

The Living Church.

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

VOL. IV. No. 3.

CHICAGO.

SATURDAY, NOVEMBER 19, 1881.

NEW YORK.

WHOLE No. 159.

A Latin Version of "Onward Christian Soldiers."

PRORSUM CHRISTI AGMEN.

Written for the Living Church.

Prorsum, Christi agmen,
Bello incendens,
Gloriosam Jesu
Cruocem progerens!
Christus Dux Regalis
Hosti obducit;
Porro in certamine,
En! Vexillum it.

Signum hoc triumphi
Fugat Satanam;
Prorsum, Christiani,
Ad victoriam!
Orci quatit laudis
Vox fundamina;
Tollite, O fratres,
Alta carmina.

Velut agmen potens
It Ecclēsia;
Sanctos consecretur
Gressos antea.
Non divisi sumus,
Corpus unum nos,
Una nobis fides,
Amor, atque mos.

Oriantur, cadant
Regna alia,
Jesu at mansura
Est Ecclēsia;
"Nunquam praevalēbunt
Portae inferi,
Nobis est promissum
Certum Dominum.

Venite nobiscum,
Gentes; miscite
Vestras voces nostris
Lēto carmine:
Gloria, laus, honor
Christo Regi sit!
Sanctis angelisque
Cantu hoc erit. AMEN.

A. W. LITTLE.

In festo Omnium Sancti. MDCCCLXXXI.

Another Open Letter.

To the Rt. Rev. the Bishop of Central New York.

RT. REV. AND DEAR SIR:—Your name, deservedly so high in the confidence of the Church of which you are one of the Bishops, has recently been used in the *LIVING CHURCH* of Oct. 15th, to give weight to sentiments, talk and practices performed by a society called "The Society of St. John the Evangelist," of which the Rev. C. C. Grafton, styled "Father Grafton," is the head in this country.

There are one or two points, calculated to mislead (it is hoped not so intended), which through you, the writer of this, as well as a number of his brother clergymen in Maryland, would like to have explained.

In the third paragraph of Mr. Grafton's letter, he says, that "Some eighteen years ago, Bishop Whittingham, under whose direction I had read for Holy Orders, and whose every word to me was law, gave me his benediction on the forming of a Religious Society whose general principles we had discussed," etc.

Now, does Mr. Grafton mean by this that Bishop Whittingham ever gave his "benediction," or even consent to this Society called "The Society of St. John the Evangelist," or to one of a similar character, organized with similar vows and under like rules?

This cannot be, for two reasons: 1st. Because it is well known that Bishop Whittingham when applied to by this very gentleman, Mr. Grafton, to establish the aforesaid Society in Maryland, not only would not give his consent, but positively and in no measured terms, denounced the principles upon which it was founded.

2d. It is an open secret that when Bishop Whittingham, during his illness, while confined to his bed, learned from the Standing Committee of his Diocese, that the above so-called "Father" had held Missions in two of the churches in the city of Baltimore, and circulated among the people the pamphlet "Hints to Repentance," he denounced that pamphlet as perfectly Jesuitical in its teaching; and, when he learned that at one of the churches they intended to repeat the Mission, he positively forbid it and said, "I will not have such monkish doings in my Diocese."

So much for this claim of the illustrious, sainted Bishop of Maryland, now gone to his rest, having given his "benediction," or having in any way given his approval to this organization, of which Mr. Grafton is the chief so-called "Father."

One word more. I would like to know through you, Rt. Rev. Sir, why Mr. Grafton, in expatiating at length and with very great particularity as regards his belief, makes not the slightest allusion to the doctrines of Holy Scripture as interpreted by the Prayer Book, and of the Catholic Creeds as defined and limited by the Church of which he professes to be a priest, defined and limited by the Thirty Nine Articles? Does he, like some other modern theologians who claim a place in our Church, hold that these Articles are simply there in the Prayer Book for mere ornament, without any bearing or force?

Now, Rt. Rev. Sir, if the above questions can be in any degree satisfactorily answered, they ought to be, otherwise your great name, as well

as that of the great Bishop of Maryland, now in the rest of Paradise, and whom the whole Church delights to honor, may be made use of to mislead some and delude others who have solemnly promised at their Ordination, "always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same." With the highest esteem and veneration,
Nov. 12, 1881. CAMPBELL FAIR.

The Ornaments Rubric.

To the Editor of the Living Church:

I have read some discussions in the papers, of late, which have raised several questions that I should like to have answered, simply as a matter of information. The questions that perplex my mind are these: Taking it for granted that the Ornaments Rubric of the reign of Queen Elizabeth is in force now in the Church of England, how are we to know what this Rubric authorizes in the way of ornaments and ritual? Where may I find the Act of Parliament which sets forth in detail the ornaments and vestments to be used in the English Church in the second year of the reign of Edward VI.?

My impression is (and it may be a wrong one) that in 1548 all that the "Commissioners" did, was to publish an English addition to the Latin Mass, which restored the cup to the laity, and turned "the Mass" into the "Communion."

It seems, then, that the Latin Mass was retained in 1548, and I suppose all its ritual and ornaments were retained with it. Does the "Ornaments Rubric" authorize or allow at the present time all the ornaments, all the Ritual, all the usages of the Latin Mass of 1548?

If not so, how shall we determine how much of the Latin Mass may be retained, and how much must be left out under the authority of the Ornaments Rubric? In a word, how shall I ever know what this Rubric allows in the way of Ornaments and Ritual? That the rubric is still in force (having never been repealed) seems conclusive. But if I take it as my guide, where shall I begin, and where shall I stop?

COUNTRY PARSON.

Delaware Church News.

Correspondence of the Living Church.

There is now a prospect, I believe, of securing for the Rectorship of Trinity Church in this city, the services of an excellent Priest, whose acceptance I hope to have the pleasure of announcing before long.

On Monday night, the 7th inst., notwithstanding the very inclement weather, there was a large congregation of children and adults present in Trinity Chapel, to take part in the "Annual Gathering" of the Sunday Schools of this city. The following schools were present: St. Andrew's, St. John's, Calvary, Holy Trinity (Old Swedes), and Trinity Chapel. The Rt. Rev. the Bishop of Delaware presided, and the following clergy were in the chancel: The Revs. R. H. Murphy, of Claymont; F. G. Littell, of Wilmington; J. A. Stone, of Newark; and John Bolton, of West Chester, Pa. The last named clergyman gave a blackboard object lesson. On the same evening, the Venerable Archdeacon Kirby was present, and addressed a large congregation in Immanuel Church, New Castle.

On the following day, there was a Service in St. Andrew's pro-Cathedral, consisting of Morning Prayer and the Celebration of the Holy Eucharist, at which were present of the clergy: The Right Revs. the Bishops of Delaware and Pennsylvania, the Ven. the Archdeacon of York, Moosonee, and the Revs. T. G. Littell, of Wilmington, Spencer, D. D., of New Castle, Clemson, D. D., of Claymont, and Stone, of Newark. The Bishop of Pennsylvania preached an eloquent sermon on "Medical Missions." The clergy and congregation remained to lunch at 1 o'clock in the Sunday School room, where Archdeacon Kirby was the central figure, and interested all present by showing photographs of his family, taken about ten years ago, and others taken more recently. To say that everyone present became the friend of the noble hearted missionary, is to put it very mildly.

At 3 o'clock, the Rev. Mr. Bolton, of West Chester, spoke of America's duty as a missionary agent. He was followed by Archdeacon Kirby, who delivered a most interesting lecture on his missionary journeys and labors. Both speakers used maps to illustrate their subject. Supper was also served in the Sunday School room of the church.

At 7:30, a very large congregation assembled to hear the Archdeacon again. One of our local papers calls yesterday "missionary day at St. Andrew's." May we see many such interesting and profitable occasions.

Archdeacon Kirby.

A correspondent writes: "We have just had a visit from Archdeacon Kirby. What an earnest, whole souled man he is! and how he entwines around himself the hearts of those to whom he speaks! In the Indian language 'his heart speaks to their hearts.' I would that every one of your readers could hear him. Their hearts would be hard indeed, if they were not all touched to tears by the beautiful, touching stories which he tells."

Dedication of St. John's Cathedral, Denver.

Correspondence of the Living Church.

This magnificent monument of the zeal and piety of the Bishop and faithful of Colorado was solemnly dedicated to the service of Almighty God, on the Sunday within the octave of All Saints, Nov. 6th.

The dedication was preceded by the formal secularization of the old St. John's Church, which has served Churchmen since the planting of the Faith in Denver. Dean Hart preached a most impressive and affecting sermon; and the Bishop, the Right Rev. John F. Spalding, D. D., pronounced the sentence of secularization. Then, the Bishop, the Dean, and the rest of the clergy, bearing the Bible, the Office-books and the Sacred vessels, went in procession up Fourteenth St., along Welton, to the Cathedral. Here, they were joined by the new choir, consisting of twenty-eight boys and twenty-four men; and the entire multitude, choir, clergy, and people, entered the church, and moved slowly up the middle aisle, singing as a Processional the hymn, "The Church's One Foundation." The crowd was immense, and many had to be turned away. The church is capable of seating as many as eleven hundred people. It is estimated that no fewer than 1,500 persons were inside the building when the Services began.

A special Office, including the Celebration of the Holy Communion, was used, and the Bishop delivered an eloquent and most appropriate address, which, unfortunately, can be reported in part only. Some of the more salient points, however, can be given.

He commenced by extending to all present a hearty welcome to the Cathedral Church of the City and of the Jurisdiction; and remarked that, in grandeur of design, and in symmetry of proportion, it was indeed worthy of being called a "Cathedral." With its lofty nave and fine clerestory, its long-drawn aisles, its transepts, forming and symbolizing the Cross of our Redemption, its choir and organ, fitted for highest worship; its sanctuary, wherein that Sacrifice is to be perpetually pleaded, which gives pardon and life, it was indeed a Cathedral worthy of the name, and of which they might well be proud. "As yet, in America," the Right Reverend speaker said, "in our Communion, there has not been erected a church that is called, and is, in any real sense, a Cathedral, that is to be compared to this in size and magnificence, and in its fitness in all respects for Cathedral purposes."

In referring to the long-contemplated effort for the erection of the Cathedral, the Bishop made a happy allusion to the Dean, "to whom," he said, "so much under God, is due; and to the potent influence of whose zeal and influence they were all so much indebted. He invoked the Divine blessing on the further prosecution of the work, and expressed a hope that before the Christmas of 1882, the remaining debt, which amounts to about \$10,000, might be paid, and the building be formally consecrated to the Service of the Almighty.

"But, even with the Cathedral paid for," the speaker went on to say, "it is only the beginning of our work. First of all, we are to have a true Cathedral worship. The Cathedral Service of this Church is something distinct and definite. It is independent of parties in the Church, with which we are not troubled here. It is common to all phases of Churchmanship. Its standard is the grandest that we know in Christendom. Visitors to St. Paul's or Westminster Abbey, of whatever denomination, though accustomed at home to the baldest and most meagre forms, have often told us how their hearts were lifted up, as on the wings of purest devotion, and how they felt themselves in the very vestibule of heaven itself, as they joined in the Services as there rendered. It may be long before we can attain to this high standard. We must have due regard to the old associations, habits, feelings, even honest prejudices of our people. We must make it our aim gradually to lift up their hearts and to mould their tastes, so that they will love that which is highest and best in the expression of the outpourings of the devout Christian heart in the presence of Almighty God, and which is most to His honor and glory.

We shall allow nothing questionable, nothing that is in contradiction of the law and the best usage of the Church. We shall have no extremes either of defect or excess in ritual. Whether the Services be plain, or whether they be ornate and choral, there will be nothing contrary to the rubric. Let there be no distrust of our soundness in the Faith, and our loyalty to the provisions of the American Church, to mar the enjoyment of your worship."

The Bishop spoke next of the privilege, which he hoped was in store for them of daily Services in the Cathedral. "There should be," he said, "at least one church in the city which is always open for worship, and from which, from day to day, the incense of prayer and praise shall ascend before the Throne of Grace." Addressing himself in particular to the Cathedral congregation, he said, "You have already found, and you will find, more and more, that the Cathedral plan will not only not disturb and abridge, but will greatly enhance your privileges." And he then

proceeded to enlarge upon the special work of which the Cathedral was to be the focus.

We aim to make this Church the centre of unity, and the basis of Christian work for the city and for the Jurisdiction. Your Bishop must have his true place and functions here, as your Chief Pastor. Your immediate pastor must be a Cathedral Dean, not in title only, but in fact. The canons resident will have their stalls, and their rots, and terms of service. They will have their Services, especially on Holy Days and week days, for which they alone will be responsible. Our schools, our missions, our charitable work—all grouped around the Cathedral—will gain from it strength and inspiration. We trust there will grow up many congregations in the city, practically independent and self-sustaining, each strong in itself, for aggressive evangelizing labor. But from the connection of each pastor with the Cathedral as a canon, and from his membership in the Cathedral Chapter, the Board of Trustees of the Schools and Missions, and as a Custodian of Church-property, we hope to secure a real unity of aim and effort, and a spirit of harmony and co-operation that shall prevent the antagonisms which in many cities have so greatly hindered the growth and efficiency of the Church. Let there be honest, healthful emulation, but let there be no bitter and unchristian rivalry.

We desire and ask your kind forbearance, your trustful confidence, your earnest prayers and co-operation, to the end that our efforts for such worthy objects may be successful.

You see then, dear brethren, to some extent the greatness, the far-reaching importance of the work in which we are to-day enlisted. You are not to think you are accomplishing your full duty in relation to the Cathedral, when you have taken seats and pledged yourselves to a part of its support. You are not to think that your duty ends with your regular attendance upon the Services, and your contributions to the offertory. If worship be true, its end is not selfish. It is to promote God's glory. It is to hallow His Name. It is to cause, so far as in us lies, that His will may be done on earth as it is done in heaven. Pure religion, that is, pure and true religious service that is undivided before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world.

With many more earnest and heart-searching words did the Bishop exhort and teach his hearers; words which could hardly fail to have produced a deep, and, we trust, an abiding impression. Towards the close of his address, he alluded to the need of three or four more clergymen in Denver. But, even "more than clergy," he said, "we need workers of the laity." * * * We need, especially, consecrated workers. Deaconesses or Christian women doing the work of Deaconesses, some with and many without the title, all under the direction of the clergy, giving a definite amount of time—some half days of every week—to systematic Christian work. We need men as well as women who shall teach. Men for Sunday School duty, men to act as lay readers, men ready and desirous to do anything for Christ and for His Church, which the Bishop, Dean, and other clergy shall think them capable of doing."

The above are some of the more important and striking features of this very admirable address. The closing words were as follows: "The Lord commands your time, your means, your energies. Let us all as we enter upon this new phase of our church life, and as we offer our prayers and renew our vows to-day, consider what it means to be Christians. And let us each say, with earnest purpose to fulfil all our responsibilities, 'Lord, what will Thou have me to do?' and then go forth, and do it in His Name."

The Address was followed by the Offertory, after which, the Service of Holy Communion was proceeded with, and closed the solemn and deeply interesting ceremonies of the morning.

At 7:30 P. M., the Cathedral was brilliantly illuminated, and a large congregation assembled to hear the initial sermon of the Dean in his new church. The musical programme was exceedingly fine, and the sermon was pronounced a masterpiece of pulpit oratory.

The new edifice ranks among the finest in the United States. It is 140 feet long, by 99 across the transept, and it has a fine chancel containing stalls for the canons, and for an ample choir of men and boys.

Convocation of Troy.

The 20th Regular Session of this Convocation assembled in the Church of the Holy Cross, Troy, on Wednesday, Nov. 9th, twenty-four clergy being present.

Morning Prayer was said at 9:30—Litany service with sermon by the Rev. C. M. Nickerson, of Lansingburgh, at 10:30. Celebration of the Holy Communion by Archdeacon Casey at 11:30 A. M. Business Meeting in the school room at 2 P. M. Essay by the Rev. James E. Hall, of Whitehall, on "Prayers for the Dead," at 4 P. M. Missionary Service, 7:30 P. M., with addresses by Rev. Dr. Timlow, of Burnt Hills, by Rev. Mr. Dean, of Mechanicsville, and by Rev. Mr. Snavely, of Troy.

The Secretary of Corporation of the Clergy House at East Line stated that the elegant new book cases would be ready by Thanksgiving, and appealed for contributions of books.

Music by Dr. Tucker's choir exceptionally fine. WALTER DELAFIELD, Sec'y.

The new lake steamer New Brunswick, from Detroit, founded in Lake Erie, near Dunkirk, N. Y., last Friday. Three lives were lost. The boat was valued at \$150,000, and was insured for \$75,000.

Western Michigan.

The Semi-Annual Conference.

Correspondence of the Living Church.

The half yearly Missionary Meeting and Church Conference was held in the Parish of St. Pauls, Muskegon, last week, when the Institution of Rev. W. T. Whitmarsh as Rector took place. The meetings extended from Tuesday to Thursday Evening.

