

The Living Church.

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

VOL. VIII. No. 23.

CHICAGO, SATURDAY, SEPTEMBER 5, 1885.

WHOLE No. 357.



KEMPER HALL,

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THE CATHEDRAL SCHOOL OF ST. PAUL, Garden City, L. I., Diocese of Long Island, opens Sept. 23. Equipment complete. Healthful location. Facilities unsurpassed. Competent staff of instructors. Military officer detailed by U. S. Government. Terms \$400 a year. For further particulars apply to CHARLES STURTEVANT MOORE, A. B. (Harvard), Head Master.

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Schools continued on page 322.



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

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

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The Living Church.

SATURDAY, SEPT. 5, 1885.

SIN, PARDON, PEACE.

BY WILLIAM E. DAW.

O God of night, why sinks my heart,
In daylight's glare so brave, so bold?
O Holy God, whence comes this dart
Of self-accusing uncontrolled?

Is it some wrong that I have done,
Some sin against the Life so pure?
Is it that wayward thoughts have run
In worldly paths that oft allure?

Ah yes! that voice I feel within;
Thy Spirit, still small monitor,
Brings up in vivid hue one sin
Not yet laid bare at heaven's door.

Ere I shall close mine eyes in sleep,
My soul, O God of pardon, ease;
Hide this one sin within the deep,
And grant my troubled heart release.

Then rest my soul and body tired,
In sweet content that God and I,
With but a common thought inspired
Are one again before I die.

For in the night of man's brief rest,
Who knows, if ere the morning sun
Shall rise again at God's behest,
His voice I hear, "Thy work is done."

O Sin, God spare us from its power!
O Pardon, grant us ever, Lord!
O Peace be ours each earthly hour
Until Thy will breaks life's short cord!
A. D. 1885.

NEWS AND NOTES.

THE special delivery system of the Post Office, to which I referred recently, will go into effect Oct 1st. A list has been published of the cities in which it will be, for the present, available. They number between five and six hundred.

THE belief is growing among the military and other friends of Gen. Gordon that he really escaped alive from Khartoum and succeeded in fleeing to the equator. So strong has this faith become that a mission has been organized to search for and secure him. The work of preparing this mission for its enterprise is now almost completed.

THE Bishop of Worcester has, by a characteristic act of munificence, led the way towards a solution of the difficult question of clergy pensions, so far as his own diocese is concerned. He has expressed his desire to give two sums of £1,000 each to form the nucleus of a clergy pension and insurance fund for the archdeacons of Coventry and Worcester. The beneficiaries will be clergymen holding livings or curacies in either archdeaconry, and the benefit will take the form of assistance toward the payment of annual premiums to the institution or company guaranteeing the pension or sum at death.

IN reply to a letter calling the attention of the bishops to the removal of Prince Edward of Wales from a private pew in Yarmouth parish church, his Royal Highness having attended church with his militia regiment, the Bishop of St. Asaph writes as follows: "I can only hope that the deplorable incident of the pew system, by which Prince Edward of Wales was ejected by the owner from a pew in Yarmouth parish church, may be the means of effectually putting down the unjust claims of any parish-

ioner to an exclusive right in the parish churches of the land. The church should be free and open to all."

A NOVEL complaint was made in a law court the other day at Birmingham. The jury having remarked that they could not see the face of a witness, a member of the bar complained of the jury being placed with their backs to a window, by which arrangement counsel was prevented from "noting the expression on their faces when addressing them." Mr. Justice Day suggested that the seats of the counsel and jury might be transposed. This arrangement would have a double advantage, for it would not only enable counsel to see the effect of their eloquence in the faces of the jury, but it would also prevent the jury seeing the faces of counsel—a matter often quite as important.

A COLONIAL paper speaking of Church work in New South Wales, says that the Church of England has for some time past been prosecuting a mission amongst the Chinese residents of Sydney and suburbs, and especially at Botany, where large numbers of the almond-eyed people follow the vocation of market-gardeners. The efforts of the Church have been so successful as to necessitate the erection of an Anglican church for the Chinese, which will cost 650l., and will accommodate 150 persons. A very handsome silver trowel was presented to the Bishop by John Young Toy, a convert, on behalf of the congregation; and after laying the foundation stone, Dr. Barry addressed the assemblage on the mutual duties of the English and Chinese fellow-citizens. Mrs. Barry then presented copies of the New Testament to seven Chinese converts, who had been baptized in St. Andrew's cathedral. Mr. Soo Hoo Ten, the Church of England catechist, returned thanks on behalf of the converts, and also thanked the Bishop, clergymen, and ladies and gentlemen present for their attendance.

A PUBLIC acknowledgment of the inter-communion of the Anglican and Gallican Catholic Churches occurred recently at Aix-les-Bains. Pere Hyacinthe had received permission from the hotel proprietor to address the English visitors and others in the large *salle* of the hotel, but for fear of offending his Romanist guests, the proprietor rescinded his permission. Great disappointment was expressed, but the English chaplain, the Rev. Mr. Doyle, was equal to the occasion, and immediately telegraphed to the Bishop of London, to know whether he might offer the English church building to Pere Hyacinthe. The Bishop's reply was "Yes, with Church service." Evening service was therefore held in the church which was crowded, not only by the English, but by many Roman Catholics, who had ventured for the first time to enter an Anglican church. The Pere preached, vested in an Anglican surplice and Latin stole, and dwelt much on the Catholicity of the Anglican Church, with which the Gallican Catholic Church held communion. Some of the Roman Catholics present declared that the Pere had explained to them for the first time why the Anglican Church was a true branch of the Catholic Church, they having hitherto considered it to be an heretical sect, like other Protestant "churches." B.

A RESPONSE TO FATHER GRAFTON.

MY DEAR AND REVEREND BROTHER:—I cannot content myself with writing you privately my thanks for the frank, loyal, admirable and most timely paper on an American Religious Community, published in THE LIVING CHURCH for the 15th inst.

I trust that this paper will, as the editors believe, "attract wide-spread attention." Every earnest bishop, as he dwells upon the spiritual needs of his diocese—upon the waste places of Zion within the sphere of his own responsibility to the Master, every zealous and large-hearted priest who looks beyond the bounds of his parish, every godly layman who believes in the whole Catholic Church more than in any parochial fragment of it, knows well the necessity of some agency, some ministry more effective than any of which the Church in our land is now possessed, if that "spirit of worldliness and self-satisfied respectability, which," you truly say, "hangs over the Church like a miasma," is to be dissipated. How otherwise than as you propose, can this necessity be met?

The cry for more clergy, though it were uttered with one voice by every bishop in the Church, is—at present certainly—all in vain. It is in vain, not only because, under the present conditions of the ministry, it will not receive anything like an adequate response, but also, because, were the present number of our parochial clergy multiplied tenfold, it would not meet that necessity.

I wish to make an emphatic exception in favor of those of the clergy who, having private means of their own or having special talents which are the business reliance of their respective parishes, are themselves, thereby, rendered entirely independent. Humanly speaking, these are now the hope of the Church. These are they who, being free to act with sole reference to duty, are doing the manliest and noblest work for Christ that is now done within her pale. But these are comparatively few in number; and however great the Church's need of them, there is little ground for expecting that any large supply of young clergymen, at once wealthy and self-devoted, will be forthcoming.

"Never," indeed, "in any age or country, was there a greater opportunity to serve Christ." But, apart from the above exceptions, the great body of our helplessly-dependent parochial clergy are no reliance for so serious a work in a period like this. Could societies for the increase of the Ministry supply *ad libitum* the ranks of such a clergy, wherein would the Church be really manned or strengthened for the work she has to do? It must be the free, whole-hearted service of those who can feel that One alone is their Master, even Christ. Here and there may be one strong enough to break, or to defy, the bondage of the conditions under which, as a class, they are restrained. But, if the "worldliness and self-satisfied respectability" of the selfish social life of our times is to be resolutely resisted, if the Gospel of Christ is to be either preached or practiced with power, it must be by men who are not dependent for the daily food of their wives

and children upon those to whom they minister—upon those whose worldliness, if need be, they are to resist—and before whom they ought to be able to speak as "unto the Lord and not unto men." It must be by men free to "make full proof of their ministry" in accordance with their own conscientious sense of duty to Christ alone and under no restraint or control save from those who are over them "in the Lord."

For the present, there seems no ground to hope for such a modification of the conditions under which our parochial clergy are now engaged in their work, as would draw to the ministry, in large numbers, our young men of education and character, of earnest purpose and highest resolve. Such young men will rarely exchange the power of doing Christ's work freely as Christian laymen, for a service which will probably deprive them largely of that power.

The Church's hope, it is evident, must be in some other agency which will offer—to those who have at heart only the service of Christ, the salvation of souls and the extension of the Redeemer's kingdom—the assurance of the opportunity and the power to devote themselves to this and to this work alone.

Such an agency, my dear brother, you have clearly and loyally outlined. In such a sphere, no self-devoted Christian could fail to find freest and fullest opportunity and power to devote himself and every gift the Holy Ghost may have distributed to him, if he have grace to do so, to His service who gave Himself wholly for us. Such a truly American, truly Churchly and truly Catholic body of Christian laborers, no bishop, surely, in the Church, could hesitate to welcome.

I wait, therefore, confidently, for the judgment of our Rt. Rev. Fathers, sanguine that they will give to your proposal the warmest approval. Can it be doubted that—if they do so—very many of our noblest young men will give themselves to such a life, and in such a community, engage in this warfare to which the Church is now called "against sin, the world, and the devil," wherever they may be found entrenched?

Faithfully yours,

WM. CHAUNCY LANGDON.

Bedford, Pa., August 19, 1885.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

II.—THE DAYS OF HEROD THE KING.

The first step in studying the chronology of our Lord's life is the connection of the sacred records with profane history. To find this, we must turn at once to the works of Josephus. This famous writer lived just at the time when the independence of the Jewish nation was swept out of existence, and its history was merged into that of the Roman Empire. Being proud of his lineage as a devout Jew he wrote one book for his own people; being polite, as a good Roman, he wrote another book for his masters. Thus his two works form the hinge on which swings the door of passage between the story of the Jews and the story of the Gentiles. The preservation of his writings without gap or damage, while such authors as Livy, Tacitus, Sallust, and Dion Cassius have suffered grievous mutilation, is one of the marvels of time. As

a chronologist, the peculiar advantage of Josephus lies in his strict adherence to the order of the Jewish year and Mosaic regulations, while, at the same time, he adopts both the Greek Olympiads and the consular chronology of Rome. Also, while elaborating with great detail the incidents of Hebrew history, he introduces so frequently the acts and decrees of the Cæsars, that even Roman history would suffer much were it without his annals.

As is well known, with the exception of a single passage of dubious authenticity, Josephus excludes from his works all mention of Christ. The one point of contact between his narrative and the record of the Gospels is at the death of Herod. This event he fastens at almost the precise day on which it occurred. Describing the closing days of him, who last wielded royal sceptre over Judah, he draws a picture which for its accumulated ills of human flesh, is hardly matched in human story. "A slow, soft fire" consumed him inwardly, outwardly, ulcers gathered and devoured—his lungs were so afflicted with asthma that he could not lie down—the lower half of his body was ready to burst with dropsy—a perpetual itching tormented the entire surface of the skin—worms gnawed and feasted on him—the Furies laid on him the lash of remorse and frenzy. While the old tyrant was lying in this condition, there went a report abroad that he was dead. Straightway, a band of fanatical youths, instigated by their two preceptors, rushed wildly to the temple, and tore down in open day the golden eagle, which Herod had set up over the great gate, in compliment to the people and senate of Rome. About forty of them being caught and taken before Herod, he ordered them and the two Rabbis to be burnt alive. The sentence was executed without delay; and "that very night," says Josephus, "there was an eclipse of the moon." This eclipse occurred in the night between the 12th and 13th of March B. C. 4. It is the only eclipse mentioned by the Jewish historian in either of his works. Curiously enough also, while lunar eclipses ordinarily follow each other at quite short intervals, no other was visible in Judæa until January 10 B. C. 1. And the attempt of Caspari to refer the statement of Josephus to this date has proved such a notable failure as to leave no doubt as to the eclipse of B. C. 4 being the one which belongs to the time of Herod's death. Farrar concedes this to be "certain." Ellicott, "almost certain." Andrews says, "Nearly all chronologists agree in its acceptance." Jarvis asserts that "No departure from it can bear the test of examination." We waive, however, the claim of absolute certainty, until, as every point of the circumference of a circle proves the correctness of a rightly assumed centre, so every step in our investigation shall have established the certainty of Herod's death having taken place in B. C. 4.

From the diagnosis of Herod's disease furnished by Josephus, it is evident that the time of his passing out into the night was very close at hand, when the moon was eclipsed. A last desperate effort to secure relief in a bath of hot oil, and an unsuccessful attempt at suicide, show to what straits he was driven. Fiendish to the last, he caused his son Antipater to be slain on the same day on which he failed to kill himself, and within five days followed him into the presence of God, leaving space enough before the next full moon, which was the moon of the Passover, April 12th, for his interment,

and a seven days' mourning. We cannot therefore be more than two or three days amiss, if we place his death on March 26th. At least, it must have occurred before Nisan 1st, the day of the new moon, for 14 days is the least possible time required for the mortuary ceremonies and the crocodile tears.

From this date of Herod's death, we proceed to determine the beginning of his reign, as this passes us over at once into the sphere of Roman history and the chronology of the times. Josephus gives us four different methods of calculation. 1. The length of the reign in years. 2. Olympiads. 3. The Sabbatic years. 4. The Roman Consulships.

1. "Herod died, having reigned, since he had procured Antigonus to be slain, thirty-four years, but since he had been declared King by the Romans, 37." This assertion is made in both "the Antiquities" and "the Wars" of the Jewish historian. Thirty-seven added to B. C. 4 makes B. C. 41, the date of appointment. Thirty-four added to B. C. 4 makes B. C. 38, the date of accession.

The day of the appointment may be determined quite closely also. At the feast of Pentecost, May 17th, Herod was cooped up in Jerusalem, fighting desperately with an army of Parthians who had invaded Judæa for the purpose of making Antigonus its king. The enemy gaining admission within the walls by treachery, Herod sought safety in flight. He mounted his family on mules by night, and set off with them to the fortress of Masada, on the Dead Sea, where his brother Joseph was in command, reaching it only after terrible fighting in the defiles of the hills. Leaving the women in charge of his brother, he passed over into Edom, and thence into Egypt. There, after some little delay, he took ship and set sail for Rome; was shipwrecked off Rhodes, built a new vessel with borrowed money, and sailed away to Italy. Antony and Octavianus were then the arbiters of the Roman commonwealth. These listened well to his pathetic tale of woe, and perceiving in him a willing and able tool, procured from the Senate, without delay and without dissent, his appointment as King of Judæa. Seven days after his arrival in Rome, Herod was on his way back to Palestine, and "after an absence of scarcely three months," says Milman, landed at Ptolemais. Estimating carefully the time required for these events, we may, safely say with Jarvis, "that we cannot be far from the truth, if we place about July 20th," the appointment of Herod as King of Judæa.

The day of the accession we can also fix very nearly. Jerusalem was taken by Herod in the third month, on the fast day, i. e. Sivan 23d, May 30th. Antigonus was carried away in bonds to Antony, who at first determined to keep him to grace his triumph. Herod, however, bribed the Roman general to put his prisoner to death, and by his orders, Antigonus was beheaded at Antioch. About July 1st, evidently, was the time when this summary execution left Herod in undisputed possession of the crown and sceptre of Judah.

2. In his mention of Olympiads, Josephus usually notes only the period and not the year. "Sometimes, by a change of case, or by a peculiar turn of expression he enables us to determine the year. But, in using the Olympiads in connection with the dates of Herod's reign, he so states them, that they assume the shape of a puzzle, which is capable of only one solution. "Jerusa-

lem," he says, "was taken by Pompey upon, or at, the epoch of the 179th Olympiad, when Antonius and Cicero were Consuls." "Again Jerusalem was captured by Herod in the 185th Olympiad, when Agrippa and Gallus were Consuls, and, as if a periodical revolution of calamities had returned, the day was the same as that on which it had been taken by Pompey, 27 years previous." Again "Herod was appointed king in the 184th Olympiad, when Calvinus, for the second time, and Pollio, for the first, were Consuls."

It is allowed by critics, that Josephus reckons his years from Nisan first, and counts fractional years as whole years. Hence his 27 years would count as only 26 solid years. Any how, Roman history allows 26 years between the consulship of Cicero and that of Agrippa and Gallus. It follows then, that 23 years was the interval between the capture of Jerusalem by Pompey, and the appointment of Herod as king. The one took place in the 179th Olympiad; the other in the 184th. It will appear from the following table that only the 1st year of the 179th and the fourth year of the 184th will satisfy these conditions.

Olympiads.	Years.	Olympiads.	Years.	Olympiads.	Years.
179	1*	181	1	183	1
.....	2	.....	2	.....	2
.....	3	.....	3	.....	3
.....	4	.....	4	.....	4
180	1	182	1	184	1
.....	2	.....	2	.....	2
.....	3	.....	3	.....	3
.....	4	.....	4	.....	4†

*Capture of Jerusalem by Pompey.
†Herod's Appointment.

