

# The Living Church.

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## The Church that is not a Sect.—No. V.

A Series for the Living Church.

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*The Church, the natural home for Christian Unitarians, Universalists, and Second Adventists.*

Many of our modern sects had their origin in the fact that some, connected with existing religious bodies, found themselves holding doctrines which they believed to be taught in the Scriptures, but which were either denied or practically ignored by those bodies; desiring, therefore, to spread these doctrines, and seeking fellowship with those of like faith with themselves, these withdrew from the existing sects and founding new "churches," named them by the doctrines for the promulgation of which they were organized; their hostility towards the Church (more bitter in the past than to-day) leading them to overlook the fact that in her a home already existed for them, which rendered a new organization, at least, needless. The effects have been disastrous every way; not only have sects multiplied and divisions increased, to the more complete rending of the body of Christ, but these new denominations, with hardly an exception, have been found to wander more and more widely, as years rolled on, from those with whom they once held much in common; error has been grafted on the truth for the sake of which they originated, until they have become characterized, not by peculiar fidelity to the truth, but by the advocacy of heretical dogmas which have grown around that truth, for the sake of which their founders separated themselves from their brethren. Meanwhile, the Church has vainly offered a home, within her sacred enclosure, to those holding the truths these denominations were originally designed to defend; a home, in which to-day they could shelter, free from the perils of those heretical developments which have attended their separate organization. To illustrate the point, take three such bodies, those hinted at in the heading of this article.

The Unitarian denomination was originally, doubtless, but a natural and reasonable reaction from the Tri-theism which prevailed, almost without an exception, among the various bodies constituting Protestant Christianity, which, departing from the conservative influence of Catholic Unity, sought to satisfy human curiosity by definitions and explanations of the great mystery of the Trinity, until the Unity of the Godhead was practically forgotten; and though acknowledged in words, was in effect lost in the popular conception of three Gods, the Second of whom over-ruled the will of the First, in the rescue of man from the consequences of his fall. Had the founders of "Unitarian churches" taken shelter in the bosom of the Church, they would there have found a refuge from the popular error from which they sought defence, and in the standards of the Church they would have found weapons for the maintenance of the truth they desired to rescue from oblivion, while the conservatism of the Church would have saved them from the peril which has overtaken them, of the truth being sorely injured by its advocates rushing to extremes in its defence.

The Universalist denomination in this land, doubtless owes its origin to the fact that those members of the various "orthodox" dissenting bodies who indulged in the hope that endless torment might not be the necessary and inevitable interpretation of Scriptural denunciations of God's wrath against those dying unrepentant to Him through the faith of the Gospel, could find no rest for themselves while associated in "Church-fellowship" with those who regarded a belief in endless torment as necessary to salvation. And they too ignored the existence of our loving mother, the Church, who all the time stood with outstretched arms inviting them to the shelter of her fold; they forgot that she offered them a spiritual home in which none could forbid them to cherish the "larger hope;" that by her refusal to include an assertion of endless torment, as being the punishment of the lost, among her standard and articles of faith; by her rejection of uninspired interpretations of God's words and her faithful adherence to the words of the Holy Spirit alone, in her declarations of the penalty of sin, she has provided for them just the home they were seeking to build for themselves, a home in which they would have been preserved from the downward tendency which their isolation from the rest of Christianity, on the ground of this one dogma, has naturally developed.

The Second Adventists, again. Why the existence of this body of professing Christians? True, the majority of so-called "Evangelical" ministers and church-members had fulfilled the prophecy of the Apostle, and had given up the glorious hope of the appearing of our God and Saviour Jesus Christ, had exchanged the inspiring expectation of His return to earth in glory and triumph to gather His jewels, and to call His Bride to Himself, for that of a mere outpouring of a Spiritual influence which slowly, gradually, should win the world to Him; true, that to sustain this theory they have violently wrenched, twisted and warped into nonsense,

some of the plainest and most glorious passages of God's word; still there was need, neither for the Plymouth brethren in England, nor for the Adventists here, to rescue the doctrine from oblivion and to restore the hope of ancient days; the Holy, Catholic, Apostolic Church has never lost the one nor denied the other. That doctrine was still the burden of her teaching, that hope illumined her path; her brightest aspirations clustered around the former in her hours of trial and joy alike, and she laid her children in their hallowed graves in the sunshine of the latter, with quiet waiting for its realization. Had they who founded the Adventist body sought shelter in their natural home, the Church of Christ, instead of building a new "church" for themselves, they would have preserved the faith as completely as they desired to, and also have saved it from its betrayal by the heretical dogmas which have been built as buttresses around it. As it is, to counteract the error of those who had lost an inspiring hope, they have only contrived to associate that hope with errors worse than the denial of it, and to wander yet widely from truth and safety.

Alas! for man's toil and labor; how much of it is worse than useless, how much of it will be consumed with the "hay and stubble" in the great day of trial? May the builders themselves be saved, though their work be destroyed, though they be saved as out of fire; and may we, who by God's mercy are in the Church, work more faithfully and more boldly to make her voice heard in the world, that men, finding other and narrower homes too strait for them, may take refuge within her comprehensive borders, rather than continue to build homes for themselves as narrow and more dangerous than those from which they flee.

Much of the sectism which so disastrously characterizes this age owes its existence to lack of courage, lack of zeal in the Church, which failed to reach men in their hour of need, failed to make herself known to them, or failed to win their confidence in the past!

May the future work a return to apostolic zeal, faithfulness and self-sacrifice; then, as "doves to their windows," shall be the flocks of immortal souls that shall come flying to the ark of Christ's Church, abandoning the human edifices of sectarianism to seek refuge there, in God's own provision for man's spiritual needs.

## House of the Holy Comforter, N. Y.

Written for the Living Church.

The House of the Holy Comforter and Free Church Home for Incurables, New York, has just completed its second year of existence, under the Presidency of the Rev. Dr. Geo. H. Houghton. Its aim is to provide a churchly "home," free to women and female children, who have been pronounced incurable on examination of the house surgeon, and also to make provision for a training school in connection with this home for the reception of girls from nine to fourteen years of age, and giving them a spiritual and secular education, together with a training in all domestic and useful duties.

On the first of May, the Institution was removed from the small house, 241 W. 23d St., heretofore occupied, to a commodious one, 54 W. 11th St. Accommodations, as well as comforts, are thus greatly increased, room being provided now for forty inmates, as against fourteen in the old quarters. The work of caring for the incurable bodies has gone quietly on, and side by side with this, stands the greater work, so little recognized, of caring for sick, often well-nigh dead souls. The faithful workers at the home necessarily look for encouragement in their labors more to the character grown brighter in suffering, and to the wanderer gathered within the fold of the Church, rather than to any good that can be done the body beyond alleviating its suffering.

The Chapel has borne witness to the power of the Church in her Feasts and Fasts, to soften the heart of stone, and comfort the weary traveler. Three children and one adult have received the Sacrament of Baptism, and the Bishop's hands have rested, in the solemn act of Confirmation, upon nine of the younger inmates. The Chaplain, the Rev. Alexander Wm. Miller, has been untiring in his duties. There has been a weekly celebration of the Blessed Sacrament, and twice daily has the whole household been gathered for Chapel Services. Instructions and meditations have been given weekly.

In financial matters, the Home is in need. Its support, from day to day, is entirely dependent upon whatever God puts it into the hearts of people to give. The expenses last year were \$4,873.00; the receipts, \$5,335.04, leaving \$462.04 on hand to start the new year with, with prospect and need of greatly increased outlay, growing out of the growth of the work. What charity can appeal more keenly to the heart of a true follower of Jesus, than this ministry to a class of unfortunates, for whom hospitals have no place—poor helpless, despairing incurables.

A reverend brother who subscribes for five copies of the LIVING CHURCH, writes: "One copy I send to a high official in Russia; another to Bishop Tozer, late of Jamaica; another to Prebendary Meyrick. All to whom I send it find it, as I do, very interesting."

## From our English Correspondent.

LONDON, July 7th, 1881.

It is quite unnecessary for me to assure you how widespread and profound has been the sympathy which is felt for General Garfield, or how unanimous is the sentiment of horror and disgust which his attempted assassination has caused in this country. This outrage on your President is nothing short of a *reductio ad absurdum* of regicide and political assassination. One may at times have been tempted to think that something might be said, in extreme cases, for tyrannicide. The old definition of the Russian Constitution used to be that it was a despotism tempered by assassination, and it was just conceivable that a fear of personal consequences might have had a salutary effect upon the conduct of some of the Czars. But when we are met by the fact that twice in sixteen years the chief of the freest and the most popular constitution in the world has been selected for political murder, we shall no longer think regicide capable of palliation or excuse.

The motive of Guiteau has, of course, been eagerly canvassed, and if the theory be well founded that General Garfield has fallen a victim to his desire to improve the relations of public servants to political parties he well deserves—at least so it seems to us—the credit of patriotism and the honors of martyrdom. To us on this side, the American maxim, "To the victors, the spoils of victory," seems intolerable. A change of government does not displace, I suppose, more than two score of public officials, and we form a very strong, perhaps an exaggerated opinion, as to the injurious effects that must follow a transfer. Certainly, our system seems less calculated to foster an undue greed after place, and an inconvenient feeling of party spirit, than yours; but after all, it may very well be that every country's customs are those which suit it the best.

Can you tell me what there is in a stripe of gold or yellow, inclining from left to right like the center stroke of a capital N, that should give rise to a series of litigations that have lasted nearly five centuries? This same slanting stripe of gold, on a blue ground—in heraldic terminology, "azure a bend or"—happened to be borne by the two families of Scrope and Grosvenor, who toward the end of the fourteenth century made it the subject of a fierce and protracted suit. No doubt the controversy would have long ago been forgotten had not the poet Chaucer been called as a witness, in October, 1386, and had not his deposition, in which he speaks of himself as being of the age of "forty and upwards," been, absurdly enough, thought by the new school of his biographers to afford some clue to the date of his birth. However, I must not go into that; suffice it to say that the Scropes won the day, and the Grosvenors have ever since borne "azure, a garb or," that is to say a golden wheat sheaf on a blue shield. At that time Scrope was a Baron, and Sir Robert Grosvenor a simple Knight. But things have changed—the Peerage knows the Scropes no more, and the Grosvenors have blossomed into Dukes. Nevertheless, the Duke of Westminster evidently has not learned to take the defeat of his ancestors in good part, and he has revindicated his "bend or" for at least the name of one of his race horses. This horse won the Derby last year, and, absurd as it may seem, a new "bend or" controversy immediately broke out and fiercely raged for many months. It was contended that the so-called Bend Or was really another horse of the Duke's, which had been "changed at nurse," and that his Grace had, therefore, no claim to the stakes. After causing the Duke infinite trouble and vexation, the question was decided in his favor; and now Bend Or controversy number three is occupying the courts. A veterinary surgeon has sued the *Morning Post* for a libel imputing to him first that he had "nobbled" the horse, that is to say, had given it medicine to spoil its running, and secondly his treatment of the steed, if not dictated by malice, was unskillful. The jury awarded no less than \$8,750 as damages, but the court has granted a new trial on the ground of mis-direction, verdict against evidence, and excessive damages. And so we are a long way, even now, from the end of the Bend Or squabble. A more curious story it would be hard to find even in the annals of litigation.

The action of the Congregationalists in appointing a committee to find or to formulate a faith, brings into very striking contrast the position of our Church and that of the denominations. As to what they are to believe, the whole Roman Obedience is dependant on the supposed infallible utterances of the Pope. In this the Romanist has a short and easy method of knowing what to believe, albeit a method to which there are insuperable objections. It is a modern theory, without the slightest authority of Scripture or of Catholic consent. But the common-Protestant methods of finding out what a man is to believe, are quite as objectionable. No inconsiderable class think they must believe what seems to them to be true. The position of another and possibly still larger class is that all necessary truth is to be found somewhere in the Bible, and happy is the man who is fortunate

enough to discover it. But the trouble is he can never be quite sure that he has discovered it.

The position of our Church is radically different. It is not that any man is to depend upon any mortal as infallible. It is not that each one for himself is to think out some system resting on the sandy foundation of conjecture; nor is it that he is to search by himself through the books of the Bible to discover the essential truth contained in it. It is, that the Faith is God-given; that the Church received it; is to believe it, proclaim it, live it, and faithfully transmit it from generation to generation. As to what that "One Faith" is, history abundantly witnesses. *Quod semper, quod ubique, quod ab omnibus*, is for us the Catholic rule and test. Nothing is more certain than that to the Apostles a faith was "committed"; it is equally certain that they looked to no bishop or bishopric as the arbiter of truth, and that they did not direct every man to hunt through the Scriptures in search of a faith. St. John said: "That which we have seen and heard, declare we unto you." St. Paul said: "I delivered unto you that which I also received;" and when in old age he faced death and judgment, it was his comfort and glory that he had "Kept the Faith." That it was for which and in which he had lived and was about to die. It was not his, nor St. Peter's, nor St. John's, but God's truth, "the Faith which was once (and once for all) delivered unto the saints." May this give to the Congregationalists a clue to the discovery of the Faith.

## The Late Bishop of Pittsburgh.

To the Editor of the Living Church:

I have read with interest the biographical sketch of Bishop Kerfoot in the LIVING CHURCH. It recalls a time when he acted a most important part at a large missionary meeting of the General Convention, held many years ago in the Church of the Transfiguration in this city. There were two elements to cause disturbance and anxiety; one of which was in connection with the Indian question, when two of our Western Bishops expressed themselves very warmly; and the other was a want of perfect sympathy between the Foreign and Domestic Committees. At a critical moment, when many anxious hearts were beating with a vague apprehension, Bishop Kerfoot quickly arose, and as if inspired by the Holy Ghost, he uttered words of such wisdom and kindness, it was like the pouring of oil on the troubled waters. He declared that they were in reality, if they only knew it, a most harmonious assemblage; and what he said, certainly had the effect of making it so, for the spirit of peace and love seemed to enter and fold its wings, signifying that it would remain with them to the close of the council, and it did so remain. Directly afterward, when a certain prominent member of the Foreign Committee rose to speak, he seemed to have caught the gentle spirit of the good Bishop, and instead of saying what it was expected he would say, his face meanwhile indicating the disturbance in the breast, his words were so well chosen, and they were uttered in such a Christlike spirit, that every Christian rejoiced, and thanked God for giving to the Church such a man as Bishop Kerfoot, and for the happy results of his efforts at reconciliation, which results have continued, even to the present time. Blessed be his memory!

[The following from the correspondent of the LIVING CHURCH who furnished the account of the burial, was received too late for insertion with that report.]

It will interest your readers, as it did your correspondent, to hear how the dear Bishop, when he began to realize that his work as a diocesan was practically ended, turned to God with redoubled energy of prayer, if haply by greater earnestness of intercession he might draw down from bounteous heaven blessings manifold upon the diocese he so loved. It is said that he took his clergy list in his hand, as he bowed in prayer, and earnestly besought God for each one individually, that he might be holy in his life, devout in his character, and successful in his vocation as a winner of souls. I think the annals of the Church contain few incidents more striking and impressive than this.

It was also mentioned in my hearing that on the day when the Bishop left his home in this city to go to Somerset county, where he died, he was seen to go into his study and stand before the case which contained his familiar friends, the books of his library. He realized that he should never see them again, and with deep emotion he bade them farewell. As though they were living persons, he addressed one after another a tender "good bye," and then departed to return no more.

A memorial service will be arranged by Dr. Hitchcock in a few weeks, at which one of the Bishops who was a life-long friend of the departed prelate will preach a biographical discourse.

Dean Stanley always spoke in terms of affectionate appreciation of his enthusiastic reception in America, and the large proportion of American callers at the deanery proves that the estimation in which he was held in America has not weakened. In accordance with this feeling, Dr. Dudley, assistant Bishop of Kentucky, was invited to preach the funeral sermon on Sunday at St. Margaret's Westminster.

## THE WEEK.

A fire in a warehouse at Bordeaux destroyed eight thousand casks of wine.

It is reported that Christine Nilsson has signed a contract for a season in the United States.

The recent removal of the remains of the late Pope Pius IX. to another place of sepulture in Rome, was the occasion of a disgraceful riot.

Mr. Gladstone, in a personal note to Mrs. Garfield, pays tribute to the heroism of the Presidential patient, and the loving labors of his helpmeet.

A former chaplain in the army sends from Vermont to the conscience fund of the treasury the sum of \$100 as an excessive allowance for forage.

Bradlaugh has been mulcted in £500 by a London jury for having sat and voted in the House of Commons without taking the parliamentary oath.

The San Francisco city government has passed a by-law ordering all boys to be at their homes by nine o'clock at night, under penalty of arrest and fine. This is a law that should be in force in every city, in every town, and in every household.

The King of Siam has recently presented to the venerable Dr. Dean, the oldest American missionary in Bangkok, an elegant gold bird and vase, accompanied by a very friendly letter.

A Colorado murderer who escaped from the penitentiary at Canon City, was picked up in the street in Boston last week. He has been pursued for five years.

The St. Joseph fruit region of Michigan will have neither peaches nor blackberries to ship to Chicago this year, but the crop of whortleberries will be immense.

The church bells at Geneva, Switzerland, were rung by a shock of earthquake on Friday morning. There was a perceptible tremor at Lyons and Grenoble, France.

Another "pocket Diocese," Quincy, reports over \$32,000 raised for Church work within the current year. The number of communicants reported is 1,470.

The railroads are again amusing themselves by playing at the game of the Kilkenny cats. The rate from Boston to Chicago has been brought down to five dollars.

The widow of Rev. Dr. E. H. Chapin dropped dead on the piazza of her summer residence at Cape Ann, Mass.

Reports from the spring wheat region of the West indicate that the yield will not exceed half a crop. Oats in many localities have been destroyed by a pest resembling the army worm. There is a promise of a full crop of Indian corn.

Rev. Arthur Edwards, editor of the Chicago *Northwestern*, and his son, are making a bicycle excursion in England. They have reached London from Edinburgh.

Postmaster General James is making vigorous efforts to reduce expenses in the postal service, with a view of a reduction of letter postage to two cents. It is a consummation devoutly to be wished.

Gen. Alfred H. Terry telegraphs from Fort Snelling to Gen. Sheridan that Sitting Bull, with the last of the hostile Sioux, surrendered to Maj. Brotherton of the 7th infantry, at Fort Buford.

