

# The Living Church.

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

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WHOLE No. 98.

## Current Events.

—Intelligence has been received that Bulgaria will declare her independence, in October.

—The late cyclone in the Gulf seems to have worked its way around the coast to New Jersey. A gale, blowing forty miles an hour, prevailed for several days last week, doing great damage.

—Despatches from London report a fearful coal-mine explosion, as having taken place at the Seaham Colliery, near Durham, early in the morning of the 8th inst. At the latest accounts, only about 70 out of 230 men who were in the pit at the time, have been rescued.

—On the 29th and 30th of August, the island of Bermuda was visited by a hurricane of almost unexampled violence. Four churches, as well as many houses, were blown down, and a large amount of property of various kind was destroyed, including the entire fruit-crop of the island.

—Bush-fires have been raging in the neighborhood of Upton Village, Quebec, ever since the beginning of the month. An area of country which it would have taken years to clear, has been completely devastated. There has been great destruction of property; and, we are sorry to say, considerable loss of life.

—The combined fleets of Europe, having assembled in Turkish waters, to compel the cession of Dulcigno to Montenegro, according to the terms of the treaty of Berlin, the Porte has concluded that it is time to act. Great excitement prevails, and everything indicates a crisis. It looks very much as if the peace of Europe will be broken.

—The Turkey business goes on in the old-fashioned way. The Porte will cede Dulcigno to Montenegro: Oh, yes! will the Montenegrins please come and take it? And the Montenegrins look over at the crowds of Albanians, armed to the teeth, and backed up by all the money and influence the Turks can bring to bear, who are determined that they shall not have it; and so it goes. Gladstone finds that the unraveling the Turkish knot is a good deal of a job.

—On the night of the 8th inst., the Manhattan Market, in New York, situated between Thirty-fourth and Thirty-fifth streets, Eleventh Avenue and the North River, was almost entirely destroyed by fire. The market-site includes five acres; and the building itself is said to have been the finest and most extensive market-house in the world. There is too much reason to fear that the fire was the work of an incendiary. Other property was consumed, outside of the Market-house, involving alone a loss amounting to \$850,000. The market building cost \$1,400,000. It is to be rebuilt immediately.

—The English are having better luck in Afghanistan, though they have about as much business putting down and setting up rulers there, as we should have, in the city of Mexico, deposing and inaugurating their Presidents. Candahar, as a place, comes very much to the front; and, as people generally have only a vague idea of it, it may be well to say, that it is a large and populous place. Its form is that of an oblong, about a mile square. Its walls are 30 feet high. The four principal bazaars, or streets, lead from the gateways and meet nearly in the centre of the town, in a large circular building, covered with a dome about 120 feet in diameter, called the *chamsu*. This place is surrounded by shops, and it is regarded as a public market-place. The climate of Candahar is very dry, and in every respect superior to that of Hindostan. Corn and most of the necessaries of life are dear at Candahar. Firewood is also very scarce.

—Our Tanner has attracted a good deal more attention in France and England, than he did here. The *Illustrated London News* gives a cut of him, in his stocking feet, sitting on the edge of his bed. Long editorials are devoted to him. They evidently think that he is a great American, like Walt Whitman. A letter from Paris informs us, that a similar experiment, namely, living on water, was tried on horses, in Paris, in the spring of 1876. The aim, as it was stated at the time, was to discover how long horses could go without food, in the event of the scarcity which accompanies a state of siege. The following results were obtained from the inhuman experiment: 1. It was proved beyond all doubt, that a horse can hold out twenty-five days without any solid nourishment, provided it is supplied with sufficient and good drinking water. 2. A horse can barely hold out for five days without water. 3. If a horse is well fed for ten days, but insufficiently provided with water throughout the same period, it will not outlive the eleventh day. One horse, from which water had been entirely withheld for three days, drank on the fourth day, sixty litres of water within three minutes. A horse which received no solid nourishment for twelve days, was, nevertheless, in a condition on the twelfth day of its fast to draw a load of 279 kilos.

—The most rabid Protestant could not wish the Pope more uncomfortable times, than he is having just now. A scholar and a gentleman, he revolts from all the dirty little ways of the Vatican ring; and yet he has not resolution enough to break with these. "Letting I dare not wait upon 'I would!'" will be the rock on which he will make shipwreck. He is now getting up an En-

cytical, to prove the supremacy of the Church over the State. He has submitted his work to several Cardinals, by whom it has been highly approved; but he himself is doubtful and anxious as to the effect of his words. The sensitive conscience and weak will of the present Pontiff are ruthlessly played upon by those about him, and of this, it would seem, he is quite aware; but he lacks the energy to solve any of the difficulties with which he is entangled. The result is complete moral prostration. The Pope has been living lately almost in solitude, withdrawing himself almost entirely from the society of those accustomed to be about him, and this fact has given rise to fresh rumors that he is seriously ill, many newspapers having put forth and persisted in repeating the rumor as a fact; but it is not so. Pope Leo XII.'s bodily health is not worse than usual; he is ill morally, and complains with bitterness that he receives neither sympathy nor support where it is due.

—The three Presidents in France, Grévy, President of the Republic, Say, President of the Senate, and Gambetta, President of the Deputies, have lately made a state visit to Cherbourg, to see the fleet and the fortifications. Gambetta, though the lowest in rank, is, in reality (like Daniel of old), put over all the presidents and princes. He was the hero of the hour. He it was whom the people came to see; and his words were applauded to the echo. There is no doubt that the great majority of Frenchmen are not only accepting the Republic, but really getting to like it. The following extract will show how dexterously Gambetta, in his speech, parried that sharp thrust at the Republic—that it pays quite as much attention to the army, as the Empire ever did. "It has sometimes been said that we have a passionate worship for the army, that army which now musters all the national forces, which is recruited no longer from those whose trade was to be soldiers, but from the purest blood of the country. We are twitted with devoting too much time to examining the progress of that art of war, which places the country free from danger. Now, it is no warlike spirit which inspires this worship. It is a necessity, when France has been seen to fall so low, to raise her up, that she may resume her place in the world. If our hearts throb, it is for this object, and not in search of a sanguinary object; it is in order that what remains of France remain to us intact. It is, that we may reckon on the future, and know whether there be in things here below an inevitable justice which comes at its due time. It is thus that recovery is deserved, and that the true praises of history are earned. It is for history to pass a final judgment on men and things. Meanwhile we are the living, and only an equal share of sun and shade is owed us; the rest comes as something thrown into the bargain."

## Manitoba—No. 2.

Winnipeg—St. John's Cathedral and College—The University of Manitoba.

Correspondence of the Living Church.

A short distance beyond the limits of the city, and about two miles from its central business portion, is situated Bishop's Court, the See residence of the Bishop and Metropolitan of Rupert's Land. The Most Reverend Robert Machray, D. D., LL. D., is the present Incumbent of the See; and he exercises jurisdiction over a territory covering an area of 300 miles from east to west.

Up to the year 1875, this was all one vast diocese; but, in that year, it was subdivided into four—Rupert's Land, Moosonee, Saskatchewan, and Athabasca, each of which has its own episcopal supervision; and, over the whole, Dr. Machray is Metropolitan. In what may be termed the arch-diocese, there are now 30 clergymen, most of whom are settled within the Province of Manitoba.

There are three organized parishes, and as many churches, in the city of Winnipeg—Holy Trinity, of which the Rev. O. Fortin, B. A., is Rector, and which is self-supporting; St. James', the incumbent of which is the Rev. D. C. Pinkham; and Christ Church, in charge of the Rev. Canon Grisdale.

Close to Bishop's Court is St. John's College, and under the same roof, St. John's School for boys. As soon as practicable an effort will be made for the erection of more suitable buildings both for College and School, as well as for the Theological and University students. This mention of the University leads me to speak of an Institution located at Winnipeg, known as "The University of Manitoba," consisting at present of three affiliated Colleges—St. John's, representing the Anglican Church; St. Boniface, representing the Roman Communion; and Manitoba, representing the Presbyterians. Others will doubtless be connected with the University from time to time. It is governed by a Council, consisting of a Chancellor, a Vice Chancellor, seven representatives, elected by each affiliated College, three elected by the graduates of the University, and one by each of the two sections (Protestant and Roman Catholic) of the Board of Education. The Bishop of Rupert's Land is the present Chancellor. The experiment of such a University as this, I believe, unique; and I was

informed that it bids fair to be an eminent success.

I have a word or two more to say about St. John's. The mental and intellectual training, at that Institution, is no *sham*. It has been my privilege to see some of the Examination Papers in several various branches, Classical, Scientific, Moral, and Mathematical; and I venture to say that they would not be unworthy of any of the colleges, either of our own country, or of the old world. As a matter of fact, St. John's College has already turned out several most able and distinguished men; among whom I may mention the Hon. J. Norquay (the present Prime Minister), and A. K. Sobister, LL. D., Head Master of the Stationer's School in London, and editor of the leading Educational Journal in England. The College is also one of the chief meteorological stations for the Dominion; in fact, is the central station, to which all the rest refer.

But I must speak, also, of another educational enterprise, in connection with the diocese. Almost half a mile from the College, and lying between it and the city, is the "St. John's College Ladies' School," of which the Metropolitan is President. It is a handsome and spacious building of brick, with every convenience for the purpose for which it was erected. The diocese is indebted for this Institution, in a large measure, to a prominent English clergyman, the tidings of whose sad and (as men speak) untimely death has so recently reached our shores. I allude to the late Rev. Henry Wright, who, at the time of his sudden summons, was Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society. How little did we either of us imagine, as the good Bishop was telling me, with gratitude and affection, of all that Prebendary Wright had done in aid of the work in his diocese, that, just three days before, the waters of the beautiful Cumberland lake had closed over the lifeless form of his much loved friend! St. John's College Ladies' School at Winnipeg, will be a fitting memorial of our deceased brother; since, by making a most generous donation, he inaugurated the effort, which, having been subsequently aided with great liberality, in other quarters, has proved a grand success. The outlay for its completion amounted to \$23,000. The Rev. Cannon Grisdale is Rector of the School, and the Venerable Archbishop Cowley is Chaplain.

There is a great deal more that I should like to say with respect to these two important institutions, if the space at my command would permit. But I must hasten on to a subject of commanding interest in the founding and working of new dioceses in this Great West; I mean, the Cathedral System. In the immediate neighborhood of the Episcopal Residence and of the College, is a plain stone building, in the simple form of a parallelogram, and capable of holding a congregation of about two hundred and fifty. This is St. John's Cathedral, the Mother Church of the diocese, built eighteen years ago. The Dean and Chapter are incorporated by an Act of the Legislature; and there is a body of Statutes framed by the Metropolitan, as nearly as circumstances would permit, after those of the English Cathedrals. The Capitular Body consists of a Dean and six or more canons, whose main functions are—to conduct the regular services in the Cathedral Church; to have spiritual charge of the souls connected with it; to form a Council for the Bishop, according to his discretion; to assist in the Mission work of the Diocese, and (for the present) in the Educational work of St. John's College, especially in the Theological Department. It is intended that endowments shall attach to all the Cathedral offices; and, in point of fact, two of the canons are already so endowed. For the present, the Bishop himself acts as Dean; receiving, however, no emolument from the discharge of the duties appertaining to the office.

Connected with the College, and with the Cathedral as a Collegiate Church, there is a valuable tract of land (on a portion of which all the present buildings stand), running along the river bank for about a third of a mile, and extending back for four miles. It comprises not much short of one thousand acres, and must eventually—and that, too, at no distant period—be extremely valuable.

It will be evident from the foregoing statement of all the work that had been done, and that is still going on, in connection with the Cathedral, the College and the Schools at Winnipeg, to say nothing of the missionary work accomplished in other parts of the diocese, that both the Bishop and his clergy are, emphatically, *busy men*. With such a Bishop, a man would have to work, or find another sphere of duty. In fact, the work that has been done so far can have resulted from nothing less than unremitting labor. Moreover, between the Bishop and the clergy by whom he is surrounded, the warmest affection and the most perfect confidence appears to exist. They work together in harmony, having for their sole aim the glory of their Divine Master, and the well-being of His Body, the Church, which He bought with the price of His precious Blood.

With hearty congratulations for what has already been accomplished, and with earnest prayers for the future, the American Church stretches forth a friendly hand to her sister in Rupert's Land, and bids her "God speed" in her work and labor of love.

## Provinces.

BY THE RT. REV. THE PRESIDING BISHOP.

[At the request of the Right Reverend author, the accompanying Paper has been sent to the Bishops, and to the Deputies elect of the General Convention, by the Secretary of the House of Deputies.]

It has pleased my Heavenly Father to prolong my life in so remarkable a manner, that I am almost the only survivor of those who shared in the opinions of the fathers of our Church, inheriting their ideas and convictions. Among these, none were more pronounced than that the dioceses which formed our first confederation, which soon became our General Convention, were a Province, in conformity with those of very early times, and with the history and practice of our dear mother Church. Even in the time of our venerable patriarch, Bishop White, no sooner had our Western missionary parishes begun to organize themselves into dioceses, than the conviction began to be expressed that one Province was not enough, and that it must be divided into several.

### THE IDEA AS OLD AS OUR CHURCH.

To show that the idea of Provinces is no novelty, and that the Church has moved with more than ordinary deliberation, it is only necessary to refer to the Journal of 1850, page 146, when Bishop De Lancey, seconded by Bishop Otey, in view, chiefly, of an appellate court, made a motion in favor of Provinces; and to the Journal of 1853, page 197, when Bishop De Lancey, seconded by Bishop Whittingham, brought the subject forward in a more distinct form. In the Journal of 1856, page 207, it is stated that Bishop De Lancey called up his question on Provinces, when, on motion of Bishop McVaine, it was indefinitely postponed. It was somewhere about this time that I published a small pamphlet on the subject, which was somewhat extensively circulated.

It has just come to my knowledge that at the Convention of the diocese of Maryland, of 1868, a very able committee was appointed on this subject, consisting of the following members, clerical and lay: M. Mahan, W. Pinkney, Meyer Lewin; Hugh Davy Evans, E. G. Perine, and S. C. Chew. It is said that the report was drawn up by the Rev. Dr. Mahan, and is marked by his singular ability, and is now having a large circulation.

