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VOL. IX. No. 21.

CHICAGO, SATURDAY, AUGUST 21, 1886.

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The Living Church.

SATURDAY, AUG. 21, 1886.

LINES TO A CHALICE

Twice rescued from the flames.*

BY THE REV. F. W. TAYLOR.

Blest token of the dying love of Christ!
Dear symbol of His awful sacrifice!
Pledge of His conflict in Gethsemane!
Chalice of blessing, filled from Jesu's side!
Thy charmed existence tells the faithful tale,
That he who searcheth for the Holy Graile,
And marks his pathway by the mystic light
That gently falls upon his anxious sight,
Must tread mid flames consuming, fierce
and wild.
As pure and single-hearted as a child;
Must haste to midnight risk, when praise
has ceased,
As watchful as the consecrated priest.
They bear to fainting men
The Cup of Life again,
When fiery wrath and death
Encompass all beneath,
They, most like children, most like priests
of God,
Who scatheless midst the world's dread
fires have trod.

[* Once during the great Chicago fire, when it was carried out from the church of the Ascension by a little girl into a place of safety; and the second time on the night of Sunday, July 18, 1886, when the church of the Ascension being in flames, the rector rushed into the sacristy and bore the chalice again out of the fire.]

NEWS AND NOTES.

THERE is a good field for lady teachers in the diocese of New Westminster. The Bishop writes despairing of the college which he has established for the education of girls—the three ladies, who had gone out in succession as principals of the college in the space of three years, having all married and left him in the lurch.

OUR special correspondent from England is revisiting his native land, and the parish in which his youth was passed. The parish is evidently in one of the "back countries," which are as yet undisturbed by the revival of Church life which has produced such wonderful results in the Church of England. While we are of opinion that our correspondent's criticisms are too sweeping and in a measure unjust, we publish them for what they are worth.

THEY have a vigorous way of raising funds in England for Church purposes. The amount raised in the last half century is almost fabulous. Churchmen are now engaged in providing the necessary sum for the endowment of the proposed diocese of Wakefield. Last December, at a meeting held in behalf of the fund, a Mrs. Fawkes pledged £10,000 on behalf of the ladies of Yorkshire. At a garden party held the first of this month, this lady announced that £8,000 of the sum pledged had already been secured.

THE Bishop of Manchester, addressing the clergy of the Blackburn archdeaconry, advised moderation in the matter of recreation. He said that they should be imbued with the spirit of steady and perpetual enthusiasm. He himself was no enemy of "Missions," but as a result of a good deal of observation he had come to the conclusion that they might very easily have too many Missions. Worse than this, they might give their people a taste of that in religion which was the disgrace of our literature—the sensational—and make the service of the Church distasteful.

THERE has been a tremendous duel in France, the combatants being Gen. Boulanger and M. Lareinty, and the cause of quarrel an altercation in the Senate on the subject of the Duke of Aumale. One of the papers, speaking of the encounter by anticipation, said that if it proved fatal it would be deplorable, and that if it did not, it would be ludicrous. For the sake of the gaiety of nations, we are glad to announce that the second alternative was the right one. Indeed, no more comical duel has taken place since the famous passage of arms respecting which Mark Twain has given so mirthful an account in his "Tramp Abroad."

AT a recent meeting at the Academy of inscriptions at Boulak, a mummy was unrolled which proved to be the body of Rameses II. Although forty centuries have passed over this dead body, the face was in an excellent state of preservation. The expression is that of a man of high blood, grave, and full of will. The head is rather small, the hair white and rather thin, especially in front. The jaw is very strong. The hands are very elegant, and are yet reddened by the *henna*, which was used for the body's last toilet. It may be easily believed that to assist at the unveiling of the corpse of a great conqueror, such as Rameses, caused an emotion of a rare and novel nature.

IN some of the back counties of England there is still room for improvement in Churchmanship. In Cornwall, for example, a clergyman, on the Sunday before Ascension Day, thus addressed his congregation: "I give notice that next Thursday is Ascension Day. We shall not have any service, but I do hope, my brethren, that you will think more seriously about the day, than, I am afraid, you have been in the habit of doing." Near by, a clergyman on the same Sunday, gave out the following notice: "The Holy Communion will be administered in this church next Sunday, and on the following Sunday, being Whitsun Day, although they do come so close."

AMONG all the strange things that have been said about the pulpit, the following from the Bishop of Carlisle, reported in the *Guardian* of July 14, is one of the most extraordinary: "He held that nobody ought to know whether the preacher had a paper or not. Nobody had a right to read sermons, and if a man preached a sermon from manuscript it ought to be secret from the congregation." Apart from the justice or injustice of that notion, what kind of structure need a pulpit be in order to fit in with that novel theory? The preacher would need to be boarded up to his chin. He would be like a candle-end in a socket.

BISHOP MOORHOUSE speaks plainly to the laity about their duty in the way of supporting the clergy and the Church's work. Preaching at St. Mary's church, Oldham, on behalf of the Curates' Fund of that parish, he said: "You are just as much bound as a clergyman is, to find Christian ministrations for those that need them. It was not to the ministers only that Christ said: 'Go into all the world and make disciples of all creatures.' He said it, and He says it, to every one who believes in Him. Therefore it is your

bounden duty—a duty depending on your Christian vocation—to help to provide ministrations of a spiritual nature for your neighbors, when provision can come from no other quarter. Seeing that the need is great and the obligation unquestionable, I trust your response to my appeal will be hearty and liberal."

THE Bishop of Norwich, Dr. Pelham, who is now senior member of the bench, has been holding his fourth septennial visitation. His lordship said that of his sixty-three predecessors, who in the last 800 years had held the see, only three had retained the office so long. It was not easy to institute a comparison between the present state of the diocese and that of 1858, because not only great changes had taken place during that period affecting generally the Church and the country, but of the 800 or 900 incumbents, serving their cures at his first visitation, 150 only remained. The chancellor, the archdeacons, the registrars of the diocese, and the dean and canons of the cathedral were all gone; only four of fifty-six rural deans, only three out of twenty-four honorary canons remained, and even in the seven years since his last visitation he had instituted nearly 400 new incumbents, and licensed 450 curates. The number of confirmees during the last seven years had exceeded those in the previous septennium by 5,000.

THE Bishop of Manchester is made—we will not say of sterner stuff—but of more decidedly English stuff than his lamented predecessor. Dr. Fraser was a Scotchman, "meek and catholic in spirit," and so little did he seek to "push the interests of his own concern" (as an irreverent but caustic observer once remarked) that the Nonconformists hailed him "Bishop of all Denominations." Dr. Moorhouse, it would appear, is, on the other hand, confining his energies to promoting the spiritual efficiency of his own Church. Naturally this does not meet the views of the Nonconformists who formerly were able to use the genial Bishop of Manchester to their own advantage, and they are revolting in consequence, repenting of their hearty welcome to Dr. Moorhouse, because recently he asked his clergy to "try to smooth the way of return to every man who wished to return to the Church. Let them make that return easy." Upon the whole, we are inclined to think that the Manchester diocese will not suffer from this clearer delimitation of the Church's objects.

CANON LIDDON's letter to the electors of the diocese of Edinburgh has called forth considerable discussion upon the necessity of keeping up the strictly Scottish succession in the consecration of the new bishop. The maintenance of the present succession depends upon the ability of the venerable bishops of St. Andrew's and Glasgow to take part in the consecration—the only other bishop consecrated by three Scottish bishops being (beside the Primus who is incapacitated from active work) the Bishop of Aberdeen. Opinions may differ as to the value of the existing succession; it is in its origin undoubtedly English; but the historical associations are a source of national pride. It existed through the trou-

bled times of persecution, it gave the American Church its first bishop. A succession which includes such names as (*e. g.*) Gadderar, Jolly, Mcfarlane, Skinner, etc., ought not to be cast lightly aside, as of no value; and yet, ever since the year 1851, the casting down of "national" barriers, both by the appointment of English priests, and the translation of ex-colonial bishops, to Scottish sees, has been the evident tendency.

THE last number of *The Churchman* contains a portrait of the Rev. Dr. Leffingwell, and a very faithful representation of St. Mary's School, Knoxville. We deeply appreciate the courtesy of the Messrs. Mallory, and we cordially reciprocate the kindly feeling thus manifested. Our chief is now in the northern waters of Lake Michigan, and we may venture to say in his absence, that few men have done better work for the Church than the Rev. C. W. Leffingwell, D.D. His name is identified with one of the noblest schools in the land. The influence of St. Mary's in Church work in the West is beyond computation, as hundreds of the clergy can testify. His pastoral work, his wise counsel in diocesan matters, and his usefulness in the Church press, mark him as one of those rare men who are capable of doing many things, and doing them all well. His only reward has been in the consciousness that he has given himself to the service of the Church. Even his doctor's degree was conferred upon him by Knox College—strangers to the Church thus recognizing and honoring his worth. We who are associated with him in one of the departments of his work, gladly take this opportunity of his absence to mark our appreciation of those qualities which make the Christian gentleman.

ENGLAND.

On Thursday, July 22d, the inhabitants of Albrighton, Shropshire, celebrated the 86th birthday of their vicar, the Rev. G. W. Woodhouse, and his entrance upon the 50th year of his incumbency. A public holiday was kept, the church bells ringing, with other tokens of rejoicing. After a full choral Evensong, without sermon, nearly 800 parishioners took tea together, being waited on by ladies of the parish, and congratulatory addresses were delivered. The vicar in his reply declared that during his lengthened ministry among them, he had endeavored to maintain these two great principles: "Honor God; do good to your fellow creatures." During those fifty years he could only remember one instance of house-breaking in that place, which showed the safety of their homes under England's rule.

The vacancy in the vicarage of Blackburn, arising from the resignation of Archdeacon Birch, has provided the Bishop of Manchester, who is the patron, with a convenient means of meeting the requirements of his large and populous diocese, by placing there a retired colonial bishop, whose services will be available for the discharge of episcopal functions within the diocese. The diocese of Manchester is the most populous in the world, except London.

The old Abbey at Bath is to have a surpliced choir; the congregation, having been polled, have declared by four

to one in favor of the change. No fewer than seven churches in Bath will now have surpliced choirs.

SCOTLAND.

The Right Rev. Dr. Robert Eden, Primus of the Church in Scotland, is so indisposed that little hope is entertained of his recovery. For two years he has been confined to his house, where he has transacted all official business.

MISSIONS.

EQUATORIAL AFRICA.—The *Church Missionary Intelligencer* states that at a general committee of the Church Missionary Society, held on July 12, "the secretaries reported that they had been in communication with his Grace the Archbishop of Canterbury, respecting the vacant Bishopric of Eastern Equatorial Africa, and had suggested to him the name of the Rev. Henry Perrott Parker, M. A., missionary of this society in North India, and that they had received a kind letter from his Grace, dated July 9, expressing his acquiescence in the choice of the Rev. H. P. Parker, and his readiness to consecrate him to the bishopric in East Africa."

Mr. Parker was ordained deacon in 1876, and priest in 1877, by the Bishop of Exeter, (Dr. Temple). He was curate of Holy Trinity, Exeter, from 1876 to 1880, when he went to India in connection with the Church Missionary Society.

CHICAGO.

CITY.—The choir boys of Calvary church enjoyed their annual outing last week in camp life at Twin Lakes, Wis. They were chaperoned by a party of ladies and gentlemen, among whom were the rector of the parish, and the Rev. L. Pardee of the cathedral. It is needless to say that all thoroughly enjoyed the delight of life in the woods. Calvary church was the third in the city to organize a surpliced choir, and the boys have fully repaid the care bestowed upon them. The choir is the pride of the parish.

The Rev. T. N. Morrison, Jr., rector of the church of the Epiphany, is spending a well-earned vacation in England. Just previous to his departure, a reception was tendered him by his parishioners, at which a purse of \$500 was presented to defray the expenses of his trip. Hon. R. S. Tuthill in making the presentation, spoke in a very beautiful way of the work which Mr. Morrison had accomplished, and of the deep regard felt for him by all the members of the parish.

NEW YORK.

CITY.—St. Bartholomew's church is soon to receive two exceedingly handsome memorial tablets in memory of the late Jacob Reese and the late William H. Vanderbilt, both for many years during their lifetime prominent members of the congregation, and acting members of the vestry. They are erected by order of the vestry and are being executed by Messrs. Cox Sons, Buckley & Co., whose reputation for such work is well-known.

WEST CHESTER.—Mr. C. P. Huntington, the well-known railway financier, is building a memorial chapel here. The three windows back of the pulpit will be specially noticeable. The central window contains the figure of the Good Shepherd, holding a lamb in His arms. In the upper part is the symbol of the cross encircled by the *Gloria*, and in the lower part the *Chi-Rho* set against a back-ground of the Passion flower. In the side panels are figures of angels, kneeling in attitudes of adoration, and in the lower part are the

symbols of the Alpha and Omega. These windows are to be carried out in opalescent, Venetian and antique glass, and treated in a very rich and brilliant scheme of coloring. The remainder of the glass is to be comparatively simple in treatment; geometric designs from carefully selected shades of Venetian, with bits of antique, the general scheme of coloring to be golden and amber. Messrs. J. & R. Lamb, the church decorators, of New York, have the contract for the entire glass work.

MISSOURI.

The following letter from Bishop Tuttle will give definite information in regard to the opening of his work in his new field of labor:

To the clergy and laity of the diocese of Missouri:

DEAR BRETHREN:—Yesterday, by the reception and reading of the letter from your Standing Committee which certifies that the majorities required of canonical consents of the bishops and standing committees of the Protestant Episcopal Church in the United States have been received, I became the Bishop of Missouri.

I am coming, at your kind invitation and at the call of duty, to take the place made vacant by the death of your late beloved bishop, and to reap some harvests which his unremitting industry and gentle courtesy, and faithful devotion, have sown and nurtured.

I do earnestly pray Almighty God for His merciful guidance and help; and invoking His blessing upon you and yours, I imploringly ask you one and all for your forbearing love and your hearty co-operation, that my mistakes may work least harm and your efforts most good to the Master's cause in our great diocese.

May God the Holy Spirit rule all our hearts, and have all our lives in His holy keeping! Please God, I will hold my first service in the diocese on Sunday morning, September 5th, in Christ church, St. Louis; and throughout the month of September I shall be glad to visit for Confirmation, or other purposes, as many parishes as possible which may need such a visit.

Will the clergy who wish an appointment in September kindly make known their wish at once to the Rev. Dr. Schuyler, of St. Louis, who will make such arrangements as may be practicable, and fix the appointments for me? I fear that I shall not be able to be in the diocese for duty after September, until December 1st, when I come to St. Louis for residence. I am, dear brethren, most faithfully and affectionately your friend and bishop,

DAN'L S. TUTTLE.

Salt Lake City, Utah, Aug. 10, 1886.

Bishop Tuttle has officially announced that he will enter upon his work in Missouri, September 1st, and the following is the list of his appointments for that month:

SEPTEMBER.

5. Christ church, St. Louis, A. M.
7. St. James's church, Macon.
8. Grace church, Brookfield.
9. Grace church, Chillicothe.
10. St. John's church, Cameron.
12. Christ church, St. Joseph.
13. St. Matthew's church, Amazonia.
14. St. Mary's church, Savannah.
15. St. Paul's church, Maryville.
19. Calvary church, Sedalia.
20. Grace church, Kirkwood.

The following resolution was passed at the last diocesan convention:

Resolved, That a committee of the clergy be appointed by the chair, and that it be made the duty of each clergyman in the diocese to aid this committee to collect subscriptions for the erection of a monument to the memory of the late Bishop Robertson, and that each person who has been baptized or

confirmed, be requested to give something towards this object.

This subscription, it was explained, is not intended to be confined to persons who were baptized or confirmed by Bishop Robertson, but is intended to apply to all who may wish to give something towards this object. The following committee was appointed to attend to the matter: The Rev. James Runcie, D. D., of St. Joseph; the Rev. Messrs. W. W. Silvester, of St. Louis; Cameron Mann, of Kansas City; S. H. Green, of St. Louis; E. Talbot, of Macon; and W. H. Osborne, of Springfield. Circulars have been sent to every parish and mission station in the diocese, and already in response to these circulars, contributions have begun to come in and no doubt an adequate sum will soon be received.

