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AN OPEN LETTER

To the Rt. Rev. the Bishop of Central N. Y.

"On the Society of St. John the Evangelist; and its Ritualism."

BOSTON, Aug. 20th, 1881.

RIGHT REV. AND DEAR BISHOP,—Ere the week closes, I want to thank you for the very pleasant memory I shall always have of my visit, which God, I trust, will not allow to be profitless to His Church.

The times are favorable for a better understanding between Churchmen. The Ritualists are willing, I think, to acknowledge their share of error and mistake; and the spiritual movement whose heart-beat is felt at your own door needs guidance, if it is to be healthy; and encouragement, if it is not to be lost to the Church.

Some eighteen years ago, Bishop Whittingham, under whose direction I had read for Holy Orders, and whose every word to me was law, gave me his benediction on the founding of a Religious Society, whose general principles we had discussed, and which was to be thoroughly loyal to our Church, and as useful, I hoped, to the Bishops as it would be devoted to them. If, in another Communion, men could be found who specially devoted themselves to uphold the Papacy, which I firmly believed to be an incarnation of worldliness and an organically perpetuated crime against Jesus Christ, like unto the sin of Israel in demanding for the Theocracy a visible head, "Why," I thought, "should not those be found who with equal ardor would consecrate their lives to aid specially the Divinely constituted Order of the Episcopate in its work in our land?"

It was with this spirit and intent I commenced my work. It has been marred by my own shortcomings and mistakes. How it has been misrepresented and opposed, and I have been pained, I need not tell you. After all, are not those who honestly oppose us for Christ's sake, our beloved in Him? And still, after these years, my conviction of the need of such supplementary agency as a body of Mission-priests supplies to the Church is only stronger, and my desire still the same. What such a movement requires is the help and direction of some of our Bishops. I love this Church in which I was new-born to God, and wherein so much grace is bestowed, in which I mean to live, and for which I would gladly die; and you, who have had your own special leadings, seem better than most others to understand the spiritual life-needs of our country, and our heart-ache to meet them.

Let me say here and first of all, that I have no sympathy with Rome or Romanisers. Those born in that Communion, who rightly use the Word and Sacraments, may and do become saints. In all that comes from Christ and belongs to Catholicity we are common possessors and can rejoice together. But Rome as a Church has stamped upon her person four marks. They are not the "Notes" of the Church of Christ given us in the Creed. There, the Church is said to be One, Holy, Catholic, and Apostolic. But the first "note" of the Roman Church, considered apart and by herself, as she claims to be, is *disunion*. The Papal supremacy, which is her distinguishing character, is not, as it is claimed to be, the principle of the Church's unity, for it cannot bind the whole Church, the living and the dead together; and here on earth, so far from being a principle of unity, it has been the one great source of the divisions of Christendom.

Her next "note" is *untruth*. The Pope claims Lordship over the Church as Peter's successor, and bids us believe, as an article of our Creed, in the one holy Roman Church. It is to be observed, however, that there is no historical article of the true Creed but has for its support the concurrent testimony of eye witnesses, and is also recorded in Holy Scripture. Of St. Peter's being at Rome there is no direct evidence. No one ever saw him there, and there is no record of it in Holy Scripture. Now, it is impossible to suppose God intended the salvation of the world to depend on a fact which He did not take the trouble to have either witnessed to or recorded. Again, Rome's claims are fraudulent. She has been mostly built up on the quagmire-foundation of the forged and lying Decretals; and the lying system of casuistry which Pascal exposed is still the hidden cancer in the heart of her spiritual life.

Again, *Worldliness* is the next note stamped upon her. While England's Church is struggling against the State, and seeking to throw off her worldliness, the Roman Church long ago went over to the State, and became transformed into a worldly kingdom; and the poor Pope of today is seen, not having faith enough to trust God and the spiritual agencies which Christ established for the world's conversion, but hypocritically acting, for worldly political purposes, the part of a prisoner, and struggling to regain the lost bauble of his earthly sceptre.

Lastly, the Church of Christ ought to be *Catholic*. Made for all, She ought to be able to reach all. But Rome has not only lost the East, and then lost half the nations of Europe, but now has greatly lost, through her new dogmas and modern developments and Mariolatry, her hold upon the human intellect; and chiefly

reaches women only, and the uneducated classes. In her enfeebled faith she rails against the age whose wants she cannot meet, seeks after signs, and walks by sight, and runs after visions and winking pictures, and apparitions of the Virgin. Disunion, worldliness, lying, and a spurious imitation of sanctity; these are the marks upon her. Demanding uncanonical and uncanonical terms of communion, she is schismatical everywhere, as well on the Continent of Europe as in England; and, seeking to be wise above what has been revealed, has fallen into divers heresies, and can give only half the Blessed Sacrament to her people.

If a Reformation was needed in the 16th century (and I thoroughly believe in its necessity and the principles of the English Reformation), much more is it needed now; and I heartily sympathise with the Old Catholic movement of to-day. The effort of some within our Communion is to drive us Ritualists out of our Church; but, however my own Mother and brethren might treat me, I would rather go down to the grave unattached, and without any Sacraments, than obtain them by submitting to Rome, and becoming partaker with her in her rebellion, embodied in the papacy, against the Headship of Christ, and sin against the Holy Ghost by denying the reality of the Sacraments I have received.

There has been a small Romanising faction in the midst of the Catholic movement; men who have sought to throw discredit on the principles of the Reformation, who have sought to bring about a union with Rome by assimilating our Services to hers. This is now, I believe, an unappreciable quantity. The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it come at all, by our own Church being true to the Reformation principles and the Catholic faith, and by God's working a spiritual revolution in the Church of Rome.

And now, dear Bishop, about our Society, its object, obligation, doctrine and ritual.

The special object of our little Society of Evangelists is the furtherance of our own spiritual life, and the aiding our brother clergy in their work, by giving Missions and Retreats in their parishes when called on to do so. It would be advisable that the Bishop of the Diocese should be consulted; and we should be guided by the wishes of the priest we come to help, in respect to the subjects to be treated, and the methods to be pursued.

We have as yet no constitution, only a spiritual rule of life. In the formation of the former we desire the advice and assistance of those set over us in the Lord. We are under no obligations to any Superior which do not leave entirely undisturbed the obligation we owe as clergy to our Bishops; and we have no other standard or formulas of doctrine than those of the Church to which we belong.

It may be more satisfactory to you if I speak more particularly here of some matters in detail; viz.: of the Rule of Faith, the Eucharist, and Confession.

The agreement which is noticed in our doctrinal utterances comes simply from the fact that, as loyal sons of this Church we have each followed the Rule that our Spiritual Mother has given us, and been "careful never to teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic Fathers and Ancient Bishops." We believe thus in the Holy Scriptures, as interpreted by the general consent of Christendom; and hold the Faith dogmatically presented for our acceptance by the ever-living utterance of the Church, in her Creeds.

Our Rule of Faith thus differs radically from that of Rome. The Romanist believes that the Holy Ghost has come to take the place of Christ the Teacher; and, now dwelling in the Roman Church, and speaking at times through the Pope, reveals new truths, e. g., like the Immaculate Conception, which to the Apostolic Fathers and early ages were unknown. The Romanist thus falls into the heresy of confounding the guiding operation of the Holy Spirit in the Christian Dispensation, with the Office of Christ, Who is the Word, the Truth, and Wisdom Itself, and so entirely the Revelation of God to man that the Office of the Holy Ghost is, not to reveal new truths, but to bring to remembrance whatsoever had been uttered by Him. While the Romanist believes in the infallibility of the Pope speaking *ex cathedra*, and so contemptuously declares that an appeal to Church-history against the present utterances of his Church is blasphemy to the Holy Ghost, we hold that the Holy Spirit dwells in the whole Body of the Catholic Church, not in the little fraction at any time on earth; and that we must reverently listen to Its Voice as it comes up behind us from the past, saying: "This is the way; walk ye in it;" and is heard to-day, for our practical guidance, in the living and continued utterance of the Creed of undivided Christendom, and which could make itself further felt, if need required the decision of any matter, in a real Ecumenical Council. Our Rule of Faith, thus differing radically from that of Rome, our teaching, upon all questions on which these Rules lead to different results, differs from hers.

A word as to Confession of one's sins to God in the presence of Christ's minister, and his power of ministerially pronouncing Absolution, and sealing the true penitent's reconciliation with God.

We do not hold that one falling into mortal sin after Baptism cannot be forgiven of God without first confessing his sins to a priest, and receiving Absolution. Church Theology has always assigned a separate and independent value to the effect of Contrition, and the Absolution by the Priest. By the force of true Contrition alone the soul may be reconciled to God. Such Contrition, perfect in kind, and so reconciling the penitent to God, is not uncommon. It is, however, capable of indefinite increase, and may seek through different means a corresponding progressive cleansing; and so by absolution a further grace may be given, and reconciliation sealed.

Concerning the use of this spiritual privilege we would adopt the wise and charitable words of our English Reformers: "Requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those who think needful or convenient for the quieting of their own consciences particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God."

Although I have said so much, yet I venture, on the subject of the Holy Eucharist, to make one or two suggestions.

Many misunderstandings might be avoided by remembering that our Lord's Presence and the recognition thereof on our part both have their place in the Kingdom of Grace, and not in the sphere of Nature. Christ glorified is the Central Life-Force of that Kingdom; and He manifests Himself to its different members, Saints and Angels, and restful Dead, and struggling wayfarers, according to their capacity and needs. The Blessed Sacrament, translucent to the eye of faith, is also for us the certificated point of contact between the things seen and unseen. Every act of condescending Love on God's part calls for some token of worshipful recognition on ours. But all worshipful acts of recognition of our Lord's Sacramental Manifestation are to be directed not "to" or "at" or "towards" the Elements considered by themselves, but to the *Person* of the Eternal Word, through the elements which our Lord takes up and sanctifies, that by them He may communicate Himself to us.

For myself, I do not wish to go beyond the words of Holy Scripture in speaking of this great mystery, which no one can fathom; but the line of thought I have suggested may lead brethren to greater mutual forbearance, and remove misunderstandings, if not effect a reconciliation.

Lastly, we have no other Regulations about Ritual save those in the Book of Common Prayer. Our practice in regard to Ritual is, to conform to the customs of any parish in which we might be called temporarily to minister; and, in those under our own care not to introduce anything against the wishes of our people, or which our own Bishops should pronounce illegal.

How much evil has been done to the Church, and to piety, by excessive Ritual, and by the exaggerated importance given to its fancied symbolical meaning! The excesses of the few have kept back the many from improving their Services. Lights on the Table of the Lord, and a Vestment put on over the Surplice or Alb, to distinguish the only Service Christ Himself instituted, are old heir-looms in our Church. Lights are associated with the original Institution of the Supper, deep in the night, with its primitive Celebration at the same hour, or verging towards morning; with its subsequent long-continued Celebration at early dawn; and with the immemorial practice of the Church Catholic, Eastern and Western; and these as well as the Vestments were appointed by the Anglican Reformers. The Church expressly ordered them to be "retained" at the last revision of the Prayer Book in 1662. This right to use them has been witnessed to by all Liturgical authorities since. They thus belong to our Church, and are part of her heritage. They have, as sometimes has happened to our old furniture, been laid away in our garrets. They fell into disuse. Still they were ours, and the right to use them remained. They bear so unmistakable a witness to the Antiquity of our Church that where the people are instructed and desire them, and the Bishop puts no obstacle in the way, I think the witness they bear to our Catholicity as against Rome, makes their adoption useful.

I have expressed my opinion about these details, not because I think them so important, but, to be frank. Our one great burning desire and aim is the winning of souls to Christ, the deepening of the spiritual life, the rousing of the clergy to a higher sense of their calling, and the need of greater devotion and sacrifice in it. Is there not a need of a Society wholly free from parochial duties, and so able to supplement the work of the ordinary parish priest? Such a Society must, in order to have the moral support of the Bishops (and without this it can do little good), submit its Constitution and Rule of life to their approval. Can you or your Brother Bishops suggest anything further we ought to do? With my highest regards, your faithful servant in Christ,
C. C. GRAFTON.
To the Right Reverend, the Bishop of Central New York.

The Federate Council of Illinois.

Correspondence of the Living Church.

The third meeting of the Council was held in the Cathedral, Quincy, on Wednesday, Oct. 5th, the Bishop of Quincy presiding. The session was preceded by the Litany and the Holy Communion, the Rev. Dr. Easter reading the former, and the President of the Council being celebrant. The following members answered to their names on call of the Secretary: the Rt. Revs. the Bishop of Illinois, the Bishop of Quincy, and the Bishop of Springfield; delegates from the diocese of Illinois, the Rev. Dr. Courtney, Rev. R. A. Holland, and Messrs. Judd and Stahl; delegates from Quincy, Rev. Dr. Corby, Rev. Dr. Leffingwell, Rev. E. A. Rudd, and Messrs. Williamson, Parker, and Emmons; delegates from the Diocese of Springfield, the Rev. Dr. Easter, Rev. E. A. Larrabee, and Mr. H. H. Candee.