### BISHOP WHITTINGHAM'S IDEA DEFINED.

That it did not altogether express the views of Bishop Whittingham, is manifest from the fact that, at the next General Convention (see Journal 1871, page 300), he moved a new article, Article IV. The nine years since this plan was thought out have witnessed a more rapid growth and expansion of the Church than any twenty former years. Were the same acute mind to draw up the outlines of a plan for the next twenty, not to say hundred years, no doubt it would be greatly enlarged, but there is even less reason to doubt that it would bear the same general features.

### THAT IDEA EXPANDED.

It was not until the last Convention (1877) that a reconstructed committee took measures which will almost certainly result in a formal report, to be submitted at the opening of the approaching General Convention. Should it be favorably received, the next step will naturally be to send down to the several dioceses an outline of the plan proposed, to be maturely considered by them during the interval before the next General Convention. Should a majority of the dioceses be opposed to the plan, there, for the present, would be the end of it.

If, however, a majority of the dioceses should, in the main, approve, it will remain for the General Convention to determine what next. It would probably be to recommend to the Provinces made up of consenting dioceses, to organize, by accepting the general canons as their canons, and the deciding of precedence by seniority. This will continue to run through the National Synod and the Provincial Synods, as it now prevails in diocesan and general conventions.

### RESULTS.

Let us pause to estimate its inevitable effect upon any dangerous tendency to centralization. Fears have been expressed that the National Synod, from its dignity, might claim high authority. The fact, however, is, the higher you go, the fewer functions it has to perform, and all these are simply ministerial. What are they? Only these four: Care over an authorized version of Holy Scriptures; care over forms of faith and worship; appointment of the members of the Supreme Appellate Court; and the reception and publication of the statistics of the whole body.

Should so much as only one cluster of dioceses recommended to unite as a Province, refuse, that would probably defeat the whole measure, unless the neighboring dioceses most concerned should agree upon reconstruction in some other form.

### PROVINCIAL SYNODS, NATIONAL SYNOD.

Supposing Provinces organized over the whole country, and each one bound by subscription to act under the Constitution (modified) of the General Convention, and its canons (unmodified), the ecclesiastical machinery would be in full operation.

The National Synod would never have any legislative power.\* The first meeting of each

Provincial Synod, following its old habits, would have old canons to amend and new canons to enact. The check upon this would seem to be that such amendment and such new canon should not become law until approved by a majority of Provinces.

### DIOCESAN CANONS.

Each diocese would retain untouched its diocesan canons, as now, if containing nothing in conflict with Provincial canons. With regard to the trial of a clergyman there is not much diversity, most of the canons in all the dioceses being, in the main, copies of those of Pennsylvania. The tendency would, of course, be that on this subject, in each diocese of the same Province, they would become more and more alike.

The election of a court for the trial of a bishop, and for appeals of decisions in case of presbyters, should be by each Provincial Synod. This would constitute the Provincial Court of Appeals. The National Synod would elect the members of the Supreme Court of Appeals.

To harmonize all these movements, it will probably be thought desirable, that the triennial meetings of the Provincial Synods should be in the spring, and those of the National Synod the same autumn.

### MISSIONS.—THEOLOGICAL SEMINARY.

The separation of the Board of Missions from the General Convention, and the mode of designation of missionary bishops, whether domestic or foreign, are amongst the greatest changes which the adoption of the Provincial system, in any of its proposed forms, must of necessity bring about.

The Board of Missions, or rather the Board of Managers, already appointed, might become a self-perpetuating body, with power to fill vacancies. To a body thus constituted might, with perfect safety, be intrusted the power of constructing or reconstructing missionary jurisdictions, and designating the persons approved by them to fill the places, subject to the consent of a majority of standing committees and of all the bishops.

Keeping up the succession of the Board of Trustees of the General Theological Seminary might be provided for in the same way, or be devolved upon several of the Northeastern Provinces, subject to the supervision of all the bishops as visitors.

The seat of the two committees, domestic and foreign, should be, as now, in the Bible House, New York; their field, every Province, every diocese, and every parish; their measures for presenting their claims to every man, woman, and child who has a dime to give, or a prayer to offer.

### DIFFICULTIES AS TO OUR FIRST ORGANIZATION.

In organizing our Protestant Episcopal Church, our fathers met with many and very peculiar difficulties. They had, almost literally, no precedents before them. For the first time for at least 1,500 years, here was an isolated, independent church, consisting of bishops, elders, and brethren, whose lay members—and at that time they constituted the main strength of the church—had imbibed an ineffaceable idea that hierarchies and monarchies were inseparable. A presiding bishop was barely tolerable, but not by appointment, or even by election, but solely by seniority. These facts, however, have consolidated the rock on which we stand.

### PRESENT DIFFICULTIES STILL GREATER.

But these difficulties were trivial compared with those which now surround us in our efforts at a partial reconstruction. Literally, we have no precedents. In the course of almost one hundred years, a vast National Province has practically become quite too large. The division and reunion of dioceses have been quite too common in England, and division and subdivision perhaps rather too common; but division of a Province into our mother church never heard of until a few years ago, in Ireland. These difficulties could much more easily be surmounted if we were more nearly agreed. *How?* The sentiment is becoming very general that it must be sooner or later, by accepting a larger or more limited Provincial system.

### VAST IMMEDIATE IMPORTANCE.

One fact clearly indicates that the time has now come. In a few years we shall enter upon the second hundred years of our experiment of a free Apostolic Church by a free people. Already there have been loud calls for this centennial reconstruction. The record of these thoughts is one of its fruits, under the profound impression that upon its right decision very much depends the healthy and rapid extension of our beloved Church, especially in the almost boundless far West. It has pleased God that the missionary bishops have, by facts and the grace of God, been kindled into enthusiasm for their work, and thus trained for it; and further, God has given them favor in this so great, so prosperous a people, and organized co-operation, within certain comparatively narrow limits, would impart to them incalculable additional strength. For aught I know, this may not be the auspicious hour, or the right time, for organizing our part of the Lord's host; but the one passionate desire of my heart is, that our branch of the Church, together with the larger and nobler army of the Church of England, may be found in the forefront of the "sacramental host of God's elect," in carrying the triumphs of the Cross to the utmost bounds of the habitable globe. B. B. S.

\*Should all general legislation be relegated to General Convention, then all that will be needful would seem to be a much smaller number of deputies, more frequent meetings than triennial, and in different places, some far distant from this centre. Should all general legislation be relegated to Provincial Synods, then no legislation would be left in the hands of the National Synod, but only a few ministerial functions.



### Munich—Vienna—Prague.

From our Correspondent in Bishop Perry's Party.

As a town, Munich owes its origin to Henry the Lion. For its present importance, it is indebted to Charles Theodore. For most of its modern monuments, which constitute its great beauty, it is debtor to King Louis I. It has thus incurred a heavy debt, but such a debt as all cities may well wish to possess. We thank Henry for making it a town; Charles for making it an important town; and Louis for putting on the finishing touch, and making it a beautiful town. We regard them as three great benefactors, and respectfully suggest that the city erect, in memory to the departed fathers, a marble group, representing the three male graces. In German, they call it "München," a name too suggestive of the *table d'hôte* to please us, so we prefer Munich. It is truly a beautiful city, even if it is modern; and has clean streets, and clean buildings, and pure water. Of course, a great many prefer Florence or Genoa, which possess none of the latter disadvantages; and the same class also love Nuremberg much better, which, in addition to other antiquities, has an old smell, that scents the country for miles around to such an extent, that perfumery is not needed in the place, and is sold there at a great discount. We are peculiar, however, and we found Munich the pleasantest city we had yet seen in Europe. We have since discovered that there are others like it, in dear old Deutschland.

Munich is rich in its Art-treasures, and, while we robbed the Glyptothek and the two Pinacotheks, of several hours of pleasure, we left them, in our own opinion, even richer than before. The National Museum, with its three floors filled with Roman, Celtic, and German Antiquities, is well worth months of careful study; but we had to be content with only a glance at its wonderful curiosities.

Southwest of the city, on a beautiful hill, which commands a fine view of the town and country, is the Hall of Fame; a portico of white marble, which has along its walls life-sized busts of celebrated Bavarians, from the 15th century down to the present time. Immediately in front of this building, is the colossal bronze statue of Bavaria, 61½ feet high. We entered the pedestal, and climbed through the body until we reached the lady's head, which has room for eight men; but we thought the proper thing would be to have room for only one. We sat down on the mouth, and rested our head in the nose, while a small boy, who was with us, amused himself by going aloft, and hiding in one of her curls. The Bavaria is a fine looking lady, but not half so beautiful as our goddess of Liberty. The grandest thing in Munich is the Royal Palace, whose magnificence, splendor and wealth, beggars description; and, connected with the Palace, is the Royal Treasury, resplendent with the Royal regalia and jewels.

We had regarded Munich as one of the most beautiful cities we had ever seen, but when we beheld Vienna, we saw the most beautiful, and we believe no city in the world can change our opinion, unless it be Paris. Including its suburbs, the Austrian capital now numbers more than a million of inhabitants. Its Opera House and Conservatoire are unrivalled in Europe; and the *Rings*, when completed, will be the finest streets in the world. The increase of the commerce and population of Vienna, during the last twenty years, appears almost miraculous; and it now has an enormous trade. It is remarkable for its wide, well-paved streets; and for its magnificent buildings, all of uniform height; and for its fine parks and beautiful gardens. The people of Vienna are very gay and happy. After the toils of day are over, they congregate in the Volksgarten, to sip their beer, and talk and laugh, and listen to the charming music by the great orchestra, that plays there every evening. In Vienna, as in all of the cities of Austria and Germany, it is not considered disgraceful to drink beer in a respectable place. There are, therefore, no beer saloons, nor is there drunkenness, as in America.

The most important edifice of Vienna is the Cathedral of St. Stephen; which, according to the chronicles, dates from the 12th century. The great tower, which has been several times damaged by lightning and by cannon balls, is considered one of the finest examples of Gothic art.

In the Imperial Palace, we visited the Treasure Chamber, containing the coronation regalia of Charlemagne, and of Napoleon, as King of Italy; the cradle of Napoleon's son (the King of Rome), and a rich collection of diamonds, pearls, and other precious stones. Here we also saw the sacred relics used at the coronation of the German Emperors—the holy spear, a piece of the true cross (the first we have seen), a tooth of John the Baptist, a piece of the coat of St. John, and three links of the chain of St. Peter. We accepted the genuineness of all these articles at 50 per cent. discount.

Vienna has many fine *cafés* and *restaurants*; and every kind of food is named after the city. At one place, everything we ordered was the Vienna kind, except the fish, which was Hungarian; and we are quite sure that we and the fish were very much alike that day.

We disliked to leave the bright and happy Austrian capital; and our only consolation was the hope that, some day, we might return to it.

Our next stopping place was Prague, the capital of Bohemia; and, next to Vienna, the principal town in the Empire of Austria. It was quite a change, to come from modern Vienna do old Prague, with its dark and narrow streets, its old houses, bridges, and palaces. It seemed much more like an Italian city than any place we have seen for a long time, and we could almost imagine we were back in Italy. Of course, Prague has its new part, but, unlike Vienna, the old part is far the greater. We drove through the Ghetto or Jew's Quarter, now called the Josephstadt; and saw poverty and wretchedness that is only

equalled by one of the back streets of Naples. Ten thousand persons, only half of whom are Jews, inhabit this narrow and tortuous district. One of the streets was so narrow, that the fiacre had hardly room to pass. In this quarter, there are five old Synagogues, and the whole Jewish cemetery, which is completely filled with graves.

On our way to the Cathedral, we crossed the *Karlsbrücke*, the great stone bridge, leading from the old town to the Kleinsitz, the abode of the Bohemian nobility, and the site of several remarkable palaces. This famous bridge is upwards of 1,600 feet long, by about 34 wide, and rests upon 16 arches. These arches are adorned with statues, or groups of saints in stone. The most striking is that of St. Nepomuk, who was thrown from this bridge into the river, by order of King Venceslas IV., because he refused to reveal the secrets which the Queen had entrusted to him in the confessional.

The Cathedral, which is a remarkable specimen of Gothic architecture, contains many sacred relics and rich adornments. In one part is the shrine of the old saint who was thrown from the bridge; his body is enclosed in a crystal coffin, which is covered by one of silver, and borne by angels nearly life size, also of silver. The Cathedral, which is still unfinished, has suffered greatly from the effect of war. During the Seven Years' war, Frederick the Great, having posted his cannon on the high hill, outside of the city, sent seven hundred balls into the old Cathedral, almost entirely destroying one part of it; and one of these balls is now preserved as a relic, in the church.

Prague, like most of the cities of Europe, has a queer old clock, that performs many wonderful antics. These old clocks are great marvels; they tell everything one wishes to know—the phases of the moon and planets, the state of the weather on the following day, the barometrical condition of the atmosphere. They tell the nationality of every American that stands gazing at them; and, wonderful to relate, they tell what the hotel of the place will have for breakfast and *table d'hôte* each day. This last arrangement was put on two centuries ago, but has not needed regulating since; and it has always made the same announcement.

Leaving Prague, we passed along the valley of the Elbe, through "Saxon Switzerland," a country abounding in beautiful scenery, and containing many lovely places of summer resort. The day was so cool and pleasant, and the ride so enjoyable, that we almost regretted the coming on of night, and the termination of the journey, at Dresden.

For comfort and convenience, the German railway-coaches are the best on the Continent; and they have almost converted us from the American coaches, so justly praised everywhere.

In the midst of a rain, we reached Dresden; but soon we were comfortably quartered at our pleasant *pension*, enjoying a most delightful supper.

DRESDEN, Aug. 9th, 1880.

### Trinity Church, Aurora, Ill.

Correspondence of the Living Church.

