

The Living Church.

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

VOL. II. No. 49.

CHICAGO, THURSDAY, OCTOBER 7, 1880.

WHOLE No. 101.

Written for the Living Church.
The Lakeside Letters.

My Dear Fabiola:

Sacred history tells us that your namesake of the long ago, conversing with St. Augustine, regretted the separations which in this life divide the saints asunder; whereupon the holy son of Monica contended that separations are only corporeal and not real; as every one is more nearly present to himself than to anyone else, so also two persons at a distance from each other can converse more effectively than if in the presence of each other they both remained silent. I venture to hope, therefore, that our relations, once so pleasant, may be resumed, although you are so far from the Lake side where I write, and from which I am accustomed to look out upon the ever-changing waters of our inland sea, and upon the not less shifting currents of human life, as it flows down the stream of time towards the solemn eternities.

I must tell you that a rude, harsh voice has lately penetrated the quietude of my retreat; a voice of one that plays upon a pleasant instrument to many ears, for this Ingersoll noise gets great "applause" from the Athenians who crowd his lectures, but to me and to you (more to you perhaps than to me) for your womanly faith is a tenderer plant than mine, that voice is inexpressibly discordant and painful.

This attack upon Christianity is new and old. Old as Celsus, old as Bolingbroke, old as Paine, in respect of the broken darts it hurls and the flint-lock muskets it discharges against religion. New, fresh, original in the brilliancy of its wit, the remarkable sharpness of its satire, and the malice that underlies its seeming amiability. It has reached my ear that Ingersoll has said he has ransacked all literature to store his mind with epigrams. His speeches show it. There is no depth in the man. He has no scholarship. His material comes from the crudest sources. He knows nothing of the great masters of the modern sceptical school. But he is as full as the gravedigger in Hamlet, of word-play and bright turns of speech. The quips and quirks of Sir Toby and Sir Andrew, in Twelfth Night, must be very familiar to him. In the manner of his assaults, I repeat, he is unique; and the world is fond of clapping hands at a new thing, even though it may not accept the message it brings.

But there are a great many who do accept it. They had practically done so before they heard this brilliant graduate of the "stump," for unbelief constantly exists in the world; but they hail him as the best exponent of their doubts and disbeliefs. No idiot but will get a constituency if he only howls loudly enough. A smooth-tongued orator, blaspheming his mother's God, and cracking his jokes upon the sacred and awful mysteries of Christianity, will secure a large following among trifling, vulgar and shallow people. I am not surprised. It is the old story repeated. Unbelief is the shadow that darkened our Lord's pathways in Palestine. It enveloped His Cross with gloom. St. Paul, expounding the Kingdom of God with matchless power, "from morning till evening," at Rome, found his kinsmen divided. "Some believed the things which were spoken, and some believed not." (Acts xxviii. 24). Faith is not a forced grace. Here freedom reigns. If some men choose to reject the truth, or the message which claims to be true, it is because they have the power of choice. For like reason, other men believed. It is absurd to talk of the defective evidences. Neander had no more or better external evidence than Strauss. The miracles are demonstrated to Bishop Herzog on no other grounds than those which might convince Colenso. When I take in the *animus* of the epigrammatist, when I perceive, as I think I do, unmistakably, that a *motif*, not wholly philosophic and judicial, lies back of these precious tirades that dash themselves into foams of "applause," as they pour their torrents upon the popular mind, I am constrained to recognize the ancient phenomenon of which St. Paul had very rough experience in Rome; "for the heart of this people is waxed gross and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted, and I should heal them." This was quoted by St. Paul from Isaiah. It was true in the prophet's day and in the Apostle's; it is true in our's. Unbelievers are the men who *will not* (choose not to) "understand with their heart." "Out of the heart are the issues of life." "As a man thinketh (not in his mind, but) in his heart, so is he."

Some speak of this man as an amiable, warm-hearted person; and a young lady, who affects "the new thought," gushed, in my hearing, about his "noble and tender soul." She had never seen him—never heard him—never read one of his lectures; but it was the fashion among her set to talk that way. As I listened, I thought to myself—how many millions there are all over the world to whom the Catholic Faith is truth, in whose eyes Jesus Christ is the chiefest among ten thousand and the One altogether lovely, who treasure this religion as a man does his honor, a wife her fidelity, a mother her tenderness. Dear as the apple of the eye is this sweet and beautiful Faith, and the worship and sacraments of this

grand old Church of our's. Yet this religion is ruthlessly assaulted, spit upon, bruised, reviled by this noble and chivalric soul. His gentle nature exults in its efforts to laugh God down, and to substitute for the Bible, the Creeds, and the Church, a string of epigrams! A hundred years ago, in France, other tender spirits, such as Robespierre and Marat, were getting ready to emphasize similar talk with the Guillotine.

A good citizen, no doubt. Interested in politics for the good of his country, as he believes, no doubt. A kind husband and amiable father, no doubt. How largely the man owes his character to influences in the pre-natal and childhood periods, cannot be determined, of course; but evidently excellent forces have wrought upon him their indelible effects. His ruthless mania against religion is a choice of his own will, that came late in life. It represents a set of principles and a moral tone quite out of accord with the Ingersoll who got holy lessons at a Christian mother's knee. Mr. Wendling, in his lecture, as I remember, put this very forcibly. He distinguished between Ingersoll personally and Ingersoll theoretically. They are as wide apart as civilization and barbarism. The notorious criminal, Frank Rande, stood, after his arrest, at the bars of his cell in St. Louis, the very impersonation of crime, and said to priests, preachers and policemen, to throngs of men and women, "I am a Bob-Ingersoll man," and every man and woman in the land believed him. Had this or any other such criminal declared himself a religious man, every infidel in the land would have declared the man a hypocrite, and his assertion false. It is no answer to tell us that perhaps in the cell adjoining his lay a man who for five and twenty years was prominent in the Church, and was at last detected in a series of gigantic thefts and forgeries, for let him but step to his prison door and say, "I am a Christian man," and all the civilized world cries out, "The man is a liar!"

I have heard the remark that Ingersoll is doing a great deal of harm. Among non-Christians and ex-Christians, who flock, in all their ignorance, prejudice, or malice, to listen to his harangues, so congenial to their ways of thinking and feeling, he doubtless intensifies the bitterness of their unbelief. A man who tries to justify scepticism by a joke, and abolish Christianity with an epigram, will make little impression, however, on people who stop to think; on those who are no more disposed blindly to follow a Pope "Bob" than a Pope Leo; on those who perceive how often a commercial spirit accounts for crusades which were otherwise inexplicable; least of all on those who are satisfied that a religion which possesses as the brightest jewel in its crown, the character of Jesus Christ, before which its bitterest enemies stand in awe, and exclaim with Pilate, "I find no fault in this Man," must be the religion for man, and the best solution of the solemn inquiry which sooner or later forces its way from every soul, "What must I do to be saved?"

So far as these are concerned, and they count myriads more than the class called "communicants," the best reply to Ingersoll is Ingersoll. So far as the other class is concerned, sermons will not reach them, nor will labored arguments convince them. The best reply is the living activity of a Church, that rises, ardent with Pentecostal fire, to the discharge of her holy mission in caring for the poor, ministering to the sick, housing the orphan, befriending the widow, and civilizing the barbarians of the slums. A Christianity which stops short of doing all this and contents itself merely with services and sermons, challenges the satire of the platform, and deserves the displeasure of God.

NORTHERN TEXAS.—Another beautiful window has been placed in St. Matthews' Cathedral, Dallas. It is twenty feet high, and has three lancets. The centre is a memorial to the "Son of Col. C. S. Mitchell," the principal design, being a full-size copy of Murillo's "Guardian Angel." One of the side lancets was presented by Mrs. M. A. Bulkeley, of Rye, N. Y., and the other by Mrs. A. Douglas, of New York. These windows are the work of McCully & Miles, Chicago. A handsome Altar was placed in the Sanctuary, last Easter; and new gas fixtures have been purchased for the chancel, by the ladies furnishing society.

Bishop Garrett laid the corner-stone of a new church, at Eaglecove, Callahan Co., Texas, on the 12th of September last. This church is to serve the spiritual interests of an agricultural colony of immigrants, principally from Tennessee. There is no other place of worship of any kind, within 50 miles, nor any church of our own within 150 miles; it is within 10 miles of the present grade of the Texas & Pacific extension. A lady of New York encouraged the effort by a donation of \$500. The name of the church, at her request, is to be "The Church of the Good Samaritan." There is not a pew-rented church in the whole Jurisdiction of Northern Texas.

St. Stephen's Church, at Sherman, was consecrated, Sept. 26, Bishop Garrett officiating and preaching. The *Chronicle* speaks of the services and the sermon in terms of highest praise. The Bishop described the struggles of the Church in Sherman, and paid a well-deserved tribute to the labor and sacrifice of Rev. Gustav E. Parucker, the Rector

Foreign News.

Written for the Living Church.

—The Austrians have just been having a great jollification over the 50th birthday of their emperor, Francis Joseph. They may well do it. To fill well the part of Emperor of Austria, is about as hard a thing as to be a king, with six wives, all living in the same household and all kept at peace. The Empire of Austria is a jumble of discordant nations; the man, who, for many years, has kept their hands off each other's heads, certainly, as the French say, "deserves well of his country." Francis Joseph certainly has done this. When he commenced to reign, the Emperor of state was as shaky a thing as there was in Europe. During his reign, several of the darkest sort of days have "lowered o'er his house," but he has come through them all with cheerfulness and generosity; and to-day finds his country in an active part in Eastern affairs, occupying Bosnia, standing up boldly before Russia, and unshaken, perhaps handicapped, by the alliance with Germany.

—Belgium, also, as well as Austria, has been "celebrating a Royal Birthday," and it coincided, this year, with the fiftieth year of its independence, which is a great deal more important to the Belgians, than the King's birthday, though he is a very good sort of a king, as kings go. His morals are good. He is not a fool. He obeys the laws; and what more can be asked of a king? Belgium is a "cunning" little kingdom. Rich, fertile, too small to cause any uneasiness to its neighbors) far from the nightmare of the Eastern Question, it is a good berth for a king. It must have been a happy day for them all; for looking back over fifty years, they had nothing but a thoroughly respected constitution, a well balanced liberty, a national dynasty, a rapid development of commerce, and not one revolution, not even a riot worth mentioning. The ultra-montanes are trying just now to make things hot; but the good sense and toleration of King and people will doubtless keep the pot from boiling over.

—The Germans have a national holiday, which makes every Frenchman "bothered" when it comes round. It is the anniversary of Sedan, when "la grande nation" had to lay down its arms. This year, the old Kaiser seems to have thought that France was beginning to forget that she had been whipped; and so, he gave a speech to his soldiers, which implied, in plain language, that France should want to try another turn, he was ready. It may be taken as an answer to the recent unwise menaces of M. Gambetta, and should serve to remind the French nation that Germany is far stronger in a military sense than it was in 1870, quite irrespectively of the fact that the Germans possess, in Strasburg and Metz, a defensive position against attack on the side of France which then they lacked. The German Press, official and unofficial (but led by the newspapers that receive inspiration from Prince Bismarck), has taken up the text given it by the Emperor; and makes it abundantly apparent that the German people are as ready as ever to die for "God, King, and Fatherland." Against such a foe, "the Government that divides us the least," as Thiers described the Republic, had better be circumspect. France is prospering under the aegis of peace. War would hardly prove so good a friend to her.

—Who, to look at the meek nuns, walking about the streets, with saintly faces and cast down eyes, would think that they ever could do anything very naughty. Yet, in a certain town in Italy, they have been trying to see how nearly they could reproduce purgatory on earth. It appears that a female lay servant, employed in a Carmelite convent, had been detected in the act of stealing some bread, and that for this offence she was tried before an impromptu tribunal, consisting of the abbess and two of the senior nuns, and condemned "to undergo the torments of purgatory." The abbess and reverend coadjutors then proceeded to enforce their barbarous sentence. Having conveyed their victim to a cell, in which an iron stove stood out from the wall, they caused the stove to be heated in her presence; and then, tying her hands tightly together behind her back, held her face down for several minutes close to the surface of the glowing metal. Her struggles and heartrending entreaties for mercy were of no avail. The nuns, it is said, protracted her martyrdom, until her scorched eyes had lost their sight forever, and her whole face was converted into one huge blister. It is added that the perpetrators were denounced by several members of the community, to the local authorities, who have consigned the abbess and other nuns to prison, where they are now awaiting their trial.

"MUSCULAR CHRISTIANITY"—We clip the following from the Reno, (Nevada) *Gazette*: During the Eureka fire, the Episcopal Church was in danger; and its pastor, Rev. Mr. Crawford, was playing upon it with a hose. A rowdy attempted to take the pipe away from him, saying that it was "no use to save the d--d church." The minister knocked the fellow down, held on to the hose and saved the church. This is a happy illustration of the beauty of Muscular Christianity.

A professor stated before the N. Y. oyster commission that 6,000,000 oyster eggs may be stowed away in the space occupied by a watch spring.

Diocese of New York.

Ninety-seventh Annual Convention.

The Annual Convention of this Diocese met in St. John's Chapel, in Varick street, on Wednesday, the 29th ult., being the Feast of St. Michael and All Angels. Morning prayer was said and the Holy Communion administered by the Right Rev. Bishop Potter, assisted by Bishops Kip and Seymour, and Rev. Drs. Weston, Hoffman, Eigenbrodt, Eaton, Williams and Montgomery. The sermon was preached by the Rev. Dr. Houghton, of St. John's Church, Yonkers. The roll of clergy being called, 101 answered; and to the list of churches and lay delegates, 76. The Secretary of the last Convention, Dr. Eigenbrodt, was re-elected, and he appointed Drs. Eaton and Guilbert as his assistants. Mr. E. T. DeLancey was elected Treasurer of the Convention.