The Rt. Rev. Alexander Burgess, S. T. D., was chosen by the Bishops President of the Council for the term of three years, and Mr. H. H. Candee was re-elected by the Council as Secretary. The Rev. Mr. Elmer of the diocese of Springfield, and the Rev. Mr. Newman of the diocese of Quincy, were present as visiting clergymen.

The committee on printing the minutes of the proceedings with an historical sketch, was continued, and another member was added. Instructions were given that at least 1500 copies be issued. The historical sketch is to comprise a record of all matters of interest in connection with the provincial movement, and will be a document of interest to all American churchmen.

The Committee on Statutes was continued, with instructions to report at the next annual meeting of the Council, which was appointed to be held in the Cathedral, Chicago, on the second Tuesday in October, 1882. This committee consists of the Bishops of the Province, the Rev. Dr. Morrison, the Rev. Dr. Leffingwell, the Rev. D. W. Dresser, and Messrs. Cushman, Williamson, and Johnston.

The Conventions of the respective dioceses comprising the Province were requested to insert the word "annually" before the word "elect," in the article of the constitution relating to the election of delegates to the Federate Council.

Several resolutions were discussed but no action was taken, on the subject of an Appellate Court. Under article 6 of the Constitution of the General Convention, each diocese has acted independently in constituting such a court composed of the Bishops and assessors of the dioceses within the limits of the State. Entire uniformity has not been secured, so far, but it is hoped that substantial agreement has been obtained; so that in Illinois a clergyman may have the right of appeal to a court that is above the suspicion of partisan or local influence. This, we believe, is the case in no other portion of the American Church.

The committee appointed by the last Council, consisting of the Bishops of the Province, the Rev. Drs. Courtney and Leffingwell, and Mr. S. Corning Judd, reported through Dr. Courtney, the following preamble and resolutions which were unanimously adopted by the Council:

Whereas, the institution known as St. Mary's School, located in Knoxville, Ill., was established and for nearly ten years was maintained, as a school of the undivided diocese, its patronage and influence extending over the whole State; and

Whereas, the trustees and officers of the school, the Bishop of the diocese in which the school is located concurring, have expressed the desire that St. Mary's School be recognized by the Federate Council of Illinois as a general school of the Province for the education of girls; and therefore

Resolved, that the Federate Council of Illinois does hereby recognize and constitute St. Mary's School, Knoxville, as a general Church school of the Province for the education of girls, and pledges its influence and aid in sustaining it.

Resolved, that the effort now begun for building a chapel for this school is heartily endorsed, and is earnestly commended to the brethren of the several Dioceses for their contributions.

Resolved, that the Bishops of the Province of Illinois be authorized by and on behalf of this Council to nominate trustees of St. Mary's School under the new arrangement of its organization.

The Service and sermon in the evening were of especial interest. A surprised choir rendered the music in a hearty manner, the Revs. E. A. Larrabee and R. A. Holland conducting the Service. The sermon by the Rev. Dr. Courtney, rector of St. James's Church, Chicago, was a fitting close to this session of a Council of the Church. The subject was prayer, its reasonableness, its difficulties, and practical methods of promoting it. The discourse was extemporaneous, after Dr. Courtney's usual manner, and intensely earnest and spiritual. The unaffected and fervid eloquence of the preacher held the attention of the large congregation to the end.

The delegates were kindly entertained by the Churchmen of Quincy, well known for their liberal hospitality, Mrs. H. A. Williamson entertaining the entire delegation at dinner. By invitation of the Rector of St. Mary's School, the Bishops and several of the clergy and laity went on the following day to attend the laying of the corner-stone of the Chapel of that institution.

Our Michigan Letter.

Bishop Harris has just completed a visitation of the fire-desolated region in Huron and Sanilac counties. He was expected at Port Austin at the Morning Service on Sunday Oct. 2, but the steamer was delayed, and did not arrive until 1:30 P. M. The Services are held in a public hall. The Bishop visited and catechized the flourishing Sunday-school, and, on the same afternoon the Rector, the Rev. W. Herbert Smythe, baptized one adult and seven children. A very large congregation was present at the Evening Service, when the Bishop preached, and confirmed fifteen persons. Nine more had come prepared for Confirmation at the Morning Service, but living at a considerable distance, were unable to remain for Service in the evening, and with regret drove back to their country homes. After the Evening Service, the Bishop had a conference with the congregation on the subject of building a church. It is hoped that one will be erected this fall.

On Monday morning, the Bishop and the Rev. Mr. Smythe drove over to Bad Axe, and had a Service in the Court House at 11 A. M. Here too he conferred with the people about the work of relief and the suspended project of building a church. It will be remembered that the materials collected for this purpose were destroyed in the recent fires. It is hoped, however that these losses may be replaced, and that the Church may soon be built.

On Monday afternoon, the Bishop and the Missionary drove further to Sand Beach. Spending the night there, he went by rail next morning to Deckerville, most of which lies in ruins. After visiting from house to house, and conferring with the people about their needs, and more particularly about a Church building, which it is proposed soon to build in that village, the Bishop drove over to Bridgehampton in Sanilac Co. Here he met the Rev. John Barrett, and, accompanied by the Missionary, inspected the desolated district in that neighborhood. It is hoped that a Church may soon be erected here. On Tuesday afternoon they visited Carsonville, another of Mr. Barrett's stations. The Bishop's visit to these two counties was more pleasant to him and noteworthy to the afflicted people, in that he went as an almoner of generous contributions placed in his hands by some of his Chicago friends during his recent visit to his old parish of St. James's. A part of the money thus placed at his control is given distinctively for Church building, and is subject to his order in the hands of Mr. John H. Bissell, Secretary and Treasurer of the Church Association of Michigan.

The consecration of the new St. John's Church, Howell, is appointed for the 19th inst.

The mention of St. John's Church, Clinton, will awaken memories sad and sweet in the minds of some of the older Churchmen of Michigan. It was long part of the missionary parish of the Rev. Wm. N. Lyster of blessed memory. A pretty Church building is there as a memorial of his gentle ministry. The parish has been dormant for many years. About six months ago, the Bishop visited Clinton, and found the relics of the parish disposed to welcome the revival of Church work. The long closed doors were again thrown open. For some months, the Rev. Josiah Phelps of Tecumseh gave the congregation a Sunday afternoon service, weekly. And now a settled pastor is provided in the Rev. Geo. N. Drews, who will also take Manchester in the same county (Lenawee) as part of his field.

An event notable in several points of view is to take place on Sunday Oct. 16. Bishop Harris will then ordain to the Diaconate, at St. Andrew's Church, Ann Arbor, Prof. Moses Coit Tyler, recently of Michigan University, but now of Cornell. Prof. Tyler was formerly a minister of the Congregational denomination, and is a thoughtful and eloquent preacher, as well as an eminent scholar and instructor. He was confirmed in St. Andrew's Church about three years ago. The Ordinary of the Diocese in which his lot his now cast, Bishop Huntington, was invited to preach the Ordination Sermon, but was unable to accept. There is a peculiar fitness and some significance in Prof. Tyler's returning to his old home to be ordained by the Bishop of Michigan, and to preach his first sermon as a Clergyman of the Church before an Ann Arbor congregation.

It is announced that the Governor of Michigan has appointed the Rev. Ben Tucker Hutchins, of Monroe, Chaplain of the Michigan Battalion which is to take part in the Yorktown Celebration. Mr. Hutchins was for many years an officer in the regular army, and enjoys a Brevet commission as Brigadier General. The Rev. General has therefore a special claim to this high honor, and will probably be the only Chaplain there entitled to wear on his shoulder straps with the cross and the bar.

Invitations have been issued for the Semi-Centennial Anniversary of Trinity Church, Monroe, on Thursday Oct. 13th. Four Bishops are to be present, viz., Bedell, Gillespie, B. H. Paddock and Harris. The Monroe parish is the oldest save two in the State, and its early history is connected with interesting events and honorable names.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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Myself.—I might object to matters outside of this account, because we agreed, for the present, to waive all questions as to the rest of the Bible. But the great importance of the subject induces me to overlook the irregularity, and to attempt at least a partial answer.

If I understand you aright, your objection turns upon the preposition "in," for there is no question between us as to God's making all things, but only whether he did it "in" the six days.

It will surprise you to be told that this word "in" to which you attach so much importance does not occur in the original, as you can easily see by turning to the commandment in our common version, both in Exodus xx:11 and xxxi:17—the only places where the expression "in six days" is used. You will notice that "in" is italicized, indicating that it is not in the Hebrew. And so, any objection to the views which I have advanced, based upon the presence of that word, falls to the ground.

Professor.—How then would you read it?

Myself.—It has been suggested that we should say, "for within six days," and that we should retain as much as possible of the exact Hebrew idiom and read "six of days," i. e., I take it, a set, or series of six days. Then the translation would be: "for within a series of six days the Lord made," etc. Such a change answers your objection, but it does not fully satisfy all the conditions, for much of the creative work was done before the first day, and hence, not within time-spaces limited on both sides by a day. It seems to me, the better plan is to leave the text as written, and not to attempt to supply the preposition needed. Then it would read: "For in some relation to six of days," i. e., a hexad of days "the Lord made," etc.

This omission seems to be intentional, all the more, because the preposition is not omitted before "day" in the fourth verse of the second chapter of Genesis, where we read: These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.*

The writer having in the first chapter spoken of six different days, must in this place have meant by "day" a period long enough to include them all. The heavens and the earth were made in that period, and the writer, by using the preposition, says so all the more distinctly.†

If the exposition of the days which I have offered, be the true one, there was singular appropriateness in the omission of the preposition from the Commandment, thus leaving the matter open for future investigation.

Although this is by no means a full discussion of the use of the word "days" in the Commandment, yet it appears to me sufficient to show that my explanation of the days is not forbidden by its wording. Perhaps a homely illustration may help to make the whole matter clearer.

SIX DAYS OF AMERICAN HISTORY.

America was discovered. And this was the first day.

The English landed at Jamestown. And this was the second day.

The Puritans landed at Plymouth. And this was the third day.

Independence was declared. And this was the fourth day.

The Emancipation Proclamation was issued. And this was the fifth day.

In 1876 was our Centennial. And this was the sixth day.

Here is a series of epochal days memorable to all Americans. There would be no impropriety in my afterwards saying that in some relation to this hexad of days ("six of days"), God, in his providence, built up this nation. And as these days differed in no respect from others, neither did those of Genesis. The former divide our history into periods of whose length my little epitome gives no intimation, and the latter do the same for the early history of the world.

The national growth and the creative acts were not on these days, but between them; and, even if we include in our

* In Gen. ii:4 the word "in" is not italicized, showing, of course, that it is found in the original.

†The Septuagint, with its usual readiness to improve upon the Hebrew, inserts the preposition in the Commandment, and omits it here.

history the period preceding Columbus, still it would be true "in some relation that hexad of days."

Professor.—This seems not unreasonable, however novel, and it must be admitted that it gives literal days, while it easily allows ample time for the requirements of astronomy and geology. I must think the matter over. You have presented these matters in a new light; so new, indeed, that I am at a loss what to say. It is getting late, and it will be best to defer any other questions to another evening.

With this he rose to leave, and taking his hat and cane, bade me good night.

The Sheltering Arms of New York.

Correspondence of the Living Church.

The Seventeenth Annual Report of the Sheltering Arms appears, like its predecessors, in a cover of delicate tinted paper, with letters of pale green, as also the vignette, which represents the Good Shepherd with a lamb in His Arms. It contains, not only the well known wood-cut engraving of the building proper, but also of the Furness Cottage and the little May Cottage.

This latter has been occupied now about one year under a new system, that of having all the work of the household done by the girls without the assistance of any hired help. Some of the Committee in charge of the Cottage, feared the results, but the venture was made, while the person in charge had faith that it would succeed, and the results have been most satisfactory. This was founded by Mrs. John Carey, Jr. (a sister of Mrs. John Jacob Astor), by the gift of \$50,000 in memory of a precious child. Around this Cottage cluster the most tender and touching associations, extending up to the time when both Mr. and Mrs. Carey were removed by death within a few weeks of each other, our last Easter intervening between the two. The beautiful incidents here referred to, appeared in the LIVING CHURCH soon after the death of Mrs. Carey.

The Furness Cottage, which is not yet complete, is a gift of Miss Sophia R. C. Furness, in memory of the late Mrs. Sophia Furness, and is intended for boys. A porch, with appropriate inscription, and the text "Blessed are the pure in heart for they shall see God," will indicate the memorial character of the building, which is to stand at the corner of Broadway and 129th St.