St. James's church, Elleardsville, has been sold and it is expected a new church will be built in a more convenient location for the members of the parish as well as for the future increase of the congregation.

NORTH SPRINGFIELD.—St. John's new parish has begun its active existence. Organized in the spring and admitted to the convention, it is now fairly launched on its hopeful course under its first rector, the Rev. M. M. Moore. Services were begun August 8th, with an early Celebration, followed by the usual Sunday services. The congregation is worshipping for the present in a new store room, which has been fitted up in a Churchly manner. With commendable zeal and liberality the organizers of the work obtained from Lamb, of New York, a neat walnut set of chancel furniture, consisting of altar, lectern, stall and desk. An admirable altar cross of brass, home-made, will serve temporarily. A superior cabinet organ was purchased, and also a hundred new chairs for the room. Thus, the first services of the Church can be rendered with as much reverence and beauty as in many old parishes. These arrangements are felt to be briefly temporary, for the determination among the people is to have their own home as soon as possible, and they will at once set to work for that purpose. North Springfield is a busy, prosperous town of over 5,000 people, and has grown up within a very few years past about the "Frisco" railroad, which ran a mile or so north of Springfield proper. The two towns have grown together, so that practically there is but one town of 20,000 or more inhabitants. The new parish is the outgrowth of the parish in "old town," which began mission services here. Although the mother parish thus loses a few of its members, who reside within the limits of the new parish, yet its strength is not at all impaired, and as there is ample room and work for both parishes, the result must be beneficial to each. St. John's will have a large field of work, the S. F. and St. L. road having large shops here, employing from three to four hundred men.

FLORIDA.

The consecration to the episcopate of the Rev. Edwin Gardner Weed, S. T. D., as third bishop of this diocese, took place on Wednesday, August 11th, in St. John's church, Jacksonville, at 11 A. M. There was a large attendance of clergy and laity, from all parts of Florida, as well as from other dioceses. Including the bishops, there were in all 30 clergymen present. The weather was as fine as could be desired, although of course rather hot. Five bishops participated in the solemn services of the day, viz: Quintard, of Tennessee; Howe,

of South Carolina; Elliott, of Western Texas; Seymour, of Springfield; and Galleher, of Louisiana. Morning Prayer to the Creed was said by the Rev. T. B. Lee, of Austin, Texas. The Rev. Dr. Carter, of Tallahassee, Fla., read the Lessons, and the Rev. C. C. Williams, of Augusta, Ga., said the Creed and prayers. Bishop Quintard was the Celebrant, and Bishops Seymour and Howe acted respectively as Epistoler and Gospeller. The sermon, a most eloquent and interesting one, was preached by Bishop Elliott, from Ps. cxliii: 5, 6. "I remember the days of old; I meditate on all Thy works; I muse on the work of Thy Hands; I stretch forth my hands unto Thee; my soul thirsteth after Thee as a thirsty land." The Bishop's delivery is characterized by great earnestness, no less than by gracefulness and ease of manner. He spoke without notes, and riveted the attention of his large audience. His theme, in the main, was the testimony of the past as bearing upon the Divine credentials and the historical continuity of the Anglican Communion all over the world. Towards the conclusion of his discourse, he spoke in very feeling terms of the late Bishop Young; and then addressed himself to the Bishop-elect in touching and appropriate language.

The sermon ended, Bishops Galleher and Seymour presented the candidate, the usual testimonials were read by the rector of the parish (Dr. Weller), and the Rev. C. S. Williams, of Palatka. Bishop Galleher said the Litany, and the Rev. Thos. Boone, rector of Christ church, Savannah, assisted by the Rev. C. C. Williams, of Augusta, Ga., officiated as vesting priests.

Bishop Quintard was the chief consecrator; the other four prelates uniting in the imposition of hands. The celebration of the Holy Eucharist was then proceeded with, a very large number of persons, both clerical and lay, receiving.

The service throughout was very reverent and impressive; the arrangements were good, and well carried out, without any friction or unseemly confusion; reflecting much credit upon the judgment and care of those who had charge of that part of the function. The music was particularly well rendered by a choir of nine voices. Many, doubtless, notwithstanding its excellence, would have preferred a less elaborate style, one in which the congregation might have borne its part; but the execution was beyond criticism, in point of taste and skill.

In its large-hearted Southern hospitality, St. John's parish, Jacksonville, set an example by which even dioceses might profit; for it kept open house. At this season of the year, a large number of the resident families are at the North, notwithstanding which, a good deal of hospitality was exercised at private houses. And, in order to supplement what might be wanting, invitations were sent to all the clergy and vestries of the diocese to accept of the hospitality of the parish, and on arrival in the city, to report at the Duval Hotel. "Accommodations and a hearty welcome," says *Church and Home* of the 4th inst., "are ready for all who will come."

It only remains to say that the new bishop has made a most favorable impression upon all with whom he has come in contact. He is a man of fine presence, with a frank and genial manner. After spending Thursday at Jacksonville, he was to leave for San-

ford; and, in company with Archdeacon Carpenter, proposed to make a hurried trip southward on the South Florida railroad, making short stoppages at Maitland, Winter Park, Orlando, and other points, returning so as to spend his Sunday at Sanford.

DELAWARE.

WILMINGTON.—The departure of the Rev. Dr. Henry B. Martin from Trinity parish is a source of continual regret. Both here and at the Old Swedes, the work has been faithfully done under his guiding hand and that of the Rev. Mr. Higgins. There has been raised, in total monies, \$7,398, and there are nearly 300 communicants, about 50 having been added the last year. Of the contributions, the old church has handed in \$1,213, chapel, \$6,184. Thirty-three faithful teachers aid in the Sunday schools, which aggregate 315 attendants. The Ladies' Society has raised \$214 in boxes and goods, and the Young Girls' Friendly, \$25 more. The new memorial to Hon. Mr. Bayard, and the burnished altar cross given by a Baltimorean, are greatly admired.

NEW CASTLE.—On Easter last, the present rector, the Rev. P. Baldy Lightner, took charge of Immanuel, the parish, which had, for 19 years, been served by the Rev. O. S. Spencer, D. D. Nearly 100 communicants are here and nearly 200 scholars in the Sunday School. Exclusive of funds for current expenses, about \$700 has been contributed.

At Brandywine Hundred, under the same rector, \$1,000 has been raised for church improvements, of which \$300 by the people of Calvary church and \$380 from others in Delaware. About 30 families are connected with this work—a work greatly aided by the laymen, especially Mr. E. H. Eckel. Five memorial windows have been, or will be, provided. The rector's contemplated assistant, (for whom means have been placed at his disposal), will be of great help in carrying on the work at the two points, now under one charge—New Castle and Calvary.

LOUISIANA.

ST. FRANCISVILLE.—Among the improvements in Grace church, under the rectorship of the Rev. Dr. Douglas, has been the re-building of the organ just completed. The original organ was built by the elder Pilcher in St. Louis, in 1858, and at the time was the most complete instrument in the Southwest. After the fall of New Orleans, the Federal fleet shelled the church, a massive brick structure, and inflicted severe injuries. After landing, a party completed the destruction by carrying off most of the metal pipes. In re-building the church, so little hope was entertained of the restoration of the organ that a smaller instrument was purchased and placed in the chancel. Recently, however, this has been sold to a congregation in Natchez and a contract made with the Pilchers, of Louisville, builders of the famed "Exposition organ," for the re-construction of the instrument.

The organ, cased in solid oak, stands at the end of the south transept of the church, and with its lofty Gothic proportions, adds materially to the beauty of the interior. It has two manuals, two octaves of pedals, and 29 stops and mechanical registers.

NEW MEXICO.

SANTA FE.—The Rev. Dr. Gallaudet and the Rev. Mr. Mann participated in two services at the church of the Holy Faith, the Rev. E. W. Méany, rector, on Sunday, August 1. At the last service

held in the afternoon, the Rev. Mr. Mann administered the sacrament of Holy Baptism to a little deaf-mute girl, a pupil of the school for deaf-mutes recently established in this place.

VIRGINIA.

LYNWOOD.—At this place, the missionary work is in charge of the Rev. G. M. Murray. It is a hard field, being among mountaineers who are at once illiterate and totally ignorant of the Church. The Bishop has confirmed 17, a goodly class. The new church will soon be ready and the old school house given up.

NORTH CAROLINA.
BISHOP LYMAN'S APPOINTMENTS.

- AUGUST.**
- 12. Lincolnton, consecration; 8 P. M., chapel, near Lincolnton.
 - 13. Lincolnton, ordination.
 - 15. Tryon City, Polk Co.
 - 17. Mill's X Roads.
 - 22. Cullowhee.
 - 24. St. John's, Macon Co.
 - 25. S. P. M., Franklin.
 - 27. Webster.
 - 29. Waynesville; 4 P. M., Mica Dale.
- SEPT.**
- 1. St. Andrew's, Buncombe county.
 - 5. Trinity church; 8 P. M., Trinity chapel, Asheville.
 - 9. S. P. M., Morganton.
 - 10. S. P. M., Statesville.
 - 12. Winston.
 - 14. Walnut Cove.

MAINE.

The Bishop of Maine visited St. Anne's, Calais, nearly the eastern-most parish of the United States, on the 9th of August. The Rev. Frederick Pember, formerly incumbent of Trinity church, Lyttelton, New Zealand, has been canonically transferred to this diocese, and made rector of St. Anne's. He has been there altogether between four and five months, but in that short time, has succeeded in awakening an interest, matters having got down, owing to a long vacancy and other causes, to a low ebb. On the occasion of the Bishop's visit, the church was well filled, the flowers were abundant and beautiful, one or two of the neighboring clergy were present, the singing was hearty and effective (of the Anglican type), and Mr. Pember was able to present for Confirmation 15 persons, eight of whom were men, including one poor fellow, who has been five years a cripple. May this troubling of the water continue.

SPRINGFIELD.

There is probably no diocese in the Church which is so thoroughly missionary ground in every sense, as the diocese of Springfield, and with its large population to deal with, and the strong organization of the various sects arrayed against the Church, together with a grinding poverty in all the missions, and nearly all the parishes, the progress of the Church must be necessarily slow. Nevertheless, a comparison of last year's statistics with those of the first year in the life of the diocese gives encouraging results. At the first annual synod, May, 1878, held before the consecration of Bishop Seymour, there were reported 19 clergymen canonically resident, 22 parishes and missions, 188 Baptisms, 57 confirmed, 1,425 communicants, and contributions, \$22,685.43. In 1879, at the next synod, there were 18 clergymen, 30 parishes and missions, 300 Baptisms, 207 confirmed, 1,523 communicants, and contributions, \$23,853.41. At the synod of 1886, the record stands as follows: 40 clergymen, 55 parishes and missions, 7 Church schools, Baptisms, 426; confirmed, 295; total confirmed by the Bishop in the diocese, 2,191; communicants, 3,031; contributions, \$28,175.49. At the synod of 1883 the contributions reported were \$38,884.32, thus showing, by the financial decrease since that year, how seriously the diocese has

been effected by the prolonged depression in business which has prevailed in the West. In spite of this lack of funds, however, it is apparent that the spiritual labors of the clergy and their people have gone on, and have borne fruit, so that the number of communicants has more than doubled in the eight years since the diocese was organized. There has also been a steady increase in the number of Baptisms and Confirmations each year. Notwithstanding all drawbacks, therefore, it is gratifying to note the steady progress of the Church in this diocese.

RHODE ISLAND.

A summary of statistics is obtained from the journal of the 96th annual convention: Parishes, present number in union with the convention, 41; corner-stones laid, 3; churches and chapels, 51; mission stations, 5; clergy, present number, 55; candidates for orders, June, 1886, 5; Baptisms, (the parochial statistics, beginning with Baptisms, are incomplete, two parishes making no report and several only partial report,) infants 716, adults 229, total, 945; confirmed, 544; communicants, present number, 7,823; marriages, 327; burials, 549; Sunday-schools, teachers and officers 876, scholars 7,238, total 8,114; total missionary and charitable contributions, \$58,631.31; total for parish purposes, \$118,717.61; grand total for all purposes, \$177,348.92.

SOUTH CAROLINA.

THE BISHOP'S SUMMER VISITATIONS.

- AUGUST.**
- 26-29 (Greenville Convocation) Yorkville.
 - 31. Rock Hill.
- SEPT.**
- 1. P. M., Chester.
 - 3. Lancaster.
 - 5. Winnsboro.
 - 7. Ridgeway.
 - 19. (Ember ordinations), Greenville.
 - 20. White Horse.
- OCT.**
- 6. General Convention.

NORTH CAROLINA.

The diocesan statistics, as gathered from the address of the Bishop and the reports of the clergy from ninety-three parishes and missions, at the 70th annual convention, are as follows: Clergymen belonging to the diocese, 56; clergymen ordained, 5; candidates for Holy Orders, 13; postulants, 9; churches consecrated, 1; parishes and mission stations visited by the Bishop, 82; families reported from 70 parishes and missions, 1,493; individuals reported from 70 parishes and missions, 7,103; Baptisms reported from 73 parishes and missions—adults 145, infants 481, total, 626; Confirmations as reported by the Bishop, 395; communicants as reported from 83 parishes and missions, 3,451; Marriages as reported from 34 parishes and missions, 63; burials as reported from 48 parishes and missions, 188; Sunday schools—reported from 52 parishes and missions—teachers, 211, scholars, 2,692; total contributions reported from 78 parishes and missions, \$37,730.31; total value of Church property reported from 64 parishes and missions, \$231,505.00.

CALIFORNIA.

During the session of the National Conference of Educators of the Deaf, at the California Institution, services were held by Dr. Gallaudet and the Rev. Mr. Mann, on Sunday, July 18. In the morning, the former preached at St. Paul's church, Oakland, for the rector, the Rev. Mr. Chetwood. The Rev. Mr. Mann was associated with the Rev. Dr. Beers and the Rev. Messrs. Jeffreys and Brewer in a combined service at Trinity church, San Francisco. Nearly all of the deaf-mutes of that city, were in the congregation. It was the first Prayer Book service in sign language that they had attended. All were deep-

ly impressed. Other services were held in the afternoon and evening.

On Sunday morning, July 25, combined services were held at Oakland.

The last of the series of combined services appointed for the Pacific coast, was held at St. Paul's church, Los Angeles, on Tuesday evening, July 27. Two of the deaf-mutes in the congregation were from San Bernardino, eighty miles distant.

LONG ISLAND.

SOUTHAMPTON.—This quiet and charming watering-place is fast becoming a little Newport. But a few years ago the summer exodus from New York left here only a score or two of persons who had neither taste nor means for the fashionable gaiety, that proposed merely to transfer metropolitan life to the country. To-day twelve hundred people are sitting down by the Southampton dunes, confessing that it is a luxury simply to live.

The town is the oldest English settlement in New York State. In 1640, some 30 or 40 families purchased a sloop and sailed here from Lynn, Mass. They purchased the land from the Shinnecock Indians for "the consideration of 16 coats already received, and also three-score bushels of corn." This land was held by the company as tenants in common, until it was subdivided into house lots of three acres each, 46 acres being allowed each man for farming purposes. A list of the original inhabitants is still preserved in the town records, "old and young Christians and heathen freemen and servants, black and white," 350 in number. Being Puritans they adopted for their government "the laws of judgment as given by Moses to the commonwealth of Israel," and bequeathed to their descendants the laws and usages of that peculiar establishment. They planted their colony with a shrewd eye to material advantages, for Southampton became what it still remains, the most beautiful and productive section of Long Island. An old report in 1703 recites, with evident complacency, that there is neither a Church of England minister, nor any provision for one made by law." It is believed that this town is the only instance in American history in which a "single town was regarded as a separate and independent country, having its own constitution, government and judiciary. As such, it inevitably decreed a State religion, allowing one to hold the doctrines of the Church privately in the secrecy of his own bosom, but sternly forbidding their open promulgation, for which liberality they have been sufficiently praised." Coming subsequently under the jurisdiction of Connecticut, this colony was strengthened in its Puritanism by New England emissaries, and even when it came into the possession of the Dutch, the Church found no room here for her benignant ministries. So far as the resident population is concerned, the situation remains the same to-day. But the growing popularity of the town as a quiet and invigorating summer resort, has now brought together a large and influential summer population of Churchmen, many of whom have built beautiful villas near the dunes, where the surge of the sea rolls grandly along the superb beach. The demand for the services of the Church during the months of July and August, has resulted in the building of a charming rustic chapel, which is full to overflowing on the Lord's Day.

