

The Living Church.

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

VOLUME I.

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NUMBER 48.

Current Events.

Some Foreign Notes.

The Boers—Landlords and Tenants in Ireland—Ultramontanism in France—Chinese Civilization—Greek Politics.

[Written for the Living Church.]

Now that Cetewayo is taken and shipped off to England to be shown like other rare wild beasts, the English find the Boers, as the Dutch inhabitants of the Zululand are called, on the very brink of revolt. We do not blame them. What right had England to come and bully them into annexing the country they had settled and cultivated? Some of the English papers advise un-annexing it, as the cheapest way, and we say so too. These Boers are not, simply because they hate Englishmen, the worst people in the world. They are stolid and conservative, but they are honest and virtuous. They read and study their Bible so much that when they speak English, they speak a *Bible English*, which sounds very funny. They are devout and God fearing, and travel, every quarter, hundreds of miles, to be present at the Communion. They pay their preachers well; that shows they are not so bad. They can fight, too, like tigers, and if they do go to war, they have our heartiest sympathy, though of course they will be whipped.

Things look pretty black for landlords in Ireland. Giant meetings are being held everywhere, and the priests are as busy as beavers, fanning the flame. We are on the side of the meetings, for the heavy rents are crushing the very life out of the tenants. Even in Ulster the great majority of the tenant farmers live entirely on potatoes and buttermilk. Meat is almost unknown, and what is more, those farmers are steeped to the lips in debt. This state of things is making many reckless, and suspicious of everything which looks like less wages or heavier taxes; and unless landlords look out, a storm will soon burst over in Ireland, fiercer than this country has ever seen. Already it is beginning; a Limerick farmer who had introduced machinery into his hay-field, was attacked by three men armed with pistols, and warned that if he did not abandon the use of machinery his life would be taken.

M. Ferry's unlucky Education Bill has produced one unlucky result. It has worked up all the fanatical Ultramontanism in France, and tremendous processions are pouring into Lourdes and La Salette every day, headed by bishops, and all ablaze with zeal and candles. They ought to take care, however, to have the reporters agree, and when the Virgin sinks, or nods her head, not to have one say she winked, and the other say she nodded. A little incident of that kind has made a good deal of laugh lately. One correspondent wrote that, a fact very rare in the mountains at this season, not a single cloud obscured the sky during the *fête* at La Salette, on the 20th and 21st. This is said to have been very fortunate, as bad weather would have rendered the *fête* impossible; and the writer adds: "How account for this fine weather, which lasted just the two days of the *fête*, if not that the prayers of the faithful were answered?" The second correspondent unfortunately concludes his letter thus: "The fine rain which has been falling since the morning has in no way disturbed the pilgrims. They surrounded the sanctuary with the same ardor as if the sun was shining brilliantly."

Walter Medhurst, than whom there is no higher living authority on Chinese affairs, has been writing on the Future of China. Sooner or later, he feels sure, it will fall into the hands of either Russia or England; and the day of its so doing, he says, will be a happy day for the vast empire. Everything native is going to decay, as far as government is concerned. It is useless to

expect thorough reform from either rulers or ruled. They do not possess the strength of character and fixity of purpose necessary to carry it out. Even what little progress has been made has been by pressure from without. Let this influence be removed; let the able customs organization now in vogue be taken out of alien hands; let Foreign Ministers cease to impress upon the State departments the imperative importance of waking up to international and domestic responsibilities; let arsenals be deprived of foreign superintendence; let steamers throw overboard their foreign masters, mates, and engineers; in a word, let China try to keep afloat without corks, and what will be the consequence? Corruption would inevitably fatten on and extinguish foreign trade; foreign representatives would find Pekin too hot to hold them; arsenals would gradually languish and cease to work; native-owned steamers would leave off plying the waters; and the whole country would eventually fall back into a condition of even more rapid decadence than that in which it was found when England first interfered to prop it up. What is perhaps more melancholy to contemplate, there would be few, if any, of her most ardent patriots but would congratulate themselves on the miserable change.

Greek politics are about as muddled as any politics ever were; and the conduct of her politicians has not been such as to inspire much respect. But surely every one hopes that she will get out of the clutches of Turkey some of what rightly belongs to her; for be her politics what they may, her individual and social progress since her emancipation, proves beyond a question what a miserable and cruel tyranny the effete Ottoman government is.

Fifty years ago Greece emerged from a catastrophe; she had been deprived of everything and devastated by a long and desperate war; she was without resources, without agriculture, without commerce, without manufactures, without the least social or political organization; everything had perished during her long struggle for independence, except her genius and her faith in the future. This faith has already wrought marvels. Agriculture, which is *par excellence* the basis of the prosperity of nations, has made considerable progress; its development goes on day by day in geometrical progression. Thus, in the space of the last fifteen years there have been taken into cultivation nearly 5,000,000 acres. Like agriculture, manufactures have also made considerable progress of late. Any one returning to Athens after an absence of fifteen years, would certainly be surprised to see, on landing at the Piræus, tall chimneys by the side of the railway station, and the vast district of industrial establishments which has been formed, where a few years ago one did not see a single cottage, a tree, or a blade of grass.

It is in the budget more especially, that we may ascertain this great national progress which is manifesting itself under every aspect of Hellenic life. The revenue of the kingdom, according to the budget for the year 1879, amounted to over £1,600,000, while at the date of the establishment of the first monarchy, the total of the ordinary public revenue was £260,000.

One of our Episcopal clergy in Brooklyn is the intimate friend of a Roman Catholic priest. They are praying for each other's conversion. It is to be hoped, if the prayer is answered, that conversion will not be as speedily followed by perversion as in the late Chicago case. We do not believe it would. The East is not so rapid as the West, and cannot spin around like a totem, from faith to faith. It proves all things, and holds fast that which is good.

Flattery is a false coin which has circulation only through our vanity.—*La Rochefoucauld.*

Our New York Letter.

The Walking Match—Council of West Virginia—A Grand Brotherhood—The Desolation at Memphis—Clergymen's Sons.

NEW YORK, Sept. 27, 1879.

The great event of this week in all this city is a walking match. The papers are full of it, flaming bulletins are posted at the newspaper offices, the streets are crowded with men looking at the hourly announcements, thousands of dollars are paid for the privilege of seeing the pedestrians at their work; and altogether there is a furor of excitement. The *Herald* office is on Broadway, opposite St. Paul's Church. There is there a sort of square at the junction of several streets, and it is filled with men all day long, and, for all we know, all night. It is difficult to pass through the throng of crowding, jostling men, all craning their necks and straining their eyes, to see the figures of the bulletin. There never was such a crowd in front of St. Paul's, but alas! their backs are all turned to the church. There is evidently the liveliest interest felt in the contest of endurance; men sacrifice their time, convenience, comfort and means, for the sake of that interest. During the same week the Convention of the Church in the Diocese of New York is in session at St. John's Church. There are no crowds about the church door, the interest in its deliberations is largely confined to its members, the visitors are comparatively few, and they are drawn there by personal attachment to the members, rather than by interest in the subject of the deliberations. The collection will in no sort compare in amount with the money received at the door of the garden, where the walk is held. The papers will find but scant room for a report of the proceedings, no crowds will obstruct the streets, waiting to hear the news. Next month we have a Missionary Conference in the city, and a Church Congress at Albany, and we fear there will be the same painful contrast. Even in St. Paul's day, it seems to have been the same. He calls attention to it, and tells us that those engaged in such contests do it to obtain a corruptible crown, and he points to the nobler Records of the Christian race. In the same way the LIVING CHURCH may well draw a moral from the earnest competition for the Astley belt. It may be, to its readers, a subject for profitable thought, and they may learn a lesson from the children of this world, who are wiser in their generation than the children of light. They run not "as uncertainly," they do not fight "as one that beateeth the air," they are a thousand fold more earnest to gain a corruptible than we are to gain an incorruptible crown. The people read and talk about the race, they buy the papers that tell about it, and there are thousands of Christian people, who ignore their own Church press, and do not care to hear of the great warfare between the world and the Church. It is a curious and instructive fact, and may well serve "to point a moral and adorn a tale."

We have before us the Journal of the Second Annual Council of West Virginia, containing some 140 pages. It is something more than a year since Bishop Peterkin was consecrated, and the Journal gives his first annual address. It is full of practical and wise suggestions in regard to the present and future of the young Diocese. It is confined to its interests, and the Bishop does not seem to feel that it is his mission to re-settle the foundations of theology, or to discuss the merits of Ritualism. He speaks like a business man, and we augur well from such an exhibition of administrative capacity. There are in the Diocese 15 clergymen. The number of baptisms reported is 210, of which 50 were adult. The confirmations were 203, and the communicants number 1,575; of Sunday School scholars there are 1,417. The contributions are reported at \$39,390.12.

Bishop Peterkin mentions a remarkable fact in regard to the Brotherhood of the Diocese of Virginia, an institution which provides for the families of deceased clergymen. Its average payments, to families entitled to receive them, have been \$1,200, and its average tax upon the members of the Brotherhood has been \$4. The payments of the Clergymen's Mutual Insurance League, for several years past, have been \$1,000 to the families of the deceased members, and the tax has been about \$50 a year to the living members. It would interest the Church to know something of the nature and management of the Brotherhood of Virginia, which shows such a wonderful disproportion between benefits and burdens. We think there is no Diocese that can make such a showing in this behalf; in many, every attempt to establish a brotherhood worthy of the name has been a failure, or something very like it. If our Virginia Church paper, the *Southern Churchman*, would give us surcease from the floral question, now that we are approaching frost, and instead, would give us some account of the Brotherhood in that Diocese, it would confer a great favor upon all the Church. No question can be so important to the clergy as the provision to be made for themselves and their families, and if there is no mistake in the statement of Bishop Peterkin, Virginia has made the grand discovery of how to give the maximum of benefit for the minimum of burden. Every clergyman could give \$4 a year, and \$1,200 to the widow or the orphan would save them from many a pang.

One fact may give some idea of the desolation that has been visited upon Memphis. On a recent Sunday, the only public religious service in the city was held by Rev. Dr. Dalzell, who succeeded the lamented Parsons. The congregation consisted of two ladies and a gentleman. It reminds one of the terror caused in the old day, when the Popes used to place a city or a whole kingdom under an interdict, forbidding all religious services and rites. The yellow fever is now a scourge such as the Pope once was, and not the least of the horrors that it brings, is the deprivation of the dead of Christian burial. There are still weary days and weeks for Memphis to suffer, and she strongly appeals to all Christian hearts.

Bishop Potter ordained to the priesthood last Sunday, at St. Timothy's Church, the Rev. W. M. Geer, the son of the Rev. Dr. Geer, the rector of the parish. It is quite notable, the number of the sons of the clergy who themselves take Orders. The Seminaries always contain one or more whom the privations of the parsonage have not been able to daunt. There are two sides to the clerical office, and the life has its compensations. We can understand how a sensitive man, unwilling to ask any one, much less one that he loves, to share a lot of such uncertainty, may deliberately choose to lead a life "lonely but not forlorn," and to look for sympathy only to his people. Such instances are not very rare. But, perhaps because our faith is not strong, we have always wondered to see a clergyman's son become a clergyman, or his daughter a clergyman's wife. They enter ordinarily upon a hard life, and we look upon them as we do upon the "confessors" of old.

A missionary conference is to be held in New York city Oct. 14th, 15th, 16th and 17th. The conference will begin with a service in Grace Church and sermon by the Bishop of Connecticut—the sessions of the following days will be held in Association Hall, corner of Fourth Avenue and 23d street.

The Providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by the wisest forethought.—*Froude.*

Missionary Conference at Davenport, Iowa.

A meeting of the bishops of four North-western dioceses took place at Davenport, last week, commencing with Divine Service in the Cathedral at 11 A. M. Bishop Perry intoned Morning Prayer, the Bishops of Nebraska and Kansas reading the Lessons. Then followed a Celebration of the Holy Eucharist. The sermon was preached by Bp. Vail from St. John xv:16. His subject was—the appointment or calling, the design or object, and the encouragements of the Sacred Ministry, which he treated in an eloquent and impressive manner. Besides the bishops, eight priests were present at this Service, viz.: Canons Sylvester and Sprague, Dean Barris, the Revs. Jos. S. Jencks, Jr., W. T. Currie, and A. C. Stilson, of the diocese of Iowa; W. B. Cooper, of Japan; and Geo. W. Gates, of the diocese of Quincy.

In the afternoon, the Bishops held their first Conference; the subject of which was—The best way of meeting and dealing with the frequent applications that are made in the West, by ministers of other religious bodies, for admission into the Ministry of the Church.

On the evening of the same day, after Evening Prayer, Bishop Clarkson preached.

On Thursday morning, the Bishops visited the grave of the late Bishop Lee, at Oakland Cemetery, it being, by a singular coincidence, the anniversary of that prelate's death. They held a short service over his last resting-place; and before they left it, strewed it with flowers. The Right Reverend Fathers also visited Griswold College, Trinity Girls' School, and the State Orphan Asylum.

The afternoon once more found them in united conference; the subject of discussion, this time, being the practicability of uniting all the educational work of their dioceses, with a view of making Faribault, the Divinity School, and Griswold College the Department for the higher Collegiate education; each bishop to have, in his own diocese, a School for Boys, and another for Girls.

In the evening, a large Missionary Meeting was held, at which addresses were delivered by the Bishops of Iowa, Nebraska, and Kansas. Upon this occasion, there was quite a large attendance of Methodist ministers; a general invitation having been given to the members of the Iowa State Conference, who happened to be in session in Davenport at the time.

On Friday, after Morning Prayer, the Bishops discussed at their conference, the imperative necessity of greatly increased pecuniary resources for the Missionary work of the North-western dioceses; in view of the fact that—within a very brief period—no fewer than four hundred thousand souls have been added to the population of Iowa, Minnesota, Nebraska, Kansas, and Dakota.