The "dead-lock" in the election of U. S. Senator, by the Legislature in Albany, was terminated last Friday by the election of Elbridge G. Lapham, to succeed Roscoe Conklin.

Nathan Clifford, one of the judges of the Supreme Court of the U. S., died at Cornish, Me., on Monday last. He has served as attorney general in the Cabinet of President Polk, as minister to Mexico, and as a member of Congress.

It is reported that James R. Keene is organizing a telegraphic company to cover most of the territory now reached by the Western Union. It is to have a capital of ten millions.

Bright Eyes, daughter of the Ponca Chief, who has attracted so much and so favorable attention in her presentation of the wrongs of her race, has married T. H. Tibbles, of Omaha, who has been prominent in efforts to benefit the Poncas.

The funeral of Dean Stanley at Westminster Abbey was attended by an immense throng. The Prince of Wales was present, Queen Victoria sent a wreath of roses, and a note expressing high esteem for the deceased.

It was the desire of Prince Leopold, Queen Victoria's youngest son, to become a clergyman of the Church of England, but his mother, the Queen, strenuously opposed it. He is now reported as spending the greater part of his life in attending charitable organizations and philanthropic reform. His health has always been delicate.

Last week, Bishop Talbot was prostrated by a partial paralysis of the right side, and as this is his third attack his situation is considered critical. Private advices indicate favorable symptoms, and there is hope that he may recover. The LIVING CHURCH extends its sympathies to the noble-hearted Bishop in his affliction, and to his anxious family and diocese.

The President's condition on last Saturday was such as to excite grave apprehensions in the minds of his medical attendants, and public anxiety was again awakened. After twenty-one days the healing process had reached the crisis when liability of blood-poisoning was to be feared. A severe chill, followed by a high fever, were the alarming symptoms. Drs. Hamilton and Agnew were summoned by telegraph, and temporary relief was afforded by a deep incision below the wound. The situation is still critical.

The exertions for the settlement of the Greek question have been crowned by a satisfactory solution of the dispute about the frontier. The evacuation of the Turkish territory is to be made gradually, and to be completed in five months. The Hellenic Kingdom receives an accession of 5,000 square miles, which is half as much as its present territory, and two-thirds of what was suggested at Berlin.



The Bohlen Lectures for 1881.

A WISE DISCRIMINATION THE CHURCH'S NEED: The Bohlen lectures, 1881; by Thomas Underwood Dudley, D. D., Assistant Bishop of Kentucky. Thomas Whittaker Bible House, New York.

The lectures contained in this publication were delivered last February by Bishop Dudley, in the Church of the Holy Trinity, Philadelphia. They are four in number, extending over 234 pages, and are occupied with a strong, clear-headed, and in the best sense, broad examination of the Church's need for discrimination as to Dogma, Evidences, Ritual and amusements. At the start, Bishop Dudley sounded, as with a trumpet tone, the key-note of evangelic proclamation, and through all the varying chords of his subject, to the end, that one note is still the dominant one of his harmonious teaching.

Bishop Dudley is a charming writer; all through these pages there is a clear, sustaining flow of apt expression that enchains attention; while a style artistically broken and shifting to suit the changed or fresh idea, pleases the reader's fancy, drives away monotony, and rivets the mind to every new turn the subject takes. Yet he needs to be read with care, for he has some idiosyncrasies, such as frequent omission of the article, especially before adjectives, and often extremely long sentences, after the London Times' manner, which for instant perception must doubtless depend upon the intonation of oral delivery.

In discrimination as to Dogma, his plea is that we lay not as burdens upon the souls of men other than "necessary things" which the office of Holy Baptism demands—the acceptance of the Apostles' Creed, with renunciation of Christ's enemies, and the promise of obedience to His will. He says:

The formulation of a systematic science of Christian theology is a duty, even a necessity of the Christian Church, and of Christian scholarship. Its inductions from the phenomena of Revelation, its deductions from premises thus found are alike interesting and profitable; but I do plead that theological conclusions may, nay, must be kept separate and distinct from the essential facts of Christianity, about which they formed, lest they prove in the time to come, and are now hindrances rather than helps, to the advancement of the Kingdom of Christ among men.

Outside the Creed of the Church, we must "speak our opinions as opinions, and not as dogma resting upon Church authority, or plain scriptural declaration." Not even "has the Church set her seal to any theory of the atonement, which all her children must receive as part of the precious deposit." We are not required to believe in "a mode in which Christ hath brought us to God, in order to the assurance of the adoption, the sonship He offers." In answering the question how we may surely know the reality of the supposed dealing between Christ and the soul, he offers this counsel:

Wouldst thou be assured of thy salvation? So fall on thy knees before the infallible Teacher, Guide, Vicar of Christ. His representative is in every Parish, and for all practical purposes each Parish priest is to the penitent infallible. Tell him thy faith and thy sin, the health thou hast, the disease thou fearest, the physician of the soul, will give the medicine if needed, or will guarantee the soundness if he be there. Thou shalt depart in peace to thine house; for do not the Priest's lips keep knowledge? Our Church has no theory. The minister of Jesus Christ declares with authority the covenanted terms of forgiveness, and when the confession of a true faith is made with seeming honesty, he declares sin forgiven, and new birth accomplished.

The second lecture is most attractively drawn, and carries a valuable contribution to the "Evidences," by the masterly and pleasing manner in which many of the old arguments are re-presented. In closing the paper, he adverts to the entanglement of some who would believe if only they could, some theory of inspiration, and exclaims his thanksgiving that "the children of this ancient historic Church are not burdened in mind or conscience by the necessary acceptance of any theory."

The lecturer calls attention to the very serious evil which has arisen from the assertion of an extravagant a priori theory of inspiration, in the conflict between the Bible theologian and the modern scientist:

The history of physical science has in its Doctors been as violent and as offensive as any that can be ascribed to the Professors of Science theological. But the fault with us has been real, and has arisen in largest part from this disposition to theorize, and the feeling of ignorant fear lest the letting go of the theory should be the letting go of the faith. Was it not because of the exigencies of a particular theory of inspiration, that for so long a time the battle raged between the testimony of Genesis, and the testimony of the rocks? \* \* \* And, constrained by this feeling of loyalty to a theory of inspiration, as though it were loyalty to Christ, how hardly and with what unseemly compromises and flank movements did theology retreat from the ground, forgetting that the rocks are as truly the scrolls of His writing as those Oracles whereof a chosen people was the guardian?

When the lecturer comes to deal with Discrimination as to Ritual, he remarks, near the outset, that "ritual routine is only as the pictures stained into the window-panes, unmeaning and offensive, whether they be elaborate or simple, until the light behind brings out the colors and the design, and just as really the light of dogmatic truths must leave some ritual screen as a softening medium through which it may enter the eye of the beholder, else it shall be painful, and provoke the resistance of the closed eyelid." He proceeds to maintain that, because there is a legitimate variety of opinion about the nature and efficacy of the Sacrament, therefore there must be closest conformity to the appointed Order, and he pleaded that, due regard being paid to this literal requirement, there shall be kindest judgment and self-compelled silence as to the difference of opinion. He says:

I hold that the Church should give a liberty of Ritual, a defined and regulated liberty, corresponding to the freedom of opinion which she has accorded. Why shall the arrangement of

the Ritual of even this most sacred office, completed in a time of turmoil and confusion, when the martyr fires still smoldered, and when anxious fear still trembled lest the old enemy should regain the possession from which he had been with such difficulty expelled—why should these be continued of necessity without change, for us who "were free born," who ought to be able to look unappalled at the history of Papal usurpation, and of scholastic dogmatizing, and stand firm in the old paths? Especially must the minute directions as to posture, which were necessary for the guidance of every Rome-bred Priest, to keep him out of the rut of the Roman Missal—must these continue to be a burden to the mind and conscience of the priest of to-day, who is proudly conscious of his integrity and intelligent loyalty to the Church's standard of doctrine? Must these remain because there is like danger now, as in the old time? Then let them be more explicit, and impossible of misinterpretation. Plainly, even in this office, for the administration of the highest, holiest act of our worship, we need more detail of direction or less. Either take away these petty occasions of rubrical stumbling and fault-finding, or make them of such rugged prominence that the blindest will see them and avoid. \* \* \* We need liturgical enrichment, for we need liturgical freedom, which is wealth. \* \* \* Again, why shall the musical taste and skill, largely developed in one congregation, be shut up to that measure of musical utterance, which is perhaps a requirement all beyond the capacity of comfortable rendering possessed by another? Why shall not the idea of mystery, which confessedly is inherent in this act of worship, be fully set forth in the Ritual of those to whom this thought is fullest of helpful blessing, provided only that safeguards protect from the representation of any Presence other than spiritual and heavenly? And why shall a Service, whose words are often unmeaning, and its construction unappropriated, be the compulsory performance of simple-minded ignorance which comes to the "breaking of bread," as possibly the earliest disciples came, simply to remember, and to be helped to remember, the death that was died for them, and to whom the idea of mystery being connected with what they did, is inconceivable.

The purpose of a great part of this lecture is to make manifest that Ritual must be expression of Doctrine; this, surely, but not only this; the limits of the one are the limits of the other; wherever these limits are overstepped in Ritual, the Church's truth receives a hurt, and hence the need for wise discrimination in whatever is virtually done.

The last lecture in the series is devoted to broad and sensible consideration, on the important subject of Recreations and Amusements, and Bishop Dudley shows with perfect plainness that the indiscriminate condemnation of some whole classes of amusements, and the indiscriminate approval of others, has produced the effect upon the mass of Christian people, of sadly impairing, if not indeed ruining, their esteem for the value of the supposed judgment of the Church as represented by the voice of many of her pastors, in false, conventional distinctions, and disregard of wise discriminations. Seeking to afford our readers a wide insight of Bishop Dudley's counsels, we have given unusually extended space to this most valuable and timely book, and can therefore offer nothing further in the way of extracts from his last very practical and healthy-minded lecture; but we feel assured that all who may read it will derive as much pleasure, true recreation and benefit, as the task of reviewing has afforded the writer.

Jewish Ideas of the Resurrection.

To the Editor of the Living Church:

Your correspondent, "R. L. B.," inquires what were the prevailing Jewish ideas in regard to the Resurrection, before the time of our Lord.

The remark of Martha, "I know that He shall rise again in the resurrection at the last day," first led me to consider the subject; but I think that, possibly owing to the teachings she had received from Our Lord Himself, she was in advance of the popular opinion of her countrymen. No doubt there were many Jews who felt with the second of the seven martyred brethren, "The King of the World shall raise us up who have died for His laws, into everlasting life," (II. Mac. vii., 9) or with Judas, who "was mindful of the Resurrection, (II. Mac. xii., 43) but there hardly seems to have been a widely prevailing, definite belief of the doctrine. Setting aside ambiguous passages in Job and Ezekiel, we still find that Isaiah and Daniel clearly taught a resurrection, (Isa. xxvi., 19; Dan. xii., 2). Yet the whole sect of the Sadducees rejected it. The spirit of the age seemed to be alien to the idea.

So, as has been often pointed out, Our Lord, in reasoning with the Sadducees on the subject, (S. Mark xii.) based His argument on a passage of the Old Testament, which teaches only inferentially, as though He were endeavoring to rouse their minds to acknowledge the necessity of immortality; that from His very nature, God could not be the God of souls, one after another dying and disappearing, but that all must live unto Him.

"The love of God is immortality." A devout and earnest soul can be satisfied with nothing less, whether it is found living among heathens, Jews or Christians. And may we not take the stress laid upon the Resurrection, and the clearness with which it is apprehended, as the measure of the degree of spirituality to which a Church, or an age, or an individual soul has attained?

The majority of the Jews, sunk, at the time of our Lord in formality and worldliness, seem to have had very vague notions of immortality. A kingdom which was not of this world, was one they had no conception of; the only insignia they had ready for its sovereign were a Cross and a Crown of Thorns. E. F. W.

To the Editor of the Living Church:

In the Journal of the Fourth Convention of the Diocese of Springfield, p. 22, the date of organization of Trinity Church, Jacksonville, is given as 1835. This parish was organized on the 11th of August, 1832, being the first parish organized in the Diocese of Illinois.

JOHN D. EASTER. JACKSONVILLE, Ill., July 20th, '81.

The Birth Places of our Bishops.

To the Editor of the Living Church:

The death of Dr. Alexander Vinton, who, as also his brother Francis Vinton became eminent in the Church, brings to mind a remark recently made by Bishop Smith in regard to the number of our Bishops who were born in the neighborhood of Providence, R. I., which was also the birth place of the Vinton brothers.

A Connecticut paper had stated that Norwich in that State boasted that four of her sons had attained the Episcopate; the last consecrated, being the Right Rev. John A. Paddock, of Washington Territory. The historian of the Church in Connecticut, on being questioned, replied that while two other bishops beside the Paddocks, namely Vail and Lee, had lived in Norwich in early life, they were born elsewhere. This led Bishop Smith to state that a triangle made by drawing a line from Providence, east to Westport, and from there to the sea, meeting the point of a line drawn south from Providence, covered the birthplace of eight Bishops of our Church; the following being the names in the order of their consecration: Brownell, of Westport; Smith of Bristol; Burgess, of Providence; Freeman, of Sandwich; Randall, of Warren; Howe, of Bristol; Pierce of Pawtucket; Burgess, (No. 2) Providence.

Bishop Smith also stated that one of our bishops had been twice baptized, and twice confirmed, and he gave the name and some very interesting circumstances connected with the same.

On referring to Batterson's "American Episcopate," it is seen that Bishop Perry, of Iowa, was also born in Providence, thus adding one more to Bishop Smith's eight, and also that Bishop Jarvis was born in Norwich, which gives her three in the Episcopate, whom she rightfully call her sons.

Columbia College.

The Rev. Dr. Barnard, President of Columbia College, in submitting his annual report to the Board of Trustees, has advanced some suggestions which will awaken wide attention.

The total number of students in the University during the past year, has been 1,601, divided as follows: The College proper, 285; School of Mines, 294; School of Law, 456; School of Medicine, 555; School of Political Science (opened for the first time last October), 11. The standard of scholarship in the College has been raised during the year, decreasing somewhat the numbers in attendance, but more than compensating for this loss, by the substantial gain in tone, and in thoroughness of work.

President Barnard speaks with especial satisfaction of the gentlemanly conduct of the students. As a means of reaching the end of good government in College, he suggests, that it might be better attained, if the responsibility for the preservation of order should be thrown wholly upon the students themselves, the weak point in the present system being, that it conceals from the student the fact that it is his own interest and not that of the faculty, that is concerned.

Much is said in the report regarding the imperfections of preparatory institutions. At each examination of applicants for admission to the College, a wide inequality was apparent in the thoroughness of preparation—a fact indicating a defect of the American system of higher education, by which it fails to secure unity of method between the more elementary and the more advanced parts of the courses of study. From beginning to end, in Dr. Barnard's opinion, education should conform to one continuous system, subject everywhere, if possible, to the same superintending intelligence. As a remedy, he suggests that the Colleges should extend a supervision over the preparatory schools. The revival of the former preparatory school of Columbia College is recommended. As an alternative plan, possibly more effective, he suggests that arrangements might be made with schools in New York and vicinity, by which they should be visited by committees from the College faculty, and should consent to be guided by such methods of instruction as the faculty should prescribe. By this means, students might pass easily from one grade to another, and the benefit of the system would be shared alike by the schools and College.

Under the head of "Educational Science," President Barnard says, that among the great multitude of educational institutions in this country, not one seems to have made education itself a subject of investigation, or to have regarded instruction in the theory and practice of education as a part of its business. In this respect, the country is far behind continental Europe. He goes so far as to propose, that a permanent chair of education shall be established in Columbia College. The practical importance of the measure, he says, lies in the fact that the present system of education is marred by grave faults, which only need to be exposed to be corrected. The boy, instead of being led first to the acquirement of a knowledge of things in the physical world about him, which he can comprehend and enjoy, is crammed with Greek and Latin roots, much to his distaste and injury. The first classes of sciences to be taken up, he adds, deal with visible objects with respect to form, the second to facts and phenomena in reference to law. Latin and Greek could come afterward. In connection with this subject, a pleasant picture is given of an ideal school in the country, where boys should be taught the natural sciences in the fields and woods, almost without the use of books—and learn to love knowledge. One important object of founding the Chain of Education at Columbia, too, is that students may, before their minds are crammed with information which they cannot digest, learn how to learn.

Churchmen will be somewhat startled at the advanced position taken by this report on the subject of the higher education of women; or, rather, co-education of the sexes. The inquiry, Dr. Barnard says, comes from every side, whether Columbia will not do something in this direction. In view of the success that has attended the University of Michigan, Cornell, and other Colleges of the country, and Girton and Newnham Colleges in England, which have thrown open their doors, the objection against extending to young women the advantages of the highest academic culture, have proved fallacious. The time has come when Columbia College should feel urged to do her part in carrying forward this noble and beneficent work. The public mind is prepared for it; the members of the faculty, without exception, are in favor of it; and it is easily practicable. "I can only repeat the conviction expressed in my former report, that the question here considered is, in this institution, only a question of time; and that, whatever may happen this year or the next, Columbia College will yet open her doors widely enough to receive all earnest and honest seekers after knowledge, without any distinction of class or sex." Reports are added from the various departments of the University, showing progress, and a sound and healthful condition in all.

The Book of Leviticus.

Written for the Living Church.

The third Book of the Pentateuch or Torah is a sort of balance-wheel between the second and fourth of the five Books. In fact it is a regulator of doctrine for the whole Bible.

It deserves special study for two reasons. First, when properly explained there is no Book in the Old Testament that is more thoroughly Messianic in its general bearing. It prepares the way for a clearly defined, visible Theocracy, through the Messiah, an anointed one. Second: it fully gives, as preliminary and immediate, through Aaron and his sons, the Priests' blessing for the whole world, and for all time. The predictions, Gen. 3: 14, 15; 9: 26, 27; 49: 10; Num. 24: 17, etc; and Dent. 18: 15-18, with all the promises to the Patriarchs, become definite through the clear arrangement of sacrifice, and the giving of many laws and directions seemingly unimportant.

There is another reason why this book should have some examination. In our present Lectionary there is no selection from Leviticus for the Sunday lessons, and what is selected for the week is confined to the last three days of February; in all only four chapters, and some of these are lost when there is a Bissextile or Leap-Year.