At 10:45, on Thursday morning, Bishop Potter called the Convention to order, after the usual religious services. The Bishop of California occupied a seat on the platform. The Annual Address followed, in the course of which, the Bishop referred to the death, during the previous year, of several prominent clergymen and laymen; spoke in terms of high commendation, of the work done by the Sisterhoods of the Church; and blessed God for the prosperous condition of the Diocese. At the close of the Address, which was quite brief, the usual business was proceeded with, and the following gentlemen were elected upon the Standing Committee: Of the clergy, the Rev. Drs. Morgan Dix, William E. Eigenbrodt, Wm. F. Morgan, and Isaac H. Tuttle; of the laity, Stephen P. Nash, Lloyd W. Wells, Henry Driessler, LL. D., and George Maculloch Miller. The following deputies to the General Convention were elected: the Rev. Dr. John Cotton Smith and E. A. Hoffman. The Missionary Committee elected were—the Rev. Drs. Alfred B. Beach, Cornelius E. Swope, and the Revs. Octavius Applegate and Fred B. Van Kleeck, of the clergy. Of the laity, Mr. W. M. Kingland, James Pott, John Carey, Elbridge T. Gerry, and Francis Scott. Various Committees handed in their Reports, that of the Treasurer making a very favorable exhibit of the financial condition of the Diocese. The majority Report of a Special Committee on the claim of the Diocese of Albany, growing out of the setting off of that diocese from that of New York, in 1868, was adverse to the claim; but a Minority Report asserted its justice. The matter, after a debate of nearly two hours, was finally laid over to the next Annual Convention.

After some routine business, the Convention adjourned *sine die*.

Church Work at Leadville, Colorado.

Correspondence of the Living Church.

The Corner Stone of St. George's Church, Leadville, was laid yesterday, by Bishop Spalding; and work on the building will progress as rapidly as the funds shall be forthcoming for the undertaking.

The edifice will seat about 500, being built from plans and specifications furnished by W. P. Wentworth, architect, of Boston, Mass. A more complete set of plans it would be hard to find; and I can commend Mr. Wentworth to such of your readers as may desire to build; the most unskilled workmen being able to work from his drawings, so complete are they in every detail. We hope to have the building ready for Consecration by Christmas; but we may not succeed, as money is harder to raise here now, than in the past, and we have determined not to go in debt, but to stop work when the funds in hand are exhausted.

The windows will be furnished by George A. Misch of your city; and I hope to have several of them memorials. I am to have a window presented by each of the Societies in town: Masons, Odd Fellows, Knights of Pythias &c. The emblems peculiar to the Order will be inscribed on each window, and a scroll descriptive of the donors. I hope by this plan to awaken, and keep alive, an interest in St. George's Church among our citizens.

Leadville is still improving solidly, and many fine business houses are being built. Our mines are looking well, and many new and important discoveries have been made this fall. Excessive speculation, and overstocking mines, have done much to injure and retard the prosperity of this camp; but prospects are exceedingly bright at present, for a prosperous future. The excitement of the past few years is about over, however, and money has become more scarce; making it much harder work to build a church now, than it would have been a year or two ago.

One great trouble in raising money for such a purpose, is—that our Capitalists, those who own large mining properties, live in the Eastern cities, and we cannot reach them for such objects.

Should this meet the eye of any such, I hope they will remember our needs in Leadville, and send us a draft for St. George's Church. I also renew my offer, to send to any person who will send me any amount for the building fund, a specimen of Carbonates from our famous silver mines. They can direct to my address, Box 1540, Leadville, Colorado.

It may occasion some surprise that we have not begun to build before this; but the reasons are many,—business depression—high price of real estate—and the general satisfaction with the Services in the Opera-House, where we still worship, and with congregations a large as ever, and manifesting unabated interest. Night after night, we turn away hundreds who are unable to get in; and the Opera-House Congregations and Services, are the wonder of all visitors to Leadville.

I smile as I read descriptions of the wickedness of Leadville, as seen by our visiting divines of the various "Persuasions." Were I to visit Chicago or New York, I perhaps might be able to hunt out scenes of filth and wickedness, equal to (yes, far beyond) anything in Leadville. What a strange hankering the good brethren must have for the dark side of life! Why did they not visit the churches and hospitals instead?

When in your city, a few weeks ago, attending the Conclave, I strolled with our party into one of the largest liquor-houses on one of the principal streets; and there beheld more filth and depravity than I had ever supposed could possibly emanate from the brain of man. I challenge any one to find, in "wicked" Leadville, a single picture, equal in villainess to the scores hanging on the walls of the largest wholesale liquor dealer of Chicago.

The brethren "back East" had better take a "Talmage excursion" in their own cities, before satiating their morbid curiosity in Leadville.

Leadville is not such a wicked place, by any means. We do shoot a few men, every week, and have generally lively times; but the wickedness is all on the outside, and a better-hearted people it would be hard to find, or a finer society than in Leadville.

T. J. MAOKAY,
Rector St. George's Church.

Ann Arbor, Michigan.

Correspondence of the Living Church.

The corner-stone of the Chapel of St. Andrew's Church was laid on Wednesday, Sept. 22nd, with appropriate ceremonies. The Bishop of the Diocese, being unable to be present, sent a letter of congratulation, which was read upon the occasion; as also a letter from Bishop Gillespie, whose warm interest in the parish, as its late Rector, is unabated. The services, conducted by the Rector, Rev. Wyllys Hall, D. D., assisted by the Rev. Jno. A. Wilson, D. D., of Ypsilanti, the Rev. James H. Magoffin, of Dexter, and the Rev. M. C. Stanley, of the Diocese of Indiana, were under the auspices of the "Little Builders Society," a voluntary association of the children of the Church, organized in 1876. It is to the honor of this earnest band of children, that the first contribution towards the chapel fund was made by them; and their labors in this direction amounted to \$700. The chapel is being built of boulder stone, to correspond with the church, to which it is attached at its southeast corner. The funds for completion are provided for in advance, and it is expected to be finished for occupancy by January 1st. A large and handsome brick Rectory, located upon the same lot, north of the church, is also in progress of erection, and will be finished and paid for at the same time with the Chapel. In these days of mortgaged churches, and of improvements upon an inflated basis, the parish of St. Andrew's Church is certainly to be congratulated upon its clean and honest financial condition, all of which has been accomplished by the indefatigable labors of the Rector (Dr. Hall), in conjunction with the united efforts of a loving and earnest band of laity, who are moving in a direction, which must result in making this parish second to none in the Diocese. Dr. Hall is just entering upon the sixth year of his rectorship with the good people of Ann Arbor. He is an earnest worker in the Master's vineyard, and is much beloved by his parishioners.

WESTERN MICHIGAN.—A singular experience has befallen the Church in Grand Rapids. In that busy city of thirty-five thousand inhabitants; there are three organized parishes, and a small mission-chapel. The last has no resident clergyman. The three parishes, by a remarkable coincidence, become vacant at the same time. The Rev. G. D. E. Mortimer has resigned the important, but debt-burdened parish of St. Marks, and his resignation will take effect on the first of November, immediately after the adjournment of the General Convention, in which body he is to serve as a Deputy. The Rev. C. W. Ward, who, a trifle over a year ago, left Winona, Minn., for Grace Church, Grand Rapids, has just resigned the latter parish. Grace Church is a spirited young parish, with a handsome chapel, well located, and conducted on the free system. It has a debt of some two thousand dollars. At the cost of great self-denial, the congregation secured the services of Mr. Ward, who is eloquent and otherwise attractive; and hoped under his ministrations to be built up into a strong parish. The congregation is disappointed and grieved at his early resignation; and the vestry manifested its feeling, by making the rector's withdrawal, which he proposed for November, take effect at once, viz., on the 20th of September. The Rev. Mr. Babcock, of St. Paul's Memorial Church, has resigned, in order to accept work elsewhere in the State. The spirit of the chief pastor, Bishop Gillespie, who resides at Grand Rapids, must be sorely burdened with this anomalous condition of things in the See City.

Current Events.

—There are 282 Protestant common schools in Turkey.

—A Presbyterian theological seminary has been established in Tokio, Japan.

—Miss Rosa Bonheur has presented the lion and lioness, used at her country residence as models, to the *Jardin des Plantes*.

—The International fleet, gathered to overawe the Sultan, consists of twenty vessels manned by 7,300 men and carrying 136 heavy guns.

—Michigan has 342,138 scholars, with 13,616 teachers. The average wages of the men per month are \$29.93; of the women, \$16.21.

—There are in the United States 358 colleges. Of these, 14 were established prior to 1790; 13 between 1820 and 1850; and 251 during the last thirty years.

—The new Infanta of Spain, Maria Isabella Mercedes, was baptized at the new chapel of the Palace, Madrid, on the 14th ult., with great pomp and ceremony.

—The four largest cities in the United States, New York, Philadelphia, Brooklyn and Chicago, have a population of 3,113,684. In 1870 their population was 2,311,390.

—The last of the "Waterloo doctors," Assistant Surgeon George Evers, who was present on the celebrated battle-field as a newly gazetted hospital-assistant, has just died.

—A dispatch from Havana, Cuba, says that the last armed insurgent has been driven from the island. This has been the Cuban news every two or three weeks for the last year.

—Another serious railway accident is reported from England. Four persons were killed, and thirty injured, by the collision of a passenger train with a locomotive, between Waterloo and Hampton Court.

—The wheat crop of Illinois this year is the largest ever raised in the state. The total yield is 56,508,309 bushels, of which 53,865,505 are winter wheat, and 2,642,808 spring wheat.

—John A. Cuthbert, of Mobile, Ala., is the oldest ex-member of Congress now living. He was born in Georgia, in 1778, still practices law in Mobile, and is said to enjoy excellent health.

—Bishop Crowther has received from the Royal Geographical Society of England, a handsome and costly gold watch, in token of the valuable services he has rendered in the exploration of the Niger and other rivers in Africa.

—The postage on newspapers from the United States to foreign countries belonging to the Universal Postal Union, has been reduced to one cent for each two ounces, or fraction thereof. This new regulation went into effect October 1st.

—Matters about Dulcigno daily grow more exciting. The Sultan has finally positively declined to cede the disputed territory. The loss of Dulcigno is but the entering wedge which will eventually clear off all of what is known as "Turkey in Europe."

—The *New York Observer*, in commenting on the work of Bishop Whipple among the Indians, says, "The labors of this excellent and devoted Bishop have been blessed like those of Oberlin and Schwartz; and he is justly held in honor by the Church at large."

—The French excitement is somewhat abating. The new ministry has been formed, declared its policy, and gone vigorously to work. Gambetta has gone into the country for a vacation, and probably there will be no revolution in the government of France for a month.

—Sitting Bull is described as being the most intrepid, intelligent, and energetic savage living, and that he never will consent to surrender unconditionally to the United States authorities. He is forty-eight years of age, and has a family consisting of three daughters and one son.

—Dr. Hugh Glenn, the California farmer, who owns 65,000 acres, has this year 45,000 acres in wheat. He has 350,000 sacks ready, each holding 140 pounds, but he thinks they will not hold his golden harvest. Dr. Glenn is a native of Virginia, a graduate in medicine, and was a soldier in the war with Mexico.

—The fiscal year of the general land office closed July 1, and its report is just published. It shows that, during the last year, 6,070,507 acres have been taken as homesteads, being nearly one million more than the preceding year; that 1,455,724 acres have been sold for cash, this amount being also nearly a million in excess of the preceding year.

—One of the most important book sales will soon take place in London. It is the collection known as the Sunderland Library, founded by Charles, third Earl of Sunderland, during the reigns of Queen Anne and George I. This valuable library consists of 30,000 volumes, and is celebrated for its magnificent collection of first and early editions of rare books.

—Most of the religious congregations of France have now signed the De Freycinet-Guibert compromise letter. This action places Gambetta and his partisans in an ugly predicament. By signing the letter the religious bodies pledge themselves not to interfere in political matters, and to maintain a friendly attitude towards the Republic. Gambetta's principal arguments for the expulsion of the congregations are that they interfere in politics and prejudice students against the Republic. He will now be driven to question the sincerity of their declarations.

—Augusta, Ga., is growing very rapidly. It has an immense water-power, which is being prudently utilized in the concentration of manufacturing of cotton goods, fertilizers, tools, etc., and these are rapidly enriching its people; has a banking capital of \$2,000,000; is a great cotton mart, receiving 160,000 bales per annum, of which the local factories manufacture 56,000 bales. The assessed value of property is \$14,038,000, of which \$5,000,000 is personality, and the tax rate is \$1.58 per \$100. There are nine cotton factories in operation, having 123,232 spindles; has six railroads centering in the town.

—There are now, in working condition, 97,568 nautical miles of submarine telegraph cables. During the past year, 11,983 miles were added. To complete the system, there is required a line across the Pacific, two between the United States and Rio and Valparaiso respectively, and certain minor cables to connect Cayenne, Columbia, New Caledonia, the Philippine Islands, and Chinese stations with the world's telegraphic system.

—Taking one consideration with another, the British farmer's lot has not been a happy one in these late years. This year, matters will not be much mended. His hay had been injured by the heavy rains and consequent floods, his wheat is light and discolored, his cattle have in some instances been attacked by pleuro-pneumonia, and now it is reported that his lambs are suffering from scour and hoof-rot. Such disappointments are enough even to shake the sternest purpose, and to cast a gloom over the most sturdy British yeoman.

—Mr. Fawcett, the well-known blind British economist and member of Parliament, at present postmaster general in the Gladstone administration, has made a tentative trial of a new scheme for promoting thrift among the poorest classes, by encouraging small savings. He proposes to issue, free of cost, a blank form containing spaces on which penny stamps may be fixed. The forms have twelve spaces each, and when one of them is completely filled up, it will be received by the postoffice savings banks as a deposit of one shilling. Thus each depositor may begin by saving a penny at a time, without the trouble and loss of time of going to bank with it.

—It is a curious fact, that the locomotive, which, with its train, went down with the Tay bridge, is now running regularly between Glasgow and Edinburgh. For three months it laid in the bottom of the Tay, but when it was brought up, it was found uninjured, except the funnel, dome, and weather-board, which had to be renewed. She ran on her own wheels to Glasgow, just as she came out of her long bath. Strange feelings might arise in the traveller's breast on learning that his train was drawn by that engine—but there is a locomotive engineer, it is said, in this country, running regularly upon a railway upon which he was one time the cause of a most terrible disaster.

The Religious Education of Boys.

To the Editor of the Living Church: The Bishop of Oregon and Washington, in his late very able address before the Missionary Convention at Portland, has struck the key-note of a great and much needed reformation in the Church methods of educating boys.