The discussion upon this important topic, occupied the entire day, and, in the evening, another large Missionary meeting was held in the Cathedral, at which addresses were made by Bishop Whipple, of Minnesota, and the Rev. Wm. B. Cooper, Missionary to Japan.

The conference adjourned the same evening.

The Holy Synod of Russia is contemplating a reform of the monasteries and nunneries. The abuses in the former are said to be very grievous. Instead of leading a devout life the monks are accused of reveling in worldly amusement. Monks in Russia do not take the vow of poverty. Aside from their private property the monks hold a vast amount of corporate property. Their annual income exceeds 3,000,000 roubles. But all this is said to be as nothing in comparison with the gold and silver ornaments, pearls and jewels, costly plate and vestments. It is the intention of the Synod to take away the privilege of holding private property, and to curtail, if possible, the amount of their corporate possessions.

IOWA.—At the Ember Ordination at the Cathedral, Davenport, Bishop Perry ordained to the Diaconate Mr. Roland Grueber, Assistant Master of the Boardman German-English Institute at Durant, Ia., and the Rev. Messrs. E. H. Gaynor, M. A., and S. C. Gaynor, brothers and graduates of Griswold College, to the Priesthood. The Rev. Canon Silvester preached the sermon, and with the Dean, Rev. Dr. Barres, presented the candidates for the Priesthood. The Rev. Charles R. Stroh, of Durant, presented the candidate for the Diaconate, who was ordained especially for the German work. Among other qualifications, Mr. Grueber possesses a knowledge of the Bohemian tongue, and will probably labor among this people, of whom there are large numbers in Iowa.

The Diocese of Iowa.

STATISTICS FROM THE CONVENTION JOURNAL.

Families	2,646
Whole number of souls	11,449
Baptisms	
Infant 352	
Adult 120	472
Confirmations	243
Communicants	3,829
Marriages	80
Burials	183
Public Services	4,197
Holy Communion (times administered)	477
Sunday School teachers, 447	
Sunday School scholars, 3,304	
	3,751

CONTRIBUTIONS.

Parochial.	
Communion alms	\$ 1,499.47
Rectors' salaries	24,001.68
Parish expenses	11,793.02
Miscellaneous	18,103.57
Diocesan.	
Bishop's salary and Convention fund	1,816.83
Diocesan missions	841.40
Miscellaneous	217.36
General.	
Domestic missions	433.41
Foreign missions	324.97
Miscellaneous	549.58
Aggregate.	\$59,581.29
Number of church sittings	\$11,546
Value of churches	\$363,050.00
Value of other church property	59,510.00
Total value	\$423,160.00
Indebtedness	\$29,956.00

ILLINOIS.—A meeting of the Convocation of the Southern Deanery of the Diocese of Illinois was held at Kankakee, on Wednesday, the 24th inst. On the previous evening Prayers were said in St. Paul's Church, the following clergy being present and taking part in the Service: Revs. R. N. Avery of Wilmington, H. C. Kinney of Joliet, F. B. Nash, Jr., of Ottawa; Duane S. Phillips, Dean of Kankakee, and Henry G. Perry of Chicago.

The next day, there was an addition to the number of the brethren, in the persons of Rev. Drs. Locke and Morrison of Chicago, Wm. C. Hopkins of Champaign, and John R. Holst of Streator. The Bishop, having missed a train, was delayed, but reached the church in time to consecrate the Elements at the celebration of the Holy Communion.

Morning Prayer was said at 9 o'clock; after which, a meeting of the Chapter was held, with Dean Phillips in the chair. The minutes of the former meeting having been read and approved, Reports were read concerning their respective fields of labor, by the different members of the Convocation. Special arrangements were made for helping forward the work at Braidwood, in connection with Wilmington, under the charge of Mr. Avery, and also at Paxton and Momence, in connection with Mr. Nash's field of work.

The Rev. Henry G. Perry was unanimously elected a member of the Southern Deanery of the Diocese of Illinois.

The Dean reported respecting his own Missions at St. Anne's, recently in charge of Rev. E. Therien, Waldron and the Good Shepherd, at Momence. The brethren were much encouraged by the lively sympathy in their work manifested by the Bishop; a sympathy only limited by the measure of his ability to aid them.

At 7.30 P. M., after a few Collects said by the Rev. W. C. Hopkins, an informal, but spirited and interesting missionary meeting was held, in the course of which several appropriate hymns were sung. Addresses were made by Rev. H. C. Kinney, on Parish Work, Canon Knowles, on Choral Music, Dr. Locke, on Sunday Schools, and Rev. Dr. Morrison, on General Mission Work, as represented in the Deaneries. Dean Phillips congratulated the meeting on the attendance of members of Convocation, there being a larger number than had gathered on any occasion since the last Convocation.

The Bishop closed the proceedings in a very happy way, by some remarks on the Spiritual life; and after Prayer and Benediction, the meeting adjourned. It is intended to hold the next meeting at Wilmington.

Thursday, Sept. 24, will always be a Red Letter day in the parish of Calvary, Batavia, for on that day, the Bishop of the Diocese laid the corner stone of the new church. The service used was that provided for such an occasion in the Priest's Prayer-book. Of the clergy, there were present, besides the Bishop, the Revs. T. N. Morrison, D. D. W. E. Toll, E. Benedict, Arthur Ritchie, J. Stewart Smith, E. A. Larrabee, and S. C. M. Orpen, of Indiana, Priests; and Rev. L. F. Clarke, of M. D. Deacon. Six of the choir of the parish

of the Ascension, Chicago, under the charge of Mr. Tolman, the marshal, rendered the music with excellent effect. The box laid in the corner stone contained the following articles—Bible, Prayer-book, Copy of the LIVING CHURCH, a succinct history of the parish, the Chicago Tribune, the names of the parishioners and vestry, and of the Clergy present, (these last being autographs) also of the choir boys and former Rectors and architect and builder. Portraits of Bishop McLaren and Hon. John Van Nortwick were also enclosed. In addition to all this were the contents of the box deposited in 1855.

After the Bishop had laid the box in its receptacle, Rev. J. S. Smith read the list of the contents. Then the stone was put in its place, and the Bishop firmly striking it in the Name of the Father, the Son and the Holy Ghost, declared it laid. An address was then made by Rev. Dr. Morrison, who related some interesting incidents connected with the early history of Batavia, when he was yet only in Deacon's Orders. Then the Bishop followed in an eloquent address, explaining the service for the information of any to whom it might be strange, and vindicating the Catholicity and Historical continuity of the Church. It is due to the hospitality shown to his guests, by Mr. Van Nortwick, to refer to the fact that previous to the service, he bade them welcome to an elegant and abundant repast at his residence.

In the evening, the clergy who remained drove to Geneva and held a service, at which addresses were made by Revs. S. C. M. Orpen, J. S. Smith, and E. C. Larrabee; and so closed a day not to be readily forgotten by any who had the privilege of being present.

To the Editor of the Living Church:

From the letter of "Index" in a late issue of the "LIVING CHURCH" I judge that a proposition has been made, and a committee appointed to publish a series of Tracts for Parochial use.

New York houses publish many such, treating of almost every question having to do with the Church in her Sacramental Orders, Discipline, and Worship; yet among the scores that are published, there does not seem to be, what might be termed, a practical series for Parish, and especially for Missionary use. By practical, I mean, a clear logical exposition of the subject; devoid of theories, and not clouded with many words, or theological terms. Hence I think that such a series of from about eight to ten in number, and published at a low price would find ready sale, and be a great aid in church work.

I should differ very materially with "Index" as to the topics for such series. There are other subjects of importance, which should be treated in separate tracts, while the list proposed by "Index" could be much reduced by uniting two or more under one head.

- I would suggest the following:
- 1.—The Church.
 - 2.—The Ministry of the Church.
 - 3.—The Worship of the Church.
 - 4.—Holy Baptism the door of entrance.
 - 5.—Confirmation. The Blessing.
 - 6.—Holy Communion. Heavenly Manna.
 - 7.—Alms Giving.
 - 8.—Offices of the Church.
 - 9.—Historic outlines of the Church.
 - 10.—Anglican Reformation and Continental Revolution.
 - 11.—Book of Common Prayer.
 - 12.—How to behave in church.
 - 13.—Polity of "The American Church."

Under each of these heads could be classed many questions of importance, but which are of importance only as they bear upon or belong to some other question; as for instance, Holy Scripture which would be considered under the head of "The Church," inasmuch as Holy Scripture is the property of the Church. Again—under "Historic outlines of the Church," would be considered the Anglican and American branches. Again—under "Anglican Reformation etc.," would be considered the rise of modern denominations and the relation of "the Church" thereto or, again, under "Book of Common Prayer," or "Ministry of the Church" would fall naturally use of ministerial garments etc.

This series, both in subject and order, is suggested as resulting from experience in the missionary field. E. G. H. JAMESVILLE, MINN.

A correspondent of the English Church Review, writing to the Bishop of Gloucester and Bristol, says:

"I very greatly doubt if we shall ever see the day when, as you kindly intimate, your lordship, or any other Bishop, will duly inform the clergy of the diocese as to the course it will be my duty to follow." I have more respect for the Lower House than to suppose that they will ever prove themselves to be such impossible noodles—if your lordship will pardon the employment of the only adequate phrase which occurs to me—as to support any proposal intended to procure the sanction of Parliament to a rubric of which the interpretation is so dubious that their respective dioceses will have to explain to them, after they have agreed to it, what it is to which they have agreed!

Our Cincinnati Letter.

The Church in the City and Suburbs—Doctrine of the Final Annihilation of the Wicked—The Exposition—The Late Infidel Convention.

CINCINNATI, Sept. 19, 1879.

Our city clergy have returned from their summer vacations, and are, no doubt, refreshed and strengthened for vigorous work.

St. Paul's Church, which has been closed for repairs and renovation, will be reopened by Dr. Benedict next Sunday. In its fresh clean dress it is quite improved in appearance and comfort.

Rev. Mr. Kendrick continues his Mission services on Price's Hill, with some encouragement of finally establishing a Church there. He is also endeavoring to arrange for our Church services at other unoccupied points. The City and County Infirmary offer good opportunities for our Church to carry the Gospel, although a church can never be established there. The suggestion may be a good one, however, that our clergy see that such public institutions have the Gospel preached in them.

Rev. George F. Bugbee, rector of Trinity Church, Covington, Ky., has accepted a call to the rectorship of "Holy Trinity Chapel," Philadelphia, and will remove to that city Oct. 1. Mr. Bugbee's seven years' pastorate in Covington has been faithful, and eminently successful, not only in payment of a large debt on the parish, but in adding many to the Church. Recent excessive emigration has, however, reduced the number of communicants to almost the number on the register when Mr. Bugbee commenced there.

Rev. Arthur C. Powell, a young man of marked ability and excellent promise, has accepted the invitation of the Vestry of the Church of the Atonement, at Riverside, and will assume the rectorship upon his return from Europe Nov. 1. Riverside is a beautiful suburb, in the west part of the city. The church is a handsome stone building, of gothic style. Rev. C. M. Sturges, as rector, devoted a portion of his time to this parish, until the Church of the Resurrection, at Fern Bank, required his undivided attention. Fern Bank is another rapidly growing suburb twelve miles further down the Ohio river than Riverside. A beautiful stone church has been built, since Mr. Sturges commenced his ministrations there.

Rev. J. N. Rippey, M. D., having accepted the rectorship of the church at Lancaster, Ohio, will close his services at St. Thomas', at Guilford, next Sunday. Arrangements will be made for continuing the work at St. Thomas' without interruption.

The new organ in the Church of Our Saviour, Mt. Auburn, is quite an acquisition, and completes the furnishing of that beautiful little church. Kohnen & Co., of this city, have had their usual good success in this instrument, although it is a small one. They have built some of the best organs in the city.

A slight flurry in Methodism has been recently created by the dismissal from the ministry, by the late Conference, of Rev. Mr. Baker, for preaching the unorthodox doctrine of the final annihilation of the wicked. It seems that some queer notions get into even clergymen's heads sometimes. Within a year past I heard the rector in an Episcopal church undertake to prove that the wicked would be finally pardoned and purified, for the enjoyment of an eternal heaven; and in the same sermon, the doctrine of Original Sin, as taught in the 9th Article of Religion, was denied. It sounded queer to an old-fashioned Churchman, who in boyhood had been taught very differently from the same pulpit. I am not aware that the rector has ever been called to account for such teaching. It was not in the Diocese of Southern Ohio.

Roman Catholic ladies here are busy preparing for their great Fair in aid of the Archbishop and his creditors. A large bazaar is being erected on the Cathedral lot.

The Exposition is now in full blast, and is eminently successful. The spacious and elegant buildings are stored with varied productions of art, manufacture, etc. Compared with previous Expositions, this is decidedly the most elegant, showing marked improvement in taste and manufacture. In a religious way, its most powerful sermon is its quiet and rest, within closed doors, on Sunday; which is in marked contrast to the alarming profanity and desecration of the Lord's Day, in this Godless city. The Young Men's Bible Society has an attractive display of the Bible in forty-six different languages; also the 16th verse of the third chapter of St. John, in 140 different languages and dialects.

Last Saturday and Sunday the Infidels or "Liberals," as they call themselves, held their National League Congress in this city. About 500 persons were in attendance, representing 82 Leagues. Elizer Wright, of Boston, was President, and Col. Ingersoll was the dominant star. In taking the chair, Mr. Wright spoke of the imprisonment of D. M. Bennett, as a persecution instigated by the Society for the Suppression of Vice, backed by the Young Men's Christian Associations, and numerous religious sects controlling the national government. It was the work of patriots to overthrow such ecclesiastical domina-

tion. Mrs. Amy Post, President of the League at Rochester, N. Y., sent a letter of sympathy for Bennett, and in favor of "Woman's Rights."