A glance at the above table will shew that the appointment of Herod cannot be placed any earlier than the fourth year of the 184th Olympiad, without pushing the capture of Jerusalem by Pompey out of the 179th altogether. Nor can this capture be placed any later than the first year of the 179th, without pushing Herod's appointment out of 184th. We thus determine on the authority of Josephus, the consulship of Cicero and the capture of Jerusalem by Pompey to have taken place B. C. 64; Herod to have been appointed king B. C. 41, and to have acceded to the throne B. C. 38.

3. The Sabbatic year was instituted by Moses, at the command of God. (Lev. xxv: 1-7). Its object was to secure rest for the land every seventh year. Its beginning was dated from the Day of Atonement in September, when the work for the year was over. This regulation seems to have been totally disregarded in the days of the kings, for in II. Chron. xxxvi: 21, the 70 years of captivity are ascribed to a neglect of 70 Sabbatic years. After the return from Babylon, however, it was scrupulously kept as long as the Jewish nation endured. A remarkable proof of this is found in a decree of Cæsar, preserved by Josephus, "That all the country of the Jews, excepting Joppa, do pay a tribute yearly for the city of Jerusalem excepting the seventh, which they call the Sabbatical year, because therein they neither receive the fruits of their trees, nor do they sow their land." Tacitus also, says, "The seventh year among the Jews was devoted to sloth."

Now Josephus affirms that the year in which Herod captured Jerusalem, that is, the year of his accession, was "a Sabbatic year." To determine any one such year, is to determine every other. We will go back, therefore, to the return from the captivity, which occurred B. C. 536. It appears from the Book of Ezra, that the returning exiles were most generously provided for by Cyrus, and that in this first year, "they dwelt in their cities." It appears further, that in the second year, B. C.

585, they "all worked at the house of the Lord." Hence the cultivation of the soil was deferred until the third year, B. C. 534. The seventh year from this, or B. C. 528 was, therefore, the first Sabbatic year, and 70 Sabbatic periods, or 490 years thereafter, would bring us to B. C. 38, as a Sabbatic year.

Again, it was required by Moses, that when the Feast of Tabernacles fell in a Sabbatic year, portions of the law should be read to the people every day, (Deut. xxvi: 10). On referring to Nehem. viii: 18, it will be seen that this duty was performed by Ezra in the year following the arrival of Nehemiah from Babylon, viz., B. C. 445, the 21st of Artaxerxes. This year was, therefore, a Sabbatic year. Fifty-eight Sabbatic periods or 406 years would bring us to B. C. 39. In September of this year, the Sabbatic year began, and extended to September, B. C. 38, some three months after the capture of Jerusalem by Herod. That these two reckonings should so perfectly coincide affords very strong proof of their correctness.

4. Besides these three methods of determining the dates of Herod's reign, Josephus gives also the names of the Roman Consuls, under whom Herod's appointment and accession took place, viz: Caius Domitius Calvinus II., and Caius Asinius Pollio; Marcus Agrippa and Caninius Gallus. Now in the "Fasti Consulares," or Consular Tables, of such a standard work as Smith's Dict. of Gr. and Rom. Antiq., these consulships are dated B. C. 40, and B. C. 37. And this brings us to the crucial point of our inquiry. This received consular chronology is wrong by one year, and from this error has come all the confusion and vagueness, which have caused the chronology of our Lord's life to be reckoned as hopelessly obscure. To prove the existence of this error is to make the times of His earthly pilgrimage clear and unmistakable. It is to do for the sacred era, what Picard's correction of the erroneous formula of the earth's radius did for Newton's philosophy of the universe. It is to turn confusion into order, and to kindle into assurance the despair, which has gathered itself about the settlement of the dates of the Crucifixion and Incarnation. It may seem presumptuous to assert this, or to essay the task of proving it. But to the reasons that shall be rendered, we confidently appeal. Alike with the skeptical and the studious we plead, "Be patient till the last, hear me for my cause and awaken your senses, that you may be the better judge."

WASHINGTON NOTES.

Before this gets into print, you may have printed from other sources, an account of the desire of many of Baltimore that St. Luke's may become the cathedral of the diocese. Elegant in architecture, stately in the tone and character of its services, its chancel broad and commanding, its throne jewelled with precious stones, and all things without and within in harmony, it is par excellence the parish church most suitable for this conversion of use. Here fittingly, supported by the venerable rector *emeritus* and a corps of clergy, might the diocesan find his official seat. And just here, I may mention as a matter of diocesan record that, at the convention of, I think, 1880, the then bishop was, by resolution, recommended and invited to appoint such officers, with proper titles and duties, as would now, in the event of St. Luke's being cathedralized, be called for.

The Standing Committee of this dio-

cese, wisely economical of its time and labors, last year adopted an order by which the president was authorized to discharge, in behalf of the committee, all such official acts assigned it by canon, as, in his judgment, do not require previous consultation with the committee. It was a repose of much power in the hands of one individual but in those of so discreet and experienced a presbyter as the venerable president, Dr. Dean Lewin, one which might judiciously and advisedly be made to the saving of much labor to the committee in those matters which are perfunctory and beyond the sphere of doubt. A special report was made by the president thus acting for the committee, and included in that of the committee proper.

Our diocese was never in a better frame of mind, nor more active and stirring in good works, as well as words. Party spirit has largely disappeared. The diocesan is no partisan. *Tros Tyrinsque illi nullo discrimine agetur.*

The clergy have generally had their vacations, and are back. The Rev. Wm. A. Harris, rector *emeritus* of St. Andrew's, is yet off, and will be till early in October. And now a vigorous fall campaign will be opened all along the line, though a few who have not had a summering may naturally, in the course of events, feel that they are entitled to a brief autumning.

Among the generous acts of the diocese, the widow and family of a late diocesan are not overlooked. Since 1880, in sums of from \$1,600 to \$2,000 per year, the gross amount of \$8,200, from funds within the control of the convention. And so the memory of him departed is honored in the honor with which the diocese remembers those whom he left behind, after giving to it forty odd of the best years of his life and talents.

In the matter of pledges to diocesan missions, as those helped by the appropriations of the committee of missions depend largely upon this help, it is of moment to them that they should know as early as may be, on what sum they may rely for the year. Pledges are therefore requested as soon in the season as they can be sent in, and payments in the early quarter of the year. At occasions of Confirmation the offertories do not count to the credit of the parish pledge, but are considered extra contributions to missions.

It would shame me to put here on record the amount of the average salary received by our able and efficient diocesan clergy. It is a subject which has been debated many times in annual convention, been the topic of circulars and the object of several well-meant efforts, but the amount continues low, too low for the credit of the diocese and the cash of the cleric.

Funds for sustentation, and for the disabled and superannuated, however, continue to increase, and though pinched, none of us starve that I have heard of, and I suppose, none ever will. If the suggestion of Dean Stephenson that the Sustentation Fund, augmented by the \$5,000 bequest of the late Mr. Harrison, could be made the nucleus of a fund, it would seem a good thing. With \$1,000 at least as the minimum of clerical pay, efficient and suitable men would not be either wholly repelled from Orders, or hesitate, as many must, before they seek, or encourage their sons, to seek them. The Bishop is heartily on the side of fair play and fair pay, and with Dr. Fair and many others on the same side, some thing will, in time, be done in this important matter.

The Rev. Mr. Grafton's schedule for an American Order meets approval. If any criticism may be allowed, it is a trifle too general, but he may contemplate a second and more particularized article. Whatever he writes is sure to be readable.

Our homœopathic friends here are easy on the bars. A friend has just entered one of their hospitals here and has been allowed the right to have her present allopathic physician attend her. Would the allopathy be as liberal? If not, why not?

Excuse if I intrude upon other parts of the diocese; "we are not divided—all one body we;" hence I venture, now and then, to glance over territorial lines and set State rights at defiance.

A NEGLECTED DUTY.

BY THE REV. GEO. A. HOLBROOK.

One of the things that weigh most upon and discourage the faithful priest, to whom is committed the cure of souls, is the absence of children from the public ministrations of the Church. This is so marked, in almost every parish, that very few are to be seen among the congregation at Matins and Evensong, on the Lord's day. True, in every such case, something is done to feed the lambs of the flock. There is the Sunday school, at which the parish priest, who appreciates his duty and understands his opportunity, will always be present, instruct and catechize. There is too the special Evensong for children, after the close of the Sunday school, or once a month. The children are not therefore devoid of all instruction in the things which they ought to know for their soul's health. Still, they are in no wise excused from attendance at occasions of public worship, with their parents and other adults of the parish. Nor yet is the failure of duty in this respect less a matter of solicitude to him who is set over them in the Lord. His anxiety arises from the fact that he fears, if the habit of church-going is not formed at an early age, it will never be, and they, for whom Christ died, and who have been made by Holy Baptism members of His Mystical Body, be lost to Him forever. It is evident that some one is responsible for this neglected duty. Who is it? The parents, first, as having the direct care of children. They should see to it that they attend at least one of the Sunday services, in addition to the session of the Sunday school. The habit should be formed by bringing them to church as soon as they are old enough to understand that they must be quiet, and not disturb others. It should be continued, by leading them to expect that they must be present at service as a matter of course, from which there can be no excuse except on account of illness. Herein lies the remedy of the existing evil. "But it is a grievous one, and I am afraid to apply it, lest later on in life my child rebel against the Church," some fond parent declares, when it is suggested. Such an one does not consider, that, by his course, there is far greater danger that his child will not become a true and faithful one of the Church. Moreover the same objection might apply to all the discipline, to which a child must be subjected. To attend the day-school is tedious, and he murmurs against it. Do you suffer him, in this, to have his own preference? Not at all! You teach him the necessity of gaining an education, and of taking the primary steps which he is doing. This

you do for a temporal object, that your offspring, when he becomes an adult, may not be despised for his illiteracy, and be obliged in consequence to take a minor position in society. This must never be, and so discipline prevails over the thoughtlessness and wilfulness of childhood. By setting aside the rule already given, a more important result is hazarded, for an immortal soul is imperilled thereby. The child should be taught that, as he has been made a child of God, he must do that which is pleasing to His Heavenly Father. He must go to church, as it is His will that we forsake not the assembling of ourselves together. It is not a hardship, he should be made to feel, but a great privilege to be improved and prized, for by it he worships God, and is taught how he must serve Him, and do His will. If parents were as careful that their children should use and value their opportunities for religious training, as they are solicitous regarding their secular ones, there would not be this neglected duty, of which to remind them. If parents or guardians fail in this regard, has no one else any responsibility? Certainly sponsors have, for at the Baptism of him to whom they entered into sponsorship, they were solemnly told that they should call upon him to hear sermons, to be instructed in the primary truths of our holy religion, and be virtuously brought up to lead a godly and a Christian life. Upon sponsors, therefore, is imposed the duty of seeing that their god-children attend church, irrespective of whether parents discharge it or not. If they behold them remiss, it becomes all the more imperative and pressing. In these times the old idea of god-parents and god-children is passing away, and people do not recognize the spiritual affinity of those who stand to one another in this relationship. It is entered into apparently for the moment, as a matter of kindness to a relative, or friend, and then forgotten altogether. As for a god-parent taking interest in a god-child's spiritual welfare, guiding him in those pleasant ways in which the life of the soul is nurtured and developed, we hardly expect any such thing. Yet we ought to do so, for the office brings with it a responsibility that is very weighty, and they, who do not feel and act upon it, are verily culpable. When parents and god-parents both perform what they ought to do for those who are their children by birth and spiritual relationship, we may expect no longer to hear of a neglected duty that awakens sadness and dread in the heart of him in whose cure of souls they are. We will see the children generally joining in the prayers and praises of the Church, and listening to the word preached. We will have more coming to Confirmation, and to the Holy Eucharist, and in consequence the spiritual life of the parish deepened and enlarged. We may expect also to find more young men devoting themselves to the work of the ministry, and the complaint of a dearth of candidates for Holy Orders, now heard on every hand, be silenced in some degree. The Church of the future is dependent, humanly speaking, upon the children of to-day. If, therefore, it is to go on "from strength to strength," no duty should be suffered to be neglected, and no effort left untried to interest them in the Church, and its ministrations. If this is done we may trust that, in later life, they will be devoted to it, and, rejoicing in their comfort, employ them always, as being most necessary for their spiritual welfare.

ARCHDEACON FARRAR'S ADDRESS.

The address delivered at the memorial service in Westminster Abbey, after tracing the career of General Grant, concluded as follows:

We are gathered here in England to do honor to his memory. Could we be gathered in a more fitting place? We do not lack here memorials to recall the history of your country. There is the grave of André; there the monument raised by grateful Massachusetts to the gallant Howe; there is the temporary resting place of George Peabody; there is the bust of Longfellow; over the dean's grave there is the faint semblance of Boston Harbor. We add another memory to day. Whatever there may be between the two nations to forget and forgive, it is forgotten, it is forgiven. "I will not speak of them as two peoples," said General Grant in 1877, "because in fact we are one people with a common destiny, and that destiny will be brilliant in proportion to the friendship and cooperation of the brethren dwelling on each side of the Atlantic." Oh! if the two peoples, which are as one people, be true to their duty, true to their God, true to their Lord, who can doubt that in their hands are the destinies of the world? Can anything short of utter demerit ever thwart a destiny so manifest? Your founders were our sons, it was from our past that your present grew. The monument of Sir Walter Raleigh is not that nameless grave in St. Margaret's; it is the State of Virginia. Yours and ours alike are the memories of Captain John Smith and Pocahontas, of the Pilgrim Fathers, of General Oglethorpe's strong benevolence of soul, of the Apostolic holiness of Berkeley, and the burning zeal of Wesley and Whitfield; yours and ours alike are the plays of Shakespeare and the poems of Milton; ours and yours alike are all that you have accomplished in literature or in history—the songs of Longfellow and Bryant, the genius of Hawthorne and of Irving, the fame of Washington, Lee and Grant. But great memories imply great responsibilities. It was not for nothing that God has made England what she is; not for nothing that "the free individualism of a busy multitude, the humble traders of a fugitive people," snatched the New World from feudalism and bigotry; from Philip II. and Louis XIV.; from Menendez and Montcalm; from the Jesuit and the Inquisition; from Torquemada and Richelieu; to make it the land of the Reformation, and Republic of prosperity and of peace. "Let us auspicate all our proceedings in America," said Edmund Burke, "with the old Church cry '*Sursum Corda*.'" But it is for America to live up to the spirit of such words, not merely to quote them with proud enthusiasm. We have heard of

"New times, new climes, new land, new men, but still
The same old tears, old crimes, and oldest ill."

It is for America to falsify the cynical foreboding. Let her take her place side by side with England in the very van of freedom and of progress, united by a common language, by common blood, by common measures, by common interests, by a common history, by common hopes, united by the common glory of great men, of which this great temple of silence and reconciliation is the richest shrine. Be it the steadfast purpose of the two peoples who are one people to show to all the world not only "the magnificent spectacle of human happiness," but the still more magnificent spectacle of two peoples which are one people, loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice which are the unchanging law of God.

The Household.

CALENDAR—SEPTEMBER, 1885.

6. 14th Sunday after Trinity. Green.
13. 15th Sunday after Trinity. Green.
20. 16th Sunday after Trinity. Green.
21. St. MATTHEW, Evangelist. Red.
27. 17th Sunday after Trinity. Green.
29. S. MICHAEL & ALL ANGELS. White.

THE BORDER LAND.

These lines were sent by a lady to a friend who wrote frequently to know where she had been for several months, that she had not written to her. She had been to the gates of the grave in a long and severe illness.

I have been to a land, a Border Land,
Where there was but a strange, dim light;
Where shadows and dreams, in a spectral
band,
Seemed real to the aching sight.
I scarce bethought me how there I came,
Or if thence I should pass again:
Its morning and night were marked by the
flight,
Or coming, of woe and pain.

But I saw from this land, this Border Land,
With its mountain ridges hoar,
That they looked across to a wondrous
strand,
A bright and unearthly shore.
Then I turned me to Him, "the Crucified,"
In most humble faith and prayer,
Who had ransomed with blood my sinful
soul,
For I thought he would call me there.

Yet nay, for a while in the Border Land
He bade me in patience stay,
And gather rich fruits, with a trembling
hand,
Whilst he chased its gloom away;
He had led me amid those shadows dim,
And showed that bright world so near,
To teach me that earnest trust in Him
Is "the one thing needful" here.

And so from the land, the Border Land,
I have turned me to earth once more;
But earth and its works were such trifles,
scanned
By the light of that radiant shore.
And oh! should they ever possess me again
Too deeply, in heart and hand,
I must think how empty they seemed and
vain,
From the height of the Border Land.

The Border Land had depths and vales,
Where sorrow for sin was known;
Where small seemed great as weighed in
scales,
Held by God's hand alone.
Twas a land where earthly pride was
naught,
Where the poor were brought to mind,
With their scanty bed, their fireless cot,
And their bread, so hard to find.

But little I heard in the Border Land
Of all that passed below:
The once loud voices of human life
To the deafened ear were low.
I was deaf to the clang of its trumpet call,
And alike to its gibe and its sneer;
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

I met with a Friend in this Border Land,
Whose teachings can come with power
To the blinded eye and the deafened ear,
In affliction's lonely hour.
"Times of refreshing" to the soul,
In languor, oft He brings;
Prepares it then to meditate
On high and glorious things.