While on a journey from the East to the West, it was my great privilege and pleasure to spend a few days at Aurora. But a far greater pleasure was it to join in the services of the Church, provided for the people by their faithful Rector, Mr. Benedict. I am sure your readers will be glad to hear of this parish and its missions, and my brother-priests will take heart and courage. There was an Early Celebration of the Holy Communion, at 7, and quite a number of the faithful were there to meet Jesus "very early." At 10:30, Morning Prayer and Litany were said, and a sermon was preached on the Duty of Prayer. The service was reverent and hearty, and the music very good, indeed. It was marred only by the Ante-(Anti-)Communion Service, which I hoped never to hear again, when I left the East. As well "say grace," and have nothing to eat, or have an Ante-Baptismal Service, without any Baptism, as this fragment of Holy Communion. At 12 M., there was a Sunday School; the Rector being present, and addressing teachers and pupils. After dinner, we drove six miles up the Fox River to Batavia, where a new church has just been completed, through the beneficence of the Hon. Wm. Van Nortwick, at a cost of about \$12,000. It is a lovely edifice, Churchly in all its appointments, and well calculated to present the altar—and not the pulpit—as the highest teacher and preacher. The service was not very well attended, owing to the rain and mud; but the Rector was at his post, and Almighty God was not robbed of His Offering of praise. But the duties and pleasures of the day were not yet done. Three miles farther on, is the village of Geneva. Here another Churchly House of Prayer has been erected to the glory of God; and the holy altar, gleaming with lights, and fragrant with flowers, preached a sermon more eloquent than human tongue could preach. I was glad to hear the Gregorian tones once more; glad to see, as I could not help seeing, the reverence and devotedness of the people; glad to see that Anglo-Catholics were not ashamed to act in a Catholic way. The sermon was about the three great wants of our day: Faith, Purity, and Honesty. But, as I preached it myself, I will only say, that I never felt more at home (though more than a thousand miles from home), more *en rapport* with my congregation, than then.

We returned to Aurora, invigorated and encouraged by the heartiness of the people, reaching our homes at 10 in the evening. Mr. Benedict intends to arrange the services in such a manner, that he can preach a second time in Trinity, Aurora. One or two Celebrations, four services, three Sunday Schools, four sermons, and a drive of eighteen miles thrown in, *all in one day*, surely is enough for one priest! Who is the man to help him in his work?

G. W. W.

### Harvest Home at Faribault.

Correspondence of the Living Church.

FARIBAULT, MINN., Sept., 1880.

The annual Harvest Home Festival of the Parish was held in the Cathedral of Our Merciful Saviour, on last Thursday week, and was a very enjoyable occasion. The Cathedral had been arrayed in decorations suitable to the day; the chancel and font being especially beautiful. The various fruits, vegetables, cereals, and flowers, had been arranged not only by loving, but by tasteful hands; and rarely, if ever, have we seen the bounteous fruits of the earth more elegantly grouped. The services were held at 9 o'clock in the morning; the Sunday School receiving a special invitation to be present and participate in them. The Rev. Messrs. Wilson, of Seabury, Whipple, associate Rector, and Swann, one of the newly ordained deacons, conducted the services; the Rev. E. C. Bill preaching an interesting, able, and eloquent discourse, from Lev. xiii:39—"In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord." The Rev. preacher began by giving a very pleasing account of the Feast referred to in the text; showed how it differed in principle and manner of observance from the other great Jewish festivals, and how closely our Thanksgiving festival is modeled after it. He pictured, in glowing terms, the ingathering of the harvest, and how joyous and happy the whole Jewish nation became at that time. And then, by a happily constructed word-picture, brought us to our own festival, and showed how similar the Jewish and Christian ideas of thanksgiving were. The eloquent reference to Minnesota's grand wheat harvest, made us feel how truly, indeed, we had cause for thanksgiving; and with the following touching remark, he closed a sermon to which both adults and children listened with the very closest attention: "When the Eternal Ingathering has been completed; when on the Great Threshing Floor before the Judgment Throne of the Lamb once slain, the wheat shall have been separated from the chaff, we shall find that principle, which has proved true here in Minnesota, verified again: Ho that soweth little shall reap little; and he that soweth plenteously shall reap plenteously."

After the services, the large congregation, children and all, adjourned to the beautiful grounds of the Seabury Divinity Hall, where they passed the day in social intercourse and feasting; the parish having provided, with a liberal hand, for all who came. It was, in every way, a charming and pleasant festival. A cloudless day, a bountiful repast, the merry voices of the children, the quiet chat of the elders, the beautiful surroundings, and—above all—the feeling that the broad acres of our noble State were teeming with the products of a harvest, such as Minnesota had never before seen, making it a day long to be remembered.

The Church Scholastic, under our beloved Bishop, are again standing with open doors. Shattuck commenced on the 9th inst., with full numbers, and a strong corps of teachers; among the latter, are two new ones: Prof. E. W. Whipple, our Bishop's nephew, who takes the department of Greek; and Prof. Rasey, from the Cathedral Schools in Garden City, Long Island, who takes charge of the Elocution, in Shattuck and the Divinity Hall, with the English branches at Shattuck.

St. Mary's opens on Thursday, the 16th. It, too, commences with full numbers, and its usual large and strong faculty. The new teachers are Miss M. W. Greene, in charge of the Preparatory Department; and Miss M. Finch, in charge of English Branches; Mrs. C. W. Clinton, in charge of Instrumental Music. Seabury Divinity School opens on the 21st (St. Matthew's Day).

These Schools, so dear to our Bishop, because they represent so many years of patient labor and long-enduring toil, are, as Bishop Clarkson expressed it, in his visit to our town last summer, "marvels of success." They are certainly worthy of entire confidence; their scholarship, culture, and training, being both broad and deep.

### The Ritual Law of the Church.

Correspondence of the Living Church.

In your paper of Sept. 2d, a correspondent, subscribing himself "A. ZEE," asks for the authority for the use of Eucharistic Lights, and for the use of the terms "Matins" and "Even-song." He expresses himself as desirous of these, if they can be established from Prayer Book, Canons, or general usage; but refuses appeal to anything beyond these, *i. e.*, to any laws or usages of our own Church prior to 1789. He asserts, and rightly, that one branch of the Holy Catholic Church is called the Protestant Episcopal Church, and that we claim the power to alter our forms as we see occasion. It is an admitted fact that we are an organic part of the one Church of God, in unbroken continuity with the Church of England, whether reformed or mediæval, in Saxon times, or in Primitive days. If there should be, anywhere, a complete severance of the branch from the stem, all union with the vine is destroyed. No portion of the Church is a complete autonomy. A sect has no authority outside of itself; but a national or provincial Church is but a branch of the One Vine, a continuation and extension of all that has gone before. The six General Councils are of just as much authority in the nineteenth century as in the fourth or seventh; in America and England, as in Rome or Constantinople. The Church of God is a living whole, not an aggregation of heterogeneous and independent communities. Therefore, I protest against the assumption, that the American Church has no law beyond the mere letter of the Prayer-Book and Canons. Eucharistic Lights may be a very small, a comparatively indifferent, matter; but the principle upon which our good brother faults their use, is

pernicious and perilous in the extreme. It is this that concerns me, not his evident hostility to the ornaments and terms in question.

If our friend "A. Zee," is of the Clergy, he is doubtless familiar with the fact, that the last General Convention authorized the use of the revised English Lectionary in the American Church. In this Lectionary he will find sufficient warrant for the use of the names "Matins" and "Even-song," as they occur in that document. The "black letter" Saints Days also find recognition here. So this matter is settled without going beyond our own provincial authorities.

I agree thus far with the practice of your correspondent, that I have never used Eucharistic Lights in my parish, but even went so far, at the beginning of my present charge, as to remove the "Vesper Lights" (viz. a couple of greasy kerosene lamps) from the altar. I shall not attempt to cite authorities to justify the use of the two Altar Lights; for our friend seems, if I am not mistaken, to admit that the English law would be sufficient to establish the practice, were its provisions in force among us. I think I can show, however, that the law of our mother Church (our own, until after the Revolution) is not utterly devoid of recognition, as an authority to which American Churchmen are bound to defer. The independence of these States surely wrought a far more essential change in the constitution of the body politic, than in that of the Church, on this side of the Atlantic; yet the English Common Law remains in force in all the States emancipated from the British Crown. All the Statute Law of England, prior to 1607, is—as far as applicable—of equal authority with our own legislative enactments. Our Prayer Book says: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." If the English Church permits "lights," and local circumstances do not require us to change that use, our Church stands committed, that she is far from intending to depart from the Mother Church, on that point.

But does not your correspondent, does not every Priest of our Church, feel himself bound by some of the requirements of English Ecclesiastical law? Most certainly so. On what other authority than that of the "Ornaments Rubric" of the English Book do our clergy wear the surplice? What rubric or canon have we in America to require, or even allow, "reverence at the Sacred Name," unless the English canons of 1604 obtain here, as far as applicable? The English rubric says that there shall be no public Celebration unless there be three persons to receive with the Priest. We have no such provision, yet I do not think that "A. Zee" (if he be a Priest) would celebrate the Blessed Sacrament for himself alone, nor yet if only one communicant presented himself, and would yet feel that his act was within the law. The English law, since the Restoration, permits leavened bread to be used at Communion; saying: "It shall suffice;" but our Prayer Book does not contain that unfortunate rubric. Still, no one of us regards that permission withdrawn, nor feels himself in duty bound to use unleavened bread in every case. The thirty-seventh of the English Articles affirms that the Bishop of Rome hath no jurisdiction in England. As our Articles are silent on the subject, are we to believe that the Papal supremacy extends to the American Church?

The terms "Passion Week," "Holy Week," "Palm Sunday," have no recognition in our written law; yet no one counts their use an impropriety. Is the Prayer Book a glossary of ecclesiastical names? and are we to use none but what we may find in it?

I shall not take up the question, whether the English law authorizes Eucharistic Lights; your correspondent seems to think it does, and, so far, is most certainly in the right. Since the formal approval of our late Presiding Bishop, this use has become sufficiently general in our cathedrals and churches (many of them of a representative character), to establish it, on the ground of American custom alone, as a lawful and allowable practice.

I have seen it stated, but cannot, at this time, prove the assertion, that in the early part of this century, the House of Bishops ruled, that the English Ecclesiastical law, where not contradictory to our own, nor unsuitable to our circumstances, was binding upon us. Doubtless some one can give us light as to this ruling, if it really occurred.

EDWARD P. LITTLE.

PITTSFIELD, ILL.

The following letter has been addressed by the Rev. W. J. Petrie, to the Wardens and Vestrymen of the Church of our Saviour, Chicago:

DEAR SIRS:—Two years since, I asked the Vestry to consider the matter of a change of rectors. The Vestry, at that time, were averse to making a change, and so I continued on. But, after nearly ten years charge of the parish of Our Saviour, I feel the need of a thorough rest. I place my resignation in your hands, and must insist on its being accepted. You know, for I have said it openly, that I have stayed with the parish during the years of business depression, from a sense of duty. With a return of business prosperity, and with nearly every pew in the church rented, that duty is ended. I have set the 31st day of October, the last Sunday of that month, as the time when my resignation is to take effect. If, however, you can secure the services of a clergyman before that date, I would like to have my resignation take effect sooner. In resigning the rectorship of your parish, I wish to thank the Wardens and Vestrymen for the uniform consideration which they have shown me; and to some of the older members, my special thanks are due for special acts of kindness.

W. J. PETRIE.

Baptisms; burials; marriages. These should, as the rule, be at the Parish Church. Every consideration of comfort, order, and solemnity, demands this. Besides the fact, that, among other acts, these are those for which a Church building is erected; the solemnization of these rites and sacraments at Church, prevents the indecorous "fussing," so common at private residences.

### Eucharistic Lights, etc.

Correspondence of the Living Church.

I like a plain answer to a plain question; and, with your permission, will answer a question or two put by "A. Zee," in your last issue. He enquires about "Eucharistic Lights," and would know why they are mentioned in your columns as accessories of public worship, not being prescribed in the Prayer Book or Canons. He stumbles, also, at the terms "Matins" and "Even-song;" and, not finding in our formularies services so named, would know how such expressions can be deemed admissible. He wants to see their use vindicated by proof "from the Prayer Book, from canon or from general usage."

Now, to do this from the Prayer Book would of course, be impossible, and "A. Zee" indicates a singular misapprehension of the scope and purpose of our liturgy, in proposing that volume as a definitive authority on matters of ritual. The liturgy of the American Church not being a compendium of ritual law, complete directions for divine worship are neither to be looked for nor found in it. It is indeed patent, at a glance, that the Prayer Book does not prescribe even the lowest modicum of ritual known to semi-Methodist Virginianism; and that, if "omission is prohibition," and explicit mention by the Prayer Book be the test, surplice, stole and gown will have to travel as fast and as far as candlesticks and chasuble. So "A. Zee's" flourish about the non-mention of candlesticks, etc., in the Prayer Book is entirely beside the mark; for this omission no more excludes their use, than the similar failure to prescribe trowsers and suspenders involves the adoption, by our dignified clergy, of the Highland dress, or the yet simpler costume of Zululand.

What is true of the Prayer Book is also true of the Canons. They deal with ritual only subsidiarily, and determine nothing in regard to the usages in question.

But "A. Zee" will be satisfied (I infer from his letter), if shown that "general usage" sanctions what he queries about. And this "general usage," known to canonists as the ritual "tradition of the Church," does indeed determine the whole matter. Should "A. Zee" prove to be one of those bright intellects which understand by "the Church" only that very small portion of it included within our national boundary lines, and dating back only so far as the days of "good old Bishop White," I should despair of convincing him of the propriety of anything not sanctioned by the Standing Committee of Virginia; but, if he actually believes the whole Creed, in its natural sense, and knows that he is not a member of a "P. E." sect, but of a divinely-constituted Church, that originated with our Lord and His Apostles, and that includes to-day more than three hundred millions of baptized members, I can easily show him that this glorious Church of all the ages knows something about "candles and candlesticks," and has even heard, in English-speaking lands, of "Matins and Even-song." I venture to assert as incontestable (and let "A. Zee" deny it if he can), that on ninety-nine of every hundred altars of that Catholic Church, which "A. Zee" weekly professes to believe in, there have been from the ages of the Martyrs down to our own day, those very Eucharistic Lights about which he is so much exercised. This is general usage; and this, be it observed, is our ample justification for their use. If "A. Zee" be one of those spread-egle American Churchmen who think that all wisdom, spiritual as well as political began with the American Revolution, he would doubtless like to reform the customs of the Catholic Church in the United States, on some "brand new" American plan, and drop anything so old-fashioned as usages known in the sixth or third or first century, as unworthy the era of Edison and George Francis Train. But, if "A. Zee" is, as he ought to be, a Catholic Churchman, he will think far otherwise of the immemorial usages of the "one Body," the Holy Catholic Church; and, understanding that she is the "Pillar and Ground of the Truth," the "Fulness of Him that filleth all in all," the Guide of human souls, to whom alone corporate immunity from error is promised, he will conform his tastes and judgment to her prescriptions, and will prefer to worship as the unnumbered millions of the Faithful have worshipped in all her glorious past, rather than after the local precedents of a single Province, and these, drawn not from her ancient standards—but from the corrupt tradition of the age of her greatest spiritual depression, the Georgian era. He will refuse to think of the Church in this land as of a modern American Protestant sect; and, apprehending her as the local manifestation of the Church Catholic, will cherish every traditional custom that identifies her with antiquity. Among such customs the use of Eucharistic Lights must be included.