The Clergy present were the Rt. Rev. Bishop Gillespie, the Revs Dr. Schetky, L. L. Noble, E. W. Flower, J. F. Conover, J. E. Walton, S. H. Woodford, A. Wetherbee, C. T. Stout, I. B. Prichard, J. T. Large, E. J. Babcock, M. Morris, D. D. Chapin, F. C. Coolbaugh, and W. T. Whitmarsh. Hon. W. J. Baxter, the Secretary of State Board of Charities, D. G. Robinson, Esq., Treasurer of the Board of Missions, and Mrs. Hadley, Secretary of the Woman's Auxiliary, with various lay delegates, including some ladies, were present. Rev. J. J. Morton, the Rev. J. T. Magrath, and other Clergymen and lay-people who were unable to attend, sent papers on various subjects, which were read by some of those who were present. The principal interest centred in the Institution of the Rev. W. T. Whitmarsh, as Rector of St. Paul's, which monopolized the time on Wednesday morning. The Clergy robed in the residence of Mr. Sherman, Webster Avenue, and walked thence in procession to the Church. The Bishop officiated as Instigator, the keys being given to the Rector by the venerable Senior-Warden, Mr. Murphy, who for a long period as Warden and Lay Reader has done so much to sustain Church principles in this parish. Mr. Morris, Junior-Warden, was also present in his appointed place.

The Bishop delivered a sermon which ought to be read in every church in the land; a clear and exhaustive review of the relative rights, duties, and responsibilities, of Rector, Vestry, and Parishioners. He thanked the Rector for his request for Institution, and the Vestry for their concurrence in it, as affording an opportunity of using a Service so seldom observed, and so suggestive of the solemn responsibilities of the ministerial charge. According to the rubric, the Rector was the Celebrant; the Bishop administering the Sacred Elements to the Clergy, and the Rector to the laity. After the latter had pronounced the Benediction, the Clergy, Wardens, and Congregation followed the example of the Bishop in taking Mr. Whitmarsh by the hand, and wishing him "God speed." References were made at the subsequent meetings by various of the Clergy, to the impressive nature of the Service, and its beneficial influence on their minds.

The Papers read at the various meetings were: "Sunday Observance," "The Creed" (Rev. L. L. Noble); "The Church in Canada" (Rev. J. J. Morton); "The Girls' Friendly Society;" "The First Century of the Church in the United States" (Rev. J. T. Magrath); "The Church Sunday-school, as distinguished from the Denominational" (Rev. W. T. Whitmarsh); "The Book of Proverbs" (Rev. J. E. Walton); "Penal and Pauper Institutions" (Hon. W. J. Baxter); and "The Church Temperance Society" (Rev. W. E. Flower). All these Papers called forth interesting and pointed discussions. A Children's Service was held on Thursday afternoon, the Rev. W. T. Whitmarsh conducting a Liturgical Service, and the Rev. J. J. Conover preaching a short and interesting sermon. There were about 150 children present, besides a large congregation of adults.

A very profitable Clerical Conference was held after Morning Prayer, on Thursday, when various minor points of ritual, and differing interpretations of rubrics, were freely commented on, and the Bishop's opinion sought and given.

The harmony, unity of spirit, brotherly affection and general good feeling which so strongly characterizes Bishop Gillespie's Diocese, was as prominent as ever; and the general opinion was expressed that the present Conference was one of the happiest and best that has been held in the Western Diocese. Rev. Messrs. Cook, Bancroft, Burford, Tate, and Corbett, sent letters regretting their enforced absence, chiefly through personal sickness, or the sickness of relatives.

On Thursday morning, the Bishop, accompanied by the Rector and the Revs. Dr. Schetky, Conover, Wetherbee and others, visited the High School. Prof. Houseman and Miss Clark the Principal, received them. Dr. Schetky read the Scriptures; the Bishop offered Prayer, and brief but appropriate addresses to the pupils were given by the Bishop and the Rev. Mr. Conover.

Six hundred children are educated in this beautifully-appointed building; besides which, there are seven Ward Schools in various parts of the city. The various Diocesan Boards, and the Alumni of Nashotah held meetings in the course of the session.

The ceremony of matriculation of the Junior Class at the General Theological Seminary, took place on All Saints Day, in the Seminary Chapel. Twenty-seven in all were matriculated. The Bishops of New York and New Jersey were present, the former acting as celebrant in the Holy Communion.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.] CORRESPONDING GEOLOGICAL TIME.

Verses 14 and 15 and verse 19, reach from the close of the Tertiary to the latter part of the Glacial Epoch.

Verses 16, 17, 18, are an explanatory parenthesis, in which is set forth the great fact of God's creatorship of Sun, Moon and Stars; an act which occurred very long before, but which had not yet been mentioned.

It was several days before the Professor came to see me. He seemed eager to continue the discussion, for he had scarcely taken his seat before he said: "My difficulties are not yet all removed. In fact, we are coming to the greatest of all. It seems to me that Moses commits a gross error in verses 14 and 15* where he says, 'Let there be lights in the firmament of heaven to divide,' etc. He represents the sun and moon as made after the dry land had appeared, and had brought forth the very highest orders of vegetation—fruit trees—and even after they had been pronounced completed. Or, to state the matter geologically, Moses says these luminaries were formed after the Tertiary. Now everybody knows that they had been in existence long before this, and had been shining for untold ages as brightly as now; and that all along there had been days, and that then, as now, the earth had revolved 'around the sun in a little more than 365 days. I cannot believe Moses inspired or he would not have made this mistake.

Myself.—I am glad that you are beginning to see that this chapter is not beneath the notice of the student of nature.

As for this whole matter of the work of the fourth period, whatever it was, it involves so many questions pertaining some to philology, but mostly to physical science that an exhaustive consideration is at present impossible. I think, however, that the special difficulty to which you refer has no real existence.

The Common Version, as you have quoted it, is a creative fiat, and, if it be a correct rendering of the Hebrew, involves the account in the difficulties of which you speak. It has been suggested as an explanation, that the earth up to this time had been wrapped in persistent clouds so dense as to hide Sun, Moon and Stars, and that the command was directed merely to their removal.

This solution of the difficulty is looked upon by many as only a makeshift, and I confess it seems so to me. For if the clouds shut out all light, there would, indeed, have been no days and nights nor seasons; but it would still leave the previous three days unaccounted for, and it does violence to the laws of such plant life as Moses describes; for seed-yielding herbs and fruit trees require sun light. On the other hand, if enough solar rays come through the clouds to sustain such a vegetation, then, although the sun might be invisible, as now, in a cloudy day, yet there would have been days and nights; and the existence of seasons would have been indicated by the varying length of the days just as at present.

While the Roman Catholic priest almost invariably travels on railroad trains, free of charge, his Protestant brother must pay half fare over the road on whose line he resides, and full fare over all others. Then the clergy stand almost alone as to any assistance from men in Church work. Woman now as ever stands under and about the Cross but man is far too busy in gaining this world even to attend on the Services, of the Church, much less to work for her.

The proportion of male communicants in the West, if made public, would astonish the whole Church. As the people care little for their own parish church and minister, so they are almost utterly indifferent, in many old parishes, even to Church missions and missionaries. Whenever any meetings for the advancement of Diocesan, Domestic, or Foreign Missions are held, the paucity of attendance, the amount of contributions, and the small degree of interest are generally cause of deep regret. Can there be any surer indication of the absence of Christian faith and character, than indifference to Christian missions?

Sometimes, Bishops and other ministers are held responsible for the meagre result of Western Church-work; but in this, great injustice is done them, for they have many adversaries. We have received the Parish Year Book of St. John's Free Church, at Jersey City Heights, N. J., for 1881-82, the Rev. Edward L. Stoddard, Rector. There are the usual Sunday Services, besides a Sunday School Choral Evening Service, with sermon to children, on the last Sunday in each month. Holy Communion is celebrated twice on the first Sunday of each month; but, as far as we can gather from the record, on none of the Festivals except Christmas. Next year's report will doubtless make a better showing in this respect. Judging from the fact that there are in the Parish thirteen societies, guilds, or committees in operation, there must be a considerable amount of active Church life. The parish contains 340 families, 87 persons were baptized during the past year, and 71 confirmed. Of actual Communicants, there are 547. The total receipts for the year were \$11,528.37.

The inhabitants of the New Hebrides have assigned to London 3,700 pounds weight of arrow-root as a payment for an edition of the New Testament in their language.

count for the facts mentioned, for it provides only for a perpetual day, while the account speaks explicitly of day and night, and of evening and morning.

With these and all similar explanations, I, for one, am dissatisfied, because they have no foundation in facts, and because, while accepting the common version, they seem to force its meaning, or, at least, to belittle its natural import beyond the limits of a fair exegesis.

The same objection applies to the explanation offered by those who make the fiat only an appointment.

A mere breaking away of clouds permitting the face of the Sun and Moon to be seen, when their light had for millions of years been enjoyed in quantities amply sufficient for the needs of a most abundant and luxuriant vegetable and animal life, seems but a meagre fulfillment of expectations excited by such a fiat as, 'Let there be lights in the firmament of heaven.'

Pondering long upon the words of Moses, and the facts of our world's history, as I had learned them from Astronomy and Geology, I arrived, at last, at another explanation which, so far as I can see, does violence to neither. The method by which I arrived at it and the explanation itself, I will, as briefly and clearly as I can, now lay before you.

I first sought to know just what it was that Moses said. This, of course, was a question for my grammar and lexicon, and if you will follow me as I again go over the ground, you will, I think, be better prepared to compare his statements with the facts which Science has made known.

Western Church Work.

To the Editor of the Living Church:

The question is often asked—"Why does not the Church grow faster in the West?" One can scarcely realize the serious difficulties which beset all Church-work west of the Mississippi, unless he has labored there as a minister. If one burn to engage in missionary in addition to parish work, he is often compelled to travel from fifty to one hundred miles for a field of effort. If he wishes to attend the meetings of his own Missionary Convocation of the clergy, he must often go from one to two hundred miles, at an expense of from eight to twelve dollars, being absent moreover from his parish or mission three or four days. The same remark applies to any Church-gathering, such as the Diocesan Convention, Ordinations, Consecrations and the like. For any Church literature he must send away hundreds of miles, unable to examine before purchasing.

Moreover, the expense of railroad travel and hotel-bills in the service of the Church is a serious drawback, resulting in a small attendance at most of our Church meetings, and compelling many a priest to work on in isolation, who would be greatly cheered and instructed by meeting with his brethren.

While the Roman Catholic priest almost invariably travels on railroad trains, free of charge, his Protestant brother must pay half fare over the road on whose line he resides, and full fare over all others.

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Whenever any meetings for the advancement of Diocesan, Domestic, or Foreign Missions are held, the paucity of attendance, the amount of contributions, and the small degree of interest are generally cause of deep regret. Can there be any surer indication of the absence of Christian faith and character, than indifference to Christian missions?

Sometimes, Bishops and other ministers are held responsible for the meagre result of Western Church-work; but in this, great injustice is done them, for they have many adversaries.

We have received the Parish Year Book of St. John's Free Church, at Jersey City Heights, N. J., for 1881-82, the Rev. Edward L. Stoddard, Rector. There are the usual Sunday Services, besides a Sunday School Choral Evening Service, with sermon to children, on the last Sunday in each month. Holy Communion is celebrated twice on the first Sunday of each month; but, as far as we can gather from the record, on none of the Festivals except Christmas. Next year's report will doubtless make a better showing in this respect. Judging from the fact that there are in the Parish thirteen societies, guilds, or committees in operation, there must be a considerable amount of active Church life. The parish contains 340 families, 87 persons were baptized during the past year, and 71 confirmed. Of actual Communicants, there are 547. The total receipts for the year were \$11,528.37.

The inhabitants of the New Hebrides have assigned to London 3,700 pounds weight of arrow-root as a payment for an edition of the New Testament in their language.

A Friendly Letter to Dr. Sprigg.

(Concluded.)

Page 33. "The Church condemns the Five Sacraments; Dr. Ewer approves of them." Where does the Church condemn them? In the Homily against Swearing and Perjury (Part 1, p. 93. Vol. I), we read of "the Sacrament of Matrimony." In the Homily of Common Prayer and Sacraments (p. 51, Vol. 2), we are told that Absolution and Orders are not "such Sacraments as Baptism and the Communion are." Such "godly" expressions as these occur; "as all other Sacraments besides the two above-named (Absolution and Orders) do." And "therefore neither it (Orders) nor any other Sacrament else, be such Sacraments as Baptism and the Communion are." On page 52, we are again told that Matrimony, Confirmation, and the Visitation of the Sick, ought not to be taken "for Sacraments in such signification and meaning, as the Sacraments of Baptism and the Lord's Supper are." In the Catechism we are taught that there are "two (Sacraments) only, as generally necessary to salvation." Just change the order of the words, and the meaning will be clearer: "As generally necessary to salvation, two Sacraments only;" that is, there are other Sacraments not "necessary to salvation." The Presbyterians, at the Review of the Prayer Book in 1662, complained that this was the teaching of the Catechism. Bishop Jewell, a favorite writer with you, apparently, says: "Therefore, these five latter, in proper use of speech, are not taken for necessary Sacraments of the Church." Def. of the Apology. Pt. 2, C. 11, div. 2, p. 459.

Art. 25 says of "those five commonly called Sacraments," that they "are not to be counted for Sacraments of the Gospel," since they "have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

Thus we find that "this Church" regards Baptism and the Eucharist as the principal Sacraments, as did the ancient Fathers, who, while calling these two the Sacraments, or the principal Sacraments of the Church, gave the name of Sacrament to many other rites and ceremonies, not confining the name to "seven, or seventeen," as you remark on page 36. Even St. Thomas Aquinas taught that Baptism and the Eucharist are the principal Sacraments,—*quæ sunt potissima Sacramenta.*" Sum. p. 3, qu. 62, art. 5, col. 568.

Page 36. Anointing the sick with oil "is a Sacrament of which our Church knows nothing, but which the Church of Rome knows all about." The Homilies call it a Sacrament, as we have just seen. St. James, v. 14, knew all about this rite, as also other Apostles, Mark vi. 13. This ceremony was ordered in the Book of 1549, drawn up "by the aid of the Holy Ghost," as we are told in the proclamation of that pious King Edward VI., but omitted in the next review in 1552, probably to please that "stout Protestant Bucer," at the expense of the Apostle St. James. A very high compliment! But does the Church of Rome "know all about" this "Sacrament?" This anointing of the sick, called by her Extreme Unction, is made upon such only as are supposed to be past recovery, to prepare them for death, and not to restore them to health, as was the primitive practice.

Page 50. "The men (Ridley and Latimer) that were put to death for not holding the doctrine of the 'real presence,' were the men who compiled the Book of Common Prayer." But the very passages which you cite on pages 47-49, prove that they did believe in a "real presence," but not a "lively," "corporal," and "moveable"—a "gross presence," such as the Romish Church prescribeth." You neglect to give any reference as to where these quotations may be found, and I have not troubled myself to hunt them up, but I will give a quotation from Ridley's Last Examination before the Commissioners in 1555; and the reader can judge for himself whether he denied the Real Presence or not:

Both you and I agree herein that in the Sacrament is the very true and natural Body and Blood of Christ, even that which was born of the Virgin Mary, which ascended into Heaven, which sits on the right hand of God the Father, which shall come from thence to judge the quick and the dead; only we differ in mode, in the way and manner of the being; we confess all one thing to be in the Sacrament, and dissent in the manner of being there. I, being fully, by God's Word, thereunto persuaded, confess Christ's natural Body to be in the Sacrament indeed by spirit and grace. . . . You (Romanists) make a grosser kind of being, enclosing a natural body under the shape or form of bread and wine. Works, p. 247.

Such a Sacramental imitation I grant to be in the bread and wine, which truly is no small change, but such a change as no mortal man can make, but only that omnipotence of Christ's Word. H. p. 274, 275.

On the strength of these and similar passages, Low Churchmen have not hesitated to charge the early English Reformers with holding "Romish" doctrine. But they only denied Transubstantiation, and not the Real Presence—two entirely different things. Now I will quote the language of Dr. Ewer as given by you on page 45:

What we are therefore bound, as Christians, to believe, is that by the act of consecration, and the power of the Holy Ghost, the bread and wine become the very true and real Body and Blood of Christ, present as really as when He walked upon earth, or as He is now in Heaven, though in a different way.

Let any one compare this passage with those from Ridley, and I think that the latter will be considered the greater "Romanizer" of the two. Why not accept the plain and simple words of Christ, that He is present in the Sacrament, and cease all speculation as to how or in what manner He is present? All acknowledge the fact that the soul and body of man are united in some mysterious manner, but it is as idle to speculate as to the manner, as it is to attempt to find out why God made man at all.

Page 51. You say that Jewell challenged his

opponents to produce even one ancient Father who uses the words "real presence." Well, supposing they did not use that very term, they certainly taught it all the same. A Unitarian, with equal propriety, might challenge you to find the word "Trinity" in the Bible. The word cannot be found, yet you will not deny that the doctrine is openly taught there. The word Protestant is confessedly scarcely 300 years old, and neither found nor taught in the Bible, the Fathers, or the Creeds, yet it is doubtless most dear to you. On page 50 you argue that the Prayer Book cannot teach the "real presence," because its compilers were put to death for not holding that doctrine, though you are mistaken, as I have already shown. But you prefer to be a Protestant, yet that word was "compiled" by the Lutherans, who believe in the "real presence," retain altars, crucifixes, candles, copes, chasubles, and such like "relics of Popery." To be consistent, you should believe in such things.