Oh! Holy Ghost! too often grieved
In health and earthly haste,
I bless those slow and silent hours
Which seemed to run to waste.
I would not but have passed those "depths"
And such communion known,
As can be held in the Border Land
With Thee, and Thee alone.

I have been to a land, a Border Land;
May oblivion never roll
O'er the mighty lessons which there and
then
Have been graven on my soul!
I have trodden a path I did not know,
Safe in my Saviour's hand;
I can trust Him for all the future now,
I have been to the Border Land.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.—CONTINUED.

THE FIRST STEP.

The servant might have replied that it was quite as likely that he was descended from Saint Ambrose as his little master from the Emperor Theodosius, but in his simplicity he only answered that he did not know, doubtless the Duchess could tell; and then he added modestly, "I will try to repeat to you our curé's favorite legend, if you will bear with my poor way of expressing it. It is about a Roman martyr who—"

"No, not that," interrupted the child, pouting; "I don't care to hear about that. Tell me about a French saint,—I don't care about other saints a bit!"

The valet concluded that St. Ambrose must have been a French saint, and thus was not struck with the little nobleman's inconsistency, but could have found it in his heart to rebuke the irreverent contemptuous tone. However, he was too shy to do so, and therefore merely answered, "Then I will tell you about St. Genevieve, the patron saint of Paris."

Theodosius signified graciously that he was willing to listen, and thereupon the servant began.

"She was born hundreds of years ago at a place called Nanterre, close to Paris, you know, sir,—and when she was quite a little girl she used to keep her father's sheep on the slopes of Mont Valerien. But one day the holy St. Germain passed through Nanterre on his way to Britain, and old folks and young all went out to meet him and get his blessing, and the little St. Genevieve among them. No doubt she did not put herself forward, one never hears of the saints doing that, but somehow the holy Bishop noticed her, and desired her to be brought to him, and he kissed her and asked her name and told her parents that they were happy in having so blessed a child, and that she would be great before God, and would bring many to Him by her holy example. And then he asked her if she did not wish to give herself to Christ as His bride, and she opened her little heart to him and told him that was all her desire. Then they went into church, and sang vespers, and all through the office the Bishop kept his hand on the little girl's head. And next day he had her brought to him again, and questioned her afresh, and then he picked up a little brass coin with the sign of the cross on it, which he had seen lying on the ground, and told her to bore a hole in it and wear it round her neck in remembrance of him, and never to put on any worldly ornaments such as other maidens wear. And then he bade her farewell, and she went on keeping her father's sheep and doing as she was bidden, but God gave her the power to work wonderful works. When she was fifteen she and two other virgins were consecrated by the Bishop, and though she was the youngest he placed her first, saying heaven had already sanctified her. By-and-by her parents died, and she went to live in Paris, and soon after Attila, King of the Huns, threatened to come and take the city. Then many people were frightened, and wanted to run away and hide, but St. Genevieve was not frightened at all, she told them no evil would happen, and begged them to remain where they were, and then she and some other holy women fasted and

prayed, and asked God to send the Huns away. Then some wicked cowardly people said she was a false prophet, and a mob got hold of her and wanted to stone her or drown her in the Seine, but just then St. Germain who was dying at Auxerre sent his archdeacon to her with some *pain beni* in token of love and esteem, and the holy man arrived just as she was in peril, and showed all the people how St. Germain honored her, and so managed to appease them. And the city was preserved, and Attila's army never came near it, and then everybody knew that St. Genevieve's prayers had been heard. Soon after this the blessed saint caused a church to be built in honor of St. Denis and to the glory of God, and some years passed quietly away. Then Paris was blockaded by the Franks, and there was a great famine; but St. Genevieve managed to get some ships to Arcis and came back with plenty of food, and the barbarian king, Childeric, had such a respect for her that when she asked him to spare the lives of his prisoners he did not know how to refuse her. One day when he was going to execute a number of captives outside the city, he ordered the gates to be barred that Genevieve might not be able to come out and plead for them, but when she touched the gates they flew open, and she came and fell at the king's feet, and would not cease crying till he promised her to pardon all the prisoners. Every Saturday night she used to pass in prayer and watching, that she might be found ready when our Lord came in the Eucharist on His own day, and one stormy night as it drew towards morning, just after cock-crow, she and the virgins that lived with her set off to church, and the lantern they had with them was extinguished by a puff of wind, and the young girls were frightened by the darkness and the howling of the tempest, and did not know how to pick their way through the mud. Then St. Genevieve took the lantern in her hand and the candle lighted up again, and she was able to guide them all to the church. That is all I know about her, except that she lived to be old, and that her relics are in Paris, at St. Etienne du Mont, but our curé used to say that this story about the lantern was the story of her whole life, and that the good God made her a bright light to guide others, shining ever the brighter when all around was dark and dim."

"I like that, and I am so glad she got out when the old heathen man thought he'd bolted her in. Do you know any more stories, Ambrose?" said the little fellow, condescendingly. "Tell me about another French saint, and let it be a man, please, I like hearing about men best."

Ambrose told the story of St. Roch, and the child listened with rapt attention, and was rather sorry than glad to find when it came to an end that it was now dinner-time, and that he must wait for another legend till by-and-by.

It was an odd little meal, that dinner, with a stone to serve as a table, and the valet's coat for a cushion to sit upon; but Ambrose waited on his little master with as much respectful ceremony as if they had been at the chateau, and Theodosius contrived to make a substantial repast, though grumbling occasionally at the provisions being cold. As for Ambrose, he munched a crust in a kind of secret manner while he was clearing away the fragments of the meal, and that was all the dinner he had. His breakfast had been much

of the same description, and Theodosius had scarcely deigned to notice it, or to care apparently whether he had any or not, but this time something made him more observant.

A WORD TO THE DISCONTENTED.

"I wish I had the chance of selling fish, but I have n't," said a poor, thin, half-starved-looking lad with a pale face, as he watched the movements of a fish-boy, who, with a well-supplied basket, was carrying on a profitable trade, crying out at the top of his voice, "Live mackerel! live mackerel!" I dare say you do wish you had the chance of selling fish, but if you had, it would be of little use: for all the chances, as you call them, that you have had have been thrown away; and he who through idleness neglects one opportunity of getting a livelihood is very likely to neglect another.

Hardly had the fish-boy proceeded the length of the street before a butcher's apprentice, with a color like a rose, rode by him without a hat, on a fast-trotting pony, leaning very much on one side, being balanced by a heavy basket of meat on the other. "I wish I was a butcher's boy," said the seller of fish; "it's fine to be him, to have as much as he can eat and drink, and a horse to ride on! Here am I, tramping about in all weathers, hardly getting salt to my porridge. If I clears a trifle by selling a few fish, by the time I've filled my belly and paid for my night's lodging it's ten to one if I've enough to buy any more, and then I'm obliged to sell for somebody else. I wish I was a butcher's boy!" Perhaps you do, for you were once a butcher's boy; you lost your place through misconduct, and are not at all likely to get another. It will be better to make the best of your present calling than to render it worse by giving way to discontent.

Not long was the butcher's boy before he came to his place of destination. Having delivered his meat to the cook at the great gate of the corner house of the Square, he was just about to mount his go-ahead pony, when, the hall door being open, he saw two tall footmen in livery sitting on a bench doing nothing. "I should like to try that game myself," said he in an undertone. "No bad thing to be dressed up in a drab coat and white cotton stockings, cracking jokes, and doing nothing from morning to night. I wonder what those fellows would say of my life? Up at three of a morning in the slaughter-house, then preparing the shop, hanging up meat, and riding about like mad till dinner-time; chipping the block when there is nothing else to do, and then called all manner of ugly names, and sometimes kicked into the bargain. I wish I was a footman!" Wishing is but a bad trade, my boy. At one time you might have been almost what you liked, for you had a kind father and mother, who humored you in everything; but how did you return their kindness? Well, they have both been taken from this world, and you can plague their hearts no longer. Leave footmen to themselves, and do your duty to your master, hard as he is, for you may be much worse off than you are now.

"I tell you what, Joseph," said one of the tall footmen to the other, as the butcher's boy rode away, "I don't think of stopping here much longer; for what with low wages, sitting up late at night, and dawdling through the day on a bench, dressed up in clothes that belong to my master and not to me, I'm sick of

it. I had rather be like the butcher's lad that has just trotted from the door, than lead the life of a footman. Look at the butler, how he takes on, and orders folk about, and the money he gets! Many a man would make a better butler than he is, full as he is of himself." "That's true, John," replied the other footman; "I only wish you and I were butlers: but that's a move that will not be made in a hurry, I'm thinking. If my master don't mind what he is about, I shall cut before long. In any other line we might get on, but a footman can do nothing." Oh yes, a footman, if he be sober, honest and industrious, can do a great deal for himself and those he serves; but you, John and Joseph, are not remarkable for any of these qualities. You threaten to leave your present situations, well knowing that at this very time you are in no small danger of dismissal. Act better, and your prospects will be brighter.

"Were I the master of this establishment, and not what I am," said the butler, as he entered his private room, "how differently things would be managed! I have no notion that because a man has money he is to keep those at a distance that have more wit in their heads than he ever had, or will ever have, in his. If I were a squire I would not be so purse-proud as he is!" And so, Mr. Butler, like most of the rest of the world, you are discontented with your station, and fancy that you could act better in the situation of your master than in your own! If you cannot bear the squire to be so high and mighty as he is, how comes it you lord it with so high a hand over your fellow-servants? This is, in very truth, complaining of the mote in another's eye, instead of pulling the beam out of your own eye.

"I shall never be satisfied till I get into Parliament," said Squire Gordon to himself, as he laid down the newspaper he had been reading. "Who knows or cares anything about my opinion in politics? If I were in Parliament it would be otherwise. Here has Sir Mark, who has no wit to spare, and still less money, been making a speech on the currency that will get him into general notice. He will be talked of for months to come, while I, who could buy him up five times over, shall never be heard of! I shall never be satisfied till I get into Parliament!" No; nor then either, Squire Gordon. A man who is not thankful, possessing your abundance, would not be contented if he possessed the whole world, and had his own way in everything.

"A fine thing to be a member, indeed!" said Sir Mark, as he sat down to breakfast at ten o'clock in his slippers and morning gown. "Why, a slave at the galleys has an easier life than I have! It was two o'clock this morning when I left the House, and my head has been full of the debates all night. By the time my coffee has been swallowed, and the newspaper glanced over, I must be off to a committee. A fine thing, indeed, to be a Member of Parliament!" Why, Sir Mark, should you think so little of being a Member of Parliament, after having taken so much trouble to become one? But as it is with the pale-faced lad and the fish-boy, the butcher's boy and the footmen, the butler and the squire, so it is with you. Instead of heartily thanking God for what you have, you are greedily desiring what you have not. Oh! for less discontent and more thankfulness.

Thus goes on the world, each discontented with his own station and envying the condition of those above him. When will men all become Bible-readers, and learn the truth that "godliness with contentment is great gain?" (1 Tim. vi. 6.)—*Selected.*

BRIEF MENTION.

"FATHER," inquired a young lad, "who wrote the new edition of the Bible?" "It is the work of a number of eminent scholars," replied the father, very much pleased that his son should show an interest in such matters; "but the old edition such as we have on the parlor table was written by King James."

FIVE stained glass windows have been placed in the chancel of All Saints' church, Cairo, in memory of the soldiers who fell in the Egyptian campaign of 1882. The windows represent the Lord of Hosts attended by various saints.

"THE Roumenians" says *The Nineteenth Century*, "who generally belong to the Greek Church, have a great many superstitions. The feast of Epiphany is one of the oldest festivals with them. On this day the priests, attired in their richest vestments, proceed to the shore of the nearest river or lake and bless the waters which have been inclosed, by cutting a Greek cross some six or eight feet long on the surface of the ice. Every pious Roumenian is careful to fill a bottle with the consecrated water before the surface freezes over, and preserves it, tightly corked and sealed up, as an infallible remedy in case of illness. The feast of St. Ellis, August 1st, is a very unlucky day, on which the lightning may be expected to strike. If a house struck by lightning begins to burn, it is not allowed to put out the flames, because God has lit the fire and it would be a presumption if man were to dare to meddle. In some places it is believed that a fire lit by lightning can only be put out with milk."

MRS. SYMES is about to erect a church at Glanadda, at a cost of \$15,000, to the memory of the late Dean Edwards of Bangor, who in a temporary fit of insanity, killed himself.

A MAN at Cleveland, Ohio, having written to Parson J. Hyatt Smith, describing himself as "a Baptist dentist," and asking if there was an opening for him in Brooklyn, Mr. Smith replied that he had examined the Baptist creed and found nothing in it that mentioned tooth pulling, as one of the articles of faith.

DEAN STANLEY was once asked whether he should be called, "Dr. Stanley, or Canon Stanley, or Prof. Stanley." He answered: "There is only one appellation that I care to be known by." Being then asked "What is that?" he replied, "Arthur Stanley."

"THE thorough Calvinism of Chinese Gordon," says a Presbyterian minister, "was the secret of his brave life and unswerving devotion to duty."

MR. SPURGEON says that the infrequency of the Celebration of the Holy Communion in Scotland, has thrown an artificial halo around the annual observance of the two festivals of the year. For his own part, he adds, "infirmity of the flesh, never indisposition of the mind," is the only apology he ever attempts to offer for omitting its observance from the Lord's Day exercises.

C. F. GATES in *The Missionary Herald*, writes from Mardin, Turkey, that the most dissolute and abandoned people which he has seen in that country, he has found in villages where the Roman Church has displaced every other. A priest who was rebuked by a parishioner for singing an indecent song after returning from performing Mass, retorted: "What right have you to complain? Have I not done your work?"

CANON BODY, in a recent sermon reviewed a portion of English history, and heaved an audible deep sigh as he spoke of the "dreary winter of the Commonwealth."

THERE are in England one hundred and eighty-seven ragged schools, which are attended by fifty thousand children.

IN Newfoundland, the adherents of Rome number 74,651, and the Protestant population is 120,411, or an increase in the decade of Romanists at the rate of 19 per cent., and of Protestants 24 per cent.

JAPANESE people do not swear, though they have learned oaths from sailors, thinking they were hearing pure English.

THE *Catholic Examiner* boastfully says: "Catholic mothers are training the future rulers of this country. . . . Upward of ten thousand Protestant children are attending Catholic educational institutions in the United States." How necessary for us becomes the support and endowment of Church schools!

A CERTAIN prominent judge said: "I never had a doubt of the truth of Christianity till I heard a sermon on the metaphysics of Hume. The preacher was a very weak man, and after stating the argument of Hume against miracles, undertook to answer it. He made a complete failure, and I left the church a skeptic." It is just as well to leave such subjects to the scholarly clergymen of mature mind and judgment, though such themes are great favorites with young and inexperienced preachers.

THE Vatican, the "prison" of the Pope at Rome, contains over 16,000 apartments of various sizes.

The *Montreal Star* of July 23rd, has this piece of news, "Rev. Dr. S. Irenæus Prime, the Ritualist, died at Manchester, N. Y., Saturday, of paralysis." The genial doctor would have laughed heartily at that, had he been permitted to see it.

THE Lord Mayor of London is a Methodist dominie!

SOME years ago a venerable minister was asked to make the prayer at the Commencement celebration at Cambridge. In the course of his prayer he besought the Supreme One, "to shower His blessings on Harvard College, Andover Institution, the State Prison, and all other seminaries of public instruction."

THE church where the Princess Beatrice was married, is a modest little edifice built in 1860, at the cost of the Queen and the Prince Consort, on the ruins of an ancient fane. It is very small, consisting merely of a nave and chancel, and north and south transepts. At the west end is the organ gallery, facing the altar. The building will accommodate not more than 300 persons. The chapels of the chancel are entirely occupied by the royal pews. In the south chapel is a small door known as the priest's entrance, by which her majesty habitually enters.

It has been estimated by a high authority that a child, from six to seven years of age, is able to attend to one lesson not more than fifteen minutes, a child, from seven to ten, not more than twenty minutes, a child, from ten to twelve, not more than thirty minutes.

MORE than a century ago, a good New Hampshire deacon, by the name of Day, living not far from the White Mountains, had seven children, six daughters and one son. They were known as his six week Days and one Son Day.

HINTS FOR HOUSEWIVES.

AN EXCELLENT POULTICE FOR RHEUMATISM OR ACUTE PAINS.—A teaspoonful of cayenne pepper, two teaspoonfuls of mustard, and four teaspoonfuls of flaxseed meal. Mix with boiling water.

SUGAR CANDY.—Two cupsful of sugar, half a cupful of water, two table-spoonfuls of butter, and one teaspoonful and a half of vinegar. Mix them well together; boil until it is hard enough when dropped into water. When boiling, do not stir it.

A CHEAP RELISH.—Take a couple of lamb's hearts and livers, stew them gently till done, then chop them fine, add a few bread crumbs, a little salt, chopped thyme, parsley, and onions; put all, with the liquor in which they were cooked boiled down to a gravy, in a pan, and bake half a hour. Garnish with three or four hard-boiled eggs cut into rings, and serve.