If "A. Zee" is an ingrained Protestant, he will see no force in the argument from "general custom." Probably, for him "general custom" will continue to be, not the "general custom of the Church of God," but the "general custom in my church at Quinnesville," or the "general custom of the diocese of Southern Ohio or North-eastern Virginia," or the "general custom of the M. E. Ch.—I should write—the P. E. Church," or the "general custom of the Protestant denomination," or something else of the same kind. To Catholics, "general custom" means the traditional custom or use of the Church of all ages and all lands, general in time and space, involving a mode of worship, which, being that of the Spirit-bearing Church, has the divine inspiration upon it; and the detail of which is not determined by the *silence* of any local liturgy or canons. By this "general usage" the Eucharistic Lights have ample justification; and, while the terms "Matins and Even-song" have less ancient and general authorization, they yet have been, if anything, longer and more generally used among English-speaking Catholics than have the equivalents suggested by "A. Zee," and will be, therefore, if anything, more acceptable to those who have no narrow or sectarian idea of the Church.

H. D. J.



Our Explanation.

Correspondence of the Living Church.

Your correspondent, "A. Zee," in a communication published in your issue of the 2d inst., wishes to have somebody explain where the authority for the use of "Eucharistic Lights," &c., is to be found, and says that he has carefully studied the Prayer Book for many years, and has failed to discover therein any authority, and he naturally concludes that their use must be illegal.

Now, I do not propose to travel over the whole ground of this communication, but merely touch upon one point. The great mistake which your correspondent makes (and it is a serious one), is his utter disregard of the force of Catholic usage and tradition in the Church.

The American Church, being indebted, "under God, for its first foundation, and a long continuance of nursing care and protection," to the Church of England, should not only have high respect for, but feel itself bound by, the rule of the English Prayer Book, touching Rites, Ceremonies, and all other Catholic usages; until—in the exercise and enjoyment of its high prerogative as a National Church—it deliberately and expressly changes or modifies them by special enactment.

Let me instance a parallel case, in a civil matter.

Does not your correspondent know (if not, any lawyer will tell him), that what we call the "Common Law" of England, is recognized as the law of Illinois to-day, and everywhere throughout the American Union, except in so far as it has been changed or modified by special statutory legislation.

Well-informed Churchmen know, and recognize the fact, that we have no complete "Book of Rites and Ceremonies;" that in all matters touching the outward observances and forms of Public Worship, we have no full American Directory; that, in some Dioceses, surplined choirs, choral services, flowers, crosses upon Altars, etc., are not only allowed, but encouraged by some Bishops; while, in others, such things are forbidden.

Permit me to thank "A. Zee" for his suggestive letter entitled "WHO WILL EXPLAIN?" in last week's LIVING CHURCH. My own mind has been much exercised with regard to the proper sources of authority for many of the "notions that disturb our peace," and I ask space to add a few of them to the "Eucharistic lights and Matsins" that your correspondent mentions.

Aye! Who will Explain?

Correspondence of the Living Church.

Permit me to thank "A. Zee" for his suggestive letter entitled "WHO WILL EXPLAIN?" in last week's LIVING CHURCH. My own mind has been much exercised with regard to the proper sources of authority for many of the "notions that disturb our peace," and I ask space to add a few of them to the "Eucharistic lights and Matsins" that your correspondent mentions.

1. The people appear to have been taught, in some places, to rise while the Minister reads the Opening Sentences at Morning Prayer, and to be seated while he reads the Lessons, although not one word appears in either place, to intimate that "this Church" intended any such exercise of self-will; and in the Canticles, too, I have observed a great diversity of use, doubtless due to lack of prescription, some standing, while others sit, and all this is confusing to the average mind.

2. The Clergyman usually appears in a surplice, for which there is no authority whatsoever in our standards, so far as I can find, and I have occasionally seen him with

a black or colored stole equally unauthorized. Once or twice, I have seen him in a black gown when preaching, but I never could tell why; I have been told that it was an Academic robe, but I do not remember any of our American Colleges that use it.

3. I have observed, also, that when the "Alms and other devotions" of the people are placed upon the Holy Table, the choirs and congregations sing a short hymn or anthem, for which I find no provision made; and that reminds me—

4. That in the authorized Hymnal, directed by General Convention to be used, there are hymns set forth for Holy Matrimony, Visitation of the Sick, Burial of the Dead, etc., for which no direction is given in the Prayer Book, as well, also, for the "Laying of a Corner Stone" and for "The Seven Hours;" and I cannot find corresponding offices for these in the Prayer Book.

Then, Mr. Editor, I might enumerate many things which seem to me to be utterly ignored by the Clergy; for which, however, specific directions appear to have been given. But these, perhaps, are not to the point now.

Your correspondent has touched upon a theme with regard to which much may be said, and as he has evidently given some attention to the matter, I hope he will pursue his investigation. I have now and then heard some clergymen say that the term "Autonomous Church" when applied to a portion only of a great body that has existed for thousands of years, and in many countries, savors somewhat of the ridiculous; but that may be only another "notion" easily susceptible of disprof.

G. C. B.

"The Greatest of These is Charity."

Correspondence of the Living Church.

To one who is yet almost a stranger to the Church communion, the character of some of its religious (?) communications must seem a little surprising. The manner which the opposing schools of thought have of expressing their differences, sounds very like the way in which a Methodist and Presbyterian brother, of fifty years ago, must have discussed the doctrine of Election.

Certainly, this mutual interchange of sneer or sarcasm or sardonic lampoon, is not at all likely to enhance us in the good opinion of the religious world about us, nor to bring about, very speedily, the dwelling together in brotherly love, nor to silence nor drive out any desired body of men. At least, he who thinks so must study yet many days his Junius, and memorize full many pages of John Milton's ecclesiastical invective vocabulary.

Would it not, Mr. Editor, soften this harmful and unfortunate spirit, of so many contributions, were we all to give more attention to the wants and duties of our own parishes, and trouble less about other people's? Were we to give more strength toward making earnest our own prayers, worrying less about the small question as to whether another man chooses to call his Prayers "Matsins and Evensong?" Would it not be better for the Saviour's Church and His people, everywhere, were we all to strive more earnestly to let our own light shine forth, to God's glory, and not to get so excited over "Eucharistic Lights?" Were we to labor more patiently to see our people Christians, caring less whether or not they called themselves "Churchmen and Catholics," or by that good old name with which so many saints have lived and died—"Episcopalian?"

One word more: is there not the need, among us, of Christlike charity? To feel what is great in human character; to recognize, with delight, all high and generous and beautiful action; to find a joy in seeing the good qualities even of your bitterest opponents, and to admire those qualities even in those with whom you have the least sympathy, be it Evangelical, Anglican, or Roman? So spoke the Christian soldier of Brighton; shall not all we who love the memory of Frederick Robertson make his words a prayer, and answer—"Amen?"

Sept. 6, 1880. FRANK CLENDENIN.

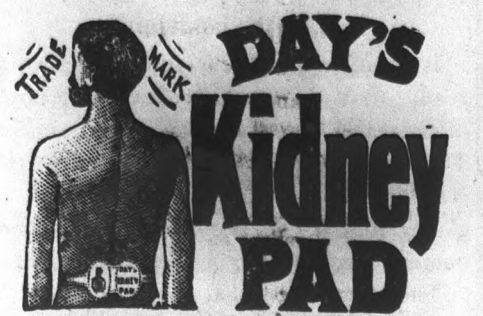
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Advertisement for Detroit City R'y. Time Tables. Jefferson Avenue, 3 1/2 Miles. Leaves going East: Third St. 6:30 a.m. Mt. Elliott ave. 6:50 a.m.

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The Living Church.

September 16, 1880.

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

Subscription, To the Clergy, \$2.00 a Year 1.50

ADVERTISING RATES. Per Aerate Line, each insertion, 15c Reading Notice, per Line (count), 20c

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C. W. LEFFINGWELL, 162 Washington Street, Chicago.

The Spirit of Missions.

It is now nearly forty-five years since our Missionary Board began the publication named above. Through all these years, it has gone on without interruption, maintaining a reputation second to none of its kind, and doing, perhaps, more than any other agency to increase the interest of the Church in Missions. Still, it comes far short of its possibilities of usefulness, by reason of its limited circulation. It might seem as though every earnest Churchman would have the *Spirit of Missions* in his family; whereas it is found in comparatively few. The aggregate may count up to several thousand; but what is that among so many? If we were alive to our duty in this matter, we should give it a circulation of at least twenty five thousand. The first number (January, 1836) is before us, and several points attract our attention. This, from the first article, needs to be printed and pondered to-day, as much as forty-five years ago:

"There needs no argument to enforce the duty of consecrating the Press, by making it tributary to the cause of Christ and the Church. It is an instructive lesson of God's providence, that, when the fulness of time had come for the redemption of His Church from Papal bondage and corruption, a new art was prepared, by whose strange agency, the truth, which was to make men free, should be borne forth, as on the wings of mighty winds, to all nations. It was in the promotion of this great cause, that the wonderful influence of the Press was first made manifest; so that 'the art of printing,' as has been well said, 'answered in some measure, in this age of the revival of the Gospel to the miraculous gift of tongues in the age of its first publication.' It may be doubted whether we have paid sufficient heed to this instructive lesson of the consecration of the Press. If we fail to do so, great must be our responsibility to God."

The subscription price, at the first, was \$1.00 a year. The change to \$1.50 we regard as a mistake. It would have been more popular at a dollar; and a temporary loss would have been a permanent gain. New York was chosen as its place of publication; but the difficulty of securing an editor compelled the issuing of the first two numbers from Burlington, New Jersey, under the supervision of Bishop Doane. The third number was issued from "The Protestant Episcopal Press," New York.

The first number contains an interesting letter from Dr. Hill, giving an account of his work in Athens. He says: "Four years have passed, during which we have experienced many trials and vicissitudes. Amidst all the changes, confusion, anarchy and bloodshed, that have passed over this country ever since we have been here, we alone have remained without molestation." There is a letter from Bishop Otey, of Tennessee, from Bishop Kemper, of Indiana and Missouri, and from other missionaries at various points. The document of greatest interest to us in Chicago, is the letter of the Rev. Isaac W. Hallam, dated Dec. 7, 1835. It is, so far as we know, the first published report from Chicago and "Milwauky." We give it entire:

"During the last quarter my labours have been confined to Chicago. I have buried six individuals, and married two couples. Four persons have been added to the number of communicants. By the blessing of God, I may again report that my congregation continues to increase. On Sunday last, there was a more numerous attendance on our services than ever before. Of several places where Missionaries of our Church might be immediately stationed, and where I know that now is the time to put in the sickle, I select Milwauky. It is situated in the Ouisconsin Territory on the shore of Lake Michigan, and distant about 80 miles from Chicago. In the opinion of many judicious persons, it will be very little inferior to the last named place. Twenty-five miles this side of Milwauky is Root river. The two might be united for the present in one station. I have been frequently requested by intelligent and influential men of both places, to call the attention of the Committee to this subject, and to assure them of a readiness on the part of the people generally to support a Missionary of the

Episcopal Church. They always add, 'what you Missionaries so often write, 'now is the time.' It is not so much what these places now are, as what they will be in a short time, that makes it so important that they should be immediately occupied. Both Milwauky and Root river will have harbours; and, where such is the case, the increase of population is astonishingly great."

This number of the *Spirit of Missions* contains also the Report of the first proceedings towards the establishment of the African Mission. James Thompson, a colored man, was the first missionary appointed; and it was arranged that he and his wife should conduct a school in Liberia. A correspondent in Alton, Illinois, urges the sending of a clergyman to that point. He thinks he can secure for him \$300 the first year, provided he is a young man of talent! The subscription for a church building there, at that time, amounted to \$1,500. The arrival of Bishop Kemper at St. Louis, is chronicled as follows:

Recent letters from Bishop Kemper, announce his arrival, accompanied by the Rev. Mr. Johnson, at St. Louis, on Saturday, 19th December; having rode with his brother and companion, a part of the way in an open waggon, with their trunks for seats; passing through a marsh called Purgatory, and crossing a river named Embarras, and being allowed time for but one meal in the 24 hours. The Bishop preached in his own parish Church, on Sunday, 20th of December. Both were in fine health and spirits. Their reception, as was to be expected in the noble-hearted West, was most kind and hospitable. We congratulate the Bishop, his parish, his diocese, and the Church; and ascribe the praise to God."

The following, among the Editorial notes, was probably from the pen of Bishop Doane. It is entitled, "Every Parish a Missionary Association."

"Why not? Is it not the engagement of every Christian, to do to others as he would have them do to him? Can any man esteem the Gospel precious, and not desire to extend its blessedness to all mankind? Is it not the aim and object of the Christian Pastor to save himself not only, but to save all those who hear him? Can they be saved without the love of God? If any man see his brother have need, and shut up his compassions from him, how dwelleth the love of God in him? So much for the obligation incumbent on every parish to be a Missionary Association. There is as little question about the fitness, as the duty. What more easy than for every member of every parish, to contribute stately, according as God hath prospered him, for Missionary purposes? What more proper than for the pastor of every parish to receive these free-will offerings of the people, and give to them the proper direction? And what would this be, but every parish a Missionary Association?"

Words like these are timely now, when our Missionary Board sends out its call for larger co-operation, and seriously speaks of its responsibilities and of its depleted treasury. Great gifts, or many must soon come to its relief, or it cannot possibly sustain the men now in the field.

The Constitution of the Missionary Society, as established in 1820, is given; and the membership of the Missionary Board, and the list of Missionaries and Missionary Teachers, is printed. A goodly company of noble men, was that old Board, and most of them now rest from their labors. Bishop White heads the list, as President; and, of the sixteen Bishops that follow, only Bishop Smith remains with us. Among the clerical members were several who afterwards became bishops; only two of whom still live on earth, and one of them is dead to the Church; the other is Bishop Potter, of New York.

