

The Living Church.

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

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WHOLE No. 158.

ALL SOULS' DAY.

(Sunset hymn for friends departed. Tune Melita Dykes 370, "Hymns Ancient and Modern.")
The shadows lengthen, night draws on;
The sun is setting in the west.
We lift our voice and cry to Thee
For those dear souls we love the best.
O, Father, grant them rest and light,
In that fair land which knows no night!
Beloved ones, our lives were bright
With joy in your sweet presence near.
Till set your sun at high noon-day,
And all for us seemed twilight here.
O, Father! grant them rest and light,
In that fair land which knows no night.
Though our dim eyes may not behold,
The brightness which enfolds you now,
Yet, in this solemn evening hour,
We catch the sunset's after-glow.
O, Father, grant them rest and light,
In that fair land which knows no night.
With them, dear Lord, earth's joys are fled,
Yet neath Thy shadow let us stay!
Shine in our hearts, bright Morning Star!
An earnest of Eternal Day.
O, grant our dear ones rest and light,
In that fair land which knows no night.
We watch for them; they watch for us;
And Thou art watching over all!
Thy love enfolds us as we wait
At eventide, to hear Thy call!
Then, in the land which knows no night,
Grant us, with them, Thy rest and light.
Amen.
C. F. HERNAMAN.

The American Church Congress.

To the Editor of the Living Church:

It is narrated of Casaubon, that upon his first visit to Paris, when he was shown over the great Hall of the Sorbonne, his conductor said to him, "This, Sir, is the place where the theologians have disputed for centuries." "Indeed!" was the reply; "and, pray, what have they settled?"

So it may be asked, what has the Church Congress settled by its late meeting in Providence? Such is hardly a fair question to ask, for the very reason that nothing is attempted to be settled at such Congresses. There are debates, to be sure; there are abuses stated, and remedies for them proposed; but, as there is no voting, there is no method of arriving at the way in which the arguments have impressed the listeners, except as the manifestation of applause may be an indication; while even this may be a compliment as much to the way a man says a thing as to the thing which is said. What is the object of such meetings?

The projectors of the Congress were anxious to erect a platform for free speech on ecclesiastical questions, to demonstrate to the world the vitality and popularity of the Church; to bring different parties together so that they might understand each other better and exert a stronger influence on the outside world; to develop a force which might tell on Bishops and General Convention; and to wipe away a reproach that in the Episcopal Church there was no opportunity for free deliberation and concerted action on certain vexed questions. In some of these ends they have succeeded; that is, they have collected men of different schools of thought, they have held great public assemblies, they have produced an impression of the strength of the Church on the public mind, especially in the cities they have visited. Whether the result has been an increase of unity and of real spiritual power, and whether the capacity for healing discords and developing the true strength of the Church has been quite as evident as the zeal for party—these are questions which men will put, and with which the promoters of these Congresses have to be confronted. Speaking for myself, I have always watched these assemblies with deep interest. I believe them to be very healthful symptoms, indicating the presence of a vitality and power which will not be satisfied with the dull routine of precedent and conventionality; and it seems to me, that, with our love of freedom and trust in it, we need not be alarmed even by occasional outbursts of excited feeling, disagreeable and extreme as they sometimes are. I am willing to let liberty have her perfect work, and am not afraid that in some fatal hour one of its more daring strokes may shiver my idols. But I can quite understand how those who cannot get rid of the idea that the Gospel and the Church are identified with their own peculiar notions, have a very different feeling, and in their secret hearts may even class Church Congresses with some of the dangerous and revolutionary creations of this wicked age.

Free and patient discussion is in our day an essential condition of real progress. It is only by such methods that crude theories can be assigned to their appropriate limits, and the way prepared for the adoption of good and practical plans. I am not blind to the possible defects in such meetings, nor to dangers by which their usefulness may be destroyed. It is possible, for instance, that many of those whose counsel is in the highest degree valuable will not be found at such meetings; and, even if present, will shrink from addressing such large assemblies. We all know that activity and clamor will often give undue weight to men and opinions, that large assemblies are liable to impatience and excitement, and above all to party spirit. We know, also, that the Congress is a body which can only

discuss and not deliberate, and yet that there is a danger of its outstripping its proper functions and seeking to decide as well as discuss. But, for all that, I have great faith in the efficacy of free discussions; in the benefit of men's seeing each other face to face, and hearing opinions contrary to their own, advocated by those whom they cannot refuse to respect; and in the earnest and hearty desire to do good which is abroad in the Church, and which such meetings as these will, I think, most beneficially develop and direct. It was impossible to listen to such essays and speeches as were delivered, without feeling oneself in the presence of sincere and devotional men who believe that the Church can and ought to be a potent instrument for good, and are determined to make it so.

Your regular correspondent has, of course, given you the details of the Congress, and has told you how cordially its members were received by the good people and the press of Providence. The impression made was a capital one on both sides. Bishop Clark presided with his usual grace, dignity, and pleasantness of manner; and, though it was hard work, it did not seem to disturb him in the least. His closing address of "farewell" was very touching, and made a like impression with his address of "welcome."

SHAWMUT.

Consecration of the Church at Lebanon Springs, N. Y.

Correspondence of the Living Church.

After many years of patient labor and earnest prayer, the hearts of the Church-people in this rural district were made glad on Thursday, the Vigil of St. Simon and Jude, by the visit of the Bishop of the Diocese, to set apart for the service of Almighty God the church-building just finished at Lebanon Springs. Divine Service began at 10 A. M.; the Bishops and clergy being met at the entrance by the Wardens of the Parish. The Instrument of Donation was presented by the Rector (Rev. Joseph Hooper), and the Sentence of Consecration was read by the Rev. Francis Harrison, Rector of St. Paul's, Troy. Morning Prayer was said by the Rev. R. G. Hamilton, of St. Luke's, Troy, and Canon Fulcher, of All Saints' Cathedral Chapel. The Bishop preached an eloquent and fitting sermon, in which the Church's claims upon men were definitely set forth, and urging his hearers to go on in earnest faith to build in lively stones in the spiritual temple which is founded upon the Apostles and Prophets; Jesus Christ being the chief Corner-stone. The church is built of native lime-stone and wood, after plans by A. R. Estey, Architect, of Boston, Mass., modified by drawings and specifications by Chas. S. Edgerton, of Albany, N. Y. It consists of a nave 29x45 feet, chancel, 16x16, porch, 14x12, Vestry-room, 14x16. The windows are all memorials; those in the nave and porch being in memory of John B. Gale, one of the early founders of the Parish; the west window, of Hon. Ransom H. Gillett and his son, Silas W., Jr.; the chancel window, of Joseph King, a son of one of the Vestrymen. The Chancel furniture was the gift of Hon. S. J. Tilden.

Rev. Mr. Hooper has the great gratification of seeing a neat and commodious building, free of incumbrance, and consecrated to the service of God, as the result of unwavering faith, and persistent labors. The Rev. Messrs. Stewart, of Athens, Washbon, of Rensselaerville, and Dr. Cox, of Kinderhook, were present in the chancel. With the consent of the Bishop, the proceeds of the offertory, amounting to \$36, were devoted to the Parish treasury.

St. Luke's Hospital, New York.

At the annual meeting of the Trustees of St. Luke's Hospital, New York, the Superintendent, the Rev. George S. Baker, made report of the work of the year. There had been, up to Oct. 18th, 1,665 inmates in the hospital, of whom 166 then remained under care. There were in all, about 100 children among the patients, during the year. The hospitals for children, of which the only ones in the city are under the care of the Church, are better adapted, perhaps, for this class of sick. Something more than one-third of the inmates at St. Luke's were Churchmen, the remainder belonging to various religious bodies. No sufferer has been refused admission from lack of means to pay for his own treatment. In consequence, the resources of the institution have been taxed to the utmost. There has been an actual deficit in the treasury of \$11,365.11. Such a fact should lead to enlarged offerings. The impression which has gone abroad that the hospital is a wealthy institution, is a mistake calculated to work harm. Its present efficiency cannot be maintained without increased funds; and its usefulness, or the demands upon it, are constantly growing.

St. Nicholas, the beautiful illustrated Magazine for young folks, begins its ninth year with the November number. This number opens with a cheery greeting to its young readers, faced by an exquisite frontispiece, and followed by a variety of charming pictures and excellent articles truly marvellous. It is not too much to say that *St. Nicholas* leads the world in this department of literature, and this claim is admitted on both sides of the Atlantic.

Baltimore Church News.

From our Baltimore Correspondent.

BALTIMORE, Nov. 3, 1881.—The first anniversary of the colored Sunday-school of the Church of the Ascension, was celebrated in the basement of the Chapel, on Sunday afternoon last. The Rev. Dr. Fair delivered an address to the congregation present, in which he made an earnest appeal for shoes and clothing for the colored children. A collection was taken up in behalf of a blind pupil of the school, in order to purchase for him a machine for making brooms. Several of the members of the Maryland Institution for the Blind, together with the Matron, were present. Mr. Edwin Higgins, superintendent of the white Sunday-school of the Parish, delivered an address, and at its conclusion presented to Mr. Walter A. Gray, superintendent of the colored school, on behalf of the Rector, and members of the white school, a book entitled "Day by Day." The presentation was made in recognition of Mr. Gray's success in undertaking and conducting this school. It is in a flourishing condition, and numbers more than one hundred pupils.

The Rector of St. George's Church is taking steps to place a new Altar and Beresdos in his Church, as a Memorial to the late Bishop Whittingham. The whole cost will be about eight hundred dollars, and enough has been already contributed and pledged to warrant the commencement of the work. It is expected that the Altar will be in place before Christmas. There is a peculiar fitness in St. George's Church being made the receptacle of so appropriate a Memorial, from the fact, that the mission work of St. George's was undertaken at the suggestion of the late Bishop, and in a part of the city which he had for a long time regarded as peculiarly adapted as a centre for a new church work. The Rev. Dr. Hammond, the Rector of the Parish, hopes to secure the whole amount needed, by the contribution of small sums from those within and without the Diocese who loved and admired Bishop Whittingham while on earth, and who now reverence and cherish his memory.

The Church has recently met with a great loss by the decease of Mrs. Wyman, wife of Samuel G. Wyman. She was a truly Christian woman, zealous in good works, ever occupied in laboring for Christ and His Church. Her charity and liberality were unbounded, and her sympathies were ever going forth to the needy and distressed. "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

On Monday, the Eve of the Festival of St. Luke, an interesting Service was held in St. Luke's Church, in this city. It was the anniversary of the Parish Guild. Long before 8 o'clock P. M., (the hour appointed for Service), the congregation began to assemble; and when the Service commenced, the church was filled almost to its utmost capacity. A few minutes after 8 o'clock the procession, consisting of some twenty-five choristers, men and boys, and fourteen of the clergy, headed by the cross-bearer, and singing "The Church's one Foundation," entered the church, and took their places in the stalls and in the sedilia. The chancel was beautifully decorated for the occasion, and the Altar was brilliantly lighted with groups of candles in candelabra, and with rows of candles along the front edge of each of the three grades. Behind these were a number of vases filled with flowers of rich and variegated hues. On each side of the foot-pace, stood a pedestal surmounted by a large candelabrum. The Service was choral throughout, and was well rendered by the well-trained choir. At the close of Evening Prayer, the Rector, (the Rev. Dr. Rankin) stated that the offerings of the congregation would be devoted to a work which the Guild had taken in hand, viz: the procuring a new organ suitable to the size of the church, and adapted to the worship offered therein, and urged the congregation to give liberally to this object.

The sermon was preached by the Rev. Father Maturin, of the Order of S. John the Evangelist, and one of the assistants of S. Clement's Church, Philadelphia, from those words of our Lord, "Is not the life more than meat, and the body than raiment?" It was a powerful discourse; and set forth most eloquently the true object of human life. An interesting feature in the Service was the singing of the *Magnificat* immediately after the presentation of the alms.

The Bishop of the Diocese has resumed his duties, and on the sixteenth Sunday after Trinity made a visitation to Trinity Church, Towns- town, the county seat of Baltimore County.

The Rev. Dr. Nelson has resigned his position of Vice President of S. John's College, Annapolis, and accepted an appointment as Principal of an Academy in Rockville, Montgomery County. The Rev. Dr. Dashiell, Professor of Ancient Languages in the same College, has resigned his position, as such, and accepted the Rectorship of Christ Church, Calvert County.

Services in commemoration of the Festival of All Saints were held in All Saints Church (the Rev. F. F. Reese, Priest in charge), commencing on Sunday evening last and terminating with the evening of All Saints' Day. On the morning of that day the Holy Communion was celebrated, the Dean of the Convocation of Baltimore (the

Rev. Dr. Rich) being the Celebrant. The sermons at these Services were by the Rev. Drs. Leeds and Grammer, and the Rev. Messrs. Dams and Wroth. On All Saints Eve, the anniversary of the Sisterhood of All Saints was celebrated in Mount Calvary Church. The Service was entirely choral, and the sermon was preached by the Rev. J. Stewart Smith of Westminster, from Heb. xiii. i: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses" etc.

The Diocese has just sustained a great loss in the death of the Rev. Dr. Dalrymple, who has held the position of Secretary to the Convention of the Diocese for some twenty years. He was Rector of St. Stephen's Church in this City, Chaplain to the House of Refuge, and one of the examining Chaplains of the Diocese. He was eminent as a theologian and as a scholar, and devoted much of his time to the study of the natural sciences. At the time of his death he was Corresponding Secretary of the Maryland Historical Society, and a prominent member of the American Association for the Advancement of Science. He was educated at S. Mary's College, Baltimore, and studied theology at the Alexandria Seminary. His first charge was Old Church, Hanover Co. Va., and the Church at New Kent Courthouse, in which General Washington was married. He afterwards became Rector of the Episcopal High School near Alexandria, Va. He held this position for several years, during which he was eminently successful, and proved his ability as an educator. He afterwards removed to Baltimore, and was appointed president of the School of Letters of the University of Maryland. This position he resigned about six years ago. He possessed one of the finest classical and theological libraries in the country.

For some time past, his health has been failing, but a few weeks ago he was thought to be better. Recently, he took a trip to West Point and Yorktown, Va., returning to the city on Friday morning last. His death, which occurred on Sunday morning, was sudden and altogether unexpected. The Burial Service was said over him in St. Stephen's Church (of which he had been Rector for a number of years, without salary), yesterday afternoon at half past one o'clock, in the presence of a large number of the clergy of the city and vicinity. The chancel rail and pulpit were heavily draped in mourning. The first portion of the Burial Office was said by the Rev. Drs. Packard, of the Virginia Theological Seminary, and Lewin, and the Dean of the Convocation of Washington. The Anthem was sung by the choir, together with the hymn "Asleep in Jesus." On the way to London Park Cemetery, where the remains were placed temporarily in the mausoleum, a touching incident occurred, as the funeral procession passed the House of Refuge. Drawn up in line, were fifty boys of the Institution, who took position on either side of the hearse, and accompanied it to the cemetery. On arriving at the mausoleum, the remainder of the Burial Office was said by the Rev. Samuel Ridout, Dean of the Convocation of Annapolis, and the Rev. Geo. A. Leakin, of Trinity Church, Baltimore. During the Services the boys from the House of Refuge sang two hymns, the music of which was led by a cornet. Dr. Dalrymple was sixty-three years of age at the time of his death. May he rest in peace, and may perpetual light shine upon him!