CURRENT JELLY.—Put the currants over the fire in a stone or porcelain kettle, mash a little with a wooden pestle and cook until soft. Then drain them through a flannel bag over night into an earthen bowl. Do not squeeze them or the jelly will be cloudy. For each bowl of juice, allow a bowl of sugar, heat the sugar very hot, stirring often to prevent burning. Boil the juice twenty minutes and skim thoroughly. Add the hot sugar and boil twenty minutes, then pour at once into glasses, and stand in the sun a few hours.

CROCHETED WORK BASKETS.—Work-baskets crocheted in single crochet from fish twine are made a size smaller than the wooden box from which they are to be shaped, as when wet with the starch they stretch considerably. Stiff boiled starch should be thoroughly rubbed in the work, and then stretch it over the box and tie securely to hold in place until dry, then remove from the box and give it a coat of shellac dissolved in alcohol. Let this get entirely dry, and then give it two more coats, drying between each; after which varnish with copal varnish, and if well done it will be the color of bamboo. The lid of the work-box should be made in the same way. Line both box and lid with blue satin. Place inside a little needle-case and pincushion of the material of the lining, and attach the lid to the box with ribbons.—*Exchange.*

BE SOCIAL AT HOME.—Let parents talk much and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man, but he is not wise in his silence. We sometimes see parents, who are the life of every company they enter, dull, silent, uninteresting, at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger.

A CARD CASE.—Cut four pieces of thin, tough pasteboard, each 4x3½ inches. Cover two of these very smoothly with black satin, taking stitches from side to side on the back, and two with old gold. Across the lower edge of each inside put a doubled piece of satin one and one-half inches wide, turning in the raw edges at the bottom, and sew the outside and lining together over-stitch, being sure to take the stitches very small and even. Now join the two parts after the manner of a needle-book. On the outside paint some simple design, a bird, a fern leaf, a bunch of clover, or a spray of buttercups. Slip the cards into the compartment arranged for them in the inside, close the case and fasten with a rubber band, or at slight expense you can procure a silk elastic with ornamental fastening. A friend of mine made several of these cases for a bazaar, and they found a ready sale at \$1.50 each. When calling they are carried in the hand, and, if desired, can be made to match the different suits.

The Living Church.

Chicago, Saturday, Sept. 5, 1885.

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

To breathe a pious wish for the perpetual peace and light of a departed soul is supposed by some to be rank Romanism. What then is the name of the heresy which prays for a dead body? We read, in a series of mortuary resolutions recently passed by a Methodist Society, the following: "She rests well. Peace to her ashes."

ARCHDEACON FARRAR, whose approaching visit to this country has been widely noticed, is doubtless known to our readers as the author of the popular *Life of Christ*, a book which is said to have reached its twelfth edition in a single year. He has been prominent in letters for nearly a quarter of a century, his literary work being probably of more value than his theological. His last book, "*Eternal Hope*," called out a good deal of discussion and was ably answered by Dr. Pusey. Dr. Farrar's name has been prominent of late in this country on account of his connection with the Grant Memorial service in Westminster Abbey, on which occasion he delivered the address. He will receive a warm welcome wherever he goes in this country.

"AN Enquirer" asks for an explanation of the fact that neither the Lord's Prayer nor the Prayer of St. Chrysostom is "offered through the Name of Christ," by which he means, of course, that in those prayers the Mediation of Christ is not expressly pleaded in so many words. To this we have to reply, that the actual repetition of the words "through Jesus Christ our Lord" is not essential to the offering of a supplication in His Name. It is understood among Christians, that the pleading of the merits of our Blessed Lord is an indispensable condition of all acceptable prayer. That condition, however, can be fulfilled *mentally*; it is the *intention* that avails. The phrase to which we have referred does not occur at the close of either of the four short collects in the Baptismal Office in our Prayer Book, the first of which begins—"O Merciful God;" but there can be no ques-

tion that they are intended to be offered through Christ. In the primitive Liturgies also, and in many ancient collects, the words in question are often wanting. As for the Lord's Prayer, believed to have been compiled by Him, in part, if not altogether, from forms in use in the Jewish Church, we have the expression of His Will in St. John xv: 16; "That whatsoever ye shall ask of the Father in My Name, He may give it you." This declaration, coupled with the fact that Our Lord gave to his disciples a form of prayer from which the express words of Mediation are absent, may suffice to reconcile us to the occasional omission of those words in *human* compositions.

ANOTHER SCHISM.

Sectism, or "the crystallization of the tendency towards division and separation," as it has been euphemistically called, has been exercising its centrifugal force in religion with tremendous effect for the last three hundred years. In the United States of America a man now has his choice of fifty-nine varieties of the Christian religion, all free and all eager to make converts. For the most part these three-score sects are living a very feeble life. Congregations are small, church buildings are cheap and mean, ministers are poorly paid. Each sect claims to have some vital truth or principle that the others have not, and repudiates some doctrines or usages which others hold as essential. But they are now growing quite indifferent to these differences and are beginning to agree that disagreement is a good thing. At least it seems to be so with the older denominations. With the growth of intelligence in the community it has come to be apparent that the causes which led to separation and sectism, a century or two since, were very trifling, and men of broad views and liberal education are ashamed of the issues over which their fathers waged theological war. Hence the theory that "one church is as good as another," and that no one is altogether right. As far as this theory is a recognition of the important truth that Christians ought to be allowed to differ in matters of opinion, and that they ought not to be separated on account of such things, it is to be welcomed as a hopeful sign; but so far as it means indifference to essential principles and real unity, it is to be deplored.

The tendency to separation on account of difference of opinion is not, however, altogether a thing of the past. Human nature is bent on having its own way in religion as in other things. At the Ecumenical conference of Methodists in 1881, there were represented twenty-eight species of that religion, and all or-

ganized within about a hundred years of the inception of that remarkable movement. There are, it is said, eleven kinds of Baptists, nine kinds of Presbyterians, many species of Lutherans, and so on through the many general divisions of "our common Christianity." Report now comes that the "Primitives," a kind of Methodists, we believe, have divided in Georgia on the subject of cyclones. The distinguishing mark of one kind of Presbyterians is the refusal to sing hymns. Why should there not be a Primitive sect differentiated from other Primitives by the refusal to trust in cyclones? If there is anything which might justify schism it would seem to be fear of a cyclone. The original and genuine Primitives maintain it to be the duty of all Christians to face cyclones wherever found. The renegades maintain that they have the right to construct cyclone pits and to take refuge therein with their wives and children when certain atmospheric phenomena indicate the approach of danger. The regulars regard this as a flagrant violation of the doctrines of the church, an indication of a lack of faith, and "a temptation to God to wipe them off the face of the earth." On the contrary, the Cyclone Primitives find their faith much strengthened, at certain times, by a substantial covering of earth and timber, and deny that they are violating any doctrine by digging pits. Some of them have found by experience that "the wrath of God," about which the Anti-Cycloners preach, does not seem nearly so imminent under ground as above it, when cyclones are around.

The case of the schism in Georgia is somewhat unique. In others that we read of the party that goes out lays claim to extraordinary faith and courage. In this case the members that go out have nothing to boast of but an extra amount of caution. They are to be differentiated by the digging of pits!

AUTHORITY.

III.

A serio-comic letter from a subscriber in the good old diocese of Connecticut, calls up a subject of great interest. The writer claims to be greatly exercised on the question of "Church Authority," and wants to know its source and extent and where its definitive utterances are to be found. "What commentary," he asks, "contains the decisions of Church Authority as to the right interpretation of the Bible?" We can recommend two very good commentaries containing the Church's authoritative interpretation of the Bible, viz., the Apostles' and the Nicene Creeds. Our humorous friend goes on to ask: "What exposition of the Creeds contains the

explicit meaning of the same as determined by Church Authority?" We know of no better exposition than the Prayer Book. In this venerable volume our genial correspondent will find the Doctrine of Christ "as this Church hath received the same." There he will find the authoritative statement that in Baptism he was made "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven," together with many other things which a Christian ought to know and believe. As he is "a missionary of the Church" it is presumable that he is almost daily acting by the authority of the Church in ministering "the Doctrine and Sacraments, and the Discipline of Christ." By her authority he baptizes, pronounces the baptized regenerate, offers before God the memorial of Christ's death and passion, and administers to the people the Sacrament of His Body and Blood. He teaches the children the catechism which is put forth by Church Authority; keeps the fasts and festivals and teaches his people to keep them, upon Church Authority; solemnizes Holy Matrimony, absolves the penitent, comforts the sorrowing, ministers to the dying, buries the dead, by Church Authority. Yet he says he is confused on the subject of Church Authority and speaks of his condition as "nebulous" and "foggy." At his ordination he promised to minister the Doctrine of Christ "as this Church hath received the same," thereby acknowledging the Authority of "this Church" and presumably being satisfied with its "definitive utterance." He surely did not expect that Church Authority would settle for him all questions and definitely inform him upon all subjects. It is, doubtless, by way of pleasantry that he asks, "Where has Church Authority deposited its final utterances respecting the doctrine of evolution, Joshua's command to the sun and moon, and other questions of a like nature?"

If he is really in earnest in asking such questions, THE LIVING CHURCH would admonish him in a fatherly way, that no one claims for Church Authority what he seems to imply, and that no one has a right to infer that Church Authority is a delusion simply because everything cannot be settled by it. Human reason and arguments from facts and principles have their place in religion as well as in science. It is by the exercise of reason and by arguments from facts and principles that the fact and need of Church Authority are demonstrated. There is no need of Church Authority to decide upon the nature of light or the theory of evolution, but there is need of it to establish the true Doctrine and Discipline of Christ. It is upon Church Authority that the Holy Scriptures

are received as the Word of God; by the same Authority is the interpretation of this Scripture established so far as the needs of man's soul require; by this Authority are the true worship of God and the ministration of the Sacraments of the Gospel maintained. Our good friend is not logical when he says, "If Church Authority is of such paramount value over private judgment, what need is there of papers, reviews, editorials, etc. Why not at once refer to the decision of the Church and have these questions settled?" Why, even the most Ultramontane Romanist does not claim for Church Authority the settlement of all "these questions." There is no incompatibility between reason and authority. It is reason that assures us of the existence of authority in a religion which is founded on the supernatural. It is reason which leads us to the rightful authority, among a multitude of pretentious claimants. It is reason which enables us to discern the true limits of authority and what is the safe and rightful exercise of "private judgment." It is presumption, not reason, which rashly assumes that there is nothing above itself, and even in questions that are admitted to be beyond the scope of reason refuses to accept the decision of well-attested authority.

Our worthy friend whose letter has called forth these remarks, evidently has misunderstood the position of THE LIVING CHURCH as well as the relation of authority to reason. It is possible that we may have also misunderstood him, and if so, have failed to meet the difficulty which troubled him. We shall at least agree in this, that human language is a very imperfect vehicle for conveying truth, whether that truth be the dogma of authority or the conclusion of reason.

OUR NEW YORK LETTER.

How can we overlook the fact that this diocese is to be in some sort an example to the whole country? It would be presuming to say, perhaps, that as goes the diocese of New York so goes the whole American Church, but we do not overlook our importance and the fact that we are considerably looked up to. We are over three hundred strong in clergy, and nearly 40,000 strong in communicants. Our contributions last year figured up at over \$1,135,000. Under God, we have everything in the way of men and material to fall back on, and everything to push us forward, if we were naturally slow-going. Here are some things we should like to do for our own sake, if not for the sake of the Church at large.

First, we should like to turn everything to account and make it tell. In a metropolitan diocese like this there is, of course, material of all sorts, there are High Churchmen, Ritualists, Broad Churchmen, Low Churchmen, radicals, and conservatives, the fast-going and the slow-going, cranky men and conceited as well as modest and just so, ec-

centric men as well as the old-time regulars, men with all sorts of notions and conceits as well as those who abide in the good old paths. Now, it is useless to try to shape to one pattern a diversity like this. There are ponderous earth crushers and crushers of all sorts to break in pieces, harden and smooth down, conglomerate masses, but there are no man-crushers to press into one shape such material as above noted.

What then is to be done? What indeed can be done, but to take each set of men so far as possible on their own ground. It is no use at all to set up an ideal and try to make men come up to it. Neither High Churchmen nor Low Churchmen are going to be worked over like so much butter before they are good for anything. A bishop might churn and work the material forever in this diocese, but the result will be in such and so many grades. The supreme question then, is not about butter of this kind or the other, necessarily, though, of course, the highest and finest grade is very much to be desired—but about butter of all kinds that may be turned to good account. What is there in this man and that man, to carry out the figure a little further, to make the bread go down with better relish and do a better service, to add to the richness of all the dishes, and make the general feast more enjoyable?

If a man is a Ritualist, use him, if an Evangelical, use him. Not that it makes no difference whether he is the one or the other, but that there is a place for him, whatever he is. Work him in somewhere, and let him work, as far as may be, in his own way. Get something out of him and turn him to the largest account. Do the same with radicals and conservatives, cranky men and conceited men. Make the least possible of what is peculiar and extraneous, and the most possible of what may be turned into the common stock and be made to do a common good. This I take it, is what is proposed in this diocese, and one who is intimately acquainted with the circumstances of the case would say, I think, that no other policy is to be thought of.

In the next place, we want to make this a practical and working diocese, whatever else it is. Questions of polity and doctrine must not come to the front and be made too much of, as if men could feed on formulas and society be regenerated and saved by ritual, or the want of it. Now, as ever, love to God and love to men are the two great commandments of the law, and notional theology, rites and ceremonies, wherever they come in, must not come in first. There are here an awful indifference and unbelief to encounter, conceits of mere worldly seeking that leave God and futurity out of the account, prejudices which run so much deeper than such and such terms and statements in regard to religion, that they have relegated religion to the limbo of superstitions and myths. Then, of course, there is no end to practical needs of every degree and kind, the needs of poor and outcast, the needs of thousands upon thousands who are struggling with adversity and need a helping hand, the needs of labor as against capital, of the oppressed and ground, as against their grinders.

Now, the case is too serious to be wasting time over ecclesiastical trials and dogmatic disputes. This is not necessarily to love God or one's neighbor, nor to incline others to do so. Church machinery, or the absence of it, does not in itself get at the roots of unbelief, does not correct the evil tenden-

cies of society, does not reconcile rich and poor, does not feed the hungry and clothe the naked. It may be good enough, yes, and bad enough, but what is wanted is something that is certainly good and helpful, and not good or bad according to circumstances. There is in this city an immense demand for charity and for charitable work. It is a kind of work that lies entirely outside of notions and speculations and of the form and ordering of religion. Now, the church which is doing the most of the other, whatever its practice in regard to this, which is keeping close to the idea that religion is a life and not a theory, a help and not a speculation, a ministry and serving and not a philosophy, a redemption and not a matter of terms and propositions—the church which goes straight to the doing of the things most needed to be done and that now and here—not in Chicago or Calcutta, but in this city and diocese—that is the church which has a vocation and which will make its calling and election sure.

There are various other things which need to be done as bringing together the city and the country clergy, stirring up the life in dead or half-dead parishes, giving fresh impulse to all kinds of missionary work, and bringing the influence of the Church to bear on the whole community. This is what will be aimed at in the forthcoming mission. It will not be a mission to push anybody's notions and to air and magnify their peculiar way, but to get at men, if by any means there is a way to reach them. It may be a way more or less extraordinary and extraneous, but man, too, is dreadfully wayward and the Gospel must be accommodating.

I hardly need add that the Assistant-Bishop has essentially right ideas on all these matters, and that he is nothing if not comprehensive, generous-minded and practical. No man comprehends better than he that the least and easiest part of a bishop's task in this diocese is to go about conforming. No man understands better than he the art of turning to account what is best in men and of getting around, over and sending to the rear, what is of minor consideration. No man understands better the difference between the religion of dogmatics and philosophy and the religion of practical serving and of Christly saving. No man could go to his task with a more just conception of the work to be done, and of the best way to do it. No man could inspire a more general confidence in his largeness and an absence of all littleness, in his desire to give the fullest liberty possible and to keep himself entirely outside of nameless meddling, in his desire of adjusting himself to others, far more than he expects them to adjust themselves to him, and so giving in order to take, that is, having his own way, and still more so as time goes on by accommodating himself to the ways of others. He is a most reasonable bishop and a most sensible one, if there ever was one.

The Rev. R. Heber Newton, notwithstanding his supposed heresies and free thinking, is in requisition as a preacher. Last week he discoursed at the opening of the chapel of the Communion, Fair Haven, New Jersey, the Rev. Mr. Embury in charge of the chapel speaking of it as one of his most eloquent efforts. Last Sunday Mr. Newton preached at Elberon, one who heard him being quite carried away with his eloquence, and thinking he had made great progress as a preacher. Mr. Newton is unquestionably a man of

parts, but if his parts were both multiplied and magnified he could not find excuse for such a deliverance, as follows, in the *North American Review*. "Until a nobler than Jesus arises, realizing a fuller incarnation of God, the institute of religion in our Western world will bear the name of the Nazarene, and those who would walk in the Spirit will call him Master." If Mr. Newton believes the Nazarene, like other people, to be the outcome of evolution, and that in the time coming He is to be improved upon, he could keep the matter to himself, or at least not proclaim it so openly as above.

The Huguenot Society of America on Monday celebrated the anniversary of the Massacre of St. Bartholomew's up at New Rochelle, a pretty town a few miles above New York, where the Huguenots first landed. The services, addresses, etc., were held in the church of which the Rev. Mr. Canedy is rector. *New York, August 28, 1885.*

OPINIONS OF THE PRESS.