We have spent a delightful hour over this dingy old pamphlet; and trust our readers have found some pleasure in it also.

During the past summer we have published several letters from a correspondent travelling in Bishop Tuttle's Missionary District, and not long since we called attention to the fact that the Church holds the first place in those outposts, by reason of the presence and work of the Bishop before the ground was pre-occupied. What has been done there remains to be done in other portions of our fast developing domain. We should send the Bishop first, though there be no parishes, nor organized to ordain elders as they may be needed. St. work. It is his mission to organize work, and Paul did not wait till congregations were formed and priests were waiting for him to confirm their candidates. The Bishop should be the first minister in the field.

The Exposition.

It is pleasant to be able to record, already, that this annually-recurring enterprise is, this year, a pronounced success. The entire space available for exhibition is fully occupied; and, of those who would gladly find a corner for their wares, their name is Legion.

The Aquarium is at present one of the chief centres of attraction; but it is not easy to particularize, where there is so much to engage one's interest. The Art Gallery, although it cannot boast, perhaps, of so large a collection of pictures as we have seen there before, is, we think, decidedly superior, upon the whole, in point of quality, to any former exhibition in this building. The management, this year, reflects great credit upon the officers; and the expressions of satisfaction with the arrangements is universal. We heartily congratulate all concerned.

The summer is ended and the harvest is nigh. It is true, O brothers! in the Lord's harvest field of souls, as in the earthly fields where the husbandmen now gather the yellow corn. We must now garner for the Lord, as though this autumn were our last. If it be not the last for us who gather, it is the last for many a soul that shall fall before the sickle of death, ere another Harvest Home is celebrated. And for many of us, this is surely our last reaping. Next autumn, many a priest will be missing from his place, and from his vacation he will never return. He will be called from the rest of Paradise for no more reaping in this world. Let us be diligent now to bring many sheaves with us. The fields are white for gathering, souls are waiting for our husbandry.

It is the harvest time now, for the Church; the season for parish work and pastoral care is upon us. Not that these are needless, even in the heat of summer, but in a climate like ours, there is need of partial suspension of parochial activities in summer. Congregations are scattered, and energies are at ebb tide in every department of human industry. Pastor as well as people must have, at least, a partial rest, and little more than public ministrations can be attempted. The recompense for this temporary loss comes with the revival of energy in the cool days and frosty nights of Autumn. The bow returns to its elasticity, and sends its winged arrows of truth with greater force and precision, for its brief unbending. The soul should recuperate with the body, and be all the more eager and earnest, after its summer rest.

The *Central Baptist* shows its ignorance by asking "What is the difference between High Churchism and Roman Catholicism?" The answer to that could be found by any intelligent man, if he had a grain of sincerity in his composition, by reading the works of the great English divines for the last three hundred years, where are to be found all the solid arguments that have ever been brought against the corruptions of the Roman Church; or, to come down to the High-Churchism of our own day, by reading Dr. Littledale's "Reasons for not Joining the Church of Rome," which will be read when the *Central Baptist* and all other Baptists are forgotten.

The Rector of a prominent parish in the diocese of Illinois wishes to know what objections lie against the use of unleavened and wafer bread, in the administration of the Holy Communion, aside from the common objection that it is "Romish," which he does not hold it to be, distinctively.

The *Pacific Churchman*, giving some statistics of the Diocese of Springfield from its last Journal, says: "This encouraging showing recalls the debate over the question in 1877, and abundantly proves that the ayes were right. Bishop Seymour may thank God and take courage."

The Rev. A. W. Mann, Deaf Mute Missionary, held service at St. James's in this city, at 3 P. M., on Sunday last; and again, at 8 P. M., at Michigan City. He is spending some days, now, in the prosecution of his excellent work, in the diocese of Michigan.

The Canadian Government has been successful in its negotiations for the completion of the Canadian Pacific Railroad.

St. Matthew's Day.

The twenty-first of September is the day that is set apart by the Church in memory of the blessed Apostle and Evangelist, St. Matthew. We have the key to the chief lesson of the day, in the story of his call, as narrated with such touching simplicity by St. Luke. He tells us how Jesus "went forth, and saw a publican named Levi, sitting at the seat of custom; and He said unto him 'Follow Me.'" Those two words were enough. There was no pleading for delay, no timid voice faltered forth "Lord, suffer me, first, to go and do this or that." As soon as the words "Follow Me," had fallen from the Master's lips, "he left all, rose up, and followed Him."

Prompt obedience, then, to the will of our Divine Lord, and the abandonment, if necessary, of all, for His sake, is the lesson, or, at least, the main lesson which the observance of this day's festival is intended to teach us. The Collect for the day tells us that this is the mind of the Church; inasmuch as it teaches us, therein, that He Who by His blessed Son did call Matthew from the receipt of custom, to be an Apostle and Evangelist, would grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same, His Son, Jesus Christ.

May each one of us have grace to do, in his measure, what Matthew the publican did; for, although all are not called, as he was, to sacrifice everything in order to follow their Lord, yet the spirit of prompt obedience to His will, and the readiness to surrender whatever may stand in the way of a perfect conformity to that will, are now—as they were then—unfailing tests of true discipleship.

If we judge rightly of the signs of the times, the Bishops of the Church of England, headed by the two Archbishops, are engaged, with infinite prospect of success, in the Irish feat of lopping off the bough on which they occupy "seats." The course which, with hardly an exception, they pursued with respect to the "Burials Bill," has alienated from them the great bulk of the clergy; and an Association has been actually formed among English Churchmen, having for its object the removal of the Bishops from the House of Lords. Upon the whole, there can be little doubt that but a short time will elapse, before we see the end of the Church of England as a *National Establishment*.

A heavy cloud is impending, also, over the House of Lords, and the next step to Dis-establishment will be the abolition of a hereditary legislature, a step which is already being agitated. The secular as well as the spiritual peers have been unfaithful to their trust. Those two great bulwarks of the ancient Constitution of England gone, the Monarchy will soon follow; and one more will be added to the long list of modern Republics. And then, when it will be too late, men will begin to think of "what might have been," and to moralize, with the heathen poet, concerning those whose unwisdom will have precipitated the calamity: "O fortunati nimium, sua si bona norint!"

An error found its way into our issue of last week, which we hasten to correct. It is St. Paul's Church, Milwaukee, and not St. Luke's, Racine, the Rectorship of which has been accepted by the Rev. Charles Stanley Lester, of Hyde Park, Ill.

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it regularly in childhood, all the worse for us when we grow up.

Another proof that the Ritualists are all going to Rome! The ablest exponent of our "Evangelical" school, reprints Dr. Littledale's "Reasons for not joining the Church of Rome." Somebody ought to start another "reformed" church now.

INCLEMENT WEATHER.—Most likely the minister will be at Church; why can't you, unless an invalid? Have a damp-Sunday suit, if your Church clothes would be injured by the weather. I'll venture to say the prudent housewife has a rainy market-day suit. Is not public worship, also, entitled to a rainy-day one?

Church News.

MICHIGAN.—The second meeting of the Wayne Convocation took place at Mariners' Church, Detroit, on Wednesday, Sept. 8th. At 10 A. M., the Bishop celebrated the Holy Communion, being assisted by the rural dean, the Rev. Geo. Worthington, S. T. D., and the Rev. Wm. Charles, rector of Mariners' Church. At the business meeting which followed, the Bishop presided. There were present twelve clergymen and twelve lay delegates; each parish being entitled to two delegates, and each mission parish to one. Reports from Convocation missionaries—the Rev. Messrs. Charles, Brown, and Roberts—were received. A committee of three laymen, viz.: Messrs. H. C. Parke, John B. Price, and G. Mott Williams, undertook to secure funds for the purchase of a missionary horse and buggy, to be used mainly by the Rev. Mr. Roberts, and fodder for one year. The city clergy were requested to secure, from their parishioners, Church papers, tracts, and other literature, for distribution by the missionaries, and for use in the county poor-house, and other institutions visited by the clergy. The rural dean, the secretary, and the Rev. Mr. Dotson, were appointed a committee to draw up Convocation by-laws for presentation at the next meeting, which is to occur at the same place on Wednesday, Dec. 8.

The other Convocations are all organized under the following rural deans: the Rev. Wyllis Hall, D. D., of Ann Arbor, for the Southern Convocation; the Rev. Myron A. Johnson, D. D., of Jackson, for the Western Convocation; the Rev. Marcus Lane, of Flint, for the Eastern Convocation; the Rev. Alfred A. Butler, of Bay City, for the Northern Convocation; the Rev. Lawrence S. Stevens, of Saginaw City, for the Northwestern Convocation. The Lake Superior Convocation nominated the Rev. Edward Seymour, who declined the honor; and therefore no appointment has as yet been made by the Bishop.

Prof. Oliver Gummery Owen, an accomplished scholar, and Superintendent of Schools at Lapeer, was ordained to the diaconate by Bishop Harris, at Grace Church, Detroit, on the eighth Sunday after Trinity, July 18. The Rev. Dr. Stocking preached the sermon and presented the candidate. Prof. Owen comes to us from the sects, and, while not as yet relinquishing his secular employment, intends to engage in some missionary work at once, and to go on, in due time, to the higher Order of the Ministry.

On the fifteenth Sunday after Trinity, Sept. 5, at St. James' Church, Grosse Isle, near Detroit, Bishop Harris ordained Mr. Lewis L. Rogers, of Fenton, Mich., the Bishop preaching the sermon. Under the charge of the newly ordained deacon, officiating as lay-reader, St. James' Church has been waking to new life. The Sunday School has attained to considerable numbers; an envelope-system of Offerings has been successfully introduced, and other parochial work has been set on foot. This gratifying change has been largely due to the courage, good sense, liberality, and activity, of a single earnest Church-woman, recently come to the island, from the East. Mr. Rogers has been teaching a school on Grosse Isle, but will soon devote himself entirely to ministerial work. He is reported to be intellectually well furnished for his new vocation, his examination in Hebrew having been specially creditable. An interesting appendage to this Ordination, was the presentation of a class of five candidates for Confirmation following immediately upon the reading of the Holy Gospel by the newly ordered deacon.

At Cheboygan, on the northwest shore of Lake Huron, the Rev. W. W. Rafter has been reaping the harvest of wise sowing, in the consecration of the new St. James' Church, which has come into existence, in idea and in essence, since last October. The Consecration took place on Sunday, Aug. 22; the Rev. Frederick Courtney, of Chicago, preaching the sermon. On the evening of the same day, the Bishop confirmed a class of five persons.

On the Friday preceding, at Mackinaw, in a public hall, the Bishop preached, and confirmed a class of five, presented by the Rev. Mr. Rafter. The Rev. Russell Todd, who has recently taken charge at Caro, has opened a mission station at Vassar, which gives promise of large results.

The Bishop is planning a new missionary circuit in Macomb Co.; the clergyman living at Romeo, and taking care of stations at Ridgeway and Rochester.

The Consecration of St. Paul's, East Saginaw, is appointed for the seventeenth Sunday after Trinity, Sep. 19.

The Rev. Seth S. Chapin has been laboring, strenuously, with his own people, and with liberal-hearted Church-people beyond the borders of his own parish, to secure funds for the erection of a church at Ovid, in Clinton Co. It is now completed, and will be open for divine service on the occasion of the meeting of the Western Convocation, Sept. 22.

The new rector of St. Paul's Church, Lansing, the Rev. Eben Thompson, has returned from Europe, and was to officiate as rector, at Lansing, for the first time, on Sunday, Sept. 12th.

In the northern peninsula, certain clerical changes have been made, and the work of the Church is prosecuted with new vigor. The Rev. Edward Seymour, recently of Escanaba, is now living at Sault St. Marie's, and devoting his efforts mainly to that promising and important station. The Rev. Robert Wood works at Negaunee and Ishpeming. Associated with him, and, to some degree, under his direction, is the Rev. Levi B. Stimson, recently of Owosso, who lives at Escanaba, and is to open up some new mission stations in the Menominee range. A Escanaba, a frame parsonage is in process of erection, and, this completed, a new church is to follow.

The anniversary of the death of the Rev. Wilbur R. Tillinghast was observed by the congre-



gation of which he was formerly Pastor, on Thursday, the 19th ult. The commemoration began at 7 A. M.; and the services of a Priest being not available, the faithful friends of the departed, who were gathered in the church, engaged in spiritual communion, meditation, and prayer for the blissful repose of the soul of him who had been called away so suddenly from his pastorate. At 8 o'clock, the children of the congregation assembled for a shortened service, adapted to the occasion and to their tender years. In the evening, a large congregation met for the final service of the day, consisting of appropriate hymns and prayers, together with a reading from the sermons of the late Dr. DeKoven. The Offerings were applied to the Memorial Cross Fund.

VERMONT.—The first step has been taken towards the endowment of this diocese; two laymen having offered \$10,000, upon condition that the Diocesan Convention will raise \$15,000. This, the Convention has pledged itself to do, and now, what diocese will be the next to take a step so important to the welfare of the Church?

SOUTHERN OHIO.—That veteran Churchman, Isaac N. Whiting, of Columbus, went to his reward on the 23d ult. For many long years, his name has been a household word in Ohio, where he has always been highly respected. For twenty years, he has held the office of treasurer; first of the diocese of Ohio, and then of that of Southern Ohio. He had nearly reached the ripe age of 82.

OHIO.—On Sunday, Sept. 5th, the new rector of Grace Church, Toledo, the Rev. S. N. Gurteen, formally assumed charge of that important point. He was assisted in the services of the day by the Rev. T. C. Pitkin, D. D., of Detroit (who has for several months been supplying the parish), and by the Rev. S. B. Carpenter, also of Detroit, and who has occasionally officiated at Grace Church, during the vacancy. Mr. Gurteen comes to Toledo with prestige as a workman and an organizer. The circumstances that attended the severance of his connection with St. Paul's Cathedral, Buffalo, are well known, and were doubtless distinctly reported to his new parishioners before they offered him the call. Yet every precaution was taken, on the first Sunday of his rectorship, to let all distinctly understand his position as a moderate ritualist. There was an early and a late Celebration of the Eucharist. Superb new altar vestments were used. A cross and two lighted candles appeared on the Altar. Mr. Gurteen formally made known to his congregation his intention to use these in the future, and his willingness, even at that stage, to relinquish the new charge, should objection be made by the proper representatives of the parish. As no such objection has been made, the revolution may be considered to be fairly consummated. It is understood that the lights are to be used at the early, and not at the late Celebration. The choral service and surpliced choir will soon be introduced at the afternoon service.