An effort is making in New York towards raising the Centennial Church-building Fund of \$1,000,000. We do not mean to imply that work has not already been done in this direction. But no formal movement has as yet taken place. By a formal letter to his Diocese, Bishop Potter appointed last Sunday, as a time for offerings to be made in all Parishes. The result, which it is too early to ascertain with exactness, will probably reach many thousands of dollars. An offering is to be taken annually at the same time of the year for three years. That any adequate proportion of the \$1,000,000 sought may be obtained, it is essential, and most gravely so, that the fact be fully realized, that one-third of the period assigned for the purpose has already slipped away, and that more earnest effort needs to be displayed in the remaining time, than has yet shown itself, and a more emphatic liberality. New York will do its share; but, with the overwhelming demands of every other sort which it is also called upon to meet, the work cannot be expected to succeed unless the whole Church unitedly pushes it forward with vigor.

The *Midsummer Scribner* contains an admirable article on Health as a purchasable commodity. Among other weighty words are the following:

When a man gives health for money, he makes the poorest investment of his life. When he gives money for health, he makes, from every worldly point of view, the best. It is, as a rule, the small man who never gets a moment, and who never can find a pair of hands as good as his own. If a man cannot leave his business, or thinks he cannot, he shows that he lacks the highest grade of business capacity. Health and a reasonably long life can, as a rule, be bought by time and money, if men will take them in their season. Money avails nothing to a worn-out man, but to a man slowly wearing out it avails everything, when properly used. Time and money will buy health.

St. Barnabas' Hospital, Newark.

The fifteenth annual report of the good work being done at the Hospital of St. Barnabas, Newark, N. J., brings to light many facts which will be of interest to the readers of the LIVING CHURCH, to whom the Hospital itself is by no means a stranger.

A change in the management of the Institution has occurred during the past year. After a long period of ill-health, consequent upon exhausting labors in the Hospital, Sister Sylvia felt compelled to resign the charge of the House. On accepting her resignation, the trustees took occasion to bear testimony to the fidelity and earnestness with which she had labored for five years; her unsurpassed qualifications as a hospital nurse being very fully appreciated.

To fill this vacancy, the Sisters of St. Margaret, East Grinstead, England, were asked to add St. Barnabas's to the many institutions under their care. This Sisterhood is emphatically the Nursing Order of the Anglican Church, and in securing members of its community to carry on the work, the best possible pledge was given for continued and increased efficiency.

Early in the present year, the arrival of three of the Sisters was announced through the columns of the LIVING CHURCH. The Institution was formally placed under their care, and they have since been conducting its affairs with admirable success.

The home-like aspect which has always been a noted feature of the interior of St. Barnabas', is maintained with undiminished energy. An air of quietness and order, and of system without rigor, pervades the whole house. The number of patients treated in the year has been 336. The physicians and surgeons have made 1,270 visits. The total cost of maintaining the Hospital was \$16,720.63.

The friends of the Institution cannot but rejoice to learn that the mortgages, amounting to \$10,000, have been paid off, thus relieving the treasury of an annual drain of \$600 interest money. Hereafter, every dollar contributed for current expenses will go directly to the support of the beneficiaries of the Hospital. This happy consummation was effected by applying to this purpose portions of certain legacies received within the past few months, from the estates of Mr. John Brisbin, Mrs. S. A. Brientnall, and Mr. Alexander Coe. The entire sum from these sources was \$14,891.23.

The Chaplain, the Rev. Joseph H. Smith, has held Service once, and sometimes twice daily. The usual hours have been, on Sunday, at half past four o'clock, and on other days at five in the evening. On Thursdays, Morning Prayer is said at 10 o'clock; and, on the first Thursday of the month, the Holy Eucharist is celebrated at that hour. At these Services, visitors are frequently in attendance, as well as the Sisters, and such beneficiaries as are sufficiently well. It is hardly possible to overstate the importance of the influence exerted by such religious ministrations. They bring the inspired admonition, the consoling message, to consciences made tender by the touch of pain; they open the door of hope to dull hearts long hardened by the deceitfulness of sin; they break in, with pleasing and salutary variety, upon what otherwise would prove oftentimes to be a dreary monotony of days unrelieved by change; they direct the thoughts of the suffering to the blessed rest which remaineth for the people of God; they are seasons of spiritual refreshing to the devoted Sisters whose arduous and trying labors are given to the Lord in life-long self-sacrifice.

During the year, the Sacrament of Holy Baptism has been administered upon six occasions, viz.: to three adults and three children. Twelve Burials have taken place from the Hospital; others who died within its walls being removed and cared for by friends. A Confirmation-class has been under regular instruction.

As occasion required, religious ministrations have been rendered in the wards to the dying, and to those also, who by reason of serious illness or other disability, could not go to chapel. In these ward-duties, the services of the Chaplain have been pleasantly supplemented by the aid of several kind-hearted ladies, who come at stated times to read to the inmates of the hospital. Their weekly visits are eagerly looked for by the patients, who greatly enjoy the invigorating cheerfulness of their bright presence and conversation. Additional helpers of the same kind are needed.

The Guild of the Hospital of St. Barnabas has added \$1,769.76 to the general funds; and a recently-appointed Visiting and Inspecting Committee has rendered valuable service, and highly commends the work of the Sisters.

Newark Churchmen can well afford to regard with pride and satisfaction the growth and present efficiency of this Hospital. The newly-arrived Sisters should be heartily aided in their difficult and Christ-like labor. There are demands yet unmet; and these incline to increase rather than diminish, as the city, with its already large population, continues to grow. The LIVING CHURCH is glad to note that a new and more suitable building is being talked of. It is sorely needed, and should not be long in forthcoming.

A Friendly Letter to the Rev. Dr. Sprigg.

A short time since, some one kindly sent to my Rector, through the mail, a little book entitled, "Romish Books in the Church," which he handed to me. I carefully read it, and noticed some things which were either false in themselves, or calculated to produce a false impression on persons unacquainted with the subject; though, I doubt not, that this was wholly unintentional on your part, and that you did the best you could to state the truth as you understand it.

Page 3. In the very beginning of your book, as also elsewhere, you stigmatize certain persons as "Romanizers." But, you must be aware that calling people "Romanizers," "Papists," etc., has been the constant practice of a class of men in order to excite prejudice, ever since the Reformation. Every student of history knows that the various editions of the Prayer Book, and the clergy of the English Church have been vilified and charged with being "Popish," from those times down to the present. Archbishop Parker, the first Archbishop consecrated after the Reformation, was styled, "Pope of Lambeth." Cosin, Laud, John and Charles Wesley, and, in our own days, John Mason Neale, Keble, Dr. Pusey, Dr. DeKoven, and a host of others, have all been denounced as "Romanizers;" and yet, none of these men ever went over to Rome, but, on the contrary, have ever been her strongest opponents.

The little book written by Dr. Littledale, a strong "Romanizer," entitled "Plain Reasons against joining the Church of Rome," is of more value with thinking persons, than hundreds of the usual trashy Protestant books of a similar character. John Wesley thus meets the insinuations of his enemies:

Indeed, the report now current in Bristol was, that I was a Papist, if not a Jesuit. Some added, that I was born and bred at Rome; which many cordially believed. . . . I have often inquired who are the authors of this report, and have generally found that they were either bigoted Dissenters, or I speak without fear or favor Ministers of our Church. . . . I can no otherwise think than that either they spoke thus (to put the most favorable construction upon it) from gross ignorance; they knew not what Popery was; they knew not what doctrines those are which the Papists teach; or they willfully spoke what they knew to be false; probably thinking thereby to do God service. Now, take this to yourselves, whosever ye are, high or low, Dissenters or Churchmen, clergy or laity, who have advanced this shameful charge; and digest it how ye can.—Journal, Aug. 27, 1739 p. 206-7 Vol. I.

Page 8. The Greek Church does not, as you say, teach the Roman doctrine of Purgatory, but expressly repudiated it long ago, at the Council of Florence; nor does she make any use of images, but only of icons or sacred pictures.

Page 9. You object to the authority of the "Catholic Church," and say that we must bring the "Catholic Church" and its teaching to the scrutiny of the Bible. Art. 6 (and the Articles are good Protestant authority) tells us that those Books only are to be accounted canonical, of whose authority was never any doubt in the Church. According to Dr. Sprigg, we must bring the Church "to the scrutiny of the Bible." According to Art. 6, we must bring the Bible to the scrutiny of the Church, to determine what books are canonical. Art. 20 says: "The Church hath authority in controversies of faith, as well as to decree Rites and Ceremonies." According to the Articles, as you see, the Church has considerable authority.

While speaking of the Articles, I would state in passing, that Art. 18 condemns the pet Protestant theory of "non-sectarian religion." Art. 23, read with the Preface to the Ordinal, pronounces all Protestant ministers to be unlawfully ordained. Art. 34 condemns those who, through "private judgment (another Protestant invention), openly break the traditions and ceremonies of the Church." Art. 36 differs a little from the corresponding Article in the English Prayer Book, though the meaning is the same, where it is declared that there is nothing "superstitious or ungodly" in the Ordinal set forth by Edward VI., in which the use of Vestments is prescribed. Does Dr. Sprigg subscribe to all these Articles?

Besides, those who do reject the authority of the Catholic Church, and claim to take the Bible only as their guide, are not agreed among themselves as to what it teaches. Almost all Christians observe Sunday instead of the Sabbath; yet they have no authority for this from the Bible. The admission of women to the Holy Communion is nowhere commanded by Scripture. We are told in Mal. I: 11 (which is one of the Opening Sentences for Morning and Evening Prayer in our Prayer Book), that under the New Dispensation, "in every place, incense shall be offered unto My Name." Is this prophecy fulfilled? Why not? Simply because this command of God is regarded as Romish! The Unitarian cannot find the doctrine of the Trinity in the Bible; nor can the Baptist find sprinkling or infant baptism taught there. The Universalists deny the doctrine of eternal punishment, upon the authority of Scripture. It is a fact, that there are more than 200 different Protestant sects, all professing to take the Bible as their sole guide, yet all disagreeing among themselves. They all, however, have to take their Bible from the Church (as the Article teaches), to start with.

Page 9. You say that the Eastern Church knows nothing of the Apostles' Creed. We know that its use is peculiar to the Western Church; but you cannot deny that she holds in the highest esteem the Nicene Creed, which is but the Apostles' Creed made fuller, to meet certain heresies which had arisen, and that there is no essential difference between the two.

Page 9. You say, you "have never heard" of Christians making fun of the Creed. But I have frequently heard some Churchmen say that they did not believe in "one Catholic and Apostolic

Church," and "one Baptism for the Remission of sins," even if the Creed does teach it.

Page 10. You quote from the Homilies, and say: "Dr. Dix will see, therefore, that the Homily sends us—not to the Church, but—to the Holy Scriptures of God, with God Himself for teacher." Art. 35 commends the Homilies, as containing "Godly and wholesome doctrine." But I fear that the Homilies contain doctrine which you would not regard as either godly or wholesome. In fact, they might prove too much, for they call some of the Apocryphal Books of the Old Testament "Scripture." The Book of Wisdom is called "the infallible and undecipherable Word of God" (Hom. 10. Pt. 1, p. 138, Vol. 1); and the words of Tobit are said to be the teaching of "the Holy Ghost" (Hom. 5. Pt. 2. p. 96, Vol. 2). They also speak in the highest terms of the authority of the Ancient Fathers. I suppose your valuable time is fully occupied in looking after the "Romanizers;" but, if you should have any leisure, it would be well to look after and denounce the Romanizing teaching of the Homilies.

Page 12. You say that Christian Ministers are never called "Priests" in the New Testament; yet see I. Peter, II: 9, where the original Greek for "Priesthood" is *hierateuma*, and Rev. I: 6, 5 to 10, xx: 6, where the Greek for Priests is *Hiereis*. *Hiereus*, you know, denotes a Sacrificing Priest.

Page 14. You remark on Dr. Dix's teaching, "Here is justification by sacraments, when Art. 11 says: 'We are justified by faith alone.'" But you should not be too severe on Dr. Dix, when speaking of Baptism, for he may have had in mind the "godly" teaching of Homily 3 Pt. III: p. 38, Vol. I, which speaks of our being "baptized or justified." The Apostle St. James (I: 17) saith that "faith, if it hath not works, is dead." By the way, Luther called this Epistle "an Epistle of straw," because it ran contrary to his notions. See this same Homily, p. 32, and you will find what is meant by "faith alone." Art. 12 should also be read along with Art. 11.

Page 14, 16. You seem very anxious to know "what is to become of us who have no Absolution from the Priest, and who care nothing for it?" That is your look out. You seem, also, to think that the "Romanizers" claim power to absolve or condemn whomsoever they please, whether guilty or not. It may be some do, but I never heard of such an one. The Prayer Book says plainly that God's Ministers have power given them to pronounce Absolution and Remission of Sins "to His people, being penitent." That ought to be enough. Those who do not believe the Prayer Book, can speculate about the Doctrines of the Church as much as they please.

Page 21. You cite a communication from Dr. McKim, where he speaks of that "stout Protestant Martin Bucer." I am afraid that he would now be regarded as rather too "stout," by most Protestants. Burcher, an equally "stout" Calvinist, and a contemporary, says of him:

In case of his (Bucer's) death, England will be happy, and more favored than all other countries, in having been delivered in the same year from two men of most pernicious talent, namely, Paul (Fagius) and Bucer. From these sources new sects are daily arising among us, and religion is always assuming a new appearance. I really think that our men of learning delight in novelty and change. . . . What do you think will take place a hundred years hence, if we are now blundering in open daylight? Ep. 311. AN. 1550 P. 662, 663. ORIG. LET. VOL. 2.

Bucer is more than Hientious on the subject of marriage. I heard him once disputing at table upon this question, when he asserted that a divorce should be allowed for any reason, however trifling; so that he is considered, not without cause, by our Bishop of Winchester, as the author of the book published in defence of the Landgrave. I am ignorant as to what the hiring Bucer, who fled from this church before the wolf came in sight, is plotting in England. He is an invalid, and (as report says) is either becoming childish, or is almost in his dotage, which is the usual result of a wandering and inconstant mind. EP. 312. AN. 1550. P. 665, 666. IB.