The Boston Herald.

CLERGY AT FUNERALS.—People do not call a doctor or a lawyer to do work for them without making him compensation, but, when they wish to have their dead buried, if they are connected with no parish, they call in the minister they choose and accept his services without paying him, without thanking him, without the thought that he has done any more than his duty. The clergyman may be put to both inconvenience and expense by the demand upon his time, but it is thought that his vocation covers the service that he renders, and that nothing more need be said about it. In the rural districts the ordinary pastor can bury all the people in parts adjacent to his parish and still have time to spare, but in cities and large towns it is a tax which by the long suffering and Christian courtesy of the clergy has been borne without complaint, but which is more of an exaction than they feel that they ought to submit to. No clergyman should fail to respond to any demand made upon him for the poor. In sickness and in death the minister of Christ is always their friend, but when people who can afford a retinue of carriages at the funerals of their friends, do nothing for the maintenance of religious worship, and sponge upon the busy clergy for the burial of their dead, it is carrying meanness to a point where, like the darkness of Egypt, it is a meanness that can be felt. It is often, no doubt, through forgetfulness that the services of clergymen to unchurched people, in the burial of their friends, are not remunerated, but it is an oversight that ought no more to happen, where people have means, than the neglect to pay the doctor or the undertaker. The clergy seldom complain of these exactions, but they come so often, where the population is large, that a word in their behalf is like a word in season; it needs to be spoken at large, and to be heeded by all decent people in the matter of the burial of their dead.

The Churchman.

AFRICAN MISSIONS.—It is quite impossible to read Bishop Ferguson's report, written "at sea," on the steamship "Adriatic," and not feel that here is a man who understands his business, and is earnestly intent on doing it. He sets forth with equal intelligence and clearness what has been done and what ought to be done. His knowledge of the country and of the people entitles him to speak, and he speaks in a way

which, we think, will commend itself to the Church's attention. His recommendations in the matter of opening new stations on the Cavalla river, and building at each one a house to accommodate the school and teachers; to strengthen the old stations and increase the present number of boarding-scholars; his suggestions in regard to theological and medical education, manual labor, schools, female education, etc., are those of a wise and wide-minded man who has carefully thought out everything as the result of long experience and observation. No wonder that the Bishop asks, with evident concern, "What will the Church do?" He sees clearly what he proposes to do, if the Church will but give him the means of doing it. We trust that the laetif embracing this report, which may be had of the Secretary for Foreign Missions, may have a wide reading, that the Church at large may judge for itself whether it can afford to do less than is here proposed by its newly-consecrated bishop.

PERSONAL MENTION.

The Bishop of Chicago has returned to the city. He will be found for the present at the Grand Pacific hotel.

The address of the Rev. C. E. Brandt, formerly tutor at the diocesan school, Lima, Ind., is now Hanover, Indiana. He will not return to the school this fall.

The Rev. C. L. Sleight's address after Sept. 17th will be Racine College, Racine, Wis.

OFFICIAL.

A Retreat for the clergy will be held, D. V., in Boston, during the autumnal Ember week, beginning Sept. 14th and ending Sept. 17th. It will be conducted by the Rev. Arthur C. A. Hall. Expenses \$3.00. Those intending to be present will please send immediate notice to the Rev. A. E. Johnson Salmon Falls, N. H.

The regular quarterly meeting of the northeastern deanery will be held at Washington Heights, beginning Monday evening, September 7th, at 7.30 P. M., and continuing through part of the next day. At the Monday evening service addresses will be made by the Rev. Drs. Lake & Morrison, and the Rev. Mr. Averill.

At 10 A. M., Tuesday, the Holy Communion will be administered and a paper read by the Rev. J. S. Smith, of Elgin.

The regular business meeting will follow. Clergy intending to be present will please notify the Rev. J. Rushton, of Pullman.

OBITUARY.

HAYWARD.—Entered into the Paradise of God on Monday, Aug. 17th, 1885, Treadwell, infant son of the Rev. W. S. and M. J. Hayward, of Manistee, diocese of Western Michigan.

VAN DEERLIN.—Entered into the rest of Paradise on Saturday, August 8th, Helen Dorothea, infant daughter of the rector of Christ church, New Haven, Conn.

BATES.—Entered into rest, Aug. 18th, 1885, at Orleans, Mass. Anna M. widow of John S. Bates of Canandaigua, New York, and daughter of the late Col. Timothy Upham, U. S. A.

COX.—Died at Raleigh, N. C. on Friday morning, Aug. 21st, Fanny Augusta, wife of the Hon. William R. Cox, and eldest daughter of the Rt. Rev. Bishop Lyman, in the 36th year of her age.

HIGGINS.—Died, in Wilmington, Delaware, on Thursday, August 27th, Edward Stuart, son of the Rev. Jesse and Agnes A. Higgins, aged six months and twenty-four days. "He called a little child unto Him."

BEDINGER.—Carried into Paradise from St. Luke's rectory, Matteawan, New York, Conrad, infant son of Henry and Ada Bedinger.

BUTLER.—Fell asleep, at West End, Long Branch, N. J., on Thursday, Aug. 20th, 1885, Fannie Packer, wife of Mr. William R. Butler, and daughter of Mr. Charles O. Skeer, of Mauch Chunk, Pa.

Many of the readers of this paper will find in the above announcement cause for sincere mourning. Mrs. Butler was well-known as a member of the Packer family, whose praise for worthy deeds "is in all the Churches," and she was also sincerely loved for the many Christian graces and virtues which adorned her character. She was baptized and confirmed in St. Mark's church, Mauch Chunk, and was a most zealous worker in every department of parish activities. Although brought up in wealth and luxury, she possessed a meek and gentle disposition, was eminently unselfish and ever found her greatest pleasure in the happiness of others. For the poor and suffering she had the warmest sympathy, and was always ready to extend a helping hand. She loved the Church, and labored and prayed for its prosperity. Much of the richness and elegance of the interior decorations of St. Mark's is due to her zeal as the president of the "Chancel Committee," organized several years ago with a view to the improvement and care of the interior of the church edifice.

About a year ago Mrs. Butler's health began to fail, but not until a few days before the end came was her life despaired of. Many and earnest were the prayers offered that she might be spared to us a little longer, but He, "Who doeth all things well" saw best to answer them in a way we chose not. In her last moments God verified His promise, "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;" and she calmly passed away "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with our God, and in perfect charity with the world."

ATKINSON.—At Almodington, Somerset County, Maryland, on Saturday, August 1st, 1885, Susan

Hyatt Atkinson, wife of Isaac S. Atkinson, and daughter of James Booth, late Chief Justice of Delaware, after a life-work "well done," this gentle and loving saint of God, has been called to her rest and reward. In her, the assurance was fulfilled, "Blessed are the pure in heart for they shall see God." Always an earnest and devout Christian, she "adorned the doctrine of God, her Saviour, in all things." Well instructed in the faith, she believed in "The Holy Catholic Church," and loved it with all her soul. True, faithful, and loving in all the relations of life, "her children rise up and call her blessed." Those who knew her best, loved her most, and no words can tell how sadly she will be missed everywhere. But only for "a little while." "When the morning comes," we will see her, with Jesus, "on the farther shore," and in the midst of those other "angel faces, which we have loved long since, and lost awhile."

THOMPSON.—In memoriam of Hon. Jacob Thompson, Memphis, Tenn., departed March 24, 1885. Being the report, as approved and adopted, of a special committee appointed by the Board of Trustees of the University of the South, Sewanee, Tenn., during their session of August, 1885, with reference to the death of Mr. Jacob Thompson, a lay trustee to the University from the diocese of Tennessee.

"This Board has learned with profound regret of the death of the Hon. Jacob Thompson. He was a man to whom the University was largely indebted. He was a man of fine scholarship, broad sympathies, and enlarged views. He devoted himself very heartily to the building up of the University; and both by generous counsel and liberal contribution helped forward the work.

From the time he became a member of the Board of Trustees he was seldom or never absent from its sessions. He took a prominent and leading part in the deliberations of this Board, and spared no exertions or labors to promote the welfare of the University. In his last days he did not forget its material needs. He was a devout member of the Church during all the best years of his life, and after a career of great usefulness to the Church and to his country, in both of which he occupied high positions of honor and trust, he entered into that rest which remaineth for the people of God.

Resolved, That a copy of this report be sent to Mrs. Jacob Thompson.

Resolved, That a copy of this report be sent to the Church papers."

C. F. QUINTARD,
ALEXANDER GREGG,
J. N. GALLABER,
W. C. GRAY,
A. T. MCNEAL,
Committee.

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.

WARNING.

Will you kindly caution the clergy and public against one Robert Thomas Le Ban Anketell, who is travelling about this country and Canada, representing himself to be my brother? I have no brother of that name and disclaim all responsibility for this man and his actions.

Faithfully yours,
J. Anketell.

A CARD.

Appeal is made for the work of the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions. Though Good Friday is customarily and specially recommended as a time for contribution, there is always need of constant and enlarged receipt of offerings, and this is especially true in the present season of business depression, when returns of giving are relatively slower and smaller than in other years.

The work embraces the circulation of the Scriptures and a Missionary literature, the maintenance of missionaries and missionary schools, and the organized co-operation of parish clergy—reaching the Jews, with encouraging results, in 261 cities and towns of the United States. No temporal aid is given believers.

Missionary pledges must be met. Parish Sunday school and individual offerings are earnestly requested.

Printed information concerning Jewish Missions, and the growth of the work, freely supplied on application to

The Rev. C. ELLIS STEVENS, Ph. D. Secretary,
37 Bible House, New York.

Offerings should be sent to WILLIAM G. DAVIES,
Esq., Treasurer, 37 Bible House, New York.

MISCELLANEOUS.

LADY wanted immediately as nursery governess and mother's assistant. Address Box 104, Faribault, Minn.

HEAD-MASTER of Boy's School—a thorough teacher and competent musician—desires an engagement. Best of references. Address, Leslie, care Lord & Thomas.

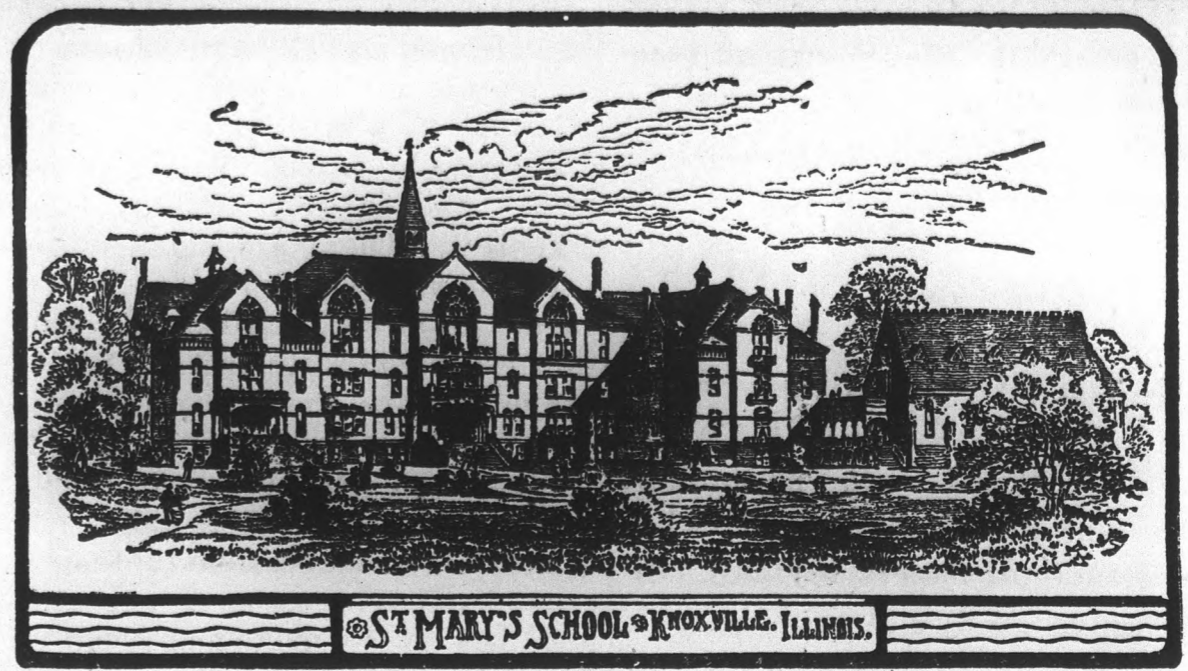
WANTED.—An assistant for a church in New York City. All communications absolutely confidential. Address Rector, care of Mr. R. Geissler, 127 Clinton Place, New York.

WANTED.—A lady teacher in Church School at Leadville, Colorado. Primary classes and French. Thorough musician. Address J. S. Moody, B. A., Leadville, Col.

ST. MARY'S SCHOOL, Knoxville, Ill., will reopen (D.V.) on Tuesday, Sept. 15. New pupils should be present then for classification, but should not arrive till Monday evening. Old pupils are expected to answer at roll-call on Wednesday morning. The 8:45 A. M., train from Chicago connects at Galesburg for Knoxville. Passengers coming by noon trains from Chicago should notify the Rector to send carriage, stating number in party.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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



ST. MARY'S SCHOOL.

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A magnificent new building, elegant new furniture and apparatus. Over seventeen years of successful administration. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred.

All bed-rooms are on the first and second floors.

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Media Academy

School Opens Sept. 8th.
Whole Expense, \$400.
Quarterly Payments,
\$100 each.

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A Weekly Record of the News, the Work, and the Thought of the Church.

Subscription Price, in Advance, \$1 a Year.

IF NOT PAID IN ADVANCE, \$1.50.

THE LIVING CHURCH, while it gives the latest and fullest Ecclesiastical news, is not filled with dry details of parochial and diocesan work; while it discusses questions of practical importance to Churchmen, it is not a Theological Journal. It is intended to be, and without boasting may claim to be, the popular parish paper. It is of interest to the clergy and helps them in their work. It is of interest to all the members of the family, and gives each one something attractive, entertaining, and instructive. It teaches the old people, it teaches the young people it teaches the children, and it pleases all. THE LIVING CHURCH looks for a constituency, to the great mass of loyal Church people in all the States and Territories who are anxious to become better instructed and more useful Church members. For each and all of these there is furnished, by a large corps of contributors and correspondents, a great variety of valuable reading at a very low price.

THE LIVING CHURCH has increased in circulation with unparalleled rapidity, and now stands at the head of the list of Church newspapers in America. It has grown and is growing principally on its merits, and by the kind co-operation of the clergy who have recommended it to their people. At the low price of One Dollar a year it will be seen that not much can be afforded in the way of advertising and agencies. Large discounts cannot be allowed. It is hoped that the clergy and other friends of the paper will continue to interest themselves in the extension of its circulation as a means of promoting sound, religious, Church principles, and as a means of defence for the Church against which a powerful sectarian press is united. There are thousands of Church families that never see a Church paper. They know little of what is going on in the Church. In fact, they know little about the Church itself. THE LIVING CHURCH meets the need of such as well as of those who are better instructed. Let the people know about it and they will subscribe by thousands.

Specimen copies are forwarded post-paid, free, for distribution, at the request of any Rector.

As an advertising medium THE LIVING CHURCH is unsurpassed, its circulation being national.

C. W. LEFFINGWELL, } Publishers & Proprietors.
ARTHUR P. SEYMOUR, }

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

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

From Chicago to San Francisco.

The Chicago, Milwaukee and St. Paul Railway Company has sent out a little pamphlet of eight pages, which describes the trip from Chicago to San Francisco over its short line and connections, the Union Pacific Railway and the Central Pacific Railroad. The little book mentions many of the numerous important places along this route, and it indicates briefly and in a satisfactory manner what the accommodations and attractions for the traveler are. A running colored bird's-eye view map at the top of the pages shows the comparative altitude of the many cities and points of interest. The distance from Chicago to San Francisco by this route is 2355 miles, and the time consumed in making the trip four and one-half days. In going from Chicago, about 600 feet above the sea level, one goes right up over the Rocky and Sierra Nevada mountains at a height of 8000 feet, and down to San Francisco, less than 1000 feet. By this route through Northern Illinois and Central Iowa, the traveler passes Des Moines, Omaha, Cheyenne, Denver, Great Salt Lake, Carson City and Sacramento. Everything in the way of checking baggage, providing berths, eating, and other accommodations, is looked after with the most scrupulous care, the aim being first and always to secure the comfort of the passengers. Persons going from all parts of the East to the far West would do well to consider the Chicago, Milwaukee and St. Paul route concerning which they may obtain minute information by addressing A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis.

IMPORTANT NOTICE.

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

NOTICES OF THE PRESS.

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

The Church Cyclopædia

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

The list of contributors includes many bishops, presbyters, and learned laymen of the Church.

The book contains over 800 imperial octavo pages, and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

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

SONNET.

BY N. F.

I dreamed I saw a city from the sky
Descending, all resplendent as the light
Of sunrise; they that walked its streets
were dight,
In robes of truth, and faith, and charity.
And brothers all, in sooth, they seemed to be.
I woke; the preachers sold for gain the
right,
And Lazarus at the gate, cry as he might,
Did call in vain and languished hopelessly.
For Dives's wife and daughters, as they go
Within their gaudy temple, opening there
Their velvet-covered books, to murmur low,
"Ah! miserable sinners we!" in prayer,
Draw in their skirts to pass him lying so,
While Dives dreams, and stocks are all his
care.