The plan proposed by the Bishop, contemplates a radical change in the theory and working of those nurseries of the future manhood of America, called "Church Training Schools;" and if his scheme should be generally adopted, it will certainly, in our opinion, help much in the solution of several difficult problems now before the Church. How shall the Church reach the masses and make religion manly, desirable and respected, and cause herself and her Divine Master to be beloved and venerated by the laboring classes? How shall the Church educate the boys of the rich, and those of average standing and ability, so that, when they have passed under her hands, they shall retain religious character, and be something, as a class, above gentry idlers or unprincipled profligates? Much is done, we know, by personal influence and enthusiasm, as in the case of the late Dr. DeKoven of pious memory; but these influences are purely personal and temporary. In our humble opinion there is something radically wrong in our present theory and plan of training American boys. It is unquestionable, we think, that the present system of boy-training in our Church schools—and measurably in all schools under religious control—contemplates, too much, the development of those refined tastes, that graceful bearing, and those showy accomplishments which make men presentable and acceptable in society, to the almost total exclusion of that robust and manly training which teaches men how to work, and which shows them the value,—religiously, morally and economically—of virtuous and intelligent labor. Our system is framed, not consistently with a condition of things where all are equals, and where all must be, in various spheres, workers; but after the analogy of the English and European Schools which contemplate only class education. We have made schools, and are making them every day, for the education of "young gentlemen" of wealth and leisure, who are to shine in the courts of a selfish and soulless society; but we are doing little or nothing to educate, religiously, men for work and usefulness; almost nothing to promote and conserve a high religious tone among the "bone and sinew," the producing classes, in a country where all must be workers if they are to meet with deserved success and honor in life. What is true of our religious educational system for boys, is in large measure, true of our system of training for girls. Everything looks towards social polish, propriety, outside show, lavish expense and abounding affluence.

And now let us enquire. How shall this be remedied? The Church can make herself loved and respected among the artisan and laboring classes, by showing that she is the inseparable friend and ally of men who honestly labor. She will induce them to adopt and revere religion, to sustain and uphold it with enthusiasm, by bending all her energies to exalt and glorify labor pursued with religious motives, and to hold up the honest producer as the truest, most useful and most noble type of Christian manhood. And, the Church will inspire the sons of the rich with self-respecting honesty and Christian character, by making work, under high religious motives, the one end and aim of all study and all mental preparation.

Bishop Morris touches the core of this matter, when he says:

"I have had a plan in my mind for some time in connection with this institution (Bishop Scott Grammar School), which, if not altogether Utopian, will be more likely to become a reality, in the near or distant future, by being made known, and by receiving the suggestions and criticisms of others." Anticipating the adverse views and judgements which the announcement of his proposed plan is likely to call forth, he continues: "Possibly these may so entirely strangle and destroy the whole scheme, that I shall have no further care or trouble with it."

The scheme announced is, "to connect with the School (at Portland) an industrial and mechanical department." The Bishop's reasons for this new departure are forcibly put, and are very instructive. "We have heard much of late, of the failure of all our schools and schooling to fit boys for the real duties and business of their station. It is claimed that they are over-educated in certain directions; that they acquire false ideas of the true nature of their calling in life; that they are not taught the necessity, the duty, the dignity and the honor of labor, and so in many cases go forth from our schools determined to get the living, which they think the world owes them, by their wits, instead of their work. Out of this, it is charged, comes that large class of shiftless adventurers, idlers, seekers of soft places with light work and short hours, labor-haters, shading off rapidly into the "bummer," the "tramp," and the "sand-lotter," the terror of our people and the disgrace of our civilization. This feeling is wide-spread over our land, and has found utterance in the highest and most respectable quarters, and by the most learned, thoughtful and beneficent men. Few, I think, are prepared to claim that this charge is altogether groundless. Without further discussion of the point, however, my project looks to the establishment of something that it is hoped might cure or remedy some of the evils. Of course, it is as yet crude and immature, and can only be outlined in an imperfect and partial manner. It would be, to have such pupils as should enter for the mechanical department, divide their time equally between the school-room, and the shop or laboratory, with as competent and well qualified a teacher in one place as in the other. In the school-room, for one half the day, these pupils should be taught the branches of a common English education, including natural philosophy, chemistry, surveying and mechanical drawing. The other half of the day should be spent in the laboratory, with the same diligence and attention that is required in the school-room, without any compulsory abridgement or interference with the hours of play and recreation."

The Bishop thus sketches, in a few brief masterly outlines, the plan by which he would enlarge and make active the sphere of Christian education, and glorify religion in the souls of men. This very characteristic of his eminently practical mind, he adds a plan for entering immediately upon the work proposed.

"The necessary appliances for this undertaking would be, first, a plain substantial, two story building, 40x75 feet to cost \$1,000. Second, a steam engine, with one or two lathes, circular-saws, and a fair supply of tools for carpenter and cabinet work, at first, perhaps; with those for working in iron, brass and leather, to be added in time." Other and more extended details of the plan are given in the Bishop's Address, together with further forcible arguments and remarks, which we would gladly give entire; but enough has been quoted to give an idea of his general scheme of uniting manual labor and its careful teaching, with book instruction. The plan as a whole is not new. Manual labor has been connected with schools, and is yet; and instruction in agriculture, horticulture and mechanics, is given in some of the State Universities; but, as connected with the religious training of boys of all classes in our Church schools, it is a new thing, and in our humble opinion is a subject worthy of the deep and careful consideration of both parents and educators throughout our whole country.

Another Word about Altar-Lights.

Correspondence of the Living Church. Permit me to say a word in correction of your correspondent, "H. D. J."

I am myself a lover of symbolism in general, and of the Eucharistic Lights in particular; but we shall make mischief for the Church if we misrepresent history in defence of them. The facts of history are briefly these. I quote from Scudamore's *Nativity Eucharistica* (Chapter III. Section IV.), where full references to original authorities are given, and Scudamore is himself a lover of Lights, Vestments, and high doctrine in connection with the Eucharist.

1. "It is certain that for more than three centuries after Christ no Ecclesiastical sanction was given to the symbolical or ritual use of lights in the public offices of religion. They were so employed in heathen temples, and Christian writers reproached them as a senseless mode of honoring the gods."
2. About 405, St. Jerome "asserts of the Church at large:—'We do not, as you without cause calumniate us, burn tapers in the bright light.'"
3. On the other hand, St. Paulinus of Nola in South Italy, (died in 431,) is quoted as speaking of lights in his Church that "shine night and day." The custom had now appeared.
4. In England "there is reason to believe that Altar Lights were not used in many Parish Churches, nor in any but a few rich Chantries, even so late as the sixteenth century." "In the Roman Missal, printed at Lyons in 1507, a Priest is shown also celebrating without lights."

Churches, nor in any but a few rich Chantries, even so late as the sixteenth century." "In the Roman Missal, printed at Lyons in 1507, a Priest is shown also celebrating without lights."

5. In Section III. of Chapter III. Mr. Scudamore allows and proves the correctness of the judicial decision given in 1868, that Altar Lights are now illegal in the Church of England.

In the face of these facts, no man should write that 99 Altars in every hundred have had Eucharistic Lights since the days of the martyrs. And let me beg, my brother Priests not to allow lay men, and above all zealous and domineering lay women, to run off with the idea that there is something "un-Catholic" about a Celebration deprived of these beautiful and significant adjuncts.

L. W.

Paris.

A Glimpse of the Great French Capital. (From our Correspondent in Europe.)

PARIS, September, 1880. We never heard of any one being disappointed in Paris. And we are not in the least surprised. It is impossible to imagine it too grand or too beautiful.

Let one who has never been there picture to himself a model city, having the most magnificent buildings, with clean and well paved streets; the most beautiful parks and drives; the grandest churches and galleries; a city where all is bright and happy, and whose people are gay devotees to pleasure and fashion. Such a city is Paris. We call it a model; a model, alas! in every thing save religion and morals.

We know of only one city in the world that can compare with Paris; and that is Vienna. Take away the *Champs Elysees*, the *Place de la Concorde*, and the *Avenue de l'Opera*, and Paris finds a rival in the Austrian Capital.

Taking it for granted that the reader is unfamiliar with the attractions of Paris, we shall invite him to accompany us on an imaginary excursion about the city. We were many days seeing all that we have to tell about, and we are not sure but that it would require the same amount of time to give a just and adequate description. So we shall have to omit all that is least important; and subject the remainder to a severe condensation. We start from the Grand Opera, the largest and one of the most magnificent theatres in the world, and drive first to the Madeleine, one of the most impressive churches of Paris, which was begun by Louis XV., in 1764. The Madeleine was built after the Pantheon at Rome; and, though much longer and wider, has the same relative proportions. This church was the scene of a terrible conflict, in the war with the Commune in 1771; and several hundred of the insurgents were killed within its walls. The Madeleine is close to the *Place de la Concorde*—the finest *Place* in all the world. Situated in the very heart of Paris, it is bounded by the *Champs Elysees*, the garden of the Tuileries, the old House of Commons, and the street leading to the Madeleine. In the centre of the square stands the Obelisk of Luxor, sister monolith to Cleopatra's Needle; and, on all sides, are eight beautiful statues, representing the chief towns of France. The *Place de la Concorde* has a horrible history, one that cannot be forgotten amid all the splendor that adorns the spot to-day. Here, in the year 1793, the guillotine was erected on the spot where now stands the obelisk; and, during the long Reign of Terror, 2,000 persons were here decapitated. At this place, also, there was a terrible fight between the Communists and the Government troops in 1771. Now, we drive down the *Champs Elysees*, the long wide boulevard leading to the *Arc de Triomphe*, and extending several miles beyond. There is no drive in the world so beautiful as the *Champs Elysees*. If we go there near the end of the afternoon, we find the road crowded with carriages and equestrians, going to or from the *Bois de Boulogne*; and the promenades thronged with fashionably dressed ladies and gentlemen, and children in charming toilettes. If we drive there in the evening, we see the boulevard brilliantly illuminated with rows of lights stretching far away in both directions; while, on both sides of the road, brilliantly lighted cafes, with open air concerts, form the resort of crowds of pleasure-seekers. Down the *Champs Elysees*, and under the Triumphal arch, Napoleon led his mighty army on the march to Moscow. Three times, since then, foreign armies have entered the city by the same road, and encamped at the *Place de la Concorde*. Thus, has the great arch—erected to commemorate the victories of Napoleon—been used for a far other purpose by the enemies of France.

Ascending to the top of the arch, we have a magnificent view of Paris. Twelve broad avenues, sloping towards the arch, radiate on all sides; which forcibly impressed us with the ingenuity of Napoleon, who planned, in case of a revolution in the city, by placing cannon on the top of the arch to sweep the city in all directions. The Communists, in '71, tried to carry out this idea, but were prevented by a vigorous shelling from the citadel of Mont Valerien. Leaving the *Champs Elysees* and the *Arc de Triomphe*, we pass along the *Champ de Mars* to the church and *Hotel des Invalides*—a home for wounded and infirm soldiers. The church is divided into two parts, the church of St. Louis, and the Dome. The former has few features of interest, apart from the military memorials. The latter contains, in a large circular crypt, the tomb of the great Napoleon. Above the sarcophagus that holds the remains, is a huge granite block,—an offering from Russia. On the mosaic pavement, representing a wreath of laurels, stand the flags captured by the great General on the field of battle.

We now drive to the Palais Royal, a place whose history is a reflex of the history of Paris

for the last 250 years. The old buildings, like the city, have seen many changes and experienced a great deal of rough treatment. The Arcades of the Palais Royal are much frequented by tourists, and present a very brilliant appearance in the evening. After a drive through the Buttes Chaumont, a most beautiful park, affording a fine view of Paris, we proceed to the Cemetery of Pere la Chaise. There are no less than eighteen thousand monuments in this vast burial place, and we can only mention a few of the most important. Near the entrance, is the tomb of Abelard and Heloise, which is often decorated, by the sentimental, with fresh flowers and wreaths. Many of the most prominent citizens of Paris, and some of the best Generals, Scientists and Authors of France are buried in Pere la Chaise. Conspicuous among the tombs, we notice those of Thiers, Sir Sidney Smith, Chopin, Rossini, Pleyel and De Musset. The cemetery is not beautiful or attractive in any way; and none of the monuments can be considered fine. America is the country for beautiful and well kept cemeteries.

Let us now visit the grand old Cathedral of Notre Dame, which dates its foundation from the year 1163, and occupies the site of a church of the fourth century. The *tout ensemble* of this superb cathedral is somewhat diminished by the number of lofty buildings that surround it; but in many respects, however, it is unsurpassed by any Gothic building in Europe. The interior consists of a nave with double aisles crossed by a transept, the general effect being of a highly æsthetic character. At the north and south entrances, are superb rose windows of most elaborate tracery, which shed a soft dim light upon the stone floor and pillars. During the first Revolution, Notre Dame was converted into a "Temple of Reason;" and every Sunday, was filled with men and women who made it a scene of mirth and jollity. This was a fair type of the "reason" of those terrible times. After the storm of fury had subsided, the Cathedral was restored to its original purpose. Notre Dame impresses us by its grandeur; but there is another church in Paris that carries us away with enthusiasm. This is the *Sainte Chapelle*—the old church of St. Louis. It is by far the most beautiful interior we have ever seen; and we believe there is nothing like it in the world.

Entering the crypt, we are delighted with its wonderful symmetry and beautiful coloring; but, having ascended the stone stairs that lead to the chapel above, our enthusiasm knows no bounds. It seems as though we had passed from the earthly to a celestial temple; and as though, at any moment, angel forms might float from the beautiful vaulting above, and angel music fill the sacred air. Nearly the whole of the wall surface of this beautiful chapel is replaced by windows, fifteen in number, 50 feet high by 13 feet wide. The subjects illustrated are selected from the Old Testament, and from the lives of saints. The stone tracery in the windows is extremely elegant; and the pillars and surface of the interior are decorated in many colors, most delicately harmonized. Having spent a few moments at the old Church of St. Germain l'Auxerrois, where the bell tolled for the massacre of the Huguenots, on that eventful day of St. Bartholomew, we cross the square to the grandest buildings in Paris. The Palace and Museum of the Louvre. We should be wild, indeed, in this short space to attempt any kind of a description of the grandest galleries in all the world. One gallery alone is a quarter of a mile long; and a complete catalogue of all the departments, is too large for an ordinary book. We must visit the Louvre, not once or twice, but many, many times; and the oftener we go, the longer we shall wish to stay, and the greater will be our delight in gazing enraptured on the marvels it contains.

And now, we must hasten down the *Avenue de l'Opera*, and end our excursion where it began, at the Grand Opera. We have told very little of all we have seen of Paris. We have even failed to mention the most interesting visit to the Palace and Park of Versailles. But it is impossible for one, in any ordinary space of time, to see, much less to describe the inexhaustible attractions of Paris. And we console ourselves with the thought, that the finite cannot comprehend the infinite, for that is somewhat the relation in which we are disposed to place ourselves toward the great city. D. C. G.