As to Jewell, he cannot in fairness be cited as a true exponent of the teaching of the Church of England. He was a very Low Churchman, of Puritan proclivities. He was an ardent Reformer under Edward VI. When Mary came to the throne, he was employed to write the Oxford address to her, and this he did with so much skill, that his enemies could find no fault with him. He fled to the Continent at the first opportunity, but was received at first by the other exiles with suspicion, because under Mary he had celebrated Mass. He became an ardent reformer again, and under Elizabeth was made Bishop of Salisbury. As late as 1566 he was very desirous of abolishing the use of the Surplice even, see Ep. 67, p. 148, 149; Ep. 75, p. 176, 177. Zurich Letters. His opinion is worth no more than that of any other Low Churchman. As you give no reference, I cannot tell by the context in what sense he uses the word "real presence." In his Def. of the Apology, c. 12, div. 1, p. 466, he claims to hold the same belief in the "Real Presence" that Christ, His Apostles and the "primitive Catholic Church" ever did. In c. 13, p. 491, he speaks "of your Transubstantiation, or of your real presence, or of your corporal and fleshly eating," and p. 490, of "your 'real presence.'" This is equivalent to saying "your real presence is transubstantiation, ours is that taught by Christ, the Apostles, and the primitive Church." In c. 14, p. 540, in the margin he thus expresses his belief: "We feed not upon common bread and wine; we feed upon the very Body and Blood of Christ." I am satisfied with this definition.

Page 61. You speak of the "Protestant Church of England." By what authority so called? The Church herself expressly repudiated that title in Convocation in 1689. See Cardwell's Hist. of Conf. c. 10, n. 5, p. 444-451; and Lathbury, Hist. of the Convoc. c. 11, p. 273-275. In the American Church, by some means, the word "Protestant Episcopal" occurs on the title page of the Prayer Book. We never repeat that in the Services of the Church, but say in the Creed "I believe one (not many different Protestant sects) Catholic and Apostolic Church." It is now more than twenty years since I came into the Church from conviction, after long study and investigation, and I have repeated the words of the Creed so often that I really believe them, and never think of calling myself a Protestant. At the Church I attend, we have five Services every Sunday, at which the Creed is recited, so that the "good old word Protestant" has fallen into disuse from the constant assertion of belief in the Catholic Church. Those who seldom, or never, say the Creed, or who do not believe in it if they do, may call themselves Protestants if they like; I never shall.

Page 57-60. You call Mr. Mortimer's Book "foolish" and "nonsense." That is a privilege you have. I have never seen the book, and perhaps it is as you say, but you must remember that it is customary to call whatever we do not understand or dislike, nonsense. That does not make it so, however. I have frequently heard some of the most sublime portions of the Bible spoken of as "nonsense" and "bosh." Perhaps some one might speak in that disrespectful manner of your book. To be serious, I think that its publication is wholly uncalled for. The day for such books has gone by. Time was, when such books as "The causes and cure of Puseyism," and "Romanizing Germans in the Prayer Book" used to fire the Protestant heart, and at the same time make most excellent High Church tracts, for they conceded all that High Churchmen claimed. For this reason, the latter was so completely suppressed, soon after its publication, that it was soon impossible to obtain a copy. But somehow, the "Romanizers," who were all going over to Rome in a body, persisted in sticking to the Church, in spite of all attempts to drive them away, and are her staunchest defenders against all foes. The cry of "Popery, Popery," has now no effect on sensible persons. It is not now the Prayer Book, Articles, and Homilies, that are "Romish," but Dr. Dix, Dr. Ewer, and Mr. Mortimer. But if the Prayer Book, as was once maintained, contains "Romanizing germs," why blame those who believe in it for also teaching "Romish" doctrines? Why not go to the root of the matter and acknowledge that not only the Prayer Book, but the Bible even, contains what some people call "Romish teaching" for the "Romanizer" appeals to Matt. XVIII: 18, and John XX. 23, for the doctrine of absolution; to John III: 5, Acts XXIII. 38, Rom. VI. 2-3, Eph. V. 25-27, Col. II. 11-12, I. Pet. III. 21 for the doctrine of Baptismal Regeneration; to Christ's own words, contained in Matthew XXVI. 26, 28, Mark XIV. 22, 23, Luke XXII. 19, 20, John VI. 53, 57, for the Real Presence. People may deny that these passages mean what they say, but mere assertion, in the face of plain texts and the constant teaching of the Church, is sheer folly.

Now that you have effectually exposed the

"conspiracy to unprotestantize" the Church, I hope you will also expose the conspiracy to un-Catholicise the Church, for where one goes over to Rome, a hundred go over to Dissent. Then I hope you will find time to do something to help stem the torrent of infidelity, indifference, immorality, and the various kinds of wickedness which are flowing over the land. A LAYMAN.

Church Work and News.

Reported by Various Correspondents of the Living Church.

Illinois.—The North-Western Deanery met at Amboy, Nov. 7th and 8th. There were present the Rt. Rev. the Bishop, the Rev. Dr. Locke, of Chicago, the Rev. Edw. Benedict of Aurora, and of the clergy resident in the Deanery only the Revs. R. F. Sweet, Dean, Mr. Snyder, of Rockford, and Mr. Heermans, Rector of the Parish. The Bishop had been in Amboy over Sunday, preaching twice at St. Thomas Church, administering Confirmation to a class of eight, and visiting Lee Centre for a Service in the afternoon. Monday afternoon the Bishop and clergy in the presence of a considerable assemblage of the people, had a Benedictory Service at the Rectory. This newly acquired property adjoins the church on the north side and is a commodious and pleasant house. It was a matter of general gratification that Mrs. William Watson, of Tonic, could be present. It will be remembered that Mrs. Watson gave one thousand dollars towards the purchase of the rectory, and it is largely the result of her noble benefaction that Mr. Heermans is no longer obliged to live in his "own hired house." The pretty church on a large corner lot with the rectory adjoining, all paid for and in good order, makes a valuable property. Its title secures it to the Church forever. This, under God, is a result of Mr. Heerman's faithful, continuous work. At Evening Prayer on Monday the Rev. Dr. Locke preached a very forcible and excellent sermon, and the Bishop made a very earnest address. On Tuesday the Holy Eucharist was administered at 9 o'clock. Morning Prayer was at 10 o'clock, at which Service the Rev. Edw. Benedict, of Aurora, preached an excellent extemporaneous sermon *ad Clerum*. A business meeting was held in the afternoon. After Evening Prayer, addresses were made by Messrs. Sweet and Snyder upon the Work, Methods and Teachings of the Church. The congregations were good. The unavoidable absence of a number of the clergy was regretted; still all felt that this meeting of the Deanery was a very successful one. At the business meeting resolutions were adopted expressing the regrets of the clergy at the removal from the Deanery of their well-beloved brother, the Rev. Wm E. Toll, now Rector of Waukegan.

Ohio.—The Bishop of the Diocese visited Painesville on the evening of the 23d ult. His sermon, which had for its subject "The Kingdom of God," was remarkable for its conspicuity, completeness, and the Catholicism of its teaching. After the sermon the Rector (Rev. W. H. Knowlton) presented a class of thirteen, seven gentlemen and six ladies, for the Gift of the Holy Ghost, at the Apostolic hands of the venerable Prelate. Another class is in preparation, which the Rector hopes to present at a special visitation promised for the Advent season.

Quincy.—The Bishop of the Diocese visited Grace Mission, Aledo, on Tuesday, November 1, and preached to a crowded audience in the evening. At the conclusion of his sermon, he administered Confirmation to four persons. Nearly two years had elapsed since the Bishop's last visitation. A substantial foundation had then been put under Grace Church. Since then the house has been repainted, new lamps have been provided, giving as good a light as is found in any church in Aledo. These improvements have been made without contracting a debt, and others are contemplated as soon as the necessary funds are raised. The Bishop was gratified at these unmistakable signs of progress. It is contemplated holding a series of meetings in Grace Church some time during the approaching winter, probably in January, which will be attended by Bishop Burgess and a number of clergymen of the Diocese. During these meetings the church will be consecrated, and Confirmation administered to some who contemplate uniting with the Church, but were not ready at the late visitation. Steps will also be taken, during the winter, to change the organization from a mission to a congregation, so as to put the Church in Aledo in full connection with the Diocesan Convention when it meets, on the 18th of April.

Massachusetts.—At the first regular meeting of the Massachusetts branch of the Free Church Association, held in the Church Rooms, Boston, on Nov. 7, the following officers were elected: President, Dr. George C. Shattuck; Vice-president, the Rev. George P. Huntington; Secretary, the Rev. William C. Winslow; treasurer, Isaac W. Clark. Executive Committee to act with the officers: Joseph Burnett, J. D. W. French, the Rev. R. H. Howe, A. J. C. Snowden, and the Rev. Charles A. Rand. The address of the Secretary is No. 429 Beacon street, Boston. It was voted to ask Bishop Huntington for his able sermon before the association at the Church of the Good Shepherd, in order to use it as a tract for the furtherance of the Society's aims and welfare. An earnest and useful discussion on the needs and development of the free church system in the diocese, was carried on by a number of the clergy present. Clergymen and laymen in Massachusetts can join the association by an annual payment of one dollar into the treasury, and by a written assent to one or more of the objects of the Society.

Long Island.—On Sunday, Oct. 23d, St. Luke's Church, Clinton Ave., Brooklyn, was reopened, the alterations and improvements which

*The reader will remember that it is the common version of which the Professor is speaking. †I notice that those who protest against applying the science of the Nineteenth Century to this account, apply it themselves, just as far as they think they can do so with safety. ‡If it were not painful, it would be amusing to see the efforts some of them make in this direction.

The Living Church.

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NEW YORK, No. 40 Bible House.

Peace about Ritual.

This is a large question. Nevertheless it is a vital one, and one that is coming to the front both in England and America. The discussion of it must be attended by no little difficulty and embarrassment, and all the more as one is desirous of avoiding offence to either side in controversy. In discussing it we must expect to meet with sensitive jealousy on one side and with unreasoning alarm on the other. Obstinate prejudice will resist all overtures, and confident self-assertion will not consent to even partial limitation. Yet, "Blessed are the peacemakers," and such, we believe, the great body of the Church is ready to listen to and to follow.

A long and sometimes bitter controversy has been going on in the Church on the subject of Ritual. To those outside, it has seemed a stumbling block and a reproach. But to those who have taken a wider view, this state of things has not been altogether deplorable. The Church has continued to grow, notwithstanding this controversy, and to grow in "Churchliness," to a great extent in consequence of it. Still, while controversy has its use and must needs have a place in the Church Militant, it does not seem needful or desirable that on any one point it should be interminable.

That a settlement of the "burning question" of Ritual, after so long agitation, would promote the extension of the Church, there can be little doubt. It will not be settled by the policy of imprisonment in England, nor by a policy of repressive legislation in America. The key of the situation is not in the hands of extremists on either side; nor can there be an armed neutrality between the two, worthy to be called peace. The appeal of both sides must be to the inherent good sense of the great mass of our people. The "public opinion" of the Church in this age and country must give the casting vote.

We do not speak of "public opinion" as the mere outcome of personal preference or prejudice, but as the intelligent conviction of educated Churchmen by whom both sides of the question have been fairly considered. The agitation and discussions of the last few years have given opportunity for this consideration. They have not been in vain. Public opinion in the Church has undergone wonderful changes. New ideas (in reality, old ideas) have asserted their supremacy with astonishing celerity, and the wave of progress has reached high-water mark in this age of conservatism.

In saying that it has reached the maximum possible under the condition of our modern life and thought, the LIVING CHURCH does not pronounce a private opinion, nor argue that it is just the point at which the limit should be placed. It is not seeking to ventilate the opinions of an editor, but to state what it believes to be fact, concerning the "limits of Ritual" in the Anglican Church. Public opinion is fairly established and cannot be materially changed during this century. The signs of the times point to this. In England, a number of prominent priests of the Catholic School, who have been intimately associated with the revival of the Church, have recognized the fact that the practical limit of Ritual must be something less than the most "advanced" have advocated and practised, and have determined to make an effort for adjustment. The LIVING CHURCH published, some weeks since, an account of their conference at All Saints' Church, Margaret St., London, to which the reader is referred. The *Church Times*, the organ of the Catholic party in England, which recognizes no question of policy but the inevitable, referring to the action thus taken, said:

Here, then, we think, is a fair *modus vivendi*—a standard to which every Church should strive to attain in the manner pointed out in our Plan of the Campaign many years ago; but beyond which all might very fairly agree, for the sake of peace, not to go. No doubt it involves what many will consider sacrifices; but still it

embraces quite sufficient for a dignified, impressive, and devout and edifying service. It is unnecessary to dwell on the strength that our position would gain if we could say that in every respect we loyally accepted the settlement of 1662, and obeyed the rubric in the minutest particular—except, of course, in points such as the omission of exhortations which the circumstance of our times has rendered less necessary than in 1552, 1559 or 1662. In the case of variations which involve no principle, which are only dictated by considerations of convenience, and which are generally allowed to be conducive to edification, the maxim of *mos pro lege* may well be admitted. Beyond such we have no desire, and we think no Church ought to wish to go.

In America we have indications no less striking, that there is a growing conviction among the Catholics of this country that it is time for peace to come out of contention, and that some ideals must be sacrificed for the sake of securing it. The Open Letter of Father Grafton to the Bishop of Central New York, published in the LIVING CHURCH, has met with hearty welcome in many quarters. It has been commended by the religious and by the secular press, and by private letters from bishops and clergy to the editor of this paper. There is no doubt that it has struck a chord of sympathy and approval that resounds throughout the length and breadth of the land.

On the other hand, we find conservative Churchmen, like Bishop Huntington, ready to meet these overtures of peace with kind consideration. Though we have no official utterance from the Bishop, we are warranted by the expressions of the Open Letter in believing that he regards with favor the suggestions made with so much candor and earnestness by a leading Ritualist. This sentiment, we venture to say, is the prevailing tone of thought in the Church to-day. Churchmen are generally prepared to recognize the School represented by Father Grafton, under reasonable limitations of law, and with assurance of subordination to Episcopal oversight. Such a sentiment did not exist ten years ago. It is the product of the controversy about Ritual, during the progress of which Churchmen have been educated to broader views and to Catholic principles.

The question now is not, if our Ritualistic brethren will allow us to suggest, what is the absolute totality of Catholic usage; but what, in this Church and age, is practicable? Have we not had enough controversy to give both sides a fair hearing? If some points urged have not found favor and acceptance, must we have an everlasting iteration of lawlessness in ritual, of charge and countercharge in controversy? Is it not better to take five of the "Six Points" with peace, than to keep up a perpetual agitation to compel the Anglican Church to accept one more? Will the extremists insist upon Incense and Reservation and the Confessional Box, and the Sacring-bell, and continue to call out opposition to all the Six Points; or will they quietly forego these, and see the general adoption of other usages to which universal dislike and suspicion does not attach?

The LIVING CHURCH stands for peace and progress. It hails with satisfaction the indications on both sides that Churchmen of opposite Schools are coming to know and appreciate each other. It believes that a *modus vivendi* is attainable, and rejoices in the evidence of larger charity and broader views finding place among Churchmen. There is no end of controversy, without concession. Controversy on Ritual has had its day, and the maximum of its influence has been reached. We may now have peace on a broad and liberal basis. Surely it is worth while to sacrifice something for this. It is not fair to demand all sacrifice from one side. It must be mutual. Peace be within thy walls, O Jerusalem!

We regret exceedingly to learn that the Right Rev. W. M. Green, Bishop of Mississippi, while visiting Lake Washington Church, fell, breaking his arm between the wrist and elbow.

The many friends of this venerable prelate will be deeply grieved to hear of this sad misfortune to one whom they love and esteem so much. The Bishop is now very old and feeble, and this accident will on that account be the more serious.

The Rt. Rev. R. W. B. Elliott, D. D., Missionary Bishop of Western Texas, will address a Special Meeting of the Committee on Work for Domestic Missions, of the Woman's Auxiliary to the Board of Missions, on Tuesday, November 22d, at 3 P. M., in Grace Chapel, New York, Fourteenth Street, East of Fourth Avenue.

Subject:—Woman workers in the Home Mission Field. All Churchwomen interested in any branch of Christian work are invited to be present, as this address takes the place of an instruction by Bishop Elliott before the Society of the Royal Law.

The Higher Education of Women.

The daily papers during the past week have reported that the will of Henry F. Durant, of Boston, covering property valued at \$1,500,000, provides that on the death of his wife Wellesley College shall receive the entire estate, his intention being to create a university for the higher education of women. This news will be hailed with satisfaction by all friends of female education. Wellesley and Vassar have a grand foundation already, and they have demonstrated the need and benefit of a liberal provision for the higher education of women. They should be built up and endowed to equal Yale and Harvard.

But, besides these and such as these, the Church has need of collegiate institutions for the education of her daughters. But few, comparatively, can avail themselves of the advantages of the great institutions mentioned above. They are too distant from many homes; with all their endowments, they are very expensive; they do not provide the personal care and oversight that is of such great importance in the formation of character; and, most of all, they lack the religious and churchly training which we prize for our girls. We must have Church schools and colleges of a high order for young women. We must have them at the East, at the West, and North and South. Not in every town, but in every section, and within easy reach of the families of every diocese.

What are we doing in this way? What have we done within the last ten years? Something, it is true. A few schools have been started with meagre provisions, and upon very slight foundations. The most that has been done has been done by private enterprise. Some of our Bishops have gathered here and there the bricks to build modest houses for the shelter of their diocesan institutions, and have managed, out of the current income for board and tuition, to carry forward the work on a small scale, with a show of respectability. But no great success has been achieved, for want of funds. The church has never had a school for young women, of national reputation. St. Mary's, Burlington, in its palmy days, came the nearest to this. But it was poorly provided, and had no means to meet reverses with. There is not a Church school for girls that is known to the writer, which has any assurance of permanence, or of commanding influence. All depends upon the influence and personal administration of Bishop or Rector, and all are sustained by their earnings from year to year.