The Book is called Leviticus. Twice only as a religious order do the Levites appear, and then only as recipients of a divine stipulation, that their cities should not pass entirely from under their control. The Levites were subordinate to the Priests. We judge from this that the word *vayyiqra* ("and He called") the first word in the book, giving it a name, has a more general biblical character and meaning than merely to show the doings of the Levites, which it does not. As separate from the Levites, though tracing a descent from Levi, a higher office of the priesthood appears, but limited in its priestly, and divine prerogative to "Aaron and his sons, and the Priests." A reference to them and their duties is constantly made in this book.

Let the first chapter be our starting point. Note at once in the fourth verse, that word so prominent in the whole scheme of redemption, *kapper, exilasathai, expiationem, Atonement*. It is the grand word, and key-note of the whole Bible. It appears twenty-five times in this Book alone, sometimes in the form of "Day of Atonement;" and though less frequently in other books, is always connected with specific, signal blessing to the soul, guarding and keeping man from harm. It never stands alone; the Hebrew accents, which have been followed by the Septuagint and vulgate in translation convey the idea of a gift as a protection and cover: "For a cover over him," "to be a protection about him," "In expiation of him." The atonement, at-onement, at one mind, became so, under the law in the cleansing influence of faith in whatever was offered for the complete removal of the guilt of sin. Harmony between God and man was thus restored, for death and life were united. The Psalmist's words, which on the Day of Atonement were chanted in the Temple amid incense and the ascending smoke of the sacrifice, "As far as the east is from the west, so far hath He removed our transgression from us," were not meaningless. The whole spiritual truth of the atonement could not be veiled or hidden. Through all, there was a revelation of the historical fact of a Messiah, in whose Incarnation, Life, Death, and Resurrection all the requirements of the Divine law would be fully satisfied.

WILLIAM N. IRISH.

Written for the Living Church.

A correspondent writes: "The election of Bishop Kerfoot to the Diocese of Pittsburgh did not take place until a month or more after he had made the speech alluded to in your issue of July 16th. His 'strength of character,' therefore, was shown, not in facing the question 'Bishop or no Bishop,' (to him a matter of very small consequence) but in braving the storm of political prejudice, before which many a strong man at that time quailed. His boldness, indeed, did more than anything else to win him the mitre, rather than put him at the risk of losing it."

Five hundred acres of land around Yorktown have been purchased by the committee association formed to celebrate the centennial anniversary of Lord Cornwallis' surrender. The land will be beautifully laid off as a parade and campground for the French and American soldiers. The new buildings will be erected near the site of the village. Virginia is anticipating a lively celebration of this anniversary.

Jewish Belief in Resurrection.

To the Editor of the Living Church:

The question some time ago raised in the LIVING CHURCH by "R. T. B.," is susceptible of easy answer. Hardly liking to appear "better informed than the inquirer," and cheerfully waiting for the response of the learned, I have delayed this writing. I may say, categorically, that there was cherished belief in a resurrection "among the Jews before the time of our Saviour," and that, as I hold, this belief originated among themselves and was not imported from other nations. Suffice it at present that the fact of such belief be made to appear.

Immortality may be assumed without drawing with it the doctrine of a resurrection. So that a general belief in immortality does not necessarily involve faith in the body's survival and restoration. We pass then the question of the spirit's deathlessness, and ask alone as to its future embodiment. Of this the ancient people of God had no doubt whatever. They grounded their conviction upon the direct and specific promises of God to the patriarchs in person—promises which were not fulfilled in their immediate occupation of Canaan, and which, therefore, must find accomplishment in their future possession of the Promised Land. Accordingly, the protomartyr, in his dying speech, is heard to say, "God gave Abraham no inheritance in it, not so much as to set his feet on; yet he promised that he would give it to him for a possession, and to his seed after him" (Ac. vii.: 5). The Jews anticipated the time of the Messiah as that in which the patriarchs should rise to inherit the promise made to them, and when there was to be a general restitution. The fairness of this inference is not our present study; the fact of it is indisputable.

In concluding this simple statement of fact, I may for brevity's sake, cite a single admitted authority. Prof. Fairbairn [Typology T. 2, and 7] says, "No doubt such a belief implied that there must be a resurrection of the dead before the promise to them could be realized. To those who conceive immortality as altogether a blank page to the eye of an ancient Israelite, the idea may seem to carry its own refutation along with it. The Rabbis, however, with all their blindness, seem to have had juster, because more Scriptural, notions of the truth and purposes of God in this respect." The Talmud is appealed to in confirmation. Exodus, vi.: 6, it paraphrases thus: "I have established my covenant with them to give them the land of Canaan." They themselves are thus spoken of; their seed is not so much as mentioned. And, further, the Talmud even raises the question, "Where does the law teach the resurrection of the dead?" And this unequivocal answer follows: "In that place where it is said I have established my covenant with thee to give thee the land of Canaan; for it is not said with you [plural] but with thee [singular]." So, Rabbi Gamaliel, S. Paul's instructor, when pressed by the Sadducees, "which say there is no resurrection," is said to have replied in like manner. Menasseh Ben Israel expands the same argument thus: "God says to Abraham, I will give to thee, and to thy seed after thee, the land wherein thou art a stranger." But it appears that Abraham and the holy patriarchs did not possess that land; therefore, it is of necessity that they should be raised up to enjoy the good promises; else the promise of God would be vain and false. So that we have had a proof not only of the immortality of the soul, but also of the essential foundation of the law, the resurrection of the dead." To all which and more, Prof. Fairbairn adds, as we think, in just conclusion, "It is not surely too much to suppose that what Jewish Rabbis could so certainly draw from the Word of God, may have been perceived by wise and holy patriarchs. Indeed, the doctrine of the resurrection of the dead, not that of the mere immortality of the soul, is the form which the prospect of an after state is being most have chiefly assumed in the minds of the earlier believers." J. H. APPLETON. NEW YORK, Trinity, A. D., 1881.

Division of Dioceses.

The Church Messenger (N. C.), speaking of Bishop Huntington's inaugurating a movement for the division of his Diocese, says:

It has been abundantly proved by practical experiment in this country that the division of large dioceses is a great power for good in the Church. One great argument against such division—which we have heard urged by people in the Church—is that it removes the prestige and dignity formerly attached to the office, so that now, with the multiplication of bishops, we can hardly know who is meant by the "bishop of New York," the "bishop of Pennsylvania," &c. This is a very small matter indeed. The Church—or rather Christ—has not instituted the office of a bishop for the purpose of giving a big office to some ambitious man, and adding to his dignity. Thanks be to God, a great change has come over the mind of the living Church of the present day, so that now she has come to think far less of office and dignity and respectability and aristocratic exclusiveness in religion, and the opinion of the world, and all its gilded pomp and splendor and its rage of fiery, than she does for the Master's work for the souls and bodies of His suffering creatures. Let us leave all these unworthy considerations out of the question, and think only of what can be done for Christ and His people, and there will be more dioceses made, and less opposition to the making of them and to the work to be done in them when they are made.

To the Editor of the Living Church:

Please note the following figures: The population of Illinois in 1880 was 3,078,606. In 1870 " 2,339,891. Rate of increase . . . . . 21 per cent. Communicants in 1880 . . . . . 9,290. " 1870 . . . . . 5,667. Rate of increase . . . . . 62 per cent. That is, during the last ten years, the Church in Illinois has grown nearly three times as fast as the population. F. H. P. MATTOON, Ills.



THE EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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CHAPTER XIV.

For some time before, I had kept a good deal out of sight, lodging abroad, and never being at home for more than an hour or two at a time, and having a number of people that I could depend upon engaged, who punctually informed me of any circumstance that was necessary for me to know. My family informed me that many armed men stopped at the house under pretence of buying many things, though there was no appearance that could induce them to think that there was anything to be sold; some to enquire the road; that they always asked for the gentleman of the house, but never mentioned my name; that they were impudently inquisitive, looking into the rooms, and examining the rooms very attentively. I was sure of being seized as soon as seen, but how to get to Long Island was a matter of difficulty. The whole coast was guarded, and every boat in possession of the Rebels. However, on Sunday morning, the first of September, they withdrew their guard from a point of land about a mile from my house, and ordered it to be replaced by a guard coming from New Rochelle. This guard, fortunately for me, mistook their route, and went to another point and remained some time, ignorant of their mistake. I had immediate intelligence that the passage was open and a boat ready, in which I made my escape. The very next day my house was surrounded and searched, and a guard placed at it for several nights, till Mrs. Seabury, wearied with their impertinence, told them that I was gone to Long Island, and that the most likely place to find me was at the British army, where, she did not doubt, I would be very well pleased to give them a meeting. Whether irritated by this, or from other motives, they made a hospital of the Church, and have damaged it much; torn off the covering and burned the pews and seats. They also filled my barn with their sick, and quartered from sixteen to twenty Light Horse at my house. These consumed and destroyed my hay and grain to the amount of five hundred bushels, including ten acres of Indian corn and buckwheat, which not being ripe enough for use, they pulled down the fences, and turned in the cattle and sheep from a large adjoining common, and when the British army came to Frog's Neck, which is in the neighborhood of my house, they drove off a horse that I could have sold for twenty guineas, a yoke of oxen, two fat cows, two milch cows, two others they left, and eight other cattle and several large swine. So that all the labor of this summer, and all my dependence for the winter are gone, and provisions of all kinds are now worth more than double their usual price. I am confident I speak within bounds when I say that the £300 currency will not replace what I have lost, including the damages done on the Parsonage, which will finally fall upon me.

Be assured, Sir, it is very disagreeable for me to complain. I had much rather bear misfortunes and struggle with adversity than make one uneasy with a recital of them. But it is necessary that the Society should be informed of these matters, that they may judge of my conduct. They, I know, will judge with candor; and, if they must censure, will censure with humanity. I will therefore mention one circumstance more, and have done.

To extricate myself from some debts, which it was my misfortune and not my fault to contract, I opened a Grammar School at West Chester, which for two years past brought me in nearly £100 a year, this currency; and in another year, I should have been freed from my incumbrances. But my school is broke up, and the profits of the past year must go for the support of my family, as the salary from the Parish, which will be due on New Year's day, has never been assessed.

Think not, good sir, that I repent of my loyalty to my King, or of my attachment to the Church of England, or to the British Government. Under the same circumstances, I would again act as I have done, even were I sure the consequences would be worse.

When the King's Army passed over into the County of West Chester, I went with them till the defeat of the Rebels at White Plains. As I was perfectly acquainted with the country about West Chester, I have reason to believe that the accounts I gave to General Clinton were of real service to the army. The General has since told me that the descriptions and draughts which I gave him of the roads, rivers, hills, and defiles, were very good and exact, though they were only done from my memory.

In the latter end of October, the country was so well cleared of the Rebels, that I was able to get to my family. But after being a week at home, I found that the army would quit that country, and that West Chester would be left a frontier at least, if not entirely exposed to the incursions of the Rebels. I therefore thought it best for me to retire with my family to New York till I could see what security I could have for a peaceable residence at West Chester. Since I have left it, several persons have been carried off from that neighborhood, and the country for thirty miles is laid waste and ruined partly by the march of the King's Army, and partly by the Rebels.

I hope my conduct will be approved by the Society. I assure them I have done everything in my power to retain the people in their duty, nor did I shut up the Church, or leave the Mission, while it was practicable for me to do my duty in either. I must also observe that but few of my congregations are engaged in the rebellion. The New England Rebels used frequently to observe, as an argument against me, that the nearer they came to West Chester, the fewer friends they found to American liberty, that is, to rebellion, and in justice to the Rebels

of East and West Chester, I must say that none of them ever offered me any insult, or attempted to do me any injury that I know of.

It must give the Society great satisfaction to know that all their Missionaries have conducted themselves with great propriety, and on many trying occasions with firmness and steadiness that have done them honor. This may, indeed, be said of all the clergy on this side the Delaware, and I am persuaded, of many on the other, but the conduct of the Philadelphia clergy has been the very reverse. They not only rushed headlong into the Rebellion themselves, but perverted the judgments, soured the tempers, and inflamed the passions of the people by sermons and orations, both from the pulpit and the press. Their behavior hath been of great disadvantage to the loyal clergy. I have been many times asked by the Rebels why I could not join them as well as Dr. Smith and Mr. Duché. However, when the army was in motion towards Philadelphia, the Doctor refused to sign an Association in favor of the Rebellion, and was taken into custody. Whether he hath since been released, I have not heard.

Messrs. Babcock, Townsend and James Sayre were seized by the Rebels some time in October, and I have not heard of their being discharged. Mr. Veits is a close Prisoner in Hartford goal, and has been in irons. He is to be tried for his life, some say for assisting the loyalists who were confined in Simsbury mines in breaking out; others for concealing those unhappy people after they had broke out, and for helping them to make their escape. Mr. Beardsley has been obliged to leave his mission. I saw him lately in this town, and I presume he will write to the Society. Mr. Leaning has been taken up by the Rebels, but was dismissed in a few hours. I just mention what I have heard of these gentlemen because it will be difficult, if not impracticable, for them to write, and because I know the society will be glad to get any little information about these Missionaries, and to know how they are treated.

I hope it will be in my power to keep up a more exact correspondence with the Society for the future than I have lately done; and I shall carefully inform them of every circumstance that I think necessary for them to know. (New York, MSS. II., 600-606.)

And I am, Rev. Sir, etc.,

SAMUEL SEABURY.

No one surely can read this long communication, never before published in full, without a conviction of the honesty and single-heartedness of the writer. The Rector of West Chester was faithful to the principles and traditions in which he had been nurtured, and to convictions which had grown with his years, and deepened and strengthened by his added experiences. In the well-put words of the biographer of Hamilton, the Honorable George Shea, whose analysis of the character of Hamilton's opponent is in every sense just and fair: "His is an instance of simple-minded, honest devotion. Whether mistaken in its policy or propriety of duty, the dazzling light of our own success probably lessens our ability clearly to perceive and impartially to judge. And historical justice regards the intention, not the mere result. Those are noble men, says one of our best writers, who dare to fail. Their characters are impressed with the heroic mould. Fixed in heart and definite in thought, their moral and intellectual nature strengthened into immutable principle, at the same time develops into habit. Opinions, when accidental and superficial, float over the wide expanse of such minds as summer clouds. The minute intellect of inferior men has often its moments of triumph over such superior natures. They excel only in the perspicuity of short and sharp sightedness."

\*The Life and Epoch of Alexander Hamilton. A Historical Study by the Honorable George Shea Second Edition. Boston, 1880, pp. 304, 305.

To the Editor of the Living Church:

Over against the "Congregationalist's" despondency, in view of Pere Hyacinthe's steadfast and consistent Churchmanship, should be placed the calm, well-advised and discerning judgment of De Pressence. The Rt. Rev. the Bishop of Albany, in his late article in Scribner's Monthly, quotes this justly celebrated and truly learned Protestant writer, who has the rare advantage, moreover, of being on the ground, and himself a Frenchman, as declaring explicitly that while Protestantism may promote, it can never directly effect the renovation of France. This, he insists, must spring from Catholicism itself, yet as purged from modern secretions. If such be not the present faith of Father Hyacinthe and the old Catholics, we totally mistake it.

J. H. APPLETON.

The Prince of Wales is trying to get his debts paid, and he ought to be able to succeed. These debts are not foolish and wicked debts, like those of his great uncle George IV., but debts arising from the necessity he is under of entertaining distinguished visitors. The precedent of George IV. is a bad one for the Prince, and makes it uphill work to get a pay project through the House of Commons. Some of the Prince's friends have been sounding the supporters of the Government, with the view of prevailing upon Mr. Gladstone either to vote a lump sum for the payment of the Prince's debts, or increase his annual allowance. Their efforts have been unsuccessful; indeed, in many cases, they were snubbed and repulsed. As Sir Charles Dilke, Mr. Fawcett, Mr. Chamberlain, and Mr. Mundella, four prominent members of the Ministry, have put themselves on record by their votes in favor of cutting down royal grants and pensions, the Prince's friends had no right to look for success. Mr. Bright once put the case neatly in a speech to his Birmingham constituents when he said that "with all his faults, the 'first gentleman in Europe,' by his wild extravagance, saved the future British tax-payer a great deal of money."

The Clergy to the Rescue.

To the Editor of the Living Church:

The two classes of disease which, ordinarily, produce disability in the clergy, are: 1. A breaking down of the nervous system. 2. Difficulty of the throat or lungs; usually brought on or incurred by the compulsory use of these organs, when affected by colds or other cause. For the first trouble, rest or change of climate is generally relied on as the best remedy. For the second, these means are deemed essential; and the change of climate must be to the southward. But the larger number of those afflicted cannot avail themselves of these remedies, for want of means.

Upon this subject, so near to all our hearts, I have a simple suggestion to make, which, in an inexpensive and honorable way, will relieve many cases of suffering, if the clergy of the Church at large will instruct themselves in its accomplishment. This method of relief is—To purchase a suitable property as a "House of Rest for the Clergy," at Jacksonville Florida, which is the centre of winter-resort in the South, and where all parts of the American Church are annually represented; to furnish it plainly but comfortably, reserving sufficient quarters for Library and social purposes; and then, to say freely to those of the clergy who have need of such a resort, "Come, and occupy to the extent of the capacity of the building, "without money and without price;" without being anybody's charity patient, but and only as the recipient of a mother's love and bounty.

This property should be vested for the sole purpose mentioned, in the Diocese of Florida, which is incorporated under the law of the State. If the building can be paid for and furnished, and should the funds for its running expenses not be provided, the Parish of St. John's, Jacksonville, will see that its inmates neither have need, nor feel any sense of dependence.

For this purpose, a suitable property can now be had at much below its value. It is on high ground, three-quarters of a mile from the Post-office, one square from the Chapel of the Good Shepherd, fronting on the St. John's River, within two squares of a street railroad which communicates with all parts of the city, and will soon run directly past the property. There are two acres of land, and a good building containing twenty acres of land, having a fine view northward along the entire front of the city, and southward an outlook for nearly twenty miles on one of the finest rivers in the world. I have the offer of this property until the 1st of August next, for the sum of \$6,500. Seven thousand dollars will purchase and furnish the property ready for use, and next winter from sixteen to eighteen clergymen can occupy its rooms, and while recuperating for renewed labor, bless the Church for her loving provision for their time of need.