BOOK NOTICES.

MATILDA, PRINCESS OF ENGLAND. A Romance of the Crusades. By Madame Sophie Cottin, author of "Elizabeth, or the Exiles of Siberia." From the French by Jennie W. Raum. Edited by George E. Raum. New York: Wm. S. Gottsberger; Chicago: S. A. Maxwell & Co. In two volumes, paper \$1, cloth \$1.75.

One finds it hard to detect that this is a translation, so smoothly has it been rendered, without any of the literalisms and angularities which so frequently mar the translations of foreign works. The story itself is well written and carries the reader's interest with it clear to the end. It is a veritable historical romance of the days of the Crusaders, and presents a vivid picture of the habits and customs of the times and of the scenes into which it leads us. All the characteristics of the chivalric age, youth, beauty, love, religion, manly courage and womanly devotion, combine in full force to make a fascinating romance of the olden times.

THE Chicago Music Co. has recently issued the following new music: "Isabelle" (*Movimento alla Gavatta*) for the piano-forte by W. Herbert Lanyon, a pretty, bright arrangement; "Village Chimes," Meditation for piano by Louis Marxsen, a simple, pleasing little melody; and "Marie," vocal solo for soprano voice by Frederick Geo. Richmond, a pretty, and by no means difficult, love-song.

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

A SYNOPSIS Chart of revisions of the Prayer Book has been compiled by the Rev. Campbell Fair, D. D., of Baltimore, Md. It gives, in parallel columns, (1) Jewish Forms and Ancient Liturgies, (2) Prayer Book of 1549, (3) ditto of 1552, (4) ditto of 1559, (5) ditto of 1604, (6) ditto of 1662, (7) ditto of 1789, (8) Book Annexed. The latter is left blank to be filled in by the student. The chart will be found helpful to the understanding of the Book Annexed and will save time and money to readers who have little of either to expend in getting at the principal facts about revisions in the past.

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

WHEN some eight or nine years ago Mr. John Bright, with that happy talent for giving appropriate names, by which he is distinguished, spoke of Mr. Robert Lowe and his friends who rebelled against the Reform bill of the Liberal leader, as having gone into a "cave of Adullam" two country members of the British House of Commons were overheard conversing thus, as they were leaving the chamber of Parliament: "I say, where did Bright get that illustration of his to-night about the cave?"

"Oh," was the reply, "I see what you're up to; do you suppose I haven't read the Arabian Nights?"

JERUSALEM CRICKETS.

BY H. G. R.

It is certainly a good name for them, the old New England expression, applied even before our time to those worthy souls, women of course always, who sit adoring at the feet of the clergy. Why Jerusalem crickets, no one can tell. If they had been called snails, it might remind one of the well-known insect whose patience and perseverance once carried her from Cork to Jerusalem; but these beings are not slow and crawling, nor—always—slimy. The cricket, after all, lugubrious in outward aspect and always with one and the same song, which plants herself chirping in a corner, and refuses to be driven out, which hops innocently away, and regards you from a distance when you try to put your finger on her, is undoubtedly a better type of the inevitable female who invades nearly every Christian pastor's time and study. From the handsome young curate, who at the very outset finds pretty girls swarming into his Bible class or begging for Church work, and maidens who might be his aunts, waiting at the vestry-door for counsel and advice, up to the dear white-haired rector or bishop whose daily mail brings a pile of letters, (it is a pity some of them could not be reproduced in this article) begging for sympathy with a thousand real or imaginary grievances, a clergyman all his life long has to suffer from, and alas! be patient with, this species of persecution. Perhaps the word is too severe; certainly men are men, all the world over, and be he priest or party-goer, every man finds it pleasant to be worshipped by admiring, however silly, specimens of the fair sex. Slippers and sermon-cases are convenient, flowers are fragrant, thanks for spiritual help are grateful and encouraging; the handsome young curate bestows a smile or a pressure of the hand,—always fully appreciated,—the old doctor ventures a fatherly kiss or a benediction and meets with enthusiastic response; relates the tale afterward to his amused wife and scornful daughters, with the mild comment, "She did stay a long time, my dears, but she means well, really; I think we must try to have her here to tea," and straightway forgets the woes of the one, in opening a fresh letter from another, signed probably "Your loving Tabitha," "Your misunderstood Jane," or "Yours—Maria." And Maria, Tabitha, Jane, each one thinks herself doubtless the only misunderstood or ill-treated being who has forced herself into the list of his correspondents.

And what are the sorrows and grievances poured forth by these tender souls? Are they always such as call for the help of God's ministers, and are we women so powerless to rise above our woes without man's help? Let us see. Here comes a young woman into the study, in the middle of the forenoon, just at the time when her rector is busiest. The easy chair is courteously drawn up for her, the pen laid down, the doctor listens with cordial interest. She is leading a lonely life; her brothers and sisters are not kind to her, try to prevent her church-going, she finds home an uncongenial atmosphere. What shall she do about it? Not, of course, that it is a situation which can be altered—she must live at home, she must bear her small crosses patiently; but a long recital of them, and a few consoling answers from the doctor, perhaps his photograph, or a little devotional book, would help her so much! Then comes a nervous fashionable inva-

lid, with nothing to do; too ill of course to attempt Church work, except the embroidery of a stole or a book-mark now and then; willing to read and meditate, but with many doubts and fears about her own sanctity; needing explanation and encouragement; wanting last Sunday's sermon to copy; thinking there may be some book that could meet her wants; and, by the way, is it quite right for her to read novels, and could the doctor tell whether she had better think of marrying? She stays an hour and a half, and goes away with the sweet conviction that she has brightened the dark study with her graceful presence, and wonders how soon it will do for her to appear there again.

One more type, the woman whose husband is cold and unloving, who longs to lay her head on some other man's shoulder, and feels that the Church and its services (and its pastor) are her only refuge now. The doctor's calm peaceful face is like a benediction to her; perhaps he, too, has had his disappointments in life; may they not mingle their yearnings and take mutual comfort in it? His sympathy is genuine, her tears distress him, the caressing, fatherly tone seems to quiet her,—and in her cheerful intervals she is bright and entertaining, even witty perhaps. Why does she not see that all this, fair and lovely as its outside looks, is only the covering for foolishness and unlawful indulgence? What must the cold husband's feelings be—and very likely he cares for his wife after all, in his own way—when the Church's demands are made paramount to her wifely duty? How can men be made to think the clergyman manly, whose time is given to the complaints of their wives? Ah, ye women who have chosen your own lot in life, thorny though the path may be, is it there for you to tread, you cannot escape from it, no man, no clergyman, can free you, no absolution can release you from the promises you have made and some strong, sensible woman, if you can find her, who has known trouble herself and learned to bear it, will give you far more help than a man whose sympathy at best can be but vague and uncomprehending, however sincere. But is it help you want, or only a chance to forget life's duties and complications?

We will forbear in the name of decency, to discuss the women who go to their rector with matters which are only fit for a physician to hear and remedy, there are such, however, and perhaps it is as well that we should know it and shun them. The doctor and his wife could tell many tales which would make the merely idle and sentimental blush for their shameless sisters. But beside these foolish virgins, there are many really wise ones, who might get oil for their lamps from a better source than even the clergyman. They struggle conscientiously on, do their best to bear the trials of life, love their own husbands and children, try not to think of themselves, but all the same there is a little, little feeling, that they have a right to be sympathized with, to claim a share of the attention and devotion in which these other women seem to bask; to sit at the feet of the idol now and then; they are fond of the wife and daughters too, perhaps, enjoy sending little presents to the rectory, and only claim a few hours' time, a letter now and then and perhaps a book or two, or a photograph, forgetting that the latter is equivalent to begging for just so much money out of the good man's purse, and a demand which is often made upon him. Would they feel quite free to

bring forward such claims upon the time and means of the family lawyer, for example, and do they appreciate that the long visits, and even the long letters, frequently mean late night work for the doctor, or a cold dinner?

Now where can we find excuse or defence for all this? Let us look at Scripture, and the adoring women portrayed therein. There was a penitent Magdalen, who, by the way made a sacrifice of all her possessions, most likely, to pay for the costly spikenard, if she was poor; there was a Martha who gave active service, and made domestic drudgery her loving offering. There was a Ruth in Old Testament chronicles, but it was her mother-in-law whom she clave unto, and Boaz was not a clergyman. There was a Dorcas, who sewed for—the poor; there were faithful women who labored with St. Paul in the Gospel; there was a Mary who sat at the feet—of whom? Was it Peter or James or John to whom she opened her heart? No, her devotion was paid to her Lord and Master. And it is to Him and Him alone that our womanly allegiance is due. His ministers speak out of the pulpit, out of their lives and examples, the message He has given them; we are to receive that message into pure hearts and minds unclouded by foolish sentimentality or blind egotism. Self-indulgence will never bring us up into the heights of self-forgetfulness. Reverence and affection for a steward of Christ's mysteries does not demand adulation of the man. The girl who finds she has a power over the men who surround her and uses it for her own amusement, is not worse than the mistaken Churchwoman who thinks prayer and meditation will atone for what means only the desire to use that same power, or perhaps the hope to find that the surplice covers a heart which will at last yield to her charms when other hearts have proved unresponsive. My sisters,—for the writer is one of you, and knows the secrets of a rector's study, though not in the capacity of a Jerusalem cricket,—believe me when I tell you that every true woman can learn to bear her troubles more bravely by her own faith and effort. Even the struggle to keep from taking your minister's or your bishop's time is a victory over selfishness, and selfishness is the danger with which our trials menace us. It is easier for you to write him your troubles than for him to give the time to answer; he has fifty other women writing in the same strain, and if he leaves his more pressing duties to send you words of comfort, he must do it, and does it, for them too. Can you not deny yourselves this, and will not the bearing of your own burdens, with God's help, help to lighten the burdens of others, with advice and sympathy out of your own experience? If you cannot find the helpful woman for your woes, be one yourself and minister to your sorrowful friends; your patience and inspiration can do so much for them; and, there you save your clergyman again. He stands ready to enter the house of mourning, to baptize, marry, bury, visit the really sick and afflicted, bring help and light into all great sorrow, by leading his people higher; but our petty, daily worries, our qualms of conscience, our jealousies and mistakes and foolish fancies, are not for his ears, and would be far better locked up in our own hearts and forgotten.

And now, among all the women who read THE LIVING CHURCH, of course there is not one who will say "I have done this thing." The most carefully made cap is the one which does not fit,

the hammer hits our own fingers, and not the nail, on the head. But there are wise women left in the Church, unselfish and purely devoted souls as well as foolish and frivolous ones; let us look to them to keep their lamps burning brightly, and further her great work among the souls of—men.

LETTERS TO THE EDITOR.

FRANKLIN'S EPITAPH.

To the Editor of The Living Church:

Dr. Franklin's epitaph—as printed in your issue of August 23rd—was undoubtedly the production of his own pen, but is not inscribed on his tombstone. A slab of grey marble, 6 by 5 feet marks the spot where his remains, with those, of his wife, repose. The brevity of the words thereon engraved, and the manner of their arrangement, are unique:

Benjamin } Franklin.
and }
Deborah }
1790.

Adjoining this stone is another of similar dimensions and design:

Richard } Bache.
and }
Sarah }
1813.

Sarah Bache (maiden name Franklin), was the great philosopher's daughter. F.

ADMINISTERING VOWS.

To the Editor of The Living Church:

The Rev. John Hewitt, in my judgment, was quite within his right as a priest of the Church, in "administering vows" as he says he did, with the single exception that he should have reserved to himself the power of dispensation. An unqualified vow, like that which Mr. Hewitt administered, may be the cause of adding sin to sin.

I entirely agree with the principles which governed Mr. Hewitt's action. They are sound and Churchly. I suppose, that, strictly speaking, the bishop is the proper person to receive vows, and even he should never receive them, without a reservation to himself of absolution and dispensation. But in the present distress a priest often has to do episcopal acts, or let things go undone, and a brave priest will take such risks as Mr. Hewitt describes.

JOHN VAUGHAN LEWIS,
Post Chaplain, U. S. Army.
Fort Omaha, Neb.

THE CHURCH AT WICKFORD.

To the Editor of The Living Church:

My notice in this week's LIVING CHURCH, that the old Narragansett church at Wickford, built in 1707, "was once stolen, and transported a distance of seven miles." Although it was my father's church, in which he preached for twenty years, I never heard that before. It is a matter of history that when the town of Kingston was divided by act of the legislature into North and South Kingston, the Narragansett church fell on the North Kingston side, and was removed from its original site to the place where it now stands, in the village of Wickford. By reference to Wilkins' history of the Narragansett church, you will find much to interest yourself and others about this ancient parish. Perhaps you may recollect several of my articles on the "Old Glebe." That was quite a distance from the church, and was sold long ago, but has sacred memories for me, and for others. The old church is worth visiting if ever you go to Rhode Island.

The Rev. Mr. Goodwin of St. Luke's, East Greenwich, R. I., has recently delivered an historical sermon, concerning the Narragansett church, from its pulpit. I do not know whether it is printed. F. B. G.

LITURGICAL REVISION.

To the Editor of The Living Church:

It is with great diffidence that I call attention to what appears to me to be a defect in one of the Occasional Prayers in our Prayer Book, inasmuch as, for aught I know to the contrary, it may have received notice already in one or other of our Church periodicals. I refer to the prayer "for a person under affliction" (the title of which, by the way, would be more correct, if it were to read "person or persons.") Is not the clause beginning, "In thy wisdom" out of harmony with the character of the true collect? Is it not in bad taste to interrupt the flow of intercessory prayer, by informing the Almighty of what has befallen the person prayed for? Is not the entire clause simply redundant and uncalled for?

For myself, I am free to confess that the passage is very distasteful to me, so that I never recite it without a mental protest. I doubt very much whether any of the ancient collects will be found to contain anything of a parallel character. Will not some of your readers, especially from among the clergy, express an opinion upon the subject? SENEX.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church:

We have to thank you for your kind assistance. My letter offering tracts and papers to those who would apply, brought about twenty letters. We have added to our plan an association of parishes for the purpose of discouraging worldly methods of obtaining money for Church purposes, and advocating a trial of God's system of finance. I renew my offer, and hope for many more applications.

Our society started in Advent with ten tithe papers scattered over the country, between Virginia and Philadelphia. There are now in the American Church 23 bishops who are patrons, 8 members, and 30 clergy and laity who have written for our papers. In Canada we have 9 bishops, 20 clergy and 10 laity, who are members. The work has hitherto been done by two honorary secretaries.

Here appears to be the commencement of a great society, which has been blessed by the Head of the Church, and it is time that the management should no longer be centered in Canada. We want two organizing secretaries in the United States.

Two branches of the society working side by side, with the same patrons and the same aims, bearing witness to the identity of the American and Canadian Churches, will exercise a far greater power and bring a strong influence to bear on the Mother Church, and in the other Provinces of the Anglican Communion.

It appears to us very strange that in proportionate giving dissenters are, both as individuals and as congregations, far ahead of us. Why should there appear to be so much more covetousness among Church people who have every advantage in means of grace? Thanking you very much for your help.

C. A. B. FOCOCK,
Hon. Organizing Secretary,
Brookville, Ontario, Canada.

OUR CHICAGO LETTER.

Something more than four miles beyond Irving Park, of which place I spoke in a recent letter, lies Norwood, where the Rev. Henderson Judd has established a mission in connection with his work at the first-named point. His primary visit here was on the afternoon of the second Sunday after Trinity; that is, just eleven weeks ago. Upon that occasion he held Divine service and preached in the school-house, his congregation numbering twenty-nine. Having been apprised of the missionary's intended visit, the people had arranged a temporary lectern, and made various other arrangements which served to make the place attractive, and enabled the assembled worshippers to observe the apostolic precept: "Let all things be done decently and in order." Mrs. McKittrie, wife of the lay-reader at this place, who formerly officiated as organist as well as with her voice in St. Andrew's church, Chicago, presided at the instrument on this occasion. The music was well rendered, and the services altogether were quite hearty. At the close, a conference was held between the missionary and those present, which resulted in the general expression of a desire to have the Church planted there. From that time to the present, Mr. Judd has officiated at Norwood regularly every other Sunday, and a Sunday school has been successfully set on foot. Mrs. Vibbert performed a similar kind office for this mission, to that which (as I mentioned in a former letter) she carried out at Irving Park, assisting in the organization of an association for woman's work, which has received the name of St. Alban's Guild. So much interest is manifested that the members meet regularly every week; and I may mention in connection with the work of the guild, that, both at Norwood and Irving Park, a rule has been laid down, excluding the adoption of such means for raising money for Church purposes, as fairs, bazaars, etc. The mission at Norwood, I understand, has adopted the time-honored name of "St. Alban's," in honor of the proto-martyr of the Mother Church of England. A few Sundays ago, the congregation took possession of new quarters very near the railroad station. They have exclusive control of the room, have concluded an engagement for its permanent occupation, and are fitting it up in very Churchly style. Several members of the vestry of St. Andrew's, Chicago, are assisting in various ways; and the same vestry as a body have presented to the mission a disused altar, an altar-cloth, a lectern, and other articles of Church furniture. The gentleman who presented two alms basins to the Irving Park mission, has done the same by Norwood. A chancel has been arranged, with sacristy on one side, and choir seats on the other. Other improvements are in contemplation. Among the chief wants now are a set of altar vessels and a prayer desk. There is only one other place of worship in Norwood, aside from that belonging to our mission, so that there is a large and promising field for the Church. The location of the place itself, within ten or twelve miles of the City Hall, is very favorable.