The following Resolutions, reported by Col. Ingersoll's Committee, were adopted: Resolved, That we are in favor of such postal laws as will allow the free transmission through the mails of the United States of all books, pamphlets, and papers, irrespective of the religion, irreligion, political or scientific views they may contain, so that the literature of science may be placed upon an equality before the law with that of superstition.

Resolved, That we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in contempt the authors, publishers and disseminators.

Resolved, That we call upon the Christian world to expunge from the so-called "sacred" Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and until such passages are expunged we demand that the laws against the dissemination of obscene literature be impartially enforced. As to the propriety of taking political action, your committee further report that we deem it expedient for the Liberals of this country to act as a political organization for the accomplishment of the following objects, and that the following resolutions be adopted by the League:

Resolved, That we mutually pledge each other that we will, in our several localities, use our influence and cast our votes for such candidates for office as believe and publicly declare their belief in the absolute secularization of the government; and we recommend that the State and auxiliary leagues in their respective localities act together upon all political questions.

Resolved, That we deem it the duty of every true Liberal to extend to all others every right that he claims for himself, and that he cannot politically discriminate against any person on account of religious belief, provided only that such person is in favor of perfect, civil, and intellectual liberty.

Resolved, That the President of the League be authorized and requested to call a Liberal-National Convention, to meet at such time and place as he may deem expedient, in the year 1880, to determine as to the propriety of nominating candidates for President and Vice President of the United States, and to take such other political action as may be deemed expedient.

When the "Congress" adjourned, it immediately went into a mass meeting, to which was added quite a number of "Socialists,"—infidels also—and thus the socialistic element of the congress was strengthened sufficiently to carry a long platform of their peculiar notions. The resolutions of the congress and of the convention thus go out as the platform of the Socialistic-Infidel Party, which is intended to control the politics and reform the affairs of this nation generally—religiously, socially, industrially, politically, etc., etc. In his speech in the convention, Col. Ingersoll said: "I see that men are as they are because they are the result of everything that has ever touched them." This truism is no doubt illustrated in the Colonel himself, in that, of whatever good morals he has, he is indebted to the goodly teaching of his pious father.

Per contra to the speeches and resolutions of the Infidel-Socialist Conventions, the coroner of this county lately announced as the result of his observations as a physician, and of the cases of suicide which have been officially before him, that many suicides result from the teachings of infidelity, and that self-destruction increases with the spread of the infidel idea that "death ends all."

Socialists and infidels having united and organized a party for the advocacy of their doctrines, and especially as against Christianity, the question very naturally arises, What will Christians do about it? There need be no fear of the ultimate prevalence of infidelity; but with organized effort, its disciples will use every opportunity and means to suppress the Christian Sabbath and the Bible, and all the conserving good that go with them. And no doubt some headway will be made in that direction, especially as long as Christendom is so apathetic and quiescent as it appears now to be. Certainly Christians should not organize an opposition political party; but they should use more influence in the nominations and election of worthy men for public officers. And they can cooperate in Christian benevolences and moral reforms, and possibly in Gospel propagandism. There need be no waiting to discuss the question, and if possible unite Christendom into the Episcopal or any other Church organization. The centuries required for this can be better used in practical cooperative work, and settle the question of Church unity hereafter. The live issues of the day—the spread of infidelity, and blatant sin generally, crowd too heavily upon the Christian world, to be carelessly ignored. Action with all possible power—individual and united—is required of all Christian people in this momentous crisis.

CINCINNATUS.

At a crowded public meeting held in London on Sept. 12th, it was resolved to establish a National Co-operative Emigration Association for the purpose of acquiring lands in the Argentine Republic, in Canada, in Texas, and Tennessee. The settlements are to be made in small and separate colonies, to be composed of distinct communities. The emigrants are to be selected by ballot from the shareholders or contributors to the common fund. The project is receiving very influential support.

We hope that English Churchmen will see that those colonists who belong to the Church come recommended to the Bishops of the Dioceses where they go. It is shameful, the utter neglect so often shown by English clergyman, in regard to their emigrating parishioners.

Sunshine for Nashotah.

To the Editor of the Living Church: Your late suggestion about the desirability of some central spot where the clergy and their families of the North West can spend their summer vacations, has encouraged me to spread before your readers a bright vision which has long haunted my own brain; and with your permission, I will mark it out in the way of a suggestion.

Nashotah is the natural Theological Center (both by priority of claim and by long years of faithful, loving work; as well as on account of her more substantial but not more real facts of location, scenery, buildings, library, and venerable corps of Professors), of the great North West. Therefore does not Nashotah rightly take precedence over all other locations for the consummation of any such plan as you have so timely suggested? At Chataqua Lake when I was there this summer, there were on the Assembly Grounds, fifteen thousand happy and contented people. Why cannot the Great Church in the North West have under the trees of Nashotah Lake, some churchly assembly like that which has been demonstrated a success at Chataqua? not of course with such machinery as is there now, but with such concomitants as will at once suggest themselves to the mind of every Churchman.

And already (and by an act of special Providence as I believe) the ground has been broken for just such an enterprise! For on Aug. 7th, 1873, sixteen of the Alumni met on the hearthstone of their Alma Mater, and organized The Convocation of Nashotah House; formulating and adopting Articles of Association—which contain the germs of what the LIVING CHURCH has lately suggested. These "Articles of Association" were, I believe, duly recorded at Madison; and therefore "The Convocation of Nashotah House," has actually had an existence *de jure* for the last six years! Brethren of the Alumni! Has not the time come to give "The Convocation of Nashotah House" an existence *de facto*?

Doctor Egar, I believe, with his usual keenness and foresight, was the originator of the movement to which I refer. Will he not push forward his original plan—at least to the extent of spreading it before the readers of the LIVING CHURCH? I, for one, would thank him, if notice for a meeting of The Convocation at Nashotah next Summer, should be given at an early day.

I have in my head a few suggestions in relation to the above possibility, which (with your permission) I would like to outline in another letter to the LIVING CHURCH.—In the meantime, I will lift my battered hat in a parting bow to the friends of Nashotah.

Nashotah (from the lovely lake on whose shore she stands as an Angel of Benediction, up to the silvered hair of the noble and heroic men, who under God and with the loving gifts of His faithful children, have built up our fair and massive buildings and adorned them with the fruits of sound learning, and the flowers of Christ-like Piety) is venerable and sacred! Her possibilities for good in the ages that are to come, are beyond human calculation.

And now, at the commencement of a new term, Nashotah once more tenders her welcome to the sons of the Church in this whole land, once more begins her daily round of faithful, loving duty, when she will every morning and evening offer up the following Prayer, and invoke the following Blessings:—

"Open, O Lord, the hearts and hands of Thy faithful people, that they may be ready to give, and glad to distribute, to our necessities; Bless the Founders and Benefactors of this House, and recompense them with the riches of Thine everlasting kingdom, for Jesus' Sake!" Brethren of the Clergy and Laity! Shall that Prayer, and that Blessing, go unanswered before the King of Earth and Heaven? He gives twice who gives much and quickly!

JOEL CLARKE.

DELAVAN, WIS., Oct. 1st.

The Educational Weekly (Chicago) says: "If those who do not know how to pronounce the language are to indicate its pronunciation by means of a peculiar type or diacritical marks, what will become of the pronunciation after they have murdered the spelling? Just so! And that is one reason why we are not in favor of 'phonetic spelling.' The pronunciation of the language is variable, it will continue to be so to the end of time, and the phonetic craze would reduce literature to the same chaotic condition. Every section of the English-speaking world has its peculiarities of pronunciation; and every age adds to the variety. We do not refer to mere provincialisms, but to general local usage. It would be impossible at any one time to agree upon any system of phonetic signs that would fairly represent the pronunciation of the educated classes in various portions of the world; much less the pronunciation of other generations. In our own country, East, West, North, and South, would each have a different system, and all of them would be 'barbarism' to an Englishman. We have heard enough of 'phonetic spelling.'"

There is always room for a man of force, and he makes room for many.—Emerson.

All Round the World.

Thomas Wilson, a rich Quaker, is just dead in Baltimore. He leaves \$500,000 to endow a Sanatorium for children of the poor, and \$200,000 for the Fuel-saving Society, a Poor Man's Organization. America is gradually encroaching on all of England's manufactures; this time it is machine-made doors; last year 45,000 were shipped to England from America, besides 35,000 to Australia. The Army of the Cumberland will meet at Washington, November 19 and 20, to celebrate the battle of Missionary Ridge and to unveil the statue of Gen. Thomas. The Portuguese Government has given permission for the laying of an Ocean cable between Lisbon, the Azores, and the United States. The Swedish explorer, Nordenskjold, has settled, he thinks, the discovery of a Northeast passage through Behrings Straits. Illinois' new militia law, forbidding the training of armed companies, has been pronounced unconstitutional by the Chicago State Circuit Court. A rat story: Reuben Gilpatrick, of Portsmouth, N. H., was awakened one night last week by a rat gnawing at his nose. It was a severe fight before the rat gave up his contemplated meal. Charles Francis Adams celebrated his golden wedding the other day. In the same house three golden weddings of successive generations have taken place: President John Adams, Oct. 25, 1814; President John Quincy Adams, July 26, 1847; and the one just taken place. English papers are giving statistics denoting the great depression in trade in that country. The percentage of every industry has materially decreased; even marriages have fallen off about twenty per cent. Harper's Bazar on table manners, says: "Do not betray by any gesture that you are hungry." Certainly not. It is a mere form—setting a table and preparing a dinner. To think that one sits down to a meal because he wants to eat, is the height of vulgarity. Three million bushels of oysters will be taken from Virginia waters this year. The outcome from the Colorado mines will exceed \$15,000,000 for 1879. There was a block of marble quarried in Vermont, the other day, 21 feet 6 inches long, 2 feet 9 inches wide, and 2 feet 6 inches thick; its weight was 24,000 pounds. A recent storm in Denmark destroyed over one hundred houses, killing fifty people, and doing great damage to the crops. The United States Treasury distributed to various parts of the country 500,000 silver dollars last month. A case of leprosy is reported in Baltimore. King Alfonso's marriage is to take place with great pomp, at Madrid, Nov. 1. The work of taking the next United States census will begin June 1, 1880; it will take one month. The penalty for boring a hole in the coins of the country is two years' imprisonment or a fine of \$2,000. Silkworm culture in some of the Louisiana parishes is very successful. It bids fair to be a permanent thing. Friend to scientific authority—"Doctor, how is a man to tell a mushroom from a toadstool?" S. A. "By eating it. If you live, it's a mushroom; if you die, it's a toadstool." The total amount of coined gold in the Treasury is \$130,001,350, of which amount \$123,799,180 is in double eagles. Omaha's new directory contains 9,826 names; at the usual average, this would give a population of 29,479. A manuscript Bible, six hundred years old, is exhibiting at Madison, Wis., for the benefit of the yellow fever sufferers. There was recently ordained, in Rome, a colored priest who was formerly a slave; he is to be sent to Abyssinia, to work among his own people. The rumor that ex-Empress Eugenie was about to enter a convent is contradicted by a London correspondent. Prof. Chandler, of New York, affirms that more deaths were caused in that State, last year, by scarlet fever than resulted from the pestilence at the South. The new Guion steamer Arizona, it is claimed, is the fastest of the ocean steamships. Her last passage was made in seven days eight hours and eight minutes from New York to Liverpool. A gigantic telescope, said to be the largest in the world, has just been constructed for Sir Henry Bessemer; it is magnificently made, and cost \$200,000. The pay of Bismarck from all sources, both as Chancellor and Prussian Minister, is \$13,500. The highest salary of a Cabinet officer in Prussia is \$9,000. The proposed new Constitution of Louisiana provides for two Universities; one at Baton Rouge for white pupils, the other at New Orleans, for colored pupils. He who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer. Spurgeon.

So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society. John Quincy Adams.

Virtue requires no other recompense than the tribute of self-approbation and respect.

Current Literature.

Burke, By John Morley. Harper & Brothers, N. Y. For sale by Jansen, McClurg & Co., Chicago. Price 75 cents.

The author of this volume is the writer of the article on Burke in the Encyclopedia Britannica. He has given us here an interesting biography, and his closing chapter on Burke's literary character is a valuable piece of criticism. We are glad to see such books multiplying, and at such a low price. Of all good reading, not devotional, good biography is the best. It is well worth while to make the acquaintance of great men, and to know all we can of their lives. Having daily conversation with such themes our own lives take inspiration, and our personalities enlarge. We grow like those that we associate with.

Edmund Burke was one of the greatest men, though not the greatest orator, of the world. He was a man of massive mind, of prodigious intellect, of inexhaustible resource. He was a master of thought and language, profound in all learning, solid, and brilliant, and many-sided. If he had possessed two qualities that many very small men possess, he would have been the greatest orator that the world ever produced. These two qualities that he lacked were voice and manner. They called him "the Dinner Bell," for his delivery was like its clang and clash, and his greatest speeches produced only weariness in his audience. Perhaps the other defect was the main difficulty, viz., want of tact. He philosophized too much, regarded his subject rather than his audience, and exhausted both at the same time! His speeches read all the better for that, now, but it lost him the laurel crown that he deserved. The fact is, the "great orator" must not be too far above his audience. He must abound in tact, and make everything count for effect. It is not so much truth as triumph that he works for, and his genius will be measured by the effect of his speech rather than by the force of his thought. Burke was too great to be a great orator for his own day and generation, but he is all the more the orator of all generations. His two great speeches on the struggle of our Colonies during the war of Independence, and his Letter to the Sheriffs of Bristol, are enough to immortalize him in America, and to hand his fame down to posterity as one of the greatest statesmen that has written in the English language. Mr. Morley's Biography is not at all equal to the subject, and we doubt if the author appreciated the half of the greatness he was dealing with. Still, it is good reading, and no doubt thoroughly reliable, as to facts.