Several schools could be named that have demonstrated the need and value of such institutions, and have given evidence of being worthy of the confidence and gifts of the Church. They have stood as centres of Church influence and training for ten or twenty years. But they have attracted no great gifts from wealthy Churchmen, and few gifts of moderate amount. Nobody seems to imagine that anything is to be done in this way. Yale and Harvard, Vassar and Wellesley, get their legacies and contributions by the million, from people that do not profess to be actuated in the giving by any higher motive than the promotion of secular education.

This motive all Churchmen have, and over and above this, they have the extension of the church and the Gospel at heart. Our church schools for girls are especially designed and adapted to secure this. They are church homes, where the pupils are trained in the nurture and admonition of the Lord. They are well managed and faithfully administered for the formation of religious character. Their efficiency in intellectual and moral training is evident from the fact that many parents of religious persuasions antagonistic to the Church, choose these schools in preference to those of a secular or denominational character. In the observation and knowledge of the writer, Jews and Roman Catholics have passed by their own schools to patronize church schools. Within a year, a pupil who had been brought up in the Roman Church was confirmed in our Communion, after leaving one of our church schools. Not a year passes that does not witness accessions from various denominations, through the training and influence of our schools for girls.

But the apathy that prevails among us is phenomenal. We are doing little or nothing to establish such schools on permanent foundations. We are neglecting one of the most important interests of the church, and dwarfing its influence by our neglect. Not to mention endowments, without which we cannot rival the Roman schools, or even the secular schools in charges, we do not even provide suitable buildings for our educational work. It all depends upon appeals, and offerings, and personal solicitations, and these result in meagre contributions.

What shall we do to supply the lack? We can only present the cause, and hope that some of the wealth of our people may be devoted, in large sums, to our church schools for girls. Small contributions are not to be discouraged, but these can never provide the broad foundations that such schools need and deserve. Let our people know how important is the influence of church schools, in the intellectual, moral, and religious education of the girls of this generation, and we may trust that some will be moved to contribute, or to leave by legacy, large amounts to the schools which already enjoy the confidence and patronage of the American people.

An Eastern paper makes the "important announcement" that it has incorporated the dead Baltimore Protestant Episcopal Church News, and has transferred the subscription list of the *Atlanta Church Times*. As to the former paper, it has had no existence for months except on the auctioneer's books. As to the latter, the subscribers not desiring the monthly issue, which is somewhat diocesan in its character, were some time since placed upon the list of the LIVING

CHURCH, by special contract with the publisher of the *Times*. If these have been "transferred" to any other paper, there must be a mistake somewhere. Our property in the form of news we are accustomed to see "transferred" from week to week. But the line ought to be drawn, we think, at subscribers.

Brief Mention.

A correspondent, in another column, seems perplexed about the Ornaments Rubric, and asks for information. We advise the clergy in all doubtful matters to seek the counsel of their Bishop.—The Roman Archbishop Croke condemns the Land Leaguers' manifesto of "no rent." The *Rock*, which sometimes hits the nail on the head, though it is often the wrong nail, says: "It is a sign that the Fenian cause is played out, and that the closing scene will be splutter and smoke, like a candle burned down to the socket." It also calls attention to the Irish Bull perpetrated by the Town Council of Dublin, who proposed to vote Mr. Parnell the freedom of the city in recognition of his imprisonment at Kilmainham!—The English postal telegraph is now receiving messages with stamps attached, in the letter boxes on the street. The next step will be the six penny rate which is a success in France and Switzerland. Meantime, in this land of progress and invention we must continue to pay four times that amount for one-half the number of words.—A copy of Fox's Book of Martyrs was recently presented to every child in a certain parish of England, as an antidote to Roman influence. There seems to be need in that parish for a society for the prevention of cruelty to children!—The correspondent of the *Standard of the Cross* remarks the absence of western men from the list of speakers at the late Congress in Providence, President Bodine having been the only speaker west of New York. He says of the Congress: "As it has risen so conspicuously above party lines, let it also rise above local interests and influences and become national.—The Bishop of Missouri requests, 'Will persons writing to the Bishop kindly fully pay the postage of their letters?' Another Bishop is emboldened to add, 'Will persons writing on their own business kindly and fully provide for the postage on the answer?'—The *North American Review*, it is hoped, has got through with the Ingersoll sensation, and will hereafter devote its columns to the advancement of intelligence and religion. What possible good it expected to accomplish by bringing this blasphemer before the respectable audience of its readers, is beyond our conjecture. Even as a sensation it is a poor success.—The *Church Helper* (Southern Ohio) says: "It is an extraordinary thing for an Episcopal Clergyman to attend a Unitarian Minister's Institute, but it is stated that the Rev. R. Heber Newton, of New York, is about to do this. And said Heber, judging from the tone of some of his recent sermons, will find himself quite at home."—The *N. Y. Standard* thus sums up the late Church Congress at Providence: "The High Churchmen were bold, yet gentle; the Broad, interesting and at times able, but rather inclined to belittle the Church; the Low Churchmen appeared to be gravitating towards the Broad. Everything was done and said in the most courteous manner, and Bishop Clark made an admirable presiding officer. Upon the whole, the Congress may be pronounced a success, and will do good."—The retiring editor of the *North East*, the Rev. H. R. Pyne, expresses the hope that the paper "may enjoy the happy fortune of its director in never making an acquaintance who is not transformed into a friend." Many editors court the same good fortune, but it is feared that but few enjoy it.—The Sixth Annual meeting of the Representative Council of the Church in Scotland was held during October. For the first time the Council was preceded by a Conference for the discussion of general Church interests. The correspondent of the *Scottish Guardian* says: "It seems to me that the interest was singularly well sustained throughout. It struck me that the paper of the morning sitting was that of Canon Knox-Little which, in the depth of its philosophy, the comprehensiveness of its scope, its wealth of poetic illustration, seemed to cover nearly all that could be said on the subject."—The *Alliance* concludes that "On the whole, it would seem that the true use of prayer is to secure for the petitioner spiritual gifts, strength for the conflict, and peace in suffering and affliction, and that the only value of prayer is in its reflex action." Perhaps the *Alliance* does not claim to be a religious paper.—"I wish," writes a prominent presbyter of Central New York, "that I could send you a hundred subscribers."—Of Father Grafton's Letter and the Editorial comments of the LIVING CHURCH a large number of commendations have been received. Two or three correspondents have expressed dissent, but we have reason to believe that the great mass of our readers are thoroughly in sympathy with the views expressed both in the Letter and in the Editorial.—We are pleased to see in a sectarian paper of last week a poem on the Feast of All Saints. The circle of devout observers of the Christian year is rapidly widening. Why should not all who profess and call themselves Christians unite in commemorating, by these holy seasons, the life of our Lord and His Saints? May we not have Christian Union at least in this respect.—The Bishop of Rhode Island has a spirited account of the recent Congress, in the *New York Independent*. He brings out very clearly the progressive and liberal spirit of the Church to-day, contrasting it with the tone that prevailed in the last generation. Bishop Clark says: "Fifty years ago the tone or feeling was such that ecclesiastics and laics of different schools of thought were not tolerant enough of each other to allow of their meeting upon a common platform and expressing themselves without reserve on controverted topics. Every man in the Episcopal Church belongs somewhere—to one party or the other."

Church-work in Detroit.

From our Detroit Correspondent.
There is a very pretty satire in the choice of a new name for the Vinewood Ave. Mission, at the west end of Michigan Avenue. It has recently been revived, and the Sunday School, under the energetic management of Mrs. G. E. Peters, has already enrolled ninety scholars. This very neighborhood, somewhat over two years ago, witnessed the defection to the Cummins schism of Mr. Frederick Woolfinden, candidate for Holy Orders, and lay-reader in charge of St. Mark's Church and Sunday School. With a most remarkable conception of honor, he undertook, without explanation, to carry with him into schism the entire congregation and Sunday School, and with the latter he succeeded; for, one Sunday, St. Mark's Sunday school, by the Superintendent's mere announcement, became the Reformed Episcopal Sunday School of the Good Shepherd. The failure of the effort to carry away the parish and its property was at the time recorded in the LIVING CHURCH. For some reason, after awhile, the ground was abandoned by this versatile shepherd, and the name lapsed. Meanwhile, the Rev. Mr. Peters and his wife have been gathering the remnants together, and now, in this very section of the city, the beautiful name, Good Shepherd, is redeemed from schism to the One, Holy, Catholic, and Apostolic Church.

Mr. George Hendrick, of Christ Church, has given a lot to the new mission on Vinewood Ave., and a subscription is now being raised to build upon this lot a suitable frame church, with brick foundation, and dimensions of 26 by 70 feet. Some thirty Church families have been found living near by, and, as the unoccupied ground in that part of the city is fast filling up with dwellings, there seems a most excellent prospect for the Church-mission of the Good Shepherd.

A new and special interest in the needs of the Michigan fire sufferers has been kindled by the graphic and affecting representations of Miss Smiley, who reported to a meeting of Detroit Churchwomen, in the Chapel of St. Paul's Church, the results of a thorough visitation, which she has recently given to the burnt district. At Miss Smiley's urgent recommendation, a special work for the sick has been undertaken by the Detroit Churchwomen. They are thinking of establishing a hospital at Mendon, and have sent on a Committee of Observation, Mrs. J. S. Conklin, of St. John's Church, and Mrs. Seymour, of St. Paul's.

The "Country Parson" has told us something about the "Art of Putting Things," and the lesson seems to have been learned by at least one city parson, the Rev. Wm. J. Powers, of St. Mary's Chapel, Detroit. The chapel was sorely in need of pews, but the St. John's Church Union, which is responsible for the financial management of the Mission, could see no way of providing the money. At length, Mr. Roberts thought of putting the thing in a new way. A single pew does not seem a great thing to provide, and to provide just one for this growing mission would certainly be a delightful thing for any earnest Christian to do. The Rector of St. John's agreed to put in one. Mr. Roberts put in two. A Sunday School class (Mr. Mayo's) undertook to provide eight. Nearly every member of the Union put in a pew, until the entire number, thirty-two, was provided.

A little ingenious dividing of the bundle of sticks has sufficed for the building of the fine addition to the chapel, a room 26 by 20 feet, for a reading and lecture-room, and for the Infant School. The Mission Sunday School contributed \$60 in mite chests last Easter. A casual reader of a statement in the parish paper sent ten dollars. The Union appropriated for the purpose the offering at the chapel on the first Sunday evening in the month, and that particular offering was accordingly well advertised. An occasional clerical visitor of renown was deftly secured for that evening, with an eye to a larger offering. And now, after six or seven months' effort, the addition has been secured. The young men of St. John's Church Union and the young ladies of the Guild have made a magnificent investment of labor and money in this interesting missionary enterprise, and they will surely not lack their reward.

St. Stephen's Memorial Church, Lynn, Mass.

Correspondence of the Living Church.

This beautiful church was consecrated to the Service of God on Wednesday, Nov. 2d. There were present the Rt. Rev. the Bishop of the Diocese, who was the consecrator, the Rt. Rev. Bishop Neely, of Maine, and the Rt. Rev. Bishop Huntington, of Central New York, who was the preacher; also between sixty and seventy priests of this and other dioceses; who, preceded by the choir of men and boys, all duly vested, formed in procession and entered the church. The Service was as usual on such occasions. The Instrument of Donation was read by Mr. Henry Mudge, a son of the donor; and the Service of Consecration by the Rev. Louis De Cormis, Rector of the Parish. Bishop Paddock was celebrant at the Holy Communion, and Bishop Huntington preached an eloquent and appropriate sermon from St. John I. 51; in the course of which he made several beautiful allusions to the Ministry of the Holy Angels, and to the Catholicity of the Church, pointing out her adaptation to all human needs; and he ended with a worthy tribute to the memory of Mr. Mudge, the donor of the Church. The offerings were devoted to Foreign Missions.

It is worthy of note that the solemn Eucharistic Office was not so "out up," divided, and sub-divided, as is too often the case on such occasions, owing to which it loses so much of its characteristic significance and solemnity. There is still room for improvement, however, in this

respect, as well as in the reverent demeanor of some of the clergy during the Celebration. The laity naturally look to the clergy for a right example in this as in other respects; and, failing to see it, may they not choose to conclude that they have an excuse for any laxity they are inclined to indulge in? Surely, when our Lord is present on the Holy Altar under the form of the consecrated elements, it becomes those who minister thereat to be very guarded in their demeanor. But this is a digression, indeed.

After the conclusion of the Holy Office, and when the long procession had retired from the sacred building, the congregation remained to inspect the church, which was thrown open in every part for that purpose.

A collation was served to the clergy and invited guests, and the sun set upon one more temple consecrated to Almighty God, an enduring memorial to the dead, and an example to the world of what a holy will and consecrated wealth may do for the refuge and solace of weary souls.

The Boston Evening Transcript, referring to St. Stephen's Memorial Church, says that it is "one of the finest specimens of church architecture in the country," and adds that it "was erected by the late Hon. Enoch Redington Mudge, as a memorial to two of his children—Charles Reddington, who was killed at Gettysburg, and Fanny Olive, who died about two years ago. The entire expense was borne by him. He was deeply interested in the construction of the church, personally inspecting each step taken in the progress toward completion, and made the last purchase of materials needed for the furnishing of the structure—some hangings for the altar—only a few hours before his death, which occurred on Saturday, Oct. 1. Mr. Mudge's artistic taste and wide experience, added to his devout attachment to the Church of which he was so prominent a member, led him to erect this costly and enduring memorial; and his ideas have been ably seconded by the architect."

The Reading Convocation—Diocese of Central Pennsylvania.

Correspondence of the Living Church.

The 17th Regular Session of the Reading Convocation, being the 123d of the late Schuylkill and Lehigh, was held in Bangor Church, Churchtown, on Monday and Tuesday, Nov. 7th and 8th. The clergy in attendance were the Rev. Samuel M'Elwee, the Rector of the Parish; the Rev. Cortlandt Whitehead, D. D., of Bethlehem; the Rev. William P. Orrick, D. D., of Reading; the Rev. W. B. Stone, D. D., of Reading; the Rev. Henry P. Chapman, of St. Clair, and the Rev. Marcus A. Tolman, of Mauch Chunk. There were held three public services and one business meeting. Sermons were preached by the Rev. Drs. Whitehead and Orrick, and by the Rev. Mr. Tolman, and addresses made by Dr. Stone and the Rev. Mr. Chapman.

At the business session a resolution was passed requesting the Treasurer to notify the Rectors who had not remitted their annual contributions for the expenses of the Convocation, and request them to do so before the end of the year.

On motion of the Rev. Dr. Orrick it was Resolved, That the Convocation has observed with great gratification the renovation of this venerable house of worship, and it congratulates the Rector and congregation upon the skill and taste with which the work has been done.

A resolution of thanks was adopted for the cordial welcome and generous hospitality extended by the Rector and congregation to the clergy in attendance at this session.

In view of the fact that the fiftieth anniversary of the Bishop's ordination to the Diaconate is to be celebrated at the Cathedral in January, the by-law providing that the meetings of Convocation be held in alphabetical order was suspended, and the next session was appointed for Christ Cathedral, Reading, on Tuesday, January 17th.

Woman's Mission Work.

The ninth anniversary of the Woman's Missionary Association of the Diocese of Long Island was celebrated Thursday of last week at St. Peter's Church, Brooklyn. At the opening Service, the report of the Secretary, Miss Harriet Law, was read by the Rev. Mr. Reynolds, of the Church of the Holy Trinity. The report alluded to the death of Mrs. Paddock, wife of the Bishop of Washington Territory, who for eight years had been the President of the Association. Plans are being carried out in Washington Territory for the establishment of a hospital, as she had designed. The Association has grown in membership during the past year, and now embraces thirty-four parishes. The work heretofore under the care of Sister Eliza in connection with the public institutions of Brooklyn, has been somewhat affected by her loss of health. With the aid of the Rev. Mr. Tighe, of Grace Chapel, a great number of visits were made, and much good done. Articles of delicacy for this city mission have been given by the Church of the Redeemer, St. Luke's, St. Mary's, Calvary, and Emmanuel Churches, which also contributed jointly, \$111.76. A new mission is planned, to be located in a central point in Brooklyn, where work among the sick and poor can be carried on by trained nurses. For a new episcopal residence to be built for Bishop Paddock, \$1,100 has been contributed. The report alluded to other objects of missionary enterprise, which had been aided by the association.

Following this, the Rt. Rev. Dr. Elliot, Missionary Bishop of Western Texas, made an address, and the Holy Communion was administered.

In the evening a large congregation gathered to listen to missionary addresses. Archdeacon Kirkby held the assemblage spell-bound, with his quiet and intense earnestness. Other speakers presented various needs of the Mission-fields.

A Good Work.

The Chapel of Grace Parish, Brooklyn, N. Y., is situated in the midst of a crowded population of the poorer classes. The Rev. R. H. L. Tighe, the faithful and untiring Assistant Minister in charge, has just presented his annual report to the Rector of Grace Church, the Rev. William A. Snively, D. D., and with it an interesting summary of the labors of five preceding years. The figures are noteworthy. In six years, the Sacrament of Holy Baptism has been administered to 519 persons, adults and children. In all, 255 have been confirmed, 128 couples have been admitted to Holy Matrimony, 385 Burials have taken place, and the Holy Eucharist been administered 273 times. Very nearly one thousand public Services have been held, and 970 sermons and lectures delivered. The Sunday School of the Chapel numbers 20 teachers and 260 scholars. The Chapel Guild has continued its work of giving temporal relief to the worthy poor. More than 500 visits have been made to the sick during the year. Medical attendance has been gratuitously given by Drs. J. C. Snively and Hughes, of Brooklyn. The parochial work has moved on quietly, and with little variation, yet requiring much physical strength and perseverance to meet its demands. The Rev. Mr. Tighe has responded to many calls for priestly offices in connection with the public charitable institutions of the city. He has been absent from his chancel only two Sundays in six years.