A distinguishing feature of this Cottage will be a grand play-room twenty feet high by twenty feet wide, running the whole length of the building, with a cement floor, brick walls, wooden ceiling, and wired windows, in order that the energetic sports of boyhood may be indulged in without fear of danger. Provision will also be made for closets for tools, and shelves for a library, where the whole household can assemble to listen to a lecture, or for any other purpose. This Cottage has been contracted for at a cost of \$24,000. The donor has also signified her intention of furnishing the building when it shall have been completed.

The "Sheltering Arms" receives homeless children for whom no other institution provides, because, around most of the homes of charity, restrictions of one kind and another are thrown, thus cutting off numbers of worthy applicants. More than seventeen years ago, at the close of a meeting held in Calvary Church, by members of "The Ladies Mission to the Public Institutions in New York City," where the founding of a much-needed home for little children was being discussed, a gentleman present said: "We want an institution which shall embrace within its arms all who are not otherwise provided for."

The honor and privilege of suggesting a name fell upon our beloved Dr. Muhlenberg, who, on a certain occasion, being obliged, with other interested ones, to seek protection from the rain in an 8th Avenue "sheltering car," at once perceived the significance of the circumstance, and exclaimed, "We'll call it the Shelter!" and "The Shelter" developed into the "Sheltering Arms," a name which has since been adopted by like charities in other cities.

This Institution is highly favored, in having the continued personal interest of Miss Richmond, whose father was one of the three clergymen (Richmond, Bates and Chauncey) who founded our New York City Mission Society, and whose mother, after Dr. Richmond's decease, founded the "House of Mercy," giving up for this purpose her elegant home in West 84th St. She also founded St. Barnabas' excellent Home and the "Midnight Mission," etc., to which she gave her strength of mind and body up to the latest days of her beautiful and valuable life.

It is very easy for a man to say, "I believe in the Holy Catholic Church;" but to be Catholic in faith and heart and spirit has been the happy lot of but few. It is the easiest thing in the world to belong to a school, a sect, or a party. It is a hard thing to understand the real liberty of the sons of God, when our Lord came, "God manifest in the flesh," there was no room for him in the inn. No age, or time, or land, or heart, has ever given Him adequate room. Of the life to come, He said, "In my Father's house are many mansions." But in the house of His Church on earth men will not have it so. They are forever trying to narrow God's great House; or, if they cannot make it smaller, they will drive men from beneath its roof and shelter. A more pleasurable pursuit has been to pull the House to pieces, and with the fragments to build a lot of little cottages. They may be snug and comfortable as the temporary abode of a class, but how unlike that great House of God meant for all races and kindreds and peoples and tongues!

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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CHAPTER XXI.

In a hurried note addressed by Bishop Seabury to his friend Parker, the Rector of Trinity Church, Boston, he says:

"I believe we shall send two clergymen to the Philadelphia Convention to see whether a union can be effected. If it fail, the point, I believe, will have to be altogether given up."

In the June following, the Bishop addressed a letter of eight folio pages to his Episcopal brother of Pennsylvania. Our space forbids the transcription of the whole of this interesting communication, and the ravages of time have sadly mutilated portions of every page; but enough still remains, and shall be given, to acquaint our readers with the style and spirit of this able and well-considered letter:

"NEW LONDON, June, 29th, 1789.

RT. REV. AND DEAR SIR:—Your favor of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candor and Christian unity it contained; and beg you to believe that nothing on my part shall be wanting to keep up a friendly intercourse with you, and with all the Churches in the United States that our different situations can permit.

That your letter has not been sooner attended to has not been owing to disrespect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and as we are about to call a Convention of lay delegates from our several congregations, to provide for the support of their Bishop, and to consider the practicability of instituting an Episcopal Academy in this State, it was thought best that the point of sending lay delegates to the General Convention should come fairly before them. The Annual Convention of our clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church government, or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained with little alteration; and these matters they thought belonged to the Bishop and clergy, and not to them. They, therefore, could send no delegates; though they wished for unity among the Churches, and for uniformity of worship, but could not see why these great objects could not better be secured on the old ground, than on the new ground that had been taken with you.

The clergy supposed that, on your Constitution, any representation from them would be inadmissible without lay delegates; nor could they submit to offer themselves to make part of any meeting where the authority of their Bishop had been disputed by one bishop, and probably through his influence, by a number of others who were to compose that meeting. They, therefore, must consider themselves as excluded till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our churches. But while Bishop Provoost disputes the validity of my consecration I can take no step toward the accomplishment of so great and desirable objects. This point, I take it, is now in such a state, that it must be settled either by your Convention or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks on it, hoping that the candor and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on these points. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our Churches, as the three Bishops now in the States, joining in the consecration of a fourth. I could say much on this subject, but should I do so it might be supposed to proceed from interested views. I shall, therefore, leave it to your own good sense—only hoping that you and the Convention will deliberately consider whether the implied obligations in England, and the wishes of your Churches, be so strong that they must not give way to the prospect of securing the peace and unity of the Church."

Passing in review the arguments urged by the Churches at the Southward for the introduction of the lay-element into the government of the Church, and examining quite in detail the various alterations comprised in the "Proposed Book," the Bishop thus concludes:

"I shall close this letter with renewing a former proposal for union and uniformity—viz.: That you and Bishop Provoost, with as many Proctors from the clergy as shall be thought necessary, meet me with an equal number of Proctors from Connecticut. We should then be on equal ground—on which ground only, I presume, you would wish to stand—and I doubt not everything might be settled to mutual satisfaction without the preposterous method of ascertaining doctrines, etc., etc., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us all in the great work of establishing and building up His Church in peace and

unity, truth and charity and purity, I remain your affectionate brother, and very humble servant, SAMUEL, Bishop of Connecticut."

I presume you will lay this letter before the Convention, and I have to request that I may be informed of their proceedings as soon as convenient, as all our proceedings will be suspended till then, or at least, till November.

The remarks on your Prayer Book [The "Proposed Book" is here referred to] are the principal ones I have heard made. They are here repeated from memory, and I have not your book at hand with which to compare them.

I observe you mention that the authority of lay-delegates in your constitution is misunderstood. We shall be glad to be better informed, and shall not pertinaciously persist in any unfair constructions, when they are fairly pointed out to us. That the consent of the laity should be given to the laws which affect them equally with the clergy, I think is right, and I believe will be disputed nowhere, and the rights of the laity we have no disposition to invade."

A letter of similar import was addressed a little later to the Rev. Dr. William Smith, who was now again in Philadelphia, and a leading spirit among those who were directing and moulding the affairs of the Church. It was but natural that these dignified and well-reasoned communications should receive attention. They were accompanied or followed by others in like strain from the leading Churchmen in New England and New York. Meantime the fertile brain of Parker, Rector of Trinity, Boston, had conceived a plan to bring to an issue the whole controversy. To him and to his brethren of Massachusetts and New Hampshire, there acting under his guidance, the union of the Churches is immediately due. As the friend of Seabury, the most prominent of the New-England clergy and the choice in the minds of many for the second application for the Episcopate in the Scottish line, should this resort be found necessary, he occupied a position, giving to his words and wishes singular prominence. Forgetful of self and caring only for the Church's good, he projected and carried through the measure which was the means of projecting a union between the Church in New England and that in the Middle and Southern States.

Lay Co-operative.

The Archbishop of Canterbury has just issued the following letter:

"My Reverend Brethren and my Brethren of the Laity:

"A memorial, to which considerable attention has been directed, was presented on May 18th, during the Session of Convocation, to a meeting of Bishops of the Province of Canterbury. The memorialists were a provisional Committee appointed at a meeting held at London House, not long before, 'to consider whether any, and, if any, what further steps can be taken to grapple with the infidelity and indifference to religion which so widely exist.' The subject was subsequently considered with great care at a meeting of the Bishops of both Provinces held at Lambeth, and I was requested by them to issue an answer to the memorial.

"The great pressure of work in London during the Session of Parliament has prevented an earlier fulfillment of this duty; but perhaps no time is so suitable for calling attention to the necessity for fresh exertion in our parishes as the autumn, when arrangements are being made by the clergy for the work of the coming winter. The chief point to which the memorialists directed our attention was the desirableness of extending, and, in some respects, modifying those plans for the employment of lay agents in directing spiritual work, which have been partially introduced into most dioceses during the last fifteen years.

"I remember that when the Bishop of London's Fund was originated, in the year 1864, and careful statistics were compiled as to the spiritual condition of the metropolis, it was suggested that the regular assistance of some 600 additional lay agents, specially appointed as readers, was required in London alone, to give efficiency to the work of the clergy.

"It has long been a question carefully considered whether any steps ought to be taken to institute in the Church of England a distinct office of sub-deacon. Some seem almost to have urged that our Church ought to add to the number of the three Apostolical Orders of its Ministry. It is thought, however, that what is wanted to meet the Church's needs may be obtained without so serious a departure from ancient precedent. Indeed, on this point, the Bishops of both Provinces, at a meeting held under the presidency of Archbishop Longley, on Ascension Day, 1866, have already expressed a decided opinion. They passed a series of important resolutions sanctioning and encouraging the employment of duly appointed lay readers, but maintained the necessity of preserving a marked distinction between such readers and the three Orders of the ordained clergy.

"What is now, in my opinion, required, is that throughout every diocese in England the Episcopal Resolutions of 1866 should be vigorously acted on, and that laymen should be set apart to assist the clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical Orders.

"I am aware that in several dioceses, notably in London, important steps have long since been taken in this direction. Some 3,000 lay helpers are there at work, incorporated into a regular body, who are expected to meet from time to time, as circumstances allow, for a united participation of the Holy Communion. Of these some 140 are lay readers, who have been formally set apart by the Bishop in his chapel with prayer.

"But it will not be maintained that, even in

London, far less elsewhere, as much has hitherto been done in this respect as the exigencies of the case require. What I am now desirous of pressing, both on the clergy and laity, is the necessity of extending and deepening such organization.

"To this end I would urge:—

"1. That in every diocese laymen should offer themselves to the parochial clergy for the distinct work of readers.

"2. That the clergy should widely make known their desire to receive the co-operation of such laymen.

"3. That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the Bishop, with such religious service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing on their labors.

"Such lay readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnest-minded clergyman seeks to enlist in his parish—who assist, for instance, in the teaching in his Sunday school, and in making known to him the wants of his poor parishioners. The work of these readers is also, of course, of a different kind from that of the devout women who, whether under the name of Deaconesses, or united in Sisterhoods, or acting as Parochial Mission Women, have of late years done so much true service for Christ in many neighborhoods.

"Alike in our crowded towns and in straggling country parishes, the clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the parish church, if only accredited agents could be placed at their disposal to whom they could with satisfaction confide a portion of their pastoral work. There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy, by reading and expounding Holy Scriptures, and leading the prayers and praises of the congregation in school-rooms and other appropriate places, where those persons may be gathered together, who, through whatever unfortunate circumstances, are at present unable or unwilling to share in the worship and instruction of their parish church.

"It is granted that such work has for many years been effectually, though sometimes unmethodically, carried out in many neighborhoods. What is desired now is that these efforts shall be extended, organized, and formally incorporated with our regular Church system, and shall receive everywhere the express authority of the heads of the Church.

"Obviously it will be the duty of the Bishop of each diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems to be nothing to prevent each Bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work, without an undue interference with the claims of their ordinary secular callings.

"Last winter, as in the previous year, a regular system of instruction and voluntary examination for lay helpers was maintained in connection with St. Paul's Cathedral, and, during the last few weeks, the authorities of Keble College, Oxford, placed their buildings at the disposal of certain eminent clergymen, who gathered round them for a time a body of such laymen. I have the testimony of those who have had the benefit of this instruction that they have felt braced and encouraged for the better discharge of their labors of love, by the kindly interest which has been shown to them, and the useful hints which they have received to guide them in the better discharge of their duties. The authorities of Westminster Abbey are understood to have expressed their willingness to co-operate in a similar good work; and I see no reason why such short courses of training may not be organized in every diocese, in connection with its Cathedral.

"My duty, however, in this appeal is rather to urge generally the importance of the movement which seeks to secure the regular co-operation of the laity in our parish work, than to define any details as to how, in each particular diocese and neighborhood, this work may be matured and perfected. We shall fail in our duty, both as Christians and good citizens, if we do not seek to give fair trial to every promising experiment whereby we may establish in our midst fresh centres of Christian life and teaching, from which an influence may go forth, powerful, by God's blessing, to resist infidelity and wickedness.

"Of course, organization cannot supply the place of Christian faith and energy. Good Christians always set themselves, wherever they are placed, to advance their Master's cause. But desultory efforts are less powerful for good than when combined and regulated. In the name, then, of my Brethren of the Episcopate, I commend this matter to the serious consideration and earnest prayers of all who love the Lord Jesus Christ.

A. C. CANTUAR.
Addington Park, Croydon, Sept. 1881."

The Salt Lake Daily Tribune of Sept. 16th, contains a long and interesting account of Bishop Tuttle's school. Our contemporary speaks in the highest terms of the indefatigable Bishop, and of his assistants, and says that the schools are finely organized, and thorough and systematic in their course of instruction.

