care of Mr. D. W. Clarke, its superintendent. At Clarendon (a thriving "oil town" of about 2,000 inhabitants), and Youngville, the work is

purely pioneer work. The opening for the Church is very promising and encouraging. At these missions which are now in process of organizing, divine service is held every alternate Sunday. About one hundred children have been gathered together, and organized into Sunday schools; the ladies too, have formed themselves into guilds. These services, at present, are held in halls and are well attended. The Rev. Mr. Blanchet preached at Clarendon on Sunday, (13th), at 3:30 P. M., and administered the rite of Holy Baptism to fourteen children. Mr. Keene, a candidate for the office of the Perpetual Diaconate is also rendering very acceptable service both in Sunday school and as lay reader.

GREENSBURG—Christ Church.—The following parochial report shows a favorable state of affairs in this church, of which the Rev. Jas. B. Williams is pastor: Families in the parish, 29; number of persons not thus included, 7; number of souls in the parish, 105; number of persons actually communicating during the year, 48; Baptisms, 2; Confirmed, 4; Marriages, 1; Celebrations of the Holy Eucharist, 2; Burials, 4; Public Services, Sundays, 104; Holy Days, 34; other days, 17; Sermons and addresses, 134; Catechisings by the pastor, 42.

Sunday school teachers, 4; Scholars registered, boys, 18; girls, 16; total, 34. The attendance, now, is not more than half this number—a falling off which is largely due to the want of a more suitable room for Sunday school work.

Members in the Senior Guild, 19; members of the Junior Guild, 4. Total amount of money from offerings and contributions, together with the proceeds of the Guilds, \$1,792.21.

Paid for repairs and improvements which have been made, \$227.20. For current expense, \$102.79. Received for Improvement Fund, \$28. Pledges presented for the same, value, \$435. Amount on the subscription paper for improvements, not yet paid in, \$700. Full amount available for this purpose, \$1,163. Taking into consideration the imperative necessity of this proposed improvement, to say nothing of the duty to honor, and care for, the House of God, it is to be regretted that this part of the work has not met with a more prompt and full response.

Total amount from parochial offerings and contributions, \$1,245.21. Proceeds from the work of the Senior Guild, \$500. Proceeds from the work of the Junior Guild, \$47. Total amount from all sources, \$1,792.21.

In addition to the above, there has been received during the year a bequest of Judge Carpenter for \$500, to be invested on good security—the interest to apply towards pastoral support.

Warning Symptoms.—Don't neglect these. If you have symptoms of Consumption, Catarrh, Bronchitis, Neuralgia, or the indications of any other disease which may keep its hold upon you until it becomes chronic, do not neglect the warning indications. Meet the enemy upon the very threshold, and while your vitality is yet unimpaired. If your regular physician fails to reach the case, then we advise you to try the Compound Oxygen Treatment of Drs. Starkey & Palen, 1529 Arch street, Philadelphia. It will be found an almost certain means of restoration—the way back to health—an agent that may save you a life of invalidism, or from premature death. If you write to Drs. Starkey & Palen, they will send you such documents and reports of cases as will enable you to decide for yourself whether this treatment will benefit you.

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For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled.
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REVERSIBLE COLLARS and CUFFS.
FOR MEN AND BOYS.
Ladies wear the Cuffs.

Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new LINENE FABRIC.
25¢ collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents.
Two GOLD Medals awarded at M. C. M. A. Fair, Boston, 1882.
Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this advt.
REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

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 present-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.

Pamphlets 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

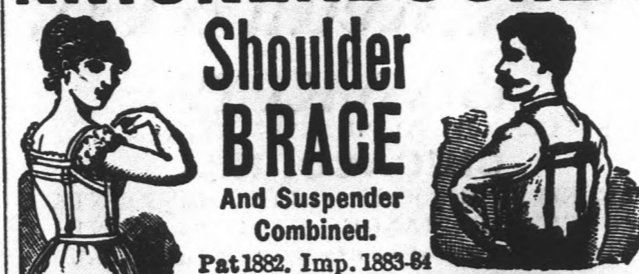
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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.

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One summer afternoon a group of children were playing at the end of a pier which projects into Lake Ontario, near Kingston, Canada. The proverbial careless child of the party made the proverbial backward step off from the pier into the water. None of his companions could save him, and their cries had brought no one from the shore, when, just as he was sinking for the third time, a superb Newfoundland dog rushed down the pier into the water, and pulled the boy out. Those of the children who did not accompany the boy home took the dog to a confectioner's on the shore, and fed him with as great a variety of cakes and other sweets as he would eat. So far the story is, of course, only typical of scores of well-known cases. The individuality of this case is left for the sequel. The next afternoon, the same group of children were playing at the same place, when the canine hero of the day before came trotting down to them with the most friendly wags and nods. There being no occasion this time for supplying him with delicacies, the children only stroked and patted him. The dog, however, had not come out of pure sociability. A child in the water, and cakes and candy stood to him in the close and obvious relation of cause and effect, and if this relation was not clear to the children, he resolved to impress it upon them. Watching his chance, he crept up behind the child who was standing nearest to the edge of the pier, gave a sudden push, which sent him into the water, then sprang in after him, and gravely brought him to shore. To those of us who have had a high respect for the disinterestedness of dogs, this story may give proof that the development of the intelligence, at the expense of the moral nature, is by no means exclusively human.—*London Spectator.*

A REPUTABLE scientific authority quotes the statement that, by careful estimate, a spider ate four times its weight for breakfast, nearly nine times its weight for dinner, thirteen times its weight for supper, finishing up an ounce, and at 8 P. M., when he was released, ran off in search of food. At this rate, a man of 160 pounds would require the whole of a fat steer for breakfast, another with a half-dozen good sheep for dinner, and two bullocks, eight sheep and four hogs for supper, with about four barrels of fresh fish as a lunch before going to his club banquet.

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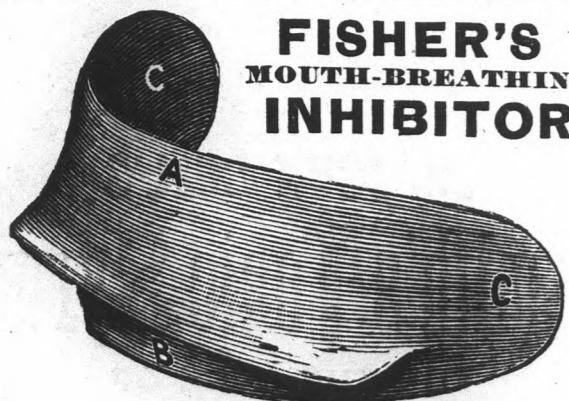
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