For the sake of themselves and their Order, I think the clergy ought to press forward such a work as this. They have not the monied means to make it a success, but they have the influence and power with those who have. If they will take hold of, and express it, I shall be thankful, and will gladly work with and for them. If they fail to do so, I shall, at least, feel a freedom from the now pressing sense of a crying need in their behalf.

R. H. WELLES.

A Letter from San Domingo.

Correspondence of the Living Church.

The following letter has been unaccountably delayed. It will not be without interest, however, to the readers of the LIVING CHURCH:

BOCA DE MAGNA, January, 1881.

The Annual Christmas remembrance from members of my Sunday School class at home, seemed to brighten anew my life, and to strengthen me to fulfil its object in working for the Master. You can hardly realize the reviving effect of such Christian sympathy to a lonely and isolated individual, in a land of so much darkness, where not the least of that darkness emanates from those of our own country, who should be helpers and not scoffers, and who, instead of habitually profaning the Lord's Day, should assist by their influence and example, in keeping it holy. It is too sadly true, that from the officer highest in command, to the humblest workman in this mining region, there is an unblushing godlessness, and to such an extent that it indicates a fixed determination not to allow anything to disturb the round of endless labor. They are regardless of everything but to get gold.

These mines had been abandoned for many years for the want of capital. A long time ago they were worked with great profit, and are generally believed to be very rich in gold.

The present Company is sustained by abundant capital, and their plans are on the most gigantic scale. The saddest part of the enterprise is the doing away entirely with the observance of Sunday, in order that work may go on unceasingly, and in their haste to get rich, they are taking away all religious influences from the young men of our own land, who have been trained in Christian principles, and who have gone out to these mines to get employment. This spirit is so strong, that I have been obliged to cease having the public services, which were at first so acceptable to men fresh from the blessed influences of Christian homes and Christian teaching in their native land. The evil effects which are sure to follow a withdrawal from public worship on the Lord's Day, should deter any Christian from going away from the Church to reside, unless he can take the Church with him. This is what I hoped to do among these mines, and if the greed of gold is to prevent me from gathering a congregation for worship in the camp, it cannot prevent me from recognizing the Holy Day in my private dwelling.

I have succeeded in procuring a habitable house of my own, and intend, as the Holy Spirit shall direct and bless my efforts, to acquire by degrees an influence over such of the young

people as I can gather around me, and to instruct them in sacred music, familiar hymns and simple chants; it will, I believe, be an attraction which will lead to other parts of the Church Service.

Last night, as I sat watching the fire-flies coursing through the trees and out of the shadows into the beautiful moonlight and back again into the shade, I could not help thinking what kind of weather you were experiencing. Not fire-flies, but it may be snow-flies, coming thickly down from a leaden sky; or, it may be, a drizzling rain. Some of our trees are still in full bloom, and others are shedding their blossoms. Oranges are coming into camp very plentifully. Limes also are abundant, and they are as large as lemons; but lemons themselves are not so plenty.

I desire to be remembered most gratefully to all those friends, singly and collectively, whose continued kindness and generosity are strengthening and helping me in my efforts to do good.

Our Mission in Athens.

[Extract of a private letter from Mrs. Hill, written to a friend in New York.]

I read all the details of the General Convention with the deepest interest; wondering, as I read the various accounts of the Missionary work, extending over our own county in every direction—north, south, east and west, and of the planting on the Eastern hemisphere the Church's standard in Europe, Asia and Africa, of the beautiful churches in Paris and Rome, and of others to be erected in Florence, and Dresden and elsewhere. An important Missionary work will be accomplished, in exhibiting the beauties and stability of a self-formed Church, to those nations which have been so long held in the strong grasp of the power of Rome. As I now read it all and think it over, and realize what God has wrought for His Church during the last fifty years, I almost regret that I have not fifty more years to give to such a work. Still, it will be

With joy shall I behold the day

That calls my willing soul away.

To dwell among the blest.

There, crowned with everlasting joy,

In ceaseless hymns their tongues employ,

Before th' Almighty King.

My correspondence with our friend Mrs. H. for some years past, excited a deep interest in our Mission to the Indians. Their wrongs, which had long ago reached the ears of the Lord of the Sabbath, are now beginning to receive some attention from our rulers—forced to it by the lucid representations of them to our people, through the instrumentality of the Church. I thank you, with the other kind ladies you mention, who sent the Indian costume. How extensive is the circle of Christian charity! The dress arrived just before the Greek carnival (when all go mad) when the younger members of our family conceived the very moderate idea of having an impromptu *Costume Soiree*, for their own amusement. I had previously received from Mrs. H. an eagle's feather, which is, I believe, the indispensable accompaniment of full dress. The young girls' hair was combed back, high on the top of her head, and tied in a knot with ribbon, and the eagle's feather stuck in it. When she came in dressed, her appearance was very striking, and she made an object for a *Tableau vivant*, which would have created a sensation at any of the costume-parties of greater pretensions, of which there have been many here in Athens, this winter. Two little girls about seven years old, represented Turkish Chanumshas, or ladies of the harem. One being asked when they came from Constantinople, they replied, "Yesterday." The next question was, "What news? Is the Sultan ready to give up the Greek Provinces?" One replied, "Immediately." Yes, when we fight for and take them." Straws show which way the wind blows. On the subject of the war, seriously, I can say nothing. It must be left to the Great Disposer of all events. Notwithstanding the preparation for it, we have not felt any alarm.

I send to you and to Mrs. H. photographs representing different views of the statue lately unearthed here. Archaeologists are divided in their opinion as to what it represents. It is thought by some to be a copy of the gold and ivory statue of Minerva, which adorned the Parthenon. I am now waiting for some kind traveller to pass through Athens on the way to the United States, to send the Lord's Prayer for Bishop Hare's Cathedral.

FRANCIS M. HILL.

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## The Living Church.

July 30, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, \$2.00 a Year.  
To the Clergy, 1.50  
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C. W. LEFFINGWELL, D. D.  
CHICAGO. NEW YORK.  
162 Washington Street. No. 40 Bible House.

Readers of the Living Church who order goods advertised in these columns, will confer a favor by naming this paper.

### Church Papers and Gratuities.

To the Publisher of the Living Church:  
"I beg to inform you that if you charge for such notices as the within, I cannot pay. If Church papers will not do such work in the interest of poor and struggling parishes, without charge, I for one will get along without such mediums. I regret that your office has put itself to the expense of a three-cent stamp in sending this bill, for I fear it will be a dead loss to it."

The above is in reply to a bill of \$1.09 for publishing one hundred and nine words of acknowledgments of money received. The LIVING CHURCH desires to call attention to the criticism, not by way of reproof, but in the hope of clearing up misconceptions that some appear to entertain as to the relations of a Church paper to the charitable work of the Church.

If this paper were the official organ of the Church, its expenses being paid out of a general fund, it would, of course, be bound to publish, without charge, all appeals, acknowledgments, etc., and to advertise, gratuitously, every recognized Church institution of learning or charity. This paper is not, however, the official organ of the Church or of any part of it. It is a private enterprise, as is, we believe, every other weekly paper published. The proprietor of this paper stands in the same relation to parishes, missions, hospitals, and institutions of learning, that other Churchmen do. There is no more reason that he should bear their expenses in raising money, than that any other private individual should. A demand upon him to do this is unreasonable.

The LIVING CHURCH does not seek to make a profit out of such notices as are referred to in the communication printed above. The charge made is one-half the regular advertising rates, and is estimated as barely sufficient to cover actual cost. The idea prevails, to some extent, that Church papers are greatly indebted to the Church for patronage and support, and that in consideration for this they are bound to depart from business principles in their dealings with their constituency. The fact is, however, that Church papers are not sustained by way of favor. They are taken for what they are worth, and if worth much they cost much. There is not, probably, a successful weekly paper in the land, of any name or denomination, that has not involved a small fortune in its establishment. In nearly every case it is lost, for lack of sympathy and active co-operation on the part of the people in whose interests the paper was conducted.

No paper can afford to give to all the worthy objects that claim a place in its columns. What it does gratuitously by way of such notices, it does as a gift and not as an obligation.

One fact should be noticed, in this connection, that this paper as all other Church papers of which the writer has any knowledge, gives a large amount of aid, without charge, to every kind of Church work. Its columns are filled with reports of progress and needs, and the Church is kept informed, through its corps of correspondents, of the condition of our missionary, charitable, and educational work in all parts of the world.

Another consideration may not be out of place. The publishers of Church newspapers have a duty to the Church as well as to themselves. It is to be hoped that they undertake the work with a motive of serving the Church. But no one can be found who will continue long in such work under the constant discouragement of loss. A paper that has succeeded in supplying a want, that has secured a large circle of readers, that has been made a welcome visitor in many homes, and has become the medium of communication between all parts of the Church, cannot suspend publication without inflicting great disappointment and injury. A publisher is bound to administer the affairs of such a paper with all possible prudence, and to avoid an improvident policy that would be almost certain to leave him with a de-

ficit every year, and finally compel him to abandon the work and to leave a general feeling of annoyance and distrust.

The frequent failure of Church papers is, and for a long time has been, among the most serious obstacles to the success of similar enterprises. People have been disappointed and deceived so often, by promises and pretenses in Church journalism, that they have no confidence in anything that may be offered. Hence it comes that in thousands of our Church families are to be found papers that are really hostile to the Church, while they pretend to be conducted on the principles of "our common Christianity," and to treat all denominations alike. But they are managed on business principles, and give a great deal of interesting reading for the money, and go on from year to year without any suspicion of failure.

The LIVING CHURCH does not propose to add one more to the long catalogue of failures. It has been established by the expenditure of a large amount of money, and it proposes to administer this trust in the interest of the Church. This interest it believes will be best conserved by conducting it so as to pay expenses, and if possible to afford such an income as will be a fair return for the capital and labor involved. The kind indulgence of its readers is asked for this somewhat lengthy explanation.

The LIVING CHURCH sincerely hopes that, after this explanation, the good brother who wrote the letter referred to, will see reason to change his views, to pay his bill, and to think more kindly of the paper that made the moderate charge of \$1.09 for advertising in the interest of his mission.

### Deacon Dole.

Deacon Dole is a rich man. Deacon Dole is an important man in his own estimation and in his "section." When he dies he will have a fine funeral. There will not be wanting "the dark retinue reverencing death at golden thresholds." Friends will come, neighbors will gather, men will go softly, there will be hush and shaded light, and flowers wrought in semblance of cross and crown, and amid decorous surrounding, the last words said and the last prayers uttered. The final scene for him will be of the conventional order, calm, still, respectful and seemly. The secular papers will have long obituary notices, and the religious weeklies will recount his worth and his benefactions. It will be vain to imagine what he will be saved from hereafter, though easy enough to see what he is not saved from here. He has notions and opinions many. They are very definite, and he utters them very emphatically. He is orthodox to the core. He is certain as to the "Eternal Decrees" and "sin and the punishment thereof." He believes in "the perseverance of the saints" and that he is one of them. He can give liberally when he has a mind to. But he is not a lovely man; not kind or tender; not "poor in spirit," or meek, or merciful. If the truth were told, he is hard, vindictive, and often bitter and violent. He has prejudices on the subject of religion, very pronounced and emphatic prejudices, but the very thing itself, we fear he has missed altogether.

There are many in the world like Deacon Dole. If any man would save his soul alive, he has good reason to ask himself often, What, after all, his religion amounts to; what it saved him from, and what it has saved him to; and to say: "From our prejudices, good Lord deliver us." Justification by faith is a blessed truth, no doubt, but of what avail is it if it does not make us just and kind, tender-hearted and considerate. It certainly will not avail for any man hereafter, if here, however orthodox and "evangelical," it leaves him in all the prejudices and rancors of the natural man.

Sensational books are to be banished from the Boston Public Library. The records of all public libraries show that a large proportion of the books drawn are of this sort. Some Sunday School libraries are not much better. It is an age of reading, but much of the reading is trash.

California.—The recent Convention unanimously adopted the following:

Resolved, That this Convention records the unqualified condemnation of all schemes for raising money for Church and religious purposes which savor directly or indirectly of gambling, the lottery, raffling, and other games of chance, or the public ball.

### A Serious Question Well Settled.

The LIVING CHURCH was profoundly rejoiced to learn, some weeks since, that the Board of Trustees of the General Theological Seminary had resolved that no student hereafter ordained as a deacon or priest shall continue his connection with the institution, as a student, after his ordination.

This action is directly in the line of higher standards of scholarship, and must meet the approval of all intelligent persons. There has been so much superficiality of preparation and so many premature ordinations, that many Churchmen have felt their cheeks tingle with shame at the crudity of too many of those who have been admitted to Holy Orders. Young men have been permitted to "hurry across lots," getting the merest smattering of a theological education in the most desultory and inadequate way, and then, by the culpable amiability and still more culpable disregard of canonical law upon the part of a bishop, they have been hurried into deacon's orders, to their own detriment as well as that of the Church. This state of things is disgraceful. The time has fully arrived for just such rigorous and decided action. It only needs to be followed up by similar action on the part of the bishops and standing committees.

We are astonished to notice, however, that some of the students of the General Seminary regard the resolution of the Board as "unjust," and are preparing a memorial to the trustees asking them to rescind it. Why, and how unjust? Is it an injustice to require young men to prepare for their work before they enter on it? Is it unjust to them to insist that they comply with the requirements of canonical law? It is presumed that these gentlemen who are so anxious to don the stole will want some good presbyter to present them, and in so doing to declare in the most emphatic manner that he has inquired concerning them and examined them and thinks them to be apt and meet for their learning and godly conversation to exercise their ministry duly, to the honor of God and the edifying of His Church.

The only plea for premature ordination has a financial bearing. "Give me the diaconate," says a student, "and I can earn a salary, and so pay my own way." We admire independence, and we would to the fullest extent encourage habits of self-reliance, but not at the sacrifice of the honor of the Church and the godly judgment of the episcopate. To confer Orders with a pecuniary end in view is to sacrifice both.

The general sentiment of the Church will sustain the Trustees of the General Seminary. Let them stand by their action. The old policy of letting down every bar in order to meet the demand for clergy has borne its legitimate fruit. The Church sees and regrets it, and she is ready now to applaud and sustain every effort that is made to elevate the standard of preparation and give us a more thoroughly educated ministry.

### That Open Letter!

Since the little fiasco about the "Christm," the N. Y. Guardian has been uneasy. It was evident that something was coming, and it has come at last in the form of an Open Letter to the LIVING CHURCH.

The Guardian is unhappy because we do not follow its example, and assume to manage the Diocese of Illinois. Perhaps it would like to see the LIVING CHURCH in the same ridiculous position that the Guardian occupies, as self-appointed general manager of the American Church. Is it not, indeed, possible that the editor of the aforesaid journal is engaged in a secret conspiracy to bring the Church into the bondage of an editorial papacy? Can we not detect in this Open Letter a "germ of Romanism?" By slow degrees, editors may become Archbishops, or Cardinals, or something of the kind, and the New York knight of the quill may become a Pope! Shall this thing be? No! Not while a drop of protestant ink can be had to moisten our rollers! So far as the LIVING CHURCH is concerned, the Bishops shall be maintained in all their prerogatives and be let alone in all their perplexities. They have a hard time enough without being perpetually pestered by newspapers. The Guardian, no doubt, feels constrained by conscience to meddle with the affairs of every bishop whose administration it does not approve. It is pretty generally understood that it has a calling that way. What influence it wields by this process does not yet appear. Perhaps the Bishop of Illinois will go to the editorial rooms of that journal for instruction. He has never put in an appearance at our headquarters for any such purpose. The idea of editorial infallibility has not yet been formulated into dogma, and the traditions of the Church in the latitude of Chicago are not favor-

able to subordination of Bishops to newspapers. It will probably take some time to bring Bishop McLaren into a state of complete subjection to the editorial lash.

Of the Rector of the Ascension, Chicago, about whom the Guardian is so anxious, the LIVING CHURCH cannot speak very hopefully in this connection. He has never yet consulted the editors or compositors of this paper about his parochial affairs.

Though a very genial gentleman, it is to be feared that he is one who hateth to be reformed. Perhaps if the Guardian were sent to him regularly, it might reclaim him from the error of his ways. Certainly, no paper has paid him so much attention, or has done so much to advertise his sayings or doings.

The Open Letter reproduces a portion of a sermon printed by Brother Ritchie, and asks The LIVING CHURCH "if such doctrines, etc., are sanctioned by ecclesiastical authority in Illinois?" To which we reply: Ask the ecclesiastical authority. If the ecclesiastical authority refuses to testify, write him an Open Letter!

The question as to whether The LIVING CHURCH wishes to be understood as sanctioning all the teachings and practices of the Rector above mentioned, is, in effect, an assumption that it does. No editor has a right to assume that everything which this paper declines to denounce is therefore approved by it. If the editor of the Guardian desires to represent the views of this paper to his readers, let him quote from our editorial columns, and not pick out paragraphs from somebody's sermon, and say, "There, do you approve that?"

We kindly commend to the author of the Open Letter the management of the Diocese of New York. There are several clergymen down there that need looking after, and the Bishop seems to be not yet brought under the control of the metropolitan Press as a dutiful Bishop ought to be. The worst wish that we have for the editor of the Guardian is that he may be made a Bishop himself, and have his weekly turn with other Episcopal brethren, under the rollers of a cylinder press.

One of the events of the season is the discussion of the merits of Christianity, in the North American Review, by the notorious Robert Ingersoll and the celebrated jurist, Judge Jeremiah Black, formerly of Buchanan's cabinet. Col. Ingersoll's argument is presented with surprising calmness, considering the vituperation that usually characterizes his utterances on this subject; but he does not escape the dignified rebuke of his antagonist for the effort he is making everywhere and always to break down the faith and destroy the hopes of men. As was to be expected, the argument of the infidel, when shorn of its invective and epigram, is weak and inconsequential. The reply will carry unusual weight as coming from a layman, and written from a standpoint not affected by theological study.

The electric storms of last week were the most violent and extensive that have been known in this country. On Wednesday and Thursday nights, over large areas of the continent the fluid went smiting with fire and shaking with thunder the land and the inhabitants thereof. It seemed as though God had arisen to shake terribly the earth. From such a display of a single force, one could begin to realize the Power that holds all nature in her quiet course, and orders the movement of a world in its orbit as smoothly and silently as the fall of a snow-flake.