Phillip, Landgrave of Hesse, married in 1540, though he already had a wife and a large family still living; and this he did with the sanction of Luther, Melancthon, and Bucer.

Page 29. You seem to think that as Dr. Ewer agrees with the teaching of the Catechism of the Council of Trent on the subject of Baptism, therefore, he teaches Romanism. Doubtless, if Dr. Ewer should express his views on the doctrine of the Trinity, or the Divinity of Christ, he would agree with the Trent Catechism; therefore, he would again teach Romanism. It is high time that the old Protestant notion that whatever Rome teaches must of course and necessarily be false, were buried out of sight.

LAYMAN.
To be continued.

A correspondent writes as follows: "At the recent session of the Rock River Conference of the Methodist Denomination which met at Sycamore, Illinois, the pulpits of all the denominational places of worship were supplied by brethren belonging to the Conference, not excepting those of Universalists. In talking with two prominent Methodist preachers of the apparent inconsistency of going to preach at a Universalist House, when they were trying and condemning a member of their own body for preaching Universalism, they replied that their brethren could be trusted for preaching good round Methodism there. Is it not a rule that those who receive courtesies ought also to extend them. If, then, a Methodist brother could be trusted for preaching orthodox Methodism in a Universalist pulpit, may not the Universalist brother be equally trusted to preach good orthodox Universalism from the Methodist pulpit? In plain English, why not permit Dr. Thomas to preach future probation, in the body to which he belongs, as well as allow a stranger to come in and do it for him?"

Church Work and News.

Reported by Various Correspondents of the Living Church.

New Jersey.—The corner-stone of the new Trinity Chapel at Totowa, near Paterson, N. J., was laid recently by Bishop Starkey. The Bishop and Clergy marched in procession from the residence of Mr. Stewart on Marion St., to the site of the building, corner of Totowa Av., and Marion St. It is a commanding situation, on elevated ground, from which a fine view of the surrounding country is obtained. After appropriate exercises, the Bishop laid the stone, giving three raps with the hammer, in the Name of the Holy Trinity. The Rev. E. B. Russell of St. Paul's, Paterson, then made a brief address, in which he alluded to the fact, that the beginning of the present undertaking had been made by Bishop Starkey, when Rector of St. Paul's. He trusted that God's blessing would rest upon the work, for which he predicted future growth and prosperity. Bishop Starkey followed, alluding to the meaning of the Indian word "Totowa,"—"God's symbol." He thought it appropriate that a chapel to the Holy Trinity should be erected in such a spot. The English people in Totowa were numerous enough, he thought, to make the church a success in every sense.

The Rector of St. Paul's is responsibly in charge of this chapel, and will be energetically assisted by Mr. De Lancy Townsend, of the General Theological Seminary, until a resident Clergyman can be supported by the congregation. The chapel is to be built after a design by Mr. Chas. Edwards, in Queen Anne style, and it is proposed to incur no debt, putting up the sacred walls only so fast as contributions and subscriptions will permit.

Northern New Jersey.—The Vigil of All Saint's Day, was observed in Grace Church, Newark, by a rich and effective service. The Church was filled by a very large and devout congregation. The magnificent marble altar and reredos were brilliantly lighted with tapers, and adorned with choice white flowers. A super-frontal of white silk, embroidered in gold, was upon the altar, and all the appointments for the Holy Service were in the best taste and perfect order.

Preceded by the Cross bearer, the Choir, consisting of some fifty men and boys in cassocks and cotas, moved in procession from the sacristy. Then came the visiting clergy from the city parishes and adjacent ones; then the preacher (Rev. Dr. Shackelford), the Rector and his assistants (Rev. Messrs. Christian and Pickett), and lastly, the Bishop of the Diocese, the Rt. Rev. F. A. Starkey, D. D. The Service was a full choral one, with Anthem Canticles. Before the Sermon, "O Zion, blest City," was beautifully sung. At the Offertory, the Anthem "Who are these who are arrayed in white robes, and whence come they?" was splendidly rendered; the closing words, "They shall hunger no more . . . and God shall wipe away all tears from their eyes," being most effectively and affectingly given. After the Offertory, the *Magnificat* was sung, the Bishop and attendant priests standing in their order before the bright altar, and forming a most impressive sight. The hymn—"The Son of God goes forth to War," was then sung; after which the Bishop said the closing Collects and gave the Blessing. The godly company of choristers, clergy, and Bishop, left the chancel, singing as the Recessional, "How bright those glorious spirits shine!" The Service in every respect was a grand one, and worthy, in all its features, of the glorious day which it preceded.

Massachusetts.—St. Mary's Church at the Lower Falls, of which Rev. Henry Mackay is the rector, was built in 1813 after the style common in New England in those far-away days—that is, no style in particular. St. Mary's however, unlike most of the churches of those times, has Norman windows. In some respects, it is a quaint old structure, but its original characteristics were mistakenly removed several years ago when the church was enlarged. Recently, through the generosity of Mr. Holker Abbott, the parish has been privileged to renovate the entire church. This is now a beautiful house of prayer. Before the work was done the only color that was in the church was a hard, harsh, unpleasing dark green on the inside of the pews. The other parts of the building were painted in a cold white. The object of the gentleman who undertook the work was to retain all that was old-fashioned or quaint, and at the same time to suggest as strongly as possible the idea of worship—first, by making the colors so deep and rich that a person on entering the church would become calmed; and, secondly by centering the interest in the chancel. In all this he certainly has succeeded to the satisfaction of the parishioners. To gain these effects he had the painting done in flat colors; that is, looking unshining, which gives the appearance of plaster. The interior is sheathed with boards from the floor to the ceiling. The ceiling rises about four feet higher over the nave than on either side, and is supported by two rows of columns. The chancel is not in a recess, but is formed by the two end pillars coming against the wall. At the opposite end is the organ loft. The lower part is a warm dark brown, edged with a border of dark red. This serves to separate them from the body of the walls, which is of a dark olive green. Above this is a piece of old-gold color. The ceiling is in dark peacock blue, and the alcove, in which is the organ, is painted in deep red, which brings out the gold on the organ pipes. On the front of the gallery, which is rather elaborate, four colors are used—old gold, olive green, brown and dark red. The effect is deepened by a gold cross on the top of the front of the gallery. The pillars or columns are a soft shade of Pompeian red, with gold-colored capitals. The inside of the pews is a soft shade of dark green

—the outside, a Pompeian red. The chancel is painted in water colors. On a diapering of red is placed a gold tablet, which is divided into three panels, and surmounted by a cross. The centre panel is in gold, and on it the sentence—"Heaven and earth are full of the majesty of thy glory." In each of the side panels are two cherubs, and above the centre panel is a gold triangle, representing the Trinity, within which is a gold cross. In the middle of the chancel frieze is a picture containing three angels—one with outstretched wings, is descending, while the other two are resting in mid-air. There is also a crescent moon, a symbol of the Church; a bright star, symbolical of Jesus, the Head of the Church, and seven smaller stars, representing the seven angels of the Churches. Below the picture are the words—"To Thee all angels cry aloud."

Iowa.—On the festival of S. Bartholomew, Grace Church, Cedar Rapids, was the scene of a very interesting ceremony. At the early Celebration of Holy Communion, after the Nicene Creed, the Senior Warden, Mr. S. C. Bever, went forward to the chancel and presented, in the names of Mrs. S. H. Belt and Mrs. James L. Bever, a beautiful Book-Rest of polished brass, bearing the inscription, "In Memoriam—Lizzie B. Ives." The memorial was received by the Rector, Rev. Samuel Ringgold, who, after a few appropriate remarks, placed it upon the Altar. "In the Name of the Father, Son, and Holy Ghost." A prayer from the consecration office was then said, and the Communion Service continued.

A beautiful chime of ten bells has recently been placed in the tower of Trinity Church, Davenport, as a memorial of the late Mrs. Clarissa C. Cook and her husband, Ebenezer Cook. The bells are of superior tone and finish, and were manufactured at the celebrated Bell Foundry of Mr. Clinton H. Meneely, in Troy, at a cost of about \$6,000. The largest bell weighs 3,055 pounds. The chime has been pronounced by a competent critic to be unsurpassed in any respect by any other chime of bells in America. When the familiar airs of "Holy, holy, holy," "The Heavens are telling," and the Portuguese Hymn are rung out, they can be heard for miles around. The chimes are a great acquisition to the city as well as to the Church.

Sunday, Oct. 23d, was appointed for the observance of Harvest Home at Trinity Church. The Church was beautifully decked with the fruits of the earth, and Canon Sprague delivered an appropriate Sermon on the "Lessons of Harvest Home."

Vermont.—St. Mary's Church, Northfield, has been greatly improved. Besides a general renewal of the interior, the seats have been rearranged so as to afford a middle aisle. Where the old commodious gallery was, a room has been partitioned off which will be useful for week day services, and other Church purposes. The Rev. Warren C. Roberts, of Erie, Pa., (Diocese of Pittsburgh) has become the Rector of Immanuel Church, Bellows Falls.

The Rev. William J. Tilley was ordained by the Bishop of Vermont to the Priesthood, on Thursday, October 6th, in St. Stephen's Church, Middlebury, of which he is the Rector; the Rev. Walter Mitchell, of Rutland, preaching the sermon.

The Memorial Services of President Garfield were observed with profound grief in nearly every Parish Church in the Diocese, the Bishop setting forth the special prayers. Trinity, Rutland, and other leading churches, were draped in mourning for thirty days.

The Rev. Edward H. Randall, of Poultney, has received a call to Erie, Pa., but it is hoped he will not leave the Diocese.

The Rev. Homer White, Missionary at Enosburgh Falls, has accepted the Rectorship of St. John's Church, West Randolph, and entered upon his duties.

Maryland.—The Rev. J. S. Miller has charge of St. Andrew's Church, E. Baltimore, and is actively engaged in the endeavor to restore the Parish to a more vigorous life, it having long been in a very depressed condition. The effort is being made upon the only principle which can possibly be successful: the distinct principle, we mean, of a steady advance in Church Teaching and Practice. There is a weekly celebration of the Holy Eucharist, and also daily Evening Prayer. On the first Sunday in October (being the 16th after Trinity), after a lapse of some eight years or more, a surpliced choir and Choral Service were re-introduced; and that, with a degree of success which is cause for great thankfulness. At almost all the Services the congregations are increasing; and, from day to day, there are increasing signs of renewed life and vigor. We bid our brother a hearty God-speed in his good work.

Parish Papers have an excellent work to do, but it is very necessary that they should be good; and that, as far as they undertake to preach, they should preach sound and wholesome doctrine. We readily accord this distinction to the *S. Paul's Parish Record*, published at Washington, D. C., of which the number for the present month is only the third that has been issued. The Rev. William H. Barker is the Rector of St. Paul's, and (ex officio) Warden of the Parish Guild. There is a Celebration of Holy Communion every Sunday and other Holy Day at 7:30 A. M.; and, on the first Sunday in each month, a second at 11 A. M. The Litany Days are duly observed, and Evening Prayer is said daily. The selections as well as the original items in the *Parish Record* are very good.

Western New York.—The Parish Year Book of Trinity Church, Buffalo, lies before us. It is intended as a Parish Guide for the members of Trinity Church, and is admirably calculated to serve that end. The Rev. L. Van Bokkelen, D. D., is Rector, and the now venerable Edward Ingersoll, D. D., Rector Emeritus.

There is a Sunday School Association, a Ladies' Aid Society, a Co-operative Relief Society, and an Industrial School. A Fund also has been in course of collection for several years, for the endowment of a Child's cot in the General Hospital of the city. We gather from the notes before us that there is a surpliced choir, and that a Choral Evensong has been in use for some time.

Since the organization of Trinity Church, in October, 1836, there have been 1,361 persons baptized, and 706 confirmed. The total amount of pew-rents and offerings, from September, 1874, to September, 1881, was \$110,454.30. The increase of offerings is exceedingly encouraging.

Long Island.—In compliance with a Resolution passed at the last Diocesan Convention, Bishop Littlejohn has signified his intention of visiting several of the larger parishes of his diocese, with a view of presenting to the congregation the pressing need for the immediate completion of St. John's Hospital. The Communicants' Completing Fund was established by the Convention of 1880, "in an expressed desire that the task and the joy of finishing this labor of years should be distinctively in the hands of the Communicants of the Diocese; each contributing one dollar towards it. So far, the 14,950 communicants of Long Island have contributed for the purpose in question \$6,702.63 from thirty-four parishes.

Pittsburgh.—On Sunday, the 23d of October, the Memorial Bell to the late Bishop Kerfoot, having been placed in the newly erected tower of Trinity Church, Meyersdale, was first rung to summon the worshippers to the sacred edifice. This bell, which is truly a most valuable addition to the church, was presented by Sam'l H. Kerfoot, Esq., of Chicago, brother to the Bishop. It bears the inscription: "This bell rings in memory of Rt. Rev. John Barrett Kerfoot, D. D., LL. D., the first Bishop of the Diocese of Pittsburgh. Died in Meyersdale, July 10th, 1881. The sound will gladden the surrounding hills, as the sight of them made glad his heart." A sermon appropriate to the occasion, was preached on the morning of the day, by the missionary priest, the Rev. W. G. Stonex.

Illinois.—The Rev. Dr. Courtney, of St. James', Chicago, preached, one or two Sunday evenings ago, on "Praise for God's Greatness, Goodness, and Glory." In speaking of the latter, he referred to the impressive act of the priest in the temple taking coals from the altar, placing them in the censor, putting incense thereon, and waving it before the altar, till it filled the temple. And, in connection therewith the preacher expressed his regret at the dropping out of the ritual of the Church, at the time of the Reformation in England, of that most worthy and appropriate act—the use of Incense; the true significance of which was without reproach.

The Revised New Testament vs. the Authorized Version.

To the Editor of the Living Church:

Now that the storm of criticism upon the Revised New Testament has mainly passed over, and the troubled waters are subsiding into their normal condition, perhaps a few words may be heard—a voice, though not a very powerful voice—in favor of the general acceptance of the Revision, in the Church. A straw may sometimes indicate which way the wind blows; and the straw, therefore, shall not be despised. A single disposition in any direction may point to a very general inclination; this being so, such disposition ought not to hide its light, be that light small or great.

One might suppose, by the critical tumult raised, that the Revisers, instead of revising an imperfect translation of the original Greek, had put forth a new Gospel altogether. There have been many who have manifested a strong prejudice; and alarmists not a few. More has been done to unsettle the minds of people with regard to the Scriptures, by the puerile objection, critically advanced against the Revised Version, than ever could be done by the version itself. But, while we have painfully seen all this, it is a matter of thankfulness that there have also been many who, amid all this confusion of tongues, have calmly and in a scholarly way, considered the work, and spoken weighty words in its favor. Let me compare, for a moment, some reasons pro et con the Revised New Testament.