The pastor of St. Clement's church, the Rev. Canon Knowles, having been enjoying his summer vacation in the East, during the month of August, it has been my privilege to officiate in his stead on the Sundays, at the High Celebration and at Evensong. I use the word "privilege" advisedly, for I can say, with truth, that to the best of my

recollection I have never enjoyed the services of the Sanctuary more. There are those, doubtless, who would fail to appreciate what to me is invested with a hallowed charm—the very Beauty of Holiness. For myself, given a lovely church, good music heartily rendered, a devout and reverent congregation, choral worship, and a beautiful and becoming ritual, I would ask for nothing better adapted to kindle the fire of devotion in my heart, and to lead my soul up to the Throne of God!

I can say all this without the slightest disparagement of neighboring parish churches. It is simply a question partly of taste, partly of habit. There is a class of minds to which a plain and what they like to call an "old-fashioned" service is most acceptable; and there are others who prefer a more or less ornate service. There are not a few also who crave for a high and imposing ritual, which may serve to give visible expression to doctrine; who believe, with me, that a mere æsthetic ritual which is emblematic of nothing, but serves only to please the eye and the ear, is simply worse than worthless; that a ritual which fails to teach, should have no place in the Church. It surely is most desirable, then, that in each principal quarter of a large city like Chicago, provision should be made for meeting these varying tastes and preferences; and accordingly, we have, here, —on the West Side—the Cathedral and Calvary, with their surpliced choirs, and at the former a choral Celebration, altar lights, linen vestments, and wafer-bread; then, at the Epiphany and other churches, there are plainer services, but withal bright and hearty. On the South Side, Grace church, St. Mark's, and St. Clement's, marshal their surpliced choirs; the last-named, with its choral services, altar lights, and linen vestments, thus taking a few steps in advance of the others; while Trinity affords a welcome refuge for such as delight to distinguish themselves as "plain Prayer-Book Churchmen." Once more, on the North Side, we have —first—St. James's, which, as every one knows has blossomed out of late years, having substituted an excellent surpliced choir for its old-time quartette. Then comes the Ascension—known all over the land—whose ritual is "high" enough to satisfy the most exacting tastes and the deepest (or highest) theological and doctrinal convictions. And in this quarter of the city, once more, those whose tastes do not soar so high can find a congenial home in the "church of Our Saviour." Now I would appeal to any candid man, whether, under existing circumstances, it is not best that matters should fall into this shape. The Church cannot be too comprehensive, so long as there is no flagrant violation of doctrine or ritual. Upon such terms, Rome may spread her nets in vain to entrap the "High Churchman," and Protestant Dissent equally fail to lure the "Low Churchman" from the "old paths."

To return, however, before I close, to the subject of St. Clement's church, at whose door this long digression must be laid, I do not wish to leave the impression that the *raison d'etre* of that mission is grounded only, or chiefly, upon the character of its external features of worship. For, if I have been correctly informed, the principal intention of its liberal founder, is to reach through it the poorer classes which occupy the densely-populated streets and alleys lying to the west of it. In the accomplishment of this work there is room for the exercise of all the united

energy and zeal which Grace church and Trinity and St. Clement's can bring to bear upon it; but up to the present time there has been one fatal defect in most of our city missionary enterprises, and that is—a deficiency of clergy. It is mere madness to expect that the rector of a large city parish, with an immense amount of duty to perform outside of, and in addition to, his regular Sunday and week-day services, should be able to act as a city missionary as well.

But I am drifting into the discussion of a subject that is too large to be treated at the far end of a letter; besides which, I have reached, if not overstepped, the limits assigned to my discursive comments.

CHURCH WORK IN PENNSYLVANIA.

An opinion has gained currency that the Church in the diocese of Pennsylvania has been making but little progress during the last ten years. Nothing could be farther from the facts of the case as any one will see who will take the trouble to give some study to the journals of the convention during that period. Instead of standing still, or even retrograding, as some would fain have us believe, the Church has been making rapid strides; no matter at what phase of the work we look. Bishop Stevens during the last convention stated that he recognized 95 churches and chapels in the city of Philadelphia. This is many more than any of the religious bodies and double the number that claim allegiance to Rome.

During 1876 or 1877 an effort was made to start a mission in the north-western portion of the city, known as St. David's mission. This was very feeble. On September 1, 1880, the Rev. J. J. Joyce Moore began services at the corner of 26th and Poplar Streets, in two second-story rooms. These soon became too small for the congregation which purchased and has paid for a brick church, 28th St. above Gerard Avenue, seating 400. It was admitted into union with the convention in 1881. It now has 89 communicants.

A mere handful of people were accustomed to meet in the waiting room of the Ridley Park Station, P. W. & B. R. R., during the fall and winter of 1878 and 1879; a neat stone church has been built at this point and a parish, Christ church, Ridley Park, organized. Steps are to be taken shortly to build a rectory. It has more than 70 communicants and good congregations at its services.

Before the Rev. W. S. Heaton went to Weldon, Montgomery Co., March 21, 1880, there had been occasional services held chiefly under the direction of the rector of the church of Our Saviour, Jenkintown. Mr. Heaton began by holding an afternoon service in a hall. This had soon to be abandoned. A frame church was built in 1881 upon the ground that had been donated for that purpose, and occupied on Christmas Day of the same year for the first time. During the last year a lady has enclosed the frame building with dressed stone and erected a tower 65 feet high as a memorial to her husband. She has purchased the adjoining lot and hall and has given it to the Church for a parish and Sunday school building. The parish has an endowment; the title to the property is held by the trustees of the diocese.

The corner-stone for St. Stephen's church, Clifton Heights, Delaware county, was laid October 15, 1878. The church was consecrated March 15, 1879. It seats 200. Since that time a neat

rectory and a memorial parish building have been built. The services were held, for a time previous to the laying of the corner-stone, in a public school. The parish is now self-supporting and has 55 communicants.

St. Barnabas's, Kensington, is now one of our large city parishes having 346 communicants. In the Sunday school there are 29 officers and teachers and 482 scholars. There are 4 Bible-class teachers and 314 scholars. There are upwards of \$8,000 on hand towards the erection of a parish building which it is expected will cost at least \$20,000, and be begun before long. The mission was organized October 24, 1875. The corner-stone of the new church was laid on St. Barnabas's day, 1876, and the first service held in the new church on October 15, 1876.

St. Chrysostom's Mission was started by the Rev. C. S. Daniel at 28th St. and Susquehanna Avenue in 1880. He put up a chapel and school building. There is also a Kindergarten connected with his mission. He has labored there most faithfully amid many difficulties from the very beginning.

La Santissima Trinidad, Iglesia Protestant Episcopal, is the official title of what is commonly known as the Spanish Mission. This was begun in 1881, since which time regular services have been held in the rooms of the Pennsylvania Bible Society, 701 Walnut St. They were under the care of the late Rev. Parmenio Anaya, until his entrance into Paradise, and are now under the Rev. Pedro Duarte. It is the only Spanish service in Philadelphia, where it is doing a good work, while its influence is being greatly felt in the Island of Cuba. In 1883 the Rev. Pedro Duarte, then un-ordained, went to Matanzas, his native city, and there held the first Protestant service in the Spanish language on the Island of Cuba. One result of this is that the King of Spain has extended religious toleration to Cuba and Porto Rico; another, the awakening of the Church to the needs of Cuba. The Rev. Pedro Duarte goes to Cuba this fall to labor there.

L'Immanuello is the Italian church, which has 76 communicants. Its own chapel almost free from debt, in which are rooms for its school and the other agencies of the mission which is now highly prosperous, was organized in the autumn of 1882, when the Rev. Michele Zara was placed in charge of the work. Through the liberality of friends he has had an hymnal in Italian published. His paper, *L'Immanuello*, issued monthly in Italian and English, reaches many of his countrymen outside of Philadelphia. It is an instrument of great good. He deserves assistance in a much needed sanitarium which he desires to establish, as well as the general work of the mission.

The church of the Atonement, Morton, Delaware county, grew out of services which the Rev. Dr. Spear held in a private house about 1878. These becoming crowded the services were transferred to a hall. The corner-stone was laid May 24, 1880, and the church consecrated April 28, 1881, by the Bishop of the diocese.

In 1876 a hall was rented at Paoli, on the line of the Pennsylvania Railroad, and services and Sunday school begun. It has now a neat stone church, which was consecrated September 28, 1878; the corner-stone having been laid October 31, 1877. It has recently been placed under the care of its own minister.

The services which for some years were held for deaf-mutes in St. Steph-

en's church, were placed in 1878 under the care of a commission appointed by the Bishop. This commission appointed the Rev. H. W. Syle, the first deaf-mute priest ever ordained, as the missionary. The mission which is known as All Soul's Mission to the Deaf has 104 communicants. The missionary has been very successful in this and adjoining dioceses, and he is held in the highest esteem. He is learned and is a graduate of Yale.

St. David's mission, Manayunk, is now to all intents and purposes a separate parish under the Rev. Henry P. Chapman, though the report of its doings is incorporated with that of the church which was organized in 1876. It has a stone church and lot suited for future growth.

A mission at Landsdale was begun during the early spring of this year, by the Rev. R. T. B. Winskill, deacon in charge of the church of the Messiah, Gwynedd, Montgomery county.

These churches and missions have been organized since the convention of 1875. They of themselves would tell that the growth of the diocese had been neither slow nor small. There are other evidences of the same purpose.

Christ church chapel had just been organized, but had no building of its own. On the 9th of June, 1877, the new chapel was opened; it has since been enlarged to a seating capacity of 400 and is now much too small.

The church of the Merciful Saviour had a very uninviting frame building, heavily burdened with debt, and seemed a few years later as though it would soon become dead. It was changed in 1881 to the church of the Annunciation. On Whitsun Day of this year the congregation entered the new and finely appointed brick church of early Lombard or Romanesque architecture, seating 650.

Christ church, Eddington, Bucks county, has within the last two years become a strong and vigorous, self-supporting, parish under the rectorship of the Rev. Edmund J. Humes.

In 1876, a large stone church, seating 400, and parish building were erected, as a memorial, for the chapel which had been started a few years before, in the lower part of the city, by St. Peter's parish.

The same year a chapel, seating 750, and large school and parish building, were erected for Holy Trinity chapel at Twenty-second and Spruce streets.

The old church of the Redeemer, Lower Merion, has given place to the new church at Bryn Mawr, which is already too small for those who would worship there. A sexton's house and parish building is about to be erected for this parish.

According to the journal of 1875, 20,906 communicants were reported; in 1885, 29,362, a gain of 8,456—more than 40 per cent. The number of sittings has increased from 59,952 to 70,760, or more than 18 per cent. The aggregate value of church property has increased from \$5,957,300, to \$9,550,000, a gain, in the decade, of \$3,592,700, or more than 60 per cent. The money receipts from all sources, but only counting that which passed through the churches, was \$7,209,227.71. The number of the clergy has increased from 181 to 215. The 101 churches and 11 chapels have become 121 churches and 30 chapels. The 47 Sunday schools and parish buildings have increased to 76; the 48 rectories to 68; the 41 cemeteries to 50. There were 25 corner stones laid and 20 churches have been consecrated. There have been 36,810 Baptisms, 18,516 persons con-

firmed and 10,128 marriages during this same period of ten years.

St. Andrew's, West Philadelphia, has built a fine Gothic church, seating 800, the first service in which was held on Easter Day of this year.

The church of the Evangelists, and the church of the Ascension, are erecting large churches; the former 110 by 40 feet; the latter 100 by 60 feet, to which will be attached a parish building 80 by 40 feet.

The church of the Beloved Disciple has just finished choir and school rooms on the west and an aisle on the south of the church.

Two new missions are projected in the south-western part of the city. Committees of the other convocations are considering the advisability of taking similar steps within their limits.

Other churches have been improved, chancels built, workmen's clubs established, and many means of usefulness started, all of which shows that the diocese of Pennsylvania is second to none in growth, liberality, and earnestness.

Moro Phillips who died at Spring Lake, New Jersey, on Sunday, August 9, and was buried at St. James the Less, Falls of Schuylkill, was a vestryman of that parish and St. Mark's, Philadelphia. He placed the beautiful white marble reredos and east window in St. Mark's and the handsome rood screen and altar in St. James the Less. The rood screen was the first metal one erected in America, and was to the memory of his wife. When his will was admitted to probate it was found that "the sum of \$25,000 is bequeathed to the Pennsylvania Company for Insurance on Lives and Granting Annuities, in trust, for the church of St. James the Less, the net income thereof to be paid for the support of the parish." "The sum of \$10,000 is bequeathed to the same company in trust for St. Mark's P. E. Church, the net income to go towards the maintenance of the choir."

A school building and sexton's house have been contracted for by the church of the Redeemer, Bryn Mawr. Work will be begun at once. The buildings, which will join, are to be of stone in keeping with the church and rectory. The school which will be part one, and part two stories, is to be seventy feet by thirty. The main school room which will have an open timbered roof, is entered by an open wooden porch. The lower of the two storied portion will be arranged for the infant class, while the upper, which will be reached by an open stairway outside of the building, will be for general parish purposes. The interior woodwork is yellow pine, oiled. Cathedral glass will be placed in the windows. The sexton's house will be thirty feet by twenty-four, two stories in height.

The trustees of the Home of the Merciful Saviour for the Care of Crippled Children are about to commence the erection of a building specially adapted to its wants. It is to be three stories and a basement, 39 feet front by 42 feet deep. Connected with it will be a stone chapel 23 by 42 feet of Gothic architecture. One lady furnishes the funds for the building of the chapel and another the ground and a donation for the new buildings. This is one of our newest Church institutions, having been organized about three years since: its present capacity is fully taxed. It meets a much needed want.

A HOLY act strengthens the inward holiness. It is the seed of life growing into more life.—Robertson.

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.*"

NEW JERSEY.

CAPE MAY.—The Rev. W. H. Graff, rector of St. Jude's Free church, Philadelphia, officiated at St. Peter's-by-the-Sea, on the morning of Sunday, August 23rd. He is one of the organizers of this beautiful church and one of the most earnest for its maintenance. The afternoon service and sermon were by the Rev. George M. Bond, now of Newark, Delaware, but lately of Woodbury, N. J. It having been announced that the clergyman who would officiate at St. John's, on August 23rd, was to be the Rev. Sidney Corbett, D. D., of the church of the Transfiguration, Philadelphia, every seat was occupied. The Rev. F. H. Bushnell of the church of the Messiah, Philadelphia, assisted. Dr. Corbett held the congregation in rapt attention, and expressions of admiration for his sermon were universal.

CENTRAL PENNSYLVANIA.

SUMMARY OF STATISTICS.—We glean the following information from the journal of the fourteenth annual convention of this diocese: Whole number of parishes and stations 112; families reported in 77 parishes and stations, 5170; Baptisms, adult 176, infants 1,052, total 1,228; Confirmations 788; Communicants reported, 7,556; Marriages 251; burials 558; Sunday school teachers 1,088, pupils 11,206; grand total of offerings \$186,809.66.

EASTON.

SUMMARY OF STATISTICS.—The following items we gather from the journal of the seventeenth annual convention: Baptisms, adult 22, infant 403; Confirmations 46; Marriages 99; funerals 250; Communicants—present number 2,658; Sunday school teachers 228, scholars 1,681; total contributions for all purposes \$40,526.73.

NEBRASKA.

OMAHA.—Mrs. V. C. Turner, who died some few weeks ago, on her death bed and when too weak to speak above her breath, asked her husband to give to Mrs. Clarkson \$500 with which to produce some memorial for Bishop Clarkson. Mrs. Clarkson has concluded to finish the floor of the chancel within the rails of the Cathedral with mosaic, as that was what the Bishop desired very much from the first. Mrs. Turner was one of the earliest parishioners of Bishop Clarkson in Chicago and one of the first he married on going there in 1849. There will be suitable designs "In Memoriam." The work will be done in New York, Professor Babcock, of Ithaca, drawing the designs. The whole will be completed, it is hoped, in the fall.—*Church Guardian.*

BISHOP'S APPOINTMENTS.

SEPTEMBER.

- 6. Sunday, Red Cloud.
- 8. Tuesday, Bloomington.
- 10-11. Thursday and Friday, McCook.
- 12. Saturday, Wymore.
- 20. Sunday, Fremont.

OCTOBER.

- 11. Sunday, North Platte.

WESTERN NEW YORK.