Ciceronis Epistolae Selectae. Apud Harpers Fratres. Novi Eboraci. Jansen, McClurg & Co., Chicago. Price 65 cents.

Which means that in their series of Greek and Latin Texts the Harpers have issued some choice Letters of Cicero. It is not so much the style of Cicero and the contents of the book, of which we have here to speak, as of its appearance and adaptation to the use of the student. In these respects it could hardly be improved. There is nothing superfluous about it, nor is it gotten up cheaply. It is cheap because it is compact, and there is no waste on notes or any other nonsense. The print and binding are good. The classical scholar will be delighted with this series, and will wish his boys, if he has any, to use them in his college course.

The Star Singer, by S. W. Straub. Jansen, McClurg & Co., Chicago. Price 60 cents.

This is a collection of Songs, Choruses, Hymns, etc., designed for singing schools, musical conventions and societies. It seems well adapted for such purposes, and costs but a trifle. The progressive exercises are very nice, combining, in a way that saves weariness to the pupil, the principles of music with the practice. There is a great variety of entertaining songs, as well as some of great beauty and solemnity. It is just the book to keep a class awake.

Franklin Square Library. Harper & Brothers, New York. Jansen, McClurg & Co., Chicago, Price 40 to 15 cents.

These are "Dime Novels" worth reading, a large volume in each. Over seventy have been issued, including a great variety of biography, fiction, etc., so that all tastes may be suited.

Good Company, Number One, is a first and inviting issue of a new volume, with which subscriptions, which should be sent now, should commence. After a charming bit of poetry by Lucrece, some pleasant pages from Mr. Charles Dudley Warner, entitled, A Wilderness Romance, is an account of Hospital Work in New York, carefully done and readable, by Mr. William H. Rideing. It will surprise many to learn that there are several hospitals in New York finer in construction and equipment than any in the Old World. Following this are a sketch from life by Mrs. Harriet Beecher Stowe, and some verses by Miss Lucy Larcom, characteristic and therefore good. A gentleman who resided for several years in Japan gives a resumé of the maxims of their social code, which have an interest as having been largely instrumental in producing the polished courtesy of manner and rare politeness that we so

much admire in the Japanese. Several contributions relate to foreign lands: In the Fatherland; A German School; and All Day Long in Paris. The stories are all good specimens of their respective author's work. In The Laborer and his Hire, a sketch from life, an intelligent factory operative gives his ideas as to the condition of his class. Something to Do suggests a course at one of the training schools for nurses as well adapted to many young ladies who in these hard times want preparation for remunerative employment. The other contributions include, A Committee of Five; a discussion of current fiction in the form of a sketch; Is there not a Lie in our Right Hand? Nature and Revelation; and several poems. The number concludes with the Editor's Table and "Talks." This magazine presents original matter only. \$3 a year, postage paid. Address GOOD COMPANY, Springfield, Mass.

Harper's Half Hour Series is constantly offering some new attraction for fifteen or twenty cents. Jansen, McClurg & Co. send us Chapters on Cuts, by Mary Treat; and The Bar-maid at Battleton, by F. W. Robinson.

It appears that we are not the only religious body that looks with suspicion on so-called "Revival Religion." The Interior, the Presbyterian organ, Chicago, says: Mr. Harrison, an "evangelist," succeeded last week in carrying the Des Plaines camp-meeting back forty years, and South four hundred miles. They had a regular old backwoods border-state time of it, such as formerly afforded astonishment and excitement to the quiet lives of the pioneers, between harvest and fall sowing, every year. Harrison raises an emotional bedlam and drives it forward, roaring and headlong, to the wildest extravagances of which the material which he has in hand is capable. Surprise has been expressed that those who have the Des Plaines camp-meeting in charge should admit such a person to the leadership. Mr. Harrison claims that he has already saved twelve thousand souls! There is not only no good in the performance of such men, but a great deal of positive evil. It is a monstrous caricature of the Christian religion, and brings the most holy and solemn act of the soul into public contempt. Those who are misled into emotional excesses of the kind very soon react, and are apt to hold all religion in contempt. Among the very lowest in point of intelligence these orgies are regarded as true religion, and a periodical furor of the kind stands them in stead for both piety and morality. We are quite sure that our Methodist friends will not give Mr. Harrison another such opportunity in this region.

For a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, "The Lord is my Shepherd. What is there that can harm me?" And as I look forward into the future, I exclaim, with David, "I shall not want."—Tholuck.

Will all of the readers of this number of the LIVING CHURCH please read the advertisement headed "Red Clover?" It contains information of value. If you write to Mr. Needham, please mention that you saw the advertisement in the LIVING CHURCH.

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Throat and Lung Diseases. Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tubercular Affections of the Air-Passages and Lungs." "The value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D. This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts: First—That very nearly one-half of those who die in Chicago (and throughout the whole Northwest) above the age of five years, are destroyed by these diseases. Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach. Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death. Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation. Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe. Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 State street.

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The Cause and the Cure.

There is perhaps no feature of our church work which occasions so much comment of the press, and is the source of so much anxiety to our Bishops as "the restlessness of the clergy." Clerical changes are so frequent, pastors are so short, applicants are so numerous, that our spiritual overseers are sore distressed and perplexed to save their scattering flocks, and to provide for their migratory shepherds.

Such a state of things is bad enough in an old community where the Church is firmly rooted, where old traditions and long training in Church principles have a strong hold upon the people; where though clergy come and clergy go, the Church goes on forever. But here at the West, the unsettled condition of our pastorates is far more damaging to the interests of the Church. It undermines foundations as fast as they are laid. It defeats all effort at Church extension, burdens the Bishops, discourages the people, and destroys the usefulness of the clergy.

The extent of the evil can hardly be over-estimated. It prevails all over the great West, which ought to be the garden of the Church as it is the garden of the world. It has scattered empty churches and defunct parishes over a country that is rich and prosperous, and has left many a fair harvest field to be reaped by others who are wiser in their generation than we are. It is making us to be last when we ought to be first, and is doing more to hinder our growth, as we believe, than all other causes combined.

We are aware that this is a statement that the clergy will not readily assent to; but we ask them candidly to enquire into the cause of the languishing of work in many of our country parishes, and to answer if it is not, in most cases, the want of a settled and continuous pastorate? It has been so answered, a hundred times, to our observation. Nearly all the weak or abandoned parishes that we know, would have been strong and healthy if they could have had uninterrupted pastoral care.

Making all allowance for the unsettled habits of our western population, for deaths and removals, and for changes in the business interests of our new settlements, whereby parishes are sometimes nearly obliterated, there still remain a large proportion of failures to be accounted for; and one who has followed the history of these sickly parishes for the last twenty years, must be convinced that they have suffered from frequent change of rectors, and consequent periods of suspension, more than from all else.

This disease from which parishes are dying, is chronic and wide-spread. Can we account for it? Can we cure it?

The root of the evil is not very far to seek. It is the same root that many other evils have, namely, money! Not the abundance of it, but the scarcity of it. The salaries paid in rural parishes, especially in a new country, are barely sufficient to provide for the sustenance and shelter of a family. The most rigid economy leaves no margin for old age or the education of children, and it is no wonder that the clergy are "restless," and go roaming around in the hope of bettering their condition. They know—everybody knows—that a day cometh when they cannot work. If they are spared, by an early death, an old age of poverty, their families will be left to suffer. They cannot shut their eyes to the future, even if they could bear the poverty of the present. They feel that they must do something; and there is nothing to do but to change, to seek a new parish, and to try it again. The wisdom or unwisdom of this policy has nothing to do with the facts of the case.

There is no doubt that for the younger clergy it is very unwise. They have time in which to achieve success by building up a parish in which they may reap something from what they have sown. If they would

work patiently where they are, in a small sphere, they would, in due time, be called to a larger sphere. Being found faithful over a few things, they would be made ruler over many. The remedy, in their case, is perseverance and courage. Work and wait, should be the motto. It is the motto of successful men in every kind of business, in all the professions. They began with little, and had their long struggle for recognition. But it came, at last, as it will surely come to all who deserve it, and who work for it in the right way. But it takes time, it exacts a prodigious amount of work and sacrifice, and a man must have great power of endurance to win it. In the ministry, of course, success does not assure wealth. But the clergy do not expect this nor seek it; they ask only for the income that will provide against actual want for themselves and their families.

The other class of "restless" clergy are those that are advanced in years, that see old age creeping on and the wolf at the door. They cannot build for the future, regardless of the present. They must speedily find "a good parish," or be left dependent and helpless. Parishes are shy of them, for they know that within a few years the burden of their support must fall on some one, and they are not able to undertake it. What shall they do? What shall be done for them?

The problem has been solved in the diocese of Iowa. A good woman has left a legacy for indigent women, and another for aged and indigent clergy. The former provides for the widows of the clergy who are left without incomes; the latter for the clergy themselves. The two legacies amount to about \$200,000, enough probably to insure support to all who may need it in the diocese. The legacies are made with a delicate regard to the feelings of the beneficiaries, so that there can be no humiliation in accepting their provisions.

It would be better, of course, if parishes could provide an adequate support for the clergy, so that there should never be any that need such provision for themselves and their families in old age. But for a long time, in this new country, this cannot be, and we see no way for meeting the deficiency, but this. It is to be hoped that we shall not have to wait for some one to die, before we realize this in all our dioceses. Better, far better, for our wealthy communicants to discharge this stewardship while living.

We venture to say, that in the diocese of Iowa, the evil of clerical changes will be greatly lessened as soon as the provisions of Mrs. Cook's will begin to take effect. The clergy will take heart, and work cheerfully where they are, knowing that they cannot come to want.

One other provision ought to be made, in all our dioceses, and that is, scholarships for the education of the children of the clergy in our Church schools. When this is done we are quite sure that the chronic complaint will have found an effectual remedy, and we can go on laying foundations for children's children, without fear of frequent interruption.

A "Liberal League" has lately held a Convention in Cincinnati, under the inspiration of Col. Ingersoll and kindred spirits. Judging from its prospectus and from some of the organs of the League that have been sent us, some of the principal objects of the movement are to organize opposition to religion, to break down the Sunday laws, and to secure the pardon of D. M. Bennett, who has been duly convicted of using the mails for disseminating obscene and blasphemous literature. A noble cause, indeed! We had always supposed Col. Ingersoll to be a man of high moral principle, spite of his hatred of revealed religion. We had given him credit for wishing to preserve the purity of society and the sacredness of home. His connection with the "Liberal League," is about the lowest depth of infamy to which he can go.

Mr. Cornelius Vanderbilt has given \$1,000 as part of the special contribution for the Church of Jesus in Mexico. There has been a rumor that Bishop Riley has given \$100,000 from his private fortune for the benefit of the Church. This is a mistake however, though he has advanced large sums during ten years.

The flower which we do not pluck is the only one which never loses its beauty or its fragrance.—*Alger*.

The Rev. T. N. Benedict.

On Thursday, Sept. 25, the Rev. Thomas Newcomb Benedict, Rector of Trinity Church, Geneseo, Ill., was called to his rest. Last spring he was ill and unable to officiate for nearly two months. He afterward recovered much of his usual health; his last sickness was short, and was closed suddenly by paralysis of the throat.

Mr. Benedict was fifty-six years of age. He was born in the State of New York, graduated from Rutgers College, and was an alumnus of the General Theological Seminary. Most of his life as a Priest of the Church has been spent in Illinois. For seven years he was Rector at Ottawa. With the late Dr. Chase he labored to sustain Bishop Chase's hard work at Jubilee College. At Galena, and Wyoming, and at Geneseo, he has left the fruits and results of devotedness and faithfulness as pastor. He was prominent in the creation of the Diocese of Quincy; as the oldest resident priest he presided at the Convention at which the Bishop was chosen; at the time of his death he was a member of the Standing Committee and a Deputy to the General Convention. He leaves a wife, a daughter and a son.

Funeral services were held by the Bishop of the Diocese and the Rev. F. B. Nash of Osco, at Geneseo, on Saturday morning. A large and sorrowing congregation attended. His body was taken to Ottawa, where two of his children had been buried. Services were renewed, in the afternoon, at Christ Church in that place, by Bishop Burgess, the Rev. Mr. Nash, and the Rev. Mr. Hiester. On both occasions the Bishop addressed the people. He also committed to the grave the body of his much beloved and trusted priest.

Of a servant of the Lord, thus ministering for the whole of a human generation at His altar, much should be said. In this short memorial let the unvarying witness of all who have watched his course now finished, be noted. Mr. Benedict was a man of ripe scholarship and of trustworthy judgment. True, loyal, devoted, through the long years, he gave himself to the Lord's work in the Church, wherever his labors might be asked. Self-denial and self-sacrifice were prominent features of his career. The Diocese has lost a true friend and judicious counselor, and the Bishop a firm support and hearty assistant. May his memory and his example be kept ever green!