OHIO.—By request of certain members of the congregation of Trinity Church, Toledo, a sermon preached recently before that Congregation by the Rev. Thomas C. Pitkin, D. D., of Detroit, and entitled "Principles and Progress," has been printed and distributed. It is full of the felicitous illustrations and ingenious handling of his subject, which characterize Dr. Pitkin's style. The dedication is significant: "To the Rev. S. Humphreys Gurteen, Rector of Trinity Church, Toledo, Ohio, I dedicate this sermon, in token of my high respect for his character, and of sincere admiration of him as a clergyman and Christian gentleman."

ARKANSAS.—Association for Promoting the Unity of Christendom.—Wednesday, the 8th of Sept., being the Anniversary of the above Society, there was Divine Service in Trinity Church, Van Buren, Arkansas, and a sermon on the evils of Schism. Evening Service was said at 8 P. M., and a sermon preached on "Conciliation, or What is Catholicity?" The Society was formed in England, many years ago, for the purpose of uniting Christians in one Communion; and those wishing to join it promise to use daily a short form of prayer, taken from Holy Scripture.

NEW MEXICO AND ARIZONA.—Bishop Spalding has set forth a special prayer for the use of the Clergy and people of this Jurisdiction, during the session of the approaching General Convention.

Church Calendar.

OCTOBER, 1890.

- 1. Friday. Fast.
3. Nineteenth Sunday after Trinity.
8. Friday. Fast.
10. Twentieth Sunday after Trinity.
15. Friday. Fast.
17. Twenty-first Sunday after Trinity.
18. Monday. St. Luke, the Evangelist.
22. Friday. Fast.
24. Twenty-second Sunday after Trinity.
28. Thursday. SS. Simon and Jude.
29. Friday. Fast.
31. Twenty-third Sunday after Trinity.

NOVEMBER.

- 1. Monday. All Saints.

There remaineth therefore a rest to the people of God. HEBREWS iv. 9.

When the happiness of this life burns down, who can rekindle it? The joy of to-day sinks with the sun, and is remembered with sadness to-morrow. The happiness of this life is in the past; at best it lingers in the present, and even while we are speaking, is gone forever.

DR. MANNING.

Where our banner leads us, We may safely go; Where our Chief precedes us, We may face the foe; His Right Arm is o'er us, He our Guide will be; Christ hath gone before us, Christians, follow ye!

BERNARD OF CLUNY.

The Discouragements of the Ministry.

To the Editor of the Living Church:

"I would not let a son of mine study for the ministry, if I could help it. A thankless work, and ill paid. Our poor parishes desire the luxury of an educated ministry, but they expect to have it furnished for food and clothes, and not always that. And as for missionaries in city and country, they have to depend on the chance this or of that man's giving, to make out a living."

Such were the words of a prominent Churchman to me, not long since. I had been in poor parishes, or in missionary work, ever since my Ordination; and so I replied in bantering tone, and smiling—"Too true: But remember, it is apostolic to suffer in the office and work of the Ministry. And, if I remember aright, One who had the right to send, said to His apostles, 'Take no money in your purse, and put not on two coats; you are worthy of your hire, even if you do not get it.'"

After we parted, I thought over his words, and felt humiliated at the fact that he represents no small number of our laymen, and women too, who are unwilling that their sons should enter the Ministry, because the office demands of them continual, if not excessive, labor, without the certain prospect of honor among men, and with the almost certain prospect of suffering the loss of many things which in our days are essential to comfort, if not also absolute necessities.

If this be the case of many of our small parish Rectors, much more is it true of our Missionaries, foreign, domestic, and city. True: but in the reverse order. The city Missionary, who is nearest occupying also the lowest place of the three, is the least regarded; upon the principle that "Distance lends enchantment," and creates interest when nearer things and necessities are unnoticed.

However, I am not pleading the cause of the Missionaries—especially. What I wish to say for them, and for poor clergy is, that we have one apostolic mark; we have poor clergy in parish and missionary work, who entered the ministry with a full knowledge of all the probable self-denials, sufferings, privations and oppositions that have marked the office from the first, when used after apostolic pattern. They did not shrink from the work through fear, save that which springs from the consciousness of unworthiness. These men have met, in their labors, with many discouragements; have seen their efforts undervalued and despised; in some cases their work brought to nought through the mistakes, infirmities, perhaps wickedness of others. They have been, as St. Paul, "perplexed," "persecuted," "cast down;" yet they never counted it a burden too heavy to be borne; were never tempted to lay it down. No! never!! NEVER!!! NEVER!!!

Not only so, but I know of those whom God has blessed—along with deep poverty—with sons also; men whose earnest and most cherished desire has been to see those sons following in their path; who have used all prayer and reasonable effort to realize their desire; in whose sight, wealth and honor and consideration among men of the world, have been as the "dust in the balance," when laid in the scale against that greatest and highest honor of Office-Holder—in the Church of God—and of Servant at His Altar.

These men feel deeply the neglect of the laity to furnish the means for their support and for their work. But, far more than this, they feel the disgrace which falls upon the Religion and Church of Christ, when men who lay the foundations of the Eternal City of God, are compelled to "get straw where they can find it." They know that "the workman is worthy of His hire," and that he does not get it here. The injustice of the Church's worldly children is not less keenly felt, because borne for the Master's sake, Who Himself felt infinitely more the injustice and wrong that gave Him no place where to lay His head.

But, for all this, which, by an effort of will, they put from their thoughts, they do not try to hinder their sons from seeking the sacred office. They do all in their power to lead them to it. They shape their studies, and direct their thoughts, in early youth; and, more and more, as years increase, by earnest prayer and unceasing effort, they work to accomplish the all-absorbing purpose of leaving behind them, when they die, more worthy laborers in the Master's vineyard.

Are not such men the true representatives and successors of the Apostles who laid the Foundations of the Everlasting City and Church of God? Is it not by their example of faith and patience, that He continues to manifest His power by the Holy Ghost, enabling them to overcome the world? The Church began, now lives, and will continue to live, without regard to the favor of men. This life, which all the power of evil cannot kill, proves her Heavenly origin; proves the power of Him who had life in Himself. And our faith in this power of Christ, tramples under foot "the world, the flesh and the devil." "Who is he that overcometh the world, but believeth that Jesus is the Son of God, that Almighty Son Who came to redeem and save, Who rules in His Kingdom to uphold His own? Faith in this great truth of God's unseen presence, will overcome all the troubles, which harass the clergy.

Let no one doubt the power of the Holy Ghost to call men to the Ministry. Let no one doubt that men will ever be found willing to hear and to obey.

We are one and all (the lowest, the poorest, and most despised who are working for the Kingdom of Christ), worthy of our hire; and we shall receive it in the Day that God rewards his servants. We shall—you may rest assured—continue to serve Him, whether we receive here the just reward, or not. And we believe that God will call our sons, and the sons of Lay people, as He has ever done, and we rejoice to believe this. Our fervent prayers will go up continually, that, whenever He calls, our sons will stand ready, with the prophet of old, to say, "Here am I, O Lord! send me."

St. Mary's by the Sea.

Correspondence of the Living Church.

It is a beautiful new church, which was consecrated, not many weeks ago, on "Warwick Neck," R. I.

I first saw it from a slight eminence on the east, and the beauty of the location impressed me. Standing silent and alone amid the golden-rod, with the green of nature all around, and the delightful water view on each side, but a little distance away, how blessed a refuge it seems from the turbulence and distractions of the busy world! Scattered about in various directions, are the fine country residences of the Bishop of the Diocese and many of the wealthy from among the Laity; and scarcely a stone's throw to the west, is the celebrated resort, "Rocky Point," so that the gay frequenters of this place, must be admonished on the Lord's day, by the call of the bell.

In the history of "the Narragansett Church" (that rare book, by Hon. Wilkins Uptide, deceased), it is said that "the people of Trinity Church, Newport, when they built their new church in 1726, gave their old church to the people of Warwick, who had no church of their own. It was—so tradition says—floated from Newport to Coweset (the Indian name of this part of Warwick), and, when taken down about the year 1764, it was never rebuilt in old Warwick, and there has not been any Episcopal Church in that town since."

The records from 1736 to 1756 tell us of occasional ministrations and sacerdotal acts by Rev. Drs. McSparran, Fayerweather, and others.

This Ante-Revolution structure was not near the region of the present edifice, but was between East Greenwich and Apponaug. An effort is being made by a few zealous Christian people, to erect a church in the latter place, which is quite a village.

On "the Neck" there is a population sufficient to support the services of the Church in summer; but in winter, I shall fancy the little chapel in its winding sheet of snow; yet not dead, but rejoicing in the hope of its resurrection in the spring, when the golden glory shall once more come to surround it, and a brighter glory shall shine within it. F. B. S.

An Hour of Silence.

Strolling into the "Friends" meeting house, on "Fourth day—eleventh hour," as they would say, I seated myself with the very small assembly, and shutting my eyes, tried to enter into the very spirit of the peculiar mode of worship adopted by this peculiar people. I soon found myself wondering how many of those who were present, were able to hold fast their thoughts to any particular subject. The more I endeavored to fix my own, the more they broke away and went roaming in forbidden directions.

After a little self-discipline I brought them to a moment's reflection upon the preciousness of seasons of retirement from the world, in order to the better contemplation of heavenly things; but, before long, off they went again in search of the followers of George Fox, especially of the young, who were not at all represented in this gathering of their fathers. Then, I began to think, how perfectly adapted to the needs and wants of the human race is the Church of God's own appointment, with its varied services of prayer and praise, and its set time for the expounding of the Holy Scripture, leaving us no interval for weariness; no unbroken silence in which to follow our own evil promptings and inclinations.

Among all the numerous sects that have out themselves off from the Holy Catholic and Apostolic Church, where shall we find one that can fully satisfy the cravings of the soul, as our own Blessed Mother is competent to do!

F. B. S.



IS STRONGLY ENDORSED.

Rev. E. F. LAUSS, Galena, Ill., writes: "For over ten years I had been a great sufferer from pains in the small of my back and region of the kidneys, which was most excruciating and at times most insupportable. Doctoring brought no relief, and I was finally advised to go abroad and seek the climate of my youth. In Germany and Switzerland, eminent physicians, after close examinations, declared my suffering to arise from disease of the kidneys, of long standing, and could do me no good. I was, however, benefited by the climate, and consequently returned. No sooner had I been back and resumed my pastoral work, when the old trouble grew again so intense as to make life a burden. A few months ago I came in possession of one of Day's Kidney Pads, put it on, and the effects were truly wonderful. The pains at once grew less, and are now, after wearing the second Pad, entirely gone, and there can be no doubt that I am entirely cured, as I write this some weeks after its use, and am strong and look again the very picture of health. I write this perfectly voluntarily, and it is dictated only by truth and gratitude. Indeed, I consider the Day Kidney Pad Co. God's agents and great benefactors of mankind. May all the suffering be helped as I have been, is my earnest prayer."

CHAS. DAVIS, 124 Myrtle Street, Boston: "I have now used Day's Kidney Pad thirty days, and it has done me more good than any remedy I ever tried." LAMMONS DEAR, Druggist, Toledo, Mich.—(90 years in business)—"Day's Kidney Pad is having a large sale, and gives better general satisfaction than any remedy we ever sold."

Dr. A. J. BROWN, Decatur, Ill.: "Your Pad is doing great good here. It sells every day, and gives universal satisfaction."

For sale by druggists, or sent by mail (free of postage) on receipt of the price: Regular Pad, \$2.00; Special Pad (extra size), \$3.00; Children's, \$1.50. Our book, "How a Life was Saved," giving the history of this new discovery, and a large record of most remarkable cures, sent free. Write for it. Address DAY KIDNEY PAD CO., Toledo, O.

CAUTION. Owing to the many worthless Kidney Pads now seeking a sale on our reputation, we deem it due the afflicted to warn them. Ask for DAY'S KIDNEY PAD, and take no other, and you will not be deceived.



PERMANENTLY CURES KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles.

DR. R. H. CLARK, South Hero, Vt., says, "In cases of KIDNEY TROUBLE it has acted like a charm. It has cured many very bad cases of PILES, and has never failed to act satisfactorily."

NELSON FAIRBANKS, of St. Albans, Vt., says, "It is of priceless value. After sixteen years of great suffering from Piles and Constipation it completely cured me."

G. S. HOGAN, of Burlington, Vt., says, "I have used Kidney-Wort for a severe case of Liver and Kidney Complaints."

IT HAS WONDERFUL POWER.

BECAUSE IT ACTS ON THE LIVER, THE BOWELS AND KIDNEYS AT THE SAME TIME.

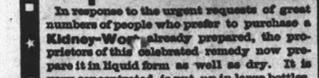
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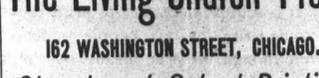
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Leaves going North. Leaves going South.

Leaves going West. Leaves going East.

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Leaves going West. Leaves going East.

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The Living Church.

October 7, 1880.

Entered at the Chicago P. O. as 2nd class mail matter.

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Special Telegram to the Living Church.

NEW YORK, TUESDAY, Oct. 5, 1880.

The New York Agent of the LIVING CHURCH announces that he has completed arrangements for reporting the proceedings of the General Convention, by several correspondents, and by telegraph, up to the time of going to press Tuesday, P. M., of each week. An office has been opened at the Hotel Devonshire, 41st and 42d Sts., opposite Grand Central Depot, near the place of meeting, where the Bishops and Deputies will be welcome.

The General Convention.

As we go to press to day, the Apostles, Elders and Brethren are gathering in old St. George's Church, New York, for the opening service of the Triennial Convention. During this month the debates and acts of this body will occupy a foremost place in our current literature, and in the minds of all true Churchmen. There will be an eager scanning of what is said as well as of what is done, for the drift of Church thought and the tendency of Church life are often indicated in advance of legislation, by the utterances of those who represent the Church.

This fact should be borne in mind by all who watch the movements of this body. They need not be disappointed if the General Convention fails to formulate by law some most desirable changes in our practice and polity, simply because the time has not come when legislation on these points will express the general conviction and custom of the Church.

This consideration ought to reconcile the Deputies and their constituency, to the "much talk" that such an occasion calls forth. The great needs of the Church must be voiced before they can be voted on. There must be interchange of opinions, discussion of plans, statement of facts, and presentation of arguments based on these. The idea that the General Convention ought to proceed with its vote by orders, and passage of resolutions, with scarcely a word, is visionary. The "talk" is sometimes worth to the Church more than the tally, since it shows to what conclusions, and for what reasons, some of our most thoughtful leaders have come. It prophesies of the future, if it does not pronounce the verdict of to-day.