Personal.

Friends have provided for the expenses of Bishop Kip and his wife to the General Convention. Brethren in Eastern cities, who feel the burden of entertaining Deputies, should consider what expense they would have to incur if the great Council were held in San Francisco.—The address of the Rev. Wm. J. Roberts is No. 38 Charlotte St., Detroit, Michigan.—The Rev. Francis K. Brooke has resigned Christ Church, Portsmouth O., and accepted a call to St. James', Piqua. He enters on his duties October 1.—The Rev. Dr. Burton has resigned All Saints', Cleveland, and the Rev. Charles S. Aves has accepted a call to that Parish.—Rev. Thos. Bell, of Clinton, has accepted a call to St. Matthew's Parish, Kenosha, Wis., and will enter upon duties early in October. Mr. Bell's departure will be regretted by all who know him.—The Rev. Wm. James Miller has accepted a call to Grace Parish, Waterville, Me. Miller is a graduate of Nashotah.—The Rev. Fred. O. Grannis, of Albany, New York, has accepted a call to the Church of the Good Shepherd, Columbus, O., and will enter on his duties the first Sunday in September.

Marriages.

STREET-DAVIS. On Wednesday, Sept. 1st, at Santa Fé, N. M., William H. Street and Cornelia M. Davis, daughter of J. C. Davis, Esq., of that city.

Notices.

A graduate of Amherst College, Mass., a Churchman, desires a situation as teacher or tutor. References given. Address G. H. L., P. O. Box 241, Newburyport, Mass.

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## Home and School.

## Tares and Wheat.

Standing together, side by side,  
Tares and wheat in the master's field,  
Each with its shining blade of green,  
Each with the grain in its silken shield.

The wheat was sowed by the master's hand,  
The seed was good, and sowed with care;  
But while men slept in the summer night  
An enemy came and scattered tares.

Side by side in the cheerful sun,  
Each refreshed by the softening shower,  
Alike they wave in the balmy breeze,  
And bend their heads in the evening hour.

Waiting together till harvest time,  
Tares and wheat in the master's field,  
The reaper comes, with his sickle keen,  
And each to his shining blade must yield.

"Cast forth the tares, in the fire to burn;"  
But, saith the master in accents sweet,  
"Into my barns, with thanksgiving and joy,  
Gather my beautiful golden wheat."

Ah, thus in our Master's harvest field  
The wheat and the tares grow side by side;  
He sendeth His sun, He sendeth His rain,  
Blessings He scattereth far and wide.

At last He sendeth His reaper forth,  
His reaper Death, with his sickle keen,  
And he gathers the beautiful golden wheat  
And the worthless tares that grow between.

O patient soul, in the harvest field,  
Wait, oh, wait till the Master come;  
He knoweth His wheat from the enemy's tare,  
His own will He bear to His harvest home.  
—Dominion Churchman.

## Nature.

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half willing, half reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please  
him more:

So Nature deals with us, and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently, that we go,  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the what we  
know.  
—H. W. Longfellow.

Little lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life, and bid thee feed  
By the stream and o'er the mead;  
Gave thee clothing of delight,  
Softest clothing, woolly, bright;  
Gave thee such a tender voice,  
Making all the vales rejoice;

Little lamb, who made thee?  
Dost thou know who made thee?

Little lamb, I'll tell thee;  
Little lamb, I'll tell thee.  
He is called by thy name:  
For he calls himself a Lamb;  
He is meek, and He is mild—  
He became a little child.  
I a child, and thou a lamb,  
We are called by His name.  
Little lamb, God bless thee.  
Little lamb, God bless thee!  
—William Blake (1757-1827).

## Stories on the Catechism.

By C. A. Jones.

## THE CHILD OF GOD.—TED'S COMFORT.

(Concluded.)

I will not tell you of the days that followed, nor of the morning, when she who was gone was laid to her rest, to the sweet mournful music of the plashing waves. I will not tell you of poor Ted's grief, for, perchance, some of you know something of what it must have been. Perchance, too, some of you know something of the mercy that comes to us, and takes us out of ourselves, and gives us some duty to perform in this weary, work-a-day world, which for a time, at least, causes us, in spite of ourselves, to put the bitter agony of our sorrow away.

Poor Ted had a great deal to think about in the fortnight that followed his mother's death; there was the furniture of the little cottage to be sold, and some of his treasures to be packed away, and put under old Tom Peppercorn's care; there were his clothes to be looked after, and letters to be written to Captain Davis; and there were those graves in the churchyard to be visited every evening, and wreaths of sweet wild flowers to be laid upon the green grass.

The last evening came; the last wreath had been made; Ted had said his prayers for the last time for many a long day, in the dear, old church; the good old Vicar had blessed him and bade him be a good boy; and as the sun sank to its rest in one flood of golden light, Ted stood on the shore with old Peppercorn.

"You'll not feel lonesome, my lad, when you're once at sea," said the old sailor, "there's nothing like a taste of the briny to raise a fellow's spirits."

Ted tried to smile. "I don't think I feel lonesome, Tom," he said, "because of those words mother spoke to me when she was dying; the Catechism words I mean, about being the child of God."

Old Tom took off his hat as the boy spoke, and a strange light came upon his withered face.

"Yes, lad, it's a wonderful thought," he said, "that thought that we are, each of us, God's children; that an old man like me is His own child, and a lad like you belongs to Him just the same; and He loves each of us separately with all the love He has to give."

Ted did not answer, only he put his hand on the old man's arm, and they walked home together in silence.

The next morning, a neighboring farmer

drove Ted to the railway-station in his market cart; and three hours afterwards the boy stood on the platform of Charing Cross Station; for the Arethusa lay in the East India Docks, and it was there he was to meet Captain Davis.

He took a cab, and drove through the great city of London. He was too sorrowful to heed much of what he saw; there was a feeling of bewilderment upon him which he could not get rid of. He had never, until that day, been ten miles out of Sandbay; he could hardly understand how it was that he came there, how it was that he, Ted Warburton, was in London all by himself. And yet through all the sorrow and all the puzzled ideas that were in his mind, there was one thought that came to him continually, above all the noise and all the tumult that was around him; it seemed as though his mother's voice whispered to him from her far-away home—"The child of God."

"I've got a Father," mused poor Ted; "I know I have, and I'll try to please Him, and to be a good boy."

The cab stopped at last; the boy and his box stood amidst a crowd, more bewildering even than that on the platform of the station. A group of men and boys stood around him, asking what ship he wanted to find; and when he timidly answered, "the Arethusa!" a score of voices offered to show him the best way to get to her, and the poor fellow felt as though he must burst out crying; the thought of the great, great love that was all his, went from him at that moment.

"Hallo," said a cheery voice, "what's up?" and a great burly-looking sailor laid his hand upon Ted's curly head.

The men and boys shrank back at once. "I heard you talk of the Arethusa, my man; I'm her Captain, and I think I know by those blue eyes of yours who you are; you are Edward Warburton's son."

"Yes, sir, I am."

"Well, come along with me, my lad, and if you're only half the good, honest fellow your father was, there's not much fear but that you and I will get on."

Ted did as he was bid. He felt half pleased, half frightened; but there was not much time to lose, the Captain told him; he wanted to get off with the tide, if he could, he said, and five o'clock was the latest hour at which they could get out of the docks.

A few minutes more, and our poor little hero stood upon the great deck of his new home.

No one noticed him, every one was too busy to think about anything but his work; and so Ted stood looking about him wondering, feeling very strange and very lonely, and yet with the old comforting thought coming to him now and again—the thought that he was the child of God.

Five o'clock came, and the Arethusa sailed proudly out of the docks, bound for a voyage to the Cape of Good Hope. You would like to hear all about his adventures perhaps; about the wonderful things he saw, about the storms the good ship encountered and the brave way in which she weathered them; but I cannot tell you all this in this short tale. I can only tell you that the trials and temptations of which his mother had spoken came into Ted's life, and sometimes he listened to language which made the color rush to his cheek, and afterwards he was very sorry that he had not had the courage to turn away from the foul words.

There were times, too, when he was laughed out of saying his prayers, when the other boys pelted him with their boots as he knelt down, as he had done every morning and evening since he was a little child; but this did not often happen. For the most part he was brave in a strength that was not his own; brave as God's own child should be, because of the power to resist sin that was given him in the Holy Sacrament of Baptism.

There was a clergyman on board the Arethusa, a Missionary going out to work under the good Bishop of Cape Town. Mr. Thornton was this good man's name, and before the Arethusa had been a week at sea, he and Ted became fast friends.

The boy used to talk to him of his mother, and of all that she had taught him; and Mr. Thornton gave him some hope that there might be a Confirmation whilst the Arethusa was in harbor, and promised to see about it directly he landed.

All through the voyage he used to teach Ted those things he thought he ought to know; and the sailor boy told him of his temptations and his falls, and listened to his loving words of pardon and hope.

The Arethusa anchored one September day in Table Bay. A fortnight later Ted Warburton knelt at the Altar of the Cathedral of Cape Town, and received the Sevenfold Gift of Grace which would strengthen and confirm him in the promise he made in his Baptism. And when, on the following Sunday, he received his first Communion, Mr. Thornton saw that in his face, and in his reverent, earnest manner, which made him feel that the child more than ever realized his duty to his Father in heaven.

Another month and the Arethusa was on her homeward voyage. "God bless and keep you, my boy; may His loving hand be over you always; and whether joy or sorrow comes to you, remember that you are His own child."

The sorrow came soon enough. There

was a boy on board the Arethusa, Charlie Bates by name, who had bullied Ted from the very first day he ever saw him, and who, for some reason or other, was worse now than he had ever been before. Ted tried to bear it all patiently, but sometimes it was hard work.

One sunny day there was an angry expression on Captain Davis' usually good-tempered face. He called the whole crew, men and boys, on deck, and then told them that something very serious had occurred: the chief mate's watch had been stolen during the night.

Of course, every one denied all knowledge of the theft; and still the cloud was on the Captain's brow.

"It's hard to doubt you, my lads," he said, "but there's no help for it, you must each be searched, and we must look into your boxes."

It was done; and the missing watch was found where Captain Davis least wished to find it—in Ted Warburton's box.

"I did not take it, sir," said the boy, looking up fearlessly into the Captain's face.

"I don't think you did, my lad, I don't think your father's son could do such a thing; but until we find out something more you must be punished;" and the honest sailor's voice trembled as he spoke to his old friend's child.

Then there came into poor Ted's mind a thought, of which he felt very much ashamed the next minute. He had seen Charlie Bates standing near his box that very morning, and wondered what he was doing there; and now as he looked at him, he thought he saw a smile of triumph on his face. Then he asked God to forgive him for his wicked thought, and he tried to be brave and patient through the long, dreary weeks that followed his disgrace.

He was locked up for a few days, and then was set at liberty; but only to feel that every one doubted him, that no one trusted him; even Captain Davis was obliged to treat him like the thief he was supposed to be.

The Arethusa, if she did her duty, and was not detained by contrary winds, was to be in Old England again by Christmas.

It had been arranged that Ted was to make his home, whilst he was on shore, with old Tom Peppercorn. He hardly liked to think of it now. He wondered whether, when the voyage was over, he should be thrown into prison; and the thought would have been too hard to bear if he had not remembered that his Father was watching over him in his sorrow.

The cold December wind was blowing fiercely athwart the deck of the Arethusa, but the sailors did not heed it much, they were looking forward to happy meetings with fathers and mothers, and wives and children, ere many days had passed; for the most part they were as happy, jolly a set of tars as you could meet. Poor Ted was standing alone, gazing hopelessly at the white cliffs which they were nearing so fast.

Suddenly there sounded a cry, "A man overboard!" The boy saw who it was; in another minute he had jumped into the sea, and rescued Charlie Bates from drowning; in doing so he hit his head against the side of the ship. Bates was all right again in half an hour, but Ted lay senseless in his hammock, and the sailors looked at each other, and said that he would die.

But he did not die; he awoke to consciousness to see Charlie Bates standing by his side, to hear him confess that he had stolen the watch, and slipped it into his (Ted's) box because he hated him.

Ted forgave him freely. "You've made me so happy, Charlie," was all he said.

"Have you been unhappy all these long weeks, Ted?" said Charlie, sobbing as though his heart would break.

"I should have been, if it had not been for the thought that God would care for me, for I was His own child."

The sailors made a hero of the lad for the next few days; and he was made a still greater hero of when he went down to Sandbay—not alone. Trusting to old Tom Peppercorn's well-known hospitality, he had taken Charlie Bates down with him, for he had discovered that the lad was an orphan and had no home to go to.

There, where everything spoke to him of his mother, Ted told Charlie what had helped him to bear all his troubles; and in time the boy learned to value the things that he had once scoffed at; learned to know that he, too, was a child of God.

The Arethusa has made many voyages since the one of which I have told you; and Captain Davis says that two better lads than Ted and Charlie were never before the mast.

One word more: a monkey, the most facetious of its kind, cheers Tom Peppercorn's lonely hours, and makes up to him for the absence of his boy.

It is not merely a common, but a dangerous error to persuade one's self that certain attainments in piety insure salvation and need not be overpassed. Whereas, in reality, there is no point where it is not perilous to halt. We can only escape a fall by climbing continually higher.—*Jaque-line Pascal.*

Sight will not gladden him in his home, whom faith consoleth not by the way.—*S. Augustine.*

## The Early Courts of Illinois.

The Judge usually sat upon a raised platform, with a pine or white-wood board on which to write his notes. A small table on one side for the clerk, and a larger one, sometimes covered with green baize, around which were grouped the lawyers, too often, I must admit, with their feet on the top of it. From one to another of these rude court-rooms the gentlemen of the Bar passed, following the Judge in his circuit from county to county, traveling, generally on horseback, with saddle-bags for a clean shirt or two, and perhaps one or two elementary law-books. Sometimes two lawyers would travel together in a buggy; and young lawyers, who were still in the condition which a great English Judge declared was the one indispensable qualification for success—poverty, on foot. Such an one, without a dollar in his pocket, sometimes walked to court; but a horse was not an unusual fee in the early days when horse-thieves, as clients, were but too common, and it would not be long, if a young man had ability, before he would be well mounted.