We earnestly hope that the appeal which we made in a recent number of our journal, in behalf of the sufferers at Memphis, may not have been made in vain. The least that we can do, who—through the Mercy of God are far removed from the scene of disaster and death, is, to encourage the hearts, and lighten the burdens, and strengthen the hands of those noble men, who have so thoroughly won our love, and respect, and confidence, by standing, as they have all along done, and are doing at the present moment—"between the living and the dead." Huson, bringing to the cause his medical skill and knowledge, so being at once a physician for soul and body;—Harris, whose feet in the deadly campaign of last summer touched for a moment the cold brink of the river of Death; and Dalzell, who, last year, was the first to volunteer, and in a spirit of self-sacrifice, went direct to Memphis, and devoted himself to the task of nursing the sick and caring for the dead; if men such as these call upon us to give freely and liberally of our means, in order that they may have wherewithal to minister to the wants of the destitute, the sick, and the dying, can we find it in our hearts deliberately to "pass by on the other side?" At the very longest, the time is short in which the opportunity remains to us to do anything more for Him who died for us. Let us seize the occasion; for surely no more worthy one is likely to arise. Contributions may be sent either to the Right Rev. Bishop Quintard, at Sewanee, Tenn.; or to any of the clergy above named, in Memphis, Tenn., and we pray that God may stir up the hearts of many of our readers to respond, according to their ability, to the cry for help.

BISHOP STEVENS.—The latest news of Bishop Stevens—we are happy to learn—is to the effect that he is no worse, and that his condition is hopeful. His physicians, however, advise that he should refrain from all public duty for a month or two.

BRIEF MENTION.

The LIVING CHURCH is already too small for the work it finds to do. With the aid of a hundred horse power condensing machine we could not put in what is offered each week. We hope sometime (not this year) to furnish one of the largest as well as the cheapest religious paper in the country. Roll up the subscription list!—One member of a Baptist Society in Chicago has given, within the past year, \$20,000 by which three of their churches have been relieved from debt. When will our turn come?—The harvests are abundant, business is reviving; let the first-fruits be consecrated to the Lord.—Dr. Boyd, the Baptist pastor in St. Louis, who has been doing and preaching so many "liberal" things, has been, with his congregation, dropped from the fellowship of the Baptist association in that city.—"Is there any opening here for an intellectual writer?" asked a seedy, red-nosed individual of an editor. "Yes, my friend," replied the man of quills. "A considerate carpenter, foreseeing your visit, left an opening for you. Try the knob to the right."—The season of camp-meetings has passed, and we may look for a more quiet observance of the Lord's day in our rural neighborhoods.—A correspondent of the *Evangelist* says: "The people have two cravings which it is to be feared that the pulpit too abundantly gratifies; too little law (and thus too little conviction of sin) and too short sermons."—The year 1880 will complete a semi-millennium of the English Bible, the translation of the New Testament by Wyckliffe having been issued in 1380.—The time for the Rock River Methodist Conference approaches, and Dr. Thomas must "stand up." Last year it was the Conference that stood up, when the bishop asked all to rise who felt that he was injuring the cause of Christ. The snap judgment there pronounced will have to be now deliberately affirmed or revoked. They have a queer way of doing things in "Conferences," and nobody can guess what they will do in this case.—Dr. Schaff, in the *Princeton Review* for September, gives his views of the progress of Christianity in America, in a very interesting paper. He sees cause for encouragement in the respect that is almost universally paid to the Bible, the Church and the Lord's Day. It is this that is the bulwark of our freedom and the basis of our prosperity.—A witness in a case before Judge Quarles, of Nashville, Tenn., declared he did not believe in God, heaven or hell. The Judge ruled his testimony out of Court.—Very innocently an Irish newspaper concluded its account of an imposing ceremony: "The procession was very fine, being nearly two miles long, as was also the prayer of the Rev. Mr. McFadden."—There has been much cry of late about English Chuchmen going to Rome. It is a significant fact, that in forty years the English Church has lost by secession 1,800, while she has received from other communions 18,000—a thousand against a hundred.—The Oneida Community has yielded to the public opinion of a Christian community and will, henceforth, observe the law of Christian marriage. Now for the Mormons!—A subscriber enquires where the sermon of Dr. Dix can be found from which we recently made an extract for our series Duties of Parents; it is in the volume recently published by E. P. Dutton and Co., New York, sermon iv. Price \$1.50.—The Bishop of Quincy has returned from the East, and officiated morning and evening, on Sunday, Sept. 21, at St. Paul's, Peoria, where he confirmed six. On the 23d he visited St. Mary's School, and on the following day went to Kewanee.—The Rev. W. B. Morrow, rector of St. Paul's, Peoria, among his other good works is training the girls of St. Mary's, Knoxville, in the choral service. He makes a weekly visit, and his coming is awaited with interest. The young ladies are making rapid progress.—It was a great pleasure to us to meet so many of the brethren in Detroit and to hear such good words about the LIVING CHURCH. We hope that bright day may be the beginning of a bright era in the church in Michigan.—Rev. Robert Collyer, the oldest minister, in residence, of Chicago, has gone against the course of empire, and removed to New York. He preached his first sermon, last Sunday, in the Church of the Messiah. Dr. Collyer was worthy of the respect and

admiration that he received from Western people, and we have no doubt that he will hold as high a place in the esteem of those to whom he has gone.—A minister who is about to leave his work for a year or two to travel in Europe, advertises for sale, a piano, a health lift, a type writer and an electric pen; at least, so says an exchange. That doesn't look much like starvation salary!—Last week we alluded to the infidel convention at Cincinnati, in connection with the Sunday question. It was a great occasion, a proud day for Mr. Ingersoll! Nothing could be lovelier, this side of pandemonium! By their fruits ye shall know them.—The *Appeal* speaks of the Church "as established by man;" that is consistent, at least. That is the way the R. E. church was "established."—The Presbyterian parsons' Monday meeting is trying to settle the question, "Is the Roman Catholic body a part of the Church of Christ?" It must be immensely amusing to that venerable organization, mother of nearly all the churches of Europe. Prof. Elliott seems to know what he is talking about, which is more than can be said of some of the speakers.—Dean Stanley, says the Cincinnati *Commercial*, was not equal to his opportunities when he performed the marriage ceremony for Prof. Tyndall. The Dean should have asked the groom: "Do you take this anthropoid to be your co-ordinate, to love with your nerve-centers, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?" That the very reverend gentleman did not avail himself of so rare an opportunity is only one among the many failures of mankind to turn to advantage some genial mood of destiny and launch the boat when the tide is in.

Missouri Convention.

Correspondence of the LIVING CHURCH.

The Annual Convention met in St. Joseph on the 23d ult. It remained in session for three full days. This was the first time it had met, away from St. Louis, for twelve years, and the result showed itself in a diminished lay attendance; 28 clergyman, and delegates from only 14 parishes and stations appearing. The session was busy and very genial and harmonious. The former secretary, Mr. John R. Triplett and his assistant, Mr. McMaster, were re-elected. The hospitality was most profuse and considerate.

Steps were taken to secure the incorporation of the Bishop and standing committee, for the purpose of holding property and executing trusts. This is a long step towards securing the permanence of benefaction. The Diocese was divided into seven deaneries for missionary purposes: the missionary meeting, and pledges for missionary support, also made a part of the Convention business.

On each night, public services were held:—on Tuesday night to hear the eloquent Convention sermon, by the Rev. R. A. Holland, after which was the Bishop's Reception at the Parsonage. On Wednesday night, the annual missionary service was held, with spirited speaking. On Thursday night was the Sunday School meeting, when admirable addresses were read by the Rev. Messrs. Leonard and Betts, and J. J. Wilkins Esq.; after which thanks were returned for the kind hospitality which had been shown.

The old Standing Committee was re-elected; and the following were chosen as deputies to General Convention: The Rev. Drs. Schuyler and Runcie, and Messrs. Geo. H. Gill, W. D. B. Molter, Judge Pope and Gen. Simpson U. S. A. The Bishop's address stated that 368 had been confirmed during the year; there had been 3 ordained to the Diaconate, and 3 to the Priesthood; and there were now 48 clergymen resident in the Diocese.

Sixth Annual Church Congress.

We are indebted to the kindness of the General Secretary, the Rev. George D. Wildes, D. D., for the following programme of the approaching Congress, to be held in the city of Albany, N. Y., on Oct. 21, 22, 23, and 24, 1879.

The Service of Holy Communion will take place in St. Peter's Church, on Tuesday A. M., at 9.30 o'clock. Communion address by the Rt. Rev. John Williams, D. D., LL. D., Bishop of Connecticut.

The first session will be held in Tweddle Hall, immediately after the administration of Holy Communion, and the inaugural

address be delivered by the R. Rev. Wm. Crosswell Doane, D.D., Bishop of Albany. The succeeding sessions will also be held in Twedale Hall.

The order in which the several topics will be discussed, as also other information as to the details of arrangements, will be given to the Church papers at a later day. The topics, writers, and appointed speakers are as follows:

I. "Positive Christian Education." Writers—The Rt. Rev. F. D. Huntington, D.D.; the Rev. E. F. Bartlett. Speakers—The Rev. W. G. Andrews; the Rev. F. Courtenay; possibly the Hon. S. Corning Judd, LL. D.

II. "Non-Attendance at Church: its Causes and Remedies." Writers—G. P. Keese, Esq.; the Rev. J. Vaughn Lewis, D.D. Speakers—Francis Wells, Esq.; the Rev. J. S. Shipman, D.D.; the Rt. Rev. J. Scarborough, D.D.; the Rev. W. P. Ten Broeck.

III. "The Relation of Social Science to Christian Ethics." Writers—J. C. Stille, LL.D.; the Rev. J. S. Kidney, D.D.; the Rev. W. F. Watkins. Speakers—The Rev. H. C. Potter, D.D.; the Rev. J. F. Garrison, M. D.; the Rev. C. M. Wines.

IV. "Communism in its relations to Republican Institutions." Writers—The Rev. J. H. Rylance, D.D.; (probably) the Rt. Rev. S. S. Harris, D.D.; the Rev. C. W. Ward; Joseph Packard, Jr., Esq. Speakers—The Rev. C. R. Baker; the Rev. D. H. Greer; the Rev. R. Heber Newton.

V. "The Authority of Dogma." Writers—The Rt. Rev. W. E. McLaren, D.D.; the Rt. Rev. T. M. Clark, D.D., LL.D.; the Rt. Rev. G. T. Bedell, D.D.; the Rev. Cotton Smith, D.D. Speakers—The Rev. Wm. Rudder, D.D., (probably,) and others.

VI. "Memorial Art." Writers—The Rev. H. N. Powers, D.D.; the Rev. C. A. L. Richards; (possibly) the Rev. J. C. Eccleston, D.D. Speakers—(probably) Rev. Leighton Parks; Rev. E. N. Potter, D.D., LL.D.; the Rev. Frank L. Norton, and others.

VII. "The Personal Work of the Holy Spirit." Writers—The Rev. Arthur C. A. Hall; the Rt. Rev. W. B. Stevens, D.D., LL.D. (possibly); the Samuel Osgood, D.D., LL.D. Speakers—The Rt. Rev. H. B. Whipple, D.D., LL.D.; the Rev. James Haughton; the Rev. J. Everts Walton; the Rev. A. F. Randolph, D.D. GEORGE D. WILDES, General Secretary.

John W. Kramer, R. Heber Newton, T. S. Pycott, Cornelius B. Smith, Arthur Lawrence, W. W. Battershall, Assistant Secretaries.

[The above is correct. The programme in last week's Churchman contains several mistakes.—ED. LIVING CHURCH.]

The New York Convention.

From our Correspondent. NEW YORK, Sept. 29. The New York Convention was in session on Wednesday and Thursday of last week, in St. John's Chapel. The clerical and lay deputies nearly filled the floor of the church, and reminded me by their numbers and appearance of the House of Clerical and Lay Deputies of the General Convention, which has often met in the same place. Bishop Potter presided, and could not but have been gratified at the sight before him, and at the prosperous state of his diocese in this the twenty-fifth year of his episcopate. The opening sermon was preached by the Rev. Dr. C. B. Hyatt, who took for his subject "Earnestness the Main Point of the Christian Character." We noticed in the chancel, besides Bishop Potter, the Rev. Drs. Dix, Eaton, Weston, Hoffman, Smith and Galer. The other clergy in attendance sat in the body of the church, and were without surplices. After the organization of the Convention and the appointment of the Standing Committees, the Rev. Dr. F. Sanford, Incumbent of St. John the Evangelist's Church, and Canon of the Cathedral of Edinburgh, Scotland, was introduced to the Convention, and made a few happy remarks, in which he alluded to the consecration of Bishop Seabury by the Scotch Bishops, and hoped that it might always be a bond of union between the two Churches. The business before the Convention was almost entirely of a routine character, and there was nothing that called out any special interest or debate. The elections did not cause a ripple. The ballots were printed, and everything seemed to be arranged beforehand. There was no opposition and no sign of party feeling; and it was pleasant to see the brethren of one mind in the house. A new name or two will be found on the list of deputies to the General Convention, but it was because of vacancies occasioned by death or removal. We are not quite so sure that the

elections next year, when the General Convention meets, will be as harmonious and pleasant. But in one thing the diocese of New York shows a profound wisdom; it is in its choice of men for office, conservative and not given to change. When it obtains a Standing Committee or a list of Deputies, who represent the diocese with ability and honor, it does not deprive itself of their learning and experience by the principle of rotation. In the General Convention New York is influential, not only by its wealth and numbers, but by the long experience of those who represent it. They are familiar with our legislation and its history. The arc elected for the sake of the Church and the diocese, and not merely to do honor to men or to gratify the aspirations of ambitious parishes and clergymen. They do not see any good reason why tried men should, year by year, be turned off for new material. With many, an election upon the Standing Committee, or to the General Convention, has been really an election for life. The question of most general interest in the Convention was the petition of the diocese of Albany for the fulfillment of the pledges made to it, when it was set off as a separate diocese. It was referred to a Committee, of which the Rev. Dr. Dix was chairman; and the result was that some \$10,000 were voted to Albany. It was far better than we had hoped, and we presume that a receipt in full will now be given to the mother diocese. The Annual Address of Bishop Potter was full of interest, and we wish we had space for a full summary. He spoke of the year as peculiarly harmonious, and dwelt upon the growing disposition of the denominations to cooperate with the Church in labors of love. He alluded also to the number of earnest young men, who are coming forward in the Church, as giving promise of much good and useful work in the future. In the matter of contributions and bequests, he thought it most important to give to the work of the diocese first and next to the Fund for the Aged and Infirm Clergy and others. As we anticipated, no proposal and no action was taken about the Cathedral which has been so long talked of. We append a few statistics of the results of the last twenty-five years. Five hundred and thirty two clergymen have worked in the diocese and 614 have been transferred. Forty-seven rectors have been appointed, 140 clergymen have died, 180 churches have been in use, 72,000 persons have been confirmed, 1,064,383 have been baptized. In the last four years the contributions were \$2,815,198.