St. Luke's Hospital.

To the Rev. Clergy and the Laity of the Diocese of Illinois:

DEAR BRETHREN IN CHRIST:—In order to unify our efforts for the benefit of the sick and suffering to whom the Church ministers in St. Luke's Hospital, I hereby appoint Advent Sunday, November 27, 1881, for the Annual Offering in all our Parishes and Missions on behalf of the Hospital, and I earnestly invite and urge you to consider that as God is so lavishly bestowing His bounty upon us, we ought in common gratitude to regulate our gifts and benefactions according to the measure of our blessings.

Your friend and Bishop,

WILLIAM E. McLAREN, Cathedral of St. Peter and Paul; 22d Sunday after Trinity.

A new and beautifully sculptured stone reredos has been erected in the Church of the Beloved Disciple, New York City, by Miss Caroline Talman, the foundress and benefactress of the Church. It is seventeen feet in width, and fifteen in height, surmounted by a cross. The central bas-relief represents the miracle at Cana of Galilee. Figures of angels occupy the panels on either side, one holding a lyre and the other a lute.

Guiteau was taken on Monday from the jail in Washington to the court-room, by the prison van and an escort of bailiffs, an hour before the commencement of the trial. Contrary to frequent predictions, District Attorney Corkhill appeared as prosecutor. Mr. Robinson asked for more time for the defence, whereupon Guiteau rose and declared that he was ready to try the case now. Mr. Scoville was very indignant over the proceedings, but was pacified by Judge Cox. Five jurors were obtained from the panel, and an order was entered to draw seventy-five additional names from the box. The prisoner announced that he proposed to address the court then, but was ordered to sit down. He gave a roll of manuscript to a reporter, but Mr. Scoville forced its return. In passing out of the court-room, Guiteau clung to the officers as if terror-stricken.

In a letter to Cyrus W. Field, Mrs. Garfield expresses the thanks of herself and children for the magnificent pecuniary testimonial to the memory of the President made by the American public, coupled with the hope that it will be used in a way worthy of the illustrious dead.

Personal Mention.

The Rev. G. S. Ayres' address is Brook Haven N. Y.

The Rev. Montgomery H. Throop, Jr., may be addressed at 432 W. 20th St., New York.

The Rev. Ingram Irvine has accepted the Rectorship of St. Luke's, Racine, Wis.

The Rev. William A. Schubert's address is 220 Eighth St., S. W., Washington, D. C.

The Rev. C. W. Colton's address is Pine Meadow, Conn.

The Rev. C. N. W. Stocking D. D., has returned from Europe and resumed his labors as rector of Grace Church, Detroit, Mich.

The Rev. Geo. H. Cornell has assumed charge of St. Matthews Church, Laramie City Wyoming Ter. Address accordingly.

The Rev. W. H. Hill has accepted the position of Chaplain in the State Prison at St. Quentin, Cal. Address accordingly.

The Rev. F. M. Hubbard, D. D., late Rector of St. John's School, Manlius, N. Y., may be addressed at Raleigh, N. O.

The Rev. J. H. Price, D. D., may be addressed at the Ashland House, New York.

The Rev. W. S. Hayward's address is Manistee, Mich.

The Rev. Samuel Moran has accepted the Rectorship of Christ Church, West Islip, Diocese of Long Island. P. O. address Babylon, N. Y.

The Rev. J. O. Babin has accepted the Rectorship of St. John's Church, Mason City, Iowa.

The Rev. Charles H. Seymour has accepted the Rectorship of St. Mark's, Cheyenne, Wyoming Territory, under Bishop Spalding.

The Rev. Walter Teame has resigned the Rectorship of the Church of the Good Shepherd, Burlington, Iowa.

The Bishop of Minnesota officiated morning and evening last Sunday in Calvary Church, New York.

The Rev. H. M. Jarvis, of the Diocese of Fredericton, N. B., has accepted the charge of Christ Church, Eastport, Me.

The term of the Rev. Melville M. Moore's Rectorship of Christ Church, Church Hill, Miss., will expire shortly; but, for the present, his address will remain unchanged.

The Rev. J. Sanders Reed, who has resigned the Rectorship of St. Paul's Cathedral Church, Indianapolis, by the positive order of his physicians in the East, has declined the call to Trinity Church, Wilmington, Delaware, as also that to Grace Church, Middletown, New York.

The Rev. E. C. Alcorn, Rector of the Cathedral School, Fond du Lac, Wis., has been elected a Canon of the Cathedral of Fond du Lac.

The Rev. Henry G. Perry, and Messrs. Albert Hayden and Frank Compton, as a Committee of the Members of the Kenyon College Alumni Association of the Northwest, addressed a letter to the Hon David Davis (an alumnus of Kenyon), expressing their gladness at his elevation to the office of President of the United States Senate; to which the honorable gentlemen has replied in suitable and courteous terms.

Obituary.

WRIGHT.—At Key West, Florida, of Yellow Fever, November 5th, 1881, Lieutenant Commander Arthur Henry Wright, U. S. N.

Lieutenant Commander Wright was a Churchman, strong in the Faith, and a brave, efficient young officer, bearing himself most worthily in his Country's active Service. During the late war, he was much in every relation of duty and as a personal friend, as he did with all he met in the Navy, or otherwise. He deceased leaves a sister and widowed mother residing at Cleveland, Ohio, and was a near kinsman of the Rev. Henry G. Perry, Rector of All-Saints Parish, Chicago.

HIGGINS.—At Bunker Hill, Diocese of Springfield, Nov. 7th, Guilbert Russell, son of G. H. and Katie Higgins, aged 4 years and 5 days. In Peace.

FELLOWS.—Sunday, at his residence in Camden, Ark., on the evening of the 27th Oct. 1881, Daniel W. Fellows, for years a Vestryman of St. John's Church.

Miscellaneous.

"L'Avenir," a monthly. The only French Episcopal paper for the U. S. N. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Philadelphia, Pa.

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Calendar.

NOVEMBER, A. D. 1881.

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

Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled He said unto His disciples, Gather up the fragments that remain, that nothing be lost. S. JOHN VI., 11, 12.

The surest method of arriving at a knowledge of God's eternal purposes about us, is to be found in the right use of the present moment. Each hour comes with some little faggot of God's will fastened upon its back. F. W. FABER.

The day is gone, its hours have run,
And Thou hast taken count of all;
The scanty triumphs grace has won,
The broken vow, the frequent fall,
Through life's long day, and death's dark night,
O gentle Jesus, be our Light!

Grant us, dear Lord, from evil ways
True absolution and release;
And bless us, more than in past days,
With purity and inward peace.
Through life's long day, and death's dark night,
O gentle Jesus, be our Light!

F. W. FABER.

The Name of Jesus.

Written for the Living Church.

"A Name which is above every name. That at the Name of Jesus every knee should bow."—PHIL. II. 9, 10.

All the sacredness of the Holy Scriptures clusters around the name of Jesus. The prophecies point to it, and the types of the Old Testament find their fulfillment in the Great Antitype.

Joshua (meaning a saviour) bore the same name as our Lord; and, being a type of Him, he was the saviour of the people Israel: he chose twelve men to bear twelve stones over into the promised land; as our Lord chose the twelve Apostles to lay the foundation for His Church; and, as Joshua led his people into a land of peace and plenty, so Jesus leads His Church into that glorious land of Paradise, where there is fullness of joy forever more.

"And thou shalt call His name JESUS, for He shall save His people from their sins," said the angel in Joseph's dream; and in this was fulfilled the ancient prophecy: "And they shall call His Name Emmanuel;" that is—"God with us." The meaning of the word Emmanuel is to be found in the name Jesus, for says that eminent Divine—Bishop Pearson—"What else is God with us, than God our Saviour?"

This Name possesses a power that no other can possess. Without it, the world is lost; "for there is no other name under heaven given among men, whereby we must be saved." Again, it is in and through this Name alone, that we have access to the Throne of Grace. Our Lord Himself says—"Whatever ye shall ask in My Name, that will I do." By its power the dead have been raised to life, the sick have been healed, and the martyrs have received strength to meet a glorious death; dying for, and in the Name of Jesus.

We are commanded to believe in His Name: "This is His commandment, that we should believe on the Name of His Son Jesus Christ."

The highest reverence should be paid to the Name of Jesus. The Jews held the Sacred Name "Jehovah" in such respect, as even to fear to pronounce it. And is not the Name of the Son equally great? It represents the Deity as a God of love and divine compassion; the former reveals Him only in the Majesty of the Godhead. A Canon of the English Church reads: "When, in time of Divine Service, the Holy Name of Jesus is mentioned, due and lowly reverence shall be done by all present, as hath been accustomed." This was a practice of the Church in early times; for we read that, at the mention of the Holy Name, all who denied the Arian heresy bowed their heads, to show their reverence for the Divine Son of God.

In the turbulent times of the twelfth century, the sign or passport among devout Christians was—"For the love of Christ;" and the counter-sign was—"In His Name."

Many beautiful hymns have been written expressing the highest reverence and the deepest love for the Name of Jesus, but by far the loveliest in the treasury of the Church is the "De Nomine Jesu," which is "the sweetest and most evangelical hymn of the Middle Ages." It consists in the original, of two hundred lines. In the Breviary there are three hymns taken from it. The translations are numerous; Mrs. Charles, Dr. Schaff, Dr. Neale, Ray Palmer, Dr. Alexander, and many others, have fine English renderings. The author is St. Bernard of Clairvaux. Possessed of a vigorous and sympathetic character, and of the highest intellectual abilities; with great personal beauty, and charm of manner; endowed with wonderful personal magnetism, and gifted with the most persuasive eloquence; he ranks high among the Saints. Looking back through seven hundred years, we see him dictating to Popes and Emperors; directing the interests of the Church throughout Christendom; moulding and shaping the lives of all under his influence; and, so beholding him, we almost lose sight of the other side of his character. For, with all his power, he was a humble, gentle and loving follower of the Christ whom he adored. All this outward preferment was not of his own seeking; his desire was for the ascetic life of a cloistered monk.

In his devotional hymns, and in none so much as in the "De Nomine Jesu," we gain an insight into the spiritual life of the great Saint. His heart glowed with love for his Divine Master; and the intensity of its devotion is revealed in this hymn. Fine as are the translations, they

cannot approach to the exquisite simplicity of the Latin versification:

JESU! dulcis memoria,
Dans vera cordis gaudia;
Sed super mel et omnia
Ejus dulcis presentia.

As we read the opening stanzas, we seem, with St. Bernard, to be elevated above all transitory things, into an atmosphere of love and ecstatic devotion.

JESU! the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy Face to see,
And in Thy Presence rest!

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than JESU's Name,
The Saviour of mankind.

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind Thou art,
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of JESUS, what it is
None but His loved ones know.

How precious to St. Bernard, wearied with the outside pressure that was brought to bear upon him, must have been his hours of solitary meditation; when he felt such a realization of the Divine love as none can ever experience in the presence of others. Must not this hymn have been the spontaneous breathing of his soul after an hour of such communion?

Note the beauty of the following stanza, every line of which is replete with inspiring thought:

JESU! dulcedo cordium,
Fons vivas, lumen mentium,
Excedens omnia gaudium,
Et omne desiderium.

Mrs. Charles translates it thus:
JESU! the fragrance of the heart
The only Fountain of Truth Thou art,
Who dost true life and joy impart,
Surpassing all desire.

Can anything breathe a spirit of purer devotion and sincerer piety than these lines?

O Jesu! Thou the Beauty art
Of angel worlds above;
Thy Name is music to the heart,
Inflaming it with love.

Celestial Sweetness unalloyed!
Who eat Thee hunger still;
Who drink of Thee still feel a void,
Which naught but Thou can fill.

In the old English Church this hymn was sung to a very beautiful Sarum Christmas melody.

A very sweet hymn upon this same subject is the "Der Name Jesu," a German Sequence of the fifteenth century, for the festival of the Holy Name of Jesus.

The name of the author is involved in obscurity, but his devout character and his high spiritual attainments are manifest from the touching earnestness and loving simplicity with which he expresses his reverence for the Name of Jesus. Dr. Neale's was the first English translation of this hymn.

The following stanzas show that the writer must have been familiar with St. Bernard's hymn, as he imitates it in many respects:

JESUS is the Name we treasure;
Name beyond what words can tell;
Name of gladness, Name of pleasure,
Ear and heart delighting well.

'Tis the home for adoration,
Name for songs of victory,
Name for holy meditation
In this vale of misery.

Who in prayer this Name beseecheth,
Sweetest comfort findeth near;
Who Its perfect wisdom reacheth
Heavenly joy possesseth here.

These hymns mend themselves to all spiritual-minded persons as eminently fitted for private as well as for public devotions; for, in the Name of Jesus, are centered the hopes of the Christian world. By its power, the golden gates of Paradise stand ajar, and it is the only passport into that glorious eternity for which the whole Church waits. C. F. LITTLE.

Confirmation.

The laying on of hands by Christ's chief minister, the Bishop, is the complement of Holy Baptism. It was recognized as of vital importance by all the Apostles, who had stood around our Lord, and heard His last command on earth, "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." (St. Matt. XXVIII.: 19, 20). These Apostles, when they heard that Samaria had received the Word of God, sent two of their number, St. Peter and St. John, to lay their hands on the heads of those whom St. Philip, the inspired deacon, had baptized. St. Philip was pre-eminently under the influence of the Blessed Spirit. The Holy Ghost directed his footsteps, transported him from one place to another, and gave him the power of working miracles, yet he deemed it to be necessary that more should be done for his converts than he, a deacon, could do, and hence he invoked the assistance of those above him in office, the Apostles. They, in their collective capacity, agreed with St. Philip that it was necessary that his work should be supplemented by their official presence and acts; and accordingly we read, (Acts VIII.: 14), "Now when the Apostles, which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." Let us face the facts; an inspired deacon, who was especially the child of the Holy Ghost, and who could work miracles, preaches the Gospel in Samaria, thirty miles north of Jerusalem, wins converts, and baptizes them. One would suppose that such a minister as St. Philip could do all that was requisite for the salvation of his flock; but so he did not think, nor did the assembled Apostles. They felt, St. Philip and the Apostles, that something more was needed; and hence, when there were no canals or railroads, or telegraphs, or penny posts, the inspired deacon sends a message the best way he could to the Apostles at Jerusalem,

thirty miles away, and they send back in response two of their number, the very chiefest of their body, St. Peter and St. John, who make this journey of thirty miles, along a rugged and dangerous road, to impart a spiritual gift, which the inspired and miracle working deacon could not bestow. No conclusion save one can be drawn from these facts, namely, that St. Philip, the deacon, and all the Apostles, thought it a matter of supreme importance that those who had been baptized should receive the imposition or laying on of hands from Christ's chief ministers, the Bishops in the Church of God. Two other questions ought to be asked by every one who believes in the Bible. First, Did St. Philip in baptizing his converts, or St. Peter and St. John in confirming them, give a spiritual benefit of and from themselves, or was it from God? Of course, it was from God, and hence the gift came not because the person administering baptism was St. Philip, nor because the persons administering Confirmation were St. Peter and St. John, but because the one held an office from God which empowered him to baptize, and the others an office from the same source, which empowered them to confirm; that is, the offices bring the blessings, not the men, who happen to hold those offices. The same offices are with us now, here; and they are capable of conveying, and do convey to those qualified to receive them, the same benefits and privileges which they imparted when St. Philip and St. Peter and St. John held them. The offices do not rise and fall in value and power with the varying talents and accomplishments and circumstances of those who hold them.

The second question which every thoughtful person should press upon himself, is this: If ever external rites and sacraments were unnecessary, was it not when inspired men were living on the earth, was it not when the Apostles, who could work miracles, and by the power of the Holy Ghost could discern the spirits of men and read their hearts, were here? Was it not just at that time and under those circumstances that Holy Baptism and Confirmation could be dispensed with? Would not the Apostles' instructions and sermons, falling as they did from inspired lips, be a substitute for all external rites and sacraments? And yet, of all times in the history of the Christian Church, the times when the Apostles were on earth were those when the Bishops, Priests and Deacons were most careful to administer these means of grace, and the people most eager to receive them. Can we suppose, if we profess and call ourselves Christians, that the inspired Apostles and their associates and subordinates made long and perilous journeys to perform useless rites, and take part in mere ceremonies? We have the mind of Christ in the teaching and conduct of the Apostles; and they taught both by precept and example that the sacraments and means of grace are of supreme importance; hence, their converts, we read, continued steadfastly in their doctrine, and fellowship, and in breaking of bread, and in prayers; hence, the inspired deacon baptizes the Eunuch and the Samaritans; hence St. Peter and St. John make a long and tedious journey to confirm; hence, Saul of Tarsus, after he was called from Heaven by the Lord Jesus in person, was commanded to be baptized and to wash away his sins. Have you been baptized, confirmed? Are you continuing steadfastly in the "breaking of bread?" If not, remember that you cannot plead that the Bible teaches you that these things are unnecessary. It may be that they are; but if so, you have learned the fact from some other revelation, for so thought not the inspired deacon St. Philip, nor all the Apostles, nor St. Paul, nor our Lord, nor the Holy Ghost, as we learn from the Acts of the Holy Apostles. GEORGE F. SEYMOUR, Bishop of Springfield.