News has been received of the United States exploring steamer Rodgers. It arrived at Petropavlovsk, Kamshatka, on the 19th of July. The commander writes that all are well, and the recipients of kindly and valuable hospitality from a Russian vessel already arrived there.

Diocesan News.

Springfield.—The consecration of Christ Church, Bunker Hill, took place on Thursday last, 29th Sept., being the Feast of "St. Michael and All Angels."

There were present, besides the Bishop of the Diocese, and the Rector of the Parish, (Rev. G. H. Higgins,) Rev. Messrs. Larrabee, Haskins, and Dresser. The Service proceeded as usual on such occasions, and was very interesting.

Immediately after the Consecration Services, the clergy and people proceeded from the church to a portion of the grounds some three or four rods distant, and there, with appropriate ceremonies, the first sods were turned for the parsonage soon to be built.

In the afternoon, an out-door repast was served by the ladies of the parish, and a delightful social re-union held on Mr. Miller's lawn.

In the evening, at half past seven, a Confirmation was held in the newly consecrated Church, the sermon, a wise and earnest one, being by Rev. Mr. Larrabee.

Altogether, the day was a most pleasant—and it is hoped a profitable one, long to be remembered by both clergy and people.

The weather was all that could be desired. The music was largely choral; and was exceptionally good, as all who know the Rector might well expect.

The first Church Service ever held in Bunker Hill was by Rev. D. W. Dresser in the summer of 1862. Rev. Messrs. T. W. Mitchell, Jno. Portmess, Adrian Zimmerman, and P. A. Johnson have successively labored in this field, in connection with the mission at Gillespie.

St. Paul's, Pekin.—There are many signs of new life in this parish. The Holy Communion is celebrated every Sunday and Holy Day as the Prayer Book provides.

A course of lectures on "The Catholic Revival of the Present Day" is being delivered every Sunday evening to large congregations.

Minnesota.—On the way home from Lake Superior, your correspondent spent a delightful day in the city of Duluth, on Wednesday Sept. 28th.

Rev. E. P. Wright, D. D., of Waukesha, Wis., and the Rector of the parish—the Rev. C. A. Cummings. To say that the occasion was one of deep interest, is only giving the testimony of all who were present.

St. Paul's, Duluth, is a most Church-like edifice, and is complete in all its appointments. It is a gothic structure, with nave, chancel, side aisles, and clerestory.

Duluth, at the very head of Lake Superior, is a city of some 6,000 inhabitants, and a very important place of business.

Six miles across the bay is the unpretending city of Superior, in the State of Wisconsin. Unless present indications are deceptive, it will not be very long before Superior becomes an active rival of her sister city.

New Jersey.—The Convocation of New Brunswick, meeting at Perth Amboy, on the 20th of September, (the Bishop of the Diocese in the chair) on motion of the Rev. Wm. H. Neilson, of Trenton, immediately after its organization, adopted the following by a rising vote:

The subject of Associate Missions came under consideration; and a Committee was appointed, which should consider the feasibility of such a Mission in the seven counties which by Canon of the Diocese, form a missionary jurisdiction.

One other question occurred, which is a matter of general interest, viz.: Who are members of this Convocation? The Canon of the Convocation creating the Convocations in the Diocese gives none "a seat" or membership in the board, except the canonically recognized rectors of parishes in union with the Convocation, and missionaries whom the Bishop may appoint.

The Rt. Rev. Bishop of the Diocese issued a Pastoral, and appointed a Form of Service for the observance of Monday in commemoration of the late President.

Central New York.—Bishop Huntington, in a pastoral dated Sept. 23d, directed that on Monday all sanctuaries and places of public worship should be opened for solemn Services of humiliation, penitence and supplication, in view of the deplorable death of the late beloved and illustrious President of the United States.

New Mexico.—The Sante Fe Daily New Mexican of Sept. 28th contains an interesting account of the laying of the corner-stone of the Church of the Holy Faith in that city, by Bishop Dunlop, on the previous day.

A Wonderful Remedy. Mr. R. P. Lewis, of East Saginaw, Michigan, writing to the editor of the LaPorte (Ind.) Argus, says: "I wish you would allow me to say, over my own signature, a word in behalf of a remarkable curative agent—Compound Oxygen."

Minnesota.—On the way home from Lake Superior, your correspondent spent a delightful day in the city of Duluth, on Wednesday Sept. 28th.

of climate or stopping work, and he says he is as well as ever. Another, who had worked for years as paying-teller in a bank, and all used up and not expected to live beyond a month or two, took the Treatment, and is a hundred per cent. better and recovering rapidly.

Better than putting one dollar out at compound interest, is the sending it to Dr. C. W. Benson, Baltimore, Md., for two boxes of his Celery and Chamomile Pills, which cure nervous disease, quiet the mind, bring on refreshing sleep, and prevent paralysis.

IN THE SECRET.

Railroad Men, Bank Officers and Capitalists Affected Seriously. A Little Inside Chapter that will be read with Interest by the Public.

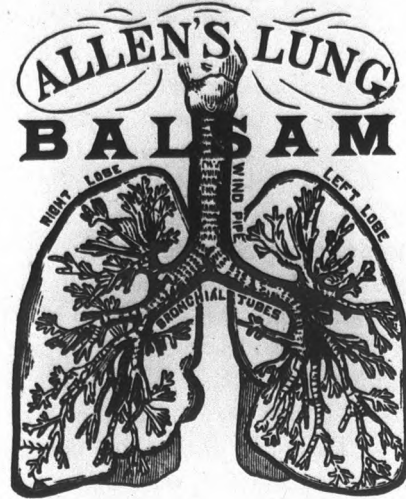
Railroads, banks, and capitalists, are the great moving and controlling power of the world now, and there is a road, a rough road, through which all that attain to eminence must pass, and many fall in the fight.

The remedy is a simple, sensible one. Simply to feed the overworked, irritable nervous system. And that can be done, and is being done successfully every day by the use of Dr. Benson's Celery and Chamomile Pills.

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is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body.

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[This Engraving represents the Lungs in a healthy state.]

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Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

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Manhattan Life Insurance Company OF NEW YORK.

Assets, January 1, 1880, \$ 9,706,101.68 Assets, January 1, 1881, 10,151,289.28 Income, year 1880, 1,998,383.03 Claims paid, returned premiums, etc., 1,300,966.29 All other payments, taxes, etc., 252,229.14 Liabilities, New York Standard, 18,455,454.38 Surplus, 2,006,814.90

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Diocesan Convention of N. Y.

[This account was by error omitted from our last number.] The 98th Convention of the Diocese of New York met at St. John's Chapel, New York City, Sept. 28th. The opening Service was conducted by the Bishop, assisted by the Rev. Drs. E. A. Hoffman, and O. Applegate, the Rev. Messrs. W. H. Cooke, J. F. Cray, William D. Walker, and Alexander Mackay-Smith. The Rev. Lea Luquer of St. Mathew's, Bedford, N. Y., was preacher, and the Bishop acted as Celebrant at the Holy Communion.

The Convention was organized for business. The treasurer of the diocese having been made vacant since last Convention, the Standing Committee had appointed Mr. James Pott, Acting Treasurer. One of the first steps taken by the Convention was the final election of Mr. Pott, to the trusteeship, the vote being taken by acclamation. The Rev. Dr. Eigenbrodt of the General Theological Seminary, who has served so many years as Secretary was renominated for the position, a motion to dispense with ballot, not, however, prevailing.

A number of regular Committees were announced, and a special committee consisting of the Rev. Clarence Buel of St. Luke's, New York Prof. Drisler of Columbia College, and Mr. S. P. Nash, to consider action appropriate upon the death of President Garfield.

On the second day, Thursday, the 29th the Convention met at St. Augustine's Chapel, abandoning St. John's, the time honored place of its former sessions. The Bishop of Florida was present, and was invited to a place of honor. Bishop Potter delivered his annual address, in which he called attention to the nearness of the approach of the centennial of the organization of the diocese, detailed the action taken by the late General Convention on various subjects relating directly or indirectly to the diocese of New York, referred to the national calamity in the death of the President, and recounted the deaths among the clergy of the diocese during the past year, and the deaths of Bishops Atkinson and Kerfoot.

At the conclusion of the address, the Rev. Dr. Dix, Rector of Trinity, presented a motion, which was agreed to, that so much of the Bishop's address as related to the action of the General Convention on the ratification of the Book of Common Prayer, be referred to a special committee of seven, to report next year.

The subject of the plan set forth by the General Convention for the increase of the general fund for widows and orphans of deceased clergymen, was also referred to a special committee.

The Rev. Mr. Buel reported the following resolutions relating to the death of President Garfield, which were passed the members standing: The Convention of the Protestant Episcopal Church in the Diocese of New York, assembled in St. Augustine's Chapel of Trinity Church, direct the following minutes to be recorded with reference to the death of His Excellency, James A. Garfield, late President of the United States: 1. We share most deeply in the great sorrow which has extended throughout all portions of the land, and that has found an unprecedented response from every foreign country with which our own is in friendly intercourse.

Personal Mention.

The Bishops of Minnesota and North Carolina are temporarily in New York. The Bishop of Connecticut lectures at Kenyon College, in November on the Bedell foundation. The Rt. Rev. Anthony Wilson Thorold, D. D., Lord Bishop of Rochester, has arrived in New York from England.

The Bishop of Louisiana has been spending several weeks on old familiar ground in Kentucky. The Bishop of Central New York will conduct a Retreat of the Clergy at Manlius, N. Y., in January.

The Rev. Charles D. Barbour, has resigned his work at Gallipolis and McArthur, O. The Rev. J. D. Hiron's present address is 213 East 16th St., New York.

The Rev. Thomas Duck's address is General Theological Seminary, W. 20th St., New York. The Rev. Stephen H. Granberry, of Syracuse, N. Y., has returned from Europe.

The Rev. W. D. Maxon has become assistant minister of St. George's, Schenectady, N. Y. The Rev. J. H. Eccleston, D. D., of Newark, N. J., returned from Europe in the "Scythia," Oct. 5th.

The Rev. Henry B. Ensworth, of St. Andrew's Church, should be addressed at 701 W. Monroe St., Chicago.

The Rev. G. A. Weeks, of Paris, Ky., has returned from Europe and resumed work. The Rev. William Huckel has resigned the Rectorship of St. Ann's Morrisiana, New York City.

The Rev. George H. Kinsolving, of St. John's, Cincinnati, conducts a mission at St. Andrew's Church, Louisville, Ky., this week. The Rev. William Wilberforce Newton, Rector of St. Paul's, Boston, has been elected to the charge of St. Stephen's, Pittsfield, Mass.

The Rev. R. R. Claiborne has declined an election to the Rectorship of Trinity Church, Owensboro, Ky. The Rev. J. N. Lee, has recently assumed charge of St. James' School for girls, Bolivar, Tenn.

The Rev. Philip McKim, has accepted the Rectorship of St. John's Church, St. Cloud, Minn. Preparations are making in his diocese, to give a public welcome to the assistant Bishop of Kentucky, and Mrs. Dudley on their return from Europe next month.

The Rev. E. H. Kittell of Newport, R. I., has accepted the Rectorship of St. Ann's, Morrisiana, New York City. The Rev. Merritt H. Williams, leaves Eastport, Me., to accept the charge of St. John's, Dresden, in the same diocese. His temporary address is Richmond, Me.

The Rev. F. Windsor Braithwaite, Rector of St. Andrew's, Stamford, Conn., arrived in New York, from his foreign tour, Oct. 5th in the "Scythia".

The Rev. J. S. Beers has resigned the Rectorship of Christ Church, Towanda, Diocese of Central Pennsylvania, in order to accept an appointment of missionary of the Diocesan Missionary Board of Massachusetts.

The Rev. F. S. Luther, formerly Head Master of Racine Grammar school, and more recently Professor of Mathematics in Racine College, has accepted the position of Head Master of the Grammar school of Kenyon College.

The Rev. Charles Henry Babcock, Rector of Trinity Church, Columbus, O., has published his sermon upon the occasion of President Garfield's death, by special request. The Rev. William A. Holbrook, has resigned the position of assistant Minister of St. Ann's, Brooklyn Heights, N. Y., and is to be succeeded by the Rev. Y. Peyton Morgan, who was formerly pastor of a Reformed Episcopal congregation in Brooklyn.

Obituary.

MARBLE.—Entered into rest, at Newton, Conn., after a long and painful illness, the Rev. Newton E. Marble, D. D., in the 73rd year of his age.

BROWN.—Entered into rest of the Lord, at Howell, Mich., Sept. 20th, 1881, Minnie May Brown, only daughter of W. P. and A. P. Brown, aged 20 years and 6 days. "Even so He giveth His beloved sleep."

Official. JERSEYVILLE, ILL., Oct. 5th, 1881. There will be a meeting of the Chapter of the "Decey of Alton" held in St. Paul's Church, Alton, on the 19th, 20th, and 21st of Oct. 1881. The first Service will be held on Wednesday morning. The Clergy are requested to bring surplices, etc. The Bishop will be present a part of the time.