A correspondent, in forwarding the names of two parishes to be added to the list where there is a daily Celebration, viz., the House of Prayer, and the Church of the Holy Innocents, both of Newark, New Jersey, remarks: "When 'H.' completes his list will he not compile a list of weekly Celebrations? This would be a better illustration of the real advance of the Church. That there is not daily Celebration is not conclusive as to parish or priest; but the line between weekly and monthly does mean something. We have, I think, about fifteen parishes in our small territory of Northern New Jersey, where there are weekly Celebrations." "H." is requested to send his address to this office, as his former communication has been mislaid.

Occasionally a Churchman is found in the rural districts of the East, who labors under the delusion that the LIVING CHURCH is exclusively a Western paper, and cannot be of use and interest to Churchmen at the East. A clergyman living in Connecticut thus writes: "I find the paper quite necessary for prompt Church news." It is a fact that we have on several occasions, during the General Convention and since, given our Eastern readers important news a whole week in advance of their local journals.

The next number of the LIVING CHURCH will contain a paper of rare interest and value, a report of confirmations by bishops of the Anglican Communion all over the world, for the year 1880, secured expressly for this paper by private correspondence. The report is not quite as full as could be wished, but includes the greater portion of our Communion. If the work is appreciated by the readers of the LIVING CHURCH, an effort will be made to secure complete returns for the report of 1881.

It seems that our announcement of the death of our contemporary, the Protestant Episcopal Church News (copied from the LIVING CHURCH) was premature. It was only a case of temporary suspension of animation; for it has appeared again among us, now under its old form and size and name as the Baltimore Church News—by the way, to our liking a great improvement in size, and a vast improvement in name over the late black deformity of a name that comes home to us in ways enough already.—Church Messenger.

### New Haven County Convocation.

Correspondence of the Living Church.

The quarterly meeting of the clergy in New Haven County, was held at Guilford, on Tuesday and Wednesday, July the 12th and 13th. The first service was held at 5 P. M., on Tuesday. A thoughtful essay had been prepared by the Rev. Richard W. Micou, of Trinity Church, Waterbury, but he was not able to be present, and it was, therefore, read by the Rev. Mr. Andrews. The subject was "Historical Schools of Thought in the Anglican Communion," and it was listened to with interest. The appointments for the next meeting of Convocation were as follows: Preacher, Rev. Dr. Olmstead; alternate, Rev. Mr. Lines; essayists, Rev. Mr. Babcock; missionary speakers, Rev. Messrs. Russel, Pardee, Eddy; alternates, Rev. Messrs. Fitzgerald, Andrews, Sanford; sermon plan, Rev. Mr. Randall.

In the evening a missionary meeting was held, and a good congregation assembled in the church. After prayers, a short introductory address was made by the Dean, the Rev. Dr. Harwood, of Trinity Church, New Haven. The first address was made by the Rev. Mr. Babcock, who spoke particularly of the Chinese Mission, and more definitely still, of S. John's College at Shanghai. The second address was made by the Rev. Mr. Lines, who gave some statistics concerning missionary work, and pleaded for more interest in the subject. The last address was made by the Rev. Mr. Witherspoon. It was stated in the course of his address that as against 50,000 converted from heathenism to Christianity, up to the beginning of the century, there were now 1,650,000. At the close of the last century, there were seven missionary societies, and now there are seventy in Europe and in America, and many more in the colonies. There are twenty-seven in Great Britain, and eighteen in America. In 1800, about 170 male missionaries were at work. Now there are 2,400 ordained European and American missionaries, hundreds of native preachers, 23,000 native helpers, catechists, etc. The English Church Missionary Society is the largest, having 211 ordained European ministers, 200 natives, 2,740 teachers and catechists, 192 stations, 139,722 native Christians, an income of \$1,100,000; 1,504 schools, 57,380 scholars. The income of all missionary societies was, twenty-two years since, \$6,250,000, of which amount \$3,500,000 were given in England, \$2,750,000 in America, and \$1,250,000 in Germany.

The last meeting of the Convocation was on Wednesday morning, with a full service and the Holy Communion, the Convocation sermon being preached by the Rev. Mr. Witherspoon, from Romans x: 13, 15: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him whom they have not heard." After service the subject of the unpardonable sin, blasphemy against the Holy Ghost, was discussed, every one present taking part. The text, "One man esteemeth one day above another," etc., was chosen for discussion next time. Rev. Mr. Denslow will present the first paper. The clergy were entertained in the most hospitable manner at the Guilford Point House at dinner, and departed after a most pleasant and profitable meeting. Fourteen of the clergy were present: Rev. Drs. Beardsley, Harwood, Olmstead, Vibbert, and Bennett, and Messrs. Andrews, Witherspoon, J. H. Smith, Babcock, Lines, Randall, Marks, and Denslow.

### Northern Convocation of Michigan.

Correspondence of the Living Church.

The Summer Meeting of the Northern Convocation, held in Trinity Church, Alpena, on July 13th, 14th, and 15th, was well attended, and was a very pleasant and profitable occasion. The public services were as follows: Wednesday evening, the Rev. M. C. Stanley delivered a practical sermon on "Unweariness in Well-doing." Thursday morning there was a Celebration of the Holy Eucharist, and a forcible sermon delivered by the Rev. Wm. A. Masker, of East Saginaw, on the "Unity and Catholicity of the Church." In the evening the Rev. Wm. O. Pierson, A. Sable, preached an excellent sermon on "Works of Faith," which was practically illustrated when the Rev. Mr. Stanley, whose missionary field extends from Bay City to Gaylord (120 miles), presented in a very modest but striking way a picture of the lights and shadows of his work in the pine woods. After a Litany Service on Friday morning, the Rev. A. A. Butler, Dean of Convocation, delivered a sermon on "Home Religion," the services closing on the same day, after Evening Prayer, with an admirable sermon by the Rev. J. W. Prosser, of Bay City, on "Confirmation."

The services were well attended, and there seemed to be much interest manifested. A business meeting was held on Thursday afternoon, at which accounts of missionary work were presented by all the clergy present, and plans for future work were discussed and adopted. There were present, besides the clergy named above, the Rev. W. H. Barris, D. D., Dean of the Cathedral at Davenport, Iowa, and the energetic Rector, of Alpena, the Rev. Joseph A. Nock, to whose kind hospitality much of the pleasure of the meeting is due. Since the Rev. Mr. Nock has taken charge of the parish, some six months, the rectory (one of the best in Michigan) has been thoroughly repaired, the church building painted, the Sunday School organized and every seat in the church rented. The latter building is already too small for the congregation, and the people are earnestly talking of erecting a larger and more churchly building of stone.

There is no more delightful place to visit in summer than Alpena, and the members of the Convocation were happy to find in the parish work the same earnestness and energy which characterizes the business circles of this bustling manufacturing city. B.



Foreign Affairs.

The Irish Land Bill, one of the greatest labors of Mr. Hercules Gladstone, is working through the House of Commons, and will probably reach the Lords in a few days.

FIFTY-THREE children were registered in Paris last year under the name of Judas Iscariot.

THE Duke of Argyll, whom the Irish policy of the government drove from the Cabinet, has been fiercely attacking, in the House of Lords, the report of the celebrated Irish Land Law Committee.

THAT a society composed exclusively of Priests of the Church of England should have its deliberations inaugurated by "Mass according to the Roman Rite," and should bind its members to use that same rite on certain festivals, is a strange and startling announcement.

THE French Republic has certainly achieved a financial success. The expiring Parliament has remitted over \$55,000,000 annually of taxes, has redeemed \$200,000,000 of national debt.

THE Convocation of the Missionary Jurisdiction of Dakota will be held at St. Paul's Church, Elk Point, on Wednesday, September 21st.

WANTED.—The 31st of July and months of August and September for permanent supply duty, address, Rev. S. B. Duffield, 21 Sherwood Ave., Bridgeport, Conn.

WANTED.—By a graduate of an Eastern College, the second in his class, who can bring the best testimonials as to character and scholarship, a position as teacher of Latin and Greek in some academy or high school (Church school preferred).

WANTED.—In an Indian Boarding School, a female communicant of the Episcopal Church, who is a patient, cheerful and thoroughly competent teacher of the elementary branches in English, and who can also drill in calisthenics and who can teach simple music, vocal and instrumental.

The Assistant Priest, Charles of the Annunciation, Philadelphia, will take into his family, in September, two boys over 14 years of age, to educate.

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

The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door.

SOME English newspapers are trying to find comfort in the late Missouri railway robbery, as demonstrating the superiority of the English compartment coaches over our American system of open cars.

THE reaction against the godless Education Bill of M. Jules Ferry continues. In the Senate on Saturday he was called upon to define the "morality" which he proposed should be taught in the schools.

In another column of this issue will be found an advertisement of the Pine Tree Gold and Silver Mining Company. The Leadville District in which the mines of the company are located, is richly known in both continents for the fabulous richness of its gold and silver deposits.

THE following is from the Southern Churchman: In Bishop Seymour's Address to the Convention of the Diocese of Springfield we notice that in his opinion the "Ornament's rubric" is binding.

Personal Mention.

The Rev. Dr. Van Bokkelen, of Trinity Church, Buffalo, has been suffering from an affection of the throat, and has discontinued his duties till Sept. 1st.

The Rev. Samuel D. McConnell, of the Church of the Holy Trinity, N. Middletown, Conn., has sailed for Europe intending to spend his vacation abroad.

A volume of sermons by the late Bishop Odenheimer is nearly ready at E. P. Dutton & Co's.

The Rev. William C. Winslow will pass August in the Adirondacks, his address being Grand View House, North Elba, Essex County, N. Y.

The Rev. H. L. Foote has resigned the Rectorship of the Church of the Good Shepherd, Clinton, Mass., and accepted that of St. Paul's, Holyoke, Mass.

The Rev. Leighton Coleman, D. D., whose prolonged absence from this country is still further extended, owing to the health of his family, is at present doing good work in the church at the Isle of Wight, where he was offered a very pleasant position.

The address of Bishop Seymour, from July 27th to September 15th, will be 424 West 23d St., New York.

The Rev. Richard Newton, D. D., for nineteen years Rector of the Church of the Epiphany, Philadelphia, has resigned. He will give up his charges on the first of October. The step is taken by advice of his physicians.

The Rev. W. G. McCrady has removed from Anchorage, Ky., to Shelbyville, Ky. It is only a change of address and not of work, as both places have been under his charge.

The Rev. William W. Lord, D. D., having somewhat improved in health, is again able to resume charge of his parish of Christ Church, Cooperstown, which has been for some time in the care of the Rev. John Coleman.

The Rev. Washington Rodman has entered upon his work as Rector of Grace Church, West Farms, N. Y. City.

After an absence of seven years the Rev. De Witt C. Loop has returned to his former parish at Eatonville, Monmouth Co., N. J. Such a move is rare, and is to the credit of both priest and people.

The Rev. Isaac H. Tuttle, D. D., of St. Luke's parish, whose contemplated journey to England and Austria, was suddenly prevented by the illness of his son, is now able to leave his son with friends in the Adirondacks, and expects to sail on the 28th inst. for a short visit abroad, his physicians strongly urging the step as a necessity for the recuperation of this overworked and devoted Pastor.

Notices.

DIED.

RYAN.—At Berlin, Wis., July 18th, Elizabeth Fay, infant daughter of the Rev. A. W. and J. M. Ryan, aged one year six months and fifteen days.

SMYTHE.—On Friday, the 23d inst., at his father's residence, Port Austin, Mich., the Rev. Baring Smythe, M. A., in the 20th year of his age. Requiescat in pace. Church papers please copy.

Official.

THE CONVOCATION OF DAKOTA.

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By order of the Bishop, JOHN MORRIS, Secretary of Convocation.

Miscellaneous.

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Mines 10 miles East of Leadville, near Park City, Park County, Colorado. Capital Stock, \$1,500,000. Divided into 150,000 shares of \$10 each. Par value, 30,000 shares set aside for working capital.

Safe and Profitable Investments. 8 PER CENT. GUARANTEED. By the WESTERN FARM MORTGAGE CO.

The Cathedral Grammar School, Chicago. Cor. West Washington and South Peoria Sts.

CHICAGO FEMALE COLLEGE. Morgan Park (near Chicago). A Boarding School for Girls and Young Ladies.

UNION COLLEGE OF LAW CHICAGO, ILL. The Fall term begins Sept. 21. Diploma admits to the Bar of Illinois.

Morgan Park Military Academy. The best Boys' Boarding School in the West. Preparation for College, Scientific School or Business.

CHICAGO MEDICAL COLLEGE. Medical Department of the Northwestern University. The twenty-third annual course of instruction in this College commences September 27, 1881.

Cathedral Grammar School, Pekin, Illinois. Diocese of Springfield. A BOARDING SCHOOL FOR BOYS.

St. Agatha's School, Springfield, Ill. Under the supervision of the Rt. Rev. the Bishop of Springfield, E. A. Larabee, Chairman.

Kemper Hall, Kenosha, Wisconsin. A school for girls, under the charge of the Sisters of St. Mary. Terms, \$300.00 per year.

Oconomowoc Seminary, At Bordulac, Oconomowoc, Wis. A CHURCH SCHOOL FOR GIRLS.

St. Anna's School, Indianapolis, Ind. A Church School for Girls. The fourth year will begin Sept. 6th.

St. Paul's College, Palmyra Mission. The Thirty-fourth year of this Diocesan Institution will open on the first Wednesday in September.

Lasell Seminary, Auburndale, Mass. Delightful home school for young women. Only one teaching household arts, cooking, dress-making, etc.

St. George's Hall For Boys, Reisterstown, Maryland. Prepares for College or Business. Advantages unsurpassed.

St. Mary's Hall, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-fifth year begins Wednesday, Sept. 14th, 1881.

Mrs. Sylvanus Reed's Boarding and Day School.

A Church School for Young Ladies and Children. Nos. 6 and 8 East Fifty-third Street, NEW YORK. (Central Park. Bet. 5th and Madison Aves.)

Charlier Institute, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20.

St. John Baptist School, 233 East 17th Street, New York. Under the charge of the Sisters of St. John Baptist.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York.

De Lancey School for Girls, Geneva, N. Y. Rt. Rev. C. A. Cox, D. D., visitor. For circulars, address the Misses Bridge, Principals.

Cathedral Schools, Garden City, Long Island. St. Paul's for Boys. St. Mary's for Girls.

St. Stephen's College, Annandale-on-the-Hudson. A Training College for the Ministry. The course of study for the degree of B. A. is the same as in Colleges generally.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business.

Mrs. M. G. Riggs. Will reopen her school for Young Ladies and Misses at her residence, Rutherford, N. J., Sept. 14th.

The Divinity School, Prof. Episcopal Church in Philadelphia. Will reopen on Thursday, September 15th, 1881.

Trinity College, Hartford, Ct. Trinity College examinations for admission will be held at Hartford, on Tuesday and Wednesday, Sept. 13th and 14th, 1881.

The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881.

St. Helen's, Brattleboro, Vt. A Family School. Large and commodious house, finely located. School of Languages in session during the summer months.

Hannah More Academy, The Diocesan School for Girls; 15 miles N. W. from Baltimore, (1 mile S. of Reisterstown), Md.

School of St. John, The Evangelist, Boston, Mass. Visitor, Rev. C. C. Grafton, S. S. J. E. Prepares pupils for the Harvard and other College Examinations.

Racine College

SCHOLARS RECEIVED AT ANY TIME. For information apply to DR. STEVENS PARKER, Warden.

HARCOURT PLACE. Private Boarding and Day School FOR BOYS. FOUNDED BY REV. ALFRED BLAKE, D. D., A. D. 1851.

HIGHLAND HALL, FOR GIRLS AND YOUNG LADIES. Highland Park on Lake Michigan, 23 miles from Chicago.

HAMNER HALL, MONTGOMERY, ALA. The Diocesan School for Girls & Young Ladies. The Rt. Rev. the BISHOP OF ALABAMA, Visitor.

A HOME SCHOOL. SKANEATELES, N. Y. A Rector, in one of the most beautiful and healthful towns of Central New York, will receive into his family a small class of boys, and train them to enter college.

ST. JOHN'S MILITARY SCHOOL FOR BOYS, MANLIUS, N. Y. Fits boys for college, West Point, Annapolis, or business. Five assistant-masters.

GANNETT INSTITUTE FOR YOUNG LADIES, Boston, Mass. The 28th year will begin Wednesday, Sept. 22, 1881.

MADAME CLEMENT'S FRENCH PROTESTANT SCHOOL. Established 1857. Fall term commences Sept. 15, 1881.

ST. LOUIS LAW SCHOOL. Term opens Oct. 12, '81. Tuition, \$30 per year. No extras.

IMPORTANT TO STUDENTS OF MUSIC. THE NEW CALLED THE NEW ENGLAND CONSERVATORY AND COLLEGE OF MUSIC is sent FREE.

Shattuck School, Faribault, Minn. Offers the following advantages: It is a Church Boarding School.

St. Mary's Hall, Faribault, Minnesota. Rt. Rev. H. B. Whipple, Rector. Miss E. A. Rice, Principal.

Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. Reputation of this school will be sustained by increased advantages the coming year.

Champlain Hall, Highgate, Vermont. A Boarding and Day School at Highgate, Vt., most highly commended by the Bishop of Vermont.

JARVIS HALL, Denver, Colorado. Exclusively for boys. The Rev. H. H. HAYNES, Principal.

Kenyon College, Gambier, Ohio. Under the control of Trustees elected from the Dioceses of Michigan, Indiana, Kentucky, West Virginia, Pittsburgh, Ohio and Southern Ohio.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK. LETTERS OF CREDIT AND CIRCULAR NOTES.

RARE INVESTMENTS. EIGHT to TEN per Cent. Interest. On long time loans, with best security in the world. DAKOTA WHEAT LANDS.

THE PINE TREE GOLD AND SILVER MINING COMPANY. Mines 10 miles East of Leadville, near Park City, Park County, Colorado. Capital Stock, \$1,500,000.

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## Calendar.

JULY, A. D. 1881.

3. Third Sunday after Trinity.  
10. Fourth Sunday after Trinity.  
17. Fifth Sunday after Trinity.  
24. Sixth Sunday after Trinity.  
31. St. James.  
31. Seventh Sunday after Trinity.