The name Coningsby, which, borne by Lord Beaconsfield's heir, will now be forever associated with the name of Disraeli, is that of an old Herefordshire family, which became extinct many years ago. Thomas Coningsby, an adherent of William III., was the first to aid that monarch when slightly wounded at the battle of the Boyne, and was rewarded by an Irish, to which George I. added an English, peerage. An impulsive person, he often spoke in a passion, and on one occasion got a memorable snub from Atterbury in the House of Lords. "The noble lord," said that wily prelate, "has been pleased to compare me to Balaam, who, he reminds me, was reproved even by an ass. Well, I have been reproved by none except his lordship." For the purpose of a lawsuit he caused to be prepared a remarkable history of his manor of Marden. Very few copies were printed, and these now fetch immense prices. The name probably took Disraeli's fancy, just as Waverley did that of Scott. The Coningsbys were probably originally from a parish of the name in Lincolnshire, where the name is pronounced Cunesby. Lord Coningsby took his title thence.

THE Indian Chaplain, with liberal furlough allowances and a pension of a pound a day to look forward to, is far better off than the average curate at home, while the value of life in India is after all not much less than it is anywhere else. There are not a few retired members of the Indian Establishment at home now, whose state of health and power of work prove, that with ordinary precaution a man may go through his work and do it thoroughly in the tropics, and be by no means fit for nothing else but a life of inglorious ease when he returns home for the last time.—Indian Churchman.

The Rev. S. F. Green came to Miles Platting, and found a pew-rented church, but at once took steps to make it known that he could not consent to the continuance of a system of payment for the right of worship in God's house, where all men are equal, and where the man in godly apparel counts for no more than his poorer brother; so, at the first vestry meeting, pew-rents were abolished.—Leaflet by the C. E. W. M. S.

Letters from the Wilderness—VII.

Written for the Living Church.

MY DEAR GOD-CHILD.—The Festival of All Saints! These simple words have the very "odor of sanctity" about them, and are suggestive of the godly lives of the blessed dead. This dear feast of the Church is so near at hand, that I am minded to write you a few words concerning it; and, in so doing, to answer some questions bearing upon the subject, or rather, perhaps, suggested by it, asked by you so long ago, and by me so long neglected yet not forgotten. In the course of your historical research, you may have read that this festival was instituted in the year of Grace, 607, when the Pantheon was taken from the heathen and devoted to the Christian Service. This temple, you know full well, was dedicated to "all the Gods," as its name, in Greek, signifies; and, when devoted to Christian rites and worship, it was, by a most solemn consecration, dedicated to the Blessed Virgin and All Saints.

The date of celebrating this festival was changed in the year of Grace, 835, by Gregory IV., to the present day, November 1st, and in former times it had a double significance, viz.: the commemoration of all the saintly dead, and also as a Harvest festival; for, at this time of the year, the crops were garnered, and the faithful were at leisure to bring their first fruit offerings, as well as their prayers for the dead, and their praises, to the Holy Altar.

At the Reformation, this Festival was retained in the Calendar, and was intended to commemorate all the Holy Dead, the whole body of the Faithful, for whom separate and individual days could not be set apart for the purpose. This day was and is now generally observed in the Old Country, by visiting the graves of loved ones, decking them with flowers, and praying for their waiting souls in Paradise. A beautiful, tender, and very sweet custom, was it not? Nay, it is, for, as the true Catholic spirit pervades the faithful, more and more, its revival may be noticed in this country; and on All Saint's Day, in many Church yards and cemeteries, may be seen many a pensive pilgrim, bearing in hand fragrant flowers, and in the heart as fragrant prayers, wending their way to sculptured tomb and simple mound where sleep the beloved who "rest from their labors."

There are many lessons to be learned at the grave-side; there are many memories to be recalled, and, to the Catholic, happy hopes to be dwelt upon. It should never be a sad end, or repugnant Mecca to the Christian pilgrim! Faith should brightly beam there, of all places in the world, next to the Holy Altar; for our Lord, even there, hath been before us, and "through the grave and gate of Death," we must follow, and, in His own time, rise, like Him, to a better, sinless, an Eternal Life. Life and Death, my dear God-child, are two great mysteries, and the grave is the barrier betwixt them! Wherever our feet may tread, in this world, they are always tending toward this goal, which they cannot fail to reach. Through pleasure and pain, through sin and holiness, in light and shadow, in sunset and o'er mountain, the human race is surely and steadily marching to the grave! What a "mighty army" hath already fought the fight, and bivouacked in "God's acre," and what a mighty army still fights, and falls, and sleeps, till the final reveille shall sound from the Arch-Angel's trumpet! 'Tis a stupendous thought, and one which utterly belittles and dwarfs all earthly ambition, all petty strife of the flesh.

This is a meet time for the consideration of that sweet Article of the Creed—"The Communion of Saints;" but as you have expressed a very clear idea of that, hitherto, I need not dwell upon it at the present time. How comfortable it is to feel that the prayers of the Church Expectant, in Paradise, go up to God with those of the Church Militant, on earth, and the burden of all is—"Thy Kingdom come!"

At the Holy Altar, where the sacred Mysteries of Christ's Body and Blood are offered and received, the Communion of Saints may be most fully realized.

This Festival is usually kept with an Octave, and I trust you will not fail to enjoy and to be grateful for the lessons and privileges that your parish Church offers for your soul's good.

I will but touch upon another thought, and then leave you to reflect upon all. You have more than once asked me to explain the Catholic idea of the Intermediate State after death; and this is a very appropriate season in which to do so. It is conclusive, that the dead are not in heaven, for "no man hath seen God at any time;" and also that they are not judged for "the deeds done in the body," because the "Great Assize" is yet to come. The souls of the faithful are in Paradise, there awaiting the Judgment Day. Paradise is not heaven, although it is often used to express that supreme place. The souls of the impenitent, also, go to "their own place," there to await the last Great Day. That this is distinct and separate from Paradise, the parable of Dives and Lazarus would imply; what is therein called "Abraham's bosom" being but another name for Paradise, and "hell," as you know, the general name for the "place of departed spirits." The Holy Scriptures have nothing to enlighten us as to the state or condition of the departed, save that they rest and wait. God has not promised any probation beyond this life; and the Church is therefore silent on the subject. Enough light is given us, to lead us through the shadows of life and of the grave, and this we must hold and use; leaving, to a merciful and just God, other issues with which He alone has taught to do.

In your sectarian experience, you have doubtless often heard of the dead going at once to Judgment, and thence to heaven or otherwise; as the fallible and arrogant judgment of men thought fit to assign their lot to the departed.

With what "blinded eyesight" men read the

Bible! And they shudder when the Church steps forward to "lighten" their darkness, and reveal to them the true interpretation of "the Faith once delivered to the Saints." The Book of Common Prayer is, as it were, the crystallization of the great and Gospel truths of Holy Writ; and they scintillate on every page. And, between its covers, if men could only be induced "to read, mark, learn, and inwardly digest," may be found all that is needful for a godly life and a godly death! But I am digressing from the subject, and will soon leave you. While in the flesh, we can neither solve the mystery of life, nor of death; and we must wait for the marvel of Divine revelation!

"The child who enters life comes not with knowledge or intent; So those who enter death must go as little children sent. Nothing is known. But I believe that God is overhead; And as life is to the living so death is to the dead."

These lines represent life as sweet to the living, and death equally sweet to the dead, which we can but truly believe. For thinking of the Blessed Dead, the sacred words of the Liturgy which they have uttered, and the Sacraments of the Church which they have enjoyed, become dearer and more solemn to us. Ought not Churchmen to love their Church, and to be faithful to Her? The answer comes from the waiting ones in Paradise, as from the striving ones on earth—yes! yes! verily, yes!

Angels and living saints and dead But one Communion make; All join in Christ, their vital Head, And of His love partake!" O. W. R.

Churches and Sunday Schools in Mich.

From our Detroit Correspondent.

The new St. John's Church at Howell, in Livingston County, was consecrated by the Bishop of Michigan on Wednesday, Oct. 19th. The Sermon was preached by the Rev. Rufus W. Clark, Jr., of St. Paul's Church, Detroit, on the text, Gen. vii.: 1, "Come thou and all thy house into the ark." The Bishop also addressed the congregation after the sermon; and, at the conclusion of the Service, held a consultation with the Vestry and congregation on the question of the support of the Parish. The new Rector (the Rev. J. J. Morton) is to be congratulated on this happy event, and upon the favorable prospects of the young parish.

After ten years of faithful and successful service as Superintendent of St. John's Church Sunday School, Mr. Wm. H. Allen retires, to the great regret of both teachers and scholars. Mr. Allen has had no small responsibility in the charge of this, the largest Church Sunday School in the State. He has been enterprising, patient, good-humored, ingenious, industrious, and deservedly popular. He is succeeded by one of the assistants of St. John's Church, the Rev. G. Mott Williams, who now, from the charge of a class of boys, is invited to "go up higher."

The Rev. J. L. Boxer, of St. Paul's Church, Laporte, Indiana, has been called to the vacant rectorship of Trinity Church, Houghton.

A parishioner of Christ Church, Adrian, Mrs. Elizabeth L. Clark, at a cost of \$3,500, has purchased a fine house and lot and presented it to the parish as a rectory. No one will envy the accomplished young Rector this delightful surprise, and many hundred clergymen will wish that such liberality might become an epidemic.

To the Editor of the Living Church:

In the notice of the Sheltering Arms, published in your issue of October 15th, there is an accidental omission of the name of the Founder, the Rev. Thomas M. Peters, D. D., who gave up his own house that the institution might have a suitable place in which to commence its work in 1864. Dr. Peters has been the President of the Board of Trustees of the Sheltering Arms from the very beginning, and the charity has had the benefit of his constant supervision, his wise counsel and his liberal gifts during the whole seventeen years of its existence. H.

Der Katholik, the organ of the Christian Catholic Church of Switzerland, writes in its issue of October 15, 1881:

In the year 341, Julius, Bishop of Rome, sent a message to the Eastern Bishops, who had taken part with the Emperor in the elevation to the See of Alexandria of a certain Gregorius, to this effect:

"Which Canon of the Church or which Apostolic tradition allows to send Gregorius there, a stranger in the city, not baptized there, not demanded by the Bishops, the priests, or the laity, but consecrated in Antioch and then sent to Alexandria. . . . Now, in this same Church of Alexandria, out of the midst of its presbytery, from among its clergy, the bishops of the Province ought to have ordained some man. Such proceedings, so he testified before God, were an offense against right and law."

The Katholik, with reference to the recent cooperation of the Curia and Bismarck in the appointment of Dr. Korum to the See of Treves, makes the following comment on the preceding quotation:

"Leo XIII. will certainly decline all responsibility for this utterance of his predecessors, infallible though he be also, and will protest that it does not read 'Korum,' but 'Gregorius,' not 'Treves,' but 'Alexandria,' not 'Rome,' but Antioch."

THE LENGTH OF HUMAN LIFE.—Reasoning from analogy, men ought to live a century, as it seems to be a general law in the animal creation that life should be five times the period required for growth. Many of the insect tribes mature and fructify in an hour, and die before the close of the day. A dog grows for two years, and lives eight; an ox grows for four years, and lives sixteen; a horse grows for five years, and lives twenty-five; a camel grows for eight years, and lives forty; a man grows for twenty years, and should live to one hundred. It is a recognized fact in physiology that the longer a child is in getting its full growth, the longer it will live. "Early ripe, early rot," is almost a proverb.

The Household.

The fine green tops of carrots make a pretty garnish for a platter of cold boiled ham.

Drab canton-flannel makes pretty school-bags. Bind them with braid, and make an initial on one side.

A small square slice of citron on the top of a sugar cookie improves the flavor and the looks of the cake.

It is a good plan to pour hot water over liver before frying or broiling it; it improves the taste and seems to make it more wholesome, also.

The yolk of a hard boiled egg cut in bits with a sharp knife makes a pleasing addition to the sauce made of butter, flour, and water, for baked or boiled fish.

The object to be arrived at in dress is to secure a perfect harmony of color. For this purpose, we must take one color as the motive or basis of our dress, and work upon its varieties.

A safe rule to follow when breaking-eggs is to break each in a saucer by itself, to make sure that it is fresh, and not run the risk of spoiling the dish you are making by putting in a bad egg.

Lamb steak dipped in egg, and then in cracker or bread crumbs, and fried until it is brown, helps to make variety for the breakfast table. With baked sweet potatoes, good coffee and buttered toast, or corn muffins, one may begin the day with courage.

Ecru, brown, and olive-green serge are suitable for table cloths, and look best embroidered with a stiff pattern. Yellow flowers, such as the arctotis, look well; or a bunch of flowers at the corners only, is very effective, the edges of the cloth being button-holed or pinked all around.

BAKED CUSTARDS.—These require but three eggs to a quart of milk. To prevent the curd and whey from separating, the milk should be boiled and cooled before the eggs are added, and the oven should have a slow heat. As soon as it jellies, it should be taken out. All custards are better eaten cold.

Ladies can make their own velvet frames for plaques or pictures, by getting from a carpenter a turned wooden frame of the desired size. Over this, stretch the velvet or plush, cutting the centre so as to leave an ample margin. Fasten this tightly with furniture tacks on the back, taking care not to pull it away; and then glue the back, keeping the tacks in until the glue is perfectly dry.

Oblong pieces of greenish gray straw are used in making street bags. The straw is doubled in half and lined with dark red or olive green silk. This lining makes a puff at each side, and, projecting above the straw, is gathered together with silk or ribbon strings. The straw is either embroidered with crewels heightened with silk, or is painted in water colors. The creosols, in varying shades of dark yellow and red, makes a handsome decoration for these bags.

In ventilating houses, it is important to remember, that the bad air first rises to the ceiling, leaving the purest air near the floor; therefore, ventilators should be as near the ceiling as possible, and so arranged that all currents of air should be directed upwards. Fresh air invigorates; and it is the current of air blowing directly on some parts of the body that produces cold, rheumatism, etc. To air a room properly, windows should always be let down from the top. Don't be afraid of fresh air, but avoid draughts.

Let the children have plenty of sleep. I have seen young children—almost infants—waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that "they should eat breakfast with the other people." There are no healthy children who take more sleep than they need; and yet we often see young boys "routed" before sunrise, and set to work, with empty stomachs and dizzy heads, at chores that might just as well wait the coming of a decent hour.—Mrs. L.

Much of the crossness and irritability and general unamiableness which characterize certain children, and make their presence so annoying, springs from neglect of their happiness in some direction; either from indiscreet indulgence, undue severity, or careless negligence. Their physical system is out of order, or their tempers are soured; and, feeling uncomfortable, they naturally vent their discontent upon others. In describing a young child, the words "good" and "happy" are almost synonymous; and no effort to make him the former can be successful so long as the latter is neglected.

House plants grown in a window should be frequently turned, else they will grow one-sided. It is natural for a plant to grow towards the light. Turning them is not the cause of the buds blighting. That may be accounted for in many ways. The most common is the escape of coal gas into the plant room; another, an insufficient supply of water; another is, not frequently sprinkling the buds and foliage. Many people keep house plants, yet never realize that the air must be kept moist; and only lately I met with a person who kept the temperature at 75 deg. night and day. Light, air, moisture and reasonable heat, less at night than day, are the great essentials in successful plant culture.

Never hamper and torment children with clothes that are "too nice" to be anything but wretched in. They may be taught reasonable care in regard to soiling their clothes; but to see a child in a constant spiritual straight-jacket, for fear the mud-cakes, or the game of marbles, or the jolly romp will soil the knees, or "muss" the apron, or disarrange the hair, is an indication of idiotic parentage. There are cheap, light, half-wool fabrics, sold in gray, and in brown plaids and stripes, that—piped with bright colors—make up into excellent dresses or blouses for little folks, being just as cool as print and gingham, requiring no starching when washed, and not soiling or rumpling easily.

A PERFECT CUP OF COFFEE.—Coffee is the fine issue of Eastern hospitality—the climax of the visit. One recognizes, on entering, the sound of the coffee mortar; for in every properly regulated household in the East the coffee is not ground, but pounded to an impalpable powder, having been roasted that morning, each day its provision, and pounded the moment it is needed. And no one who has not drunk it, there and thus, can presume to judge of the beverage. In England, we roast it till it is black, grind it as we would coffee, boiling it like malt for beer, and when we drink the bitter and unaromatic fluid that remains, say we have taken our coffee. The Eastern coffee-drinker knows all the grades of berry and preparation, as a silk merchant knows the quality of silk; the coffeee knows that to roast it a shade beyond the point where it breaks crisply under the pestle is to spoil it; and when the slow pulverizing is done, each measure goes into its little copper ibrik, receives its dose of boiling water (just one of the tiny cups full), rests an instant on the coals to restore the heat lost in the ibrik, and is poured into the egg-shell cup; and so it came to us, each cup in a gold enameled holder. The rule in these lands seems to be, that few things are worth doing, but these few are worth doing well, and there is no waste of life or material by over-haste.—Fall Mall Gazette.

To Fannie, on the First Anniversary of her Mother's Death.