The Standing Committee elected at the recent Convention of Diocese of New York is as follows: Rev. Morgan Dix, D.D.; Rev. Wm. E. Eigenbrodt, D.D.; Rev. Wm. F. Morgan, D.D.; Rev. Isaac H. Tuttle, D.D.; Stephen P. Nash, Esq.; Lloyd W. Wells, Esq.; Henry Drisler, LL.D.; George Macculloch Miller, Esq. Provisional Deputies to the General Convention: Rev. George J. Geer, D.D.; Rev. Theo. A. Eaton, D.D.; Rev. Robert S. Howland, DD.; Rev. J. S. Shipman, D.D.; D. C. L.; Hon. S. B. Ruggles; Henry Drisler, LL.D.; Charles Tracy, Esq.; Prof. T. Egleston.

A California congregation of two hundred people contributed to a collection \$10, and the papers say that the large collection was owing to the want of copper coins in that state. There were sixty coins on the plate and twenty-two of them were half-dimes.

Deaths.

Died, in Milwaukee, Aug. 22, Mrs Anson C. Allen. Thus has passed from earthly life, one whose happy, loving, unselfish disposition endeared her to all who knew her, and made her presence welcome everywhere. Many were her sufferings, for the loss of her only lovely child was followed by a distressing illness, which continued nearly seven years. To helplessness and intense physical pain, were added the trials of the total loss of the senses of smell and taste, and finally of sight. Yet she strove to bear all with true Christian faith and patience, never losing her thoughtfulness for others, and her deep interest in the Church and Sunday School, where she had faithfully labored; and, to the last, expressing love and gratitude for every kind attention received from those around her. Almost her last words were—"O God, take me home to dwell with Thee;" and the thought of that eternal home is the comfort of her devoted husband and her relations and friends, who, sadly as they miss her here, think of her now as at perfect rest on "The bosom of her Father and her God."

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Home and School.

Selected for THE LIVING CHURCH.

Tauler.

Tauler, the preacher, walked one day Without the walls of Strasbourg, by the Rhine Pondering the solemn miracle of life;

And as he walked, he prayed ever the same Old prayer, which, for half a score of years, Morning, and noon, and evening, lip and heart Had groaned, "Have pity upon me, O Lord! Thou seest, while teaching others, I am blind, Send me a one that can direct my steps."

Then, as he mused, he heard, along his path, A sound as of an old man's staff among The dry, dead linden leaves; and, looking up, He saw a stranger, weak, and poor, and old. "Peace be unto thee, Father!" Tauler said, "God give thee a good day!" The old man raised Slowly his calm blue eyes—"I thank thee, Lord, But all my days are good, and none are ill." Wandering thereat, the preacher spoke again: "God give thee happy life." The old man smiled, "I never am unhappy."

Tauler laid

His hand upon the stranger's coarse gray sleeve; "Tell me, O Father! what thy strange words mean."

Surely man's days are evil, and his life Sad as the grave it leads to; "Nay, my son, Our times are in God's hands, and all our days Are as our needs. For shadow as for sun, For cold as heat, for want as wealth, alike Our thanks are due; since that is best which is, And that which is not, sharing not His life, Is evil only as devoid of good. And for the happiness of which I spake, I find it in submission to His will. And calm trust in the Holy Trinity Of Knowledge, Goodness, and Almighty Power."

Silently wondering for a little space, Stood the great preacher; then he spake at once—"What if God's will consign thee hence to Hell?"

Then said the stranger, cheerily—"Be it so; What Hell might be I know not; this I know, I cannot lose the Presence of the Lord. One arm—Humility—takes hold upon His dear Humanity. The other—Love, Claps His Divinity; so where I go, He goes, and better fire-walled Hell with Him, Than Golden-gated Paradise without."

Tears sprang in Tauler's eyes; a sudden light, Like the first ray which fell on Chaos, gave Apart the shadow wherein he had walked Darkly at noon. And, as the strange old man Went his slow way, he bowed his head, and said: "My prayer is answered; God hath sent the man Long sought, to teach me, by his simple trust, Wisdom the school-men never knew."

"What Answer Shall I Give?"

By Rev. E. W. Lowrie.

A Series for the LIVING CHURCH.

XXI.

"Could not all Protestant Bodies form some kind of Union?"

Christian Union is a thing certainly to be desired. I will not here undertake a consideration of all the reasons that make such a thing desirable, for I take it for granted that but few, if any, will dispute the ground I take on this subject, viz: that our divisions are the cause of more harm than good, and that any suggestion looking to the treating of them must commend itself to all as worthy of, at any rate, respectful consideration.

1. Why, for instance, might there not be effected a union of, say, the *Episcopalians* and the *Baptists*?

As I understand the position of our Baptist friends, it is, that Immersion is the ONLY mode of "Baptism" enjoined or allowed by Scripture. Immersion, thus, is the peculiar doctrine of these Christians.

Now, in a work called the Book of Common Prayer, used in all public services of the Church, I find the strongest possible Baptist doctrine. I take the liberty of quoting it; it is from the form for public baptism and reads: "the minister may omit that part of the above which follows the *Immersion*."

Again: "at the dipping of the child in the Font, he shall use this form of words."

Again: "he shall dip it discreetly in the water," etc.

Again: "after the immersion," etc.

Also, in the form for adults, I read: "and then shall dip him in the water, saying," etc.

It would seem that the questions between our Baptist and Episcopal friends were, in this matter, a mere difference between the definite and the indefinite article, the former holding Immersion the mode; the latter, a mode. Cannot then, this question of doctrinal grammar be determined in some way? Is not the difference too small to longer distract and divide two generous and noble branches of the Christian world?

But can the Church offer terms of greater generosity than she has? Having gone so far towards the Baptists, as to incorporate this Baptist doctrine into her standards—and to baptize in the Baptist mode—immersion—any and all who wish to be baptized by that mode, (whenever they express that wish,) what else for the sake of unity can she do?

2. Then, again, the Union of the Methodists and Ourselves.

It is, I repeat, greatly to be desired that all Christians should be "One," as, at the beginning they were. And there are no two Christian bodies more akin in most respects than the Methodists and ourselves. Wesley was a Churchman—and a High one, at that. He would shudder at certain things that shall here be nameless. His writings prove it. His great sermon at

Cork just two years before his death proves it. His almost dying words, "I die a member of the Church of England," prove it. His celebrated "Twelve Reasons against leaving the Church," prove it. What, then, is the first thing necessary? Only this; for the followers of John Wesley, to follow him! When they have done this—when even they are ready to do this, half the difficulties are *ipso facto* removed. Then, when the *protocol* is agreed on, the details of the full treaty of peace will take care of themselves.

Meantime the Church stands in her traditional attitude. Her arms are open. And if her motherly heart beats quickly when, at Confirmation seasons, a few come back to the Church which Wesley loved, whose altars, clad in bands and gown, he served, and served so well, whose sacraments he never failed to receive, and to which his warning finger pointed every member of his own "Society," how much more quickly and joyously will her heart beat, if not merely, as now, the few, but the many begin to fly, as doves, to the window.

And, hence, never are the doors of the Church's Houses of Prayer open, but her surplised priests and her faithful people pray, as with one heart and voice, that, "all who profess and call themselves Christians may hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life."

The Church-mind understands unity; to the average mind outside, Church unity is a harder problem than the *pons asinorum* of Legendre. Besides, numbers, and wealth, and pride have puffed our good Methodist brethren up; and they would tell you that uniting with us would be a good deal like pouring the Atlantic Ocean into Lake Superior. All we can do is to—wait; be laughed at by the skeptical for our sweet Christian divisions, and hope that some day the followers of Wesley will follow him.

Meantime, kindness, loving words and willingness to grant all that is good in each other, will not impede the consummation so devoutly to be wished for.

Indeed, the work is going on. Prejudices against the Church are vanishing. In architecture, congregational services, floral decorations, symbols, use of a creed, and other things, there are evidences of progress, not in the wrong direction.

3. Lastly, how do the *Presbyterians* and *ourselves* stand doctrinally?

Now, let me call your attention to what you may have known before, or may not;—and that is, that these Christians hold and have always held the Church's own Faith.

On page 404 of the Westminster "Confession of Faith"—the great Presbyterian standard—the Apostles' Creed is found thus written: *

APOSTLES' CREED.

I believe in GOD, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The resurrection of the body; And the Life Everlasting. Amen.

This venerable Creed is the Creed of Christendom. And a sign of the times is that Christians of many sorts are now gladly returning to its use in public worship.

Let me call attention to some other resemblances between our Presbyterian brethren and ourselves. I give extracts from the volume just quoted from, even though they may be familiar already:

Chapter XXV. (2.) The visible Church, which is also Catholic, etc., consists of those throughout the world that profess the true religion, together with their children; and is the Kingdom of our Lord Jesus Christ, the house and family of God.

(3.) Unto this Catholic, visible Church, Christ hath given the oracles of God, etc., and doth, by his own presence and Spirit, according to His promise, make them effectual thereunto.

Chapter XXVII. (1.) Sacraments are holy signs and seals of the covenant of grace.

(2.) There is in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.

(3.) Neither doth the efficacy of a sacrament depend upon the purity or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing it, a promise of benefit to worthy receivers.

(4.) Neither of which (the two sacraments,) may be dispensed by any but by a minister of the word, lawfully ordained.

Chapter XXV. (1.) Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and

seal of the Covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, etc.

(6.) The grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such as that grace belongeth unto, according to the counsel of God's own will, in His appointed time. (That is, to "the Elect.")

Chapter XXIX. (5.) The outward elements of this sacrament (the Lord's Supper,) duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the names of the things they represent, to-wit: the body and blood of Christ.

Does "Union"—some day in the less prejudiced future—look so impracticable, after all? E. A. D.

Some Reminiscences of Bishop Odenheimer.

From the American Church Review.

As Rector of St. Peter's, Philadelphia, he left a record which will not soon be forgotten. It was a trying position for so young a man. That was one of the leading parishes of the city. Among its members were to be found some of the ablest men, such as Nicholas Biddle and Horace Binney. It argued no small ability in the young Rector, not only that he could so long sustain himself in such a position, but that he was able to carry out with success his own views, and introduce features of parish work which were new in that day. He was among the first to establish Daily Prayers and Weekly Communion, now common observances, but then very unusual. It is said that on one occasion a prominent member of his Vestry, remonstrating with him, urged that so young a man ought to be cautious in introducing changes in so old a Parish. The Rector was putting on his surplice to go into the chancel, and being robed, turned to his friend, and said: "Sir, I am now over eighteen hundred years of age;" meaning, of course, that however young he might personally be, he represented a ministry and services of the Church long ago established.

We cannot give any particulars of the work in Philadelphia. Dr. Odenheimer (he received the degree from the University of Pennsylvania in 1856), was called "the model priest," and one who has every opportunity of knowing, has said that the influence of his work for great good is felt to this day, not only in that Parish, but throughout the whole city of Philadelphia.

In the midst of his parish labors he found time for literary efforts; and published several theological works, among others, "On the Origin and Compilation of the Prayer-Book;" "The True Catholic no Romanist;" "The Young Churchman Catechised," in two parts. He also in 1855, gave to the world, as the result of a journey he had made in the East, a book on "Jerusalem, and its Vicinity."

In 1859, Dr. Odenheimer was elected by the Convention of New Jersey to fill the vacancy in the Episcopate of that Diocese, caused by the death of Bishop Doane.

The successor of such a man as Bishop G. W. Doane had no easy place to fill. That prelate was a man of great strength of character, of decided opinions, of definite and broad plans. It was inevitable that such a man in carrying out his views should raise up not only warm supporters but also strong oppositions. It is unnecessary here to do more than refer to facts which are matters of history. In his efforts to promote the cause of Christian education, Bishop Doane became financially embarrassed, and this was taken advantage of by those who disliked his strong Church views to raise up strife and party feeling in the Diocese. Bishop Odenheimer's first work was to allay strife, and restore harmony. To this, he especially addressed himself. His determination was to ignore all party lines, and make himself acceptable to all as their Bishop. He was aware that in doing this he laid himself open to the imputation of being too much "all things to all men;" but he was willing to bear with this for the sake of the great end he had in view, the harmonizing the Diocese. That he succeeded to a remarkable degree, is well known. Party lines were almost obliterated. The "opposition" Missionary Society fairly died out for want of *raison d'être*, and nearly, if not quite all the Parishes were brought in to sustain the Diocesan Board of Missions. In his work as a Bishop, in visiting the churches and confirming, Bishop Odenheimer was indefatigable, following therein the example of his predecessor. It pleased God to allow bodily disability to come upon him, he having, on two occasions, fallen and broken first one and then the other knee-cap. These never thoroughly recovered their strength; a difficulty of walking was the result, which preventing him from taking proper exercise, is thought to have been a chief cause of the disease under which he so long suffered, and which eventually terminated his life.