The authorized version of the English Bible is two hundred and seventy years old, the result of various revisions made between 1525 and 1611. Is revision to stop with this? Such reasons as these following answer in the negative. Until now, the translators had but few manuscripts of late date, and these were used with little critical skill. Our present revisers tell us: "Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best mode of distinguishing original readings from changes introduced in the course of transcription. While, therefore, it has long been the opinion of all scholars that the commonly-received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness." This is sufficient to render a revision imperative.

Several English Bishops, in their Charges, have spoken favorably of the New Version and American bishops have spoken in its favor; and, while there are some who cling to the Old, this seems to be the general expression of opinion as voiced by a Western bishop, in his Council Address: "We accept the new revision as the work of scholars who are above the suspicion of seeking to pervert the Bible to their sectarian views. They have had the advantage of new manuscripts

which were unknown to the translators of King James' Bible. They have had the results of two centuries of ripe scholarship in the ancient tongues. They have had the opportunity to interpret words which have grown obsolete and changed their meanings. I believe that their work will be a great help to the right understanding of the oracles of God. It is a remarkable fact that the new revision does not change one iota of Christian doctrine. . . . The new revision deserves calm, courteous, thorough examination; and it will receive it from all who love truth more than their preconceived fancies."

One more quotation from an able writer: "The plain truth, then, is, that our Common English Version rests upon a Greek original which can claim almost no critical authority. At the time of its preparation, none of the sources of a pure text were available. The citations of the New Testament found in the early Fathers had not been carefully examined. The ancient versions had not been critically studied. The most valuable manuscripts of the New Testament had not been discovered. In a word, the science of textual criticism had not come into existence."

I need not occupy your space by quoting any of the numerous objections put forth. They consist, generally, in pointing out the reverence inspired by the time-honored Authorized Version, its classical purity, its use of terms which have become as household words. Adverse critics have dwelt largely on unimportant changes; their objections have been mostly of a literary rather than of a doctrinal character.

I cannot do better, in concluding, than to quote the words of the writer mentioned above: "Who can tell, but that, in these times of ours, when everything is so rapidly accomplished, a favorable reception may be gained for this new edition of the English Testament, at an earlier date than its best friends now venture to anticipate? At any rate, the utmost confidence may be felt that no rash changes have been made; that every effort has been put forth to render the work as faithful a transcript of the original as possible; that neither ecclesiastical nor theological prejudices have been allowed the slightest influence in moulding the translation; and that the one object aimed at has been, to cause the light of Divine Truth to shine, with a brighter lustre, on the minds of those who are indebted for an acquaintance with it solely to the English language."

There is such a thing as being too conservative, and so getting behind the age. The Revision has been performed almost exclusively by Church divines—a sufficient reason to ensure our confidence. I have no doubt but that this revision will grow more and more into favor. Nonconformists are already regarding it attentively, and seemingly with a leaning toward its adoption. Let not the Church be a mere follower of public opinion, but let it take the dignified position of a leader. The Church is competent to judge in this matter; let it not hesitate too long.

An individual expression of opinion on the part of the clergy, touching this subject, may be desirable; it is with this idea I presume to write you. F. J. T.

To the Editor of the Living Church:

In a former communication I referred to the very great diversity in the practice of the several dioceses, as to the election of Wardens and Vestrymen, and the qualifications of Electors. I propose now, with your permission, to show wherein the diversity consists, and to what extent. I find from examination of the replies kindly sent to me by the Secretaries of Diocesan Conventions, that:

(1.) As to Electors:—In the following dioceses an adult male attendant upon the Services in any church, for six months, and contributing to the maintenance of the Church, may vote at parish elections, whether he has been made a member of the Church by Baptism, or not. The five Dioceses of the State of New York, Ohio, Virginia, Indiana, Southern Ohio, West Virginia, the three of the State of Illinois, Michigan, Vermont, New Hampshire, Texas, Minnesota, Fond du Lac, Alabama, Northern New Jersey, Easton, the three Dioceses of the State of Pennsylvania, and the Missionary Jurisdiction of Colorado. Baptism is made a qualification in the Dioceses of Maryland, North Carolina, Iowa, Kentucky, Nebraska, and the Missionary Jurisdiction of Oregon. None but Communicants may vote in Vermont, Tennessee, and Florida; and none others are eligible as Vestrymen or Wardens.

(2.) The Vestry:—The Wardens only are required to be Communicants in Virginia, Ohio, New Jersey, West Virginia, Michigan, Fond du Lac, Wisconsin and Nebraska, while persons may be chosen Vestrymen, who have not been baptized, in the five Dioceses of New York State, the three Dioceses of Pennsylvania, W. Virginia, Georgia, Southern Ohio, Minnesota, New Jersey, New Hampshire, Northern New Jersey, and the Missionary Jurisdiction of Colorado.

In Mississippi, Maine, and Massachusetts, there is no Canon or uniform rule in reference to either electors or members of Vestry. And the same is true of Rhode Island, Louisiana, and West Michigan. Your correspondent "B. A. R." asks that Texas be added to the list of those Dioceses that make Baptism a required qualification to eligibility to the office of Vestryman. He is right. The Secretary writes: "Other than Baptized persons are permitted to vote at elections for Vestrymen in this Diocese; and Baptized persons, who are not Communicants, may serve as Vestrymen."

In a note you say that you think Illinois, Quincy and Springfield should also be added. But the Secretary of Illinois writes: "Members of the Vestry must be baptized persons, if such suitable for the office may be had." The Secretary of Springfield writes: "The present law does not exclude unbaptized persons from voting at Parish meetings."

St. Luke's Hospital, South Bethlehem.

Correspondence of the Living Church.

On the 25th of October, were opened and dedicated the new buildings erected for this institution, at a cost of \$40,000. The Bishop of the Diocese was present, with the Rev. Dr. Orrick, of Reading, the Rev. Messrs. Butler, of Easton, and Griffith, of Huntingdon, and the Rev. Dr. Whitehead, Chaplain of the Hospital, and Bishop-elect of the Diocese of Pittsburgh. These clergymen, with the Rev. C. B. Schultz, of the Moravian Church, and the Trustees and physicians of the Institution, went in procession from the old building to the new, reciting as they entered, the 41st and 91st psalms. Prayer followed, and a lesson from St. Matt. 8:1-18. Then the Creed and dedicatory prayers, among which were the following:

Regard, O Lord, the supplications of Thy servants, and vouchsafe to this house the plenitude of Thy blessing. As we enter here in lowliness of heart, may the Angel of Peace enter with us and abide in this place forever, through Jesus Christ our Lord. Amen. Grant to Thy people, O Lord, a ready mind and will to give for the maintenance of this Institution. Bless Thou the Basket and the Store of this House of Mercy. May the barrel of meal waste not; the cruse of oil fail never; and may all Christian people, united in this holy work, be so joined together in the unity of the Faith, and in the bond of peace, that they may be as Holy Temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Grant, O Lord, to all the Trustees and Officers of this Hospital, wisdom, prudence and grace to order and direct the affairs of this Institution in accordance with Thy will. Bless the physicians, and the nurses, and all the members of this household, that they may duly execute their several duties in Thy fear and love. Through Jesus Christ our Lord. Amen.

Then the Bishop said: We open this House for the use of the physicians, nurses, patients and attendants of St. Luke's Hospital, of South Bethlehem, Pennsylvania, and dedicate it for its holy and charitable work, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Gloria in Excelsis was sung, and then the Rev. Mr. Schultz, pastor of the Moravian congregation of Bethlehem, made an excellent address of congratulation (and instructive, too), concerning hospitals in general, and this one in particular.

A hymn was sung, and the Service closed with the Collect for St. Luke's Day, the following commemorative prayer, and the Blessing:

O Lord, our Heavenly Father, we bless Thy Holy Name for all Thy servants departed this life in Thy Faith and fear, and especially our benefactors, who have enabled us to continue this blessed work; and we beseech Thee to give us grace so to follow their good examples; that with them we may be partakers of Thy heavenly Kingdom. Through our Lord and Saviour Jesus Christ. Amen.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon this place and abide in it forever. Amen.

St. Luke's Hospital, begun at the instigation of the present chaplain, in a humble way, in 1872, has had a singularly successful history. Churchmen and members of all religious denominations have assisted it; many gifts have been made to it, notably a tract of land of twenty-one acres, with a large wooden building upon it, in a beautiful location. Last fall, the late Judge Packer, Founder of Lehigh University, bequeathed to it \$300,000, and with the income of this the new buildings were reared. They consist of two wards, containing twenty-four beds—the old building accommodated fifteen beds—a dispensary and drug room, an operating room, a kitchen and laundry, and a solarium, or large room inclosed in glass, where patients and convalescents may "sun themselves." All is in the best style of workmanship, and constructed on the best hygienic principles. Central Pennsylvania may well rejoice in the possession of a hospital so complete in every respect.

A Physician's Report.

Many physicians are using Compound Oxygen in their practice, and with remarkable success. One of them writes: "My patient has now been under treatment about four weeks. His condition at the time of beginning the Treatment was very unfavorable indeed; he was very feeble, severe cough, expectorating pus in considerable quantity; he suffered with night-sweats; all of his friends considered his case as hopeless. Every symptom has improved; his cough is very much better; his strength and general appearance has improved a hundred per cent.; in fact he has the appearance of a new man." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

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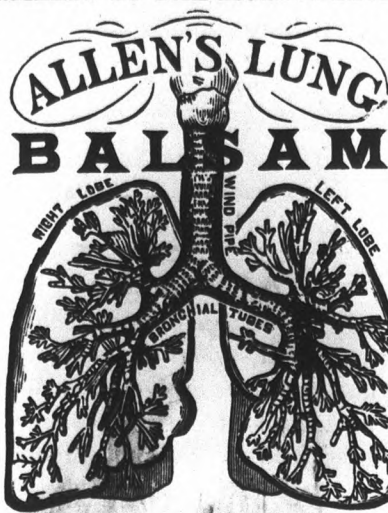
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The Living Church.

Nov. 12, A. D. 1881.

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Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 40 Bible House.

The Clergy are respectfully requested to send notice to this office, for publication in the Living Church Almanac, of all changes of address which may have occurred since the issue of this year's Diocesan Journals.

Who Cares?

A jocular patient replied to the anxious inquiries of his friends, that he had put himself in the doctor's hands, and would hold the doctor responsible for the result! About nine-tenths of the world seem to have put off their concern for the general good, in the same way.

We mean that people, generally, leave all the great issues to a faithful few, who appreciate their importance and acknowledge their claim, while they, themselves, are content to reap advantage from the sacrifice of others, and repudiate their own responsibility for the maintenance of the cause upon which their personal prosperity depends.

We see it in politics. A republic is the only government in which all the people are equally concerned and equally responsible for the general good. But the masses are content to let things go at random, and trust the "doctor" for the result. So long as private enterprise is not thwarted, nobody cares to inquire about what is going on at the capital. The officers of State may be wearing themselves out in their faithful efforts to shoulder the burden, or they may be reaping a rich harvest of corruption. It is all one to the people, until the crash comes, and then they bethink themselves, too late, that fidelity should be rewarded, and corruption rebuked. As long as the machine will run, who cares how it is run, or by whom?

It is so with philanthropic enterprise. A few earnest-minded men and women see that humanity is groaning under burdens, and that the happiness of all is perilled. They set themselves to reform abuses that are undermining the very foundations of society? They sacrifice all personal interests, and find themselves left to fight the battle alone. History is full of these noble, single-handed conflicts, that ended only in a grave and an epitaph. Nobody seemed to care. It was the "doctor's" business.

The Church of Christ, even in its relation to human progress, is the grandest embodiment of philanthropic enterprise that the world has known. The culture and prosperity of modern civilization are its outgrowth. Yet it is built on sacrifice all the way down. The great masses of the world have simply reaped the advantage of the unselfish toil and devotion of the few who really gave themselves up to the cause. The few who cared for it were the leaven that saved the lump.

Even of those who nominally give their allegiance to the Church, but a small portion seem really to feel responsible for it. The most patronize it as a desirable institution, but only a few seem thoroughly committed to it.

Whatever the work, whatever the issue, in the Church, or out of it, the zealous few who stand in the front are often forced to exclaim, "Who cares?"

We appoint our missionaries, and they give up everything, in the trust that we will follow them with prayer and sacrifice; in many a lonely, weary hour—yea, in many a storm unsheltered, in many a pilgrimage unfed, in many a crisis unprovided, they cry out in anguish of spirit, "Is there any one, O Lord, who cares?"

We elect our bishops, and lay upon them the care of all the Churches; they see the need, they hear the cries of perishing souls, they work to the last limit of human strength, and as they see the torrent sweep on, and the destroying flood overwhelm all the great interests for which they are giving their life, we hear the same sad and helpless refrain, "Does anybody care?"

It is in small things as in great. The rector of the parish gives his life, and seldom sees that others know or feel the need of the work he is doing. A lone woman struggles for years to found and maintain a little church in the hamlet where she

lives, and gives up, one by one, the hopes of help and sympathy with which she began; and, taking up her cross, learns to say, with more of resignation than we men have learned, "Nobody cares!"

It is the old, old story. Christ died for those who did not care, and we ought also to lay down our lives. He cares and we shall know it in due time.

A Distinction.

There are certain characteristics of our Church never comprehended by those without, and but inadequately by those within. It is said, "why does the Church allow this, and why does the Church allow that?" And this is said, it may be, with reference to an opinion, or a practice, or a personal habit. It is quite forgotten that the Church is not of man's making. It is God's. He ordained its terms of membership and communion. These the Church can neither make nor unmake. She has simply to do her appointed work in the fulfillment of her great trust. "But," we hear it said, "such and such a Church would not allow this or would not permit that." Possibly not. A Church that is of men can do what it likes. It can make its own Creed, its ministry, its Sacraments, rules and regulations of whatever sort it will. It can make drab-colored clothes and bad grammar terms of membership. Its Creed may be Calvinism or Arminianism or neither. It may believe in dancing or not believe in dancing; may make any condition it pleases as to opinions or dress or amusements. But it is not so with us. We receive a Kingdom; God's Kingdom, as He saw fit to make and order it. Its Faith, its Order, its Sacraments, its Holy Books, are not of us. The Church does not say, and has no right to say, that a man's opinions shall be thus and so, or that in every respect his practice shall be this or that. Therein God has not said; so we have no right to say. The Church has a Faith which it must proclaim. It has Sacraments which it must administer on the conditions that God gave. For heinous or notorious evil living it indeed administers discipline, but not for individual opinion or dress or the recreations or amusements of its individual member. These may be wise or otherwise. For that in which he allows himself, the individual is accountable not to man but to God.