This chapel has most happily illustrated the fitness of things, for its nucleus was formerly a life-saving station

of the U. S. government, and now, remodelled and enlarged, and made a tasteful and Holy Place, it more than accomplishes the purpose of its original owner, in that it has become a soul-saving station. Its form is that of a Latin cross, and though its exterior is not as Churchly and suggestive as it might easily be made, its interior is altogether attractive. The walls are lettered with appropriate texts, all of which have fitting reference to the sea. Three very pretty memorial windows subdue the sunlight which is very strong at the sands, and the sanctuary is made seemly for a reverent worship by embroidered altar-cloths and antependia.

As there is no parochial organization the services are performed by some clergyman, whom private liberality and enterprise secures for the season of two months. It is conceivable that this arrangement might be made more satisfactory however, than it is at present. There are here, at the present writing, several hundred Church people and eleven priests, and yet the only service provided is that on Sunday morning. A Bible lesson is occasionally given during the week and a talk to children on Sunday afternoon, and that is all. It is a thousand pities that so niggardly an economy in spiritual things, is suffered. The scantiest possible measure of religious and sacramental privilege is dealt out to a large number of both priests and laymen. The Sunday services are abbreviated, and there is but one Celebration a month.

There are loud and numerous complaints from many Churchmen here because there is no weekly Eucharist, and because of the general poverty of public Church privilege. As there is an abundance of clerical assistance here, which would gladly be given if desired, it would seem more than unfortunate that Churchmen should be compelled to almost leave the Church behind them in their summer vacation.

Perhaps these lines may suggest to those who have the matter in charge a more satisfactory administration another summer.

Among the clergy who have visited Southampton this summer were the Rev. Drs. Howland, Lobdell, Matson, Meier-Smith, Battershall, Stocking, Eaton, and J. Tuttle Smith, and the Rev. Messrs. Mottet, Teller, Schwab, and Du Bois.

MINNESOTA.

Last week Bishop Whipple arrived at White Earth, on the commission appointed by the U. S. Government to treat with the Indians for the removal and consolidation of all Minnesota Chippewas upon the White Earth Reservation, and for the vacation and sale of all their other Reservations in Minnesota, a part of the Red Lake Reservation only excepted, with the Indians there residing.

On Sunday, the 8th inst, the Bishop preached in the church of St. Columba to a large congregation, and celebrated the Holy Communion, receiving an offering of \$14.30, and also confirmed a class of five persons.

In the afternoon he drove to the hamlet of Richwood, just outside the Reservation line, again preached and confirmed two persons in the church of the Holy Apostles there.

In the evening, having returned to White Earth, he again preached in the school-house to a large congregation of the English-speaking people of the Reservation and visitors.

MONTEVIDEO.—Grace parish is erecting a church, which when completed

will cost about \$3,000. On Monday morning, July 26, at 8 o'clock was witnessed a very interesting and novel ceremony. The children of the Sunday school, each class bearing its banner, marched from their present Sunday school room to the church foundation, and there after singing, "The Church's One Foundation," prayer and remarks by the rector, each class placed in the foundation a class-stone and while the stone was being adjusted recited an appropriate Scriptural passage.

On Thursday, August 5th, the cornerstone was laid by the Rev. A. R. Graves, assisted by the rector, at which time Mr. Graves delivered a very interesting discourse on the architectural design of the Church, tracing its origin to the Tabernacle in the wilderness. The Hon. A. W. Lathrop also spoke giving a very interesting account of Church work in the place from the first service held. The church is expected to be finished before winter.

MARYLAND.

The Church in this diocese is called on to mourn the death of the Rev. Dr. Jno. Y. Gholson, late rector of St. Bartholomew's, Baltimore City, at the age of fifty-seven. He passed hopefully and serenely away at his country residence in Virginia, August 6th. He was educated at the University of Virginia, and Harvard, and was an examining chaplain of the late scholarly Bishop Whittingham. He was son of the Hon. T. S. Gholson, of Petersburg, Va., and descendant of the Rev. B. Gholson, who died in 1734 full of honors. One of his most faithful coadjutors in Baltimore, was the late Mrs. A. Lincoln Phelps. He had lately passed a short time in North Carolina for the benefit of his failing health.

WASHINGTON, D. C.—In 1841, the Rev. John W. French held cottage services in St. John's parish, at the residence of Mrs. James, a well-known lady of the parish, on 14th near G street.

In 1842, on Epiphany day, at Mrs. Easter's, on G and 17th streets, thirty being present, the parish was given its name. August 10th, 1842, was elected the first (provisional) vestry. For a space, a hall was used for meeting, but October 24th, 1842, a lot was given by Miss Louisa Harrison, and in 1843 a building on it was begun. In 1844, July 13th, Bishop Whittingham, then newly bishop, and in the full power of his wonderful mental and physical endowments, had the pleasure of preaching. From 1841 to 1856 the Rev. Dr. French, at first chaplain to Congress, and afterwards at West Point, was rector; from 1856 to 1869 the Rev. C. H. Hall, D. D., now of Brooklyn; from 1869, to 1872 the rector was the Rev. T. A. Starkey, D. D., now bishop; 1873 to 1876 the Rev. W. F. Watkins, D. D.; the Rev. Wm. Paret, D. D., from 1876 to 1885; the Rev. S. H. Giesy, D. D., is now in charge, with the Rev. Messrs. Irvine McElroy and C. C. Griffith as assistants. The parish is now numerically "the second in the land." It has nearly 1,500 communicants, while parochial activities are numerous and vigorously prosecuted. It has ever been an "Epiphany" parish, manifesting the light of a true missionary life and spirit over all the city and diocese. A recapitulation of the financial exhibit shows the receipts for 1885, \$30,599.13, and for 1886, \$30,161.59.

The church of the Incarnation, the Rev. Dr. Townsend, rector, has been greatly improved. Besides repairs to the choir-room, vestibule, etc., an elegant memorial of stain-

ed glass work has been set on the south side of the church, in keeping with the other beautiful windows, of which six are done and another in contemplation. The church, despite its drawbacks and losses, is destined to be one of the most beautiful in the city. It has sittings for four hundred, exclusive of gallery, and registers over three hundred communicants, and foots up in the neighborhood of \$2,450 (exclusive of rector's salary), for total expenses. Thirty-five were last year, confirmed; some 100 pupils in the Sunday-school. Seventy persons have subscribed towards the recently promulgated plan for the systematic extinguishment of an old debt upon the church, and the prospects improve daily.

AQUASCO.—The rector of St. Paul's parish, has resigned, to accept duty in the city of Baltimore. There are at this point a church and two chapels, seating 700, and valued at \$10,000, besides a rectory with several acres valued at \$5,000. Other church property, at several hundred more. More than 400 communicants, of whom more than 200 are colored. The colored work attracts general attention. It is cared for by the Rev. J. G. Bryant, who is most able in its management. Three classes in ten months have been confirmed. A parish school adds to the efficiency of the work. At the last occasion 15 were confirmed.

WESTERN NEW YORK.

JAMESTOWN.—During the absence of the Rev. A. Sidney Dealey, rector of St. Luke's church, on his summer vacation, extensive improvements have been made on both the exterior and interior of the church. The exterior has been freshly painted, and the roof and tower have been covered with slate. The walls and ceiling of the nave have been covered with paper in tints, the walls a light brown, and the ceiling a light blue. In the chancel, decorative papers, harmonious in colors with those of the nave, cover the walls and ceiling. On the floor of the chancel is a new velvet carpet of rich maroon color, and plush cushions of similar color are placed in front of the desks and rail. The wood work of the church has been freshly varnished, the carpets have been made over, and every part of the edifice has been thoroughly cleaned. Replacing the former letters of paper, appear those sawn from wood which are placed over the chancel arch, reading: "The Lord is in His holy temple." Others of the same kind over the choir arch read: "We praise Thee, O Lord." They are in relief and colored to contrast somewhat with the walls, are an improvement over the old ones. They were presented the church by E. C. Mayhew who did the decorative work. St. Luke's is now one of the most attractive churches in this region, and it is gratifying to be able to state that under the faithful and able ministrations of Mr. Dealey it was never in so vigorous and advanced a condition as to-day.

AVON.—An offer has recently been made to the Rev. H. F. Darnell, D. D., rector of Zion church, by a friend to the parish, who desires that his name shall not be mentioned, to liquidate the balance of the debt on the restored rectory, provided that the whole property be conveyed to the trustees of the Parochial Fund, in trust for the parish, for the purposes of a rectory; and that the \$1,000 bequeathed by the late Mrs. Wadsworth for the erection of a church-room be invested in bond and mortgage until required for the said purpose. These conditions, which sim-

ply suggested the proper disposal of the church property and funds, were readily accepted by the vestry, at a special meeting, and a hearty and unanimous vote of thanks was passed and tendered to the donor for his generous gift. The parish will now be placed in a most satisfactory financial position, being entirely free from debt, and having in hand, with the earnings of the Ladies' "Aid" and Guild, nearly \$1,400 for securing the much-needed church-rooms, and other pressing matters.

This generous gift, and the judicious manner of its bestowal, may furnish an example to be followed to great advantage in many a rural parish.

FIRESIDE MUSINGS ABOUT CHARLES KINGSLEY.

Through his whole life, and in each of his many activities, Charles Kingsley ever shines the same. Always warm-hearted, enthusiastic, many-sided. Now fervently joining in the service of the parish church at Eversleigh; a little later striding with equal earnestness of heart into the country for a long walk, or galloping at break-neck pace over the moors and fields. One moment all tenderness by the bed-side of a sick parishioner, all reverence in the house of mourning and death; the next all interest in the crops and material prosperity of a neighbor. By-and-by in his study intensely absorbed in writing a novel, or classifying polyps and sea anemones. Occasionally off for a holiday to the seaside, where we find him climbing the rocks with the eagerness of a school-boy, and rambling in search of specimens along the foot of the cliffs and by the breezy sea spaces of the Devonshire coast.

At Eversleigh he received to the full all the joys that a happy marriage can bring—indeed his high views respecting the married state, to which, in his writings he so perpetually recurs, were strengthened doubtless by his own experience. "God," he says, "has shown me these things in an eventful and blissful marriage history, and woe to me if I preach them not."

Yet a happy marriage, which so often sets limits to the advancement of able men, was not any hindrance to his progress. His writings gained an ever-widening circle of praise, and early in his career won for him the esteem of those already acknowledged as prophets in the world of thought and literature.

Again and again, too, he received ample proof of the healthy effect produced by his books upon the lives of the weary-souled, the perplexed, the bruised and broken in spirit. Letters filled with expressions of thankfulness for "Yeast" and "Alton Locke"—letters inspired by motions that rose unfeignedly out of the depths of the writers' souls—came to him from all kinds of men—from workmen, from naval officers, from young thinkers and writers.

For earnest religious inquirers and reverent doubters he became a focus of sympathetic interest. His methods of dealing with these were unique enough as contrasted with the modes of other clergymen. The young religious doubter found himself warmly and willingly received. No cold repulse, no anathema against doubt as sin, drove him back into the windy region of his own dreary scepticism. Honest doubters might not indeed always be convinced, but any bitterness they had entertained for Christianity, invariably vanished after they had passed through Charles Kingsley's hands. Thus he became the trust-

ed confidant of chartist and sceptic, and any whose heart was sad, and mind perplexed, with the mysteries and miseries of human life. Thus it was he always proved, and is likely always to prove, so useful a doctor for the young social revolutionist and honest religious doubter.

The legacy he has bequeathed to his countrymen and the world is rich enough. Poems, songs, essays, novels—all parts of himself—the children of his vivid imagination, his rich fancy, his spiritual activity. All of them teaching some lesson, illustrating some important truth conveying warning, reproof, counsel, to all who have ears to hear and hearts to understand.

He writes as though impelled by the stress of inspiration which, having seized upon him, relaxed not its grasp until he had delivered the utterance that had grown to maturity within his soul, and being come to the birth could not any longer be kept back from the world. At one time he approaches the man whose mind is black with depression. He enters through the portals of his spirit, and sits down in a homely, brotherly way—and lo! he has come laden with subtle charms and cunning similes that quickly banish gloom and make the doors and windows of the soul fly open to let in the fresh invigorating air and cheertul sunshine. Again he comes knocking at the door of the sorrowful heart, and will not be denied entrance, and before we know how or why, his presence has wrought its spell and we are persuaded that our Father in Heaven knows what is best for us, and that in spite of loss and sorrow God is love.

And in the moments of health and gladness, his books again have their message for us. They come fraught with rollicking fun and good-natured laughter. As we read on we hear the ringing tones of his voice and catch the whistling of the Torquay sea breeze, or the echo of the music made by the wind in the tree-tops about his home.

Yes, in all moods and moments, Kingsley finds his way into our hearts.

It may be, there will always be something to misunderstand and misjudge him. It may be that carping criticism and prudish narrowness, ever arrogating a hostile censorship over his books, will for many a day invoke cursings rather than blessings upon his head. The occurrence at Oxford, when his name was proposed for the D.C.L., was typical of much that has since followed. The stigma of immorality then sought to be fastened on his book, Hypatia, was the first note of a chorus taken up and long drawn out by all those whose vision never travels from the outer sign to the inner signification, and who are themselves gross enough to mistake the descriptions of the anatomist for the gloatings of the sensualist.

Kingsley was one of those men of genius whose hearts and motives, and inner lives lie almost upon the surface of their lives and labors. Anyone who looks fair and straight at him can make no mistake about his moral and spiritual nature. In fact they are reflected as through a microscope in all he said, or did, or wrote.

His love of true purity, truth, and liberty, his fervid patriotism, his boyish joyousness, his honest broad-mindedness which is always ready to make allowance for the perverseness, ignorance or dissent of others—these are discernable in all his writings we possess, if we only allow ourselves to see them.—*Church of Ireland Temperance Visitor.*

WORDS.

Among "Book Notices," recently, we noticed a little book of "Forgotten Meanings;" etymologies given of a few hundred words, very interesting to those who like to know the origin of words and thereby reach their primary meanings.

Abominate, (from *ab* and *omen*) indicates something ominous or portentous of evil, and thus in origin does not mean to be disgusted with disagreeable tastes, rather to be disgusted with what is evil and brings evil. In our Revised Version this primary meaning is retained. Sin, idols, evil doctrines and practices are abominable; and the "abomination which maketh desolate," may be either the Roman idolatrous ensigns or the iniquities practiced in the temple when Titus surrounded Jerusalem.

Absurd, (from *ab* and *surdum*, deaf) is a statement so unreasonable that it can only be compared to the reply of one who has not heard what was said to him. Not used in our English Bible, but used by Sir Thomas More and Shakespeare before King James's day.

Adore, (*ad* and *os*) is to raise the right hand to the lips in token of respect and subjection. Not used in our Bible translation, but in the Douay Version where we use worship: "All these things will I give if falling down thou wilt adore me."

Alarm, is to call people to arms, from the Italian *all' arme*, and only with this meaning used in King James's version: "When ye blow an alarm."

Appreciate, is to estimate at a price; astonished, is to be thunder-struck; auspicious, (*avis* and *specio*) is a favorable auguring from the flight of birds; awkward, (old English *awk*, or left) is to be left-handed, while dexterous is to be right-handed. Ballot, is from the ball used in voting; banish, is one banished, or under a ban; calculate, is to count by the aid of small stones; canter, derived from Canterbury, monks riding thither on easy-going horses; capricious (*capra*, a goat), jumping like a goat; causeway, (French *chauser*, to shoe), a road shod or paved with stones; cheap, is an old word for market; checkmate, is from the Persian *Sha mat*, the king is dead; constable, (*comes stabuli*), once count of the stable, has degenerated in these days; converse, is to turn around frequently, much like our present conversation, first one topic, then another.