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. REVELATION XXI. 3.

We must never allow the despairing thought, the darkness of doubt, to intervene to question the fulness of His grace. God may work in whom He wills, and we may surely believe that He will work when He comes to dwell, not as a passing tenant, but as an abiding possessor. He will make that heart which is to be His Home in all things pleasing to Himself. All is possible where He wills to be in order to give life. We must needs become what He wills in His time, however faulty and imperfect we may be in ourselves. REV. T. T. CARTER.

O agony of wavering thought  
When sinners first so near are brought!  
It is my Maker, dare I stay?  
My Saviour, dare I turn away?  
JOHN KEBLE.

## Worship in Westminster Abbey.

I reached the Abbey about ten minutes past six. It was a Sunday evening in July. The long nave was already half full, and people were streaming in by hundreds. It was interesting to look around on the faces of the ever-increasing throng. Of course the vast majority were those of English men and women of all classes and ranks, clergymen, merchants, lawyers, farmers from the country, laborers from the city, all so quiet and so patient in their waiting. The hum of voices that one so often hears in a church or hall before the opening of service seemed quite wanting here. Whether or not this silence, broken only by the tread of the impouring crowd, was due to respect for the house of God, or only to the fact that the audience were mostly strangers to each other, it was a very pleasing thing. Now and then, in the features, the step or the dress of some stranger as he walked up the narrow aisle between the seats, I could recognize a fellow-countryman, for London was at that time full of Americans.

As time passed, and the nave and the aisles about me became so crowded that my attention was no longer distracted or attracted by passing new-comers, my eyes wandered over the extent of the old Abbey church. I had seen it many a time before, but it seemed to have some new beauty for me at every visit. The gas had by this time been lit in the nave—not in the choir, which was closed, as the choir-boys chanted at the east end of the nave—but as yet it burned pale and yellow, for a few rays of the evening sun streamed through the clerestory windows and lit up the high vault and arches with a golden tracery. But the side aisles were fast sinking into the gloom, and so was the distant choir beyond the screen; and white marble monuments on the walls around me, with their weeping cherubs and their angels, and pagan gods and demi-gods, and stone clouds and waves, were losing their absurd ugliness and becoming weird and ghost-like in the dusk. Then the service began, and the opening prayer intoned and the sweet "Amen" that followed awoke me from my reverie and reminded me of the worship that I had come to take part in.

Without attempting to describe every detail of the service, I must pause to remark that the chanting of the Psalms to music from Mozart's famed "Twelfth Mass" seemed less earthy and more beautiful than anything I had ever heard before in any place of worship. The midnight mass in St. Eustache at Paris, which I attended last Christmas eve, may have been more artistic, musically, but it was in a dead tongue, and highly theatrical in many ways. Here hundreds joined with the choir both in chant and song, making a service of the whole people. I must confess, however, that I did not enjoy the reading of the lessons by Dean Stanley. To make one's self understood throughout the whole extent of the Abbey nave is no easy thing; it requires good vocal organs, a clear enunciation and somewhat slow utterance. The Dean possesses the latter, but his voice and enunciation are not adapted to the place; and from my seat, about half way down the nave, I found the greatest difficulty in catching even the substance of the passages read.

Such was not the case, however, with Canon Farrar's sermon, which was delivered with clear, full voice and great distinctness. The general subject of the discourse was man's fear of death and the grave. It was elegant in rhetoric, and sometimes really eloquent.

The sermon was followed by the customary exercises of the evening service, closing with the Hallelujah Chorus. I had heard that most majestic of Handel's choruses many times before, sung by the fresh, sweet voices of hundreds of school children, or poured forth grandly by a great throng of well-trained singers, and its every strain was familiar to me. But as I heard it in Westminster Abbey it seemed to take on a new grandeur and meaning. And what more appropriate place could be chosen to sing it? "For the Lord God omnipotent reigneth," came pealing from that choir in white, accompanied by the superb organ amid the shadows behind the rood-screen; while around us were silent yet speaking memorials of those by whom He had executed many of his vast designs among this great nation. "King of kings and Lord of lords"—and the stone effigies of kings and lords of the realm, long since dead and buried, by their marble silence gave assent. The sun had long

since set, and the higher parts of the church were wrapped in a gloom that was both grand and mysterious, and through which could just be discerned the molded ribs of the vault, in weird contrast to the bright light that fell from the low range of gas jets on the densely packed audience below. Up in those mysterious heights the triumphant music rolled until it seemed not to come from two-score voices at one end of the nave but to fill the whole length and breadth and height of the edifice. "And he shall reign forever and ever." Four centuries and more this church has been standing firm and unshaken; but when it shall have crumbled to dust He shall still be reigning. Hallelujah!

Before the echo of the glorious music had died away, the sound of the final Benediction fell on the ear,—calm and sweet; that simple and yet sublime invocation of the grace, love, and communion and fellowship of the Triune Godhead. Then succeeded a few moments of reverent silence as the worshippers bowed their heads each for his own private prayer for a blessing on these services. And then, as the multitude stirred and moved to retire, there burst from that wonderful organ, hidden away in the darkness of the unilluminated choir, a splendid peal of harmony, strong and sweet and full. Following the examples of many hundreds about me, I sat down to listen. I never heard such playing. It was not showy, like the musical fireworks one so often hears in the closing voluntary. It was majestic playing, full of feeling and enthusiasm—the triumph and reverence of the Hallelujah Chorus. Now and then, to some grand harmony with the full organ succeeded a soft sweet melody on the Vox Humana, that made me feel sure the boys in white were once more singing. But the boys in white had doffed their robes and disappeared.

Meanwhile the gas was extinguished jet by jet, beginning from the east end. One could see the darkness creeping along the lofty vaults and ghostly monuments, just behind the departing throng. Arch after arch sank into the darkness and mystery of the night, while the organ continued its song. It seemed as if the choir away in the distance was full of music, that surged over the screen in great billows and rolled along from end to end of the church. As the last jet was turned off, the last chord sounded from the organ with an unearthly crash, and silence and night settled over the arches and columns, the dead kings and poets and prelates; and the last lingering group of worshippers stepped out into the glare and noise of the London streets.

When will the mind of America turn away from its corn and its pork and its materialism, and find pleasure in the ideal beauty and elevating power of such scenes of unearthly adoration? Only when it recognizes the glory and reality of the Unseen and the Infinite; only when it is willing to be lifted out of its sordid and sensuous atmosphere into that of the supernatural; only when it becomes not only Christian but Catholic-Christian.

## Corner Stone of St. James', Chicago.

From Bishop Whitehouse's Convention Address, 1856

On Friday, June 20, I succeeded in reaching Chicago in time for an evening appointment to lay the corner-stone of the new edifice for the congregation of St. James'. The twilight hour of the warm summer day—the shading trees, older than the teeming city around—the white-robed priests, and circling crowd—the broad foundations of the massive temple, and piles of the bright stone for its walls—were in all keeping with the solemn work of placing under the oak the "stone of witness," and speaking words of remembrance for duty, sacrifice and hope, the key-note of which was in the far past, where Joshua had brought another Israel into the promised land—whose fathers came from beyond the food, before whom the wild natives of the soil had been driven out, and a heritage bestowed of blessings for which they had not labored.

Long may our rising Churches stand, and faster still may they multiply! rich legacies for the unborn, with perpetual light for children's children, high and lifted up, like beacons on the coast, to guide the storm-tost; like watchfires to keep warm and close the battling on the field of life; like household hearth and lamp, to cheer the circle of love that gather round as they come in from labor, care and duty, in the rougher world without. Holy enterprise, to found and build the House of God! Profound in depth, and wide as the horizon of Heaven to an angel's eye;—to be in any degree measured only by those who have welcomed to their souls the highest form of reason, even Christian faith. It is the great claim of love and trust given by God to the men of this generation, to found endowment, and secure "God's acre;" to pitch tent for the ark and Shechinah, to welcome the minister to the parsonage home; to anchor within the bail consecrated tythe of those marvellous treasures which our Western lake and prairie bear on their bosom. It should be our heart's watchword—our hand's glad work. "The Lord of Heaven, He will prosper us, therefore we will arise and build."

## To the Editor of the Living Church:

"What would the LIVING CHURCH think of a Warden who, while nearly three-score years and ten, and somewhat of an invalid, goes 'down town' every day of his life, and passes the Church door, yet has not been within the walls of the dear Church, I can't say when—the oldest inhabitant would have to be consulted to ascertain the date of his last appearance there?" The LIVING CHURCH would not judge the venerable passer-by-on-the-other-side, until further acquainted. There would seem to be a serious question, however, whether he has as much religion as a man of his years ought to have, especially a Warden.

## "O Jesu, Thou Art Standing!"

A Latin Translation.

Written for the Living Church.

O Jusu! Tu moraris  
Ad fores ocellas,  
Stans mite, patienter,  
Ut limen transeas.  
Vocatur Christiani;  
Nos cruce ferimus;  
Ah! turpe, turpe nobis!  
Stat ibi Dominus.

O Jesu! ipse pulas;  
En! manus saucias,  
Frons spinis cincta; vultum  
Depravant lacrimas.  
Charitas suprema!  
Quae tam benigne stet;  
O non equandum nefas!  
Quod fores obseret.

O Jesu! Tu imploras  
Verbis humillimis,  
"Pro vobis passo mecum  
Cur ita agitis?"  
Dolentes, poenitentes,  
Pandamus ostium:  
Salvator care! intra;  
Ft mane nobiscum! Amen.

A. W. LITTLE.

EXETER, N. H.

## Letters from the Wilderness.

II.

Written for the Living Church.

To a devout and thoughtful Catholic, even a short sojourn in the "Wilderness" (as defined in a former letter) will be full of points.

In many places there seems to be a grievous lack of clan-ship, if I may use the term, among nominal Church-people, whom the "chances and changes" of life have removed from the vicinity of established Churches and their influence. This is not as it should be, and hard to be accounted for. Soldiers who have shared the vicissitudes of war in the same company or corps, sailors who have braved the storm and calm in the same ship, college men who own the same Alma Mater, have always more or less community and interest and fellowship, an *esprit du corps*, acknowledged and respected whenever thrown together in life.

Perchance two or three families of Church-people happen to be residents of the same town where no Church offers spiritual shelter and refreshment. What is the plain duty of each to the other? Surely, if they are honest, staunch Church-people, they should rally and unite their feeble forces. In the matter of Churchly life and interest, there should be no close distinction, no hedge of wealth, no moat of learning or position in "society." How many living Parishes might now exist, if the "two or three" (families or individuals) had proven true to their trust, to their baptismal vows, and illustrated the noble missionary spirit of the Catholic Church? A Churchman once, a Churchman always, everywhere and under all circumstances. He has no right to the name, and much less right to the peerless privileges of the Church, if he will not write this on his banner and defend it to his life's end.

It is a sad fact that some wealthy and influential laymen systematically give large sums to sectarian institutions and for sectarian purposes—actually giving the enemies of the Church the means wherewith to let and hinder her growth and usefulness.

Are such men loyal to the Catholic Church and faithful to their baptismal vows? I trow not. Surely, there is work enough in the Church for every Churchman to do; there are charities and objects fostered by the Church, worthy and needful of Churchmen's wealth, and not one penny ought ever to be used for sectarian purposes!

Every soul baptised into the Catholic Church is, by virtue of the Regenerative Sacrament, made a missionary, and at Confirmation is endowed with the full panoply of missionary life. If priests would more fully impress this fact upon the minds of Catechumens, it would be well. In private or public life scarcely a day passes, but every "soldier and servant" of the Church has opportunity to serve, or to fight for, what and whom he has solemnly pledged himself to be loyal to.

One other thought comes up in this connection, and it should be considered by those whom God has dowered with the awful responsibility of children. Why do parents, who are loving and loyal to the Church, consent to send their children to any save distinctively Church schools? The wealth and influence of some are thus turned into channels which run counter to those of home and Church teaching, and the young and tender minds are too often warped by conflicting instruction. Of course, the poor have to send their children to the public schools, and this fact is a strong argument for the establishment, wherever practicable, of parochial schools. A child who is well instructed in Church principles, has a safe-guard against "the world, the flesh and the devil," which none other can have, and it should be the plain duty of all to have home and school instruction and training agree in every particular.

The Church is so careful of her children, so tender and loving to them, that it is sad not to have like regard shown to them by their natural guardians.

Not long since, I met a lad who had been placed in a boarding-school, where, I venture to state, spiritual concerns were never broached. In conversation, I learned that his family were Church-people, and that he had formerly been to a Church school. He was free to tell his longing for his old school life and its daily devotions, and his hope for a speedy change to it again, at the end of the half year. The nearest Church was six miles away, and even to that he was not allowed to go, as the "rules of the school" obliged the scholars to keep within town.

After all, the Wilderness, over two hundred years ago (this particular wilderness, I mean),

furnished a Churchman who paid "tithes" into the treasury of one of the oldest Parishes of Boston, and, I doubt not, went thither, with Prayer Book in saddle-bag, oftener than do many in the same point in this present year of grace! Surrounded by Puritan influences, he must have been a staunch man indeed, to hold-fast as he did: a bright example to the lax and easy-going souls of to-day! "The memory of the just is blessed!" O. W. R.

## A Summer Excursion.

And some other Matters in Maryland

From our Baltimore Correspondent.

In my last letter I gave a short account of the working of the "Free Excursion Society" of Baltimore. On Thursday last I had the pleasure of attending the one given for the benefit of the colored people. The huge steamer Latrobe carried down to the society's grounds eighteen hundred of our dusky population, and a barge in tow of a steam tug, carried over two hundred more. All were dressed in their Sunday attire, in which the fondness for bright colors and strong contrast so peculiar to this race was particularly noticeable. But the babies were the grand feature of the occasion. They were of all shades, from jet black, to almost white, and about every other woman in the crowd, rejoiced in the possession of one or more of these living treasures. In their appearance they exemplified every stage of health from the feeblest hold upon life, to the most perfect vigor to which babies are capable of attaining. All the way down the river the air was vocal with the quaint songs and hymns which are peculiar to this race, and when the grounds at Chesterwood were reached, a rush was made for the shady spots under the branching oaks and elms. The doctors' tent was crowded with anxious mothers, bringing their sick children for medical treatment. Soon after lunch was distributed, a large crowd assembled in the "Chappell Temple," a large pavilion, built by the liberality of a family by this name, for "meeting" purposes, which was then and there "dedicated" for these objects.

The Rev. Chas. J. Holt, of the Church of the Holy Innocents, offered a prayer, read a portion of Scriptures, and said the Apostle's Creed, and then handed the building over to the colored worshippers. And they had a glorious time. There were three or four preachers present, who baptized over ninety children, and conducted an "experience meeting" which lasted nearly three hours, during which they shouted, and sang, and gave in their experience; three or four sometimes speaking at once at the top of their voices. In their ecstasy in the enjoyment of their religion, women would shout and dance until they were perfectly wild with excitement, when they would become rigid in every limb, and fall into the arms of those near them, and be carried out in a state of unconsciousness. After witnessing these scenes which were carried on under the name of religious worship, I could not help asking myself the question, "Can the Holy Spirit be the author of such confusion?" The dancing pavilion was well patronized, and games of all kinds were played, in which young and old alike participated. After a bountiful distribution of sandwiches, tea, and gingerbread, all parties embarked for the city, which they reached about sundown.

The celebrated elocutionist and Gospel Temperance lecturer, Prof. Wm. Mason Evans, was, on the fifth Sunday after Trinity, received into the Church at St. George's, by the Rev. Dr. Hammond, the Rector. For several years past he has devoted his life entirely to the Gospel Temperance cause. He is a powerful speaker, and large crowds are drawn together by his eloquence. Prof. Evans intends to apply to be received as a candidate for Orders in this Diocese.

On Wednesday, July 13th, Convocational Services were held in S. Michael's Church, Reisterstown, Baltimore County, to celebrate the twenty-fourth anniversary of the consecration of the church. The Services were conducted by the Rector, Rev. Dr. Arthur J. Rich, who is also the Dean of the Convocation of Baltimore, assisted by the Rev. J. Stewart Smith, of Westminster; [Rev. J. K. Warner, of St. James' Church, Baltimore County, and Rev. Dr. J. P. Hammond, of St. George's Church, Baltimore City. The Services began with Evening Prayer on Tuesday the 12th. On Wednesday morning, at 6 o'clock, the first Celebration of the Holy Communion took place, with the Rector as Celebrant. At 11 A. M., Morning Prayer was said by the Rev. Dr. Hammond, an able sermon preached by the Rev. Mr. Smith, from Ephesians 11: 13, 18, which was followed by a second Celebration of the Holy Communion, the Rev. Mr. Warner being the Celebrant. The usual custom of dividing each office into small portions, was on this occasion honored in the breach, and not in the observance. In the evening, Service was again held, and short addresses were delivered by the clergy present. H. July 18th, 1881.

A bill has been introduced in the French legislature, providing that any citizen who loses his life while saving life or property at a fire, and that any physician who dies while laboring in the hospitals in any time of epidemic, and any one who dies while endeavoring to save a fellow-being, shall be regarded as a soldier slain on the battle-field, and insure a double pension to his family. This is true statesmanship, which seeks to cultivate and encourage the sentiments and impulses which serve others at a sacrifice of self.

John Ruskin observes that only five men in modern times have a full sense of material beauty in inanimate nature, the lower animals and man, namely, "Rousseau, Shelly, Byron, Turner, and myself." That comes out roundly, and any one who doesn't agree with Ruskin can make a list for himself.

## BOOK REVIEWS.

A NIHILIST PRINCESS. From the French of M. L. Gagneur. Chicago: Jansen, McClurg & Co. Price, \$1.25.

The deep interest excited in Russian affairs by the assassination of the Czar has not so far died out, but that a romance bearing the title of "A Nihilist Princess" will be received with at least curiosity to know if it throws any light on that strange state of social and political fermentation that the present era is witnessing in the "land of Caesarism and the knout." Nor will the reader be disappointed in the vividness of the presentation of the subject; how true that presentation is, it is of course difficult to determine. The writer, it is evident, however, is deeply in earnest in his convictions. A Frenchman and a Republican, he sees that it is in vain for the autocrat "to barricade his frontiers against the invasion of French ideas." In vain did Nicholas send to Siberia "thousands of thinking beings who had committed no crime save the crime of hoping for a better fate." In vain did Alexander II. sign the ukase emancipating the serfs. The act that freed them "loaded them with rents and taxes, aggravated their misery; and dissatisfied the nobles." "God is so high, and the Czar is so far," is the touching plaint of the Russian peasant. Corruption and bribery rule the "Holy Empire."