Next Sunday, Oct. 16th, the Rt. Rev. W. E. McLaren, Bishop of Illinois, assisted by the Rev. Mr. Fleetwood, Rector of St. Mark's Church, will hold afternoon Services at St. Bartholomew's Mission, Masonic Hall, cor. Wentworth Ave. and Fort Wayne track, commencing at 3 o'clock. Prompt attendance is solicited. WM. EDMONDS, Supt.

Miscellaneous. Think of it, young men. Think how much improvement can be made during the Winter at H. B. Bryant's Chicago Business College.

A member of the Invalid Guild of the Holy Cross will be glad to take orders for Church work; Surplices, Embroidery, etc. Orders to be sent to Mrs. Chas. Ramey, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross.

The Parishes of Raleigh, North Carolina, solicit funds for Hospital work in their city. The present object of this work is, to raise money to purchase a suitable home in which the needy sick may be cared for. All funds will please be forwarded to Rev. Mr. Rich, President, St. John's Guild, Raleigh, North Carolina.

Situation Wanted.—A useful companion, general assistant, housekeeper, or any position of trust, by a young lady. Unexceptionable recommendations. Address A. B. C., Box 71, Brockville, Ontario, Canada.

"L'Avvenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 28 So. 21st St., Philadelphia, Pa.

The Guild of all Souls, President, Rev. Arthur Tooth, Secretary, Mr. Walter Plimpton. Object: Intercessory Prayer, "For the Dying." For the Release of the Souls of Deceased Members, and all the Faithful departed. 2. To provide Furniture for Burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." For further information apply to Rev. J. Stewart-Smith, Westminster, Md. Rev. E. K. Ward, Milwaukee, Wis., Correspondent for U. S.

FOR SALE.—A small farm near St. Mary's School, Knoxville, Ill., of 28 acres, under high cultivation. Would be an elegant country residence for a family desiring to educate daughters. House, barn, orchard, water, everything desirable. Price \$4,500. Address Mrs. LIVING CHURCH OFFICE.

Edward Lovejoy, at 88 State Street, has just prepared an elegant Cabinet Photographic Group of the late President Garfield, wife, mother, and Mollie. They are perfect as likenesses, and are of the very best style of art. They will have an immense sale. Price 35 cents.

An elegant piece of bronze is now on exhibition at Ovington's, the last of three, which they received on Monday. It is a representation of La Grande Mademoiselle, daughter of Gaston, of Orleans, and leader of the Fronde. It is modeled by Roncoulet, and is the first piece made from the mould.

Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Penoyer, M. D., or E. Penoyer, professor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

We are receiving daily all the Novelties in Pottery and Porcelain for Fall Trade, from one of the firm now in Europe, and an unequalled assortment of Dinner Sets, Cut Glass, and all Table Wares, both inexpensive and fine.

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100 LABELS FOR BOOKS, ANY NAME printed on, for 20 cents. Inducements for clubs. A. J. Allen, Westford, Otsego Co., N. Y. Advertisers who wish to secure the attention of the best class of Purchasers, will find it to their advantage to secure space in The Living Church.

WILL BE ISSUED EARLY IN DECEMBER. AN ALMANAC FOR THE YEAR OF OUR LORD 1882. PRINTED AND PUBLISHED BY THE LIVING CHURCH. NEW YORK AND CHICAGO.

This Almanac will contain the following features:—Calendar, giving lessons from both Old and New Testaments, English black letter days, and Sequence of Colors. Hagiological Sketches. Astronomical Notes. Tables of Sun and Moon for New York, Chicago, and San Francisco. Civil and Political Statistics of the U. S. Full Geographical and Statistical accounts of every country in the world. Historical Sketches of the Holy Catholic Church in general; of the Church of England, and of the Church in America. The Anglican Seas throughout the world with Statistics and names of occupants. The Dioceses in the U. S. Complete Clergy Lists arranged according to a new system. The price per copy, post-paid, will be 25 cts. Per dozen, \$2.50; per hundred, \$20. Special rates to the Clergy.

Specimen Page of the new Almanac—To face Calendar for February.

Table with columns for THE MOON'S PHASES and THE SUN, listing times for New York, Chicago, and San Francisco for the 2nd month, FEBRUARY, 1882, 28 Days.

THE OPPOSITE TABLE gives the Lessons of both the old and the new Lectionaries, the latter in italics. The Collect for Ash Wednesday is to be used daily in Lent.

FEB. 2.—PURIFICATION. This is called as commonly, the Presentation of our Lord in the Temple, and it refers to the time when the Blessed Virgin came to make an Offering, as all Jewish women were obliged by law to do after the birth of a child. She then presented her Divine Son to the Lord in His Temple, and Simeon and Anna came in by the direction of the Holy Spirit. It was then that Simeon pronounced the *Nunc Dimittis*. This day is also called Candlemas, in England, because candles, to be used in the Office of the day, were specially blessed.

FEB. 3.—BLASIUS was Bishop of Sebaste, now Sivas, and suffered martyrdom A. D. 316, under Licinius. In England he is called "Bishop Blaise," and his picture, in full Episcopal robes, may often be seen as the sign of an inn.

FEB. 5.—S. AGATHA was a Sicilian lady, who was martyred in Catania A. D. 251. When she went to her horrible death her breasts were torn out with hot pincers; she prayed, "Oh, Jesus Christ, Lord of all, I am Thy sheep. Make me worthy to overcome the evil one."

FEB. 5.—SEPTUAGESIMA. Sexagesima, and Quinquagesima Sundays, are named from three Latin words, meaning seventy, sixty, and fifty, referring to the number of days from each of those Sundays until Easter. It is, however, only in round numbers that this is true. Septuagesima is really 63 days distant from Easter, and Quinquagesima 49, but no other derivation of the names can be now found. These Sundays are the forerunners of Lent. The Lenten colors are used in them, and the Services have a decidedly penitential tone.

FEB. 14.—S. VALENTINE was a priest of Rome, who was beheaded in that city about A. D. 270. There was a heathen festival on this date, when people chose friends for the year; and this will probably account for the way in which the day is now popularly observed.

FEB. 22.—ASH WEDNESDAY is the first day of Lent, and it takes its name from the ashes which were made by burning the Palms blessed on the Palm Sunday of the year before, and sprinkling them on the heads of the congregation, by the minister, while he said, "Remember, man, that thou art dust, and unto dust thou shalt return." The English Prayer Book contains an Office for this day, called the Communion or "Threatnings" Service, when the threats of God against sinners are read. It was dropped at the American Revision, and we do not lament for it. This day begins the Fast of Lent, which has been observed in various ways from the earliest Christian times. S. Ireneus, writing to Bishop Victor, about the close of the second century, says: "The difference of opinion is not about the day only, but the manner of fasting; some think they are to fast one day, some two, some three; some measure their day as forty hours. S. Gregory the Great, in the beginning of the 7th century, fixed our present mode of observance. The Eastern Church, however, begins its Lent on the Monday after Quinquagesima, and their Fast is much stricter than the Western. This Holy Season ought to be very greatly prized by all Christians. In every parish there are many more Services than usual, and all who can should take advantage of them. Now is the time for good works, especially those which we are able to do by ourselves. We ought now to give up all public amusements, such as balls, plays, concerts, and to devote ourselves more to home life, serious reading, work for the Church, or for some charitable purpose. No rule is laid down by our Church about fasting from food, but we ought to make as strict a rule for ourselves as we can bear, compatibly with health and usefulness; certainly we can alter the quality if not the quantity of our food. Above all is Lent a time for prayer, for self-examination, for confession of sin.

FEB. 24.—S. MATTHIAS was the person chosen to be an Apostle in the room of the traitor Judas. His is not one of the most ancient festivals. The tradition about S. Matthias is, that after a long service among the Jews, he was martyred in Cappadocia, A. D. 64.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK. LETTERS OF CREDIT AND CIRCULAR NOTES. Issued for the use of travelers in all parts of the world. Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission. RARE INVESTMENTS. EIGHT to TEN per Cent. Interest. On long time loans, with best security in the world. DAKOTA WHEAT LANDS. In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest." Loans negotiated without charge by the First National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars. HERBERT ROOT, Cashier. Safe and Profitable Investments. 8 PER CENT. GUARANTEED. By the WESTERN FARM MORTGAGE CO. Lawrence, Kansas. First Mortgage upon five Farms in the best localities in the West. Coupon Bonds. Interest and principal paid on day of maturity at the Third National Bank in New York. No losses. No long delays in placing funds. Investors compelled to take no land. Security three to six times the amount of loan. Our facilities for making safe loans are not excelled. We solicit correspondence. Send for circulars, references, and sample documents. F. M. PERKINS, Pres. L. H. PERKINS, Treas. J. T. WARNE, Vice-Pres. C. W. GILBERT, Secs. N. F. EART, Auditor. THE PINE TREE GOLD AND SILVER MINING COMPANY. Mines 10 miles East of Leadville, near Park City, Park County, Colorado. Capital Stock, \$1,500,000. Divided into 150,000 shares of \$10 each. Par value 30,000 Shares set aside for working capital. Stock fully paid and Non-assessable. The Enterprise Offers: For invested capital, through economical management, the utmost safety and large profits. The closest investigation invited. Unusual inducements offered to purchasers of the first 5000 shares of stock. For particulars and prospectus, address E. F. READ, Secretary, 162 Washington Street, Rooms 49 & 50, CHICAGO, ILL.

A Loving Appeal. To our brethren in trust of many talents. Dear fellow members in Christ: For forty years we have worshipped in a building, which, though often repaired, is now hardly fit for use. A more eligible site has been given us, and we are anxious to gladden the eyes of our beloved Bishop with the sight of a new but uncostly place of worship, where he shall make his 33rd visitation next year. We are few in numbers, and poor in purse, but strong in faith, and willing to work, no less than beg, in behalf of our cause. Help us, if you can, brethren; and you will not be without your reward. Our Bishop (now in his 5th year) knows of our work, and sends us his approval and blessing. MRS. LACKLAND, Mrs. W. H. JOHNSTON, Green, Seawane, Tenn. Remittances to be made to the Rt. Rev. Bishop Hernado, Miss., Oct. 5, 1881.

CHURCH BOOKS. THEOLOGICAL BOOKS, Sunday School Library Books, Devotional Books, Catechisms, Question Books, Sunday School Service Books. FAMILY AND PULPIT BIBLES, Teachers' Bibles, Prayer Books and Hymnals, Hymnals with Music, Parish Registers. BIRTHDAY AND S.S. REWARD CARDS. Marriage, Baptism and Confirmation Certificates. STANDARD and MISCELLANEOUS BOOKS. The largest and most complete stock to be found in the West. Our stock of Photograph Albums, Pocket Books, Autograph Albums, Scrap Books, is the most attractive ever manufactured. FINE STATIONERY FOR LADIES, comprising the choicest and latest styles. WEDDING AND RECEPTION INVITATIONS. Parties desiring elegant engraving, correct styles and moderate prices would confer with us. Samples sent on application. JANSSEN, McCLURG & Co. 117 & 119 State St., CHICAGO.

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THE GARFIELDS—President, Wife, Mother, and Mollie. In Group. Photographs cabinet size mailed post-paid, 35 cents each. Also (nearly ready) large ones 10x12 inches and 16x20 inches. For prices of these larger sizes, see this advertisement next week. E. Lovejoy, 88 State St., Chicago.

Calendar.

OCTOBER, A. D. 1881.

2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. St. Luke.
23. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude.
30. Twentieth Sunday after Trinity.

The second commandment is like unto the first, Thou shalt love thy neighbor as thyself.
S. MATTHEW xxii. 39.

No one ever did a designed injury to another but at the same time he did a much greater to himself.
BISHOP BUTLER.

Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.

Clear before us through the darkness
Gleams and burns the guiding Light;
Brother clasps the hand of brother,
Stepping fearless through the night.

Onward therefore, pilgrim brothers!
Onward with the Cross our aid!
Bear its shame, and fight its battle,
Till we rest beneath its shade!

Soon shall come the great awakening,
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom.

REV. S. BARING-GOULD.

Letters from the Wilderness.

Written for the Living Church.

MY DEAR GOD-CHILD:—The summer is past, your sojourn in the "wilderness" is ended, and you have returned to your town life and daily duties, with an experience that will prove, I trust, of much benefit to you in the midst of your Church privileges.

You have found out for your own self (and there is great significance in those common words), what a very wilderness the most lovely place may be that has no Church within its boundaries; and I know that you will prize Her Services the more, from your long deprivation thereof.