Cough, says our author, is "a convulsion of the lungs, vellicated by some sharp serosity"—a definition not as plain as the thing itself; not used in King James, the nearest word being cough, Hebrew, something spread out. Daisy, is day's eye, from its likeness to the sun; diploma, which is two leaves of a letter folded double, has of late been turned into one leaf, but just as valuable. Duns Scotus, the learned schoolman, from his aversion to the study of the classics, has given his name to dunces. As salary was an allowance of salt, so emolument, an allowance of meal. Enthusiast, (*en* and *theos*), is one who believes that God is in him; but has lost its meaning with those who are such enthusiasts in the drama, suppose. To execrate, is to exclude from all that is sacred; a felon (*felles*, gall), a man whose mind was affected by the gall that was in him; inculcate (*calx*, the heel), is to stamp with the heel; infamous, is one not allowed to speak or bear witness in a court of justice.

One can see what an interesting book this is. To those who have no etymological dictionaries this little book will be of great interest, as much can be learned from it.—*Southern Churchman.*

A REVERBY.

BY O. W. R.

"I lose myself among the hills in pleasant reveries."
Yest'een I stood, in'dreamy mood,
Within a little solitude,
And saw the west'ring sun's last sheen
Quiver the birchen leaves atween.

I heard the low of kine afar,
The rattle of the pasture bar;
The vireo from its covert sing—
The Angelus of nature ring.

Night came to brood upon the world,
And, as its restful wings unfurled,
The stars peered forth, like eyes, to see
The beauty of serenity.

Stirred by a ling'ring, vagrant breeze
The tree tops crooned rare melodies;
While crickets, from the under-brush,
Intensified the solemn hush,

By timid, intermittent strain,
No sooner lost than found again.
Thus calmly slept the world, and I
Held watch and ward o'er earth and sky.

My thought, however, like a hound
On some "hot" scent, was not so bound
And soon ran riot, swift and free,
To heights that bound an "inland sea,"

And cast their shade, portent of doom,
On main and island, fringed with spume,
Where lap of wave, or loon's lorn cry,
Startle, or soothe, the passer-by.

It halts, anon, by mountain stream—
Now wild as will, now fair as dream
Elysian—and I hear, once more,
The water's music as of yore.

Transported with delight I trace
Its sweet and songful course of grace;
See shadows fall, or sun-rays glint
Through mazes, and cool mosses print.

Anon on mountain crest I stand
And see, like Moses, "promised land,"
Teeming with beauty, a demesne
Where nature reigns, a virgin queen!

Still, 'neath a simple bit of wood,
By vandal spared, I stand and brood,
Unseen save by One Sleepless Eye,
By stars that sentinel the sky,

And by my dog, in whom I see
Signs of a soul's deep mystery.
We twain are here, but fain would be
Where thought hath wandered silently,

Yet grateful that a tree or hill,
In humble lowland, hath the will
To un-hood thought and tempt its flight
To towering quarry of delight.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

OLD SCHOOL DAYS. By Amanda B. Harris. Boston: Interstate Publishing Co. 39 Franklin St. Price 60 cents.

The old New England school houses and school habits are gone, and we would not call them back; yet who of us now turning a half century does not love to picture again the quaint scenes of a childhood so unlike that which our own boys and girls are passing through! Miss Harris will help us delightfully in this, and the twenty-four spirited illustrations by Mr. W. P. Bodfish will lend their aid to memory, while we live over again "the days that are no more."

TARAS BULBA. By Nikolai Vasilievitch Gogol. Translated from the Russian by Isabel F. Hapgood. New York: Thos. Y. Crowell & Co. Pp. 295.

Any one who has no idea of Cossack life as found in Russia in the fifteenth century, may welcome Taras Bulba as giving light on the subject. Over and above the presenting of a wild picture of this wild people, however, the book has little to recommend it. It is filled with descriptions of incidents that are coarse and barbaric, and frequently bloody and horrible. Much of this may be essential to a faithful representation

of the scenes described; but for all that, it does not, to say the least, increase any interest we may have in looking forward to the appearance of other books by the same author, which the publishers tell us will speedily follow.

THE OLIVE LEAF. By Hugh Macmillan, D.D., LL.D. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.75.

This is a volume of sermons, the title of the first giving the name to the book. The deep spiritual tone, the store of information from which the author has drawn, the beautiful language in which he has clothed his thoughts, combine to make a charming book. We have read these sermons with pleasure and profit and can recommend them as unique and delightful.

THE SPIRITUAL GUIDE. By Michael De Molinos. Verbatim reprint of the edition of 1699. Philadelphia: G. W. McCalla.

The teachings of Molinos and the Quietists, like that of Thomas a Kempis and Scupoli, have wide and powerful influence in the religious world. Books like the Imitation, the Spiritual Combat and the Spiritual Guide are eagerly sought and cherished by the devout in all lands. It is hard to see why Molinos should have been condemned by the Inquisition, unless we accept the explanation given in the appendix that the Jesuits were incensed at teaching which withdrew people from their own spiritual care. The readers of the philosophical romance "John Inglesant" will take special interest in this reprint of Molinos.

CATHOLIC VERSUS ROMAN. Some of the fundamental points of difference between the Catholic Church and the Roman Church. By the Rev. J. Langtry, M. A., rector St. Luke's church, Toronto. Toronto: Hunter, Rose & Co. Price, \$1.00.

These ten lectures were called forth by an attack upon the Church, made by the Roman Archbishop of Toronto. Dr. Littledale has so thoroughly covered the ground of the controversy that very little can be added. Mr. Langtry has presented the case in a masterly and trenchant manner, and produced a book which will serve as a valuable popular manual on the subject. The tenth lecture which deals with Roman objections to Anglican Orders, is especially clear and forcible. The closing paragraph of the ninth lecture contains a truth which all Churchmen should keep in mind: "The Church of England to-day is, beyond all dispute, the ancient Catholic Church of this realm, reformed and restored; and they who have left us to join the Church of Rome, under the persuasion that they were being received into the Catholic Church, have committed the very sin they thought they were renouncing, and have separated from the Catholic Church to become members of a schismatical communion. To bring this truth to the light, to force it upon the recognition of the world, to vindicate it for her own children, and to claim the whole heritage of faith and order and worship, which belongs to her as the ancient Catholic Church of this land, has been and is the very central aim of what is called the High Church movement. Rome knows it, and hates that movement with a perfect hatred." When a new edition is called for as will doubtless be the case, it would be well to correct glaring typographical errors.

A VERY graphic description of Japanese life is running in *Outing*, and the August contribution of "The Last Voyage of the Surprise" contains much that is interesting on this subject. [140 Nassau St., New York.]

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REV. C. W. LEFFINGWELL, D. D., Editor and Proprietor.

THE primitive lower law: "The living creature after his kind," has its counterpart in higher things. In spiritual things, it is also each after his kind, or according to and with its kind. Hence forms alone, however decent or divine, can only draw and hold the formal. The deeply earnest and devout can only be won and satisfied by their proper substance, a heavenly minded, holy life. Each seeks and is sufficed with his like, with things "after his kind."

THE complaint is often made that the force and beauty of our Church service is frequently marred by the weak and inefficient way in which it is rendered by the officiating clergyman. Sometimes, the complaint is a just one. There is, here and there, one who "stands up to read" in the Christian synagogue, who does not bring to his work all that smoothness of diction and clearness of expression that ought to be possessed by those who are the leaders of the devotions of the Church. This complaint is too often made, and what is more, it greatly overestimates this deficiency. Those who fault the reading of the Church clergymen forget that there is no class of public readers anywhere that surpasses them. Go into any town and visit the various houses of worship, and nine times out of ten you will find the best readers are those who wear a surplice and use the Prayer Book. Candid inquiry will find this to be true everywhere in our own land. Not only this, but those who know, those who have been in England and on the continent, say that the readers of the Old World do not begin to compare with the American clergy. There may be some poor readers in the Church, but they do not at all suffer in comparison with the readers of any other name.

But this is not what we started to say.

We have a beautiful service, and much, indeed, does depend on the

proper reading of it; but it is not always the clergy who are to blame when it fails to have its full force. It is the beauty of our worship that it finds a place for the layman as well as for the priest. It is a common worship wherein the congregation has a large part to perform. Now, if it be needful that the clergyman should read well, it is also necessary that his people should be able to do their part well, too. Now, why cannot we take a few minutes at the close of some week-day service, for the training of the people in this very thing? We have our musical practice for training choir and congregation in singing. Why cannot we have our reading practice as well? It would be an easy matter for a congregation to stay ten minutes after a service and go through parts of the service in turn. The clergyman could readily point out the difficulties, and offer such suggestions as would help the congregation to keep more together; to be more earnest and hearty in their responses, and thus make the worship, on the part of the laity, as well as of the clergy, what it ought to be.

MONUMENTAL SECTARIANISM.

We once journeyed in the West where two new railroads cross each other and though there was nothing in the place either to hint that it would ever be anything more than a small village, with its post-office and depot, and hotel and country store, and shops for local mechanics, yet in this little place, a year or two old, and containing perhaps two hundred people, all told, there were in process of erection five buildings for worship. They were neatly built, three of them of brick, all small and very similar in size and general appearance, and indicating, by their pointed windows and harmonious structure, intelligence and taste among the people. They could not have grown out of the necessities of the population, for it is safe to say that either one of the said structures will alone accommodate all the worshipping people of the village; yea, and all that, for years to come, will be gathered from village and surrounding country to worship.

They could not have had their origin in any insane idea that the place would ever grow to need large church accommodations, for the relative location of business towns already built, and the indifferent farming lands thereabout forbid it. Doubtless the builders of either little structure believed that theirs alone could hold all the people, and they struggled to be first on the ground that they might win all. And what is the result? They have unconsciously built, out there on the prairie, a monument to sectarianism, most appropriate and suggestive.

We do not know what Christian name any of these people bear, we shall therefore not be invidious or very far out of the way, if we take them to be *five isms*, represented by *five ism-houses*. It is not a pleasant thought that the people who live there and the greater number who daily pass there, are to be taught, by what they see, that Christ is divided, that His blessed Body, once crucified for our sin, is still torn and rent by the division of Christendom. Nor is this all. If we were skeptical and unbelieving, as many are, and more are getting to be, this kind of monumental sectarianism would intensify and confirm our unbelief.

Who has been accessory to this? Not the people of that village alone, for they all together, would hardly be able to build one of the five structures. The funds have been solicited far and near; some giving with a denominational sympathy and others with a careless generosity, but all unwittingly doing dishonor to the Christian name.

The place of worship ever should be suggestive of high and honorable thoughts of Christ and His cause, and if, instead, it become a monument of reproach, it is a sad, sad sight!

EDUCATION THAT DOES NOT EDUCATE.

Education may be compared to a sounding-line, which goes no deeper than the length of the line admits of. If the idea is to draw out the mind, education can not draw out when it does not fathom. Suppose, for instance, that the moral part in man is the deep sea on which everything touches, and which supports everything above it. But education does not educate when this deep, underlying element is not so much as touched or aimed at. The matter of right and wrong has its profound depths indeed, in the nature of things, and has to do with the sum total of human life and human affairs. But what of an education which stops short of this as beyond its limit or concern? The conscience is that faculty of the mind which in the clash of interests and the complex relations of human life, would distinguish between right and wrong, and put us in the way of doing the one and avoiding the other. But what of an education which leaves the conscience undisciplined and untouched; which is concerned about all manner of information except that of the greatest moment to be informed about, and the worthiest way to turn it to account.

Now, it is just here that secular education fails and is indeed that sort of education which does not educate. It seems to go upon the idea that the mind is to be drawn out and trained only as touching things on the surface. The knowing fac-

ulty, the intellect, is to be concerned about as, also, a certain lower order of facts which come within its compass. It is to be put in the way of ideas and of information in the matter of books and reading; in the matter of the material world and what constitutes its geography and inhabitants; in the matter of framing sentences and casting up accounts. But what has this to do with using such knowledge in a lawful way? If education is to stop here, what guarantee is there that the knowing faculty will not be made an instrument of evil, and as much greater instrument of evil by as much as it is the better qualified to compass wicked and selfish ends? It is not the ignorant bad man who does the greatest mischief, it is the educated bad man. The knowing rascal has been multiplied twenty and perhaps a hundred fold, by virtue of his knowledge. As ignorant, he was weak and easily outwitted. As knowing, he is strong and easily outwits the less knowing than himself. His knowledge, without an educated conscience and without training and disposition to act according to the dictates of right moral judgments, is that perverted knowledge which is capable of the greatest mischief and is the most difficult to deal with.

What need of illustration? In the business world, and that, too, the most skilled and educated, what lying and dishonesty, what unscrupulousness and knavery, and this but too often, up to the largest and fullest measure of knowledge and information: In the political world, what putting of good for evil and evil for good, as if political virtue were a vice and political vice a virtue; what deals, combinations, corruption; what low-lived schemings and unpatriotic zeal. In the social world, how much emptiness, hypocrisy, vulgarity; how much positive vice under a show of virtue. In the religious world even, how much religion without righteousness. Yes, how much of doing everything religiously, except the doing of everyday righteous things between man and man.

Now that education which does not touch the heart and conscience and which gives the improved mind the greater opportunity to do forbidden things, is not education in any true sense of the word—it merely touches the surface. If man does not live and move and have his being in that deep, underlying selfhood which has its being in God, he does not truly live at all. And if he is not educated at that point he is not truly educated at all. And though the State cannot get at the sources of the will and conscience so as to rectify their perversions, it can at least recognize that its citizens have a will and conscience and do what is possible to give them a right shap-

ing and have them established in virtue. It can recognize that knowledge is not necessarily wisdom, but often the condition and the instrument of very great foolishness.

After all, if the State could only learn and practice the old-time teaching, that the fear of the Lord is the beginning of wisdom! And why should it not do this, if the State is a power ordained of God? It would do more to begin at the beginning and get at the secret of all right knowledge, and especially the lawful use of it, than through all its schemes and methods of secular instruction.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

IV.—THE GENTILE EPIPHANY.

The steps by which the pentecostal Church advanced into the Catholic Church were few and in quick succession. The Holy Ghost had already impressed upon each of the Apostles the plan upon which our Lord had drawn the outlines of His Church, and although their Jewish prejudice still antagonized contact with the despised and rejected Gentiles, when the hour came they were not tardy in their answer to its call. The great commission had been sealed upon their hearts, and the world, in all its wide-spread necessity, became henceforth their new Israel.

St. Philip the deacon, had begun the work of the Church, outside Jewish lines, by preaching in Samaria, whose cities, unholy to a devout Jew, had been hallowed by the presence of the Master Himself. St. Peter and St. John who went down to confirm the Samaritan converts, at once began preaching in the Samaritan villages as they returned towards Jerusalem. (Chap. viii:25). Then St. Philip baptized the officer of Queen Candace, to whom he had preached as he journeyed in his chariot. Then St. Peter, who we may imagine was somewhat in doubt concerning the work that had been done in Samaria, was shown in a trance a vision of the universal character of the Church, and at once was sent to Caesarea, to the household of Cornelius, who all became by Holy Baptism members of the Church of Christ. (Chap. x.) From this event arose the discussion among the apostles that called forth from St. Peter an account of his vision, and a plea for the rightfulness of his work. It was enough. By a single blow the evil of Jewish exclusiveness fell forever. The Apostles saw the plan of the divine Master in all its marvellous and far-reaching fullness. "And when they heard these things, they held their peace, and glorified God, saying: Then hath God granted also to the Gentiles repentance unto life." (Chap. xi: 18). At once the tidings spread. They who at the time of the martyrdom of St. Stephen had fled abroad, as far as Phenice and Cyprus and Antioch, had been preaching all the time, but only to Jews. They at once begin to preach to the Gentiles also. St. Barnabas is sent at once to confirm their work, and to bear to them the greetings of the Church at Jerusalem. Many were converted at Antioch; so many that St. Barnabas found the work too great, so he went to Tarsus "to bring Saul," whose wonderful conversion and divine ordination as an Apostle had been the marvel of all who had heard of it. With him he returned to

Antioch, and for a year they tarried there, teaching the multitudes who were added to the Church. "And the disciples were first called Christians at Antioch." (Chap. xi: 18-27).