The sum of the matter is this: A denomination can be whatever it chooses to be. God's Kingdom, however, must be what He made it, neither more nor less, neither narrower nor wider. Those without misjudge it because they do not understand it. There are some, too, within who are of sect thought and feeling, who are dissatisfied and disappointed simply because the Church cannot be brought into the attitude of a sect. But those children of the Kingdom who know it for what it is, receive it as God made it, and rejoice in the blessed liberty wherewith Christ has made them free—free alike from narrowness on the one hand and looseness on the other—free to work out their salvation with fear and trembling, and so make their calling and election sure.

Their Dilemma.

It is hard to see how denominationalism justifies itself to its own. To many, indeed, it is not necessary that it should. They are what they are, quite aside from any intellectual conception of their position. But it would seem to present insuperable difficulties to those who have any regard for consistency.

Without historic continuity, without any hold on the Creed of Christendom as such, it demands either an orthodoxy which is not orthodox or falls into a liberality which is not liberal. It talks about heresy but seemingly with no definite thought of what it is. When forced to take action in any particular case it convicts its individual member by tests which convict itself. It acquits and condemns with law and without law. Or, if by standards, it is by those which it promptly repudiates when it serves its purpose to do so. Thus the Methodists have just tried and convicted one of their most prominent preachers on a charge of heresy, confessedly with and without law. So far as it was by any acknowledged standard it was by such as would convict itself in ten points where it would convict Dr. Thomas in one. So far as it serves its purpose it urges the opinions of John

Wesley. But they are a standard which applied to itself, as a denomination, it would repudiate utterly. Wesley teaches Apostolic Succession, baptismal regeneration, frequent communion, sacramental grace, and other doctrines which the Methodism of to-day would be the first to repudiate.

It is hard to see how a denomination or an individual member of one can tell just when, by its own standards, it is or is not heretical. The Swedenborgian, indeed, imagines that the founder of that sect had the unique mission of interpreting the Bible for himself and everybody else. But is the Methodist quite prepared to say that Mr. Wesley had any such prerogative? In that case his rule of faith ought to be the Gospel according to John Wesley. While for the Calvinist the rule of faith should be Holy Scripture and Calvin's Institutes. But either denomination would stand condemned, tried by such a standard.

Practically, indeed, denominationalism would seem to preclude for its own the possibility of schism and heresy. How its thoughtful adherent can justify his position to himself we know not. It is, however, his affair, not ours. Still, it would seem that these are questions which in the near future must be met and solved by thoughtful men, who profess and call themselves Christians while they utterly ignore the historic Church.

The *Church Times*, published at Atlanta, will henceforward appear monthly instead of weekly. Its obligations to paid-up subscribers, outside of Georgia, have been assumed by the *LIVING CHURCH*, who hopes to be a welcome visitor to these new friends, and to retain very many of them on its books.

A local paper has an account of a controversy that will, no doubt, provoke a smile. It seems that a piece of furniture, styled a "credence bracket," was placed in a church by a newly appointed clergyman. The former minister had never thought that such an article was needed; but the new man thought otherwise—with what result the editor of a local paper informs us. He says: "Some members of the Church fearing that the introduction of the bracket was but the thin edge of the wedge of High Church ideas, caused it to be surreptitiously removed from the church one night last week." The editor states that the new rector and his sympathizers "are very indignant at the act, as they say that there was nothing of a High Church nature about the article in question. Another bracket has been ordered and will be put in at once." This is a fair sample of "a tempest in a teapot" in many parishes. The most harmless and appropriate accessories of Divine Worship are resisted by ignorant prejudice which but one clearly defined principle, viz., that everything must always be as it always has been in that particular place.

The *Catholic Telegram* estimates that there are only about six million children of adherents to the Roman Communion in this country; not one-third the number (counting accessions from immigrations) that there should be. Some of our Protestant contemporaries thereat rejoice. Before we join in the jubilee we should like to know what has become of those children that Rome has lost. Have they found any other religion? Have they any religion at all? We fear not. The popular religion of this country does not pretend to train the children of its own professors, and cannot be supposed to have gathered in the young renegades of Rome. They have gone to swell the great army of blasphemers, and thereat we cannot rejoice.

WHAT'S IN A NAME.—One realizes the curious infelicity of vague terms when one reads that—has "abjured Roman Catholicism and embraced Protestantism." Just what may be understood by such an embrace is puzzling. It is to be feared that the embracer would have to add to his "Come let me clutch thee," Macbeth's "I have thee not!" With all due respect to the good that is in many minds associated with the term Protestantism, the term itself is a negation. And negations are not conveniently "embraced."

We extract the following gem from a London contemporary:

CURATE.—Wanted, for Epsom, Surrey, a decided Protestant, free from ritualistic follies; gown used in the pulpit; no intoning; no blasphemous hymns; no eastward position (Ezek. VIII. 16). Evening Communion. Choir, but not supplied. Good organ and clever organist. Stipend, £150. Address, Rev. Beta, Burchfield-bridge Lodge, Reading.

The editor of a certain New York paper would probably suit the Rev. Beta, who seems to object to no follies save ritualistic ones.

Five thousand dollars more is needed to complete the fund for building a Chapel for St. Mary's School in the Province of Illinois. The work has been begun in faith, and will be carried forward only as far as means are provided by the free gifts of friends.

It has been decided by the Court of Appeals of New York that a divorced person forbidden to marry again by the decree, can contract a legal marriage in another State. Is it not time that an amendment be made to the Constitution, securing uniformity of divorce laws, if we must have them, in all the States?

Missionary Conference.

With the co-operation of the Bishop of Massachusetts, the Standing Committee of the General Board intend to hold a Missionary Conference in Trinity Church, Boston, next week. The local arrangements have been made by a Committee appointed by the Bishop, consisting of the Revs. C. W. Shinn, Phillips Brooks, D. D., H. F. Allen, T. F. Fales, D. D., G. S. Prescott and R. H. Howe. Messrs. J. S. Blatchford, G. C. Shattuck, M. D., Russell Sturgis, and S. G. Debois. The meetings will be preceded on Sunday, Nov. 13th, 7:30 p. m. by the Anniversary of the Massachusetts Branch of the Woman's Auxiliary, with sermon by Arch deacon Kirkby, representing the Board of Managers. The Conference will open on Tuesday, Nov. 15th, at 7:30 p. m., with Evening Prayer, with sermon by the Rt. Rev. Wm. Bacon Stevens, D. D., LL. D., Bishop of Pennsylvania. On Wednesday, Nov. 16th, at 9:30 a. m., the Holy Communion, with an address by the Rt. Rev. B. H. Paddock, D. D., Bishop of the Diocese. Meeting for Informal Discussion immediately thereafter: 11 a. m. to 12:30 p. m. General Topic, "Domestic Missions." Opened by the Rev. Dr. Twing, Secretary of the Domestic Committee. 12:30 to 1:30 p. m., "Indian Missions." Opened by the Rt. Rev. H. B. Whipple, D. D., Bishop of Minnesota; 3:30 p. m., Meeting of the Woman's Auxiliary, in Trinity Chapel, with addresses from some of the Speakers of the Conference. At 7:30 p. m., General Missionary Meeting. Speakers: The Rev. G. Williamson Smith, D. D., Rector of the Church of the Redeemer, Brooklyn, N. Y.; the Rev. Nelson S. Rulison, D. D., Rector of Grace Church, Cleveland, Ohio; the Rt. Rev. A. C. Coxe, D. D., LL. D., Bishop of Western New York. Thursday, Nov. 17th, Meeting for Informal Discussion, 9:30 a. m. to 11 a. m. General Topic, "Foreign Missions." Opened by Mr. William C. Low, of Brooklyn, N. Y., followed by the Rev. A. St. John Chamber, Rector of the Church of the Ascension, Fall River; 11 a. m. to 12 m., "The Mexican Branch of the Church;" opened by the Rev. Abbott Brown, Delegate from the Mexican League. 12 m. to 1 p. m., "Home Missions to Colored People." Opened by the Rev. George F. Nelson, Rector of the Church of the Nativity, New York. If there be time, impromptu addresses upon the work in Greece and Hayti will be in order. At 7:30 p. m., General Missionary Meeting. Speakers, The Rev. William Kirkus, Rector of the Church of St. Michael and All Angels, Baltimore; the Rev. C. G. Currie, D. D., Rector of St. Luke's Church, Philadelphia; Archdeacon Kirkby. The Rt. Rev. R. W. B. Elliott, D. D., Missionary Bishop of Western Texas, is expected to be present, and to speak at one or more sessions of the Conference.

The *Standard of the Cross* has a pleasant notice of the late meeting of the Federate Council of Illinois, and a word of congratulation to the editor of the *LIVING CHURCH* in relation to St. Mary's, as the School of the Province. This is in strong contrast to the course of the *New York Guardian*, which copied without credit our report of the Council, word for word, except the action relating to St. Mary's School. No mention was made of this in the *Guardian*.

The *American Literary Churchman* has an excellent editorial on the Open Letter of Father Grafton to Bishop Huntington. The *Eclectic* publishes a portion of the letter, and does not forget to mention that it appeared first in the columns of the *LIVING CHURCH*. It has attracted attention from all quarters, and the very general sentiment seems to be that it is a real Eirenicon.

A clergyman in California writes: "Your paper is always looked for each week with the greatest earnestness by every one in the Rectory. Whenever I have an opportunity I recommend it for subscription among my people."

THE Senior Bishop of the Roman Hierarchy, and probably the Senior Bishop of the world, John McHale, Archbishop of Tuam, Ireland, died on the 7th inst. He was born in 1791, and received Episcopal consecration in 1825.

The *New York Standard*, while it is heartily welcome to matter that has been rejected by the *LIVING CHURCH*, will do well to observe the usual courtesies of the Press, by giving us credit for what it takes out of our columns.

The Von Steuben party visited Chicago last week, and had a right royal reception. The mayor electrified them and his constituents by making an excellent speech in German.

The Rt. Rev. John Williams, Bishop of Connecticut, is a guest at St. John's Rectory, Detroit, Mich., and officiated both morning and evening, Nov. 6th, at St. John's Church.

Bishop Jagger, of the Diocese of Southern Ohio, sailed for Europe in the "Gallia" on Oct. 26th, his physicians having advised him to go abroad without delay, for the restoration of his health.

The Rev. C. DeL. Allen, Rector of St. Paul's, Mexico, Missionary in charge of the Church of the Holy Comforter, Montgomery City, Mo., entered into rest on Wednesday, Nov. 2d, 1881. The body was interred in Geneva, N. Y. His death was caused by typhoid fever. He had fought a good fight; he had kept the faith, and now he awaits the crown of glory.

Col. Watson B. Smith, Clerk of the Federal Court at Omaha, was murdered Friday night at the door of his office in the Government building, just as he was preparing to go home. The only cause for the assassination would seem to be the vigorous efforts of the victim to secure the enforcement of the high-license liquor law. At a public meeting of citizens of Omaha a purse of \$5,000 was raised to offer as a reward for the conviction of the murderer, and the liquor dealers offer \$500 more.

In the Lord Mayor's procession, at London, on Monday, the American flag was escorted by a guard of honor.

Sunday School Conference.

Correspondence of the Living Church.

On Tuesday, October 25th, at 7:30 p. m., the Conference met in Grace Church, Madison, Wisconsin. The following clergy were present: Rt. Rev. E. R. Welles, Bishop of the Diocese; Rev. Dr. Courtney, Rector of St. James, Chicago; Rev. M. Lane (Rector of the Parish); Rev. F. Royce, Rev. W. B. Ashley, D. D., Rev. E. W. Spalding, D. D., Rev. C. L. Mallory, Rev. T. Bell, Rev. S. B. Coudry, Rev. H. Gates, Rev. Charles Holmes, Rev. E. P. Wright, D. D., Rev. T. W. McLean, Rev. M. Chase, Rev. G. A. Whitney, Rev. H. M. Green, Rev. H. Hughes, Rev. Geo. Thorpe, Rev. C. M. Pullen, Rev. H. St. George, Rev. S. W. Moran, Rev. R. D. Stearns, Rev. J. B. Pradt; also, many lay representatives from Nashotah, Baraboo, Waukesha, Janesville, Evansville, Beloit, Delavan, and other points.

The Conference opened with Evening Prayer, Hymn 222 having been sung as a processional. After Evening Prayer, the Rev. Dr. Courtney preached an able sermon on "Sunday Schools as helpers to Church-work, their defects and their needs," taking his text from Prov. XXII: 6, "Train up a child in the way he should go, and when he is old he will not depart from it." The reverend speaker dwelt impressively upon the fact that the Divine-appointed teachers of children are their parents. "The Sunday School," he said, "has grown out of the failure of parents and guardians to do this divinely-given work. It is called 'The Nursery of the Church,' and it ought to be so; but I am sorry to say that it is not. This is a lamentable fact—an awful fact; that the great majority of Sunday School scholars, upon reaching the age of fifteen, leave off church-going." He then proceeded to answer the question, "How are Sunday School children to be saved to the Church?" There was much wisdom and force in Dr. Courtney's treatment of this subject. In particular, he dwelt upon the vast importance of definite Church teaching. Children, he remarked, were to be instructed in their glorious privileges as baptized members and citizens of the Kingdom of God, to Whose unbounded love and mercy they owe all that they are or are ever capable of becoming. They were to be first taught faith both in the Doctrines and in the Facts of the Gospel; then, Worship; next, Duty to God and to man. In order to this, the teachers must be capable, and be possessed of experimental knowledge. We need teachers who are "apt to teach." The preacher went on to speak of the privilege and importance of Confirmation; of the need of discipline in our Sunday Schools, and of the various requisites for their efficiency. Among the latter, he specified a *good library*; "not trashy nor goody-goody, but really good books." He referred also to the duty of public catechizing in the church by parish priests.

On Wednesday, at 7 a. m., the Holy Communion was celebrated; and Morning Prayer was said at 9:30; after which, the Bishop having stated the purposes of the Conference, the meeting was formally organized, the Rev. T. W. McLean being re-elected Secretary, and Mr. Welles, of Delavan, Treasurer. The Rev. Charles L. Mallory read an address on "Sunday School Music," and the subject was afterwards discussed by several of the brethren.

The Rev. E. P. Wright, D. D., in the absence of Mr. Kerfoot, of Geneva (who had been appointed to address the Conference at 1:30), delivered an Essay on "The Catechism as the Basis of Effective Work." The Reverend Doctor spoke of the Sunday School as being a modern instrumentality, and uttered a warning against the danger of substituting it for the ancient and primitive custom of catechizing.

At 2:30 p. m., after a short recess, the Conference re-assembled, and considered the subject of "Infant Class Work." In the course of the discussion, Dr. Courtney gave a very interesting illustration of Catechetical Instruction, the members of the Conference being, for the time, the class.

Evening Prayer was said at 7:30; and was followed by an Address by the Rev. T. W. McLean, on "The Use and Abuse of Sunday School Leaflets."