The debates and votes of this Convention will, no doubt, reveal a vast amount of difference in opinion within the Church. At this, let not the gentle reader of the proceedings take fright. If there were no differing opinions in the Church, there would be no need of such a meeting of Bishops and Deputies from every Diocese and Missionary District. Even among the Apostles there were differences of opinion. The first Council was called at Jerusalem to decide upon a question among the brethren. Sometimes, though seldom in our generation, these differences are fundamental. They must be met by open debate, not smothered by a timid conservatism or a parsimonious economy of time, in the great body that is commissioned to deal with them.

Let us not estimate the results of this October session of our great Legislative Body, by the actual legislation that is accomplished. If we should do nothing else, once in three years, but take our bearings, report our work, express our needs and convictions, manifest our corporate life to the world, we should not meet in vain. It will do us good to meet in council as brethren, and to provoke one another to good works. It will do us good to hear from each other, and to learn that our own views and opinions are not the only views and opinions that are possible for honest Churchmen to hold. It will do us good to learn that we must work and wait for the consummation of many plans that we have formed and earnestly prayed for. We shall be more tolerant and patient for such a discipline.

"The American Idea."

A Western diocesan paper calls attention to the fact that there are mutterings of a change in the principle of representation in our Church Councils. Already, in several dioceses, representation is apportioned according to the number of communicants in the parishes; and there seems to be a disposition, in some quarters, to apply this principle to the General Convention. An Eastern Church paper, that is loud in its protestations against changes, and whose principle is to "keep things as they were," says:

"The Diocese of Arkansas, with its Bishop and eleven clergymen, has the same voice in the General Convention as New York with its Bishops and two hundred and ninety-five clergymen. Is it not time that such a glaring anomaly should be corrected? What becomes of the idea of representation?"

It is a little queer that those who are so afraid of the name and office of Metropolitan, should be the first to advocate a principle that would, if carried out, make the Bishop of New York an Archbishop, exalt New York into a patriarchate, and destroy the equality and independence of our dioceses.

As to the principle of representation in diocesan councils, we have nothing to say. It is an open question, perhaps, whether the basis should be parishes or communicants; but in the Church at large, there seems to be no question that "the idea of representation" has been diocesan, and that dioceses, as well as Bishops, are equal "before the law."

THE LIVING CHURCH will not here undertake to discuss the merits of the question, nor assume to decide, where learned canonists have differed; but it would utter a caution against any precipitate action in the premises. The change that is advocated by such utterances as are quoted above, is a very serious one. Its effects would be far-reaching, and could not be measured by the number of voters that it would shut out of the General Convention.

Our sympathies are naturally with the weaker party, and we cannot entertain this proposition to deprive the smaller dioceses of their birth-right, without some better reason than the assertion that the representation of the lower house must be reduced.

A degree of popularity may possibly attend the movement, from its fancied correspondence with the "American idea" in politics. While we are in complete sympathy with this idea, in its proper sphere, we cannot degrade the Kingdom of Heaven to a democracy. The outcome is simple Congregationalism. The proposed change of representation would not satisfy the "American idea." The House of Deputies would not be, even with that, purely democratic. The clerical order, in council, must be abolished, to correspond to this "idea." And what becomes of the House of Bishops? There can be no *ex-officio* life members, in a democratic senate.

It is curious to note, that underneath the assumed democracy of the movement indicated above, there is a tendency to ecclesiastical aristocracy that vitiates all its claims to confidence. There is an outspoken disparagement of small dioceses, and the Bishops of small dioceses. The Episcopate is graded according to its constituency, not honored for its office and work. If the movement should permit, there would be introduced into the American Church a principle of caste, as ruinous as it is offensive. Nine-tenths of our Bishops would be *chorepiscopi*, or suffragan Bishops, and our many smaller dioceses would become mere satellites of the few large dioceses. What effect would this have on the progress of the Church?

It should not be expected that everything which appears in this paper should be interesting to every reader. If we had only one class of readers and very few at that, we might possibly give thirty columns each week that would suit every one. But we have a great variety of patrons to please, and we must give a good variety of reading. THE LIVING CHURCH aims to be a family and parish paper, to interest and instruct young and old, learned and unlearned. A reader can see at a glance what he wants to read; and every one, we trust, will find something of interest. If any of our readers notice deficiencies that can be remedied, they will confer a favor by kindly informing us.

Another thing should not be expected, — that the views of every one who writes for this paper should agree with the views of everybody who reads the paper. We are in not in favor of a repressive policy in legislation or in journalism. We believe that a paper which represents a Living Church should be as liberal as the Church it represents, and that Churchmen will be made more intelligent, more charitable, more earnest, by reading views and opinions that are not merely the echo of their own. That is our platform.

The Modern Goliath.

A certain well-known man has been making quite a stir in this city, by a lecture at McVicker's theatre, on "What shall I do to be saved?" No doubt, he regards his lecture as a great success. It paid him well. It advertised him well. It brought him money, applause, "roars of laughter." We are not going to enter upon any criticism of this lecture. That has been done abundantly and ably, especially in the sermons of the Sunday following, by the Rev. Mr. Courtney, at St. James Church, and by Prof. Swing, at Central Church.

While Mr. Ingersoll lives, he will probably make lectures of this sort. They bring him that which he sets great store by. He knows, now, what he can do, and what it pays him to do. He was not great as a lawyer, not great as a soldier, not great as a politician. He is not a great orator, but he is no doubt an *entertaining* one. As a platform speaker, he has gifts of a certain sort. He is lively, grotesque, sometimes funny, and often sentimental. He is nothing unless brave. But as there is a method in his madness, so there is a prudence in his courage. When a soldier he fought a distant foe. He grows prudent as he grows old. Now, he fights a *dead* enemy. The ghost of John Calvin stands ever in his sight. His father was a Congregational preacher, of the old fashioned Calvinistic sort, who believed in infants in hell. And the infants came to believe in it too. The only religion that he ever knew in any practical way, was of a certain order. He rejected it, and thought that in so doing, he must necessarily reject Christianity. He knows only the Gospel according to John Calvin; and he hates it. To feed his hate he has read, diligently, Tom Paine's *Age of Reason*. Paine furnished the material. Ingersoll serves it up to suit the fancies and prejudices of the popular infidelity of our day and land. His *forte* is, in serving up. As for scholarship, he is guiltless of it. He talks boldly about the authorship of Genesis, but of Hebrew he knows nothing. He talks about the authorship of the Gospels; and in so doing, shows that he is ignorant of the commonest facts necessary to any sort of an opinion in the matter. In short, Mr. Ingersoll is a product of American Calvinism, and American revivalism, and the *Illinois river*.

Brief Mention.

We learn that the Rev. J. Pinkney Hammond, D. D., of Baltimore, has composed a complete musical series for the Holy Communion.—A new church, which, when completed, will be one of the finest in the Diocese of Pennsylvania, is in course of erection at Manayunk, to replace that which was burnt in December of last year.—At St. Peter's Church, Germantown, Pa., the quartette choir has given place to a boy-choir, numbering thirty-three voices.—In a tirade against education, a Methodist said: "I thank God for my ignorance." Bishop Ames (in the chair) replied: "Then, brother, you have a great deal to thank God for.—Shall we ever get rid of the "P. E." in our Church papers? We are not agitating for a change of the name, but we do protest against continuing the nickname. It is seldom necessary to print the cumbersome title, for our people understand well enough what is meant by the simple term "Church;" but by all means let us have the title in full, rather than the "P. E."—As to your Church paper, there are a few things worth remembering. Pay for it. Read it. After you have read it do not throw it away, or destroy it. Send it to some friend, or give it to some fellow-parishioner who does not take it, or perhaps better yet, keep your papers and have them bound. It will cost little. You will be surprised to find how much interest you will take in these bound copies of your Church paper. They have

a permanent and even market price.—The Reformed Episcopalians in Canada are reaping the whirlwind. Bishop Toke (Greggite) has come over from England to represent the schism within the schism, and the original R. Es. resent the assumption of that euphonious title by his followers. A correspondent of the *Covenant* calls them liars, and says it is the Devil's Church where such things are done. Is it not lovely?—The total offerings in the Missionary Jurisdiction of Oregon and Washington during the last convocation year were \$30,554.23.—Rev. O. B. Frothingham, the New York liberalistic preacher, announces that he has abandoned the ministry. The *Central Baptist* adds: "We presume the ministry is willing!"—The *Standard* describes a marriage ceremony in a church that has a holy horror of Ritualism, where no cross could be tolerated on the altar, but a floral horseshoe was conspicuous upon the holy table! It is not ritualistic to introduce a heathen symbol of "good luck," into the holy place, but the symbol of our religion must be banished!—Speaking of floral tributes at funerals, it is saddening to know how those who have strewed the path of the deceased with briars and thorns, while living, use often most profusion in scattering flowers upon the bier.—An unavoidable interruption has occurred in our Teacher's Helps. They are resumed this week and will be continued with regularity and promptness. Being dated two weeks in advance, they will reach our subscribers in the far West before the Sunday on which the lesson is appointed.—The successful efforts of the LIVING CHURCH in securing a reduction of fare to the General Convention, have been warmly commended by Western Bishops and Deputies.

If any of the clergy expect to have a Harvest Home festival, they will do well to think of the matter now. A few weeks later and the time for it will have gone by. The last of November, Thanksgiving will be at hand. The chances are it will be an unsatisfactory day. A few may attend the appointed service, but it will be only a few. As a religious observance, Thanksgiving Day is a failure. It is not likely ever to become anything more than it is now. It is possible, however, to have a Harvest Home festival in which young and old may join in a real Thanksgiving and a Christian merry-making. With a bright and inspiring service in the Parish Church, might be joined a parish picnic, and such out-door sports and games as would especially delight the young. After this month, such an observance would hardly be possible in our Northern climate.

An aged Deaconess of Western New York, now in the ninetieth year of her age, writes us an interesting letter from Grand Rapids, Michigan, on the occasion of renewing her subscription to the LIVING CHURCH. She has been personally acquainted with every Bishop of New York, except Bishop Potter, having been a resident of Michigan the last thirty years. She says: "My life has been prolonged to witness the marvels that God has wrought in our country and in our Church, and to testify to the mercy and goodness that continues to follow me through great vicissitudes. I was much interested in your article about the *Spirit of Missions*; have taken it from the first, was in Detroit when Dr. Dorr was there to get subscribers; and I gave a large number to Dr. Breck, when he went to California. I remember Bishop Kemper, as a student of Columbia College."

We have received an interesting and important sermon, preached in Trinity Church, Toledo, Ohio, by the Rev. Dr. Pitkin, who has had charge of that Parish since the resignation of Dr. Coleman, and until the election, as Rector, of the Rev. T. Humphrey Gurteen. The title of the sermon is "Principles and Progress," in which the Preacher shows his rare power of discrimination, not confounding the eternal and indestructible principles of the Church, with the perpetual changes of life, of growth and of progress. The illustrations are apt and instructive, taken from the alphabet of language, the axioms of science and the seeds of vegetable growth. We think the sermon would make an invaluable tract for circulation.

Virginia.

Correspondence of the Living Church.
In the last Council of the Diocese of Virginia, the following preamble and resolutions were adopted:

Whereas, The Bishop of the Diocese, in his address, has suggested to the Council that they adopt whatever measures may be necessary to obtain the consent of the General Convention, which is to meet in October next, to the election of an Assistant Bishop, for the reason of extent of Diocese, as provided in section 5 of Canon 15, Title 1, of the Digest; therefore be it

Resolved, 1. By the Council of the Diocese of Virginia, that the General Convention be respectfully requested to give its consent to the election of an Assistant Bishop for the Diocese of Virginia.

2. That the deputies from this Diocese to the next General Convention, be charged with the duty of presenting to that body the request aforesaid, and of securing such consent, if possible.

As the subject will come up for the action of the General Convention during its session, it is but just that those who are to decide the question should be in possession of some of the facts connected with the petition. We will endeavor to state them briefly, as follows:

Fact 1. The vote of the Clergy on the resolutions was 40 ayes—36 noes. The 40 ayes representing 4,278 communicants. The 36 noes, 5,161 communicants—so *virtually* the vote was against an Assistant Bishop by a majority of 883 communicants.

Fact 2. The apparent larger majority of the lay vote, 61 ayes—31 noes (the 31 noes representing 4,477 communicants, 201 more than represented by the majority of 40 clergy), may be accounted for by the fact that each Missionary Station Chapel or Church duly organized has a lay representation. This being the case, it often occurs that a Missionary with his two or three delegates, altogether representing say 100 communicants, may on any important question, out-vote two or three times, the Rector of a city Parish with say 400 or 500 communicants.

Fact 3. Many of the laity voted in favor of an Assistant Bishop; because, being in favor of more Episcopal labor, they looked upon an Assistant Bishop as the only possible mode of relief. The Bishop having committed himself, in his Address to the Council, against any other, as follows:

"Beginning with the Council which sat in Alexandria, in 1876; the question of more frequent Episcopal visitations has ever since been agitated. This agitation, for which, in my judgment, there is no ground whatever, is not likely to cease until something is done to quiet it. The only thing which can be done is, either to divide the Diocese or to elect an Assistant Bishop. In my address to the Council in Lynchburg, in 1878, I delivered my views in regard to these two measures. Those views remain unchanged, except that subsequent reading, reflection, observation and experience, have deepened my conviction that I ought not, and have strengthened my resolution, that I will not, at this time, consent to a division of the Diocese."

Fact 4. The actual state of feeling in the Diocese may be judged from the fact that out of the 8 deputies to the General Convention, only 2 voted for an Assistant Bishop; 5 against; 1, being absent—his vote is not recorded.

Fact 5. If the Diocese needs more Episcopal supervision, it is large enough to divide. The canonical number of Parishes for each part to be divided does exist, and a good support for each Bishop can and will be provided. If the proposed division upon the line of the James River were to take place, it would leave to the Southside Diocese (the weaker of the two) about 45 Ministers, 75 Churches, 5,000 Communicants. It would have a larger number of Ministers than *twenty-one* existing Dioceses; a larger number of Churches than *thirty-four*; and a larger number of communicants than *twenty-nine* Dioceses.

Fact 6. The Diocese of Virginia has herself pronounced against such a mode of relief; having, in two instances, those of North Carolina and Mississippi, refused to give her consent to the election of an Assistant Bishop.