In the early spring of 44 A. D., Herod accomplished the martyrdom of the first Apostle to bear witness with his blood. St. James, the son of Zebedee, St. John's brother, is called upon to fulfil the prophecy his unterrified heart had made for itself, when he professed himself able to drink of the Lord's cup of agony. His death is also the opportunity for St. Peter's arrest, and the Church begins to feel the touch of persecution. Returning to Antioch from Jerusalem, whither they had gone with aid for the sufferers, from a then severe famine, St. Paul and St. Barnabas, receiving the benediction of a prayerful, fasting Church, set sail for Cyprus carrying the Gospel upon the first missionary journey westward. Returning again to Antioch, a dispute over the much-argued question of Gentile circumcision takes them to Jerusalem, that the entire question may find its final settlement in a council of all the Apostles. With the decision of this question, the Scripture narrative loses sight of all the twelve save St. Peter and St. John—St. Paul with St. Barnabas, and St. James, the Bishop of Jerusalem, filling up the remainder of Holy Scripture.

The Epiphany to the Gentiles had begun and the Apostles were not slow in following the guidance of the Holy Ghost. Actual history is lacking as regards the labors of many of these heroic saints, true Apostles of Christ. Of some, the Church Fathers have preserved much of valuable and sacred memory. St. Andrew is said to have determined to convert the Scythians. At Sinope he was nearly slain by the enraged Jews, but was miraculously healed, and returning to Jerusalem he went at once to Byzantium, where he ordained Stachys to be a bishop. He was put to death, finally at Patrae by Algeas, Proconsul of Achaia, dying upon the cross decussate, known since as the cross of St. Andrew.

St. Bartholomew went doubtless to India, and is said to have carried with him St. Matthew's Gospel. He was flayed alive, so says Eusebius, at Albanopolis in Armenia.

St. Matthew is recorded as the Apostle of Parthia and Ethiopia, where he was slain with a sword.

St. Thomas is called the Apostle of India, though the safer history seems to be that his life-work was in Parthia, where his grave was shown at Edessa in the fourth century. Tradition says that he was transfixed by a spear while preaching the Gospel.

St. James-the-Less, is said by St. Chrysostom to have been crucified while preaching at Ostrakine in Lower Egypt.

St. Simon Zelotes is variously assigned, by some traditions to Babylonia, by others to the westward through Gaul and to the British Isles. The former is probably the more accurate.

St. Judas or Thaddeus, was a co-worker of St. Thomas, and being sent by him as an ambassador to the King of Edessa, was put to death at Berytus, being shot with poisoned arrows.

St. Philip found his life-work in Phrygia, where he suffered martyrdom by strangulation.

In the meantime, far to the westward, St. Paul, with his fellow Apostles, has covered the wide-spread Roman world with the Gospel. Beginning from Antioch, the nearer provinces of Asia Mi-

nor have first been visited, the Gospel preached in every city, presbyters ordained in every church, a vast diocese supervised and builded up. As a natural consequence, each of these churches became the centre of local evangelization, and in turn the seat of a bishop whose field was the adjacent towns and villages. Still St. Paul presses westward. Athens first, and all Greece, is shaken by the preaching of the Gospel. And then at last, though in chains, Rome, the imperial city, though doubtless the Church had preceded St. Paul there many years in the natural process of emigration and travel. And resting in Rome, in his own hired house, St. Paul teaches daily, and directs still by Epistles much of the activity of the western Church. St. Peter in the meantime, has labored at Jerusalem, and throughout Palestine, and finally in Babylon, where he ordained bishops. The years have flown swiftly. It is the year 98, the close of the first century of Christian time. Trajan is emperor, and for the time the Christians have rest. The years past have been filled with tumult and suffering. Thirty years ago the great Apostle of the Gentiles met a martyr's death at Rome under the brutal Nero. St. Peter too, has suffered for his martyr's crown, while in the east all the Apostolic band who stood together at Pentecost have gone from earth. At Ephesus, St. John still lives, an old man, returned from his long exile on the barren Patmos. During all his residence there he had busied himself in "visiting the churches throughout all those regions, ordaining bishops, and those fit to be of the clergy as were signified to him by the Holy Ghost," (Clement of Alexandria).

Twenty-six years ago Jerusalem fell, and the Christians everywhere have heard of the remarkable fact, that while thousands were slain by Titus, not one Christian was so much as harmed; all escaped unhurt. The city of the Jews is now a blackened ruin. A small church is there however, of which Simeon, the brother of the Lord, is bishop, St. James having been clubbed to death in 63. Few are left in the world who saw the Lord or remember the days of His Incarnation. It is told that Ignatius, the saintly Bishop of Antioch, was the child whom Jesus set in the midst of his Apostles. There are many who knew one or another of the Apostles; many who were ordained as bishops or presbyters, or deacons, by their holy hands. But everywhere there are churches. The faith has steadily increased. In every city and town, organized in a network of dioceses, whose co-operation and unity is perfect, the religion of the Nazarene has spread even beyond the bounds of the empire. St. Ignatius is bishop of the great church at Antioch; St. Polycarp, the friend of St. John, is at Smyrna; St. Clement, the companion of St. Paul, is Bishop of Rome. In Asia Minor, the successors of St. Paul labor in the multitude of churches that covers that region; in Egypt and across all of Northern Africa there are many strong churches, especially in Carthage and surrounding cities; even far away into Parthia and Arabia, and to far orient India this vigorous life has made its way, and the wildernesses of Gaul and Spain have heard the sound of Christian worship. The epiphany of the Gentiles is complete. The sails of commerce, the barges of trade, the galleys of Rome's soldiery, the marching columns of imperial legions, all are now the couriers of the Gospel. Though they may deride it, they cannot hinder it. It is in the very air. The command

has been obeyed e'er the last of the Holy Twelve leaves the earth. All nations have been taught, the ends of the then civilized world have been reached, and in every city and among all peoples has been proclaimed the Gospel of the Son of God.

LETTERS TO THE EDITOR.

CHURCH UNITY.

To the Editor of The Living Church:

For several years the Festival of St. Bartholomew has been kept as a day of special prayer for unity, by the Home Reunion Society in England.

The objects of the Home Reunion Society, which dates from the year 1867, when it was formed under the title of "The Society for Promoting the Union of Christians at Home," are identical, or nearly so, with those of the Church Unity Society.

I would earnestly request all Christians who have the unity of the Church at heart, to unite in keeping the Festival of St. Bartholomew (Aug. 24,) this year, as a day of special prayer for unity and the removal of division. Where it is convenient, I would request those of the clergy who are so disposed, to preach on the subject of unity, on the Sunday following St. Bartholomew's Day, being the tenth Sunday after Trinity, August 29.

W. S. SAYRES
Secretary pro tem Church Unity Society.
New Lenox, Ill.

THE "THREE OR TWO AT THE LEAST" RUBRIC.

To the Editor of The Living Church:

A correspondent in THE LIVING CHURCH of August 14, states that the restrictive rubric was introduced in the General Convention for the purpose of preventing high Celebrations, without communicants. The effect of adopting the proposed rubric is worth considering:

1st. There may be a few Protestant-Catholics in the Church who, while claiming to be Catholics, manifest the distinctive principle of Protestantism, the right of every man to be a law unto himself. (I do not refer to any individual.) These, of course, will not pay the slightest regard to the rubric.

2nd. It will only be a thorn in the side to conscientious men who really wish to follow the rubrics. It is preposterous to think that any such priest will dream of supposing that the General Convention has a constitutional right to regulate the frequency of his communions. After a priest has carefully prepared himself for his Celebration and Communion, he will certainly disregard (and ought to disregard) an impertinent rubric that forbids him the spiritual food and sustenance that he sorely needs because, forsooth, his people are not as faithful as they ought to be.

A rubric encouraging frequent communions for priests who now starve on Communions only on St. Firstsunday in the month's Day would be well enough.

W. R.

THE CHURCH OF SWEDEN.

To the Editor of The Living Church:

I hope you will allow me a word with regard to an article in a recent issue of your paper, taken from *The Church*, seeming to affirm the validity of the orders of the Established Church of Sweden. I beg leave to remind your readers that the traditional use of this Church has been from the first to treat the ministers of this Church as laymen and to confer upon them Holy Orders as upon all other Protestant ministers. I would also call to mind that there is in the Swedish Church no such thing as

Ordination, properly so called, but the minister is ordained over again every time he changes his parish. It must also be borne in mind that there are no words of ordination, i.e., technically speaking, there is no valid form, for the words used are simply the recitation of the Lord's Prayer. And lastly, this so-called "Ordination" is not confined to the so-called "bishops," but may be performed by any army chaplain, and moreover any Lutheran pastor from Germany can hold preferment in the Church of Sweden! Even then, if it could be proved that there is an historical tactual succession (which is by no means certain), there being a complete absence of valid form, and often of a valid minister, no true Apostolical Succession can be claimed for any Lutheran sect on any principles ever accepted or acted upon by the American or any other Church claiming the possession of the Catholic priesthood. It may also interest your readers to know that until quite lately the Swedish Church was Unitarian, and that the liturgical books had been altered to suit these views!

Because a religious body uses vestments, incense, images; and crucifixes, and speaks familiarly of "High Mass," and "Archbishops," it does not follow that it has that vital gift of Christ "the Holy Ghost, the Lord and giver of life," which may be found with those who have only plain places of worship and bald services, and who speak of "the Holy Communion" and of the "Presiding Bishop."

HENRY R. PERCIVAL.

Philadelphia, July, 1886.

"ECCLESIASTICAL DIGITALS."

To the Editor of The Living Church:

I read your critique on the above slang phrase with considerable satisfaction. No doubt the chick that laid that "bad egg" chuckled over his feat, as thereby he would hatch a merry quip at the expense of those who hold to the historic record of the true apostolic succession.

The men who reject that element of the Church's inheritance always suggest to my mind the fable of the fox, that by some ill luck had been denuded of his caudal appendage, for which he was ridiculed by his associates; but to make the worse appear the better reason, he, with some rhetoric, compensated his loss by stating the vast comfort and delightful convenience it was to be without that cumbersome brush that trailed at his posterior, and so convincing was his logic that all his sarcastic companions agreed to reject their tails also. So these men, ridiculing the true succession, would substitute for that the fancied succession of human character.

These men overlook the great historic fact, that nearly all which they inherit has been conserved and handed down to them by the very Church they do not "delight to honor," through infinite suffering and even death itself—the very Church that holds tenaciously to the Catholic doctrine of apostolical succession. She has brought down an authoritative ministry, the two Catholic sacraments, an uncorrupt faith "once for all delivered to the saints," the open Bible, a pure spiritual worship, and all that pertain to evangelic truth and apostolic order; all along the line of history, through all the weal and woe of the ages, long past, and down to the present hour.

The Puritanical perversion of this age wholly ignores the office and services of such men as the saintly Chad, the

venerable Bede, the great and good Alfred, the erudite Grostete, the Bible-loving Anselm, the brilliant Lanfranc, Wickliffe the morning star, Cranmer, Ridley, Latimer, and the "great cloud of witnesses" of "the noble army of martyrs," all of whom held and taught the Catholic doctrine of apostolical succession, ages before a single modern sect was born; and since that time a host of giants might be added, such as the judicious Hooker, the profound Butler, the golden-mouthed Taylor, Bishops Andrews, Bull, Cosin, and their confreres, almost without number. Yea, and the Wesleys.

The world has never been without the Church, nor the Church without the ministry, nor that ministry without the true succession.

Now *fas est ab hoste doceri*; at least to use his phraseology, we affirm that these are the men, who, by God's heavenly blessing, have "bequeathed" through the apostolic "Church" to mankind, "zeal for the Church's work, an intense interest for souls; a pure doctrine, a spiritual worship, a devout holy life;" yea, and much more; these men "have labored," and the Puritanical factions "have entered into their labors," by climbing the steps which they erected, and now would fain destroy the very instruments of their ascent. They are "a wild olive made to be partakers of the root and fatness of the olive tree," and refuse to acknowledge the real agency by which they inherit their present advantages. All modern sects revolve around the Church holding the doctrine of ministerial apostolical succession, as so many satellites, which are kept in order by the centripetal and centrifugal influence of the one, holy, Catholic and Apostolic Church. There are very few who ridicule, or reject the doctrine in question, that have ever read up with care its historical claims. I will illustrate this by one fact of many from my own experience. Not long since a Methodist minister came many miles to advise with me about changing his ecclesiastical relations, wishing to enter the Church. He said he had been a preacher ten years, that he had inherited all the prejudices of his sect against the Church, till one day, for the first time in his life, he accidentally picked up the Book of Common Prayer. He resolved to examine it with care and impartiality, as he had heard so much denunciation of it. After a year or so, Hooker's works fell in his way. These he read with equal care, and after a while became convinced of his mistake in life. In the course of conversation, of course, the subject of the apostolical succession came up, among other topics. He said: "I have often preached against it and denounced it as a popish myth of the dark ages;" but he added with emphasis, "I had never examined it till of late years, and after examination I am become a convert to its truth."

WM. HERBERT SMYTHE.

THE Pope's golden rose for the best behaved Queen has (like everything else distinctively Papal) had a curious development. The first of these gifts consisted of the simple flowers of red enamel, representing the natural color of the rose. Later the color of the rose was left white, and a large ruby was put into the centre, the reflection from which gave the petals a red tint. Innocent XI. had a golden rose made which weighed over eight pounds, was ornamented with several sapphires, and represented a value of over 10,000f. Alexander VII. ordered one rose at 6,000f., and another at 4,000f. Lately the golden rose has been worth over 10,000f., and has taken the form of a branch with

several flowers, a natural rose, which has been blessed by the Pope, forming the centre. Of this kind is the rose which the Queen Regent of Spain has just received. It is planted in a magnificent silver gilded vase, which is a splendid example of Roman workmanship. The rose itself is said to be a symbol of the Creator; the splendor and richness of the metal represents the eternal light which surrounds the Divine, and the perfume and spices, which are placed in the vase by the Pope, symbolize the glory and resurrection of Christ. The benediction of the rose is a solemn ceremony. The Holy Father, in his sacred robes, reads the formula of the benediction from a book which is held by a bishop. Two other bishops, holding lighted candles, stand by his side. The high dignitaries of the Papal court surround the Pontiff, holding the incense, the holy water, the spices, and other perfumes. Another dignitary, kneeling, presents the rose to the Pope, who reads the prayers, blesses the incense, the spices, and the perfumes, which are in turn presented to him by a cardinal. After putting them into the vase which holds the rose, the golden rose is blessed, and the ceremony ends.

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PERSONAL MENTION.

NOTE.—Under this head we desire to announce all changes of address of the clergy, removals, appointments, etc. No mention is made of rectorships declined. To insure accuracy notices are accepted only from responsible sources. Nothing in this department is taken from other papers or from rumor. The clergy will confer a favor by giving prompt information.

The address of the Bishop of Springfield until Sept. 12, will be, care of James Pott & Co., 14 Astor Place, New York.

All communications intended for the secretary of the diocese of Springfield, should be addressed to the Rev. J. B. Harrison, Belleville, Ill.

The Rev. J. A. Ticknor closes his work at Mystic River and Groton, August 16, 1886. Present address New Marlboro', Berkshire Co., Mass.

The Rev. James P. Ware, B. D., has accepted a call to Trinity parish, Woburn, Mass. Address P. O. box 61.

The address of the Rev. Archdeacon G. L. Trew, of San Gabriel, Cal., until the end of September will be 34 Grange Ave., Toronto, Canada.

The Rev. W. G. Stonex has taken charge of Grace church, Lapeer, Michigan, and is to be addressed accordingly.

The Rev. Mr. Fiske having been appointed priest in charge of St. Paul's, Austin, Ill., desires all communications addressed him at that point after August 15.

Owing to ill health caused by climate, the Rev. Joseph L. Berne has resigned Grace church, Galveston, Texas. His address until further notice, will be care No. 110 South Esplanade, Leavenworth, Kansas, after August 21.

The address of the Rev. F. J. Mynard is changed from Decorah, Iowa, to Tustin, Cal.

The Rev. J. B. Trevett has become associated with the Rev. T. W. Haskins in Homewood School, Jubilee, Peoria County, Ill. Address accordingly.

The Rev. Frederick W. Taylor has resigned the rectorship of Holy Trinity church, Danville, Ill., and accepted that of St. Paul's church, Springfield, Ill. Address after September 1st, the rectory, St. Paul's church, Springfield, Ill.