On Thursday, there was again a Celebration of the Holy Communion at 7 a. m., and Morning Prayer at 9 o'clock. Dr. Courtney then gave a practical address on "Bible-class work." In speaking of Opening Prayers, he suggested the Lord's Prayer and a Collect; and he recommended that Collects should not be woven together but be kept distinct; "for," he remarked, "the wisdom of the Church is surely superior to that of any one man." He gave many valuable suggestions, also, for the best way or method of conducting classes of this kind.

At the conclusion of Dr. Courtney's address, there was a highly-instructive model lesson, under the direction of the Rector of the Parish—the Rev. M. Lane. His subject was "The Good Shepherd;" the members present once more forming the class.

At 11 a. m., the Rev. F. Royce read a Paper on "Libraries, and how to use them;" which was followed by discussion.

At 2:30 p. m., the Rev. Charles Holmes made some remarks on "The Use of Illustrations," in the instruction of young children; and the Rev. M. Chase spoke of the same aids in respect to older children.

At 7:30 p. m., after Evening Prayer, Dr. Courtney gave an address on "The Relations of the Congregation to the Sunday School." At the close, the Bishop tendered the thanks of the Conference to the Rector of the Parish, for the pains he had taken to promote the success of the gathering; to the people of Grace Church, for their kind hospitality; and to the Rev. Dr. Courtney, of Chicago, for the interest he had taken, and the instruction that he had imparted. After the singing of a hymn, the Apostolic Benediction was pronounced; and thus closed this delightful and instructive session of the Sunday School Conference.

DR. PUSEY has written the following letter to the Secretary of the Northern Branch of the English Church Union:

SOUTH HERMITAGE, Ascot Priory, Bracknell.

My dear Mr. Packman:—It is easy to repress indignation in one's own case; difficult where grievous wrong has been inflicted on another. And, therefore, I am thankful to see that the hymn, "Faith of Our Fathers," has been chosen as a watchword for your meeting:

Faith of our Fathers! We will love Both friend and foe in all our strife, And preach thee, too, as love knows how, By kindly words and virtuous life.

The very ideal of devoted strife for the faith is the great St. Athanasius, of whom it became a proverb, "Athanasius against the world." He was five times exiled for the Faith by the heretical Emperor of the Roman world; he had, when his life was sought, to hide in dens and caves of the earth. Yet the most eloquent of the Christian orators said, when the battle had been won, that "his peace-making temper was of more avail than all his long labours, writings, exiles." The cause against which you are combined is very weak, although it has a strong watch-word—law.

But (1) the reference of Church causes to the present Final Court of Appeal was (its author, Lord Brougham said) made by mistake. (2.) One of our ablest Bishops (Bishop Blomfield), who, with the concurrence of almost all the Bishops, tried to obtain a change, was defeated by the then Ministry, on the ground that it would throw a slur on the then recent decision. (3.) Such reference is contrary to the so-called Reformation settlement, as well as the rule of the Church everywhere from the first. (4.) No Church court could possibly have read a "not" into a rubric of the Prayer-book. (5.) A very eminent Judge called the judgment for disobeying which Mr. Green has been sent to gaol, "a judgment of policy, not of law." (6.) Even a Non-conformist writer said, "Judgments of the Privy Council would find little favour in Westminster Hall." (7.) There was no aggrieved parishioner at Miles Platting. Mr. Green has been torn by the hostility of a world-beating exterminating faction of outsiders, from a people who loved their priest. Nine hundred out of 1,000 (we are told) have tried to obtain his release. The Church Association has been doing our work. Mr. Green, from his gaol, has been preaching a more powerful sermon than he could at Miles Platting. And he preaches patience. The sea was before the Egyptians behind, when Moses said, "Stand still, and see the salvation of God." None can hurt us, except ourselves. Our opponents are strong in this world's position. We are weak; but weakness, strong in faith, cries to God, and prevails: Weakness was aye Heaven's might. With every good wish, yours faithfully in Christ, October 7. E. B. PUSEY.

Personal Mention.

The Rev. C. F. D. Lyne has accepted charge of St. Paul's, Key West, Fla. The Rev. H. V. Gardner's address is East Bloomfield, N. Y. The Rev. Stewart Means has resigned the Rectory of Ascension, Middletown, O. The Rev. L. R. Dickinson has resigned Christ Church, Ridgewood, N. J. The Rev. W. L. Githens has declined an election as Rector of St. Paul's Church, Sacramento, and will remain associated with the Bishop of California in the Church of the Advent, San Francisco. Owing to illness of his family, the Rev. John Keble Karcher has resigned the Rectory of the Church of the Holy Innocents, Evansville; his resignation to take effect on the 1st of January, 1882. The Rev. Theodore I. Holcombe having resigned the charge of St. Paul's, Evansville, the Vestry has invited the Rev. Chas. Morris, of Hopkinsville, to assume the Pastorate. Mr. Morris has accepted the call, and expects to enter upon his new field, on Nov. 15th. The Rev. D. D. Chapin, late of Stillwater, Minn., having accepted the Rectory of the Church of the Good Shepherd, Allegan, Mich., requests that letters and papers may be addressed to him accordingly. The Rev. Wm. Elmer has removed from Jacksonville, Diocese of Springfield, to Sycamore, Illinois, and requests his correspondence to be addressed accordingly. The Rev. P. B. Morrison having been compelled to resign charge of St. Luke's Church, Mazomanie, and Black Earth Mission, on account of his recent severe sickness, will rest for one year by the Bishop's permission. Post Office address will be Eau Claire, Wis. The Rev. G. W. Knapp having resigned his charge of St. John's Church, Youngstown, N. Y., a series of Resolutions of regret was passed by the Vestry of the Parish, accepting his resignation only in compliance with his wishes, and not on account of any desire on the part of his people for the severance of the tie. The Rev. T. O'Connell, B. D., resigned the Rectory of St. Mary's, Nebraska City, on the 1st of July, and accepted the position of "General District Presbyter" of the Diocese of Nebraska, unanimously tendered him by Bishop Clarkson and the Cathedral Chapter. He wishes all letters and papers to be addressed in future to Lincoln, Neb.

Obituary.

ENSWORTH.—In Chicago, Ill., Friday Nov. 4th, Samuel Cassius, son of the Rev. Henry B. and Mary S. Ensworth. In pae. McKIM.—At Osata, Japan, on the 25th of September, of Asiatic cholera, Alexander Dunbar, infant son of Rev. John and Nellie Cole McKim, aged 11 months and 23 days. Acknowledgements St. Luke's Hospital.—Crippled Cot. Contributions are solicited for the Endowment of a bed for crippled children. The sum of \$3,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 234 Prairie Ave., or to Rev. Clinton Locke, 234 Prairie Ave., Chicago. Contents of Slang Bank.....\$ 30.00 Previous Contributions.....1,077.00 \$1,077.00 MRS. A. WILLIAMS, Treasurer. Miscellaneous. On Thursday, the 17th inst., at 10:30 A. M., there will be a Celebration of the Holy Communion in the chapel of St. Luke's Hospital; and at the Offertory there will be offered \$2,000 for the endowment of a Cot for Sewing Women. This money has been collected by the kind exertions of Mrs. N. K. Fairbank. All donors to this fund are cordially invited to be present. Pres. St. Luke's Hospital. Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kasper 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.

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Calendar.

NOVEMBER, A. D. 1881.

1. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
27. First Sunday in Advent.
30. St. Andrew.

But the same servant went out, and found one of his fellow-servants.

St. MATTHEW xviii. 28.

How striking and instructive the word *going out!* slight as it seems, yet it is one of the keywords of the parable. For how is it that we are ever in danger of acting as this servant? Because we go out of the presence of our God; because we do not abide there with an ever lively sense of the greatness of our sin, and the greatness of His forgiveness. This "going out" is the sinner's forgetfulness of all this.

ARCHBISHOP TRENCH.

Forth from the dark and stormy sky,
Lord! to Thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour, we seek Thy shelter here.
Weary and weak, Thy grace we pray;
Turn not, O Lord, Thy guests away.

Long have we roamed in want and pain,
Long have we sought Thy rest in vain;
Wildered in doubt, in darkness lost,
Long have our souls been tempest-tost;
Low at Thy Feet our sins we lay;
Turn not, O Lord, Thy guests away.

BISHOP HEBER.

Some Missionary Anecdotes.

Written for the Living Church.

The fund of good stories about Bishop Philander Chase seems to be inexhaustible. The recent semi-centennial observances at Trinity Church, Monroe, Michigan, at the public and social meetings, brought out from the Hon. C. C. Trowbridge and others a number of interesting reminiscences.

During the interval between the Bishop's resignation of the diocese of Ohio, and his election to the Episcopate of Illinois, he lived as a farmer in Branch County, Southern Michigan. He called his farm "Gilead," and built upon it a substantial log cabin. Michigan had not yet been organized into a diocese, nor set apart as a Missionary Jurisdiction; but Bishop Chase never performed any Episcopal acts in the Territory which thus for a few years became his home. But his calling as a missionary was not forgotten; and, as he had opportunity on both Sundays and week days, in school-houses, taverns, farm houses, on the steamer's deck, and in churches, he preached the everlasting Gospel.

The Bishop soon had a wide acquaintance in Michigan. Wherever he was present at any gathering of people, he was the centre. His conversational power was brilliant, and his presence imposing; while his intuitive perception of character and his wide sympathies made him everywhere a ruler of his fellow-men. On one occasion being called to officiate at a wedding in a private house at Detroit, there was scarcely standing-room for the guests. As the Bishop was about to perform the ceremony, he gave the miscellaneous assembly some previous directions in Churchly ways. He pointed out that the Marriage Service of the Church included prayers for the bridal pair. The proper position for prayer was *Kneeling*. He did not begin the Marriage Office until he had secured a promise from everybody, to kneel at the prayers. Now, it happened that owing to lack of room on the floor, three young ladies were standing with arms twined about each other, like the three Graces, on a chair. When the Bishop said—"Let us pray"—after some fashion, awkward or dignified, everybody but these three managed to kneel. But the Bishop's watchful eyes, with their overhanging eyebrows, were fixed upon the hapless three. "Down on your knees, instantly!" he commanded, with a voice no mortal could disobey. And in great confusion they descended from their perch; and, somehow or other, found place on the floor, and the ceremony was completed.

On one of his visits to the old world, the Bishop, by his enthusiasm and eloquence, had fascinated two young Irish clergymen, graduates of Trinity College, Dublin, and they resolved to enlist under his banner in the far west. They were the Rev. Messrs. Lyster and O'Brien, afterwards so closely identified with Church-work in Michigan. In the course of time, they presented themselves at the Bishop's old residence of "Gilead." The door of the log palace was opened by the Bishop's wife, a stately dame, holding a long tin horn in her hand. She greeted the young gentlemen courteously, and explained that she was just about to summon the Bishop to dinner. In obedience to the loud blast on the horn, the Bishop at length appeared. His muddy, high-topped kip boots, the huge hat with its broad and bent rim, the coarse farm-clothes, and the ox-goad on his shoulder, would have formed an effective disguise for any other man; but the visitors recognized him instantly, and addressed him with Irish politeness and in old country form, as "My Lord Bishop." "What do you mean, sir, Lord Bishoping me?" thundered the prelate, threatening the astonished and embarrassed clergymen with the ox-goad. But his demeanor soon altered; and they were fascinated and won by the hospitality and affability of the stately pair.

Dr. O'Brien was a very good story-teller, and his friends revenged themselves, by telling some very good stories about him. Here are a few horse-stories about the Doctor. Unlike his friend Lyster, Dr. O'Brien knew very little about horse-flesh. On one occasion, he found himself emerging from a wood into an open, swampy region; and, while he had directions as to the way, he feared he might lose his landmarks. If he entered the marsh, he might forget just what

part of the surrounding forest he had left, and come back in a circle to his starting point; or to some point entirely unknown to him. He thought of an Indian device he had once read about. He made a fire at the edge of the forest, and then started to cross the marshy ground. But, in order to keep the fire in sight, he mounted his horse in reverse order, with his face to the animal's tail. The tradition is, that the Doctor reached the other side rather sooner than he had expected, and in somewhat undignified order, with a very poor opinion of spirited horses.

They got a very, very quiet animal for the Doctor. One day, he went from his rural parish to Detroit, and fell in with a person in an open wagon, going the same way. The Doctor accepted an invitation to dismount and ride in the wagon. The horse was fastened by a line to the rear end of the wagon. At a certain stopping-place, one of the span was exchanged with the Doctor's horse without his knowledge. But the Doctor continued to regard the animal following the wagon as his own, and was astonished to be informed at the end of the journey that his own animal had been hard at work.

The Doctor took his noble steed to a hotel barn. On the next evening, desiring to return to his rural home, he went to the stable, and directed one of the hostlers to give him his horse. The man asked the Doctor to point out which it was; and, judging entirely by color, the Doctor complied. Presently a gentleman from Pontiac came in, and with some asperity asked the hostler what he was doing with that horse. He explained that he was getting him saddled for the Doctor. The latter insisted that the horse was his, and an awkward altercation ensued, until the proprietor of the hotel came in, untangled the mystery, and introduced the suspected horse thief to his accuser, as a respected clergyman of the Church. When the Doctor's own horse was produced, he was able to recognize certain manifest points of inferiority, and was profuse in apologies to the new-found friend.

Letters from the Wilderness—VI.

Written for the Living Church.

MY DEAR GOD-CHILD.—Some of your questions are so pertinent, that they make me smile, and I am fain to think that you have made good use of your time, in reading and thinking, since we last met. It is an excellent thing to read, but still more excellent thing to think upon what is read! There is far too little thinking done now-a-days, and too much reading indulged in. The mere act of reading, without thought, is a waste of time and a trifling with the mind, which can not long be practised without dire results.

But, without continuing this subject at present, I will try to answer two of your questions, and hope that I may do so in such a way as to satisfy you, and yet set you to thinking.

You ask why the hymn, "I want to be an Angel" is allowed to be printed in collections for the Sunday Schools of the Church? We must charitably infer that through ignorance or thoughtlessness it has crept into such collections, and for the same reason has been suffered to remain. Now, ignorance and thoughtlessness are two sly foxes which do much harm in the Church, and 'tis time that both priests and laymen were on the watch for their depredations. It is every priest's bounden duty to see and to know that every soul in his charge is well instructed in everything pertaining to the Catholic Church, its doctrine, history, and ritual. How they can rest short of this, I know not; but it is a sorry fact that many do so, and this will account, in some degree, for the great numbers of ill-instructed and half-informed Church-people to be found in nearly every Parish. Such are an easy prey to any person inimical to the Church who feels disposed to couch a lance with them on any subject in which they should be well grounded. But in too many cases, the heretical disputant soon has them "on the hip," to his untoward satisfaction, and to their pitiful discomfiture. A well-instructed and well-read Churchman is a tower of strength against all assaults and casual thrusts of heresy and schism; and a ready reason—why and wherefore—is at times of much worth. It is high time that the "spiritual pastors and masters" in the Church should rouse themselves to a sense of their duty in this respect; and even your short experience in two parishes of the Church, has led you to the same conclusion.