Fact 7. Relief in the form of an Assistant Bishop is objected to, because it perpetuates a system liable to abuse. It is difficult to obtain an entirely fair and unprejudiced election. The personal views, opinions and feelings of the Bishop in charge, must have their weight with the electors in their choice of a co-worker. They have had an influence in past elections. They will and should have in coming ones—for it would be manifestly unfair to associate with the Bishop an assistant not in fullest sympathy with him.

Fact 8. Not an Assistant Bishop, therefore, but a *Division of the Diocese* is the only feasible means of providing for Virginia, what she so greatly needs—more Episcopal supervision and care.

VIRGINIA.

NEBRASKA.—On the 29th of September, the Festival of St. Michael and All Angels, an interesting Ordination took place in Holy Trinity, Lincoln, Nebraska. At that time, two excellent (former) ministers of the Methodist religious body were admitted to the Diaconate by Bishop Clarkson; to wit: Rev. George Allen England, and Rev. John Knox Morrison. The candidates were presented by Dean Millsbaugh, and Rev. T. O'Connell, and the sermon was preached by Rev. James Paterson, of Omaha. Rev. Mr. England is Chaplain of Fort Omaha, where he will remain; and Rev. Mr. Morrison has taken the charge of the Church at Crete, Nebraska. They are considered very valuable additions to our list of clergy.

The Convocation of the clergy of Nebraska were in session at the time of the Ordination. During the meetings of the Convocation, valuable papers on Church subjects were read by Rev. Thomas E. Dickey, and by Messrs. C. S. Montgomery, W. C. Shaw, and John Q. Goss, Laymen of the Diocese.

Dakota.

The Eleventh Annual Convocation of the Jurisdiction, of Dakota was held in Christ Church, Yankton, commencing its sessions on Friday evening, September 17, and closing with a public Missionary Meeting on the following Sunday, at one-half after seven, p. m. At the opening service of Friday evening, the Right Rev. R. H. Clarkson, Bishop in charge, was present, with the Dean (Dr. Hoyt), and Messrs. Berry, Himes, Mc Bride, Morris and Trimble, of the Clergy.

The visiting Clergy were the Rev. Dr. Batterson, of Philadelphia, Pa., and the Rev. Mr. Ramsey, of Springfield, Dakota, of the Niobrara Mission. On Saturday morning, Bishop Clarkson left for Omaha, called away hurriedly by a telegram, informing him of the dangerous illness of a grand child, whose death occurred even before the telegram reached him. The Bishop's leaving was a great blow to the Convocation, every member of which is heartily devoted to him. The zeal, efforts and sacrifices which he has put forth in behalf of Dakota, have endeared him to its Churchmen, both Clergy and Laity. Suitable resolutions were passed during the meeting of the Convocation, expressing its sympathy and condolence with its Bishop, in the bereavement befallen himself and home.

The service of Friday evening, was followed by a most admirable discourse by the Rev. Mr. Berry, of Sioux Falls. On Saturday morning, at divine service, the Convocation was called to order, for the transaction of business, by Dean Hoyt. Recognizing the fact of the growth and settlement of this Territory, the vast increase of its population within a few short years, and also bearing in mind how that, from year to year, the Diocese of Nebraska is adding to its volume of strength, and needing more and more the undivided services of Bishop Clarkson, it was resolved and passed unanimously, that this Missionary District of Dakota, under Bishop Clarkson, form itself into a Diocese, to be known as that of Dakota; and it was furthermore resolved that a committee be formed, and steps taken to endow a fund for the support of the new Bishop, to the amount of \$25,000; and also that we place ourselves under the provisional care of Bishop Clarkson, until such time as we can elect and support a Bishop of our own; also adopting the constitution and by-laws of Nebraska as our own. Delegates to the General Convention were chosen, consisting of the Revs. M. Hoyt, D. D., A. J. Yeater, John Morris and John W. Trimble, of the Clergy, and, as Lay Delegates, Hon. John L. Pennington, Hon. George H. Houd, Jas. Russell and C. A. Lounsbury. The proper papers were drawn up and signed asking the House of Bishops and the House of Clerical and Lay Deputies for admission into union with the General Convention, and the Convocation adjourned sine die.

From beginning to end its deliberations were characterized by the utmost harmony and good feeling. Not a dissentient voice was raised, when the subject of a new diocese was presented and advocated. The other services held during the time the members of the Convocation were at Yankton, were on Saturday evening, when a thoughtful suggestive sermon was preached by the Rev. Mr. Ramsey, from the text, Colossians 1:19, "For it pleased the Father that in Him all fulness should dwell." It was spoken without notes, and showed marked ability. On Sunday morning, at 11 o'clock, a large congregation assembled in Christ Church. The sermon at this second service was by the Rev. Dr. Batterson, of Philadelphia, Pa., on Christ's boldness: "Is not this He whom they all seek to kill, and lo, He speaketh boldly." The Holy Eucharist was celebrated at this service, and communicants not a few partook of the Blessed Sacrament.

Sunday evening was an occasion, however, long to be remembered by the resident and visiting Churchmen of Yankton. Christ Church was filled as never before. At the conclusion of the evening prayer, Dean Hoyt, who presided, opened with an address which was the key-note of what was afterwards to be said at an enthusiastic meeting. His subject was—the action which the Convocation had taken in the formation of a Diocese, and the Episcopal endowment of \$25,000. The Rev. Dr. Batterson, Gov. Pennington, and others, spoke in reference to the work upon which the Churchmen of Dakota had entered.

This meeting was a most enthusiastic one. The laity were all of one accord, and are determined to do their best in this undertaking. On Sunday at 4 o'clock, the corner stone of the new church building, to be erected corner of Douglas avenue and Sixth street, was laid. The Clergy, Sunday School, Vestry and Members of the Parish proceeded in procession from the house of Dr. Livingstone, singing "Onward Christian Soldiers," to the platform erected near the corner stone. When this was reached, the Office was said by the Dean and the Rector, and then was sung "The Church's one Foundation." Excellent addresses were delivered by the Rev. Drs. Hoyt and Batterson; after which the ceremonies were concluded after singing old "Coronation," with the Benediction.

SPRINGFIELD.—The Champaign Associate Mission (comprising 11 points, where, two years ago) there were but three, having regular services) is now rejoicing in the accession of the Rev. W. H. Tomlins, who took charge, on October the 1st., of the Northern part of Champaign County, and will reside in Rantoul, as rector of St. Paul's Church. He has the care, also, of St. Thomas' Church, Thomasboro, and St. Paul's, Condit. The work in Mattoon resulted in securing a beautiful Church there, and in starting a promising Mission in Shelbyville. The Rev. T. C. Hendley has opened a Church-School in Mattoon, and has large congregations

in Arcola. The Rev. E. M. Pecke, of Urbana, after very effective service in Rantoul and Thomasboro, takes charge, in October, of Homer, Sidney, Philo, and Sadorus, the new missions on the line of the Wabash & St. Louis R. R. Services have already been begun in Tuscola, by Rev. W. C. Hopkins.

October, 1880. A meeting of the Dean and Chapter of the Bloomington Deanery was held in St. Paul's Church, Springfield, on Tuesday and Wednesday of last week. The attendance of Clergy was large, in proportion to the number in the Deanery; and the reports made of Missionary work done therein were encouraging. An admirable sermon was preached, on "The Communion of Saints," and a paper read on "Practical Methods of Religious Instruction of the Young," followed by remarks thereon.

The next meeting of the Chapter will take place early in the coming year.

Deaths.

MEYER.—Entered into rest at Lancaster, Wis., September 29th, 1880, Mrs. Elizabeth Meyer, aged 85 years.

Entered into rest, at her home in Whitewater, Wis., Sept. 19, Mary D. White, wife of the late Hon. S. A. White, aged 51 years, 4 months. Funeral was attended from her late residence, on the day following. "Grant her, oh Lord, eternal rest, and may perpetual light shine on her."

The subject of the above notice was the daughter of Andrew Ferguson, of Geneva, Wis. She was born at Cooperstown, N. Y., and educated at Albany, N. Y. After her marriage, in 1849, she resided at Port Washington, Wis., until her removal to this village. She survived her husband 2 years and 6 months. She leaves seven children to mourn her loss, and also a large circle of relatives and friends. Her memory will always be precious to them. She lived a retired and pure life. Her home duties and cares being many, she did not mingle much in society. She was a devoted, Christian mother. Her children have suffered an irreparable loss, and they have the keen, tender sympathy of all. May our kind, heavenly Father temper the wind to them. The modesty of her life was a pattern to follow, and now that she has departed from us with the seal of faith, and rests in the sleep of peace, we express our respect and appreciation for her memory, and offer our warmest sympathy to the bereaved family.

Notices.

The address of the Bishop of Springfield, until Nov. 8th, will be—"Care of Charles A. Mount, Esq., 424 West 23rd St., New York."

Ladies' Home Class for study of Scripture and Church History begins work (D. V.), Advent, 1880. Address Miss I. White, 17 W. 38th St., New York.

MISSIONARY MEETINGS.—The Standing Committee on Missionary Meetings, have arranged for four public meetings during the General Convention, as follows: Sunday evening, October 10th, in the Church of the Holy Trinity, New York. Sunday evening, October 17th, in St. Ann's Church on the Heights, Brooklyn, and in Trinity Church, Newark, N. J. Sunday evening, October 24th, in the Church of the Holy Trinity, New York. The following and other Bishops have been invited to make the addresses: The Bishop of Minnesota; the Bishop of Nebraska; the Missionary Bishop of Montana; the Missionary Bishop of Oregon; the Missionary Bishop of Niobrara; the Missionary Bishop of Northern Texas; the Missionary Bishop of Cape Palmas.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables except in very rare instances, and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgment will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will kindly contribute to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Table with 2 columns: Name, Amount. Includes Estate of James B. Walker (2.00), Busy Bee Society (5.00), Previous Contributions (\$7.00), Total (\$1,970.21), Miss Olive Lay, Treasurer.

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Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year.

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Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of S. Mary, will re-open on Tuesday, Sept. 22nd, 1880. (Terms reduced.) Address the Sister in charge.

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Home and School.

Lines.

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.—Corinthians vi. 10.

Written for the Living Church.

Thy sorrowing ones, before Thy Throne
With humble supplications bend;
For Thou our human grief hast known,
And Thou canst succour and defend.
Rejoicing, though the cross of earth
Lies heavy on the weary breast,
We know from whence the soul had birth,
Where it may claim its final rest.

Adversity, with iron hand,
May sweep away our dearest prize,
No more our habitations stand
In brave array before our eyes,
Yet our's the heritage of those,
The Gift His followers may claim,
Who know to heal a brother's woes,
Through faith in Jesu's blessed Name.

Anew, with contrite hearts, we plead;
Before Thy Throne adoring fall;
Thy Strength is promised for our need;
Though poor, we are possessing all.
Then shall we fear Thy way to go,
Or faint amid our earthly loss,
Since Thou hast shared our human woes,
Since Thou hast saved us by Thy Cross?
LAURA H. FEULING.

What Think Ye of Christ?

ST. MATTHEW 23d.

Written for the Living Church.

This question of might, as a billow, shall roll,
Demanding an answer of each human soul.
What think ye, O mortals! whom sin hath enticed,
Whom Death is pursuing—What think ye of Christ?

Of Him, the Despised One, of lowliest birth—
Of Him, the Rejected, the Scorned of the earth;
Who walked the wild waters—Whose mandate
Sufficed

To hush the mad surges—What think ye of Christ?

What think ye of Him, the Belov'd of God?
Oans't bow neath His burden, and trod where He
trod?
Wouldn't win the salvation which cannot be
priced?
Then haste to confess Him—Messiah, the Christ!
PAULINA.

Stories on the Catechism.

By C. A. Jones.

HONOR BRIGHT.

"Do no sinful action; speak no angry word;
Ye belong to Jesus, children of the Lord.

A lovely summer's evening; and standing
at a window overlooking a fair broad
park was a little boy, some ten or eleven
years of age. A fine little fellow with blue
eyes and rosy cheeks, and a brave honest
look upon his young face, which seemed
to say that Wilfrid Egerton would scorn
doing a mean thing, or thinking a mean
thought. The birds were twittering their
lullaby to the setting sun, the evening
breeze was gently stirring the green leaves
of the noble trees which stood in the park,
and far away beyond the distant hills the
sun was sinking to rest.

It was a beautiful picture; a poet might
have written a poem about it; but if our
Wilfrid was ever to be a writer of verses,
he had shown no sign of his talent up to
the present time; and as the last streak
of bright rosy light disappeared beneath
the low chain of hills, he ejaculated, "Oh how
jolly!" And yet, as he said the words, a
somewhat grave subdued look came upon
his merry face, as if in boyish fashion he
realized something of the beauty and
grandeur of the world which God has
made so fair.

The door opened, and a footman in low
tones announced "Master Wilfrid."

Wilfrid turned quickly round to greet
his visitor. The new comer was a boy at
least two years his senior, the eldest son of
Mr. Hilton the lawyer, whose substantial
red-brick mansion stood just outside the
park gates.

Gerald Hilton was a strange contrast to
the young heir. A sallow-faced boy, with
deep piercing eyes, and an expression in
them which somehow did not inspire any
one with confidence, and yet with a look
of strength and determination upon his
face, which although almost unnatural
in so young a boy, carried some weight
with it, and made the good folks of the
village of Lunsford predict, that in the
future Gerald Hilton would do great things.

Wilfrid's face lighted up with pleasure
as he went up to his friend. "I am so
glad you have come," he said, "have you
been at the fair?"

"Yes, all the afternoon; I expected to
see you there."

A crimson flush rose to Wilfrid's cheek
"I—I couldn't go," he muttered; then
the true, loyal honest nature gained the
victory over false shame and pride, and
the flush on his cheek deepened, and the tears
started to the eyes, as the lad went on in
trembling tones, "I should have gone of
course, if I had been allowed; I've had
nothing to do all day, but mother would
not let me go without John, and John had
to go into Wallingford on business, and
was delayed."

Something very like a sneer came upon
Gerald's face as he listened to the young
heir's explanation; but whatever he
thought he did not say.

"Never mind, Wilfrid, old fellow,
there's heaps of fun going on still. I sup-
pose John is in now?"

"Yes, he came back an hour ago."

"All right, then; go and ask your moth-
er if he may walk down to the village with

us, the fire-works are only to begin at
eight o'clock, and they'll be grand; a fel-
low from London has come down on
purpose to exhibit them."