The book, we should remark, was written in the reign of the late Czar. The author gives that unfortunate "Father of his People," the credit of heartily desiring a radical change which shall improve the system of government, a change which, however, he, with his feeble will, could not make. The author, while doing justice to the good intentions of the Emperor, sees in Nihilism the power that shall free Russia from a corrupt despotism. Nihilism is rightly named, he says; for the Nihilists wish to annihilate everything as it now exists, and are working silently, slowly, secretly among the Russian people.

Who are the Nihilists? What doctrines do they teach? The pages of his book, Mr. Gagneur says, will answer these questions, and contain an accurate picture of a movement which certainly has the sympathies of the author. His ideas—a trifle too French and socialistic, perhaps, he has woven into a most fascinating romance, the interest of which is intensified by the culmination of subsequent events in real life.

THE ILLUSTRATED CATALOGUE OF THE PARIS SALON, 1881. Containing about 380 representations in *fac simile*, after the original drawings of the artists. Edited by E. G. Dumas. Authorized and approved by the Minister of Public Instruction and Fine Arts, and of the Society of French Artists. New York: J. W. Bonton, 706 Broadway. Paper, pp. 347. Price, \$1.25.

The Illustrated Salon Catalogue, now in its third year, is itself a very suggestive art bit. Although much is necessarily lost in translating painting into black and white, yet enough remains in these sketches to give the Catalogue an unmistakable art value of its own, and with three thousand miles of Atlantic rolling between, we are permitted to breathe something of the atmosphere of the Palais de l'Industrie. No one could possibly mistake the art in these pages to be other than French art.

THE RECOGNITION OF THE SUPERNATURAL IN LETTERS AND IN LIFE. An Oration by Richard S. Storrs, D. D., LL. D. New York: Anson D. F. Randolph & Co. Paper, pp. 57. Price, 50 cents.

Messrs. Randolph & Co. have given us in very handsome shape, the Phi Beta Kappa Oration, delivered by Dr. Storrs of Brooklyn, at Harvard, a year ago, and repeated by request last April before the Association for the advancement of Science and Art in New York.

Dr. Storrs' power of vivid historical thought, and fascinating style, are here brought into opposition to the materialism of the times, in calling attention to the effect of the purely spiritual and supernatural upon the up-building of civilization, and their influence in the history of Art and Literature, as well as over the lives of men.

???, by George H. Hepworth. Harper & Bros., New York. Jansen, McClurg & Co., Chicago. Price, \$1.00.

These exclamation points are the extraordinary title of an extraordinary romance as we have ever met with. We have seen the hero and heroine of many a novel in situations the most remarkable, in relations the most unique whether viewed objectively or subjectively; it remained, however, for Mr. Hepworth to render fiction stranger than truth, when he makes the lovers—discover that in a previous state of existence they were their own grandparents. "!!!" Behold the fitness of the title. But as to the book itself, ???

THE COMPLETE ACCOUNTANT. Designed for the use of Schools and for private study. By O. M. Powers and G. L. Howe, Principals of the Metropolitan Business College, Chicago. Sixth Edition. Chicago: Jansen, McClurg & Co. Price \$3.00.

An admirable book, clear, precise and complete. We can recommend it to any of our readers who may be anxious to acquire a thorough knowledge of the mysteries of book-keeping. It has already been, we understand, introduced into many schools and colleges throughout the country, and the demand for it is steadily increasing.

UNBELIEF IN THE EIGHTEENTH CENTURY, as contrasted with its earlier and later history. Being the Cunningham Lectures for 1880. By John Cairns, D. D. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, 60 cts.

Dr. Cairns is one of the leading men of the Presbyterian body, and has gained for himself quite a little reputation as a thinker and a scholar. These lectures give a sufficiently complete account of the different forms of unbelief which have disturbed the world and the Church, and while we may not agree with some of the author's conclusions, we gladly recognize his sincerity, and his hatred of those rationalistic and materialistic principles which are so insidiously attempting to undermine our common Christianity.

GOOD COMPANY (\$3.00 a year; Springfield, Mass.) Number Twenty-two opens with a long, complete story, filling seventeen pages, by Ellen W. Olney, entitled, "A Pair of Silk Stockings." It has another of the Arctic papers by Lieut. Fred. Schwatka, under the heading, "In the Land of the Midnight Sun." There is an article by Mrs. Gen. Lew Wallace, "The Land of the Pueblos; The Pimos;" an installment of the serial story now in course of publication, "Mildred's Caprice;" a number of poems, and various miscellaneous articles.



The Household.

THE HAMMOCK.—When children only are to use the hammock, the manner of hanging it is not very important, but if provided for the use of grown persons it should be so suspended that the head will always be considerably higher than the feet, and much of the comfort of one who uses it depends on a proper observance of this fact.

Another point to be observed: the head should be fastened to the hook by a rope less than a foot long—just enough to attach it—while at the foot the rope should be four and a half feet long. This gives the greatest freedom for swinging the lower part of the body, while the head moves but little.

A friend inquires how to use beef's gall in washing a calico which she fears will fade. Pour the gall from the bladder into a bottle, let it stand corked two or three days to settle. Pour about half of it into a pailful of warm bran water, stir it well together, then wash the dress quickly, rinse in two waters, starch and dry in a shady place.

In using sugar of lead, be careful not to put the hands into the water, if there is a cut, scratch or the like upon them, as the lead is poisonous if it gets beneath the skin. It is better to take the article out with a stick, drain, and then put it in the bran water and wash.

More than we think or are willing to allow of the difficulty that surrounds housekeeping in America, the trouble with servants, that makes such a mean tragedy in so many women's lives, comes from the labor imposed upon the servants and upon the employers by the unnecessary fuss we make about living.

The long, narrow parlors which are an affliction to city housekeepers are much more elegantly divided by screens, which may be made as rich or as plain as we choose, or by curtains, than by the ordinary partition and sliding-door. In our formal way of hanging curtains from a so-called cornice, we lose the freedom and artistic movement of a piece of stuff such as curtains are usually made of, it becomes a mere piece of machinery, and calls the dumb water brother, and the furnace-register sister. But hung by rings and hooks to a brass-rod, and moved back and forth at pleasure, it becomes another creature, and is second-cousin, at least, to the pictures and casts.

All kinds of berry stains may be removed by pouring boiling water on, or rather through, the stained spot; hold the garment over a tub or washbowl, and keep pouring on the boiling water until the stain disappears. This must be done before soap has been used or any attempt made to wash out the spot.

TO WASH LACE.—Mix a teaspoon of powdered borax in a basin of strong white castile soapuds. Baste the lace to be washed very carefully with fine thread upon two thicknesses of flannel. Soak the lace thus arranged in the suds mixture twenty-four hours, or longer if very dirty, changing the suds two or three times. Then let it lie a couple of hours in clean water to rinse, changing the water once. Squeeze it out (do not wring it) and when partially dry place the flannel with the lace on it, lace downward, on two thicknesses of dry flannel, laid on a table, and smooth it with a hot iron. When the lace is quite dry, rip it off.

TREATMENT FOR A FELON.—Take of soft lye, soap and flax-seed, meal or corn meal, a sufficient quantity, stirring the meal in slowly and thoroughly, so as to form a salve or poultice. Envelop the finger in this, applying snugly, to bring it in close contact. Renew the poultice every twelve to twenty-four hours. Don't try every prescription you may hear of. Depend on this. It will, if applied in time, absorb the disease; if adopted later, it will bring it to a small head (if too far advanced to be scatt'ed), when it may be picked almost painlessly.—Therapeutic Gazette.

Do not let your laundress or washerwoman put clothes into the blueing water until they have been well shaken; if tossed in while folded as they come through the wringer they are almost certain to be streaked with blueing, and although after repeated washings these streaks will come out, everyone knows how aggravating it is to use napkins or handkerchiefs that show traces of careless washing.

The various liquid dressings for shoes all injure the leather more or less. To prevent this, rub on a little sweet oil before applying the polish.

It is said that an onion in a basin of water will absorb the smell of new paint in a room.

Brass may be polished by applying liquid ammonia and rubbing with well dried pine sawdust.

Anecdotes of Archdeacon Kirkby.

"THE LIGHT OF DAY." Written for the Living Church.

When Archdeacon Kirkby was visiting some of the more southern tribes in British America, an Indian came to him one morning, and asked him if he would not speak to the Light of Day. "The Light of Day?" questioned the missionary, "Who is the Light of Day?" She was a very attractive young girl whom the Indian wished to marry, and she would not consent. "Very well," said he, "bring the Light of Day to me." When she appeared, he asked her, "How is this? This man says he wants to marry you, and you will not have anything to say to him. Why do you not tell him to go away, and not speak to you any more?" She did not like to do that. "Well then, I will speak to him for you, shall I?" Not exactly that, either, she implied. "You do not care anything for him, do you? "Only a little," she said. "Then you do care for him a little?" Yes, she thought she did, just a little. "Well then, I will tell him you have been thinking about it, and have finally concluded that you will marry him after all, and that you will be a good wife to him. Shall I do that?" She gave her consent. The Archdeacon married them before he went away again; and to-day, they are a very worthy couple, "The Light of Day" having made a very exemplary, Christian wife.

Reasons for not Going to Church.

- 1. No other day to myself but Sunday.
2. Mean to have a walk in the country to-day.
3. No fresh air but on Sundays.
4. Caught cold at the Opera House last night; intend nursing myself to-day.
5. Do not like the Liturgy; always praying for the same.
6. Do not like long prayers.
7. Do not like the organ; too noisy.
8. Do not like vocal music; makes one sad.
9. The music is too plain and simple.
10. No satisfaction in an extemporaneous sermon; too frothy.
11. Dislike a written sermon; too prosy and elaborate.
12. Nobody to-day but the Rector; shall wait for the Bishop.
13. A strange clergyman to-day; always have too much to say.
14. It is too hot for Services to-day.
15. It is raining too hard, and is too cool.
16. The Church is not comfortable, I am not able to go.
17. The Church is too much warmed, it gives me the headache.
18. Half-past ten o'clock is too early.
Real Reason: I have no inclination to go, and don't want to go.

The appearance of the comet now receding from the earth, recalls Edward Everett's eloquent reference to the brilliant Donati comet which filled our evening skies with splendor in 1858. It was calculated that that resplendent visitor had consumed 2,156 years in describing its orbit. Mr. Everett said:

"Return, thou mysterious traveller, to the depths of the heavens, never again to be seen by the eyes of men now living! Thou hast run thy race with glory; millions of eyes have gazed upon thee with wonder; but they shall never look upon thee again. Since thy last appearance in the lower skies, empires, languages, and races of men have passed away; the Macedonian, the Alexandrian, the Augustan, the Parthian, the Byzantine, the Saracenic, the Ottoman dynasties sunk or sinking into the gulf of ages. Since thy last appearance, old continents have relapsed into ignorance, and new worlds have come out from behind the veil of waters, the Magian fires are quenched on the hill-tops of Asia; the Chaldean seer is blind; the Egyptian hieroglyphicist has lost his cunning; the oracles are dumb. Wisdom now dwells in furthest Thule, or in newly-discovered worlds beyond the sea. Happily when wheeling up again from the celestial abysses, thou art once more seen by the dwellers on earth, the languages we speak shall also be forgotten, and science shall have fled to the uttermost corners of the earth. But even then His Hand, that now marks out thy wondrous circuit, shall still guide thy course; and then as now Hesper will smile at thy approach and Arcurus and his sons rejoice at thy coming."—Christian at Work.

Mrs. Hemans wrote a good deal of sentimental poetry; but her love of mere sentiment never led her farther away from downright fact, than when she wrote as follows (she is speaking of the first settlers in New England):

They left unstained what there they found— Freedom to worship God! In 1620, the Mayflower left Plymouth for New England, having on board the "Pilgrim Fathers," who, with their families, were bent on seeking their fortunes in the infant colonies of North America. It is interesting to notice here how intolerant and persecuting the Puritans became when they were their own masters. "The very men who had fled from England to gain an asylum for religious freedom were refusing the slightest toleration to any opinions but their own." Baptists and Quakers were whipped and hanged; even their women were not spared. "Four persons were hanged together, a drummer preventing any of their dying words from being heard." The very captains of vessels were flogged for bringing Quakers into port. And every Roman Catholic Priest who returned after one expulsion was put to death." (Canon Curtis' "Bampton Lectures," 1871.)

The Episcopal Register makes the following notes about two of our aged clergy.

The Rev. Dr. Piggot, of Skyesville, read Morning Prayer during the Maryland Convention on his 97th birthday anniversary! He never wore spectacles, and his voice is clear, strong and distinct. He is to preach the sermon at the laying of the corner-stone of new Christ Church, Danville, Central Pennsylvania, an office he performed for old Christ Church, fifty-three years ago! Have we anything similar on record?

The Rev. George W. Dame, father of the Rector of Memorial Church, Baltimore, has been Rector of Epiphany Church, Baltimore, Danville, Va., for forty two years! and at the consecration of the new and beautiful Church the last week, during the Convention of Virginia, was privileged to have with him in the chancel of his Church, his three sons in the Ministry, the Rev. Wm. M. Dame, of Baltimore, Rev. Nelson P. Dame, of West River, Md., and Rev. Geo. W. Dame, Jr., of Clarkesburg, Va.

Search others for their virtues and thyself for thy vices.

A PARAPHRASE.

By Rev. Peyton Gallegher, M. Written for the Living Church.

Father of all Who art in Heaven, Ever our Father be; Hallow'd, indeed, be now Thy Name, and to elect.

Father, oh, may Thy Kingdom come, The Kingdom of Thy Son, As now in Heaven, so on the earth Ever Thy will be done.

Do Thou supply our every need, All our desires control, And give to us the living Bread, The bread that feeds the soul.

Forgive, forgive, and yet forgive, As Thou alone canst do: Forgive Thou us as we forgive, Yea, all our debtors, too.

In trial's path, oh, lead us not:— Tho' pure, did Adam fall! Oh, how much more shall sinners, then, Shall we his children fail.

But with Thy Spirit's might do Thou From Satan set us free; That ne'er to devil, world, nor sin, We may the servants be.

For Thine the Kingdom, glory, power; Thine shall they ever be; As thro' the ages all along, So in eternity.

Amen! in truth a name of Him Thro' whom we pray to Thee? Amen! in Him Thou giv'st the pledge! So shall it ever be!

BIBLE STUDIES.—NO. XXVI.

The smallest thing of its kind among the Hebrews, yet in a certain case estimated above the largest. It has formed the subject of many beautiful paintings, and has been the prompter to most benevolent deeds.

The word that designates this thing, has also with us, another meaning. It belongs to something that causes a good deal of trouble in the world, and from which we take pains to rid ourselves. It confines itself to no especial nation, but wanders everywhere and makes its dwelling in various places. There are several ways of banishing this last. We may put nutmeg near it, or thick branches of the lilac blder, which it hates. To the former we cling tenaciously, even though it is such a little thing. What is it? F. B. S.

To the Editor of the Living Church:

The answer to the Bible Study in the LIVING CHURCH of June 18th, is as follows: The plant is Artemisia, the first Queen is Artemisia, Queen of Halicarnassus, and the second Artemisia Queen Caria, wife of Mausolus. The heretical Prince I am not sure about, but think he is Artemias, Duke of Egypt, and the Scripture verse is in Rev. viii.: 11th. As I have not seen the last two numbers I do not know whether the puzzle has been answered or not up to this time. A. J. BRONSON.

EL MORA, N. J.

ANSWERS.

Walter B. Smith, of Hinsdale, Ill., (age, eleven years) asks: "Is the answer to Bible Study 24, Sardonyx? It is in Rev. 21. 20." Annie S. Morrow, of Peoria, and "S. H.," of Louisville, Ky., send the correct answer, which is Ebony, Ezek. 27: 15. The latter sends also answers already published. S. S. S., of Manchester, N. H., sends the correct answer to No. 24.

Young Monkeys.

Monkeys are born in almost as helpless a condition as are human beings. For the first fortnight after birth, they pass their time in being nursed, in sleeping, and in looking about them. During the whole of this time, the care and attention of the mother are most exemplary. The slightest sound or movement excites her immediate notice; and with her baby in her arms, she skillfully evades any approaching danger, by the most adroit manœuvres. At the end of the first fortnight, the little one begins to go about itself, but always under the mother's watchful care. She frequently attempts to teach it to do for itself, but never forgets her solicitude for its safety; and at the earliest intimation of danger seizes it in her arms and seeks a place of refuge. When about six weeks old, the baby begins to need more substantial nutriment than milk, and is taught to provide for himself. Its powers are speedily developed, and, in a few weeks, its agility is most surprising. The mother's fondness for her offspring continues; she devotes all her care to its comfort, and should it meet with an untimely end, her grief is so intense as to frequently cause her own death. "The care which the female bestows upon their offspring," says Duvancel, "is so tender and even refined, that one would be almost tempted to attribute the sentiment to a rational, rather than an instinctive, process. It is a curious and interesting spectacle, which a little precaution has sometimes enabled me to witness, to see those females carry their young to the river, wash their faces in spite of their childish outcries, and altogether bestow upon their cleanliness, a time and attention that, in many cases, the children of our own species might well envy. The Malays, indeed, related a fact to me, which I doubted at first, but which I believe to be in a great measure confirmed by my own subsequent observations. It is that the young siamangs, while yet too weak to go alone, are always carried

by individuals of their own sex—by their fathers, if they are males; by their mothers, if females. M. d'Osborne states that the parents exercise their parental authority over their children, in a sort of judicial and strictly impartial form. "The young ones were seen to sport and gambol with one another, in the presence of their mother, who sat ready to give judgment and punish misdemeanors. When any one was found guilty of foul play or malicious conduct toward any of the family, the parent interfered by seizing the young criminal by the tail, which she held fast with one of her paws, till she boxed his ears with the other."—Chambers' Journal.

Too Cute for the Cat!