There was in those days great freedom in social intercourse; manners were at times rude, but genial, kind, and friendly. Each was ready to assist his fellow, and as none were rich, there was little envy or jealousy. The relations between the Bench and Bar were free and easy, and flashes of wit and humor and personal repartee were constantly passing from one to the other. The court-rooms in those days were always crowded. To go to court and listen to witnesses and lawyers was among the chief amusements of the frontier settlements. At court were rehearsed and enacted the drama, the tragedy, and comedy of real life. The court-room answered for the theatre, concert hall, and opera of the older settlements. The judges and lawyers were the stars; and wit and humor, pathos and eloquence, always had appreciative audiences. The leading advocates had their partisans, personal and political, and the merits of each were canvassed in every cabin, school-house, and at every horse-race, bee, and raising. The lawyers were stimulated to the utmost exertion of their powers, and having few law-books, were compelled to solve every question by the application of principle. This was the best possible training and discipline, and produced great men; a body of men of far higher ability than those who look for and find an adjudicated case to settle every point which may arise. The mere case-lawyer was a pigmy in the hands of one of those intellectual giants, whose mind has been trained for years in the application of principle, and in reasoning from analogy. I need but name some of the prominent men at the Illinois Bar, thirty and forty years ago, to show that the mode of trial and argument then prevailing, produced very able men. A new and sparsely settled State, which had at its Bar such men as Lincoln, Douglas, Trumbull, Butterfield, Browning, Baker, Archy Williams, Bissell, Calhoun, Linder, Stephan T. Logan, David Davis, Washburne, McDougall, and very many others, as lawyers, nearly if not quite as distinguished, certainly could justly claim equality with any part of the world in intellectual power.—*Hon. I. N. Arnold.*

## Prohibited Degrees.

Correspondence of the Church Guardian, Halifax.

If once the law is relaxed, there is no knowing where the laxity will end; this is felt in America keenly, and the following absurdity shows that it is felt. It is from a paper called the "Oil City Derrick." As ridicule will often effect more than sober argument, perhaps you may not object to print it.

"WANTED—Three competent men to fill vacancies on the editorial staff of the Oil City Daily Derrick."

The sad circumstances which called out the above advertisement are as follows: In yesterday's editorial column appeared a notice that a man named Shores had married his step-daughter, who was also his cousin, being an uncle's daughter by his (Shore's) deceased wife's former marriage. The City Editor thoughtlessly asked, "What relation would the children by this marriage and their children sustain to their parents?" The whole force attempted to solve the problem, with terrible results.

"In the first place," said the City Editor, "the children would be their father's and mother's second cousins, and their grandfather would be their grand uncle by their father's side; while their grandmother would be their grand-aunt, and also step-mother as well as their father's wife. Hence they would be their own children—gracious! twice nothing are nothing and two to carry!" And then he tried to stab himself with a copy-book.

The Night Editor said: "As he married his wife's daughter, the mother is sister to her own children, and her husband must be their brother-in-law—being also a cousin to his wife—her children are his second cousins, and he must be cousin to her husband; so he's his own cousin, and being his own cousin, he must have been also his cousin's cousin—and his uncles and his aunts, and so does his cousins and his—"

And right here it became necessary to fasten the Night Editor into his chair, where he sits, wildly repeating, "and so does his uncles and his cousins and his aunts," a hopeless idiot!

Then the Editor attacked it, and in two

minutes he made the children their own mothers-in-law, and one of them he declared was her own grand-mother, after which he was delivered up to the police for safe keeping. The problem was taken up by the "comps.," and in half an hour, every man was sitting, with staring eyes, figuring with his finger on the back of his hand, and declaring Shores had married his great-grandmother without a license, while the d— jumped out of the window, under the impression that he was his own ancestor.

## A Trial before Bishop Chase.

The Rev. W. F. Walker was an Episcopal clergyman of some prominence, at one time Rector of St. James, and afterwards of Trinity parish, in this city. Charges were made against him, before an ecclesiastical court, over which presided the venerable Bishop Chase, and among others, that of breaking the Sabbath, by hunting on the Lord's day. I believe that the proof showed, that in keeping his appointments in the country, to which he drove in his buggy, he was in the habit of placing his double-barrelled gun on the bottom of his wagon, and he generally returned with a stock of game, which supplied his table. There were other and more serious charges. He was ably defended by Justin Butterfield, John S. Brown, and James A. McDougall, and I had the honor of conducting the prosecution. Bishop Chase was the pioneer Bishop of the Protestant Episcopal Church in Illinois. He had purchased of the United States some 3,000 acres of land, near Peoria, and founded "Jubilee College," in a beautiful grove upon these lands. His own home he called "Robin's Nest."

He was a man of indomitable will, of great energy and zeal, and of imposing presence and dignity of manner. He was the uncle of the late Chief-Justice Chase, and was a man of the same magnificent physique. The trial was contested with great vigor, and there were earnest controversies between the counsel, and sometimes between the counsel for the defence and the Bishop. The Bishop was an old gentleman, quite decided and independent, and disposed to maintain both his personal and official dignity. Indeed, it is not putting it too strong to say he was somewhat arbitrary. Mr. Butterfield stood at the head of the Bar, not only in Chicago, but in the State, and was not in the habit of being overruled with equanimity. He had not too much reverence, certainly not towards bishops, and, as both he and Bishop Chase were very decided and determined, collisions were inevitable. The court was always opened with prayer, and a portion of the Morning Service. One day, when the Bishop was about to open court, Mr. Butterfield, who, with his associates and client, sat at a table directly in front, continued a very audible conversation, after the president of the court had entered and was standing before the altar. The Bishop paused a moment for silence, but Mr. Butterfield, indifferent and careless, or what I thought more probable, intending to rebuke what he regarded as unjust and arbitrary rulings, continued loudly and rudely the conversation. But the old Bishop was quite equal to the occasion. He was a man of majestic presence; turning and advancing directly in front of Mr. Butterfield, he fixed his eye upon him, and then in a voice, the deep, low, and reverential tones of which created instant silence, he said: "The Lord is in His Holy Temple, let all the earth keep silence before Him."—*Hon. I. N. Arnold.*

## How "Snob" Went to Church.

Amongst my pets I have a bull-terrier called "Snob;" he is not what you would call pretty, having a thick, broad head, and a broken tail. He is quite white, except a black patch over one eye, which makes him look rather as if he had been having a fight with some other dog. No; our Snob is not pretty, but he is very fond of us all.

One Sunday, however, poor Snob got into disgrace, and though he caused amusement to several people, he caused me much discomfort. I will tell you how it occurred. Upon leaving the house for Church as usual on Sunday morning, I ordered Snob to be chained up in case he might follow me, and then I left the house for Church, which is about half a mile distant. We were about in the middle of prayers when, happening to glance for a minute towards the door, I saw, to my horror, an ugly white face, with a black patch over one eye, peeping in at the door, followed by the entrance of Master Snob in person, who marched straight across the Church to where I was kneeling, and began leaping upon me in a great state of delight at having found me. I did not know what to do at first, I felt so ashamed of his behavior; but I did all I could to quiet him, and I succeeded at last by raising my finger and saying in a half-whisper, "Lie down, Snob! Naughty dog!" when, to my surprise, he quietly laid down at my feet, and, putting his head between his two forepaws, went fast to sleep, and there he remained until the service was over.

Upon reaching home I found that some time after my leaving the house he had been unchained, the servant thinking he could not possibly follow me; but Snob had watched his chance, and escaping through a back-door, had found his way to Church.



Church Calendar.

SEPTEMBER, 1880.

- 3. Friday. Fast.
5. Fifteenth Sunday after Trinity.
10. Friday. Fast.
12. Sixteenth Sunday after Trinity.
15. Wednesday. Ember Day. Fast.
17. Friday. Ember Day. Fast.
18. Saturday. Ember Day. Fast.
19. Seventeenth Sunday after Trinity.
21. Tuesday. St. Matthew's Day.
24. Friday. Fast.
26. Eighteenth Sunday after Trinity.
29. Wednesday. St. Michael and all Angels.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. I S. PETER i. 4, 5.

The true Christian lives in earth in this hope of an inheritance in heaven; for this life is short, the inheritances of this world are uncertain; its blessings are uncertain, and may and often are taken from us while we live; and when we die, part with them we must, but the goodness of God, and His blessings and inheritance, endure for ever. BISHOP WILSON.

They are all gone into a world of light! And I alone sit lingering here! Their very memory is fair and bright, And my sad thoughts doth clear.

If a star were confined into a tomb, Her captive flames must needs burn there, But when the hand that locked her up gives room, She'll shine through all the sphere.

O Father of eternal life, and all Created glories under Thee! Resume Thy spirit from this world of thrall Into true liberty. H. VAUGHAN.

The Church Guardian, N. S., says: With reference to several of the Parishes referred to by Mr. Quail, copied in our last issue from the LIVING CHURCH, we can speak from personal knowledge. Mr. Q. says "there is at this moment," in Canada, "not one that can be called in a flourishing condition." At Sussex, on a fine evening, a few Sundays ago, on the authority of one who was present, there were just twenty-seven in the congregation, including several who, like this person, went out of curiosity. In Moncton, on a fine morning recently, there were thirteen. Fifty is a very large congregation. In Chatham the attendance is very small. In the city of St. John, the congregation is small, and makes not the slightest mark on the life or thought of the city. In Digby, N. S., the Parish is swamped with debt. It will take more than a man brought up among the denominations as Dr. Wilson was, with the high-sounding title of Bishop of Canada, to revive twelve Parishes, almost extinct, with a rival organization in Montreal to show the sectarian spirit in full blast among them.

The Greek Church Patriarch, of Constantinople, is a tall, broad-shouldered, powerfully-built man of about 45 years of age, with regular, handsome features, large soft eyes and a flowing black beard, slightly tinged with gray. He dresses in the plain black costume of an ordinary monk, and his manner is amiable and dignified, without any tinge of affectation. He has been known, recently, to converse fluently in Greek, Turkish, French, German and Roumanian, and his gift of tongues is probably not confined to these languages. Unlike the Pope of Rome, he neither professes to be Christ's Vicar on earth nor considers himself the infallible exponent of Christian doctrine. His episcopate is the Ottoman Empire. There are three other patriarchs—one at Antioch, another at Jerusalem and a third at Alexandria.

In a recent issue of a London newspaper, an advertisement appeared from the Comptroller of Her Majesty's Stationary office, inviting tenders for the year's waste paper, and which was estimated at 1,500 tons. Now, as there are only about 300 working days in the year, it follows that the daily amount of waste is five tons. Our legal readers will more readily be able to grasp the idea as to quantity, if we reduce it into reams of 14lbs. each (the average weight), the result showing that 800 reams of paper per day are consigned to the waste basket. If a saving of one-fourth of this daily waste could be effected, it is calculated that such an addition could be made to the Judicial Bench, as to enable the Judges to clear off the existing arrears, and render a repetition of the accumulation almost an impossibility.—Cox's Legal Circular.

"'Twas Socrates who concluded that the surest way to live with honor in the world is to be in reality what we would appear to be." A man is usually what he appears to be, only he doesn't suspect it. Every body else with eyes can see it.

Man must be disappointed with the lesser things of life before he can comprehend the full value of the greater.

All Around the World.

Parliament has been prorogued until November 24th.—The coast of Florida is piled high with wrecks caused by the recent cyclone. Some of the ill fated vessels are so thoroughly destroyed that they cannot be recognized. The loss of life was very great.—Chung How, who negotiated the Huldja treaty with Russia, and was condemned to death for his neglect of his country's interests, has been fully pardoned at the request of the Czar.—The line of Montenegrin frontier, proposed by Turkey, starts from the Gulf of Castrali, leaves Matakash to Turkey, thence bends westward, and after passing between Dikoschi and Podgeritza, leaves Katchijaja to Montenegro.—The cotton crop of Texas is estimated at 1,100,000 bales. Picking is in progress, but laborers are very scarce.—An international food exhibition is the newest form of specialty world's fairs. A show of that sort is to be held at London during a week in October, beginning with the 13th. There are to be medals and diplomas for excellence, and the exhibits will include not only all eatable things, but the devices and appliances for manufacturing, preserving and cooking them.—One thousand pounds of powder exploded, lately, at Laurel Run, Pa., during a violent thunder-storm, destroying a portion of the establishment, and shaking the earth for miles around.—The Serbian minister has written a note to the Porte, demanding that Albanian menaces on the frontier of Serbia be put a stop to. The Albanians are concentrating strongly, and a battle seems to be imminent.—The quarrel between the Cherokees and Creeks has broken out again, and trouble is threatened.—The peach orchard of John H. Parnell, in Troup county, Ga., is the largest in the world. It covers 250 acres of land, and will probably yield \$70,000 this year. Its owner is a near relative of Charles Stewart Parnell, M.P.—Many Jesuit fathers who have been expelled from France are now in Rome. They have petitioned the Pope to assign them to an apostolate on the Eastern missions, or wherever their missionary labors will be most advantageous.—The Queen of Siam and her son were drowned when sailing in a little Royal yacht. They were run down by a steamer, and all on board were lost except the King's secretary, who, being a good swimmer, succeeded in saving himself. On learning the news of the catastrophe, the King of Siam was so deeply affected that he fainted in the presence of the Court.—Many horses are dying in the vicinity of New Haven, Conn., by an epidemic which the veterinary surgeons pronounce as pink eye, diphtheria, and a general distemper.—The company in Florida that has been experimenting with palmetto for making paper, has met with such gratifying success that it will erect about twenty paper-mills in the State, where palmetto trees grow in abundance and where the transportation facilities are good.—Dr. Schliemann, whose elaborate book, "Ilios," will soon be out, has received permission from the Greek Government to dig at Orchomenos.—A new association for collecting money for the Pope has been formed in Rome. It is called "Universal Union for Daily Tribute to the Supreme Pontiff." The amount of tribute demanded from every Catholic is six sous a month.—The yellow fever is raging fearfully in the village of San Diego del Valle, Cuba. Forty persons died of the disease within a few days, and it is still spreading.—The average salary of Congregational ministers in Connecticut has been steadily increasing during the last twenty years. From \$312 in the year 1861, it has reached \$1,309 in 1881. But since 1874, when it reached \$1,460, it has grown less.—The months with an "R" have begun, and it is estimated that \$75,000,000 worth of oysters will be sold in the United States during the next eight months.—A statue in white Westerly granite, of Alexander Hamilton, is to be given by his son, John C. Hamilton, to the City of New York, for Central Park. It is eight feet high, and the first portrait made here in granite.—A fire in the business quarter of Mobile, Ala., lately, destroyed seven valuable buildings. The loss is \$360,000, and the insurance \$230,000.—James Steel, who was chief clerk of the Indian Bureau during Lincoln's administration, has died at Paris, Ill.—A manuscript of the Gospels of St. Matthew and St. Mark, written on purple parchment with silver ink, has been found in Calabria. It is adorned with miniatures, which are to be reproduced at Leipzig. The discoverers claim for it as early a date as the end of the fifth or the beginning of the sixth century.—A new company has been formed in Paris, with a capital of 10,000,000 francs, to establish factories for making sugar from beet-root in various parts of the Province of Quebec, each factory to cost \$100,000 to \$120,000. A scientific expert has been sent from Paris, to report upon the capabilities and resources of Canada.—Iron is fast becoming one of the important products of the South. Georgia now produces 100,000 tons of

pig-iron per annum, and it is asserted that the ores of Tennessee and Alabama can be worked at a greater profit than the British ores of Cleveland.