One of these accidents occurred as he was about to enter the church at South Amboy to administer the Rite of Confirmation. He was removed to the Rectory, surgical aid at once obtained, and the proper bandages applied. Seeing that he was suffering great pain, the Rector was expressing his deep grief and sympathy,

when the Bishop thanking him, remarked that he was used to it, alluding to his having broken the other knee, but that he felt very sorry that the candidates should be disappointed, as he could not tell when he might be able to visit them again. Then he suddenly suggested, "Why not send for them to come here, and I will at once confirm them?" This, after some remonstrance was done. It was touching to see them kneel, one by one, before the Bishop, stretched upon the couch, and to listen to the loving words of Christian advice which, forgetful of his pain, he addressed to them.

It was a marked feature in the Bishop that, as has been said of another, he was nothing if he were not a priest. He never lost sight of his high calling. Truly, he magnified his office. In conversation he generally managed to bring it round to some kindred topic. You never could, in his presence, forget what he was. Yet at the same time this came so evidently from the heart of the man that there was nothing strained or put on about it. He was so, because his whole mind was fixed on this thing; it had become his nature.

There was nothing exceptional or especially calling for notice in the management of the Diocese. The work went on quietly, but surely. The result was such growth that one man was no longer able to give all the supervision required. Accordingly, in 1874, a division of the Diocese was effected, and Bishop Odenheimer chose for himself the new Diocese, which took the name of "Northern New Jersey," and made his residence in Newark. But by this time his health had become so impaired, that entire rest was needed. The first convention of the new diocese requested him to go abroad for that purpose, and provided means for his so doing. After an absence of six months he returned, greatly improved in health. This, however, was but temporary. The disease had taken such hold upon his system, that no permanent cure could be expected. In spite of increasing bodily infirmity and suffering, and family afflictions, Bishop Odenheimer persevered in doing all that he possibly could in visiting and confirming. But in the fall of 1878, he was obliged finally to withdraw entirely from all active exercise of his office; though he never lost his interest in and love for his Diocese. He was removed to the house of his married daughter, the old home at Riverside, Burlington, and there peacefully passed away, having just completed the 62 year of his age, August 14, 1879. He died of Bright's disease.

Henry Clay.

A friend has kindly favored us with a copy of a recent number of the *St. Louis Daily Globe-Democrat*. There is an interesting letter, written by the Rev. Dr. Berkeley, Rector of St. Peter's Church, St. Louis, in answer to a communication from a Baptist minister—the Rev. W. L. Ryland. The latter gentleman writes under the impression that the great statesman, Henry Clay, was baptized by Dr. Berkeley by immersion, and asks for the particulars. The Reverend Doctor replies, that on the 22d of June, 1847, he baptized Mr. Clay, and on the same occasion also his daughter-in-law, Mrs. Thomas Clay, with four of her children. This took place in the parlor of the house at Ashland; and "the water was applied by the hand, out of a large glass vase." This is a matter of comparatively little importance; and yet it will not be without a certain degree of interest in the eyes of many persons. Henry Clay was seventy years of age when he was baptized; and he died five years after. The brief account which Dr. Berkeley gives, in his letter, of the religious life of that eminent statesman and eloquent orator, is very interesting. "His faith," he says, "in the Divine authenticity of Christianity, and in the Atonement made by the Lord Jesus Christ for the sin of the world, was as simple as that of a child."

We cannot but feel that, in the matter of this letter, Dr. Berkeley has laid a great many under obligation to him, besides the gentleman who sought the information from him.

The earnest men are so few in the world that their very earnestness becomes at once the sign of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them,—President Dwight.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—Dr. John Hall.

As in nature, so in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—Dr. Guthrie.

It is right to be contented with what we have; never with what we are.—Mackintosh.

Missions.

We have alluded to the wonderful work of Mrs. Buford, among the negroes of Brunswick Co. Virginia, and not long since published the letter of the Bishop and Convention of the diocese to the various congregations of colored people. In the *October Spirit of Missions* a letter is published from the clergymen in charge of the missions, asking for aid in the education of teachers and candidates for Holy Orders among the colored people. Fifteen hundred children are reported in the Sunday Schools, now under Church instruction. It is a golden opportunity at our very door, and we ought to improve it. We shall be pleased to publish any details of interest that may be sent us.

Bishop Spalding has been making an extended tour in Wyoming and Colorado. He finds new evidence of interest and improvement among his Indian wards. Of the mission to the Arapahoes and Shoshones he writes:

Never was there a better opportunity for successful efforts for the civilization of Indians than here. If the Government would give to the Church the nomination of all the agents and employés, and really furnish the help and appliances needed, and the right sort of a Missionary could be sent by the Church who would have the cooperation of all employed upon the Agency in the good work, very rapid progress might be expected. All is being done now that could be hoped for under the present conditions. There is indeed great reason for encouragement.

On his return the Bishop visited Trinidad and Las Vegas in New Mexico, of which he says:

I found the Rev. H. Forrester at the latter place, working patiently, wisely, and hopefully. We selected and secured lots for a church. To build it we must raise \$1,200 from outside the place. This ought to be given, and the like sums also for Santa Fé and the new town to be built on the Rio Grande, which the railroad will reach by next January. If the Church at large could but realize our splendid opportunities in this country, we should not long lack means or men. I am not inclined to exaggerate. I would prefer to understate rather than overstate the prospects of growth. But when three or four great railroad corporations are each spending millions of money to reach Leadville, the Gunnison or Elk Mountain country, and the San Juan—so confident are the capitalists who control these companies of the resources awaiting development—surely there must be good grounds for the strongest appeal for help, that the Church may keep pace with the secular growth, and do the work she is called to do for the civilization, for the social life, the education, morals, the religious culture of these great rising communities.

The Rev. Mr. Swift, writing of his work at the Chayenne River Agency, says:

The manners of the people have entirely changed, and the wildness of their appearance and life has mainly disappeared. Our work is to build up with care a Christian character in place of the old savage life. The hearts of many are swept and garnished. We must haste to occupy them ere other and worse occupants take up their abodes there.

From Bishop Hare's letter we clip the following:

It is when you bury yourself with him in his own wild country that the Indian appears at his best. He is faithful and versatile in emergencies, considerate and tractable in his intercourse with you, and about the camp-fire easy, communicative, and confiding. We scoured the country up hill and down dale all day long, and decided, to the joy of our Indian friends, that it abounded in the three *sine qua non*s to a successful settlement, viz., timber, good water, and arable land. At night we returned to the camp, where I promised myself the comfort of sleeping in a new tent which the chief's wife had but lately set up. I found, however, that in our absence the good woman had swept and garnished her log cabin for us, and that I should give mortal offense unless I accepted the attention. And so, after two or three hours of talk with a houseful of Indians, amid clouds of smoke from tobacco pipes, and of fumes, not so pleasant, though quite as odoriferous, from heated bodies, Mr. Swift and I lay down upon a couch which our hostess had prepared for us, which, whatever its shortcomings, gratitude and sentiment metamorphosed into a cleanly and inviting bed, while Four Bears, the chief, and his wife committed themselves to sleep upon an even less comfortable couch, and their son, a young man of eighteen, stretched himself on the earth floor between us. This young man has taught himself to read and write his own tongue, and showed with modest pride his Bible and Prayer Book, and read in the former for me.

The man who is always fortunate cannot easily have a great amount of virtue.

*Methodists and Congregationalists hold—and many use—the same good old Creed. (See their works.)

Foreign Missions.

The Committee for Foreign Missions have from time to time felt called upon to confer, by means of the press, with their brethren whom they represent—the clergy and laity of this Church—upon matters of great moment and pressing necessity.

Two new Missionaries (at the very least) should be appointed immediately, one for Wuchang, China, and the other for Osaka, Japan.

For each of these positions a clergyman stands ready and waiting to go; young men of scholarly ability, perfect health, and single-hearted devotion to this department of the Master's work; selected from the large number applying to be appointed to labor in the Foreign Field.

The Foreign Committee are not free to take measures looking to the consummation of either of these appointments, since the fact is patent to them that their present appropriations cannot be enlarged—if, indeed, they can be continued—upon the basis of the aggregate contributions for Foreign Missions, after deducting receipts for "special" purposes not controlled by them.

They must, therefore, ask the Church at large what is to be done.

I. Shall the young clergyman for Wuchang be appointed?

The applicant is unmarried. His appointment would necessitate the expenditure of \$650 in one sum for his outfit and traveling expenses, and an annual contribution of say \$700 for his stipend.

II. Shall the young clergyman for Osaka be appointed?

The applicant will go out—if at all—as a married man. His appointment would necessitate the expenditure of say \$1,300 annually for his stipend. The outfit and traveling expenses for a new Missionary to Japan are at command, but no provision has yet been made for the salary.

These questions may be answered by specific contributions or pledges from Parishes, Convocations, Associations, or individuals, with the understanding that such gifts shall be in excess of usual offerings for Foreign Missions. It is thus particularly state, since it must be manifest that nothing would be gained by distributing the usual flow of means for support of the work.

The urgency of these cases is portrayed below by letters from the field.

Bishop Schereschewsky says:

"I write the Committee regarding Wuchang Station* Dr. Bunn is now in Shanghai on his way homeward, and from what he says, I fear that his return to Wuchang is more than doubtful. Mr. Hoyt also expects to return home next spring. What is to be done?"

"Shortly after my arrival here I sent an urgent appeal for that Station. Two men, I said, were needed, if we intended to keep up our Station there successfully; but, at all events, I begged at least for one. I write now to ask the Committee to send a man immediately."

The Rev. Mr. Hoyt writes:

"Cannot the Committee send out a good man, with faith that a Church that contributes six and a half millions of dollars per annum will meet this expense of two or three thousand for the first year, and less the next? I know it is bold to appeal to the Committee's faith instead of the Church's liberality, but this is a case, I believe, for the exercise of faith. If this faith has been already overtaken, then I fear our labors and expenditures here have been, in a measure, in vain."

"We have now but two Stations in China. They are alike great centers for commerce; and this is especially a center of native enterprise. More native business is done at this point than in any other in the whole Empire; and so, besides our million of resident citizens, we have an immense floating population. Our language is understood in all parts of the country, and an influence is, and is to be, exerted here second to none. Rather than hesitating or doubtful about sustaining her work here, our Church should be pushing forward to make this, at an early day, a Diocese, with a Bishop and a sufficient staff of co-workers of its own. Does our Church seek a large field in which to labor for her Lord? Here it is ready for the harvesters; the implements are rusting for want of hands to use them. 'The harvest is truly great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.' It will cost our Church but a few thousand dollars more to have a full supply of men here, than to keep an insufficient number; salary aside, all other expenses remain the same. Our institutions cost as much now as when four men were here. The Church is really losing money by trying to save a little. But, above all, our Church is losing grace by her lukewarmness. It is as true of the Church as of an individual, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.'"

From Japan, during the last two or three years, Bishop Williams has over and over again begged for more workers, clergymen and an experienced teacher. These appeals have been put before the Church. One native and one American clergyman have been appointed. One other American and the native clergyman have broken down during the same time, so that the Bishop has just the same number of active workers that he had when he first asked for more. The Rev. Mr. Tyng, in a recent letter, says:

"Do the Foreign Committee appreciate the pressing need of present help for Japan? Do they

know that Christianity is being everywhere discussed among this people, in debating clubs, in families, and wherever people meet together, and that Christian books are bought in large numbers by Japanese whom we do not see in our congregations, for the purpose of finding out what Christianity is and discussing it among themselves? Do they appreciate the fact that among the things which may be looked upon as almost certain is the coming to Christian teaching, at no very distant future, of the Japanese in large numbers? Do they appreciate what our situation would be if some such event as the repeal of the laws against Christianity should hasten on this crisis, and we be unprepared for it, with no possibility of getting helpers for our work in less than two or three years? For it takes two years to fit a man to preach even poorly."

The Rev. Mr. Blanchet writes: "Cannot the American Church spare a couple of good and able men to help gather in this golden and abundant harvest?"

One more remark, and one more question:

The appointments we have been speaking of ought to be speedily made; but this is the time of year when receipts are always small. Are there not in this Church Christian men and women who are ready in response to such calls to say, Send the one or the other as my representative to China or Japan?

By order and in behalf of the Foreign Committee.

JOSHUA KIMBER, Secretary.

From our Correspondent in New Mexico.

ALBUQUERQUE, NEW MEXICO, Sept. 15, 1879.

To the Editor of The Living Church:

Being unwillingly detained here for a day, perhaps I cannot spend part of my time more profitably than in sending you a few notes that may be of interest to the readers of the LIVING CHURCH.

This town is 75 miles southwest of Santa Fé, in the valley of the Rio Grande. The valley is here about four miles wide, and is quite thickly settled. It is in the grape-growing region, and I have been for two days greatly enjoying the luscious fruit. It is thin-skinned, very juicy, and, when fully ripe, without pulp, and very sweet. In two years from now the dwellers in Chicago will probably be eating and praising the Rio Grande grapes. How they will bear transportation, however, remains to be seen. Other fruits do well here. I have had some nice peaches, and have seen some very handsome apples. I think the fruits, other than the grapes, are, like those of California, devoid of the fine flavor of Eastern fruits, though large and beautiful.

There are about 2,500 inhabitants in Albuquerque, and perhaps as many more within a radius of a few miles. The Americans number about 150—the rest are Mexicans. The latter are generally Roman Catholics. There is a large and rather nice looking parish church, right in the "plaza" or public square. The story goes that when Albuquerque was a walled town under military government, a garrison chapel was built in the plaza, and that, as time rolled on, and military government passed away, the Church took advantage of its position to encroach more and more upon the land adjoining, until now the church and its accessories—clergy-house, school-buildings, etc.—occupies about half of the square. The parish is now in the hands of the Jesuits.