A certain household was served by a very noisy milkman, who came rushing up the back steps to the veranda every morning, and banged down his tin pail and shouted "Milk!!!" The pet cat of the establishment always received a saucerful of milk on his arrival, and soon connected breakfast with the noisy milkman. When the familiar step beat on the walk, and the rattle and the shout were heard, the cat would spring to the door with tail in the air and eyes sparkling. A mischievous boy, noticing this, conceived the brilliant idea of fooling the cat. He slipped out quietly one afternoon, ran noisily along the walk and up the steps, and shouted "Milk!!!" The cat was at the door in an instant, all agog with expectation, and savagely comprehended the meaning of things when the door opened and no milkman appeared. There was something so funny about making a fool of the cat, that the experiment was tried from time to time with great success, but suddenly it failed. When the boy rushed up the steps and shouted "Milk!!!" the cat lay beside the stove and purred sedately. She had learned to detect the imposture. The experiment did not stop here. The boy was resolved not to be beaten by the cat, and, after failing in several attempts to rouse her by the old method, he slyly took out with him a tin can, came rushing up the veranda, banged down the can with a great rattle and yelled "Milk!!!" The cat sprang for the door, as if she had been touched with an electric battery.—Buffalo Courier.

Itching Piles—Symptoms and Cure.

The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling in and about the rectum; the private parts are sometimes affected; if allowed to continue, very serious results may follow. "DR. SWAYNE'S ALL-HEALING Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 350 N. Sixth Street, Philadelphia Pa. to whom letters should be addressed. Sold by all prominent druggists.

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GENESIS I. AND SCIENCE.

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On the next evening, the Professor was punctual to a minute. After the usual greetings and some conversation about neighborhood matters, we turned to the subject which was occupying both our minds.

Myself.—Well, Professor, we have followed the history of our world from that beginning which bounds the earth's nebulous stage, on the one side, to that first day which bounds it on the other, and I think you must admit that those who claim a contradiction between the Mosaic Account and the Sciences of Astronomy and Geology, have not, as yet, been justified by anything in the Story itself. What adds to the marvellous character of this account, is the fact that these statements relate to matters so profound that it is only within a few years, that physicists have been able in some degree to see their wealth of meaning. Instead of this being, as has been flippantly said, "a statement of obvious facts in the most natural order," the facts are not obvious, nor is their order that which would occur most naturally to one writing about the work of creation; for the former escaped the keenest observers, and the latter, the most profound thinkers, until within the life of the present generation.

Professor.—If this kind of exegesis, which ties us down to the words of Moses, and rejects what Commentators say he meant to say, be the true one, then I must admit the accuracy of his account thus far, and the correctness of its order.

Myself.—The more I reflect upon the matter the more I am impressed with the statements here made. It will help you to see their value, if you look at them, not in their theological relations, but in their relation to Science itself. Our agnostic friends think that what Moses wrote so long ago is of the most trivial consequence. But let us see.

If Moses erred when he spoke of a beginning to the heavens and earth, then the sun has not been losing energy, or its stores would long ago have been exhausted. But, unless the sun is constantly giving off energy, all our present ideas as to force, energy, heat and light, are in error. Nor, if there was no beginning, can there possibly be a resisting medium in space, for, however small the resistance, if there was no beginning, all the force which propels the planets in their orbits would infinite ages ago have been exhausted.

If Moses erred when he said the earth was once "without form and void," then it never was a portion of a nebula, nor even in a gaseous state, and the evidence from the igneous rocks, and the present semi-fluid condition of Jupiter and Saturn, is all worthless. What would agnostic philosophy do without a world once formless and void?

If Moses erred when placing darkness before motion, then the correlation of forces is a myth, and we have absolutely no theory as to the nature of light. I call, therefore, upon those who deny the accuracy of the Mosaic order, to give some theory of light which shall be consistent with light before motion.

If Moses was in error when he attributed the first setting in motion to the same source as matter, then he erred in common with the philosophy even of to-day.

If Moses errs when he places light after motion, then optics has no basis on which to stand.

If Moses errs when he says the light was "good" before there was a division between light and darkness, and, consequently, before that alternate light and darkness which is called day and night, then all that spectroscopists have told us as to the kind, quality and differences of light from gases, liquids, and solids, is only a misleading fiction. It is worse than of no value, for it leads to error.

In brief, the correlation of forces, the undulatory theory of light—and the corpuscular too, for that matter—and the nebular theory, each is disproved, and the spectroscopy shown to be of little worth, if they are right who say that the physical statements in these verses are untrue, or that their order is. Surely, these are no trivial matters.

Professor.—I must grant that there is here something very different from what I have been taught, and have believed. So

far as I can see, there is no escape from your argument, save on the theory that Moses did not mean what his words seem to describe.

Myself.—But that is not an escape from the argument, because we are not discussing the extent of his knowledge—I have admitted that, in my opinion, Moses did not know the reach of his words—but whether they do, without unfair straining, describe conditions that once existed, and whether these conditions really occurred in the order in which he has (unwittingly, if you please) placed his statements.

Professor.—Well, then, if that be ruled out, there is another answer which some will make, although I cannot adopt it. They will say, Matter has always existed, and Motion and Force have always been. This is contrary to all that modern science has shown of the Dissipation of Energy.\* It is a pure conjecture founded neither on facts nor on argument, but is an assumption to avoid certain conclusions which otherwise appear inevitable. It leads to pantheism if not to absolute atheism. If it allows of any God, it does not allow of a Creator. He merely co-exists with Matter and Force, if, indeed, He is not the product of the two. I cannot stultify myself with such a belief, for although I have not been able to accept a Revelation, yet I do believe in a Creator.

As I have said, I find this account a very different matter from what I expected, and I will add that I am anxious to know how you get along with the rest of it.

\* This Dissipation of Energy is a curious and interesting subject. See Tait's Recent Advances in Physical Science, pp. 20, 21. Also, Thomson, On a Universal Tendency in Nature to Dissipation of Energy. Prac. R. S. E. 1882.

News from the Churches.

Connecticut.—The corner-stone of the new church in New Milford was laid on Saturday, July 9th, by Bishop Williams. The Rev. Dr. Harwood, of New Haven, was present and made a short address. The new church is to cost about \$25,000, and is to be a beautiful building.

The Rev. Mr. Farrington recently officiated in Christ Church, having returned from his three weeks' vacation, passed in the Catskills.

Bishop Williams, it is said, has written to Governor Bigelow, asking him what his plans are regarding a day of thanksgiving for the recovery of President Garfield, stating that if it is not made a State or National matter, he shall issue a proclamation to his Diocese, that such a day be observed.

The annual meeting of the New Haven Archdeaconry was held in the Trinity Parish building, on Temple street, New Haven, Tuesday, July 12th. The Treasurer's Report showed that out of \$2,600 asked of the parishes in the county, during the past year, all but \$60 had been paid; \$1,027.29 had been spent in the county, and \$1,300 outside of the county. A balance of \$650.54 was reported in the Treasury. Appropriations were made to feeble parishes of \$1,326, and to the General Treasury of \$1,205; and assessments were laid upon the parishes in the county for Diocesan Missions, to the amount of \$2,555. Rev. Drs. Deshon and Harwood, Messrs. Geo. D. Gower and John C. Booth, were elected members of the Standing Committee. The Rev. E. S. Lewis was re-elected Secretary and Treasurer.

Old St. James' Church, New London, is undergoing some needed repairs. The floor has been removed and replaced by tiles of geometrical pattern. In front of the altar is a beautiful centre piece, representing the mother pelican taking the blood from her breast to feed her young; emblematic of the love of the Church for her children. It bears this inscription: Redemisti nos, Domine, in Sanguine tuo.

Bishop Williams, of Connecticut, made his last regular summer visitation on Monday, July 11th. It was at St. Mark's Church, New Canaan. He preached an eloquent sermon from Heb. XII., 1, 2, on "Looking unto Jesus," dwelling largely on His humility and obedience. The Rector, the Rev. Geo. S. Pine, presented thirteen persons for the sacramental rite of Confirmation. One other person, the colored sexton of the Church, who had been a Congregationalist, was strongly desirous for the laying on of hands, and in his sickness looked with longing hope to the Bishop's visit. But God took him after he had been comforted by the Blessed Sacrament of the Body and Blood of Christ.

St. Mark's has recently been enriched by a handsome set of Altar cloths and antependias for the Trinity season, worked by a lady of Middletown, the widow of a much respected Congregationalist minister. The work on the new rectory is going on slowly but surely, and it will not be long before St. Mark's has this much-needed addendum.

Nebraska.—The Cathedral at Omaha, is progressing finely. It is universally acknowledged to be the most impressive and finest church edifice in the New North West. Forty of the forty-seven windows are already taken as memorials. It will be under roof in the fall, and ready for consecration about Trinity Sunday, 1882. The Bishop has acquired property for a bishop's residence, and for a Clergy House, adjoining the Cathedral. The former is now being built, and the latter will be erected next year.

The Rev. T. O'Connell, lately appointed missionary at large in the diocese, is busily engaged in visiting remote and scattered Church families, and holding services in all towns in the State where there are no regular ministrations. The Rev. Thomas B. Berry, of Sioux Falls, Dakota, has been called to the Rectorship of St. Mary's, Nebraska City. An excellent choice. The Rev. M. F. Carey has entered upon the Rectorship of St. Thomas' Church, Falls City, and is doing an admirable work. A new church building has been commenced at Central City, by the Rev. Henry C. Shaw, for Christ Church Parish in that town. A new mission has been established at Juniata, by the Rev. John W. Greenwood, and a fund commenced for a church edifice. The fine rectory of St. Barnabas, Omaha, is well under way. The parsonage, at Omaha City, which is being built by the self-denying labors of Rev. M. Henry, still needs a little help from outside sources for its completion.

New York.—A circumstance of unusual interest occurred at the last anniversary celebration of the "Leake and Watt's Orphan House," one of the many charities of our new York City Mission Society. Mr. Frederick de Peyster, LL.D., F. R. H. S., etc., had recently completed his fiftieth year of valuable service as Secretary of this Institution, and the Trustees presented him with a handsomely engraved copy of resolutions expressive of their high appreciation. Mr. de Peyster, who is now in his 88th year, could with difficulty restrain his emotions in returning thanks. Probably few men of his age are able to fill so acceptably such important positions as he still continues to occupy, being President of the New York Historical Society, the New York Society Library, the S. Nicholas Club, etc. He seems to enjoy to an unusual degree the warm affection of those with whom he is associated.

A letter dated July 9th from the Rev. J. C. Rosencrantz, of St. Peter's Church, Port Chester, conveys the grateful intelligence that he is rapidly improving, and hopes in a few more weeks to be enabled to resume work with renewed vigor and strength.

A noteworthy service occurred at the noble reformatory institution, the House of Mercy, on the 22d of July, St. Mary Magdalene's day. One year ago opportunity was given for any who desired to attain a life not only of reformation, but of entire consecration, to adopt a prescribed rule, by maintaining which for a year they might be admitted as probationers for the Order of St. Mary Magdalene. It was hoped that a few undertaking this would persevere. Six accepted the rule. Six have kept it faithfully. Thus the full number of postulants were duly received as probationers. The contrast of this position with their former humiliation should incite to gratitude, and highly serves to commend the work of this beneficent charity.

The seventy-sixth quarterly meeting of the Southern Convocation of the Diocese of New York was held at St. Mark's Church, New Castle, N. Y., Tuesday, July 12. The clergy formed in procession at the Rector's house at 11 A. M., and proceeded to the church singing as a processional "The Church's One Foundation."

The Holy Eucharist was administered by the Rector, the Rev. John Anketell, the Rev. F. B. Van Kleeck acting as Epistler and the Rev. W. W. Montgomery as Gospeller. The sermon was preached by the Rev. Dr. Gallaudet, of New York, from the text Pa. xix: 7.

After the Service, the clergy proceeded to business, the Rev. Mr. Anketell in the chair. A new order of exercises for future convocations was adapted after some discussion. A telegram expressing the sympathy of the Convocation was sent to the President at Washington. The clergy then partook of luncheon provided by the ladies of the parish.

At the afternoon session, missionary reports were read, and an able essay on "The Revision of the English New Testament," prepared by the Rev. Mr. Anketell. On motion a vote of thanks was tendered the essayist, and a copy of the essay requested for publication. The Rev. Mr. Blanchard was appointed preacher at the next convocation, with the Rev. Mr. Montgomery as substitute.

A very interesting Missionary Service was held in the evening. Prayers were said by the Rev. Messrs. Canedy, Cruger, and Blanchard. The Rev. Dr. Gallaudet described Church Work among the Deaf-Mutes. The Rev. Mr. Esch spoke of missions to the Germans, and the Rev. Messrs. Reese and Van Kleeck of mission work in general. The offertory was devoted to the work of the Convocation.

The Church at Bye, N. Y., barely escaped destruction by fire, a few days since, through the carelessness of the Janitor, who set fire to some bees' nests on the outside of the building. Christ Church has been in peril more than once. Some years ago it was entirely destroyed, and later on, during a visit of the Bishop, it was again threatened with destruction, but was saved by the prompt action of the visiting clergy and others.

Archdeacon Kirby is holding under consideration, the proposition of the Board of Managers, to visit, in the interests of the American Church, the different dioceses, to preach his beautiful sermons and to tell in his simple and effective manner, of his marvellous and happy experience, during many years, among the Indian tribes in British America. There are good reasons for anticipating his favorable reply, and for believing if he does come, he will, with his interesting family make Garden City his home.

The resolutions offered by the Board of Managers of the Sheltering Arms, N. Y., on the death of two of the most prominent supporters of the Institution, Mr. and Mrs. Carey, whose lives in their high social position, were as remarkable as they were beautiful, have been very neatly printed on cards which correspond in number to the resolutions offered. Each envelope

contains a full set, and these are for private distribution among friends. They may be found at the store of Mr. James Pott, No. 12 Astor Place. The children of the bereaved Carey family have gone abroad to remain for the present, and before their departure, they sent to the Little May Cottage, a complete set of the London Illustrated News, from the beginning, handsomely bound, besides a large number of oil paintings and colored prints to adorn the walls. Mrs. Carey continued her visits to this precious Memorial of her dear departed child, up to the close of her life, making two visits during the short interval between her husband's death and her own. Her last visit was made on Good Friday, when she was the bearer of a beautiful Christmas gift to each one of the cottage inmates.

Springfield.—St. Stephen's Church, Tuscola (built in four weeks under the energetic management of the Rev. E. M. Pecke), was consecrated on July 14th. On the Sunday following, four were Confirmed, and a large congregation filled the church. On Tuesday, the 19th, the new St. John's Chapel, Philo, was opened as a temporary house of prayer. At both services Bishop Seymour preached.

Albany.—On Wednesday, the 22d of June, Bishop Doane visited Palenville, accompanied by the Rev. Robert Weeks, of Catskill, the Rev. Mr. Miller, and others. An interesting service was held in the Gloria Dei Church, which is gradually approaching completion. Its slate roof is finished, and the floor is laid. In spite of unplastered walls, and its rough and unfinished condition, the church looked well, for it was handsomely trimmed, and the altar and chancel were made very beautiful with laurel and other flowers, the delicate white and pink blossoms against the dark lustrous leaves producing a very pleasing effect. A lady went all the way from Saugerties, the day before, in order to preside at the organ (her old charge), and the music was very fine. The Bishop preached and administered the rite of Confirmation to four candidates. After service he and his party were driven to Tannersville, and entertained at the Blythwood House, by a lady who was married by the Bishop when he was Rector of St. Mary's, Burlington. The next morning, in the parlor of the Mountain Home, he preached to a large congregation, and confirmed two persons, members of St. Luke's Mission, and celebrated the Holy Communion. It was a very solemn and interesting occasion. The party was then handsomely entertained by Mr. Aaron Roggen, after which they visited the new and elegant Hotel Kaaterskill, where Mr. Lyman Smith, who remembered the Bishop's having laid the corner-stone of the Gloria Dei Church, of which he (Mr. Smith) was the builder, introduced the clerical party, who were received with special kindness and courtesy by the proprietor of the establishment. The return to Catskill was made by the new road, constructed by Mr. H. E. Dibble. It is a marvellous piece of work, and the scenery strikingly grand and picturesque. The Bishop said the view down the Clove equalled some of the finest passes in the Swiss Alps. In the evening at St. Luke's Church, the Bishop Confirmed nine persons, the Rev. Hobart Brayton assisting in the service. On Sunday morning and evening, Mr. H. Cawthorne, of Catskill, read service and a sermon, in the parlor of the Mountain Home, to a large assemblage of boarders and others.

Montana.—For nearly two years the Church people of Butte have been using for Services and Sunday school hired halls, "of all sorts and conditions," but now are rejoicing in the prospect of soon leaving these for a home of their own, an edifice to be devoted to the service of Almighty God. Ground was broken for St. John's Church June 16th, and on July 7th, Bishop Brewer laid the corner-stone, the Rev. Mr. Hutchings, of Deer Lodge, and Rev. Mr. Tillotson, of Butte, assisting in the service. The Church is being built of granite taken from the neighboring mines are from the mountain side. The plans and specifications are from Gordon W. Lloyd, of Detroit, Mich., and are in every way satisfactory. The church will seat about 300, contract price \$11,000. About \$7,000 of this amount has been subscribed, the Ladies' Parish Aid Society giving \$1,000—money that they have earned by patient and zealous work. The people are much interested, and are giving liberally according to their means. They do not wish to make a public appeal to the much appealed-to East, neither do they like a large debt; and it may not be amiss to remind friends East and West that building is very expensive in Montana; the people are not wealthy; a large portion of the profits from the mines goes to Eastern capitalists, and any who will help to build this much needed House of God will be doing a noble work in the cause of Christ. A gift of money, a Bible, or Books for chancel use, or chancel furniture, will be acknowledged with gratitude.

Western New York.—The good training in Church and business principles which S. Paul's, Buffalo, has received for many years from Dr. Shelton, will bear fruit long after he has passed from the field of active labor. The Easter report of the parish shows that \$13,611.43 has been raised within the year; \$2,257.05 was for arrears due Easter, 1880; \$5,845.02, for parish expenses and improvements; \$2,905.13, for charities and missions; \$880.75, for the Church Home; \$1,723.38 raised and distributed by the parish organizations, the Sunday school, the Guild, the Maternity Society, and S. Paul's German Mission.

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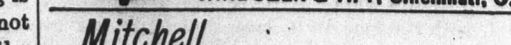
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