\$500 Reward—Catarrh Cure.

Some people would rather be humbugged than to get "value received" for their money. Hence it is that such persons run after this and that pretended cure for catarrh, forgetting that Dr. Sage's Catarrh Remedy is so positive in its effects, that its former proprietor advertised it for years throughout the United States under a positive guarantee, offering \$500 reward for an incurable case, and was never called upon to pay this reward except in two cases. This remedy has acquired such a fame that a branch office has been established in London, England, to supply the foreign demand for it. Sold by druggists at 40 cents.

UNABLE TO BREATHE THROUGH NOSE.

PORTLANDVILLE, Ia., March 11, 1879. DR. R. V. PIERCE: Dear Sir:—Some time ago I bought a Douche, some of your Dr. Sage's Catarrh Remedy and Golden Medical Discovery and commenced to use them. The aches and pains as well as sore throat and catarrh from which I have been for so long a time a sufferer, have entirely left me with their use. I feel like a new man, as well as look like one. For four years I was unable to breathe through my nose. From the use of the Catarrh Remedy I can now do so freely. Your medicines I know to be all that they are represented. Long live Dr. Pierce and the gentlemen connected with him. Gratefully yours, WATSON SMITH.

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251 Woodward Ave., Cor. High Street, SELLS BEST FAMILY FLOUR, per bbl. \$5.50. CONDENSED MILK, per can. 15. VERMONT MAPLE SYRUP, per gal. 1.10. 4 LBS. BEST BULK STARBU. 25. 1 LBS. CHOICE ROASTED RIO COFFEE, 90. 3 LBS. CHOICE ROASTED MARICABO COFFEE, 1.20. SALMON, per can. 16. LOBSTERS, per can. 16. ONEIDA COMMUNITY CANNED CORN, per can. 15. ONEIDA COMMUNITY CANNED TOMATOES, per can. 15. A deduction of 5c a lb. on Tea to purchasers of 5 lb. lots. 10. 1 LBS. COOKING RAISINS, per lb. 10. GOOD TABLE RAISINS, per lb. 10. Our Raisins are all new fruit. We don't buy old fruit. 17 BARS "MY OWN SOAP", 1 lb. bars, 1.00. 24 BARS EMPIRE SOAP, 1 lb. bars, 1.00. 75 LB. BOX MY OWN. 4.00. 75 LB. BOX (100 cakes) EMPIRE SOAP. 4.00. Just received, some choice boiled CIDER. 18. FRENCH BLACKING, 10. DURHAM TOBACCO, large, 10. DURHAM TOBACCO, small, 10. BEST YOUNG HY-ON TEA, per lb. 3.50. 1 LBS. BEST YOUNG HYSON TEA, 75. BE-T BLACK TEA, 25. 1 LBS. BEST BLACK TEA, 25. 1 LBS. BEST JAPAN TEA, 25. 1 LBS. CHOICE JAPAN TEA, 25. 1 LBS. CHOICE BLACK TEA, 25. 1 LBS. GOOD ENGLISH BREAKFAST TEA, 1.75. 5 PKGS. CORN STARCH, 25. EVAPORATED DRIED APPLES, 40. EVAPORATED DRIED PEACHES, per lb., 40. GHOICE LAYER FIGS, per lb., 40. ONEIDA COMMUNITY SUCCOTASH, per can., 40. Our boiled Cider is very nice. We guarantee our Fruit to give satisfaction. Or warrant our canned goods. We have some extra choice table Raisins. Goods not as represented money refunded. All goods delivered promptly at J. N. BLESSED'S, 251 Woodward Ave., Cor High St., Detroit, Mich.

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Church News.

CANADA.—The Provincial Synod of the Church of Canada commenced its triennial meeting at Montreal, on the 8th inst. After Divine Service in the Cathedral, and a sermon by the Bishop of Nova Scotia, the Bishop and clergy adjourned to St. George's School-house, for the transaction of business. The Metropolitan presided, and all the Bishops of the Province were present, with the exception of the Bishop of Niagara, who is abroad. The charge, by the Metropolitan, was upon the relative duties of clergy and laity. At its close, his Lordship introduced the Bishop of New Hampshire, the Rev. Dr. Beardsley, of Connecticut, and the Rev. Dr. Payne, of Schenectady, N. Y., as a deputation from the American Church. The guests were, of course, warmly welcomed, and invited to seats on the platform. All made spirited addresses, expressive of the strong fraternal feeling existing on the part of their branch of the Church, towards the sister Church of Canada. The Bishop, having retired, to form the Upper House, the Lower House unanimously elected the Ven. Archdeacon Whitaker as Prolocutor, and then proceeded to the election of other officers, and the appointment of Committees. In the evening, there was a grand choral service; the choir being composed of more than 500 voices. Canon Carmichael, of Hamilton, Ontario, preached an appropriate and eloquent sermon, his subject being—"The Unity of the Church." The vast edifice was filled by a deeply interested congregation. The attendance of deputies was unusually large; comparatively few, even from the remote dioceses, failing to respond to their names.

CENTRAL NEW YORK.—St. Peter's Parish, Bainbridge, of which the Rev. John L. Egbert is Rector, has had put into their church edifice, during the past week, four large stained glass windows, of very neat and beautiful designs, and fine artistic skill. These windows, which have taken the place of old-fashioned ones of clear glass panes, 6x8 inches, give to the church a finished and Churchly appearance; and this, with the other great improvements, made during the past two years, makes the interior of the sacred building the handsomest and most appropriate of any parish church in this beautiful valley of the Susquehanna, between Binghamton and Albany.

And what makes all these improvements still more beautiful and Churchly, is the fact that there is not one penny of debt resting upon the parish for them; and that they have been accomplished by the free-will offerings of labor and money of a Church-loving people.

NEVADA.—A correspondent, writing from Eureka, under date of the 6th inst., says: "The late fire has been a hard blow to our town, but will not, I think, very materially affect the prosperity of the Church. Our church and parsonage were both scorched by the fire, and for a time we thought that it would be impossible to save them; but, thanks be to God, they were saved."

ILLINOIS.—Grace Church, Chicago, has been closed for three Sundays, for repairs and improvements. It has been new carpeted throughout, and partially re-decorated, and was open again for Divine Service on Sunday last. There is an early Celebration every Sunday in the month, at 8 A. M., except the first Sunday. The seats are free in the evening; and at all times there are 300 free sittings.

The Sunday School.

Teachers' Helps.

EIGHTEENTH SUNDAY AFTER TRINITY.  
Lesson: Ruth i: 8, 9, 16-22.

Ruth means "a friend." She was a woman of Moab: First, the wife of Mahlon, afterwards the wife of Boaz, the mother of Obed, so the ancestress of David and of Jesus Christ. She is one of the four women mentioned by St. Matthew in his genealogy of Christ. The names are Thamar, Rahab, Ruth, and Bathsheba.

The incidents in the life of Ruth, as detailed in the book bearing her name, may be thus epitomized: A severe famine, in the land occupied by the Israelites, caused probably by the occupation of the land by the Moabites under Eglon, induces a native of Bethlehem Ephrathah (Elimelech by name), to emigrate unto the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the close of a term of ten years, Elimelech, Mahlon and Chilion having died, Naomi—now a widow and childless—resolves to return to her own country. This is the occasion of a beautiful episode between the widowed mother and her daughters-in-law (v. 14). Ruth, one of them, resolves to return with Naomi: "Whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will be buried; the Lord do so to me, and more, also, if aught but death part thee and me." In these words are expressed the unalterable attachment of the young Moabitish widow, to the mother, the land, and the religion of her husband.

They arrived at Bethlehem at the beginning of the barley harvest; and Ruth, going out to glean for their mutual support, chanced to go into the field of Boaz, a near kinsman to Elimelech.

The story of her piety had gone before her, and Boaz treated her with the utmost kindness and respect.

Encouraged by this incident, Naomi instructed Ruth to claim, that Boaz should perform the part of the near kinsman of Elimelech by purchasing his inheritance and taking Ruth to be his wife.

But there was a nearer kinsman than Boaz, to whom belonged the option of redeeming the in-

heritance. He however declining, Boaz, with all due solemnity, took Ruth to be his wife.

The story of Ruth has always held a prominent place in the narratives of the Bible, for several reasons. As a singular example of virtue and piety in the midst of a rude and idolatrous age. As the story of one of the first fruits of the Gentile world gathered into the Church; as an illustration of the workings of Divine Providence, and of the care of the Lord for the righteous. It is interesting, also, for the revelations of ancient customs, both social and domestic, in a purely theocratic age.

The book of Ruth forms a connecting link between the periods of the judges and the kings. Salmon, the father of Boaz, was married to Rahab, the woman of Jericho; it is possible that he was one of the spies sent by Joshua to Jericho. David, the great-grand-child of Boaz, was appointed king by Samuel. These five lives thus cover the whole period from the conquest to the monarchy.

The object of the Book of Ruth has been variously stated. To hold, that it merely illustrates the working of the Levitical law of inheritance; or to maintain that it is written to trace the genealogy of David, is surely to limit unnecessarily the scope of the Book. We may find an explanation of the purposes, in the facts which the historian relates.

It is the pious, genuinely theocratic spirit exhibited by all the actors in the Book, which confers upon it its importance and harmonious unity. This appears very plainly in the narrative; Ruth leaves her native land with all the possibilities of comfortable settlement, in order to embrace, voluntarily, a life of penury with Naomi; she has made the God of her mother-in-law her God. She accepts a voluntary exile among an unknown people; but she has placed herself under the protection of the God of Israel. She has taken refuge under His wings, and, looking to Him for help, has found more than she could expect or conceive, in being permitted to become the mother of the Royal house of David.

The fact that St. Matthew and St. Luke both insert in their respective tables of the genealogy of our Lord, the genealogy of David given at the end of this Book, not only shows that the book of Ruth formed a recognized part of the Hebrew Scriptures, but also, that God's arrangements in providing a Saviour for all the races of mankind, finds a significant token of this universality, in the character of the Saviour's lineage, as derived from Gentile as well as Jewish ancestors. David's descent from Ruth is known to us only from this book. The other Scriptures are silent upon this point, though Boaz is mentioned as an ancestor of David.

The Travels of Jesus.

Any reader of the LIVING CHURCH desiring to purchase one of the maps recently advertised in the columns of this paper, called, "The Travels of Jesus, and New Map of Palestine," can procure the same for \$3 each. They retail for \$5. Send at once, if you want them, as there are only ten copies left. Address, LIVING CHURCH Office.

The readers of the LIVING CHURCH will notice that letters are printed every week by the Electro Magnetic Co. They are printed from the original letters received by them; they are reliable and are not manufactured for advertising purposes. The great success of this Company is not to be wondered at when such cures are continually being made.

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Gen. Manager, Electro Magnetic Co.,  
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Dear Sir—Enclosed find twenty dollars for Pads, which you may send by express to Wallace, the same as before. Please send as soon as convenient for I cannot get them as fast as they want them.

Yours truly,  
A. J. PECK.

FROM A PROMINENT MERCHANT.

Rushville, Ind., Sept. 6th, 1880.  
My Dear Friends—This is to certify that prior to last March I was subject to nervous sick-headache, having it about every three or four weeks, and the last few times so bad that the Doctor had to inject morphine, and once to chloroform me. I was induced by my sister (who had tried one), to try the ELECTRO-MAGNETIC PAD as a preventive. I bought one, much against my will, not having any faith in such things, and thinking I was throwing \$2.00 away. But the effect, I used the pad for two months and took it off, I had not had the headache in that time, longer than I had gone without it for several years. After a few weeks I felt as if I was going to have another spell of sick-headache. I now had enough faith in Pads to go straight and get another, and have not had the headache now for six months, and have escaped a spell of Billious Fever that I have been having every summer for some time, and must say I feel better every way. Whether the ELECTRO-MAGNETIC PAD done all this for me or not, I shall always believe it did, and heartily recommend it to others similarly afflicted.

Yours very truly,  
J. W. MITCHELL.

WHITEFIELD, N. H., Aug. 11th, 1880.  
J. C. Cushman,  
149 Clark St., Chicago, Ill.

Dear Sir:—You may think strange in not hearing from me, after writing you last February, asking your terms to agents. My only reason was that, perhaps your Pad, like many other things which are given to the public, was a humbug, but my personal knowledge of its effects has convinced me of its genuineness. Is the State of New Hampshire taken? if not, you can make me your State agent, if you wish. Or you can grant me a certain number of counties, which I will name to you. We would prefer the State, with the privilege of establishing agents in each county or town.

Please write me what you will do, and I will reply, and press the work, if we can agree.

Yours truly,  
C. PIKE.

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Carrie Atkins, Indianapolis, Ind.	.50
A. L. Pease, Kirkwood, Ill.	\$2.00
Walter Scott, Hampshire, Ill.	2.00
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