The absolute inappropriateness of the hymn, "I want to be an Angel," ought to be seen at once, when we consider that angels and human beings are two distinct orders of creation; so utterly different that the one can never be the other, under any circumstance or condition. It would be well if we could be more angelic, that is, *more like the angels*, in temperament and disposition, here upon the earth, and leave the hymnal aspiration for the poor, benighted souls who know no better. And what can we expect of such, when so many Churchmen are in such dense mist and fog?

The other question, as to the name of the Church, I promised in my last letter to answer in this; but I must do so briefly, and with little comment, which, in your case, may not be needed.

We say in the *Credo*, "I believe in the Holy Catholic Church;" and this is well; for we do believe in Her. She is our Mother, ever gracious, loving, tender. Turning to the title-page of our Prayer Book, we see another name—the "Protestant Episcopal Church," which, when analyzed and pondered upon, is a most ridiculous nomenclature; and why it has been suffered to remain so long is a question all Catholic Churchmen cannot satisfactorily answer. The American revisers of the Prayer Book were, evidently, a cautious and fearful little band of men; and they left out many things which they should have inserted from the Book of the Mother Church of

England. The *Magnificat* should never have been torn from the Service of Evensong; nor should the *Nunc Dimittis* have been omitted.

But I may not now particularize further. It is a cause of rejoicing that [by] vote of a General Convention of the American Church the above-mentioned "holy songs" are authorized to be used; it is hoped that in future editions of the Prayer Book, they may be printed in their proper place.

Now, the Catholic Church is, of course, a "protestant" Church, as its voice is ever lifted against error, and its liturgy bears the self-same testimony on every page and in every Office. Thus, you will see, that the name "Protestant" is altogether out of place—a very "failure," as protestantism itself has been pronounced to be by one of the learned and loyal priests of the Church, whose Catholic principles and doctrines he so boldly and admirably expounds. As to the second word in the title, "Episcopal," it needs but to be added that there can be no Church that is not Episcopal. In other words, a Church must acknowledge the highest Order of the priesthood, the Bishops, and be governed by them, or it has no right to the name of "Church." Do I make it clear to you? I trust so. Thus, you see what an ugly, meaningless title the Church in America has to deal with; and I doubt not, that, with all good Churchmen, you wish that it may be speedily dropped, and the true and noble name of "The Catholic Church in America" be the one she will ever be known and loved by.

In conclusion, my dear God-child, let me beg you never to be afraid to announce yourself a Catholic. To call yourself one in church and on the street; and, elsewhere in life's ways and duties, to call yourself an "Episcopalian," is hardly the right thing to do. Remember, that every Anglican has just as good a right to the name as the Orthodox Greek, or the Roman Church, and to glory in the name which so many saints and martyrs have borne and have lived and died for.

It has come down to you through the ages, redolent of faith, of zeal, of love, of peace, of the highest courage, of the lowliest humility; and 'tis yours, and every baptized soul's, to add glory and honor to!

May God enable you to "fight manfully" under the Catholic banner, until the sweet requiem of Holy Church shall be said over your "folded hands and veiled eyes," and your soul shall rest with the Church Expectant in Paradise!

O. W. R.

To the Editor of the Living Church:

My letter this time is a sad one, for a sore calamity has befallen our University. Prof. John McCord, son of the Hon. Edward McCord, of Charleston, S. C., has just been removed by death from a sphere of very great usefulness in this University. He came to us four years ago from Harvard, where he succeeded Agassiz. He was a profound and learned scientist, and a devout and faithful communicant of the Church. His health had been broken down by over-work; and, before he recovered from his sickness, his residence at the University was destroyed by fire. Fortunately, his books were all saved by the earnest efforts of the students. Having been called to Nashville in consequence of the illness of one of his children, he was there taken down with what proved to be a fatal illness. He died on the 18th Sunday after Trinity.

The Nashville American, speaking of him, says that "only a few days before he died, he called for a priest to administer to him his last Blessed Sacrament. Plainly and distinctly did he follow the holy Service, receiving the sacred bread from the priest, the Rev. Wm. C. Gray, into his mouth, with the words, 'Thy Body is meat, indeed;'" and as the holy Cup was administered by the deacon, he cried aloud, "Thy Blood is drink indeed." He knew it was his last reception of that Holy Sacrament, and received it in faith, nothing doubting. He is gone to Holy Paradise, the sweet home of the spirits of the faithful:

"Where loyal hearts and true
Stand ever in the light,
All rapture thro' and thro'
In God's most holy sight."

SEWANEE, Tenn., Oct. 17th, 1881.

Two deacons, one a Presbyterian, the other a Congregationalist, were accustomed to argue frequently upon Church doctrines. Once, one was very sick, near unto death. The other went to him and said: "My dear brother, you are about to die. If you are not too weak, I should like to talk over a little some of our doctrinal differences." The dying man aroused himself, and said in a firm voice: "Go on, brother, I must be as weak as water-gruel if I can't comprehend anything you've got to say!"

"Trusting Him Whate'er Befall."

Written for the Living Church.

Whither God leads me, I would go;
Whether it be through dark or bright,
Whether it lead through weal or woe—
That path for me is right.

Whether life's crucible shall give
The shining gold, or worthless dross;
With willing hands I take the gift,
Nor count the gain or loss.

Whether my cup of life shall be
Fill'd to the brim with sparkling wine,
Or running o'er with bitterness,
I hold the cup divine.

Whether my book of life abound
With song, and psalm, and anthem grand,
Or merely be "nothing but leaves,"
It issued from God's Hand,

And holds what is most meet for me,
And tells me all it ought to tell;
I take it with deep gratitude,
And answer "It is well."

MILDRED MAYNE.

Moravia, N. Y.

BOOK REVIEWS.

THE CREED AND MODERN THOUGHT. By the Rev. B. Franklin, D. D., Rector of Christ Church, Shrewsbury, New Jersey. New York: E. & J. B. Young & Co., 1881. 12mo, cloth, pp. 407.

The title of Dr. Franklin's book well expresses his intent in giving these forceful pages to the public. The book will take its place at once, and of right, among the keenest and most scholarly Apologetics of the time. No enemy of modern thought is here, no controversialist in the sense in which that term is often understood, no shallow thinker upon hackneyed themes. It is strong because it is just, assailing, not the legitimate and nobler aspirations of modern thought, but, with the very gases familiar to modern thinking, criticising pointedly, yet temperately, the weaknesses and follies of that which is anti-Christian. We confess to a degree of surprise—certainly a pride—that this doughty champion comes forth from among our own clergy ranks. It has been rather the fashion to take for granted, that Anglican literary scholarship is almost necessarily confined to the University and Cathedral leisure of our brethren in the Motherland. The pioneer toil of upraising the standard of the Church in New America amid many opposing forces, has been an unquestionable hindrance to literary activity on this side the sea. But able work has not been wanting, especially of late; and if the voices of the incoming century be not deceptive, we shall have occasion much to modify former notions, before it shall draw to a close. Certainly, no abler work of its kind than this, has come from any pen during this generation. And we shall hardly be saying too much, when our conviction forces itself into utterance, that the book possesses a certain advantage from having been composed in the atmosphere of American modern thinking, divorced, as it is, from all suspicion of Old World traditions and conventionalisms; and further, that none but a Churchman could have produced it.

The title itself is Churchly. By "Creed," it need hardly be said, is meant, not the chaotic system of post-reformation theologies, popularly and rather loosely yclept "Creeds," but the one historic Confession of the Catholic Church of the ages. A controversy concerning the faith must necessarily be greatly narrowed down and simplified, which rests upon this ancient foundation. The author writes with the air of one who has no shadow of fear regarding the future of the faith. His is the strong house built upon a rock, which, though the rain descend, the floods come, and the winds blow and beat upon it, stands firm; for it is founded upon a rock. Interested keenly in the violence of the tempest, he looks out upon it from calm heights of security. Nor is this vantage ground held in any spirit of cold, unsympathetic dogmatism. There is neither the scantily respectful, semi-insolent zeal of the religious bigot, nor the mincing of the pseudo-liberalist. An earnest man is dealing with earnest men. He loves the faith of our fathers with a pure devotion. All men must love it too, he seems to feel, if its sublime truths are but permitted to shine through the earthly mists in which, too often, they have enveloped themselves. The holy cadences of the old Creed are chanted forth as if in worship. Not for an instant unmindful is the author, that his task is not one of sentiment, but solely, of the stern application of modern critical methods. Yet the sacred enthusiasm with which his theme inspires him, is, without weakness, often eloquent, and rises now and again, fitfully, into a majestic rhythm.

Dr. Franklin's book will, we repeat our conviction, be quickly recognized as one of the most valuable contributions to recent Apologetics. It will be appreciated by men of all religious bodies, and cannot be without its influence.

ON THE DIVINE LITURGY IN THE BOOK OF COMMON PRAYER. By Geo. W. Hunter. Philadelphia: James McCutley.

The publication of this volume marks an era in the history of the Prayer Book. Many sketches have appeared from time to time since 1789, in which the history of the adoption of our present Communion Office has been given, and in which the alterations from and additions to the English Office have been pointed out and remarked upon. We may mention among these, with special praise, the Rev. Samuel Hart's reprint of Bishop Seabury's Communion Office, and a little pamphlet lately published by the Rev. Frederick Gibson, of Baltimore; but, so far as we remember, no work has yet been written which grapples with the question of form, not from a liturgical and historical point of view, but from a far deeper and more difficult one; involving, as it does, the question of why the form should be so—What the reason is, in the nature of things, for the particular words and the particular order. This is the problem which Mr. Hunter has propounded to himself; and the deep learning and power of thought which the volume displays is an evidence of the author's full competence for the task. Briefly, the line of argument is this: The Holy Eucharist is universally recognized as taking the place of the sacrifices under the Old Dispensation; but, since the Old Law was the shadow of the good things we now enjoy, we must expect to find the same leading features in the Unbloody Sacrifice of the Gospel, as in the bloody sacrifice of the Law. Since, then, it is evident that, in the Mosaic ritual, every sacrifice had three parts, viz.: The preparation of the Victim, the Offering of the Victim, the fire coming down from heaven to consume the Victim, so, in the Sacrifice of the Gospel, we must expect to find these parts in the same order. Mr. Hunter then points out that these are found in all the early Greek Liturgies; to wit: Consecration, Oblation, Invocation; and that so our American Form is far superior to that of either Rome or England, as any

time; even when the much lauded First Book of Edw. VI. was in use.

Mr. Hunter's arguments are learned, and most ingenious; and, if they do not immediately carry with them conviction, at least they open a realm for study, which is most attractive. The book will always be valuable, as a book of reference, having the Canon of the Mass translated into English from the Latin, and from several Greek Liturgies. We cannot close this notice, without drawing attention to the fact that Mr. Hunter is a layman. What a subject of congratulation it is, that the Church can show such scholarship even among her lay children!

ISMS OLD AND NEW. By Rev. George C. Lorimer. Chicago: S. C. Griggs & Co. Price, \$1.50.

The reader who knows of Dr. Lorimer only as the popular Baptist preacher of Chicago, will be surprised to find in these essays so much research and thought. No one can read this book without a conviction that the author is an earnest student, a close thinker, as well as possessed of quick perceptions, a lively fancy, and a great command of language.

The subjects are arranged under sixteen heads, which include some of the most prominent phases of human error in philosophy and religion. Among these are Atheism, Pantheism, Materialism, Buddhism, Unitarianism, Spiritualism, etc. The author regards these various forms of error from a Christian standpoint, for the most part free from narrow prejudice, tracing their origin and influence, and showing how immeasurably inferior they are to the truths of Christian theology. The essay on Pessimism is especially satisfactory and interesting, closing with an eloquent tribute to the blessing of the Incarnation. That on Formalism is not so satisfactory. The treatment of the subject seems trite and superficial; no new light is thrown upon the question, and nothing but truisms are brought out. The essay on Denominationalism is another weak chapter in a very good book. The author is consistent with his position, which is the position of all the denominations that have no historic basis, viz.: It is not to be supposed that all will understand the Scriptures alike, therefore, we must expect to have as many churches as there are interpretations; for, if it were to be otherwise, the organization of the Church would have been more plainly and positively set forth in the New Testament. The fact is overlooked that the Church was before the New Testament. Its polity, discipline, doctrine, and worship were established before a line of the Gospels was written.

MISS BENT; or, At His Footstool. By Mrs. F. Burge Smith. New York: Thomas Whittaker. Chicago: H. A. Sumner & Co. Price, \$1.00.

Readers of the LIVING CHURCH will recognize here the familiar initials, "F. B. S." The announcement of a new book from this writer will be hailed with delight by all the children. This volume is one of the series of which two volumes have already appeared, by the same author, entitled, "The Bishop and Nannette Series." Their object is to illustrate the Book of Common Prayer. The subject of the book before us is the Litany, and the Occasional Prayers. Under the form of narration and dialogue, the good Bishop and his Chaplain teach the children in the most engaging manner. A tone of earnest piety and good sense pervades the book, and one cannot doubt that the children who read it will be made better by it, while they acquire a large amount and variety of information about the Church and her Services. The dialogue abounds in illustration and anecdote; in quotations and historical allusions.

"HOME GROUNDS," by A. F. Oakey and "AMENITIES OF HOME," by a lady of New York, are the fourth and fifth volumes of the "Appleton Home Books." They are all issued in uniform style by D. Appleton & Co., New York. Price, 60 cents each.

"Home Grounds!" The object of this book is to discuss what can and what ought to be done to make our external home surroundings healthful and attractive; and, by implication, to define what should not be attempted within narrow boundaries. In "Amenities of Home," the subjects treated are handled acceptably, and the writer has put into small space much that can be read with pleasure and profit.

VANDA. A story by Esme Stuart. London: S. P. O. K. New York: E. & J. B. Young & Co. Pp. 223. Price, 60 cents.

An interesting story of an English school-girl and governess growing into noble character under the discipline of life. There is some love-making in it, but nothing silly. It is a book that youth may read and be the better for it.

With the November number, Scribner's Magazine takes its new name *The Century Magazine*. It contains a salutatory by the late Dr. Holland, whose genial writings have taken such hold upon the heart of the American people. It is almost prophetic of his departure from the sphere of honorable activity which he had occupied for many years. He says: "We know that the time must come when we must cease from labor, and relinquish our work to other and younger hands. We envy these coming men their great and interesting future. It is not likely that this magazine will ever change its name again. Its life, which is the product of a great multitude of lives, is likely to go on for years, perhaps for centuries, so that those who are now children will both produce and read the magazine which receives to-day what will doubtless be its final name. So we are able to give to it a persistence of life which we cannot retain for ourselves." The December number will be in large part a memorial of Dr. Holland and of President Garfield. It will appear Nov. 16th, the day the latter would have been fifty years old and will contain a portrait of each by Cole, with material of unusual interest regarding both.