I sometimes wonder at the growth of the Church, during the last quarter of a century; but, as I look at a map of this metropolitan State of New England, and compare its townships with those enumerated in the Diocesan Journal, where the Church is established, or where Services are occasionally held, I can but wonder that so large a number are yet without the least knowledge of the Catholic Liturgy and Sacraments. You know that I have to drive six miles to my parish church, and there is no other Church to the South and East within a radius of nine miles! This is a sad showing for a portion of country that has been settled over two hundred years, and that lies within twenty miles of the metropolis. There certainly has been a lack of missionary spirit and Churchmen's money, or these "waste places" would have begun, ere now, to put on beauty's dress and to echo the voice of the priest. At whose door must we lay these charges? Do bishops, in their See-houses, do priests, in their comfortable city rectories, ever see a hand-writing on the wall, and obedient thereto, go abroad and look up and down the land? In an exigency, I have seen the commander of an army *corps*, do a pioneer's duty; and what his quick wit and veteran experience so well began was executed by the company of pioneers with a will and expedition that seemed a marvel as I recall it, in my peaceful study, after long years.

"Like a mighty army
Moves the Church of God."

And very often the progress may be accelerated by the timely movement of a leader thereof. Methinks I hear you say there is a deal of pioneer duty to do in this part of the country, and I certainly agree with you. Old and sturdy weeds are the hardest to uproot; so the steady growth of heresy and schism, in its many forms, has bound and hardened the soil of New England, till it seems invulnerable to the gentle influences of the Church. On every hand the Catholic is met by ignorance and prejudice—two giants, disputing every inch of the way, and scarcely allowing reason to hold sway for a moment.

Some old and hardened sectarians can never be moved to tread in Churchly ways; but the young should have the influence of the gracious seed; and the sooner the Church is planted (yes! planted and fostered and guarded) in every town and hamlet, the better for the good of souls and for its own recruitment. If Churchmen really and truly believe in the "Holy Catholic Church" why should not every soul be "to the fore" in Her advancement and behalf? Bold, aggressive movements are everywhere necessary, and such often win the field against great odds. Defensive tactics have been practiced too long already; and the time for a change has come.

From what you have told me, I am convinced that you are fully persuaded that there are not a few heathen nearer home than the Foreign Missionary Society dreams of. I have often met very intelligent ones, whose knowledge of Church History was bounded by their petty sect—as callow and uncertain of existence, as the chicken which totters under its fragment of shell. In truth, the sects are all wayward chickens, who have left the brooding care of their mother, but to whom they must and will return—sometime. I admit that the "sometime" seems a long way off, and the road thither is often filled with very grave obstacles; but the Good Shepherd leads His own over and through all. He goes before, and we have but to follow; and if every Churchman would do his bounden duty to the Church, a very great change would be evident in its growth and progress.

You have well begun, my dear God-child, and it now remains for you to continue in the same course. Recruits and proselytes are apt to be

very sanguine and jealous at the outset; and if these excellent qualities "hold out" it is well. I doubt not you will wear well; for, though your nature is impulsive, it is well balanced, and the Church needs many accessions like yourself, to rouse and spur on the many lax and drowsy ones, who repose within Her pale as if there were nothing for them to do.

Mistaken souls! What can they be dreaming of? In life and doctrine some of them are as colorless as the sects; and, if hard pressed, could give no reason for their belief in many of the rites and usages of the Catholic Church. In fact, some of them shrink and tremble at the word "Catholic," and invariably look over their shoulder to see if they are safe when the tongue licks it in the *Credo*. It is all very ludicrous and yet very sad, to see such people, and to know that they call themselves Churchmen, or, to use their own language, *Episcopalians*. You have asked me why the Church had one name on the title page of the Book of Common Prayer, and another in the *Credo*. I do not wonder at your query; I will answer it in my next letter. Meanwhile, in the words of St. Paul to Timothy, I bid you "hold fast the form of sound words," and to "keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called, which some, professing, have erred concerning the Faith."

Mormonism.

From the Presbyterian Review, April, 1881.

(continued.)

III. THE FRUITS OF MORMONISM.

One might as well expect to gather grapes of thorns or figs of thistles as to suppose that the corrupt tree of Mormonism would bring forth good fruit. Holding, as they do, that they have an exclusive right to the priesthood, to revelations and prophecies, to the healing of the sick by the laying on of hands, to religious truth in general, and the guidance of the Holy Spirit, it would be hard to find more self-conceit and self-righteousness than among the Mormon people. A young Mormon "elder" who cannot put together three sentences in a grammatical way will assume to have a knowledge of the Bible and of religious truth generally, which Dr. Hodge, after sixty years of careful study, would not have thought of laying claim to.

The writer is ready to confess that he never had a clear conception of the character of the Pharisees during our Saviour's time until he came in contact with the utterances and spirit of the Mormon priesthood.

Another fruit of Mormonism is an exclusive, intolerant, and vindictive spirit toward all outside the Mormon Church. This is especially manifested on the part of the priesthood, who try to impress the people with the idea that all outsiders are "Gentiles" and "Babylonians," the enemies of the Lord, whom it is perfectly legitimate to plunder, and rob, and murder, if necessary, to promote the supposed welfare of the Church. This accounts for the Mountain Meadow massacre, the murder of the Aiken party of six persons, the Potter and Parish murders, and the countless other assassinations which stain the history of the Mormon Church. As an illustration of this vindictive spirit, one of the twelve apostles, on a public occasion, after referring to the fact that Christ taught us to pray for our enemies, said: "I do pray for our enemies. I pray that God will damn them and send them down to hell." And, within the past two years, one of the twelve apostles stood up in a public meeting and said, in a savage way: "If I had my way, I would say to every Gentile in the Territory, Get right out of here or take the consequences." The Mormon priesthood have the spirit to drive every American from the Territory within a week. But fortunately they have not the power, although this spirit is manifested in every town where the priesthood have almost exclusive control. In Brigham City they subjected the Presbyterian minister there to every form of persecution except personal violence. They declined for several months to sell him any supplies at any of the stores, groceries, or butchers' shops, so that he was required to go six miles to purchase his supplies. They injured his property in various ways, and finally tried to drive him away by stoning his house at night. His only offence was that of being an American citizen. All this took place within the past three years.

Within the past six months one of the ministers employed in the southern part of the Territory got the privilege of boarding in a Mormon family. As soon as the priesthood found it out, this family was required to close its doors against the minister, although greatly in need of the money which he was ready to pay for board.

Within a month another minister, in the northern part of the Territory, hired a building for a mission-school from an old lady connected with the Mormon Church, and paid her a month's rent in advance. As soon as the priesthood had found out what she had done they brought such a pressure to bear upon her that she went to the minister and urged him to give her back the building, although, in her poverty, she greatly needed the rent. And yet the writer has heard President Taylor stand up in the great Tabernacle and declare that they are in favor of the largest liberty for their own people and for all denominations to Utah! The Priesthood pretend to give the American lamb perfect liberty to live with the Mormon lion. But when the Mormon theory is put into practice, "with the lion invariably means inside the lion."

The Jesuit theory that "the end justifies the means," was never more thoroughly put in practice than by the Mormon priesthood. They hold that lying and perjury, for example, are not wrong when done for the good of the Church. The writer has sat in the Federal court-room by the hour, and heard officials high in the Mormon

Church swear they "don't know" in regard to things which it was their special business to be familiar with. And as an example of the way in which the priesthood are ready to lie their way out of a difficulty for the good of the Church, take the following fact: In 1850, John Taylor, the present head of the Church, was in France, and became engaged in a public discussion with some Protestant ministers. They made it so hot for him on the subject of polygamy that finally, to relieve himself and the Church he represented from the odium, he denied that polygamy was one of the doctrines of the Mormon Church, and had his denial translated into French and publicly circulated, although Taylor himself says he knows that Joseph Smith received his alleged revelation on polygamy in 1843, seven years before Taylor's denial was made. Furthermore, those who ought to know have told the writer that Taylor had no less than four wives himself when he made the denial.

So far as polygamy is concerned, the fruit is just what might be expected. There is no social abomination growing out of that unclean system which is not found in Utah, and which is not countenanced by the priesthood. It is considered perfectly proper for a man to have two or three sisters for his wives at the same time, or a mother and daughter. Such cases are numerous. And the writer has knowledge of one case where a man had for his three wives mother, daughter, and granddaughter. The whole tendency of polygamy is to brutalize all who have anything to do with it. One of the saddest, but one of the most frequent, results is the pushing aside, into cold neglect, of legal wives, who have grown old and gray, to make room for those that are younger. After three and a half years of careful observation, the writer feels amply justified in saying that so far as the Mormon men are concerned, with very rare exceptions, the same principle underlying polygamy which underlies the keeping of mistresses elsewhere. No pen can describe the demoralizing effect of polygamy upon the young, nor adequately set forth the lack of morality on the part of the vast majority of young men and women who are brought up in connection with it. In fact, they don't seem to know what the term *morality* means. It must be remembered, however, that only a minority of the Mormon people are in polygamy. So far as the rest are concerned, the writer rejoices to believe that among them, in spite of the terrible errors and evil tendencies of Mormonism, there are great numbers of upright and worthy men and women who are still influenced by the wholesome teachings of their Christian ancestors.

One of the worst fruits of Mormonism is the way in which the most sacred things are desecrated in the name of religion, so that "the way of truth is evil spoken of." Take two or three examples: A Mormon apostle or bishop will stand up to preach to the people, declaring that he will speak as the Holy Ghost shall give him utterance. He will then begin an incoherent, secular harangue about the best methods of irrigation, the need of inaugurating manufacturing enterprises (this is a pet topic with President Taylor), the necessity of planting shade trees, or the best methods of improving the breed of cattle and sheep.

The Mormons devote a great deal of attention to dances and balls, and it is a customary thing to open these performances with prayer.

But the worst example is that in connection with the Mountain Meadows massacre. John D. Lee, the Mormon bishop who was executed in the spring of 1877 for participation in that awful horror, tells us, in his published confession, that the Mormon leaders who engaged in that massacre spent most of the preceding night in a prayer-meeting asking the Lord to guide them in their murderous enterprise. For a long time they were in doubt as to whether they had the sanction of the Lord or not. But toward morning they all felt that the Holy Spirit was with them, and in the name of the Lord they went out and slaughtered, in cold blood, 119 men, women, and children, because they were "Gentiles," and therefore the Lord's enemies.

(To be continued.)

Harpers' Young People continues to deserve all the praise we bestowed upon it some time ago. We copy from it the following letter, which shows a prevalence of kindly Christian spirit, that we hope all our young people will ever be glad to imitate.

QUINCY, Illinois.—My little son Alfred is, through his affliction, not able to write himself, so he requests me to say to you what he would like to say himself. When he wrote you the letter you were kind enough to put in your valuable paper for him, we thought it probable some few sympathizing children would send him something to read, and so help to pass away the to him weary time. He little thought of the almost universal interest it would awake among your readers. He has received, I suppose, one hundred and fifty letters, and books, magazines, and newspapers, enough to last him some time. Letters have come to him from almost every State in the Union, and one from a very kind lady in Helena, Montana. I have answered several by mail, but a great many kind friends have sent papers without name, and we wish in his place to thank all who have so kindly answered his letter, and we hope some day to do to others as they have done to our little boy.

S. JUDD, for ALFRED.

There appears to be a growing anxiety on the part of the Rectors in a number of Sunday Schools in some of our larger cities, to have the children of the Church become more familiar with her liturgy and with the Prayer Book. Several have expressed themselves very warmly on the subject, and as much in harmony as if there had been an interchange of ideas, and concert of action agreed upon. Efforts are being made so to arrange the sessions of the school, as to give opportunity for all the members to be present and take their part in the regular Church Service, following the school exercises, either at Morning Prayer, or Evening Prayer, and to regard this as a duty. Wherever the experiment has been made, the results have been most satisfactory.

The Case of Holy Trinity, Detroit.

From our Detroit Correspondent.