Wilfrid hesitated. "I should like to go
very much, Gerald," he said at last, "but
I am sure you would not like having John
at your heels."

"Well, perhaps I shouldn't choose the
old fellow as a companion, but rather than
that you should be disappointed I'll swal-
low the indignity this once."

"Oh, Gerald, you are always such a
brick; I'll go and ask mother about it at
once."

No sooner said than done. Off sped
the boy through long passages and up the
broad stone staircase, and at last he stood
eager and breathless beside his mother's
couch.

"Mother, Gerald is here, and there are
going to be fireworks and no end of fun in
the village, and please may I go, if John
comes with us."

Mrs. Egerton looked lovingly into the
bright face, and there was just a slight
contraction of the brow, which told that
somehow or another she was pained at
Wilfrid's request; the next minute she
smiled her own sweet, gentle smile, and
said, "Yes, my darling; you may ask John
to walk down with you, and you must
promise me to come home directly the
village clock strikes ten. You promise,
Wilfrid."

"Yes, mother dear, honor bright."

She did not doubt him for an instant;
she had never had cause to doubt him all
through his young life; and she was learn-
ing to feel that she must let him do more
as other boys did, and not let her fears
for his safety come in the way of his child-
ish pleasures.

His father had gone out hunting one
winter's day, and had been brought home
dead—killed on the spot, by a fall from
his horse. Wilfrid was all that was left to
his mother; and she loved the boy with a
love that would have been idolatry, had
she not given the first and best love of her
heart to God.

The boy was a thorough boy—manly
and daring and fearless beyond his years—
and his poor mother could hardly bear him
out of her sight; she was always so afraid
that he would be brought home with a
broken arm or leg, or even perhaps carried
into the hall cold and lifeless, as his father
had been. She tried hard to struggle against
the feeling; and lately she had been
stronger and more able to stand against
things: and now in a fortnight Wilfrid
was to go away from her altogether, and
begin life as a schoolboy. She was trying
hard to face her trial bravely, but she
knew how dreary the long days would be
without the sound of the merry voice ring-
ing through the old hall, without the sight
of the laughing face brightening up the
sombre rooms. There was one thought of
comfort in the fact of Wilfrid's going
away—it would take him from Gerald
Hilton. Mrs. Egerton did not know why
it was that she so dreaded the compani-
onship of the lawyer's son for her boy; there
was something about the lad which made
her feel that she could not trust him; and
yet she had no real fault to find with him,
and it was hard to keep Wilfrid away from
the only play-fellow within reach.

Wilfrid loved the other with all the
strength of his boyish nature. He thought
him the cleverest, finest fellow in the
world; and the only time he had ever been
rude to old John the butler, was when that
functionary expressed it as his opinion,
that that "ere young Hilton would give his
father some trouble yet."

Then up started Wilfrid, with clenched
fist and flashing eyes, and dealt the faithful
old servant a sharp blow, and said, "How
dare you say one word against my
friend?"

"I'm sorry I hurt you, Master Wilfrid,"
was the old man's answer. And then the
boy begged his pardon for the blow he
had given him; and I believe they both
cried and made it up; but from that day
Gerald Hilton was never named between
them.

All this time we have left Wilfrid stand-
ing by the side of his mother's couch.
"Thanks," he said, as he stooped down and
kissed her, and then ran off to find John.

"Don't forget ten o'clock, darling."

"No; I've promised honor bright."

John scowled a little when he heard his
mistress's commands from the lips of his
young master.

"I shouldn't mind you alone sir," he
muttered, "but I have no wish to be mas-
ter Hilton's keeper."

"Gerald can take care of himself, and
so can I," answered Wilfrid, drawing him-
self up with would-be dignity, and trying
hard not to be angry; and old John went
off to get his coat and hat, and a minute
or two afterwards the two boys, with their
attendant trudging behind them, were
walking at a brisk pace toward the village.

The village of Lunsford consisted of one
street, and generally two or three little
children playing at the cottage doors
seemed to constitute the population of the
place. On this September evening, how-
ever, it was all astir: there was a wild beast
show at one corner, a Punch and Judy at
another, stalls everywhere—and a little
further on the Green was the "firework
man" preparing to begin his exhibition.

The fireworks, of course, were the great
events of the evening. On the whole they

were remarkably good; the village folks,
Wilfrid amongst them, thought them the
grandest things they had ever seen.

"Oh, Gerald, look, how beautiful!"
But Gerald had left his friend's side, and
Wilfrid saw him standing at a little dis-
tance with some rough looking men and
boys, whose eyes were eagerly fixed upon a
table, where a man stood with some dirty
cards in his hand.

"I must go and see what they are
doing," said the boy turning to old John.

"Excuse me, sir, you'll bide where you
are," answered the butler respectfully, but
firmly.

An indignant remonstrance arose to
Wilfrid's lips, but at that moment Gerald
came up to him. "I want you to do me a
favor, Wilfrid."

"All right, what is it?"

"Could you lead me five shillings?"

"Yes, to be sure, I can." And his hand
was in his pocket instantly; then he turned
very red and said, "You'll be able to let
me have it again before next week, Gerald;
I would not ask it, but Tuesday will be
mother's birthday, and I am going into
Wallingford with John on Monday to buy
her a present, and this is all the money I
have, except a sixpence."

"Oh, never fear, you shall have your
five shillings and interest too, long before
that."

"Oh, groaned Wilfrid, "it must be a
mistake, somebody must have put the
church clock on;" as through the still
summer air ten strokes fell upon our poor
little hero's ear.

"What does it matter," answered Ger-
ald, "the fun won't be over for another
hour or two."

"I know that, that's just the worst of it,
but I must go; I promised mother I would;
I said 'honor bright,' and I must keep my
word."

"Don't be an idiot, Wilfrid, do be a
man; why only babies go to bed at ten
o'clock on such a night as this."

"It's not about going to bed, I stayed
up the other night until eleven to see the
eclipse, but it's because I promised."

"What odds is that? Say you did not
hear the clock strike."

"Gerald you wouldn't have me tell a
lie!"

"I'd have you be a man, and not a young
milkop," was Gerald's reply; but seeing
John's eyes fixed upon him, with some-
thing of suspicion in them, he thought it
better to say nothing more on the subject;
only he stooped down and whispered
something into Wilfrid's ear.

The boy looked fearlessly into his face.
"I promise," he said; "of course I will
not do it." And then he turned to John,
and said in rather a husky voice, and I am
afraid with tears in his eyes: "We must
be going back now, John, its ten o'clock."

He was very silent all the way home;
it was hard to leave the fireworks, but
there was something he hardly owned to
himself that made him very sad: a doubt
of Gerald had for the first time come into
his mind—for Gerald, whom he thought
so noble and good, had wanted him to tell
a lie.

"He must have said it in fun, he could
not have meant it," he kept repeating to
himself; but somehow he could not get
the thought out of his head; and it was
only when he reached home, and heard his
mother's loving words of praise for his
obedience, that the old bright cheery look
came back to his face.

He did not see Gerald again for some
days. He went to Mr. Hilton's house
once or twice, but never could find his
friend at home. On Sunday he thought
he should be sure to come across him, but
the lawyer's son was not at church; and
truth to tell, Wilfrid began to feel a little
anxious about that visit to Wallingford the
next day to buy his mother's birthday
present. There would not be the smallest
use in going without money, and what
could he say to John about it? Above all,
what could he say to his mother, when for
the first time, ever since he was a tiny
baby, he could offer her no birthday gift?

Perhaps Monday morning would bring
Gerald. At ten o'clock there was a ring
at the hall door, and Wilfrid's heart beat
high with hope. He was on his knees in
his own little playroom rigging a ship;
his back was to the door.

"Mr. Hilton," said the footman; and
the boy jumped up, to greet not Gerald,
but Gerald's father.

"Mother is not down yet, but I will go
and tell her that you are here."

"It is you I want, Wilfrid, not your
mother," answered the lawyer, with a
troubled expression upon his face.

"Is Gerald ill?"

"No he is quite well; but, my boy, will
you be true with me, and answer me a ques-
tion?"

"Yes."

"You are Gerald's friend; do you know
where he gets all the money that is in his
possession?"

"I—I beg your pardon, I don't quite
understand."

"Three pounds were found by my wife
in the boy's pocket; do you know where
he got it?"

"No, indeed, I do not; I never had so
much money in all my life."

Mr. Hilton breathed a sigh of relief.
"Then he did not get it from you?"

"No. I—I—I wish I had three pounds."

And the thought of the solitary penny in

his pocket, all that was left out of the six-
pence which had been there a few days
before, made Wilfrid feel very despairing.

Mr. Hilton did not seem inclined to say
more. He took up his hat and went
away; and Wilfrid wondered whether he
ought to have said anything about the five
shillings. "But I couldn't," he mused
"because I promised him so faithfully I
would not say anything about it; of course
now he will pay me, as he has such a lot of
money."

Poor Wilfrid! he little knew that the
three pounds were locked up safely in Mrs.
Hilton's desk, and that Gerald was not to
have another farthing until he chose to ex-
plain how he came into possession of so
much. Five shillings on that Monday
morning, would have been just as impos-
sible to him as five pounds.

So Wilfrid was obliged to tell John that
he had changed his mind, and would not
go to Wallingford; and the next morning
he had to tell his mother that he had not
been able to buy her a present.

She told him it did not matter; but
she looked at him anxiously, for she could
not but fear that somehow or another Ger-
ald was mixed up in the business—that her
darling himself had done no wrong
she was quite sure.

"What have you done with your money,
Wilfrid?" was all she said. And he knelt
down by her side and answered: "Please
don't ask me, mother dear; indeed, indeed,
I have not spent it."

She believed him and trusted him; but
she could not help feeling thankful that
very soon her boy would be removed from
Gerald Hilton's influence.

TO BE CONTINUED.

"In the Hour of Death."

The bed of death is the presence-char-
ber of Jesus. We, who stand by, cannot
see with our mortal eyes what is vouch-
safed to those who are putting on immor-
tality; but if we cannot know, we may, at
least, conjecture; and the radiant joy that
sometimes lights up the wan countenance
of a dying Christian, tells of an Invisible
Presence that is shining there. It is a
solemn moment, as the soul passes away;
yet, for us only, it is a time of sadness.
They, if they could speak, would say,
Weep not for me, but sing with me—O
death, where is thy sting? O grave,
where is thy victory?

And He who goes with them, stays with
us. For He is in Paradise with those that
sleep in Him. He is on earth with those
that wait for Him. He can think of the
living as well as of the dying; of those
who have still to grapple with the last
struggle, as well as of those who sing the
conqueror's song.

So we pass out of the sight of our dear,
wondering at our own calmness. Thank-
fulness for the glorious change passed on
them, absorbs all selfish thought of the
grief come on us. We, too, feel that if
we have lost much, we have gained much;
earth is beneath us; we have stood on the
very threshold of heaven, and the love of
Christ is more real than ever. On the
morrow, when we go out of our chamber
to do our work, to meet our friends, to feel
our loss, He who was with us in the quiet
night meets us in the glare of the morn-
ing; we remember the promise, "Thy
brother shall rise again."—*Thorold.*

A Queer Letter.

JOHN WESLEY TO JOHN KING, ONE OF HIS
PREACHERS IN AMERICA.

NEAR LEEDS, July 28, 1775.

MY DEAR BROTHER:—Always take ad-
vice or reproof as a favor; it is the surest
mark of love. I advised you once, and
you took it as an affront; nevertheless I
will do it once more.

Scream no more, at the peril of your
soul. God now warns you by me, whom
He has set over you. Speak as earnestly
as you can, but do not scream. Speak
with all your heart, but with a moderate
voice. It was said of our Lord, "He shall
not cry;" the word properly means, He
shall not scream. Herein, be a follower
of me, as I am of Christ. I often speak
loud, often vehemently, but I never
scream, I never strain myself. I dare not.
I know it would be a sin against God and
my own soul. Perhaps one reason why
that good man Thomas Walsh, yea, and
John Manners, too, were in such grievous
darkness before they died, was because
they shortened their own lives.

O John, pray for an advisable and
teachable temper! By nature you are very
far from it; you are stubborn and head-
strong. Your last letter was written in a
very wrong spirit. If you cannot take ad-
vice from others, surely you might take it
from your affectionate brother,

JOHN WESLEY.

The revised New Testament will be
printed by the London University Press,
during the winter. The text will be divid-
ed in paragraphs, the verses of the received
version being indicated in small type.

A sportingman said, after hearing In-
gersoll's lecture: "It was a spicy thing to
laugh at for an hour, but not a very cheer-
ing doctrine to have around when there is
a funeral in the house."

The Sacraments.

There are (at least) two sacraments gen-
erally necessary to salvation. The Church
is the company of those who are being
saved through Christ. Now no man is
being saved, even in the most outward
and formal manner only, if he be delib-
erately abstaining from one of these nec-
essary sacraments. The adult non-commu-
nicant is not really a member of the Church
at all. He was admitted to the House of
God at his baptism, and he has practically
and truly excommunicated himself, and
cast himself out, by refusing to maintain
the position granted to him. His mem-
bership with the Church is not annulled,
but is in a state of suspension. All this
is true of him outwardly and visibly, as well
as inwardly and spiritually. To allow a
non-communicant adult any privilege as a
member of the Church, is sacrilegious and
absurd.

There is a tendency among even High
Churchmen (who ought to know better) to
forget this. The old Low Church, Evan-
gelical idea was that by an external exer-
cise of what was imagined to be faith, you
made yourself a partaker of Christ, and so
became a member of an invisible some-
thing which was called a "Church," but
which was not a "Church" in any sane
sense of the word at all. By a foolish but
natural reaction from this, High Church-
men have taken to speak as though mem-
bership with the Church were effected by
a sort of mechanical action of the Sacra-
ment of Baptism alone, with which the in-
dividual subject of the said action cannot
interfere after he has been operated upon.
This way of looking at the matter is
seriously erroneous.

It is quite true that an unconscious in-
fant is, without the operation of its will,
grafted by baptism into the Church. But
the instant its will is able to operate, it
must count for something in the work of
its salvation, and so as regards its Church
membership. For to be in the way of sal-
vation, and to be a member of the Church,
are only two different ways of expressing
the same thing in Scripture language.
Consequently, when a baptised infant be-
comes a morally free agent, he must secure
his Church membership (not by being
confirmed, as well-meaning Churchmen,
but ignorant theologians, often vainly talk,
but) by becoming a communicant. If he
fails to do this, whatever else he does, he
loses all but the condemnation of having
received the right of heavenly citizenship,
and of having cast it aside. The baptised
non-communicant is the Christian *ESAU*,
who has thrown away his birthright, and so
has lost it.—*Church Review.*

There is some rich reading in the Re-
port of the Royal Commissioners, as to
the Law and Practice of the sale of Livings.
We give a few of the questions and an-
swers: The Bishop of Peterborough: Do
you know any cases of very old and infirm
men being put in, in order to enhance the
value of a living for sale?—Yes I have
known a good many.