Written for the Living Church. This morning, as with fragrant flowers I dressed our Silver Cross, And counted all the weary hours Since first we knew our loss, Like far-off music o'er the main, I seemed to hear this soothing strain: "One year ago! one year to-day! How short, and yet how long, Since I was borne from earth away, To join the countless throng Which moves to meet, beyond the tide, Their King and Judge, the Crucified. How long a year to leave behind Those who looked up to me! Ever, in joy or grief, to find A perfect sympathy; Who knew me as their guide and stay, And loved me better, day by day. How short a year on this calm shore, The shore of Paradise! Life's troubles passed, the conflict o'er, And mine the glorious prize! How short—how sweet—a sinless year With Him Who is my Saviour dear! How long, to weeping ones, the years While they must still endure! How short, to souls released from fears, In harbor safe and sure! But what is time to those who see In store, a Blest Eternity?" E. W. C.

BIBLE STUDIES.—NO. XLII.

Written for the Living Church. Something which is frequently mentioned in the Bible, in connection with sorrow and sadness, and penitence for sin. It is therein associated with a great King; with a celebrated Patriarch; with a rich man who was noted for his piety and virtue; with a woman enduring a terrible injury; with an ancient prophet; a renowned city, and a consecrated animal. Among the Persians, it was used in the punishment of criminals. With all nations it is an ingredient in a valuable commodity. What is the substance? With whom and what, is it associated in the Bible? Mention one criminal who was killed by it. What commodity does it help to form? F. B. S.

TO THE BIBLE STUDENTS.

I wish to say a word regarding No. 36 of the "Bible Studies," which was correctly answered Honey, yet was not fully explained as to the terms, and the Scriptural associations. Yaar denotes the honey of bees, and that only. Nepeth denotes honey that drops, usually associated with the comb, and therefore bee-honey. De-besh is a general term, sometimes meaning bee-honey, sometimes the syrup of dates, and even dates themselves; but, more commonly, the vegetable honey that is distilled from trees, and is called "Manna" by the druggists. My Scriptural allusions were to Samson the strong man, the lion the king of beasts; Deliah, an enticing woman; and the feast given to the Philistines. There are other Bible associations with Joseph and his brethren, with Saul and Jonathan, with John Baptist, and with our Blessed Lord. Also with the land of everlasting delights. F. B. S.

An Autumn Night on Rosnakill.

BY REV. J. M. NEALE, D. D. I like sometimes to tell you of the wonders of grace, which God has wrought in our own days, as well as those which He brought to pass in the times of old. I like that you should feel how, as we are members of that one Church which sent Martyrs to the rack and to the wild beasts, so we may look, if need be, for the same miraculous grace which supported them, and may be assured that we shall not look in vain.

Now, the thing of which I am going to tell you, happened in no distant country—at no far-off time. You were sleeping quietly in your little bed on that fearful night; the wind roared and howled round these old walls; the sleet drove fast and furiously over hill and valley; the forest groaned, and the red weed on the moor whistled in the storm, but it came not nigh you. Yet, at that moment, a child, almost as young, was doing a deed for Christ, of which angels and men shall hear, when He shall come again with glory to judge the quick and the dead.

For that November tempest was raging wildly over the north coast of Ireland. On Malin Head the spray drove high above the Light-house; up Lough Swilly the spring-tide was running like a race-horse; wild storm-birds shrieked and revelled in the gusts over Fannet Point, and the Atlantic rolled in, surge after surge, to be dashed into foam on the Bloody Foreland.

"Don't go home to-night, Kathleen," said a good-looking farmer's wife, as she stood at the door of her little homestead, in Rosnakill. "Look yonder! what an angry sheet of red there is over Carrickart; up on the High Moor, the wind will be too much for the like of you. Don't go, mavourneen!"

"But, Auntie, I must go," said Kathleen M'Grath, a little girl ten years of age. "Pattie and I shall get home in an hour; and that will be before the dark comes on. My poor mother is ill, and it's sorry, I should be to be from her. Pattie, lad, we shall do it, shan't we?"

"O yes," said Pattie, putting his little hand into his sister's. "Good-night, Auntie."

"Well, if you will go, you must," said the farmer's wife. "But many's the time I've heard them say:

A lee-wind off Slieve League, in Mulroy a squall, But a black night on Rosnakill is worst of all. But stay—take my shawl, mavourneen; there—I will cross it in front, and tie it under your arms, and it won't be in your way. You are not so warm as Pattie."

"Thank you, Auntie. Now, Pattie, come." Hand in hand the brother and sister set off. The sharp smell of the peat fires died away; the voices of children at play, the closing wicket, the mother's call, were heard no more; the vil-

lage was fairly left behind. Bravely they hurried up the steep ascent, that led out on the moor; and a thick plantation of fir-trees to the right sheltered them from the wind. Here and there, on the green bank under the old grey wall, the daisy yet dared to peep out; here and there there was

The one red leaf, the last of its clan, That dances as often as dance it can; Hanging so light, and hanging so high, On the topmost twig that looks up to the sky.

But, higher and higher as they went, the storm gathered more and more heavily; at length the fir-trees ceased; and then the gusts dashed in all their fury around them—the sleet drove in their faces—strange melancholy sounds came from the surrounding mountains, as they often do before a great tempest. And when they had gained the summit, and looked over the misty sea, a stout man's heart might have trembled, had he been about to pass the moor alone. The sea was rolling in its turbid green billows; darkness was gathering over it; the Light-house at Innistrathull glared out with a dreadful brightness; one frigate, and that laboring fearfully, was running under double-reefed topsails before the wind, and refusing to answer her helm. The sleet drove sharp and bitter in the faces of the children; they could hardly stand against the wind; in half an hour it would be quite dark, and they alone on a mountain moor.

"Don't cry, Pattie mavourneen, don't cry so," said little Kathleen. "We shall soon be at home, Pattie, very soon; and it's all the pleasanter the fire will seem for this."

You will be soon at home, little Kathleen; but not quite in the way that you think.

"But I'm so cold!" sobbed Pattie.

"Here, brother dear," said Kathleen; "I'll take off my shawl and put it round you. My fingers are so stiff I can hardly undo it. That's it. How shall I fasten it? So—is that better?"

"Thank you, Kathleen dear," said Pattie. "But are you very cold?"

"Oh, never mind me. Let us see how fast we can go on."

The wind dashed more furiously against them; the sleet drove almost in parallel lines with the ground; it was getting dark—oh, how dark and lonely!

"Whisht, whisht, Pattie man," said his sister, as the poor little creature began to cry more bitterly than before; "our father is waiting at home for us, mavourneen! think how glad he will be to see us, and we to see him!"

True again, dear little Kathleen; and with a higher meaning than you know.

In the midst of that wild commotion, four thorn-bushes grew close together. Still the children passed on; and right glad were they, when, through storm and twilight, they made out—as they called them—the Four Old Men. As they passed these bushes, they had a momentary shelter from the wind.

"O Kathleen, I am so sleepy!" said Pattie.

"Do let me sit down a moment by the bushes; I shall go on so much better."

"So you shall," said she; for she did not know what that drowsiness meant. "Look! I will sit down, and you shall put your head on my lap. Are you very cold? She asked in a moment.

"Oh, very very cold!" said Pattie.

"Then then, you shall have my handkerchief too," she said, taking it off. "Why, he is asleep already! I must wake him in a moment," she continued, as she tied it round his neck.

So she sat watching him. She might not have remembered—but I am sure that the Angels that stood by must have thought on—our Lord's words, "I was naked, and ye clothed Me."

In a few moments Kathleen was asleep by her brother's side, with that sleep which only ends in death. I hope that, when we come to lie on our death-beds, we shall not meet our Great Enemy, as she then was, in slumber. I hope that we shall have the Sacraments of Christ to strengthen us, and the Priest of God to absolve us; I hope that we shall have the power and sense with our last breath, to profess that we die in the One Faith of the One Church.

Yet all these things would I give for the death-bed of little Kathleen; though she had no friend to stand by—though she had no power to speak her prayers to God—though there were no other sounds about her than the rustle of the bare thorns, and the roar of the distant Atlantic. For I know that, when the judgment is set, and the books are opened—when the victories, that the world has held great, shall but plunge their winners into deeper perdition—when Narva, and Austerlitz, and Marengo, shall be held up to shame and everlasting contempt—the victory that this child gained over herself, in attempting to shelter another at the cost of her own life, shall be to praise, and honor, and immortality; for He will be the Judge. Who hath said: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

And so, Kathleen, though for a few short hours it was bitter to suffer, and though, I dare say, the churchyard in which you rest has no stone with your name to make you remembered here, you are not forgotten of Him. You cannot suffer from storm and cold in Paradise, where now you rest with the other lambs of His flock; and hereafter, with them you shall be removed to that more blessed company, by the side of the river of Water of Life, where there cannot be tempests, and there shall not be night.

Not long since, a lady in London owned a remarkable parrot. Any one hearing the bird laugh could not help laughing too, especially when in the midst of it she would cry out: "Don't make me laugh so, I shall die, I shall!" and would then continue laughing more violently than before.

Her crying and sobbing were very curious, and if her owner said: "Poor Polly! what is the matter?" she replied: "So bad, so bad; got such

a cold!" and after crying for some time, she would gradually cease, and making a noise like drawing a long breath, say: "Better now," and begin to laugh. If any one happened to cough or sneeze, she would say: "What a cold!"

One day, when the children were playing with her, the maid came into the room, and on their repeating to her several things which the parrot had said, Polly looked up, and said quite plainly: "No, I did not!"

She could call the cat very plainly, saying, "Puss! Puss!" and then answer "Mew," till the person began mewing, then she would begin palling puss as quickly as possible.

She imitated every kind of noise, and barked so naturally that she often set all the dogs on the parade near by, barking; and the consternation caused in a party of cocks and hens by her crowing and clucking was the most ludicrous thing possible.

She could sing quite like a child, and people more than once thought it was a human being. And it was most ludicrous to hear her make what we should call a false note, and then say: "Oh, la!" and burst out laughing at herself, beginning again in quite another key.

She often performed a kind of exercise which her owner described as the lance exhibition. She would put one claw behind her, first on one side, and then on the other, then in front, and round her head, and while doing so, kept saying: "Come on! come on!" and when finished, said: "Bravo! beautiful!" and then drew herself up.

Once when asked where the servants had gone, to the astonishment and almost dismay of her owner, she replied: "Down stairs.—Youth's Companion.

AN INTELLIGENT APE.—A man of strict veracity relates these two facts, of which he was an eye-witness: He had a very intelligent ape to whom he was in the habit of giving walnuts, of which the animal was extremely fond. One day he placed them at such a distance from the ape, that the animal, restrained by his chain, could not reach them. After many useless efforts to indulge himself in his favorite delicacy, he happened to see a servant pass by with a napkin under his arm. He immediately seized hold of it, whisked it out beyond his arm, to sweep the nuts within his reach, and so obtained possession of them. His mode of breaking the walnuts was a fresh proof of his inventive powers.

He placed the walnut upon the ground, let a great stone fall on it, and so got at its contents. One day the ground on which he had placed the walnut was so much softer than usual, that, instead of breaking the walnut, the ape only drove it into the earth. What does the animal do? He takes up a piece of tile, places the walnut upon it, and then lets the stone fall while the walnut is in that position.

A zealous Sunday-school teacher who had endeavored to teach her class of boys lessons of temperance, in every way showing them the folly and danger of using intoxicating liquors, was very much surprised one Sunday by one of her boys exclaiming: "I have been reading a book lately, teacher, and it says that every boy ought to drink, lie, and steal!"

Of course the teacher was shocked that any book should give such bad advice, and inquired more particularly into the matter, telling the boy that such a book was not fit for him to read.

Looking up at her with an amused smile, he replied: "Oh! I didn't tell you all; it says that every boy ought to drink nothing but cold water, lie on a good bed, and steal away from bad company. I think so, too; don't you?"

"Can eat all I want?" A dyspeptic who had procured Compound Oxygen, makes this report: "I eat like a farm hand; no more distress in my stomach. Can eat just all I want, and then forget that I have a stomach, until about time for the next meal." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Pelen, 1109 and 1111 Girard Street, Philadelphia, Pa.

The papers tell of a courtship and marriage brought about by a note written on an eggshell. It is the most eggs-traordinary affair. The two hearts are now yolked together.

The fairest faces are sometimes marred by myriads of pimples, and markings of letter or freckles, which are readily removed by a popular toilet dressing known as Dr. Benson's Skin Cure. Even scrofulous ulcers yield to it.

A new profession has started, and by a woman, too, who announces herself a "finger-nail" artist, and whose skill is expended on beautifying the nails.

Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

"What is the worst thing about riches?" asked a Sunday School superintendent. And the new boy said, "Not having any."

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menzies' Peptonized Beef Food, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains a blood-making, force-generating, and life-sustaining properties; is invaluable in all entebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

Are you aware that a simple cough often term in Asthma? It is not wise in time, and use ALLEN'S LUNG BALM, which will stop the disease and prevent the fatal consequences. For sale by all Medicine Dealers.

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CHAMPLAIN HALL, Highgate, Vermont. A Boarding and Day School at Highgate, Vt., most highly commended by the Bishop of Vermont. Location all that can be desired. The Fall term of the fifth year will begin on Monday, the 29th day of Aug. For further information, address the Rev. Dr. SWETT, Rector.

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

ST. MARY'S SCHOOL, Knoxville, Illinois.

A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

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

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

ST. ANNA'S SCHOOL, Indianapolis, Ind.

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

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

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

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above)

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The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

NASHOTAH HOUSE, Waukesha Co., Wis.

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

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

Under the charge of the Sisters of St. John Baptist. Terms \$75 per school year. Address the SISTER SUPERIOR, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th street.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, New Hampshire.

The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees. Boys fitted for college, U. S. Naval and Military Academies, or business. Special attention given to the natural sciences. Terms, \$50 per annum. No extras. For circulars and all information address the rector, the Rev. FREDERICK M. GRAY.

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

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

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

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

THE METROPOLITAN BUSINESS COLLEGE, No. 77 & 79 Madison St.

Offers superior inducements to young men and ladies for acquiring a thorough business education. Excellent equipments; a thorough course of study, and an able faculty. For information concerning this justly celebrated school, address HOWE & POWERS, 77 & 79 Madison St., Chicago.

THE CATHEDRAL GRAMMAR SCHOOL, Chicago.

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

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

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

The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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

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

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

St. Mary's Hall, Fairbault, Minnesota.

Rt. Rev. H. B. Whipple, Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate. The health of the school has been a marvel. The sixteenth year will begin September 15th, 1881. For Registers with full details address Bishop Whipple or Rev. Geo. B. Whipple.

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Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

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

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

Foreign Affairs.

THE Land League is virtually dead, and it may now be reasonably hoped that Ireland will soon be in a peaceful state.

THE visit of the King and Queen of Italy to the Emperor and Empress of Austria is likely to have an important effect on the future relations of the two countries.

THE best German authority represents Bismarck as sincerely resolved on resignation.

THE Diocesan Synod of Toronto concluded its annual session on the 4th inst.

THE death is announced of the Right Rev. Joseph Barclay, D. D., second Anglican Bishop of Jerusalem.

MR. BLAINE'S "manifesto" on the Panama Canal question is attracting much attention in England.

Gambetta has announced to President Grévy the definite formation of the cabinet.

Following is the probable composition of the new ministry.

The following letter from the old Cashier of the Chicopee Bank of Springfield, Mass., from which he has retired on account of rheumatism, will be of special interest.

Friend Cushman: Since the receipt from you of the Electro Magnetic Pad, some sixty days ago, I have worn it constantly.

J. C. Cushman, Esq., 205 Clark St., Chicago: Dear Sir: This is to certify that I have been using one of your Electro Magnetic Pads for the past three months.

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CIRCULARS AND DOLMANS In Elegant Satin De Lyon and Lyons Silks, Quilted Linings, Trimmed Pointed Fur and Ornaments, At \$25.00.

Usters, Black and Colors, \$4.50, \$6, \$7.50, \$10, up. Lot Black Cloth Cloaks, all Wool, Richly Trimmed, \$3.75; have been \$10.

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REED'S TEMPLE MUSIC. New Rosewood Pianos First-class Square, \$350 Upright, \$250. New 5 Oct. Organs 8 Stops, \$55 10 " " 65 10 " " 75 Guaranteed first-class. Send for List No. 2.

Being published from the two great business centers of the country, The Living Church represents both the East and the West, and is of equal advantage to advertisers in all sections.

The Household.

The fine green tops of carrots make a pretty garnish for a platter of cold boiled ham.

Drab canton-flannel makes pretty school-bags. Bind them with braid, and make an initial on one side.

A small square slice of citron on the top of a sugar cookie improves the flavor and the looks of the cake.

It is a good plan to pour hot water over liver before frying or broiling it; it improves the taste and seems to make it more wholesome, also.

The yolk of a hard boiled egg cut in bits with a sharp knife makes a pleasing addition to the sauce made of butter, flour, and water, for baked or boiled fish.

The object to be arrived at in dress is to secure a perfect harmony of color. For this purpose, we must take one color as the motive or basis of our dress, and work upon its varieties.

A safe rule to follow when breaking eggs is to break each in a saucer by itself, to make sure that it is fresh, and not run the risk of spoiling the dish you are making by putting in a bad egg.

Lamb steak dipped in egg, and then in cracker or bread crumbs, and fried until it is brown, helps to make variety for the breakfast table. With baked sweet potatoes, good coffee and buttered toast, or corn muffins, one may begin the day with courage.

Ecru, brown, and olive-green serge are suitable for table cloths, and look best embroidered with a stiff pattern. Yellow flowers, such as the arctotis, look well; or a bunch of flowers at the corners only, is very effective, the edges of the cloth being button-holed or pinked all around.