The Household.

Now that winter is so near, we think that some of our lady readers would like these directions for making some very pretty mittens.

Set up 64 stitches (on three needles). Knit first row plain. Then knit 2 stitches plain, 2 seam (or purl) which forms the ribbing.

Here are four simple ways of making pretty whisk-broom receivers. Fasten together two small Japanese fans, with satin ribbon or silk.

INFANTS' RATTLE.—This is a charming little plaything for a baby and very easily made. Set up 24 stitches with single zephyr (blue) and knit across plain 22 times.

At a recent horticultural show at South Kensington, a feature was single dahlias. These, it seems are to be revived for general fashionable cultivation.

The Art Interchange suggests as a pretty piano scarf, peacock blue diagonal serge, bordered with old gold satin, upon which peacock eyes are worked, the whole finished by a band of old gold plush, fringed with tufts of combed-out crewels, in the two shades.

KNIFE-PLEATED EDGING.—This is a variation of the fluted edging, and may be knitted either in cotton or fine Saxony; Cast on 13 stitches. 1st row: Slip 1, knit 12. 2d row: Slip 1, purl 9, leaving 8 on the left-hand needle.

NARROW LACE.—Mrs. S. J. M. kindly sends this pattern for knitting a narrow lace. Cast on seven stitches. 1st row: Slip 1, knit 1, over twice and purl 2 together, knit 1, over, knit 2, 2d row: Knit 2, purl 1, knit 1, over twice, purl 2 together, knit 2, 3d row: Slip 1, knit 1, over twice, purl 2 together, knit 2, over, knit 2, 4th row: Knit 2, purl 1, knit 2, over twice, purl 2 together, knit 2, 5th row: Slip 1, knit 1, over twice, purl 2 together, knit the rest plain. 6th row: Cast off 2 stitches, knit 2, over twice, purl 2 together, knit 2.

A pretty work-basket may be made of two common peach baskets. Paint them black, and varnish them. Fasten them together by the bottoms, and line each with silk, silicia, or even cambric.

If your hanging lamp has blackened the wall in the sitting-room or dining-room, and you do not wish to be at the trouble and expense of having the wall whitened until spring, you may cover the defaced spot with a Japanese parasol.

A good breakfast dish is made of dried beef. Slice it very thin, cook it for a few minutes in hot butter and lard mixed, stir it constantly, and when it is all equally heated, stir in as many eggs as you can afford to use.

There is nothing that contributes so largely to the cheerfulness of a family home, as an open fire in the parlor where all gather on a winter's evening.

For most kinds of appliqué it is necessary to back the material. Stretch a piece of thin cotton or linen on a board or table with tacks or drawing-pins.

Drawn work is sometimes wrought with silk instead of thread, and the effect is very rich and effective for table and bureau scarves and tidies.

BIBLE STUDIES.—NO. XL.

Written for the Living Church.

A singular place, the mention of which recalls a terrible crime. It has borne two names. The most ancient is alluded to in Old Testament Prophecy; the last and the first are both spoken of in the New Testament.

What is it? To what events in sacred and profane history do I refer? F. B. S.

TO THE BIBLE STUDENTS.

I have been, for a month, absent from my wonted post, yet have marked with pleasure the answers to my Scripture studies.

The Story of S. Meinrad.

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

A pleasant thing it is, on a June evening, to wander through the glades and amidst the paths of an old forest.

Such is the Harz forest in Germany; and as still and golden as June evening could be, was that of which I am going to tell you a story.

In one of the wildest parts of this forest, a holy Priest named Meinrad had built himself a cell; and the woodmen, who lived here and there in the glades and valleys around, had come together, and raised a little chapel.

It was a beautiful sound in that wild place, the chiming of the little bell on the holy-days of the Church.

But there were evil men who dwelt in the forest; robbers, who had little pity for the poor woodmen and their cottages, and plundered where they might, and shed blood where they were resisted.

But there were evil men who dwelt in the forest; robbers, who had little pity for the poor woodmen and their cottages, and plundered where they might, and shed blood where they were resisted.

That day many a woodman prayed S. Meinrad to hide in his cottage.

"I go," said Emmeric, fiercely "but better you had not been born than thus speak to me." And he departed.

"Come to my hut, Father!" cried another, "It is close to the Twelve Beeches, and there are thickets hard at hand, where a man might hide for hours, and his enemies miss him after all."

"Mine is safer," said an old woodman. "By S. Aldhelm's pool they will not think of looking for him."

"Listen to them, my Father," said Rudesind, the disciple of Meinrad. "What will become of us all, if aught should befall thee?"

"I am beholden to you, my sons," replied Meinrad; "but I will bring to your remembrance what God's servant said of old—Should such a man as I flee? Let Emmeric do his worst.

One and all, they tried to persuade him, but S. Meinrad was firm.

"I am a priest," he said; "were I a layman, I say not that I would refuse to fly. For this time go each to your several homes, and God's benison be with you."

That evening Meinrad and Rudesind sat upon the hill-bank, above the cell. The slant rays of the sun, like a sleet of fire, fell in between the dark stems of the trees, lighting up the dim forest, and making it, as it were, an atmosphere of glory.

And Meinrad had been cheering the heart of his disciple, for Rudesind was the weaker in faith.

"It may be so, my son," said he; "these evil men may prevail over me to kill the body, but there is the end of what they can do.

It is true," said Rudesind. "Yet, O my Father, I sit by your side, and hear your words this evening; but what if to-morrow I should be alone, and you at rest?"

"Is it so sad, then," asked Meinrad, "to die for the truth? They who contended unto martyrdom, seem they so miserable? O holy war, where the one seems to be slain, and the other is slain; where to conquer is perdition, to be conquered salvation! where Christ exults with the sufferer, and Satan triumphs over the victor!"

As he spoke, the old woodman that lived by S. Aldhelm's pool came running up the hill.

"For God's love, my Father!" he cried, "be content, and come with me! Emmeric, and five other men of Belial, are even now at hand. They have agreed to be here at sunset. Still I can save you."

"Go with him, my son," said holy Meinrad to his disciple. "Your faith is weak. Hide yourself till the storm be over."

"No, my Father!" cried Rudesind. "So God do unto me, and more also, if aught but death part thee and me!"

"Fly good Father, fly!" said the poor old man again.

"No, my son," said Meinrad. "My post is here."

"I dare not tarry longer," said the woodman. "Here I could not save you."

"But God can," said the Priest. "Farewell, my son; and the peasant went off. "Now let us into the cave," he continued.

"Will they not look for you first there?" asked Rudesind, fearfully.

"Is not the strength of the hills His also?" inquired Meinrad. "In, my son, in."

They are in the cave—the two weak, unarmed men; the six armed robbers are hurrying through the wood. They know the cell; they have heard that Meinrad is there; they are bent on vengeance.

And how did He guard His servant? Did He strike those wicked men with the thunderbolt, or did the earth swallow them up, like Korah and his company? Did He terrify them by some mighty sign, or did He touch their hearts with repentance?

Not so: again He chose the weak things of the world to confound the mighty.

No sooner were Meinrad and Rudesind in the cave, than from the May-bush that overhung it, a spider let herself down to the mouth of the cavern.

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"He cannot have been here to-day," said another. "To-day! no, nor this week," cried a third.

"Everard declared he saw him here," said a fourth. "Everard lied then," said Emmeric; "he cannot have been here to-day. On to the chapel! there we shall find him!"

On went the men of Belial. In the chapel they sought him, through the wood, amidst the cottages, till at midnight they dispersed, believing he had left the forest. And no long time after, Emmeric perished miserably in the chase.

An hour after sunset, Meinrad and Rudesind came to the mouth of the cave.

"Look, my son," said the Priest, pointing to the web. "He that hath twelve legions of angels, hath wrought our deliverance by one silly insect!"

Patrick had been talking excitedly to a man, who replied not one word, but kept his fingers gyrating in a frantic manner.

Young lady who can't hear herself play because of the racket made by the lawn-mower: "John, how long shall you be, as I want to practise?"

A fair retort, that of the little four-year-old whose father, on bidding him good-bye in the morning, said to him, "Be a good boy," and who replied, "Be a good man, papa."

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The next session of this School will open on Monday, Sept. 19th.

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FOREIGN AFFAIRS.

The Very Rev. George Henry Sacheverell Johnson, M. A., F. R. S., Dean of Wells, died on the 4th instant. He was born in 1808, and educated at Queen's College, Oxford, of which he became a Scholar. At his degree examination in 1828, he gained a double first-class, and also the much-coveted honor of the Ireland University Scholarship. He also obtained the first mathematical scholarship two years after. He was a tutor of his college for many years, and numbered among his pupils the present Archbishops of Canterbury and York, the Lord Chancellor (Lord Selborne), Dean Stanley, the Deans of Durham (Dr. Lake) and Norwich (Dr. Goulburn), besides many others who have attained the greatest eminence. Mr. Johnson was appointed Dean of Wells in 1854. He has published several treatises on Mathematics, and a volume of sermons, and was jointly with the Rev. C. Elliott, responsible for the Psalms in the Speaker's Commentary.

Mr. Gladstone has now two Deaneries at his disposal, those of Carlisle and Wells.

The "Representative Church Council," of the Scottish Branch of the Church, met in Edinburgh on the 12th of October. The Bishop of Derry preached the opening sermon, and deduced from his subject, the Transfiguration, three great marks of a living Church—a creed, a worship, and a work.

Papers were read by Lord Nelson and Canon Knox-Little, amongst others, and the general result of the meeting was to stir up our Scotch brethren to still greater activity and fervor.

The new Irish Land Court was opened on the 19th of October. Nothing was omitted that could give dignity and solemnity to the scene. The only element that was wanting to make the Court popular and stamp it as a national institution worthy of the support of Irishmen was happily supplied by a fortunate accident. The Chief Commissioner, stooping over the bench, directed the Registrar, who sat below him, and whose name, unhappily, is Saxon—Mr. Smith—to declare the Court open. Mr. Smith, immediately obeying the first order of the Commissioners, announced—"I declare the Court of the Land League—I mean the Court of the Land Commission—now open." This announcement was interrupted by a universal chorus of laughter, in which even the Bench could not help joining. It was immediately felt that the success of the Act was now assured. The Court cannot fail to be popular. At present appearances it will be called upon to re-adjust the whole rental of Ireland.

The Standard remarks that, if the pacification of Ireland is attained even at this expense, it is devoutly to be desired.

The reactionary and radical parties in Spain are fast losing their strength. An influential group of Democratic Senators have just proclaimed their loyal acceptance of the present dynasty.

The Sydney Mail says it is authorized to state that, through the munificence of one of the truest friends of the Church of England in New South Wales, the vast diocese of Goulburn is about to be subdivided. The Hon. John Campbell, M. L. C., of Sydney, has set apart for the glory of God and the good of His Church, 10,000l. toward the endowment of a new Church of England see, which is to be formed out of the western part of that of Goulburn and a portion of that of Bathurst. A correspondence upon this subject has for some time been carried on with the authorities of the Church of England.

The English Church Congress has been quickly followed by a meeting of Diocesan Conferences at all of which a proposed bill for making the purchase of Presentations to Benefices illegal was discussed. It met with general approval.

The present Sultan has issued imperative orders to the Turkish governor at Jerusalem to commence at once the rebuilding of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. Not the least extraordinary portion of this intelligence lies in the singular fact that the monies hitherto accruing to the Turkish Treasury by the alms of the pilgrim faithful is to be in future applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter.

It now seems likely that Mr. Green will be shortly released. It is generally understood that the Queen is strongly opposed to his continued imprisonment, and there can be no doubt that his release would be acceptable alike to her Majesty, to the Church, and to the Government.

WESTMINSTER ABBEY has lost a Canon, and All Souls College a highly respected Head, by the death of Dr. Leighton, a kindly, cultivated, and scholarly gentleman, who, for more than twenty years, presided with genial grace over an exceptional college which did not need a peculiarly vigorous ruler. American Bishops will miss him. He took great interest in the University of the South, under the Bishops of the Southern States. The library was destroyed during the Civil War, and Vice-Chancellor Leighton was instrumental in getting some considerable grants of books from Oxford. He was made Honorary Doctor, and wore the hood when American Bishops were his guests at the Abbey. The Right Hon. A. J. Beresford-Hope, M. P. for Cambridge, received a similar honor.

The Bishop of Manchester (Mr. Green's Diocesan) does not want any more ritualistic prosecutions in his Diocese. He has just administered a well-merited snub to the "Church Persecution Company," who wished him to proceed against Canon Knox-Little.

Trains now run between New York and Chicago in twenty-six hours.

One of the Prebendaries of St. Paul's Cathedral has lately been taking duty for a few weeks in a country parish in Scotland. The first Sunday he preached a sermon on the history of the Early Church and her doctrines. On Monday morning the wife of the laird of the parish called on the locum tenens, and requested that he would not preach such sermons, as they had not been used to such, and in deference to her father, who is a Presbyterian, she hoped he would change the topic, and the whole congregation objected. The worthy cleric replied that, not only would he not alter his preaching, but he intended giving them a course of sermons on the Church during the eight weeks he was with them, and that was only the first. The next Sunday several of the Presbyterian ministers came to hear the preacher, and by the last Sunday the church was quite full. An instance of what perseverance will do.

The clerical members of the Foreign Committee of the Board of Missions have appointed the Rev. G. F. Flichtner Secretary pro tem, to serve for six months during the absence of the Rev. J. Kimber. Mr. Flichtner has assumed the duties of the office, and all communications intended for the Foreign Committee should be addressed to him at No. 23 Bible House, New York City.

The Mechanics' National Bank of Newark, N. J., has lost 2,600,000, which its cashier fraudulently loaned to a business firm, and has been obliged to suspend payment. The depositors will receive fifty cents on the dollar.

"Victory."

Under this caption, a gentleman in Iowa, who had procured the Compound Oxygen Treatment for his wife, writes: "I am surprised at finding her so much improved in health. When she began using the Oxygen she could not sit up more than four hours at a time; could not walk a quarter of a mile. Improved from the first inhalation, and now, having used the treatment for six weeks, does considerable work around the house, and can walk two miles and not be tired. Has no more bloody matter. No cough. Sleeps and eats well. All that I can say is, 'Thank God and Dr. Starkey and Patent'." Our Treatise on Compound Oxygen, its Nature, Action, and Results, sent free. Drs. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

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If you want to employ a whitewasher, contract with him to whitewash the floors, the furniture, and everything but the ceiling. Then he may get some on the ceiling.—Boston Post.

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