Could you mention any?—I would men-
tion one, the living of Tibshelf, in Derby-
shire, being advertised by an agent for
sale for several years, when in 1874 the
vicar suddenly died. The patroness there-
upon appointed an old man of about 80,
and who was certainly incompetent; and
then, immediately on his being appointed,
his age and infirmities were hawked about
by the same agent. It was a matter of
very considerable importance, in this way
—that Tibshelf contained a large colliery
population, which had more than doubled
within the last ten years. Immediately
this old man is put in, advertisements ap-
pear, stating his age and his infirmities;
and I believe that that is, at the present
time, being talked about.

Do you know of instances of livings
changing hands very rapidly, being fre-
quently sold and resold?—Yes; I have
known it in several cases. I have known
it in the case of several in my own coun-
try; for instance, North Wingfield, which
has been sold more than once within the
century; and it has a very bad effect, I be-
lieve, on the parish generally. It has got
to be known that it was treated in that
way, and been a general topic of conver-
sation in the parish.

You find that the parishioners resent the
parish being so frequently in the market?
—Very much indeed; and the church
work suffers most seriously.

Certain livings get the name of being
frequently in the market?—Yes; there is
L., that I mentioned just now, that is a
good instance of frequent sale; for 200
years it has been sold whenever an oppor-
tunity offered. Every single time it has
been sold, some old person has been put
in; and that is an instance where the
parish, I believe, has suffered very much
indeed in consequence.

Bishop of Peterborough: Do you know
anything of the use of bonds of resigna-
tion?—Yes, my attention has been called
to that once or twice.

Can you give any instance of the man-
ner in which you have known it to work,
as regards its effect upon the efficiency of
the incumbent and the state of the parish?
—I have known an instance in Somerset-
shire, where bonds of resignation certainly
worked very badly. The clergyman came
for only three or four years, with the
names of two nephews of the patron on

the bond, and it got known in the parish—in fact, I think he let it be known himself; and he was extremely indifferent in everything he did in the parish, and did not follow up, at all, the work that had previously gone on.

Diocese of Mississippi.

The venerable Bishop of Mississippi, in his Annual Address to the late Council of the Diocese, spoke as follows:

It is but two months since, in the privacy of my chamber, I spent the thirtieth anniversary of my Episcopate. The present month witnessed the sixtieth return of my entrance into the Ministry; and another week will find me on the threshold of the eighty-third year of my probation.

When your Bishop entered upon this field of his labors, there were but ten places in the Diocese containing regularly organized Parishes, and suitable Houses of Worship, viz: Vicksburg, Natchez, Jackson, Columbus, Woodville, Holly Springs, Yazoo City, Kirkwood, Church Hill, and Epiphany; at two only of which was to be found a Rectory. Of these ten Houses of Worship, five viz: at Jackson, Church Hill, Yazoo City, Holly Springs, and Columbus, have been pulled down, and others of larger dimensions and greater costliness erected in their stead.

THE APOSTATE'S CREED.—I believe in the chaotic Nebula, self-existent Evolver of Heaven and earth, and in the differentiation of its original homogeneous Mass, its first begotten Product, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species; further developed into higher orders; and finally refined, rationalized, and perfected in Man.

I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the survival of the Fittest, the Persistence of Force, the Dispersion of the body, and in Death Everlasting.—The Independent.

The Central Baptist speaking of what is popularly known as "The Salvation Army," says that it is composed of a band of men and women organized after the manner of the military and dressed in uniform. The whole style and language of their work is of the drum and gun type. The standard old hymns are changed into the language of camp and field, and sung to boisterous music.

Current Literature.

The Authorship of the Fourth Gospel. By Ezra Abbott, D. D., LL. D. Geo. H. Ellis, Publisher, Boston.

This admirable essay forms a pamphlet of over a hundred pages, and treats of the external evidences of the Gospel ascribed to St. John. The objections of German scholars are calmly considered, and answered by quotations from the Fathers and from the heretical writings of the second and third centuries.

Getting on in the World. By William Mathews, LL. D. S. C. Griggs, & Co. Chicago. \$1.00.

A new edition of this popular work is announced. It has been translated into several languages, and has had a large circulation in this country and in England. It abounds in thoughtful counsel, entertaining anecdotes, and apt illustrations.

The Cultivation of the Senses. Eldredge and Brother, Philadelphia; Jansen, McClurg & Co. Chicago. Price 50 cents.

This is a book that every teacher of the young should study. It gives, with brevity and clearness, an analysis of the process of developing perceptions through the senses, a process which constitutes almost the entire education of the child for the first ten years of its life.

The Sanitarian, a monthly magazine, devoted to the Preservation of Health, Mental and Physical Culture. New York: A. N. Ball, M. D., 8 Spruce St. \$3.00 a year in advance. 30 cents a number. Vol. VIII. October, 1880. No. xci.

Characteristics and motives of the Christian Life. By the Rev. W. J. Knox Little, M. A., Rector of St. Alban's, Manchester: Pott, Young & Co. New York. \$1.00.

These sermons were preached extempore, and of course are not in the style most attractive for reading, yet in force and fervor and simple straightforward earnestness, they are models. The study of such sermons would be a benefit to any preacher, especially to such as preach extempore; and for devotional reading they are admirable.

The Prayer of Faith. By Carrie F. Judd. H. H. Otis, Publisher, Buffalo. Price 50 cents. Paper cover, 25 cents.

A very pretty book and written with evident sincerity. It gives the experience of one who has been raised from the point of death by "the Prayer of Faith." Some of its reasoning, if carried out, would be injurious to soul as well as body.

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Teacher's Helps.

TWENTIETH AND TWENTY-FIRST SUNDAYS
AFTER TRINITY.

Lesson: I Samuel I. 24-28, II. 18, 19, 26, III. I-10.

The name Samuel has several interpretations as it derived from different roots; it may mean "Name of God," or "Placed by God," or "Asked of God," or "Heard of God," or "Called of God." Samuel was the last of the judges, and the first of the regular succession of Prophets; he was the human founder of the Jewish monarchy. His position in Jewish history is an important one. His name is given to that portion of the Holy Scripture which covers the whole of the period of the first establishment of the monarchy. No character of equal magnitude is found between Moses and Samuel.

The parents of Samuel deserves some attention. His father, Elkanah, was a Levite, descended from Kohath the son of Levi. Samuel, therefore, belonged to that branch of the Levites whose business it was, according to the injunctions of Moses, to carry the most Holy things of the tabernacle. In rank and honor, their service was nearest to that of the sons of Aaron, though totally distinct from it. Elkanah was a Levite, but not a priest. It is necessary to bear this in mind to avoid a common error of supposing Samuel to be Eli's successor, not only in the office of Judge, but also in that of High Priest.

From what we know of the history of Samuel's parents, it appears that they did not visit the tabernacle in Shiloh on any occasions, but those at which it was compulsory upon every male Israelite to present himself before the Lord. It was not until a century later than Samuel's birth, that the scattered Levites were called upon by David to attend regularly upon the Temple services at Jerusalem. These facts should be remembered, because if Elkanah had been bound to attend upon the daily service of the Tabernacle, there would have been no occasion of Hannah's vow; in that case the child Samuel would scarcely have been withdrawn from his father's presence and his mother's care.

He was to be a servant of the Tabernacle, not a priest; the sons of Aaron alone might offer sacrifice or touch any of the most holy things. These considerations will show that it was not the youth of Samuel; but his rank as a member of a branch of the tribe of Levi which caused him to be employed as Eli's attendant, and in opening the door of the house of the Lord.

Samuel, as a little child, is the subject of our lesson. Two topics present themselves; his birth and his dedication. On the first, we consider the circumstances antecedent. Hannah, his mother, was in trouble; to use the language of another, holy woman, her condition was a "reproach among men," and she prayed to God for relief. Hannah's prayer is an evidence of the power of faith—in the mercy of God, who both killeth and maketh alive, whose providence ordereth all the affairs of men, spiritual and temporal.

Samuel is the child asked of God, given to prayer; and, by his mother's will, he is dedicated to God. The result is a larger blessing. She brought the child to be a servant of the tabernacle; he became a prophet, a ruler, and a judge in Israel.

Look at it as a temporal blessing asked of God; and, being received, dedicated to His service. It will teach us a duty which we neglect. We strive and desire for the good of this world, and receiving it, fail to find the happiness we had looked for. The reason is that we have failed to follow the example of the mother of Samuel, we have failed to dedicate our worldly blessings to the service of God, and we miss the crowning blessing.

II

The next circumstance in Samuel's history, which is our Lesson, shows us what the child of prayer is with God. When about to bring in great changes and to substitute the new Priesthood in place of the old, not to Eli the aged priest, nor to any one who might be great before men in station and authority, does God reveal His judgements, but He communicates them to the child in the temple.

The narrative is full of interest.—Samuel the thrice called of God, thrice chosen, thrice loved. With what childlike obedience the call is heard! It was, indeed, receiving the call of God as a little child. We may notice the modesty which there is in the child of prayer. He is a child throughout, in bearing this vision of God. The call of Samuel reminds us of his dedication. Samuel was a Nazirite. Nazirites were of two kinds; those who took a vow upon them for a certain time, and those who accepted the consequence of their being consecrated by their parents. It is reasonable to suppose, from the example of those Nazirites from the womb, Samuel and St. John the Baptist, that the devotion of a Nazirite child, was not left to the mere impulse of his parents, but that God's will was also made manifest. Such, at least, we suppose was the case of Samuel. God had work for him to do, to be a judge in Israel, to be a witness for truth and holiness in the midst of wickedness and hypocrisy, the reprover of vice and the instrument of Divine vengeance. But who could do this unless he were himself dead to the allurements of a wicked world?

Such a work and such a character were Samuel's. The days in which his lot was cast were evil days. While he was ministering in the sanctuary, the condition of Israel might well make the hearts of the godly, sick and faint. In the State anarchy and confusion reigned; without was war, within were venality, bribery, and oppression. In the Church was sacrilege, the nation retaining the empty forms of religion, when the spirit was extinct. Around the sanctuary the sons of the reigning High Priest and Judge made themselves vile. Grasping all they could get, they seized upon more than was their due from the offerings of the people. No worse calamity can happen to a people than when they are alienated from religion by the evil lives of the Clergy.

Samuel believed and obeyed the call of God; but what a trial to tell the awful message! Eli was his faithful friend, his more than father; how well he had instructed him, the narrative is a witness. To say anything to grieve one he so revered, must have been a great trial to the child.

And yet, though he feared to tell Eli of the woes and judgments on his house, the awful inheritance of sacrilegious wickedness, which could not be done away, yet do we read that Samuel told Eli every whit, and hid nothing from him.

In this moral firmness, we see the germ of the noble character which made Samuel the upright judge, the witness for God, for truth, and for righteousness.

Samuel is an example for our youth. Children must be taught that if they would eschew the evil that is in the world; if they would escape the searing influence of sin and the bitterness of a probable repentance; if they would avoid the burden of future remorse, they must, like Samuel, "Keep the guide of their youth." They, like Samuel, are "given to the Lord,"

signed with the Holy sign, in token that hereafter they shall not be ashamed to confess the faith of Christ crucified. But it is in ministering unto the Lord, not in serving the world, that the voice will be heard by them.

Children are an heritage and gift that cometh of the Lord, to be nurtured for God. When the youthful life is begun in the service of God, when the things of the spirit are presented to the youthful mind as of the first importance, it is reasonable to suppose that the ear will be open to the first whispers of the voice of God. But when, on the other hand, the things of the world are pressed upon the mind, when the ambitions and desires are fed from worldly sources, when the things that tempt are eagerly sought and pressed upon the child, then happy is it if the providence of God but deliver him from evil.

Personal.

The Rev. Geo. H. Higgins has resigned the Rectorship of Grace Church, Galesburg, Ill., and has accepted the charge of one of the departments of the LIVING CHURCH.—During the absence of the Rev. R. F. Sweet, of Freeport, Ill., at the General Convention, the Rev. W. C. Mills, of Iowa, takes his place. Canon Knowles' place in the Cathedral is supplied by the Rev. H. C. Kinney.—The Rev. J. W. Martin, of Lincoln, has declined a call to Christ Church, Joliet, Ill.—The Rev. L. W. Applegate has received a call to the parishes at Lockport and New Lenox, Ill.—The Rev. Richard Ellerby, having accepted the rectorship of Grace Church, Topeka, Kansas, requests that all mail matter may be addressed to him accordingly.—The Rev. H. J. Gurr has taken charge of the missions in Houston county, Minnesota.—Rev. D. Griffith Gunn has been transferred from New York to Minnesota.—The Rev. Dr. Wells, late of Painesville, Ohio, has accepted the rectorship of St. Mark's, Minneapolis and is to enter upon his duties on Oct. 10th.—The Rev. D. D. Chapin, Stillwater, goes to New York, as Deputy to the General Convention, in the place of the Rev. George Watson, D. D., who is unable to attend.—We have had the pleasure of seeing in the office of the LIVING CHURCH, within the last few days, the Revs. E. S. Thomas, of St. Paul, Minn., Albert E. Wells, of Chester, Ills. D. D. Chapin, of Stillwater, Minn., and the Rev. Bishop Garrett, of Northern Texas.—The Rev. J. A. McGlone, having accepted the Rectorship of St. Mark's Church, Waupaca, Wisconsin, desires that letters, &c. may be addressed accordingly.—The address of the Rev. R. S. Barrett will be, hereafter, "Care Rt. Rev. T. U. Dudley, Louisville, Ky."—The Rev. W. H. Tomlins has been appointed by the Bishop, and called by the Vestry, to take charge of St. Paul's Church, Rantoul, in the Diocese of Springfield.—The Rev. Dr. McKim, Rector of Holy Trinity Church, Harlem, has returned from Europe. His new church will soon be ready for Divine Service.—We notice, with deep regret, in our English Exchanges, mention of the death, at Zell-am-See, Austria, of that devoted priest, the Rev. C. F. Lowder, Vicar of St. Peter's, London Docks.

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