The Rev. M. Lindsay Kellner will spend the remainder of the present month and September at his parents' home in Geneva, N. Y.

TO CORRESPONDENTS.

F. S. M.—Your verses are accepted. We cannot acknowledge such favors by letter.

W. P. G.—We would gladly republish the sermon (from which we have already printed extracts) if we could get our Methodist brethren to read it. Our circulation is not large among the so-called followers of John Wesley.

ORDINATIONS.

NOTE.—We shall be glad to publish, under this head, notice of all ordinations, and names of those ordained. To be of value, the information should be prompt.

On the 13th of July the Rev. Alfred R. Taylor was ordained to the priesthood in Christ church, New

Brunswick, N. J. The Rev. Mr. Taylor is a graduate of the General Theological Seminary, and for the past year has been acting as assistant at Christ church. Morning prayer was said by the Rev. E. B. Joyce, rector of the parish and the Rev. A. R. Taylor. The sermon was preached by Bishop Scarborough. The candidate was presented by the Rev. E. B. Joyce. The Holy Eucharist was celebrated by the Bishop assisted by the Rev. Messrs. Chas. E. Phelps and J. H. Ranger.

OBITUARY.

GHOLSON.—Entered into the rest of Paradise in the afternoon of Friday, Aug. 6th, 1886 at his residence, Marengo Co., Ala., the Rev. John Y. Gholson, D. D., aged 56 years.

SOUTHGATE.—Entered into rest, at the rectory, Annapolis, Md., Aug. 13, Harriet Randolph, wife of the Rev. Wm. S. Southgate, rector of St. Anne's parish, Annapolis.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

Task aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to JAMES M. BROWN, Treasurer.

For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

12TH SUNDAY AFTER TRINITY, SEPT. 12TH. The Church mission to deaf-mutes, incorporated in New York, October, 1872, to promote the temporal and spiritual welfare of adult deaf-mutes asks to be remembered by offerings from churches and individuals on the 12th Sunday after Trinity, Sept. 12th or, if more convenient on some other Sunday. The work is increasing and needs help. WM. JEWETT, Treasurer, 107 Grand St., N. Y.; THOMAS GALLAUDET, General Manager, 9 W. 18th St., N. Y. August, 1886.

MISCELLANEOUS.

WANTED.—By a lady experienced in care of invalids and in education and training of young girls, a position of trust. Faithful services rendered, ample compensation required. Address, "L," 23 Franklin St., Baltimore, Md.

WANTED.—By a Wellesley student, a situation in a school to teach English. Address H. S. W., Hartford, Conn.

WANTED.—A lady who is an experienced music teacher, desires a situation in a school or family in the state of Illinois. Would not object to teaching primary English. Best of references. Address "SOUTH," Waynesville, Lock Box No. 9., Haywood Co., N. C.

WANTED.—A competent teacher for English branches and German. Address, H. G. S., Lima, Indiana.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements, offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Warden, Fairbault, Minn.

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SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—AUGUST, 1886.

22. 9th Sunday after Trinity. Green.
24. ST. BARTHOLOMEW. Red.
29. 10th Sunday after Trinity. Green.

JUST FOR TO-DAY.

"Lord! for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to-day.

And if to-day my life
Should ebb away,
Give me Thy sacraments divine,
Sweet Lord, to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day."

—Selected.

ONE of Mrs. Ewing's favorite proverbs was: "A wicked book is all the wickeder because it can never repent."

THE text of Scripture on the slab raised in memory of Dean Stanley in Alderley church, Cheshire, England, is: "And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward His house." (II Chron. xxiv: 16.)

WHEN Oliver Cromwell first coined his money, an old cavalier, looking on one of the new pieces, read this inscription on one side: "God is with us!"; on the other: "The commonwealth of England." "I see," said he, "God and the commonwealth are on different sides."

A YOUNG Irish girl, in giving testimony in a court of justice, when asked some questions in reference to the prisoner, replied: "Arrah, sir, I'm sure he never made his mother smile." There is a biography of unkindness in that simple sentence.

THE Earl of Carnarvon at a banquet, in proposing the health of the clergy, said that "in these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said: "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."

THE Bishop of Derry says: "A poor clergyman dies. His disease has a medical name to which it is truly enough referred. But in the last analysis, he dies of protracted misery, of long humiliation, of just hopes disappointed, of anxiety about bills—and the name of the aggregate of these accumulated minute tortures, is a broken heart."

BISHOP SMYTHIES, the successor of Bishop Steere in the oversight of the Universities' Mission, has visited the grave of Bishop Mackenzie on the Zambesi River. The cross was found standing, with the brass plate inscrib-

ed: "Here lieth Charles Frederick Mackenzie, Missionary Bishop, who died Jan. 31, 1862; a follower of Him Who was anointed to preach redemption to the captives, and to set at liberty them that are bruised." The grave would be soon lost sight of in the thick grass were it not kept constantly clear.

THERE is a remarkable parish not far from Nottingham which contains only one house. The four brothers who occupy it share between them the various important local offices of parish constable, overseer, etc. They have, of course, the privilege of making (as well as of paying) their own rates. Unhappily, not long ago they had a violent dispute, and from words soon came to blows. They were consequently (parish constable and all) brought before the magistrates, who were hard-hearted enough to commit the whole parish to gaol for two months, as a penalty for their mutual assaults.

IN a certain West End ecclesiastical establishment, according to *The Tablet*, there is to be seen a set of saints designed to adorn the reredos of a ritualistic church, which is not in the West. Among these are St. Francis de Sales, St. Vincent de Paul, and—Dr. Pusey, and Bishop Hamilton, of Salisbury, standing on clouds and duly adorned each with his nimbus! Dr. Pusey is not easy to recognize, for he was wont to wear an old-fashioned tail-coat out of doors, and in chapel a rather rumpled surplice and Oxford hood, while he was seldom, if ever, to be seen without his spectacles; but now he is arrayed in an elaborate garment, such as he probably never beheld in life, and the spectacles are wanting. It is whispered that his canoniser desired that they should be represented, and yielded, much against the grain, to the artist's argument that such things are "unusual in sacred art."

THE *Liverpool Daily Post* informs its readers that a very painful scene occurred in a village near Liverpool on Sunday week. It seems that the church has lately been undergoing repairs. Among other improvements a new coat of paint was placed on the pews, followed by a coat of varnish; the result was most pleasing to the eye, but unfortunately the varnish had been applied so late in the week that it had no time to become hard before Sunday, when the congregation flocked to their seats. No apparent inconvenience was suffered until the clergyman was about to deliver the benediction, when the congregation were horrified to find that they were unable to stand up—they were, in fact, glued, or rather varnished, to their seats. Their spasmodic efforts to rise were most distressing to witness. In vain did the clergyman exhort them from the pulpit to resignation. They were seized with a kind of panic, all the more frightful, because they were for the moment powerless. At last, by what seemed to be a simultaneous and herculean jerk, they managed to tear themselves from their sittings, but at what a sacrifice! The pews were literally covered with Sunday apparel, shreds of silk, lawns, calico, broadcloth, and cassimeres were left as souvenirs of the tenacity of the varnish used in beautifying the church, and the hapless congregation, rushing from the doors, hurried homewards with an expression on their faces as though their hearts were even more severely rent than their garments.

M. PAUL JANET, member of the French Institute, in his important work on "Final Causes," mentions that the late Professor Agassiz, of world-wide

celebrity, brought a very serious objection against the doctrine of Evolution—namely, that if it were true, in proportion as we descend into the geological strata and reach a higher antiquity, we should meet simpler forms and in smaller number. But it is found to be quite the contrary, and that the farther we proceed the more do we find different and complicated forms. An eminent authority at the British Museum, keeper of the Botanical department, stated ten years ago that the whole testimony of the vegetable kingdom, as it is known to us from the remains in the stratified rocks, is opposed to the theory that the development was due to Evolution by descent. To these high authorities may be added the name of Mr. Herbert Spencer, who long ago said that "the genesis of an atom is no easier to conceive than that of a planet," and who now, in the *Nineteenth Century*, makes the dogmatic statement that the Darwinian theory of natural selection, "by no means explains all that has to be explained. . . . There do remain classes of organic phenomena unaccounted for." There are certainly many classes of phenomena familiar enough to every thoughtful man who looks into his own heart and contemplates the stubborn facts of life, which utterly refuse to be explained by the evolutionist's feeble version of Topsy's foolish answer: "Spects I growed."

A PINK SATIN ANGEL.

BY MARY H. PERKINS.

Concluded.

There was a great crowd in the park the next day at noon. Men, women and children stood patiently waiting for some promised entertainment, and all eyes were turned to an enclosure, above which a great white dome was slowly growing against the blue sky. At last it sailed majestically from the earth and stood revealed in all its beauty—a magnificent balloon. A great cheer arose as the fastenings were cast off and it shot rapidly upward. Presently it fell in with a rough, rollicking wind, that tossed and twisted it, and finally, taking it in a tight embrace, swept it down so near to the earth that the spectators expected every moment to see the little basket entangled in the tall trees. But on it swept. The park was left far behind, and in a moment it was passing over the very spot where Tom and Maggie were making a scanty meal upon the remainder of the buns.

They had wandered around the streets all the morning; and now, half sick from the exposure, their feet—used only to the earth floor of Old Mat's cellar—bruised and bleeding from the rough stones, they sat by the fountain in the open square, crying because the paper bag was empty and the sun shone fiercely upon them.

The balloon came very near to the highest jet of the fountain; so near that we will stand on tip-toe and see what is going on in the little basket. There are two men, who are evidently not afraid. They have made so many trips in the balloon that they feel perfectly safe; but there is some one else with them who has never been in a balloon before, and who is half dead with fright. It is Evelina Hortensia, her eyes wide open and her hair standing straight up from her head with fright; though the wind, perhaps, had a hand in it too.

"Oh! toss over that doll!" said one of the men. "I promised Will I'd drop it overboard where some child would find

it. He thought it would be fun to make some poor little wretch happy. Will's a good boy."

Poor Evelina tried to scream, but, as the man took her by the shoulder, instead of around the body, she could not and merely closed her eyes as she felt herself falling down, down, through the bright sunlight.

"The angel! The angel!" cried Maggie, running across the crowded streets to where Evelina's pink dress shone upon the green grass. Claspng her in her arms, Maggie tried to return to Tom; but the great horses were coming fast all around her, and she stood still a moment in the middle of the street, with Evelina Hortensia held close to her little, fluttering heart. Then all was black before her eyes, and Tom, way, way off, was screaming, "Maggie's killed! Maggie's killed!"

"Where have you been, mamma?" asked Jeanie, as the carriage drove up, and her mother alighted.

"I have been to the hospitals," she said. "I am going again this afternoon, and you may go with me if you like."

Jeanie had frequently accompanied her mother upon these visits. They always took flowers and fruit; and all Jeanie's old toys found their way to the Children's Hospital. There was quite a selection laid aside for it now, and Jeanie had been looking forward for several weeks past, to the day of their presentation.

When they entered the large room, with the little white beds all ranged around, a cool breeze was blowing in the open windows, fanning the pale cheeks of some of the little sufferers, and lifting the hair off many a feverish forehead. On one bed, very near a window, the breeze was having quite a frolic with a rather unusual object. It was nothing more or less than poor Evelina Hortensia. Her lovely blue eyes were wide open. She had not been able to close them since she fell out of the balloon. Her hair retained its upright position, which might have been caused, in the first place, by the fright, but was made a permanent arrangement by a terribly fractured skull. She lay on the breast of a little child, over whose pinched features a look of indescribable content and happiness played.

The flutter of Evelina's pink dress caught Jeanie's eye the moment she entered the room. Her mother led her directly to the little bed.

"Here is my little girl! come to see you, Maggie," she said, as she smoothed back the hair from the blue eyes. Maggie gave Jeanie a long look; then her gaze rested on Evelina's face, and smiling faintly, she said in a feeble little voice:

"The angel! See! The angel's come, as Tom said. I saw it fly down. Would you like to have one come for you, little girl?"

As Jeanie did not know what to answer, she only bent over and kissed Maggie's cheek; then she kissed poor Evelina, and took one of her hands in hers, while the little, feeble voice went on:

"The lady says an angel came for Tom, too, last night; but it was dark and I didn't see it. But he's gone. See! He was there!" and she pointed to the empty bed next to hers. "I'm going, too, pretty soon, the lady says," Maggie continued. "I'm so glad my angel's come. Pretty pink angel!"

The nurse came, and spoke softly to Jeanie's mamma.

"Did I tell you this morning about her brother?" she asked. "He was

so severely injured that he died in a few hours. When she was run over, he dashed right in among the vehicles to go to her, and met the same fate. She may live a day or two, the surgeon says."

"We'll come to see you in the morning, Maggie," said Jeanie's mamma, as they bade her good-by.

But, before the next day dawned, the beautiful angel that we call the Angel of Death had come for little Maggie, and bore her in its strong, loving arms, far from the little white bed and earth's pain and want.

Evelina Hortensia returned to Jeanie's home, and was put carefully away in a drawer, only to be brought out occasionally when Jeanie's mamma told the story of little Maggie and her angel.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT, 1886.]

FOURTH CONVERSATION.

Subject—The Redemption.

"Who was conceived by the Holy Ghost, thence shall come to judge the quick and the dead."

I.

Q. I have comprehended what you have said hitherto. I believe firmly in God, I enter into the idea of the Incarnation, and of the Trinity. And yet I have not faith. And, frankly, try, if you will, a hundred or a thousand men, how many will you convert by these explanations?

R. Very few.

Q. But how so, if the soul has a natural instinct for truth, and if, what you have said is true?

R. I know that Tertullian has spoken of the soul as "naturally Christian." But our Lord has said also "he that doeth evil hateth the light." And a great preacher has headed one of his sermons: "Concerning the hatred of men against the truth." This is why Christian truth meets with so many obstacles.

The faith of Jesus Christ is engendered in souls as He Himself was born into the world. As He was conceived by the Holy Ghost and born of the Virgin Mary, so a living faith can only be conceived by the operation of the Holy Ghost in a pure heart. "Blessed are the pure in heart for they shall see God."

Every pure, spotless heart is, I affirm it, Christian. There is no possible exception. But for those whose lives seem blameless, who are eager for truth and yet hesitate to accept Christianity, we must remember this. Those who seem irreproachable, and who perhaps deem themselves so to be, have at least one sin.

Q. What is that?

R. That which we call original. Every one bears within his heart this sin or its traces.

Q. That is inconceivable. I am inclined towards all that you have said before. But here is the stone of stumbling. Would you have me believe God to be unjust? Would you have me admit that man is born wicked? I feel my whole nature rise up in invincible repugnance to it.

R. O my brother, do not judge before you understand. Have not I a heart like you? And all these Christians, overflowing with love for God and man, who have been as angels on the earth, were not they as jealous as you can be

for the justice of God, and for the lot of their brethren?

See first that original sin is a fact as well as a doctrine. Is there any question that we are all born in self-love? You see it as well as I, every one would acknowledge it.

Q. Doubtless.

R. Well that self-love, that selfishness in which we are born, that tendency to evil, to injustice, has a cause. This cause we name original sin. Thomas Aquinas shews, (in discussing the texts that "covetousness is the root of all evil," and that "pride goeth before a fall"), that these two roots of sin may be traced back to their origin in selfishness or self-love. "It may be laid down" he says "that pride, or the love of self, (*amor proprius*), is the root of all sin." (Q 81, a 11).

He also demonstrates that this unbridled love of self, which transgresses the laws of reason, is contrary to the true nature of man, and is the fruit of original sin.

It now remains to reconcile this fact that we are born in selfishness, with the justice of God, for the fact staring us in the face, and the justice of God being certain by anticipation, it follows that the reconciliation exists, though we may not see it.

Q. You surprise me; let me think. You say that original sin, in its traces or visible effects, is the selfishness, or love of self in which we are born?