The congregation of Holy Trinity, Detroit, feels aggrieved at the postponement of their case by the Standing Committee. A full investigation of this case in its various phases would be a good exercise in Canon Law, and some leading editorials have been written, bearing severely on the authorities of this Diocese, by editors who did not first take the precaution of referring to the Digest. The first Canonical phase of the case was as follows: The Rev. W. E. Tillinghast (carrying with him a portion of his old congregation of St. Peter's) organized the Mission, ostensibly with the Bishop's consent. The consent of the Standing Committee under Title III., Canon 5, § ii. (2), he never did and never would ask. *Per contra*, every issue of his parish paper (circulated gratuitously through the land) contained protests against any exercise of authority by this body as a creation and creature of the laity, and "un-Catholic." But Bishop McCoskry was present at the opening Service of the new Mission (in appearance, at least, thus himself opening the Mission), and afterwards visited it, confirming a class. In the interim between the Bishop's deposition and the new Bishop's consecration, Bishop Gillespie also, finding the name of Holy Trinity Mission on the Journal, visited the Chapel and confirmed a class. Now, when Bishop Harris declined to visit Holy Trinity, on the ground that it was not a Canonically organized Mission or Parish of the Diocese, Holy Trinity had a *prima facie* case against him. But the Bishop was lawyer enough to know that a *prima facie* case was not *res adjudicata*. *Prima facie* testimony holds only until sufficient contrary evidence is adduced to overcome it. Such contrary evidence was readily found. It is clear that the Canon mentioned above restricts the Bishop from organizing, on his own motion, new congregations where other congregations are already in possession of the field. The Standing Committee has a Canonical limitation upon him, and is the Canonical representative of the monopoly already in possession. Now, even if it be proved that Bishop McCoskry did formally open the new mission and recognize it as a new congregation in the City of Detroit, his own act is not sufficient to make the organization valid; the advice and consent of the Standing Committee must be proved or presumed. To prove it, nobody ever attempted; and any presumption of it would be outweighed by the first repudiation of the Bishop's act by the Standing Committee. Now, at the Conventions of 1878 and 1879, the official list of clergy entitled to seats, presented by the Standing Committee through its president, excluded the name of the pastor of Holy Trinity. The only conceivable ground for such exclusion was that he was not in charge of any validly organized congregation. Any additional presumption to be drawn from the printing of the name of this Mission on the Journal was as clearly outweighed by the later exclusion of the name. When, therefore, Bishop Harris entered upon his Episcopate, the *prima facie* standing of the congregation had already, in some measure, been lost. The Bishop so decided when an Episcopal visitation was applied for, and being Ordinary in his own Diocese, his decision rendered the case *res adjudicata*.

After a considerable period of dissatisfaction and protest, with great good sense the congregation at length submitted, though it never conceded the justness of the Bishop's judgment; and, waiving the question of the legality of their organization as a mission, organized a Parish under the laws of the State of Michigan. Still unwilling to ask any favors of the Standing Committee, they presented their case to the Bishop in a new form. The Canon of the Digest mentioned above, reads as follows:

Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or establishment of new Churches or congregations within the limits of other Parishes, shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee thereof.

Now, such a Canon, it was claimed, had been adopted in Canon VI., of the Diocese of Michigan:

SECTION I. To entitle a church to admission hereafter into union with the Protestant Episcopal Church in this Diocese, it is required that there be submitted to the Convention of the same, at the stated meeting:

1st. The Articles of Agreement.
2d. Evidence of the organization under said Articles to the satisfaction of the Convention.

3d. A certificate from the Bishop, or, in case of a vacancy in the Episcopate, from a majority of the Standing Committee, that notice was given to him or them at least one month before the Convention, and of his or their approval of the incorporation of such church.

But the Bishop still insisted, and, your correspondent thinks, rightly, that the advice and consent of the Standing Committee must be given before he could approve of their incorporation as a Church. The congregation feel aggrieved at this decision. But while it requires some legal discrimination, it needs no special acumen, to apprehend the Bishop's ground. The subject-matter of the two Canons is not identical. The Canon in the Digest plainly treats of new congregations in general, and presumes that their incorporation is otherwise legal. The former is therefore special; the latter is general. The manifest purpose of any legislative act must also be had in view. The purpose of the Canon in the Digest is evidently to protect the prescriptive rights of Parishes already established, and to prevent arbitrary interference with them by the Bishop alone, as well as to provide some impartial method of breaking parochial monopolies. The Diocesan Canon has no such purpose in view. Assuming the original incorporation to be lawful and regular, it directs the church thus incorporated to the formalities necessary to be observed in presenting itself for representation in the Diocesan legislature. The heading is "Of the admission of a church into union with the

Protestant Episcopal Church in this Diocese." It treats primarily, not of restrictions upon incorporation, but of credentials, and evidences of lawful incorporation. The Bishop held, therefore, that the Diocesan Canon did not displace that of the Digest; and, in so doing, he simply acted on the line of precedent already established, the Standing Committee, having repeatedly been called upon to give its advice and consent to the formation of new congregations in the Parish of Detroit, since the adoption of this Diocesan Canon. It would be strange if this body, including for a score of years some of the ablest Canonists in the Church, with a Justice of the Supreme Court as its Secretary, should now need instruction in Canon Law.

The spirited young congregation at length submitted, and, on May 13th, made the required application to the Bishop and Standing Committee. It was laid before the latter at its next meeting six days thereafter, only three weeks being then lacking of the time appointed for the assembling of Convention. Any one familiar with the history of this congregation will pardon the Standing Committee for not giving its advice and consent on the spot. The Secretary (the Supreme Justice above alluded to) was directed to correspond with the applicants, and to obtain certain information which the Committee regarded as having a proper bearing on their duty in this matter, and to secure certain assurances as to the attitude the congregation now intended to assume towards the Diocesan authorities, its former attitude not being regarded as satisfactory. When, at their meeting on June 7th, the day before the assembling of Convention, the replies of the applicants were read, it was resolved unanimously further to postpone the consideration of the question. This postponement, of course, prevented the admission of Holy Trinity at the Annual Convention which assembled on the next day. It was very disappointing, doubtless, but it would seem that no fair-minded person would hold it as justifying the language used by the parochial paper a few days later. For nearly five years the Standing Committee had been waiting for some recognition of their Canonical authority by this congregation. And now, the latter deemed it an intolerable burden to be required to wait three weeks for an accession of privileges and power which this body alone could grant. It is a serious thing to admit any body of men to parochial privileges in a great city. The prescriptive rights of a number of Parishes were involved. The privilege once granted, could never, probably, be recalled. It would be strange, indeed, if sober-minded and experienced men did not take abundant time for the weighing of a question so important.

Your correspondent ventures to express the opinion that the Bishop and Standing Committee of Michigan may be trusted with the lawful, conscientious, and judicious performance of this and every other Canonical function. There are things more open to criticism than their conduct in this interesting case.

Advice to a Young Man.

My son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you ever notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men, my son, who turn with horror and utter disbelief from the Bible, and joyfully embrace the teachings of Buddha. It is quite the thing just now, son, for a civilized enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses. Another will tell you that he brought letters from Phoenicia and introduced them in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is), or a *felo de se*, he can't be positive which. Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought, and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation. Before you criticize, condemn, and finally revise the work of creation, my son, be pretty confident that you know something about it as it is; and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit down upon it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.—*Burlington Hawkeye.*

Do you know that one of the Psalms is called "The Traveller's Psalm?" When you are going to take a long journey, when you go by the railroad or sea, I advise you to think of the Traveller's Psalm—the one hundredth and twenty-first. It is beautiful, all about taking a journey. If any visitor were leaving your house, and you have family prayers before they went away in the morning, you should read this Psalm; or, if any friends of yours are going to take a journey, give them or read them this Psalm.

Passion always lowers a great man, but sometimes elevates a little one.

The Household.

Servants are more likely to be praised into good conduct than scolded out of bad.

Pin cushion covers in cheese-cloth, embroidered and trimmed with lace, wash well and keep their looks.

When visiting we ought to conform to the family ways. It is ill-bred to give trouble or cause annoyance.

A good way to use up bits of cold roast beef is to chop them fine, and add about a third of the quantity of cracker or bread crumbs, stir in enough milk or water to moisten it, season well with pepper and salt, then roll in balls or flat cakes, dip in egg and fry in butter.

CELERY.—Celery boiled in milk and eaten with the milk served as a beverage is said to be a cure for rheumatism, gout, and a specific in case of smallpox. Nervous people find comfort in celery. We wish more were known of its medicinal qualities.

ALL THE YEAR ROUND PUDDING.—Line a pie-dish with paste, spread on three ounces of any kind of jam (raspberry is the best), then beat well in a basin the following: Three ounces of bread crumbs, the same of sugar and butter, the rind and juice of half a large lemon; add this to the pastry and jam, and bake half an hour.

If in order to get expensive carpets and upholstery, one must go without pictures, ornaments and books, by all means sacrifice the former, and get first the things that will give the most pleasure, and be the most helpful in the richer family life. The family can be comfortable and happy with ingrain carpets or even no carpets at all, and chintz covered furniture. Books, music and pictures are things which make home-life beautiful; without them it is unsatisfactory.—J. M. L.

It is a question with a good many what to do with fancy work, scraps of worsted, cardboard, etc. A convenient receptacle for all such articles may be easily manufactured with but little expense. Take a wooden box, say one foot high, one wide and about fifteen inches long. Put on a lid with hinges, and fasten rollers on the bottom, so that it may be easily moved. Make a cushion for the top and cover with pretty chintz or cretonne, draping the same material around the box. This serves as a pretty ottoman. It also makes a good shoe box for a bedroom.

NICE LUNCH DISH.—The remains of cold baked or boiled chicken cut into dice; the bones and skin put into a sauce pan with a minced onion and water enough to cover; boil an hour or longer. Strain, skin off the fat and return to the pan. Thicken with a teaspoonful of flour rubbed smooth in a half cup of cream, season with pepper, salt and minced parsley. After it thickens put in the chicken and take from the fire. Butter a deep dish, stew thickly with fine bread crumbs, pour in the chicken, cover with fine bread crumbs, and break fresh eggs carefully over the top. Put a bit of butter on each, pepper and salt, and bake in a quick oven until the whites set.

TO SWEETEN THE BREATH.—From six to ten drops of the concentrated solution of chloride of soda in a wineglass of pure water, taken immediately after the ablutions of the morning are completed, will sweeten the breath by disinfecting the stomach, which, far from being injured, will be benefited by the medicine. If necessary, this may be repeated in the middle of the day. In some cases the odor from carious teeth is combined with that of the stomach. If the mouth is well rinsed with a teaspoonful of the solution of the chloride in a tumbler of water, the bad odor of the teeth will be removed.—Exchange.

It is very easy to over-load our houses with autumn leaves, pressed ferns, cat-o'-nine-tails, and all sorts of remembrances of summer. While we encourage gathering these spoils of the woods and the fields, we protest against trying to gather all there is of everything.

If your walls are stained and ugly you may train over them a vine arranged from sprays of delicate ferns brightened by numerous pressed morning-glory blossoms. They should be fastened flat to the wall, and will look very lovely far on into the spring if they are put on tastefully. The wild turnip, which, such to the annoyance of the farmer, is so abundant on some of our roadsides, is very delicate and beautiful when pressed, and adds very much to the grace of a vase of ferns.

A bunch of rushes looks well standing in a jar in the corner of the room, but they must be gathered before they ripen or the seeds will become a nuisance.

A very plainly finished, low-ceilinged room should not have costly and expensive furniture and carpets and curtains such as would only befit a spacious mansion. Furniture that is disproportionate in size to a room always makes an unpleasant impression. This is the especial fault of our modern bedroom furniture. There should not be a great disparity of quality in the furniture and adornments of a room. Fine upholstered furniture, lace curtains and a rag carpet do not go well together. This is nothing to the discredit of a rag carpet, for some of the most delightful and harmoniously furnished and restful rooms we have ever seen have been furnished with a rag carpet, but the pleasant impression produced was because everything—curtains, chairs, book case, table cover, chintz-covered lounge and rocking chair all corresponded and harmonized with the room and each other. In such a room yellow muslin or chintz curtains are beautiful and appropriate, while in other rooms where they do not harmonize they are simply an eye-sore and vexation to the spirit.

FRUIT CANS.—An old can lined with white paper is preferable to a new one (without lining) for the preservation of fruit. We use foolscap, as thick paper is preferable to thin. Would prefer paper without being ruled, but to get it, here, at least, is impossible. The cans should be thoroughly lined bottom first, and round the sides should lap a half finger's length or more. If not filled to within a half inch of the top, and set on a level so as not to touch the lid, the lid need not be lined. We filled twenty-five cans, real old ones, lined in this way last season, and lost but one; they were filled with tomatoes, that most difficult of vegetables to can in a perfect state, and when opened these were as fresh and good as when pulled from the vine. All fruits excepting peaches, apples and tomatoes we can in glass. New cans ought to be lined also, as when so treated they last much longer and preserve fruits in a more perfect condition.—Ez.

Do not fear that you will compromise your dignity if you tell your boy or your girl that father and mother love them. Don't forget to say "if you please" and "thank you" to them. Take pains to notice their little efforts to surprise, please or serve you, even though they sometimes make mistakes, and do anything but serve you. If you approve do it kindly but candidly, but be quite as ready to commend. Cultivate a kindly interest in all with whom you come in contact. It strengthens and enlarges your own heart, extends your influence and gives you the great privilege of being the messenger of good to the needy.

SHAN'T AND WON'T.

Shan't and Won't were two little brothers, Angry and sullen and gruff; Try and Will are dear little sisters, One can scarce love them enough.

Shan't and Won't look down on their noses, Their faces are dismal to see; Try and Will are brighter than roses In June, and as blithe as the bee.

Shan't and Won't are backward and stupid, Little, indeed, do they know; Try and Will learn something new daily, And seldom are heedless or slow.

Shan't and Won't love nothing, no, nothing, So much as to have their own way; Try and Will give up to their elders, And try to please others at play.

Shan't and Won't have terrible trouble, Their story is too sad to tell; Try and Will are now at the school, Learning to read and to spell.