This place was the residence of the late Hon. Hezekiah S. Johnson, Judge of this District, who was confirmed by good Bishop Randall, at Socorro, I think, in 1871 or 1872. When Bishop Adams came out, he found the Judge a candidate for "the Diaconate only," and ready for ordination. The service was held here, in a room in the Exchange Hotel, on the 4th of March, 1875, only nine persons besides the clergy being present. The Judge was in ill health, and was never able to render any clerical service beyond preaching twice at Santa Fé. He died a little more than a year afterward. No Church services were held at Albuquerque from the time of the Ordination until three months ago. Now we are having monthly services, for which we have the use of the Court House. This is a good room, conveniently arranged, and the attendance is large enough to be encouraging. The responses are very good, and the offerings are quite liberal. We have not yet strength enough for good congregational singing; but in the meantime the musical part of the services is creditable rendered by a choir of three good voices. We have a good nucleus for a permanent congregation, and the prospects before us are very promising.

At the first evening service, there was a large number of Mexicans congregated at the doors and windows, and a few were inside. At the next only two were visible. Last night there were two inside, and some twenty or more outside. Suddenly there was a quick whispering among the latter, and they disappeared. Then those inside were called out, and they did not return. The shepherd probably thought his sheep were in danger, and so, not content with having warned them to stay away, he now came, or sent some one else, to drive off the foolish ones who would not heed the warning. Who can blame him? Was he not doing a shepherd's duty? Some one may suggest that the metaphor should be changed. I prefer to leave it as it is. At the parish church, yesterday morning, the said shepherd is reported to have reproached one of his flock with having sold himself to the Protestants for ten cents, because he posted up notices of Protestant services. As the poor fellow was employ-

ed by the day, and simply did the work given him by his employer, the reproach seems rather unkind.

The railroad will be within 40 miles of Albuquerque by the end of this year, and probably at the town itself by the first of April. Its coming will rudely shake the antiquated ideas of the inhabitants of this valley. They have been existing and dreaming for centuries, in the same way. Nearly all their customs are those of the fathers of 300 years ago. The coming in of an enterprising American population will work a great revolution in many ways.

"The American College and Educational Society," a Boston company of Congregationalists, last year established a school at Santa Fé. Its agent was here last week, and met with such encouragement that it was thought a school would be opened here at once. A meeting was held, and a number of persons present spoke not only for themselves, but for others. A few days after, however, when these others were approached on the subject, it was found that they had just made arrangements to send their children to Romish schools, at reduced prices. This, it is supposed, was the result of prompt action on the part of certain interested parties. It is hoped that the school will be established, notwithstanding. As the Church is not in a condition to have its own schools here, the next best thing is to have distinctly Christian but strictly non-sectarian schools, such as are those of this Society. They are controlled by trustees, a majority of whom must be Congregationalists, and two thirds of whom must be "members of Evangelical Churches." The Rev. Dr. Phillips Brooks, of Boston, is named as one of the trustees for the Albuquerque school. The only other religious features connected with the schools are that the teachers are required to be Christians, and that the daily sessions are opened with Bible-reading and prayer.

SANTA FE, Sept. 17.

For two or three days, we have had a very peculiar condition of the atmosphere. It is thick and murky, as though it were filled with smoke. The timber in the mountains has been on fire for several days, but it does not seem possible that this is sufficient to account for the exceedingly murkiness of the air over so large an area of country. Coming up from Albuquerque yesterday, on the stage, I rode outside, and so had a good opportunity to see the sun. It was distinctly visible till about fifteen minutes from the time of its setting, but late in the afternoon it cast no shadow. It looked like a ball of a bright orange color, and its edges were as clearly defined as possible. Later the color became more inclined to red, and when it was finally hidden by the misty haze, the appearance was that of a red-hot ball sent through smoke. A fellow traveler told me that on the day preceding the great earthquake at San Francisco, the sun presented a similar appearance. I could not but think of the "signs in the sun and the moon and the stars." These last were visible last night, but were not as bright as usual. They seemed to be relatively brighter than the sun, which would indicate, of course, a clearer atmosphere. As it is now "the dark of the moon," I had no opportunity of comparing that with the sun. The atmosphere looks quite as murky to-day as it did yesterday, but the sun is brighter. It is so strange to have such a condition of the atmosphere in this region, as it is usually so clear and transparent. The tops of the mountains, ten or twelve miles distant in an air-line, which generally look so near, are now but dimly outlined against the sky. Such phenomena are supposed to indicate, in some places, either severe storms, or great and long continued drought. The latter we have been suffering from all the year; not half of our usual quantity of rain having fallen. As we are now so near the equinox, an equinoctial storm may be portended. N. M.

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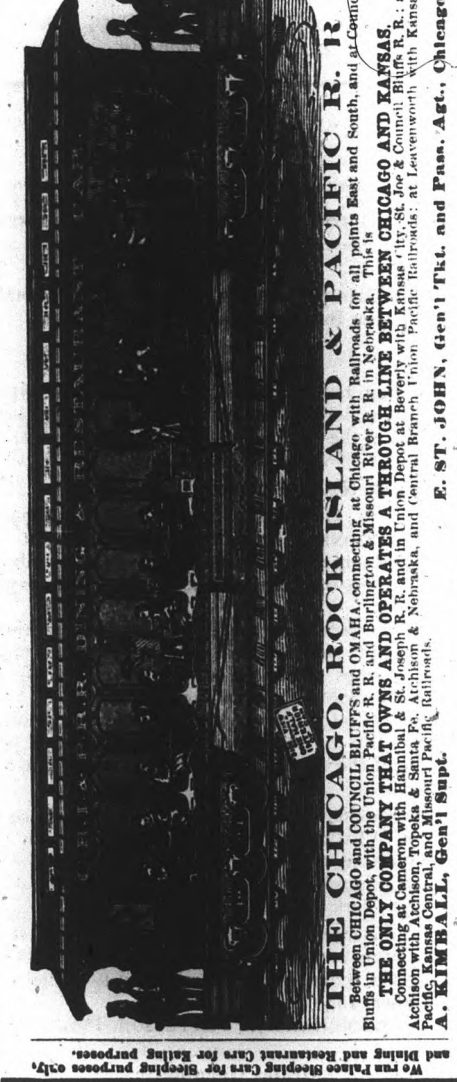
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The Sunday School.

Church Sunday School Lessons.

Eighteenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSON: PSALMS xlviii:12-14. TEXT TO BE LEARNED, I PETER iii:15

Subject—History of our Church.

For Older Scholars.

"The Psalm from which the lesson is taken is a song of praise to the Lord after the deliverance of the people of God from danger. Hostile kings had assembled against Jerusalem, but scarcely had they looked at the city, when they hasted away from it in anxious flight. The psalmist thanks God for this deliverance (verses 9-11). Then in verses 12-14 is addressed the call to proclaim the matter to posterity. For this purpose the city must be exactly surveyed in all its parts, so that it may be understood how the enemies were so powerless against it, how not a hair, in a manner, was turned."—Heuston Long.

This psalm has been taken as illustrative of the Subject—the History of our Church, because the holy city is a type of the Christian Church. God had wonderfully delivered Zion, His earthly dwelling place. God has wonderfully delivered the Holy Catholic Church, the Body of Christ, in which He dwells. To future generations the psalmist would hand down the story of God's loving care; to all men we are to give an answer for the faith that is in us, that men may glorify God and appreciate what great things He has done for them in the Church. For the glory of God's Name and for the good of our brethren, we are to go round about Zion, mark well her defences, set up her houses; that having a perfect knowledge of Her, we may be ready to give knowledge and help to others.

Who established the Holy Catholic Church, in which we profess to believe whenever we repeat the Creed? Jesus Christ our Lord. But who was He? The Only Begotten Son of God. Then the Church was established by God? Yes. Can man make a Church? No, man can make social, political, and religious organizations, but God alone can make a Church. Why? Because a Church is a body of men called out (such is the original signification of the word,) of the world, and called to a communion and fellowship with God. The higher must call the lower. God must reveal Himself to man, if He is to be known to all. He alone can determine how and when He will make such a revelation. Hence a true Church, into which He calls men, and through which He reveals Himself to them, must be His work—the character and authority of that Church must be from God to man, not from man to man, a declaration from God of what is acceptable to Him, not man's guesses as to what he thinks acceptable.

Does our Lord declare in any formal words that He will establish His Church? Yes; He said to St. Peter, "On this Rock—the confession of His deity—I will found my Church, and the gates of hell shall not prevail against it." What steps did He take in establishing the Church? He chose twelve disciples to be near and with Him, to whom He gave much special instruction, and to whom He finally gave commandment to go into all the world, preaching, baptizing, administering the Memorial Sacrifice and Sacrament of His death and passion; and ordering, under the guidance of His command and the power of the Holy Ghost, all things necessary to the perpetuation of the Christian Ministry and the safety of the Faith. After the resurrection of our Lord, He talked with these same disciples, for forty days, of things pertaining to "the Kingdom of God,"—an expression universally interpreted to mean "of the Church." Before He ascended, He breathed upon them, saying, "Receive ye the Holy Ghost." "Lo, I am with you always—all days—even unto the end of the world." As these disciples were not to live "all days," unto the end of the world, how could He be with them? The voice of the universal Church says—with them, in their office as the first Bishops and Pastors of the Church.

After our Lord had gone up into Heaven, upon the day of Pentecost, the Holy Spirit came upon the disciples, fitting them, by gifts of supernatural strength and grace, to accomplish the work which their Lord had given them to do. They went forth from the upper room, to build upon the one foundation—Jesus Christ—the One, Holy, Catholic and Apostolic Church, which was to be the pillar and ground of the truth, the Body of Christ, the fullness of Him that filleth all in all.

The Apostles set in order the government and worship of the Church, acting under the inspiration of the Holy Ghost, and in accordance with the commandment of our Lord Jesus Christ. That government was Episcopal, that is, a government by chief men called Bishops, whom they appointed to take their own place and work in the Church. The Bishops could not perform, unaided, all offices for all Christians; hence a further subdivision of labor was made, Priests or Elders being appointed to take charge of a limited number of souls, and break to them the Bread of Life

by instruction and by Holy Sacraments; and Deacons, who could preach and baptize, but whose principal duties were, to look after the sick and the poor, to dispense the charities of the Church.

The corner-stone of the Church is, therefore, Jesus Christ our Lord. The Church is His Body. In the Church, the Holy Spirit dwells in all fullness of power and grace. The members of the Church, obeying and loving, are built into an holy temple "for an habitation of God through the Spirit." This Church, too, has received as sacred trust "the Faith once delivered to the Saints," and it has been constituted "the pillar and ground of the truth."

The constituted authority of the Church has developed, under the guidance of the indwelling Spirit, from age to age, forms, ceremonies, liturgies, means and methods of Christian work, necessary to the promulgation of the Gospel and the growth of the spiritual life among its members.

We belong to a true, national branch of the One Catholic Church. We have a Ministry which traces its authority back in unbroken succession to the Apostles; we have the Faith once for all delivered, besides the Record which God has given of His work among men—the Bible. Such are the marks of our Catholicity, such the foundations and defences of our Zion. Study her polity, her history, that you may be able to tell the men who come after: Set up her houses. Properly value her and her holy ways yourself; be guided by her counsel; work for Her and under her guidance; make men to respect Her, and bless them by giving them a knowledge of Her and her ways.

Pray to God at the beginning of all thy works, that so thou mayest bring them all to a right ending.—Xenophon.

Notices.

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Personal.

The address of the Rev. Theodore I. Holcombe is 21 Union Building, Chicago.

Acknowledgement.

We beg to acknowledge the receipt of \$5.00 from R., which, according to his desire, has been remitted to the Sister of St. Mary, at Memphis.

CIRCULAR NO. 4, 1879-80.

DE VEAUX COLLEGE, Sept. 3, 1879. PROBATIONED EXAMINATIONS.—Pursuant to College Regulation and notice given, the above examinations were held at the College this day at 10.30 A.M.

Five (5) vacancies were open to competition; thirteen (13) applications had been duly filed; eight (8) candidates presented themselves; six (6) attained the required percentage—75.10—of all possible marks, of whom the first five (5) were at once appointed to the vacancies. The names and percentage of the successful candidates are hereto appended:

Table with 2 columns: Name and Percentage. Walter Stedman Billings 93 per cent. William Whallon Archibald 87 do. John Wallace Oliver 81 do. Frank Livingston Cushman 80 do. Frederic Clark Adams 79 do.

The unsuccessful candidates being less than eleven years of age, will be at liberty to present themselves again at the Examination to be held in September, 1880.

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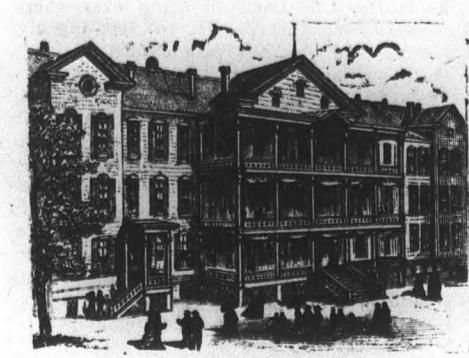
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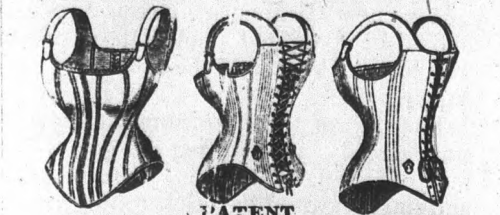
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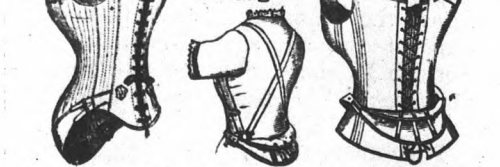
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