R. Yes. This is well expressed by Pascal: "We are born unjust; for each one tends towards himself; and this inclination to self is the origin of all disorder, in war, in politics, in social life. Whosoever does not hate in himself this self-love, which would put self before and above everything else in the world, is indeed blind, for nothing can be so contrary to justice and truth. For it is not true that we merit what we wish for; and it is unjust and impossible to attain it since all demand the same thing. But no other religion than the Christian has pointed out that this innate injustice is a sin, nor that we are bound to fight against it, nor has thought of giving us remedies for it." So far then from the doctrine of original sin being a stone of stumbling to those who would desire to embrace Christianity, it is a strong demonstration of its truth.

The truth is that we are born in a selfishness or self-love which is often ridiculous. And this constitutional iniquity [in the strict etymological sense of the word] is the cause of all our woes. Christianity alone comes forward alike to signalize the evil and to attack it.

Q. I had not thought of our inborn selfishness. It is true; we are born with a warp towards ourselves, and away from God and our brethren.

R. Yes. The will is born in the same condition as the eye; which naturally sees the world, the vault of heaven, the horizon, in the form of a sphere of which itself is the centre. So our mind sees the world ranged in a circle around ourselves, and the will would have it so. For each one of us, naturally, self is the centre of the world, and those who believe that they love have often only a twin selfishness which says: We two are the centre of the world.

Moreover the reason, which corrects the optical illusion of the senses, is often led by the egoistical illusion of the heart into strange eccentricities.

What then can be the cause of this startling fact?

It is not that God made us so origi-

nally, but as Aquinas says, this excessive selfishness is contrary to man's true nature.

My reason sees no other possible explanation than that of the Church's doctrine. I see, with my bodily eyes, the vices and maladies of the father, voluntarily contracted by him, pass fatally to his children in their birth. I conclude therefore that our innate vice, our natural selfishness, is an ancestral inheritance. This transmission of sin has taken place throughout mankind in virtue of the solidarity of the entire human race, through which in one sense humanity may be said to have but one heart, one soul, one body.

And this solidarity of the race, if it gives us life which has been steeped in selfishness and sin, brings us also, as we shall hereafter see, abundant compensations.

NOTES ON ENGLISH AFFAIRS.

SPECIAL CORRESPONDENCE.

(Continued.)

I am having more and more forcibly impressed upon me every day I remain here that one of two things—either disestablishment or radical reform—is absolutely necessary to the well-being of our Mother Church. The state of things at present scarcely deserves a milder term than scandalous, and while no doubt a great improvement has of late years taken place in the general efficiency of the Established Church, which so far has manifested itself to me in Church fabrics, yet I am being immovably established in the opinion that until discipline and autonomy are restored to the Church, she can never hope to attain that commanding position in the land that is hers by inheritance, and might be hers for the stretching forth of the hand or the taking of one forward step. But just at present bound hand and foot in fetters of Erastianism, the English Church is perhaps the hugest anomaly the world has ever known. I might dwell upon her lord bishops—spiritual barons, with their palaces, state coaches, troops of liveried servants, and generally awe-inspiring surroundings—destitute of all but the semblance of authority and, with the exception of the common herd of wretched curates, utterly impotent to lay a little finger upon one of their clergy. And I might speak of the beneficed clergy virtually owning their "livings" in a state of blissful independence of bishop on one side and laity on the other—little spiritual czars in fact, holding the Churchward on a freehold and voting thereon, and competent if so minded to close their church doors upon the lord bishop himself. And I might enlarge upon what I can scarcely be blamed for calling the monstrous inequalities in clerical stipends. I might speak of a row of parishes all of much the same character and population where the salaries will range from \$6,000 to \$600 per annum. I might speak of a certain cathedral establishment well-known to me with its four minor canons who for three months in residence and assisting at the daily cathedral service and very occasionally preaching, receive in addition to their "livings," elsewhere, \$3,500. I might moreover enlarge upon absentee rectors who not even deigning to live in their parishes, deign to pocket the income and pay therefrom a miserable pittance to some poor drudge of a curate to do what is called with unconscious irony their "duty." Then I might go on to the delectable and savory subject

of the sale of livings and its attendant barbarities, etc.

For this state of things it is neither within my power or desire to offer any specific remedy. But that some stern and radical measure of reform is imperatively needed, is now acknowledged by the most conservative of Churchmen. Bishops should have less social dignity and more spiritual power. They should be something more than highly ornamental figure-heads, than which, if they confine themselves to their strictly legal duties, they are little better. That they have become in the majority of cases, something more than this, is in spite of the system. Beneficed clergymen should in some way be made amenable to discipline. Their present position of absolute independence is far too heavy a strain upon average human nature, and say what we like, there are probably not a hundred American priests who, under the same circumstances, would not take advantage of their position, and to put it mildly, settle down into an easy-going, perfunctory way of doing their duties. The fact that is always staring the American priest in the face, that his material well-being is very dependent upon his spiritual success, forms, whatever you may say about purity and loftiness of motive, a very healthy stimulus and would, if in a degree brought to bear upon the English clergy, infuse an amount of energy and snap into their work that would soon revolutionize affairs. As it is, the parish priest may fish, shoot, hunt, garden, fiddle, paint, keep a private school, farm, write books, and engage in almost anything and everything short of actual mercantile business, and allow his parish to take care of itself. He may become utterly incapacitated by age or sickness to discharge more than the barest duties, and yet retain the full emoluments of his parish; and so long as he keeps from gross immorality and refrains from preaching naked rationalism, his position is utterly impregnable. Never was there a correcter definition of anything than in the word "living" as applied in this case. The priest in good sooth owns his parish and lives not with it or by it, but upon it. That some method ought to be devised, which without making the priest the tool of the people, would make him amenable to discipline and to a certain extent dependent for his material well-being upon his own efforts, is to be devoutly desired by all who have the Church's well being at heart. The lamentable misapplication and maladministration of cathedral funds may be gathered from a specimen case, viz., that of the cathedral of this diocese, whose dean and chapter expend a revenue of \$115,000 per annum upon work that would be well paid at \$30,000.

Just at present other great questions are agitating the public mind; but the Church's turn will come, and whether she is to be confirmed in those emoluments and endowments which are hers by every law of right and justice, or whether she is to be sacrilegiously stripped of her possessions, will depend very largely upon the thoroughness of those measures of reform which may be effected during the next few years, and which are now being freely canvassed by all schools of Churchmen.

A very general impression is prevalent that some form of Home Rule will be granted to Ireland by the Tories. The progress in regard to this question among Englishmen of late years has been marvellous. Scarcely a man is there who denies that some form of Home Rule for Ireland is just and nec-

essary. F per cent very idea. centage fa

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essary. Fifteen years ago, ninety-five per cent of Englishmen scouted the very idea. Now fully as large a percentage favor it in some shape or form.

THE PORTRAIT OF A TRUE CHURCHMAN.

(Concluded.)

The true Churchman makes the proper responses after the minister, conceiving that the prayers of the priest are not likely to be heard for them that will not pray for themselves.

The true Churchman stands up at the Creed, and repeats it after the minister, turning to the east, both then and at all the prayers: this has always been the custom of the Church, and he likes not to be different from all the Christian world (I Cor. i: 10).

The true Churchman makes a lowly reverence whenever the name of the Lord Jesus is mentioned, according to the 18th Canon, and Philippians ii: 10, testifying by this outward gesture his belief that the Lord Jesus is the only Saviour of the world.

The true Churchman stands up when the anthems, Psalms, and hymns are sung in the church (joining in them at the same time as far as possible) according to the rubric and Nehemiah ix: 6: "Stand up and bless the Lord your God."

The true Churchman, if he marry, marries "in the Lord;" he takes not a heretic or schismatic to his bosom, lest his prayers should be hindered, and his children not brought up in the true faith and fear of God (See the Service of Solemnization of Matrimony).

The true Churchman loves to see the children baptised and catechized in the church at the time enjoined, after the second lesson at Evensong; it reminds him of his own baptismal vows; and he remembers what was anciently said, that, though "a boy may preach, it takes a man to catechize."

The true Churchman sees that his children and god-children are brought to the bishop to be confirmed, that they may remember and renew their vows, and obtain strength from on high to enable them to contend against the world, the flesh, and the devil.

The true Churchman prays to God in private (St. Matt. vi: 6), as well as in public; having many particular blessings to supplicate for those committed to his charge, which he could not so conveniently mention in the great congregation; if a priest for his flock, if a husband for his wife, if a father for his children, if a master for his servants, &c.

The true Churchman is a priest in his own house, having family prayer at home, when there is no service in the church, though he would like to see the morning and evening sacrifice offered up to God every day in all our churches, as it was aforetime.

The true Churchman "searches the Scriptures daily," after the manner of the Berean Christians (Acts xvii: 2)—reading those portions which the Church has appointed in the kalendar, for morning and evening prayer; for he believes that her "Order for the reading of the Holy Scripture," no less than her "Order of Prayer," is, "profitable and commodious," and "much agreeable to the mind and purpose of the Old Fathers" (See the preface concerning the Service of the Church, in the "Book of Common Prayer").

The true Churchman observes the feasts and days of abstinence in the year, "neither eating flesh nor drinking wine," Daniel x: 3, not supposing there is any more merit in fasting than in praying or almsgiving (for he puts not his trust in anything that he does), but

copying the example of the saints of God, who by thus keeping the flesh in subjection to the spirit, were enabled to obey the motions of the Holy Ghost, and to "live a godly, righteous and sober life." And as he abstains from flesh and strong drink, so he goes not into company or to places of amusement on fasting days, but gives himself up, as much as he can, to reading, meditation, and prayer.

The true Churchman lays by a certain part of his income for works of charity. The Jews were commanded to give one-thirtieth of their yearly earnings in this way (Deut. xiv: 28, 29, and xxvi: 12), and Christians are directed by St. Paul to be charitable upon a plan (I Cor. xvi: 2). The true Churchman therefore thinks that Christians ought not to be behind the Jews in charity, having been freed from offering so many other sacrifices to which they were liable, and so he endeavors to give a tithe of all his income.

The true Churchman, as he is careful to add almsgiving to fasting, without which the latter is as a lamp without oil; so he is careful to add almsgiving and fasting as wings to his prayers, without which they will never fly to heaven (St. Matt. vi).

The true Churchman trusts not to his own "private interpretation" (St. Pet. i: 10), of Scripture, but ever relies upon the interpretation of the Catholic Church, the "pillar and ground of the truth," (I Tim. iii: 15), with the apostles and bishops of which, our Blessed Saviour promised to be "always, even unto the end of the world" (St. Matt. xxviii: 20). As he hopes that he has the Holy Spirit himself, so he cannot but believe that the Catholic bishops and ancient Fathers had the same (see Canon about preachers, 1571), since our Saviour promised to give His apostles "another Comforter, the Spirit of truth, to abide with them for ever, and guide them into all truth" (St. John xiv: 16, 17, and xvi: 13). He believes that there have been true Christians in all ages, and adheres to that interpretation of Scripture, which is briefly summed up in the creeds, and which has been held "everywhere, always, and by all"—(Vincent of Lerins).

The true Churchman loves everything ancient in religion, and consequently, dislikes that which is new; following the advice of St. John: "This is the commandment, that as ye have heard from the beginning, ye should walk in it; for many deceivers are entered into the world" (2 John, 6, 7). Hence he "marks them that cause divisions and offences contrary to the doctrine which he has learned and avoids them," and adheres stedfastly himself to "the faith once (for all) delivered to the saints" (St. Jude 3).

The true Churchman when he is "sick, sends for the elders (priests) of the Church to pray over him," and receive the "special confession of his sins, if he feel his conscience troubled with any weighty matter." After which confession "he humbly and heartily desires the priest to absolve him" (See Visitation Service, and Walton's Life of Bishop Sanderson).

The true Churchman wishes to die as he has lived in the Communion of the Church, and, therefore, when he feels his end approaching, he receives the Body and Blood of Christ, on whose merits and intercession he ever depends; after which humbly conceiving himself prepared for his last journey, he says; "I will lay me down in peace and take my rest; for it is Thou, Lord, only That makest me dwell in safety" (Psalm iv: 9).

RELIGION IN OUR COLLEGES.

BY THE REV. MORGAN DIX, D. D.

And first, as to the question of religion in our colleges. The controversy on that subject has been so ably and frankly conducted, that nothing seems to have been left unsaid on either side of the argument. Is it claimed that the verdict of the public in general may be against God and the Church? I reply that the hour of conflict is not always the hour of decision. The giants take up arms; they go afield; they fight. The world looks on; and often to discover that it is the beaten man who in the long run gains the victory. A sober second thought awards the crown; and it may sometimes be our duty to go to the battle field and place it on the brow of one who lies there, on his back, stiff and stark, where, face to the foe, he fell. It is not the argument of to-day but experience and the long result of time, which determine where the victory rests. I listen to a harangue, delivered with that thinly-veiled arrogance which is the essential sign of modern skepticism, on religion in our public schools. I hear, that under the provisions of the State constitution, a school can have no religious purposes; that teachers in public schools and public institutions have no religious duties; that when the teacher, in his capacity as such, begins to exercise any religious function whatever, to exert any religious influence upon the minds of those under his instruction, that moment he infringes the reserved rights of the people. I am quite prepared for the applause which will inevitably follow on these statements, so expressive of the tendency of the age, and for the defeat of those who should attempt to secure the incorporation of even the simplest truths of natural religion in the system of our State and national instruction; but the defeat of to-day is not final, much less decisive, of the principle involved.

I repeat, the verdict of to-day on questions like those which have been of late so hotly debated, may be set aside in some wider court of appeal by and by. From tables of statistics, and comparison of catalogues with summaries of growth and decline, from decade to decade, we may learn the state of the popular mind, and the condition of the popular appetite; but these statistics settle no principle and decide no point in controversy between God and man. And so, we lesser folk, looking on while the giants fight, must draw our conclusions meanwhile, and shall take leave to speak our mind, modestly, but not in doubt, when occasion is given. With no intention of engaging in, or prolonging the battle, we may offer our views as to the outlook, and say where we think the victory rests. On this particular question of religion in education, we have convictions, as Christians and Churchmen, founded on our faith in the highest authority that can be cited; an authority whom it is temerity and unreason, to contradict: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The words of the Master can mean only one thing; that it is folly to talk about neutrality towards Him; it is impossible for men, or body of men, or institution, to occupy a neutral position. There is no such position. Education conducted with deliberate indifference to God, and Christ, and the Church, as though it were unnecessary to give them any thought, is nothing less than aggression.

A generation that is not with Christ cannot by any possibility be in a position of neutrality; it is, and by the nature of things must be, against Christ; and to be against Him is to be against the highest interests of the race, of the social order, of the individual. The youth, who gathering from the rich fields through which he goes, gathers not with Christ, must inevitably be losing faster than he gains, and scattering and dissipating whatever energy he puts forth. Twist them and turn them as you will, you can make nothing else out of the words of the Master. Now this is a point to which the age is giving more attention to-day than it did yesterday; a point on which, whatever noisy protest may be made on the field of controversy, the quiet, sober, Christian people of this country will undoubtedly end in reaching a just conclusion. Life is not life, unless it have in it a heavenward direction, and a reference to the solemn verities of religion. It is not real life; it may be animal life, it may be upper brute life; it is not the life of Him, who bearing the name of Man, exists in the image of God, an immortal soul.

The key of this life of ours, with its mystery, its wants, its joy and sorrow, its hope, despondency, and unrest, is in the supernatural order above us.

Without the knowledge of the existence of that supernatural world, and an intelligent apprehension of your relations to it, you cannot, you do not really live. Is not this knowledge the first that we need? Shall aught be named in comparison with it? Why do we call that education, in which are ignored the crowning glory of human nature and the chief end of human existence? What but cowardice and faintness of heart have induced men to yield here to the spirit of unbelief?

It is dreary to sit down and think what the timorousness of our ancestors has cost us; more dreary, because we ourselves are so prone to follow on the same line of compromise with objectors to our faith. If that magnificent symbol commonly known as the Creed of St. Athanasius had been retained in the public service of the Church, the Unitarianism of New England would probably have been as an untimely infant strangled at the birth. If the "Analogy of Religion," that noble bulwark of Christian faith, had been, everywhere, as in this college, the text-book of the ingenuous student, modern skepticism would have had an up-hill work in its corruption of our youth. And so, to revert to the distinction between the supernatural and natural orders, let me name another "opus aureum," a sermon, a treatise, of the learned Bishop Bull, on the "State of Man before the Fall." If that profound work were mastered by our candidates for Holy Orders, and our intelligent laymen, we should have less haziness in the pulpit and incertitude in the pews.