—Selected.

BIBLE STUDIES.—XXXVI.

Written for the Living Church.

Three different words in the Hebrew Scriptures, Yaar, Nopeth and Debesh, denoting three different substances, which in our authorized translation are expressed by one common term. I shall keep in mind the idea that is conveyed by our English translation. The land of Canaan abounded with it. Though a good gift from God, it was not permitted to be presented upon the altar, because it mingled largely with the heathen offerings. It was, however, given to the priests, among the first fruits. From trees, from rocks, from holes in the ground, and from house tops it was procured. The woods near the Gambia, in Africa, are so full of it that the negroes have no trouble in enriching themselves with it. In a certain form it used to be distributed by the ancients among the soldiers, when they returned in triumph from the wars. It is said to have been one of the first articles of human nourishment, and also to have been an ingredient in the food of the gods. Aristotle, Pliny and others thought that it fell from heaven. In the Bible it is associated with a very strong man, a powerful animal, an enticing woman, and a great feast.

What is it? To what Scriptural associations do I refer? What are the different meanings of the three Hebrew words? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 31.—Jehoiakim, original name Eliakim. II. Chron. 36:4. Throwing the roll written by Jeremiah into the fire. Jer. 36:23. Subject to the kings of Egypt and Babylon. II. Chron. 36:3, 4, 6. Despaired of the counsel of Jeremiah, Elnathan, Delaiah and Gemariah. Jer. 36:35. His dead body was cast to the heat by day and by night to the frost. Jer. 36:30. He was buried with the burial of an ass. Jer. 22:19.—S. H., Louisville, Ky.

Story of Sapritius and St. Nicophorus.

BY REV. J. M. NEALE, D. D.

"Though I give my body to be burned, and have not charity, it profiteth me nothing." Do they seem strange words? Does it seem hard to believe that a man may have that wonderful courage, whereby he is willing to lay down his life for God, and yet not possess that love, without which all our doings are nothing worth? I will tell you a story on this very subject.

But we must go back nearly fifteen hundred years, and must visit that great and rich city, Antioch.

The Roman Emperor, Valerian, was persecuting the Church. For three years and a half, his fury was such that, if it had been possible, the very elect must have yielded. And more especially in Antioch, the Capital of the East, the princes of this world took counsel against the Lord and against His Anointed.

See! the broad street that leads from the temple of Diana to the Daphne Gate is all but empty. I can only mark two men on the shady side of the way, for the summer's sun is pouring down his beams with intolerable fierceness. And these two walk slowly forward, speaking low and cautiously, as if they feared to be overheard, and yet hurriedly, as if it were some interesting thing of which they talked.

"It is most true," said one of them, whose name was Licinius, "that Sapritius is among the confessors. I was in the court this morning when the governor ordered him to sacrifice."

"And he refused?" asked the other. "Most steadfastly, O Nicophorus. He had ever but one answer: 'We worship not images made by the hands of man; we worship only Him Who made all things, and His Only-Begotten-Son.'"

"And he suffered the torture bravely?" "He did," answered Licinius. "I have seen many suffer. I was by when our Bishop, the Martyr Babylas, breathed out his blessed soul. So I was when Margaret went from her tortures to an incorruptible crown. But never saw I more undaunted courage, than in this true Priest of God, whom, even now they will lead to execution."

"Woe is me! Woe is me!" cried Nicophorus. "Once he and I were friends beyond common friendship; we took sweet counsel together, and together walked in the House of God. But then enmity rose between us, and we would not, if we could help it, be seen in the same street."

"But surely that is past now," said Licinius. "He that is the Martyr of Jesus Christ, can never be hated by a Christian."

"Hated!" exclaimed Nicophorus. "Long, long ago have I prayed for forgiveness; I sought it earnestly, as friend from friend—I sought it humbly, as layman from priest. Twice I sent common friends to beseech him to pardon me; still he refused; then I went myself to his house, and begged him to be merciful for the sake of Christ."

"And still he persisted in refusing?" asked Licinius.

"Woe is me! yes." "In that, then, he was sorely unlike his Master," said the other.

"Say not so," replied Nicophorus. "Perchance I did not ask earnestly enough; perchance in my manner I offended him. One who hath been a Confessor and will be Martyr, he cannot but be like his Lord. But this I will yet do. I will go to him to the place of execution, and will kneel to him there; surely, so near to heaven he must forgive."

"Then," said Licinius, "you must do it now; for, as I think, yonder procession, going out at the Gate of Daphne, is carrying him to execution."

It was even so. A band of ten or twelve soldiers was moving forward from the city. Men, boys, and the lowest of women followed through the fierce glare of that noon, mocking and taunting. In the midst came Sapritius, pale, and plainly exhausted with recent torture, yet holding himself upright, and walking steadily on. There was courage in his eye and mouth; you would rather say an expression of daring than of peace. He bore the insults of the people with a smile; but there was too much contempt in it for the smile of a priest, too much bitterness for that of a Martyr.

"Long life to Valerian!" shouted Cestius, the barber. "This rabble will not long pollute the earth."

"Have you your obolus for Charon?" roared Malelas, the gladiator.

"Charon will have nothing to say to him," said Domitius, the street-sweeper.

"Stand back, my masters!" said the centurion, "or we shall break some of your heads. How can we get forward while you press on us?"

"You fellow Sapritius—you that worship the ass's head"—the common reproach against Christians—"you stealer of the meats on the tomb, have you nothing to say to us?" asked one of the women.

"Much," said Sapritius; but it would not benefit you to hear. We are commanded by our law not to cast our pearls before swine."

"Swine!" cried three or four voices. "Swine! they are too good, anyhow, to herd with such as you."

"Silence!" shouted the centurion; "Back! back!"

The crowd held back a little; when bursting through it, Nicophorus was at the side of the Priest.

"Martyr of Christ, pardon me!" he cried. "I offended through infirmity, I repent with all my heart. For Christ's sake, forgive me."

Sapritius answered not. His cold blue eye was fixed on the ground, and he passed steadily on.

"Forgive me, Martyr of Christ," said Nicophorus, after a pause. "You are going to enter on your reward; you are going to an exceeding and eternal weight of glory; have compassion on me."

"Still no speech, no look of forgiveness."

"For the sake of our ancient love," pleaded Nicophorus, "for the sake of Him Who died, the Just for the unjust, of Him Who said, 'Father, forgive them, for they know not what they do!'"

"By Hercules!" cried the centurion, "this fellow is the madder of the two. Why! what, in Pluto's name, fool, can it matter whether a malefactor forgives you or not?"

"Will you not, then, forgive me, holy Martyr?" asked Nicophorus sadly, as they came out on a little green, in the midst of which a block was fixed. The red stains on its wood, and the discolored grass around it, showed too well what had been its use.

Still Sapritius spoke not. But, as the band halted, and the executioner, coming behind him, fastened his elbows with a cord, he looked restlessly around, fixed his eyes for a moment on the block, shuddered, gazed on the crowd, and hung back.

"Come, Sir," said the executioner. Sapritius stepped forward.

"O yet forgive me," said Nicophorus, with redoubled earnestness.

"Kneel down here," said the centurion.

"Why?" asked the Priest, in a trembling voice. "Why?" repeated the officer. "Because you have disobeyed the laws, and refused to sacrifice."

"But I have changed my mind," said Sapritius. "I will sacrifice."

"A yell of derision burst from the crowd. Nicophorus sprang forward. 'No, for God's sake, no! Hold out but a few moments and all will be safe! The palm is all but in your hands you did not mean it, you could not have meant it; say so, for Christ's sake, say so!'"

"I will sacrifice—I will sacrifice—take me back to the altar," said the Apostle.

"Io, io!" shouted the crowd; "Jove be praised! They deny the Crucified!"

"I deny Him not," said Nicophorus, looking around him calmly. "O even yet, brother, repent! He will forgive the hasty word!"

"Are you a Christian?" asked the Centurion.

"I am."

"Lay hands on him. As for you," turning to Sapritius, "hold you to that you even now said? Will you sacrifice?"

"I will, I will, indeed," faltered the wretched man.

"Take him to the governor, then, and ask what we shall do with the other Nazarene, Julius and Fabius, said the centurion. "Men, to the right-about-face—there is shade under those palms—march!"

"O Sapritius!" said his friend, sending one sorrowful look upon him. But the Apostle saw it not. He slunk off, keeping his eyes on the ground, between his friends.

Half an hour Nicophorus spent in prayer, half an hour had the mob for their revilings, and then the messenger came back.

"Hath he sacrificed?" asked the centurion.

"Most readily," said Julius; "and you are to strike off this man's head instantly."

So Nicophorus received the crown, which the Lord hath promised to them who love Him, and that shew their love to Him by their love to them who are His. So Sapritius, for his unforgiving spirit, lost the grace of martyrdom, and from a Confessor, became an Apostate.

THE EVIDENCE ALL IN.

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THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Terms \$275 per school year. Address the SISTER SUPERIOR, as above.

MADEMOISELLE DE JANON, No. 10 Gramercy Park, New York.

(Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th. Careful training and thorough instruction in every department. Boys, Class Oct. 3d.

ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, New Hampshire.

The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees. Boys fitted for college, U. S. Naval and Military Academies, or business. Special attention given to the natural science. Terms, \$250 per annum. No extras. For circulars and all information address the rector, the Rev. FREDERICK M. GRAY.

The Divinity School, OF THE Prot. Episcopal Church in Philadelphia,

Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine services and an address to the classes in Spencer Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same place at 11 A. M. of that day. For further information respecting admission or rooms, address the Rev. M. MELIER-SMITH, D. D., Secretary of the Faculty, at the school, north-west corner Thirtieth and Walnut Streets, West Philadelphia.

MRS. SYLVANUS REED'S Boarding and Day School, A Church School for Young Ladies and Children.

Nos. 6 and 8 East Fifty-third Street, NEW YORK. (Central Park, Bet. 5th and Madison Aves.) French and German practically taught. Careful training in Primary and Preparatory Departments. The Collegiate Course of Study meets all demands for the higher education of women. Arrangements for health and comfort on a generous scale. Students may enter the Department of Psychology, Logic, and Critical Literature, or attend lectures as a special course. During the past year Mrs. Reed has extended her house by building large dining and class rooms. The 18th year will begin October 3d, 1881.

CHARLIER INSTITUTE, On Central Park.

BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20. The Prospectus contains full details. Twenty-seventh year will begin September 20, 1881. Prof. ELIE CHARLIER, Director.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa.

The next session of this School will open on Monday Sept. 19th. Apply for Catalogues to M. L. BASTMAN, Principal, Media, Pa.

ST. MARY'S HALL, Burlington, N. J.

The Rev. J. LEIGHTON MCKIM, M. A., Rector. The forty-fifth year begins Wednesday, Sept. 14th, 1881. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

ST. ANNA'S SCHOOL, Indianapolis, Ind.

A Church School for Girls. The fourth year will begin Sept. 6th. For terms, &c., apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

ST. GEORGE'S HALL FOR BOYS, Reisterstown, Maryland.

Prepares for College or Business. Advantages unsurpassed. Reopens Sept. 15th. Catalogues sent. Prof. J. C. KINRAID, A. M., Principal.

NEBRASKA COLLEGE, BOYS' SCHOOL, Nebraska City, Neb.

Nebraska College is a most excellent School on account of its good discipline and low rates of Boarding. The School was organized in 1866. First term begins Thursday Sept. 1st, 1881. Address, Rev. THOMAS DICKEY, Nebraska City, Neb.

NASHOTAH HOUSE, Waukesha Co., Wis.

Candidates for Priests Orders prepared for ordination. Annual term for 1881 and 1882 opens on Sept. 29th. Address Rev. A. D. COLE, D. D., President, Nashotah Mission, Waukesha, Co., Wis.

School of St. John, The Evangelist, Boston, Mass.

Visitor, Rev. C. C. Grafton, S. S. J. E. Prepares pupils for the Harvard and other College Examinations. For terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 14th, 1881. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. John's School, 21 and 23 W. 32nd St. New York.

Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN, Rev. THOBREORE IRVING, LL. D., Rector.

Keble School, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D. The eleventh school year will commence on Wednesday, September 14th, 1881. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

St. Mary's Hall, Faribault, Minnesota.

Rt. Rev. H. B. Whipple, Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate. The health of the school has been a marvel. The sixteenth year will full details address Bishop Whipple or Rev. Geo. B. Whipple.

Kemper Hall, Kenosha, Wisconsin.

A school for girls, under the charge of the Sisters of St. Mary. Terms, \$300.00 per year. Fall term commences Sept. 21st.

Mrs. M. G. Riggs

Will reopen her school for Young Ladies and Misses at her residence, Rutherford, N. J., Sept. 14th. Boarding pupils limited to six. Girls fitted for college. Circulars on application.

De Veaux College, Suspension Bridge, Niagara Co., N. Y.

FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MUNRO, A. M., President.

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Private Boarding and Day School FOR BOYS.

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