GENEVA—Ordination.—On the 12th Sunday after Trinity, in Trinity church, the Rt. Rev. W. S. Perry, D. D. LL. D., etc., Bishop of Iowa, advanced to the priesthood the Rev. M. L. Kellner, M. A., assistant at the church of the Messiah, Boston. The Rev. W. D'Orville Doty, D. D. in closing the ordination sermon, made a most affecting address to the candidate, who has made a special study of the Old Testament in the original Hebrew and the bearing of Assyrian study upon it, that in all his searchings after truth he should never for a moment lose sight of the creed of the Church of his birth and love. There were present also of the clergy, the Rev. Anthony Schuyler, D. D., Orange, N. J., the Rev. Peyton Gallagher, the

Rev. U. F. Kellner, Ph. D., and the Rev. J. W. Van Ingen. Mr. Kellner will complete his special work in the Semitic language at Harvard University in another year, after which he will engage in professional work.

FLORIDA.

ORLANDO.—It is very gratifying to a Churchman who has recently come from the North-west to make a home in Florida, to find so thriving a parish as is here in this stirring town. There is a very tasteful though unpretentious frame church, capable of seating a congregation of about 200, with belfry and bell, and proper chancel furniture.

Even during the summer, when every thing is at a low ebb in Florida, as compared with the life and stir of the winter season, the church is well filled each Lord's Day; and communicants are in large proportion. The Rev. Chas. D. Barbour who has recently accepted the rectorship, is working earnestly to promote the good cause.

But all portions of this fair diocese are not so blessed with Church privileges, judging from the report of the Rev. C. S. Williams, general missionary of the diocese, who travels its whole extent, carrying the Church's message here and there, as he is able. The warm greetings he receives, and the pathetic appeals sent him from many points, show how everywhere over the State Churchmen are scattered; and are deprived month after month aye, and year after year, of the blessing of the Church's ministrations.

Oh! if the dozens of the clergy who are idle in the great cities of the land, could but know what work is here crying for them! of the fields here, "white for the harvest," and could know too what a charming climate is here, in summer as well as in winter, we might surely hope that the one great need—that of "laborers for the harvest"—would be partially supplied, and that quickly.

VERMONT.

AUTUMNAL VISITATION OF THE BISHOP.

SEPTEMBER.

- 13. 15th Sunday after Trinity, St. Thomas, Brandon.
- 13. P. M., Mission, Forestdale.
- 14. St. Luke's, Chester.
- 15. St. Peter's, Bennington.
- 16. St. Paul's, Wells.
- 20. 16th Sunday after Trinity, Mission, Georgia.
- 20. P. M., Mission, Milton.
- 21. St. James', Woodstock.
- 22. St. Paul's, Royalton.
- 23. St. John's, West Randolph.
- 24. Grace church, Randolph.
- 27. 17th Sunday after Trinity, Mission, Cambridge.
- 27. P. M., Calvary, Jericho.
- 28. Christ church, Fairfax.
- 29. St. Luke's, St. Albans.
- 30. Mission, Swanton.

OCTOBER.

- 1. St. John's, Highgate.
- 2. Christ Church, Enosburgh.
- 3. Mission, Enosburgh Falls.
- 4. 18th Sunday after Trinity, Grace church, Sheldon.
- 11. 19th Sunday after Trinity, Calvary church, Berkshire.
- 11. P. M., Union church, Montgomery.
- 12. Mission, at Richford.

NEW YORK.

NEW YORK CITY, (WEST FARMS)—Grace Church.—Ground was broken for a new church building at this place, in the latter part of July. It is to be a frame building, of a very tasteful and Churchly character, and it will cost about \$6,200. Mr. Wm. A. Potter is the architect. It will be about 85 ft. long and 32 ft. wide, and when completed will seat two hundred and fifty (250) people. The chancel will be 23 ft. by 12 ft., and will have a rood screen of chaste design. The windows of the chancel will be given by Mr. John Simpson, Jr., in memory of his revered father who was for a long time connected with this parish. The parish is largely indebted to Mr. Simpson, Jr., not only for his beneficence, but also for the earnest and kindly interest which he is taking in this work.

Too much cannot be said of the hearty sympathy and help which the Assistant-Bishop of the diocese has extended to the parish; and also of Miss C. L. Wolfe, who has remembered the parish by a munificent gift.

The corner-stone will be laid (D. V.), by the Assistant-Bishop, at 4 P. M., on the afternoon of September 21st (St. Matthew's Day). It is very gratifying to note the interest which the people have taken in the new church, the more so because of the discouragements which they have had in the past; and it is earnestly hoped that this interest is indicative of more earnest and loving work in the future. The lots upon

which the new church is being built are paid for (\$2,000), and about \$3,200 has been raised towards the building fund, but much has yet to be done, and we trust that God's blessing will rest upon the work.

RHODE ISLAND.

PROVIDENCE.—St. Stephen's Church.—This church was crowded Sunday evening, August 3rd, at the Grand memorial service held by Slocum Post, No. 10, G. A. R., and guests, a service that was of a character at once impressive and fitting the occasion and the purpose. While arranged for Slocum Post, and carried out, nominally, as its especial memorial, it may be considered, by virtue of the attendance of a large representation of Grand Army veterans, to have been the tribute of the posts of the entire Department of Rhode Island to the illustrious dead.

The draping of the church was simple. On the rood screen directly beneath the cross were two small silk flags crossed and held together by a knot of black with a spray of fern. Like knots and fern were at the corner posts of the screen. A broad black band encircled each of the heavy columns, a draping that was severely plain and very effective; the gas standards bore simple knots of black, while the altar was covered with bouquets of bright and fragrant flowers.

The service was conducted by the Rev. George McClellan Fiske, rector of the church, assisted by the Rev. Samuel H. Webb, rector of Christ church, and followed the impressive form ordered throughout England by the Archbishop of Canterbury for the memorial ceremonies of Gen. Gordon.

The text of the sermon by the Rev. Mr. Fiske was "Their bodies are buried in peace: but their name liveth forever."—Eccles., xlv: 14.

SOUTH CAROLINA.

CHARLESTON.—Ordination.—The Rev. W. H. Moreland, a son of Mr. E. M. Moreland of this city, who served his diaconate of one year in Christ church, Hartford, Conn., and is now rector of the church of the Good Shepherd at Nashua, New Hampshire, was ordained to the priesthood at St. Philip's church, Aug. 21st.

The service was presided over by the Right Rev. Bishop Howe, who was assisted by the Rev. John Johnson, pastor of the church, and the Rev. A. Toomer Porter, D. D., the Rev. W. R. Memminger and the Rev. M. J. Green. After the hymns and prayers usual on such occasions had been finished the congregation was addressed by Bishop Howe. His sermon was eloquent and impressive.

After the Bishop had concluded his sermon, the ordination services proper took place, the Rev. John Johnson presenting the candidate.

Mr. Moreland will probably leave for his parish in New Hampshire about the first of September.

CALIFORNIA.

SUMMARY OF STATISTICS.—The journal of the thirty-fifth annual convention gives the following figures: Baptisms—adult 143, infant, 567, total 710; Confirmations 398; Communicants—present number 4418; Marriages 404; burials 616; Sunday school teachers 484; pupils 4702.

SPRINGFIELD.

CARLYLE—Death of a Priest.—The Rev. Daniel Falloon Hutchinson, the rector of Christ church, died, after a short illness, at his residence in this place, on the 24th inst., St. Bartholomew's Day. The deceased was born in Ireland, March 15, 1819, immigrated to America in early manhood, and received Holy Orders in Canada, in 1845. After faithfully serving the Church of Canada in Toronto and elsewhere for many years, he was transferred to the diocese of Pittsburgh, and assumed charge of Mercer, Greenville, Pardoe and Conneautville. A year ago he removed to the diocese of Springfield and became rector of this parish, with charge of the Olney mission. These churches prospered under his ministry, and their people had learned to love the rector, whose ripe scholarship, eloquence and spirituality were indefatigably exerted in their behalf. He had also lately organized a mission in East

St. Louis, which was putting forth buds of promise.

The funeral was conducted by the Very Rev. J. B. Harrison, Dean of Chester, assisted by the Rev. Messrs. Chestnutt, of the church of the Advent, St. Louis; P. McKim, rector of Bunker Hill, Ill.; and J. G. Wright, of Greenville, Ill. The Celebration of the Holy Communion preceded the Burial Office. The Rev. Mr. Hutchinson leaves a widow and three daughters, one of whom with her two children resided with him.

ALBANY.

TANNERSVILLE.—The tenth Sunday after Trinity will long be remembered by the faithful of this region as a red letter day. It marked the opening of the church of St. John the Evangelist. The building is a Gothic structure of stone with clerestory of wood. From it rises a high pitched roof which adds to the general effect. The nave is about 50 feet long, and the chancel nearly 25 feet deep. The windows are not yet in position, nor is the lathing and plastering completed. It will cost about \$500 to finish the edifice. Already \$3,000 has been spent, and there is no indebtedness. An oak altar has been presented by St. Clement's church, Philadelphia. The service on Sunday consisted of Celebrations of the Holy Communion at 7:15 and 11 A. M. There were about twenty communicants at the early service, and thirty at the late one. The Rev. Father Maturin preached the sermon. It was a forcible argument in favor of home religion; the text being our Lord's words to the Gadarene demoniac, "Go home and tell thy friends what great things the Lord hath done for thee."

MINNESOTA.

ST. PAUL.—St. Paul's Church.—After being closed two months for repairs and decoration, this church has recently been re-opened. A new roof has been put on and the walls have been painted. The colors of the chancel are olive green, dark red and bronze. Around the chancel are medallions in gold leaf bearing the emblems of Christ and the Apostles. Over the chancel arch is the inscription, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." A new memorial credence table has been placed on the south side of the altar, and a brass altar rail separates the sanctuary from the choir. A new carpet in dark blue and old gold was presented by the young ladies of the parish. Other parishioners have contributed memorial windows, colored altar cloths, and the proper vestments. A new corona illumines the sanctuary. On the occasion of the re-opening, the rector preached from I Cor. xiv: 40.

SUMMARY OF STATISTICS.—From the journal of the twenty-eighth annual council of this diocese we glean the following: Baptisms, infants 604, adults 124, total 728; Confirmations, 455; Communicants, 5,322; Marriages, 262; Burials, 421; Sunday school teachers, 485, scholars, 4,265; total of contributions, \$152,688.34.

OWATONNA.—St. Paul's Church.—On Monday, August 17th, this church, the Rev. G. C. Tanner, rector, was consecrated by Bishop Whipple, assisted by several of the neighboring clergy.

The new church is undoubtedly one of the prettiest, and at the same time least expensive, of our rural churches in the diocese. The work was commenced two years ago, but its completion had been delayed by the great sorrow that befell the rector last September, in the murder of his daughter and her husband, Mr. and Mrs. H. G. Percival with their little babe and two young Englishmen, Messrs. Hugh Mair and H. A. G. Baird, on their farm in Nebraska.

Last April, when Bishop Whipple returned from Europe he was accompanied by Hon. Spencer A. Percival, of Richmond, Surrey, England, the father of the murdered young husband, who came over to assist in settling up his son's business, and has done much to encourage and strengthen the hands of the rector and the people.

The consecration services were very impressive, and had a marked effect on the large audience present. The instrument of donation was read by the rector, and the sentence of consecration by the Rev. G. B. Whipple. The Holy Eucharist was administered by the

Bishop, with the Rev. Wm. A. Pope as assistant.

The building is English Gothic and Norman, being cruciform, with high pointed roof, surmounted by a cone-shaped tower on the south-east corner. The windows are especially noteworthy, and are all either memorials or gifts. Among them, those given by the pupils of Shattuck school, by Hon. W. H. Kelly, of Owatonna, in memory of his beloved daughter and only child, and by C. H. Seaton Esq., of Chicago, in memory of his wife, a former member of the parish, are remarkable for neatness, elegance and simplicity.

The old chapel in the rear of the church has been converted into a guild room, where the sociables, festivals and various other meetings of the parish are held.

The day was, without doubt, a happy one for the good rector and his wife, and the entire parish. The church is the realization of a hope long deferred, and might well serve as a monument to the faithful services of one of the most talented and distinguished of Minnesota's clergy, and as an example of what patient watching and waiting will accomplish.

Marvelous Restoration.

The cures which are being made by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, in Consumption, Catarrh, Neuralgia, Bronchitis, Rheumatism and all chronic diseases, by their Compound Oxygen Treatment, are indeed marvelous.

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ROYAL BAKING POWDER Absolutely Pure.

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

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.

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

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

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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.

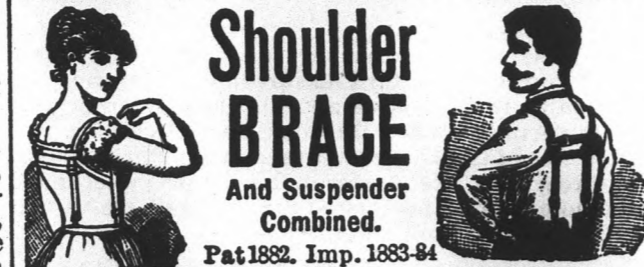
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to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882,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

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I contracted a fearful case of blood poison in 1883. I was treated with the old remedies of Mercury and Potash, which brought on rheumatism and impaired my digestive organs.

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Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 8, Atlantic, Ga. N. Y., 157 W. 23d St.

"I WENT to see the panorama in Chicago," said an elderly passenger on a Rock Island train the other day; "I've seen it dozens of times, but I never go to the city without looking on it, if only for a few minutes. It has a fascination for me which I cannot shake off. I was at the battle of Gettysburg myself, and an incident occurred there which largely changed my views of the Southern people. I had been a most bitter anti-South man, and fought and cursed them desperately. I could see nothing good in any of them. The last day of the fight I was badly wounded. A ball shattered my left leg. I lay on the ground not far from Cemetery Ridge, and as General Lee ordered his last retreat he and his officers rode near me. As they came along I recognized him, and though faint from exposure and loss of blood, I raised up on my hands, looked General Lee in the face and shouted as loud as I could, 'Hurrah for the Union!' The General heard me, looked, stopped his horse, dismounted and came toward me. I confess that I at first thought he meant to kill me. But as he came up he looked down at me with such a sad expression upon his face that all fear left me, and I wondered what he was about. He extended his hand to me, and grasping mine firmly, and looking right into my eyes, said: 'My son, I hope you will soon be well.'"

"If I live a thousand years I shall never forget the expression in General Lee's face. There he was, defeated, retiring from a field that had cost him and his cause almost their last hope, and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he passed by. As soon as the General had left me I cried myself to sleep there upon the bloody ground."—Chicago Herald.

"Shortness of breath Caused my death." is inscribed on a tombstone in an English graveyard. In all probability it would never have been necessary, if only the poor unfortunate victim of some disease of the respiratory organs had known of Dr. Pierce's "Golden Medical Discovery," which is a panacea for all diseases of the throat and lungs. For consumption it is believed to be the only real specific yet known. For all scrofulous and blood diseases it is unfailing.

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NOTHING MADE IN VAIN.—We are told that nothing was made in vain; what can be said of the fashionable girl of the period? Isn't she mad—mad in vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles of it sold than of any other sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthens the system, and gives new life and vigor to the entire body. 100 doses \$1.

The Chicago Times editorially recommends the rare excellence of N. K. Brown's Ess. Jamaica Ginger.

The soft glow of the tea rose is acquired by the ladies who use Pozzoni's Powder. For sale by all druggists.

AYER'S AGUE CURE is the only remedy known which is certain to cure Fever and Ague permanently by expelling the malarial poison which produces the disease. It does this surely, and leaves no ill effect upon the system. Nothing is so thoroughly depressing and discouraging as the periodical return of the alternate chills, fever, and sweating, peculiar to this disease.

FARM MORTGAGES.—In another column of this paper will be found the advertisement of Messrs. Lebold, Fisher & Co., of Abilene, Kansas. This firm have had large experience in loaning money for Eastern capitalists on real estate security, having placed within the past 12 years over \$1,500,000. They make no loans outside of Kansas. Real estate in Kansas has not depreciated in the past few years, as it has in the Eastern States. Money is not as plenty here as in the older States; competition is not as great; and therefore they get a much larger margin on loans than it is possible to get in the Eastern States.

Parties having money to invest, much or little, will do well to open correspondence with this reliable firm.

ATTENTION is called to the advertisement of Yeoman's Patent Supreme Sofa Beds and Lounges in this issue. They are the most beautiful as well as the most durable of any bed of its class, and are fit to adorn any parlor as a sofa or lounge. My prices are within the reach of all, and before buying it will be to your interest to write or to call on E. Yeoman, 274 & 276 Wabash Ave., Chicago, Ill.

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

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for the prompt relief of throat and lung diseases peculiar to children. I consider it an absolute cure for all such affections, and am never without it in the house." Mrs. L. E. Herman, 187 Mercer st., Jersey City, writes: "I have always found Ayer's Cherry Pectoral useful in my family." B. T. Johnson, Mt. Savage, Md., writes: "For the speedy cure of sudden Colds, and for the relief of children afflicted with Croup, I have never found anything equal to Ayer's Cherry Pectoral. It is the most potent of all the remedies I have ever used." W. H. Stickler, Terre Haute, Ind., writes: "Ayer's Cherry Pectoral cured my wife of a severe lung affection, supposed to be Quick Consumption. We now regard the Pectoral as a household necessity." E. M. Breckenridge, Brainerd, Minn., writes: "I am subject to Bronchitis, and, wherever I go, am always sure to have a bottle of

Ayer's Cherry Pectoral

with me. It is without a rival for the cure of bronchial affections."

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