God made Adam, first, complete in a natural state. Then, he admitted him to be heir of His own eternal glory, in adding supernatural gifts. The loss of those was the cause of human misery; nothing can help mankind short of their restoration; they are restored in Christ, and enjoyed by those that are in Christ. There is not a problem, of all that vex the mind to-day, all the world over, that could not be brought to a happy settlement, if men could see, accept, and act on the teaching of the great Bishop of St. David's—exponent of the old Catholic theology—on the natural and supernatural gifts of God to men. But who

cares for the old learning or the old theology? Here we drive on, staring and gaping at the heresiarchs of science or philosophy who tell us that there is no supernatural order, or, that if there be, we know nothing about it, and have no practical concern with it; whereas it is the one thing with which the concern of man is most practical and most direct. Now an education which ignores the supernatural order, and has nothing to teach boys and girls, young men and maidens, on that transcendent and immeasurably urgent subject, is not an education of the full and complete man. It may do for him as an animal; it does not meet him as an immortal soul; it suffices to his natural state, but makes him indifferent to any higher conditions; it teaches him

"the wonder of the world," but it purses up the lips and keeps still silence as to

"all the glory that shall be." It is accordingly partial and incomplete. The true educator cannot ignore what is highest in the pupil. He must, if he knows his business, instruct him as to the higher life, the over-world, the heaven where is his citizenship, the means to insure his title thereto. To say nothing on these matters, while displaying unflagging energy in every other department of knowledge, is to cast a slur on them, and invite the inference, too certainly drawn by the student, that they are of little or no consequence; that it is well to throw one's whole strength into the study of nature, but waste of time, if not folly, to take any step beyond. Such neutrality is enmity to God; it is a positive and not a mere negative attitude. It is the attitude of men who have lost the power of believing, and are therefore religiously impotent; they cannot themselves beget souls unto glory, and they end in a blind admiration of that sterility of which they are the painful examples.

A MILITARY SCHOOL AT MANLIUS, N. Y.

BY MRS. ELLEN E. DICKINSON.

Of the numerous schools throughout our country for the education of boys, possibly there is none more admirably adapted for their intellectual, moral and physical training, than the institution known as St. John's Military School, at Manlius, eight miles from Syracuse, N. Y., which was founded by Bishop Huntington in 1869, and is under his general supervision and care.

Brief mention of a visit at this institution may be interesting to the readers of THE LIVING CHURCH. The approach to the school building through a winding driveway from the public road gives one time to observe its ample size and dignified proportions, while the stars and stripes fluttering in the gentle autumn breeze, from the tall flag-staff to the right of the house, tells not only that it is a military institution, but that the family are at home. The hour of our arrival was at noon, and we found masters and pupils at dinner. A handsomer, merrier and more gentlemanly set of lads are rarely gathered together than the forty odd boys who were taking this mid-day meal, seated at several short tables, at the head of each there being one of the resident masters. After thanks were given, the boys marched out with military precision. The long resonant blast from a bugle soon announced the call into the school room, a long, light, cheerful apartment, admirably equipped, and while the pupils were occupied in study, a tour of inspection was made through the building. Order and neatness were everywhere observable. The dormitories are so divided as to give each pupil a little room of his own, and the devices some of them have used to make them attractive and pretty, are certainly ingenious. The beautiful little chapel is a part of, yet quite distinct from, the main building, and is intended to be the centre and inspiration of the work, as "Christo et Ecclesie" is the motto of the school. The gymnasium is the largest room of the kind in the schools of this country. The armory is also large, and is used on festive occasions for dancing, etc. The library is a new feature, but there is a beginning toward a collection of entertaining and instructive books by the best authors. In a word, the whole establishment is light and bright and cheerful, and all its methods adapted to the education of a

higher class of boys from ten to twenty, in a preparation for Harvard and other colleges, and for business. The Rev. John W. Craig, A. B., is the head master, with several well known and competent assistants. The general discipline is military, but out of school hours it is essentially that of home. Every Thursday is holiday. Wednesday evening is made a social occasion. All the resident teachers with the ladies of the household, and the guests, assemble in the parlor after the early evening exercises in the chapel, to receive the boys. This must be a trying ordeal to them, as they enter one by one, and bow in turn to each lady and gentlemen present, but they pass through it bravely. The whole company later adjourn to the armory, where there is dancing and music, or stereopticon views, with a lecture on art, or possibly, the young gentlemen are called upon to discuss some subject suggested by one of the masters. During the winter these Wednesday evenings are also enlivened by charades and theatricals, gotten up by the pupils, with the assistance of the members of the household.

The outlook from the building is charming toward the hills. Tennis is played on the wide velvety lawn, and there is a huge ball ground. In the season there are "field days" when games and races are enjoyed. The early celebration of the Holy Communion is largely attended by the pupils on Sundays, but is quite voluntary on their part. At 11 o'clock there is a choral service with a homily, or talk of a spiritual character, given by the rector. The afternoon is devoted to the boys to the writing of home letters. In the autumn and spring at sun-down, the boys are drawn up on the terrace for parade. The bugle sounds the evening retreat. The cannon is fired, and the flag is slowly lowered while a hymn is sung, accompanied by brass instruments. Again the boys are welcomed in the parlor, until they are called into the chapel for prayers, and good night.

OPINIONS OF THE PRESS.

The Church Review.

EXTRADITION.—It is satisfactory to hear that a new Anglo-American Extradition Treaty has been drawn up, and now waits the ratification of the American Senate. This treaty covers certain additional offences—namely, manslaughter, burglary, embezzlement, or larceny of property of the value of £10 or upwards, and malicious injuries to property, whereby human life is endangered, provided such injuries constitute a crime according to the laws of the States between which the treaty is concluded. It is in regard to such offences as the last named that the great interest of the treaty lies. If it passes the Senate—which, however, it may possibly not do this session, owing to pressure of business—the dynamiters will no longer be able to look upon the United States as an asylum. We hope that the Government across the Atlantic will see their way to such an ordering of affairs as will prevent miscreants making America a basis of operations for commission of diabolical offences in Great Britain. Brother Jonathan must unite with John Bull in a thorough-going campaign against the devils of the dynamitards.

The Church.

MORAVIAN ORDERS.—Perceval, an English writer, has argued earnestly against the validity of the Moravian Episcopate, and in our country, the wise and well-informed Bishop of Pennsylvania (Dr. Stevens) has ordained anew a Moravian clergyman who wished to minister in our Church. Personally, Bishop Stevens might have been glad to receive the Moravian brother as he would receive a priest from the Roman Communion, but in the absence of the sanction of the Church to such a proceeding, there was no other course to adopt than to ordain the Moravian minister as if he had never been ordained. After patient examination, we came to the conclusion opposite to that arrived at by Perceval, and we felt that the probabilities were in favor of the claims put forth by the Moravians. At the same time we are fully aware that these claims have never been admitted by the great majority of our Anglican and American bishops. The Swedish succession can be much more easily

traced than can the Moravian, but even that has never been formally recognized in our Communion, and the attempt to receive either Moravian or Swedish clergymen into the ministry of our Church, except through a new ordination, would not be sustained by the sentiment of the clergy and laity of the Church.

The Church Review.

MR. BEECHER.—A contemporary last week published the following: "The Rev. Henry Ward Beecher preaches at the City Temple on Thursday. Tickets 2s. 6d. and 1s. We would suggest as a text, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without price.' The writer might have added that a few steps from the City Temple is an edifice where the Gospel is preached without money and without price, to wit, St. Alban's, Holborn, which is a real temple always open to the poor, and where real equality is not only preached, but practised. Mr. Beecher, as an American, and therefore a strong advocate for equality (in the Republican sense), objects very strongly to the Court of St. James. It would appear that he also entertains an equally strong objection to St. James, for he sells his pews by auction every year to the highest bidder—viz., the man with the gold ring and the goodly apparel, so that he can hardly be charged with inconsistency when he practises money-changing in the City 'Temple.'"

HINTS FOR HOUSEWIVES.

SEAT AND BACK-REST FOR A GARDEN CHAIR.—The design is worked in coarse, colored wools on horse girthing, which can be procured in various colors at any saddler's. These strips of girthing, when worked, are to be joined together firmly, and worked over each other with herring-bone stitch.

BUTTERFLY SLIPPER CASE.—The foundation is a piece of wood or cardboard covered with calico or chintz; embroider the butterfly on holland lined with buckram; unite the wings by a body made of black velvet; make the antennæ with wire, and the whole large enough for the slippers to lie in the bag attached behind the wooden foundation, hidden by the butterfly, the whole to be hung against the wall.

TERMS IN CROCHET.—Single stitch, or S. C: put the needle in a stitch of the work, bring the cotton through in a loop, and also through the loop on the needle. Double crochet, or D. C: put the needle in a stitch of the work, bring the cotton through; take up the cotton again and bring it through the two loops. Treble stitch, or T. C: turn the cotton round the needle, put it in a stitch, bring the cotton through; then take it up, and bring it through two loops twice. Long stitch or long treble: turn the cotton twice round the needle, work as the treble stitch, bringing the cotton through two loops three times. Extra long stitch: turn the cotton three times round the needle, work as the treble stitch, bringing the cotton through two loops four times. Chain: a straight series of loops, each drawn with the hook through the preceding one.

HUCKLEBERRY spider-cake or bannock, is made like biscuit, and cooked over the fire in an old-fashioned spider, or iron frying-pan with short legs, a little butter being used to keep the cake from burning. If a deep round pan is laid over the spider loosely, the cooking will be facilitated, but care must be taken not to confine the heat so as to create steam, for that would destroy the crispness of the cake. While the under side is browning, the cake should occasionally be lifted from the pan with a cake turner or a broad-bladed knife, and, when brown, it should be turned without breaking. Until one becomes expert, a buttered tin plate may be turned over the top of the cake and the spider reversed upon it. The cake thus loosened can easily be slipped back into the spider, and the cooking finished. Raised bread dough may be used for either biscuit or spider-cake, the berries being lightly stirred into it, when it is ready to bake.

CRAZY LACE.—Make a chain the desired length. First row.—Miss three stitches (a), four long crochets in same stitch, miss

three chain, one short crochet in next stitch, three chain. Repeat from (a) to end of row; turn work.

Second row.—(b) Six chain, one short crochet in loop formed by three chain in last row. Repeat from (b) to end of row.

Third row.—(c) Six chain, one short crochet in next loop of six chain in last row. Repeat from (c) to end of row; turn work.

Fourth row.—Three chain, four long crochets in loop formed by six chain (d), one short crochet in next loop, three chain, four long crochets in same loop. Repeat from (d) to end of row; turn work.

Fifth row.—Three chain, four long crochets in first stitch (e), one short crochet in next loop of three chain in last row, three chain, four long crochets in same loop. Repeat from (e) to end of row.

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

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. USE no other pill.
Price, \$1.00 per Bottle; Six Bottles for \$5.

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BULL'S SARSAPARILLA,
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HAIR BALSAM
the popular favorite for dressing the hair, Restoring color when gray, and preventing Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please.
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His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears." It sells at right to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT, 1000 Agents Wanted.—Men and Women. \$1.00 to \$2.00 a month made. Distance no hindrance as we give Extra Terms and Pay Freight. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

The Dry the lesson ly that it One of this city commenced and asked 'No' in a all being when I r want a cl er; but I I went to garb, and store an want a p the resp spair al work at object. I want to last rema and in th in the ba low pay and soul and sub tention clerk. ers in I pay my soon fou commit stranne real ex not do. ten-hou o'clock but told would s off at o ing boa short; I indispe rose an this ho luxury may de great c

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The Dry-Goods Chronicle has a story, the lesson of which stands out so clearly that it cannot escape attention:

One of the wealthiest merchants of this city graphically relates how he commenced business: "I entered a store and asked if a clerk was not wanted. 'No!' in a rough tone, was the answer, all being too busy to bother with me, when I reflected that if they did not want a clerk they might want a laborer; but I was dressed too fine for that. I went to my lodgings, put on a rough garb, and next day went into the same store and demanded if they did not want a porter, and again 'No, sir,' was the response, when I exclaimed in despair almost: 'A laborer? Sir, I will work at any wages. Wages is not my object. I must have employment, and I want to be useful in business.' These last remarks attracted their attention, and in the end I was hired as a laborer in the basement and sub-cellar at very low pay, scarcely enough to keep body and soul together. In the basement and sub-cellar I soon attracted the attention of the counting house and chief clerk. I saved enough for my employers in little things usually wasted to pay my wages ten times over, and they soon found it out. I did not let any body commit petty larcenies without remonstrance and threats of exposure, and real exposure if remonstrance would not do. I did not ask for any eight or ten-hour law. If I was wanted at 3 o'clock in the morning I never growled, but told everybody to go home, and I would see everything right. I loaded off at daybreak packages for the morning boats, or carried them myself. In short, I soon became, as I meant to be, indispensable to my employers, and I rose and rose, until I became head of this house with money enough for any luxury or any position a mercantile man may desire for himself and family in a great city."

Hellmuth Ladies' College, London, Canada. This excellent and progressive institution of learning for young ladies has recently completed another most successful session, the results of the year's work being eminently satisfactory to patrons, pupils and faculty. The attendance includes young ladies from all parts of North America. It is learned that the college authorities are arranging even greater facilities and completeness for the coming school year, which commences on September 7th. The addition of an elevator and gymnasium will improve the conveniences of the college, and a most brilliant staff will have charge of the various educational departments. A model kitchen for the sole use of pupils, with a graduate of the South Kensington School of Cookery, London, England, as an instructor, will be a new feature. A Leipzig Conservatory scholarship, offered by the Leipzig Conservatory and Hellmuth College, entitling the winner to a free year at Leipzig Conservatory (board, laundry and tuition included), will be a valuable prize in the musical department. Circulars (as announced in other columns of this paper) may be obtained on application.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. For Wasting Diseases of Children.

Where the digestive powers are feeble and the ordinary food does not seem to nourish the child, this acts both as food and medicine, giving strength and flesh at once, and is almost as palatable as milk. Take no other.

A soft, velvet texture is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

In hundreds of cases Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

In another column of this issue Mme. Henrietta Clero, well known as an educator, announces the opening of a school for twenty pupils.

"It's worth \$1000," said the man cured of cholera morbus by N. K. Brown's Ess. Jamaica Ginger.

PISO'S CURE for Consumption is the best Cough medicine. 25 cents per bottle.

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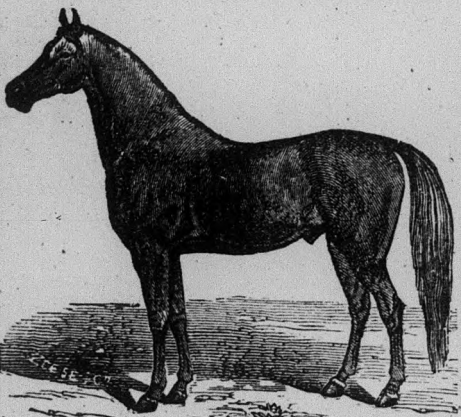


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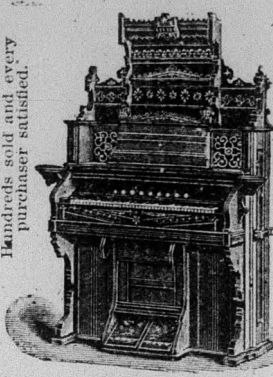
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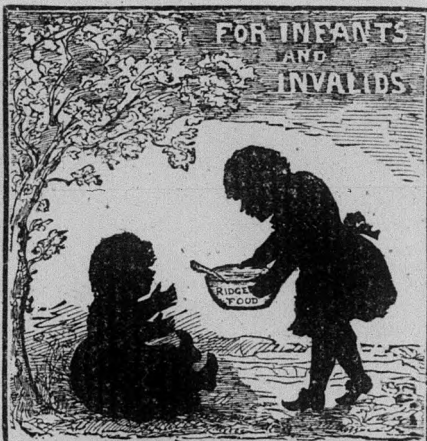


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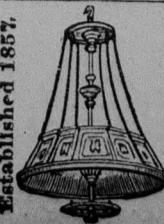
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