BAKED CUSTARDS.—These require but three eggs to a quart of milk. To prevent the curd and whey from separating, the milk should be boiled and cooled before the eggs are added, and the oven should have a slow heat. As soon as it jellies, it should be taken out. All custards are better eaten cold.

Ladies can make their own velvet frames for plaques or pictures, by getting from a carpenter a turned wooden frame of the desired size. Over this, stretch the velvet or plush, cutting the centre so as to leave an ample margin. Fasten this tightly with furniture tacks on the back, taking care not to pull it away; and then glue the back, keeping the tacks in until the glue is perfectly dry.

Oblong pieces of greenish gray straw are used in making street bags. The straw is doubled in half and lined with dark red or olive green silk. This lining makes a puff at each side; and, projecting above the straw, is gathered together with silk or ribbon strings. The straw is either embroidered with crests heightened with silk, or is painted in water colors. The coreopsis, in varying shades of dark yellow and red, makes a handsome decoration for these bags.

In ventilating houses, it is important to remember, that the bad air first rises to the ceiling, leaving the purest air near the floor; therefore, ventilators should be as near the ceiling as possible, and so arranged that all currents of air should be directed upwards. Fresh air invigorates; and it is the current of air blowing directly on some parts of the body that produces cold, rheumatism, etc. To air a room properly, windows should always be let down from the top. Don't be afraid of fresh air, but avoid draughts.

Let the children have plenty of sleep. I have seen young children—almost infants—waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that "they should eat breakfast with the other people." There are no healthy children who take more sleep than they need; and yet we often see young boys "routed" before sunrise, and set to work, with empty stomachs and dizzy heads, at chores that might just as well wait the coming of a decent hour.—Mrs. L.

Much of the crossness and irritability and general unamiableness which characterize certain children, and make their presence so annoying, springs from neglect of their happiness in some direction; either from indiscreet indulgence, undue severity, or careless negligence. Their physical system is out of order, or their tempers are soured; and, feeling uncomfortable, they naturally vent their discomfort upon others. In describing a young child, the words "good" and "happy" are almost synonymous; and no effort to make him the former can be successful so long as the latter is neglected.

House plants grown in a window should be frequently turned, else they will grow one-sided. It is natural for a plant to grow towards the light. Turning them is not the cause of the buds blighting. That may be accounted for in many ways. The most common is the escape of coal gas into the plant room; another is, an insufficient supply of water; another is, not frequently sprinkling the buds and foliage. Many people keep house plants, yet never realize that the air must be kept moist; and only lately I met with a person who kept the temperature at 75 degrees night and day. Light, air, moisture and reasonable heat, less at night than day, are the great essentials in successful plant culture.

Never hamper and torment children with clothes that are "too nice" to be anything but wretched in. They may be taught reasonable care in regard to soiling their clothes; but to see a child in a constant spiritual straight-jacket, for fear the mud-cakes, or the game of marbles, or the jolly romp will soil the knees, or "muss" the apron, or disarrange the hair, is an indication of idiotic parentage. There are cheap, light, half-wool fabrics, sold in gray, and in brown plaids and stripes, that—piped with bright colors—make up into excellent dresses or blouses for little folks, being just as cool as print and gingham, requiring no starching when washed, and not soiling or rumpling easily.

A PERFECT CUP OF COFFEE.—Coffee is the fine issue of Eastern hospitality—the climax of the visit. One recognizes, on entering, the sound of the coffee mortar; for in every properly regulated household in the East the coffee is not ground, but pounded to an impalpable powder, having been roasted that morning, each day its provision, and pounded the moment it is needed. And no one who has not drunk it, there and thus, can presume to judge of the beverage. In England, we roast it till it is black, grind it as we would coffee food, boiling it like malt for beer, and when we drink the bitter and unaromatic fluid that remains, say we have taken our coffee. The Eastern coffee-drinker knows all the grades of berry quality of silk; the coffee merchant knows the quality of silk; the coffeee knows that to roast it a shade beyond the point where it breaks crisply under the pestle is to spoil it; and when the low pulverizing is done, each measure goes into its little copper irick, receives its dose of boiling water (just one of the tiny cups full), rests an instant on the coals to restore the heat lost in the irick, and is poured into the egg-shell cup; and so it came to us, each cup in a gold enameled holder. The rule in these lands seems to be, that few things are worth doing, but these few are worth doing well, and there is no waste of life or material by over-haste.—Fall Mail Gazette.

To Fannie, on the First Anniversary of her Mother's Death.

Written for the Living Church.

This morning, as with fragrant flowers I dressed our Silver Cross, And counted all the weary hours Since first we knew our loss,

Like far-off music o'er the main, I seemed to hear this soothing strain: "One year ago! one year to-day! How short, and yet how long, Since I was borne from earth away,

To join the countless throng Which moves to meet, beyond the tide, Their King and Judge, the Crucified. How long a year to leave behind Those who looked up to me! Ever, in joy or grief, to find A perfect sympathy;

Who knew me as their guide and stay, And loved me better, day by day. How short a year on this calm shore, The shore of Paradise! Life's troubles passed, the conflict o'er, And mine the glorious prize!

How short—how sweet—a sinless year With Him Who is my Saviour dear! How long, to weeping ones, the years While they must still endure! How short, to souls released from fears, In harbor safe and sure! But what is time to those who see In store, a Blest Eternity?"

E. W. C.

BIBLE STUDIES.—NO. XLII.

Written for the Living Church.

Something which is frequently mentioned in the Bible, in connection with sorrow and sadness, and penitence for sin. It is therein associated with a great King; with a celebrated Patriarch; with a rich man who was noted for his piety and virtue; with a woman enduring a terrible injury; with an ancient prophet; a renowned city, and a consecrated animal. Among the Persians, it was used in the punishment of criminals. With all nations it is an ingredient in a valuable commodity.

What is the substance? With whom and what, is it associated in the Bible? Mention one criminal who was killed by it. What commodity does it help to form? F. B. S.

TO THE BIBLE STUDENTS.

I wish to say a word regarding No. 36 of the "Bible Studies," which was correctly answered Honey, yet was not fully explained as to the terms, and the Scriptural associations. Yaar denotes the honey of bees, and that only. Nepeth denotes honey that drops, usually associated with the comb, and therefore bee-boney. Debeeh is a general term, sometimes meaning beehoney, sometimes the syrup of dates, and even dates themselves; but, more commonly, the vegetable honey that is distilled from trees, and is called "Manna" by the druggists. My Scriptural allusions were to Samson the strong man, the lion the king of beasts; Deliah, an enticing woman; and the feast given to the Philistines. There are other Bible associations with Joseph and his brethren, with Saul and Jonathan, with John Baptist, and with our Blessed Lord. Also with the land of everlasting delights.

F. B. S.

An Autumn Night on Rosnakill.

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

I like sometimes to tell you of the wonders of grace, which God has wrought in our own days, as well as those which He brought to pass in the times of old. I like that you should feel how, as we are members of that one Church which sent Martyrs to the rack and to the wild beasts, so we may look, if need be, for the same miraculous grace which supported them, and may be assured that we shall not look in vain.

Now, the thing of which I am going to tell you, happened in no distant country—at no far-off time. You were sleeping quietly in your little bed on that fearful night; the wind roared and howled round these old walls; the sleet drove fast and furiously over hill and valley; the forest groaned, and the red weed on the moor whistled in the storm, but it came not nigh you. Yet, at that moment, a child, almost as young, was doing a deed for Christ, of which angels and men shall hear, when He shall come again with glory to judge the quick and the dead.

For that November tempest was raging wildly over the north coast of Ireland. On Malin Head the spray drove high above the Light-house; up Lough Swilly the spring-tide was running like a race-horse; wild storm-birds shrieked and revelled in the gusts over Fannet Point, and the Atlantic rolled in, surge after surge, to be dashed into foam on the Bloody Foreland.

"Don't go home to-night, Kathleen," said a good-looking farmer's wife, as she stood at the door of her little homestead, in Rosnakill. "Look yonder! what an angry sheet of red there is over Carriekart; up on the High Moor, the wind will be too much for the like of you. Don't go, mavourneen!"

"But, Auntie, I must go," said Kathleen M'Grath, a little girl ten years of age. "Pattie and I shall get home in an hour; and that will be before the dark comes on. My poor mother is ill, and it's sorry; I should be to be from her. Pattie, lad, we shall do it, sha'n't we?"

"O yes," said Pattie, putting his little hand into his sister's. "Good-night, Auntie."

"Well, if you will go, you must," said the farmer's wife. "But many's the time I've heard this say: A lee-wind off Slieve League, in Mulroy a squall, But a black night on Rosnakill is worst of all. But stay—take my shawl, mavourneen; there—I will cross it in front, and tie it under your arms, and it won't be in your way. You are not so warm as Pattie."

"Thank you, Auntie. Now, Pattie, come." Hand in hand the brother and sister set off. The sharp smell of the peat fires died away; the voices of children at play, the closing wicket, the mother's call, were heard no more; the vil-

lage was fairly left behind. Bravely they hurried up the steep ascent, that led out on the moor; and a thick plantation of fir-trees to the right sheltered them from the wind. Here and there, on the green bank under the old grey wall, the daisy yet dared to peep out; here and there there was

The one red leaf, the last of its clan, That dances as often as dance it can; Hanging so light, and hanging so high, On the topmost twig that looks up to the sky.

But, higher and higher as they went, the storm gathered more and more heavily; at length the fir-trees ceased; and then the gusts dashed in all their fury around them—the sleet drove in their faces—strange melancholy sounds came from the surrounding mountains, as they often do before a great tempest. And when they had gained the summit, and looked over the misty sea, a stout man's heart might have trembled, had he been about to pass the moor alone. The sea was rolling in its turbid green billows; darkness was gathering over it; the Light-house at Innistrathull glared out with a dreadful brightness; one frigate, and that laboring fearfully, was running under double-reefed topsails before the wind, and refusing to answer her helm. The sleet drove sharp and bitter in the faces of the children; they could hardly stand against the wind; in half an hour it would be quite dark, and they alone on a mountain moor.

"Don't cry, Pattie mavourneen, don't cry so," said little Kathleen. "We shall soon be at home, Pattie, very soon; and it's all the pleasanter the fire will seem for this."

"You will be soon at home, little Kathleen; but not quite in the way that you think."

"But I'm so cold!" sobbed Pattie. "Here, brother dear," said Kathleen; "I'll take off my shawl and put it round you. My fingers are so stiff I can hardly undo it. That's it. How shall I fasten it? So—is that better?"

"Thank you, Kathleen dear," said Pattie. "But are you very cold?"

"Oh, never mind me. Let us see how fast we can go on."

The wind dashed more furiously against them; the sleet drove almost in parallel lines with the ground; it was getting dark—oh, how dark and lonely!

"Whisht, whisht, Pattie man," said his sister, as the poor little creature began to cry more bitterly than before; "our father is waiting at home for us, mavourneen! think how glad he will be to see us, and we to see him!"

True again, dear little Kathleen; and with a higher meaning than you know.

In the midst of that wild common, four thorn-bushes grew close together. Still the children passed on; and right glad were they, when, through storm and twilight, they made out—as they called them—the Four Old Men. As they passed these bushes, they had a momentary shelter from the wind.

"O Kathleen, I am so sleepy!" said Pattie. "Do let me sit down a moment by the bushes; I shall go on so much better."

"So you shall," said she; for she did not know what that drowsiness meant. "Look! I will sit down, and you shall put your head on my lap. Are you very cold? She asked in a moment.

"Oh, very very cold!" said Pattie.

"There then, you shall have my handkerchief too," she said, taking it off. "Why, he is asleep already! I must wake him in a moment," she continued, as she tied it round his neck.

So she sat watching him. She might not have remembered—but I am sure that the Angels that stood by must have thought on—our Lord's words, "I was naked, and ye clothed Me."

In a few moments Kathleen was asleep by her brother's side, with that sleep which only ends in death. I hope that, when we come to lie on our death-beds, we shall not meet our Great Enemy, as she then was, in slumber. I hope that we shall have the Sacraments of Christ to strengthen us, and the Priest of God to absolve us; I hope that we shall have the power and sense with our last breath, to profess that we die in the One Faith of the One Church. Yet all these things would I give for the death-bed of little Kathleen; though she had no friend to stand by her—though she had no power to speak her prayers to God—though there were no other sounds about her than the rustle of the bare thorns, and the roar of the distant Atlantic.

For I know that, when the judgment is set, and the books are opened—when the victories, that the world has held great, shall but plunge their winners into deeper perdition—when Narva, and Austerlitz, and Marengo, shall be held up to shame and everlasting contempt—the victory that this child gained over herself, in attempting to shelter another at the cost of her own life, shall be to praise, and honor, and immortality; for He will be the Judge, Who hath said: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

And so, Kathleen, though for a few short hours it was bitter to suffer, and though, I dare say, the churchyard in which you rest has no stone with your name to make you remembered here, you are not forgotten of Him. You cannot suffer from storm and cold in Paradise, where now you rest with the other lambs of His flock; and hereafter, with them you shall be removed to that more blessed company, by the side of the river of Water of Life, where there cannot be tempests, and there shall be night.

Not long since, a lady in London owned a remarkable parrot. Any one hearing the bird laugh could not help laughing too, especially when in the midst of it she would cry out: "Don't make me laugh so, I shall die, I shall!" and would then continue laughing more violently than before.

Her crying and sobbing were very curious, and if her owner said: "Poor Poll! what is the matter?" she replied: "So bad, so bad; got such

a cold!" and after crying for some time, she would gradually cease, and making a noise like drawing a long breath, say: "Better now," and begin to laugh. If any one happened to cough or sneeze, she would say: "What a cold!"

One day, when the children were playing with her, the maid came into the room, and on their repeating to her several things which the parrot had said, Poll looked up, and said quite plainly: "No, I did not!"

She could call the cat very plainly, saying, "Puss! Puss!" and then answer "Mew," till the person began mewing, then she would begin palling puss as quickly as possible.

She imitated every kind of noise, and barked so naturally that she often set all the dogs on the parade near by, barking; and the consternation caused in a party of cocks and hens by her crowing and clucking was the most ludicrous thing possible.

She could sing quite like a child, and people more than once thought it was a human being. And it was most ludicrous to hear her make what we should call a false note, and then say: "Oh, la!" and burst out laughing at herself, beginning again in quite another key.

She often performed a kind of exercise which her owner described as the lance exhibition. She would put one claw behind her, first on one side, and then on the other, then in front, and round about her head, and while doing so, kept saying: "Come on! come on!" and when finished, said: "Bravo! beautiful!" and then drew herself up.

Once when asked where the servants had gone, to the astonishment and almost dismay of her owner, she replied: "Down stairs."—Youth's Companion.

AN INTELLIGENT APE.—A man of strict veracity relates these two facts, of which he was an eye-witness: He had a very intelligent ape to whom he was in the habit of giving walnuts, of which the animal was extremely fond. One day he placed them at such a distance from the ape, that the animal, restrained by his chain, could not reach them. After many useless efforts to indulge himself in his favorite delicacy, he happened to see a servant pass by with a napkin under his arm. He immediately seized hold of it, whisked it out beyond his arm, to sweep the nuts within his reach, and so obtained possession of them. His mode of breaking the walnuts was a fresh proof of his inventive powers. He placed the walnut upon the ground, let a great stone fall on it, and so got at its contents. One day the ground on which he had placed the walnut was so much softer than usual, that, instead of breaking the walnut, the ape only drove it into the earth. What does the animal do? He takes up a piece of tile, places the walnut upon it, and then lets the stone fall while the walnut is in that position.

A zealous Sunday-school teacher who had endeavored to teach her class of boys lessons of temperance, in every way showing them the folly and danger of using intoxicating liquors, was very much surprised one Sunday by one of her boys exclaiming: "I have been reading a book lately, teacher, and it says that every boy ought to drink, lie, and steal!"

Of course the teacher was shocked that any book should give such bad advice, and inquired more particularly into the matter, telling the boy that such a book was not fit for him to read.

Looking up at her with an amused smile, he replied: "Oh! I didn't tell you all; it says that every boy ought to drink nothing but cold water, lie on a good bed, and steal away from bad company. I think so, too; don't you?"

"Can eat all I want?" A dyspeptic who had procured Compound Oxygen, makes this report: "I eat like a farm hand; no distress in my stomach. Can eat just all I want, and then forget that I have a stomach, until about time for the next meal." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, 1109 and 1111 Girard Street, Philadelphia, Pa.

The papers tell of a courtship and marriage brought about by a note written on an eggshell. It is the most extraordinary affair. The two hearts are now yoked together.

The fastest faces are sometimes marred by myriads of pimples, and markings of tetter or freckles, which are readily removed by a popular toilet dressing, known as Dr. Benson's Skin Cure. Even scrofulous ulcers yield to it.

A new profession has started, and by a woman, too, who announces herself a "finger-nail" artist, and whose skill is expended on beautifying the nails.

Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, HAZARD & Co., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

"What is the worst thing about riches?" asked a Sunday School superintendent. And the new boy said, "Not having any."

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menman's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains a blood-making, force-generating, and life-sustaining properties; is invaluable in all embolized conditions, whether the result of exhaustion, nervous prostration, overwork, of acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

Are you aware that a simple cough often terminates in Consumption? Why not be wise in time, and use ALLEN'S LUNG BALSAM, which will stop the disease and prevent the fatal consequences. For sale by all Medicine Dealers.

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BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday, Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

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

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

MADEMOISELLE DE JANON No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th.

Careful training and thorough instruction in every department. Boys, Class Oct. 3d.

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